

ESSENCE OF VALMIKI RAMAYANA

BAALA- AYODHYA-ARANYA-KISHKINDHA-SUNDARA-YUDDHA-UTTARA KHANDAAS

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BAALA KHANDA

PREFACE

The Epic of Valmiki Ramayana- *Rama Aayana*- denotes Shri Rama's journey from vice to virtue. This is relevant now as much as in the past -present and for ever as narrated in Six Khandas or sugar cane stems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda-Kishkinda Khanda- Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas- Aranya Khanda has seventy five Sargas-Kishkinda Khanda has sixty seven Sargas-Sundara Khanda comprises of sixty eight Sargas- Yuddha Khanda has one twenty eight Sargas. Additionally Uttara Khanda has one hundred eleven Sargas.The current presentation is relevant to Baala Khanda.

As I had the fortune of approaching HH Vijayendra Sarasvati of Kanchi Kamakoti, who for the last fifteen years or so, blessed me to script the essence of over Ashtaadasha Puranas, Ashtadasha Upanishads, Brahma Sutras, Dharma Sindhu, Manu Smriti, Paraashara Smriti, Soundarya Lahari, and on Pancha Bhutas- Surya- Chandra-Lakshmi-Saraswati - Ganesha-Bhagavad Gita and so on. Then he spontaneously directed me to attempt Vaalmiki Ramayana in parts but with possible 'vishleshanas' or explanatory notes as per the contexts of situations and characters referred to. Indeed this is a massive effort but I have his unimaginable blessings.

The present script is a maiden effort of the endless 'Itihasa'. The Instruction is that the digestive exercise be gradual, since centuries old countless versions of Ramayana are available or unavailable, but each such Scripts from 'taala grandhaas' to the paper world had been absorbed as per the inner grasping vibrations subjectively. Hence the physical intakes of pathana-manana- nidhi dhyaasas are objective realistically.

'Baala Khanda' is the **trend setter** in as the Yuga Purusha Rama blossoms. That was how Maharshi Vaalmiki encourages Rama's second generation of Lava Kusha Kumaras to sing for us the overview of Ramayana vide the fourth sarga itself!

From 'Baalya' to adolescent youthfulness, Brahmarshi Vishvamitra literally pushes to a jolt to King Dasharatha by equipping Shri Rama with 'astra-shastra vidya' to fight viciousness and vindicate Dharma and Nyaya. The saga and the role of Vishvamitra from a King to a Brahmarshi is the base note of the symphony of Baala Kanda. The fleeting picturisation of the Demons and Sages alike in the Baala Ramayana is a process of transformation of the Society then and now. The struggle continues as an integral part of Existence and as like an ever staged drama through years- centuries- yugas -kalpas of the eternal time cycle.

It is my fortune to imagine as to how the Seers of the yore had showered the flows of 'dharmaic' nectar on HH Vijayendra Saraswati of Kanchi who in turn allots drops on countless followers like us and to our families too.

VDN Rao and family

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Sarga Sixty six: Vishvamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding;
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Sarga Sixty seven: Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations. King Janaka said: Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!

Sarga Sixty eight: King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too'. , Dasharatha was pleased and addressed Vasishtha and Ministers to leave next morning.

Sarga Sixty nine: Accompanied by Gurus, wives and intimate and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to be fool proof defence arrangements. A four day procession with needed halts on way moved on with plentiful food and drinks. On their arrival at the outskirts of the Kingdom, King Janaka made elaborate reception with music, song, dance and ecstatic welcome showers of flowers.

Sarga Seventy: In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiratha-Ambareesha-Nahusha-Yayati-Naabhaga- Aja-and Dasharatha. Vishleshanas on: Pruthu-Yuvanashra-Mandhata-Purukusta- Muchukunda-Nahusha- and Yayati.

Sarga Seventy one: King Janaka explained about his vamsha from renowned King Nimi ,whose son named Mithi being the ever first Janaka as the 'vamsha' known as of Janakas. Then he introduced Kushadhvaja his younger brother desirous of getting his two daughters to Bharata and Shatrughna and declared Mandaveeka and Shutakeerti as their respective wives. respectively.

Sarga Seventy Two and three: Public Declarations were made in the presence of Kings, Maharshis, and the public and hectic preparations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms.

Sargas Seventy Four- Five-Six: After the festivities concluded, guests were showered with precious gifts, the groom's party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting 'Rama Rama' with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever! Vishleshanas on Madhu Kaitabha daityas; Parashu Rama- Kartavaryajuna from Ganesha-Brahmanda Puranas .

Sarga Seventy Seven: As the return procession finally reached the city of Ayodhya , it was ready with dhawaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

Annexures: a) Rama's Uttara Bharata Parikrama before wedding b) Vanavasa parikrama

Salutations:

*Aadho Rama tapo vananu gamanam, hathvaa mrugam kanchanam, Vaidehi haranam, jatayu maranam, Sugreeva sambhashanam, Bali nigrahanam, samudhra taranam, Lanka pureem dahanam, paschad Ravana Kumbhakarna madanam, ethat iti Ramayanam/*The Epic Ramayana is summarised as Shri Rama went to forest of Dandakaranya, chased the false deer of Maricha, Maha Jatayu was killed by Ravana, negotiated with Sugreeva to kill Baali, Maha Samudra was crossed with the help of the Monkey Brigade, Lord Hanuman burnt off Lanka, and the Lord killed Kumbhakarna and Ravana. This is Ramayana was all about!

Raamaaya Ramabhadraaya Ramachandraya Vedhase, Raghunaadhaaya naadhaaya Seetaayaah patanenamah/ Rama! The ever auspicious, ever helpful and tranquil like Moon, my salutations. *Shri Ramachandracharanou manasaa smaraami, Shri Rama chandra charanou vachasagranaami, Shri Ramachandracharanou shirasaa namaami, Shri Ramachandra sharanam prapadye/* My reverences to Shri Rama with a bowed head, memory in mind, stuti in speech, and my body in total surrender! *Dakshine Lakshmano yasya veeme tu Janakaatmaja, Purato Maarutiryasya tam vande Raghunandanam/* My salutations to Shri Rama whose right side is Lakshmana, Devi Sita on left and Hanuman seated ahead. *Lokaabhiraamam ranaranga dheeram Raajeeva netram Raghuvamsha naadham, Kaarunya rupam karunaakaram tam, Shri Ramachandram sharanam prapadye/* May we seek refuge from Shri Rama who looks tranquil and pleasing but on the battle front looks with valor and victorious; he is lotus eyed and placid typical of his race of renowned Kingship! *Raamam shashvatamaprameyamanamam nirvaana shaanti pradam, Brahma Shambhu Phaneendra sevyamanisham Vedaanta Vedyam vibhum/* *Raamaakhyam Jagadeeshvaram Suru Gurum Mayaamanushyam Harim, vande ham karunaakaram Raghuvaram Bhupaala Choodaamanim/* Lord Rama! My total dedication to you as the glorious of Raghu vamsha and the Jewel of the lineage of Kings before and there after. You are the hall mark of kindness, destroyer of sins, the Human form due to illusion, worshipped by Brahma- Shambhu and Sesha, the Master of Devas and Indra, the cynosure of Kings, the personification of kindness and seemingly mortal but eternal ever! *Shri Rama Raameti rameti Raame ram manorame, sahasra naam tat tulyam Rama nama varaanane/* One utterance of the name of Rama equals recitation of Vishnu Sahasra nama thousand times! That is the reason why the name of Rama of dearness and of ever auspiciousness needs to be recited ever says Bhagavan Shiva to Devi Parvati. *Raamaaya Ramabhadraaya Ramachandraya Vedhase, Raghunaadhaaya naadhaaya Seetaayaah patanenamah/* Rama! The ever auspicious, ever helpful and tranquil like Moon, my salutations. *Shri Ramachandracharanou manasaa smaraami, Shri Rama chandra charanou vachasagranaami, Shri Ramachandracharanou shirasaa namaami, Shri Ramachandra sharanam prapadye/* My reverences to Shri Rama with a bowed head, memory in mind, stuti in speech, and my body in total surrender! *Dakshine Lakshmano yasya veeme tu Janakaatmaja, Purato Maarutir yasya tam vande Raghunandanam/* My salutations to Shri Rama whose right side is Lakshmana, Devi Sita on left and Hanuman seated ahead. *Lokaabhiraamam ranaranga dheeram Raajeeva netram Raghuvamsha naadham, Kaarunya rupam karunaakaram tam, Shri Ramachandram sharanam prapadye/* May we seek refuge from Shri Rama who looks tranquil and pleasing but on the battle front looks with valor and victorious; he is lotus eyed and placid typical of his race of renowned Kingship! *Raamam shashvatamaprameya mananam nirvaana shaanti pradam, Brahma Shambhu Phaneendra sevyamanisham Vedaanta Vedyam vibhum/* *Raamaakhyam Jagadeeshvaram Suru Gurum Mayaamanushyam Harim, vande ham karunaakaram Raghuvaram Bhupaala Choodaamanim/* Lord Rama! My total dedication to you as the glorious of Raghu vamsha and the Jewel of the lineage of Kings before and there after. You are the hall mark of kindness, destroyer of sins, the Human form due to illusion, worshipped by Brahma- Shambhu and Sesha, Devas and Indra, the cynosure of Kings, the personification of kindness and seemingly mortal but eternal!

Introduction:

Before turning over as the famed Valmiki Maharshi, his earlier birth was of a hunter who recieved his counsel from a vidwan that one ought be cautious in causing suffering to any Living Being, be it a human, animal or bird and there would be a retaliatory rebound in the same or the following birth. He further suggested that the burden of past sinfulness be lightened by reciting the name of Shri Rama with devotion and faith. The Vidvan's blessings came true and in the subsequent birth the hunter after reforming himself and practised SHRI RAMA NAMA till his last breath.

Brahmana Vidyaarathi Pracheta, the son of Agni Sharma of Bhriгу Vamsha of the yore, was counselled by Brahmarshi Narada with 'two golden principles of not preaching what he himself would not practise and take to the name and thought of Rama till his death'. The boy learnt the **Mantra 'Mara'** or to Kill-kill 'ahamkara', 'shadvarga shatrus' of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of 'Mara' turned as 'Rama' gradually developed 'valmikaas' or anthills till his 'atma saakshaatkaara' or Self Realisation and eventually came to be reputed as **Valmiki Maharshi**. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried :maa nishaada pratishthaa tvamagamah shasshvatih samaah, yat krouncha mithunaa -dekam avadheeh kaama mohitam/ Nishaada! There could never be rest for long years till eternity, for you killed the mating birds unsuspectingly! This is the 'prerepana' or the inspiration of the illustrious scripting of Valmiki Ramayana!

During the course of Kali Yuga, the Path of Veda Vedangas gets dimmed and 'Nastikata' is highlighted. Kama Devata's impact gets enhanced and 'arishad vargas' of lust-anger-narrow mentality-avarice-jealousy have an ever increasing volume. While life span gets shortened, sex urges and excessive progeny of ill health would prevail. Women tend to loose character even as males lose restraint. Unemployment looms large, profiteering, hoarding, decept, quick money making, momentary pleasures, snapping of family ties, opportunism and scandalising lead to moral turpitude. **Who else excepting Shri Rama in the Kali Yuga when 'Adharma' is rampant and sinking down further is the saviour.** This is only the 'Prathama Paada' of Kali Yuga! In reference to the contemporary times, human beings are subject to the following features a) *Tapatrayas* viz. 'Adhi Bhoutika' or Ailments of Physical Nature; 'Adhyatmika' or of Mental-Psychological Nature; and 'Adhi Daivika' or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. 2) *Ishana trayas*: 'Praneshana'-the bond of Life, 'Dareshana' or the bond of wife, Putreshana or the bond of progeny, 'Dhaneshana' or the bond of wealth, 'Sukheshana' or the love of happiness and contentment and 'Dharmeshana' or the quest of Virtue; but the first three bonds of life above are the strongest ie the Ishanatrayas. 3) '*Tri Kaankshas*' or three Natural Aspirations: Kanta, Kanaka and Keerti or Physical -Material-Fame.

But Bhavishya Purana refers as to how Dharma deteriorates in the three quarters hence" Over two thousand years from now, the established Regulations made by Lord Brahma and the successive Manus would get thinner and thinner and *by the Second Paada of Kali Yuga*, Kali Devata would be happy to witness that the old Vedic values would be obliterated, that the Daityamaya human beings (fully soaked in Daitya activities) would be of two-and-half feet height, that their life span would be forty years maximum (as against hundred years now) and that they would be free like birds without any 'Karmic regulations! At the end of the Kali's second half there would neither by the institutions of marriages, nor Kingships, nor any social reformer and not even a Karma Karta! The World would be full of the progeny of Bhogi Simha and Keli Simha and this kind of a situation devoid of customs and social norms would prevail for one and quarter lakh years!! In the Third Quarter of Kali Yuga, the average age of human beings would be twenty six years maximum; Bhringha Muni along with his wife Saurabhi would create Kaulakalpa-named beings who would not hesitate to eat human beings/ kinnaras. These new species of Kaulakalpas would resort to beastly affairs with all females. They would be too sex-blinded and produce too many children. In the fourth phase of Kali Yuga the maximum age of humans would not exceed tewnty years and live like water-beasts and animals; hells like Tamishra and worse kinds of frightening Places of Retribution would be over-populated. As Yama Dharma Raja would find that the influx of dead Beings would assuming alarming proportions, he and Chitra Gupta would approach Indra Deva and later

on to Brahma Deva as the latter would declare that soon enough there would be an ‘Avatar’ (Incarnation) of Vishnu Deva as **Kalki Deva**; At that time, there would be a cloud burst producing the Great Annihilation of the Universe under alarming and incessant rain called ‘Pralaya’! That would be the fresh ‘Srishti’ heralding the new cycle of Yugas afresh!

BALA KHANDA

(Seventy Seven Sargas)

*Shri Raamah sharanam samasta jagataam Raamam vinaa kaa jagatee Raamena Pratihanyate kalimalam Raamaaya kaaryam namah/ Raamaat trasyati Kaala bheema bhujago Raamasya sarvam vashe, Raame bhaktirakhanditaa bhavatume raama tvameraashrayah/*Shri Ramachandra provides safety and succor to the entire universe and if not otherwise what could be its fate and who else is the refuge ; hence our devoted prostrations to Him, especially the Giant Serpent named ‘Kaalamaana’ is controllable only and only by Him alone!

Sarga one

Maharshi Valmiki enquires of Brahmarshi Narada to identify the Purushottama (Superior Most of a Man) of the Tretayuga

Stanzas 1-19: Om tapah swaadhyaya niratam tapasvee vaagvidaam varam, Naradam paripapracchha Vaalmeeki munipungavam/ Konyasminn saampratam loke gunavaan kascha veeryavaan, dharmagj - nascha kritagjnascha veeryavaan,dharmagjnascha kritagjnascha Satyavaakyo dhridhavantatah/ Chaari - trena cha ko yuktah sarva bhuteshu ko hitah vidvaan kah kah samarthascha kaschaika priyadarshanah/ Atmavaan ko jitakrodho dhritimaan konasuyakah, kasya bibhyati devaascha jaataroshasya samyuge! Etacchhidaamyayamshrotu m param koutuuhalam hi me, Maharshe tvam samathhorsijnaatumevam vidham naram/ Shrutvaa chaitantrilolkagjno Vaalmeেকে Naarado vachah, shrutyaamiti chaamantraya prahashthovaakyamabraveet/ Bahavo durlabhaaschaiva ye tvayaa keertitaagunah, mune vakshyaamyaa - ham bududdhvaayayryuktah shrutyaam narah/ Ikshvaaku vamsha prabhavo **Ramo naama janaih shrutah, niyatatmaa mahaa veeryon dhyutimaan dhritimaan vashee/ Buddhimaan neetimaan vaagmee shreemaanchatru nibarhanah, vipulaamso mahaa baahuh kambugreevo mahaa hanuh/ Mahorasko maheshvaaso guudha jahnurarindimah, aajaana baahuh sushareweraah sulalaatah suvikramah/ Samah samavibhatyaangah snigddha varnah prataapavaan, peenavakshaa vishaalaaksho Lakshmeevaan - chyubha lakshanah/ Dharmagjnah satyasandhascha prajaanaam cha hito ratah,yashasvee jnaana sampannah shuchirvashyah samaadhimaan/ Prajaapati samah Shrimaan Dhaataa ripunishuudanah, rakshitaa jeeva lokasya dharmasya pari rakshitaa/ Rakshitaa svasya dharmasya svajanaasya rakshitaa, veda vedango tatvagjno dhanurvedicha nishthitah/ Sarva shaastraagjna tatvagjnah smritimaan pratibhaanvaan, sarvaloka priyah saadhurdeenaatmaa vichakshanah/ Sarvadaabhogatah sadbhidah samudra iva sindhubhih, aaryah sarva samaschaiva sadaiva priyadarshanah/ Sa cha sarva gunopetah Koushyaananda vardhanah, samudra eve gambheerye dharyena himavaaniva/ Vishnunaa sadrusho veerye Somvadpriya darshanah, kaalaagni sadrushah krodhe kshamayaa prithivee samah, dhanadena samastyaage satya dharma ivaa parah/**

Maharshi Valmiki asked Brahmarshi Narada: *Konyasmin saampratam loke gunavaan kascha veeryavaan, dharmagjnascha kritagjnascha veeryavaan,dharmagjnascha kritagjnascha Satyavaakyo dhridhavantatah’* as to who indeed was the Guna- Veerya-Dharmagjna- Kritagjna- Satya Vaadi- Dhridha Sankalpa or of the

superior traited- brave- virtuous-ever grateful - truthful and decisive on Earth during the Treta Yuga! *Chaaritrena cha ko yuktah sarva bhuteshu ko hitah vidvaan kah kah samarthascha kaschaika priyadarshanah/* or He of excellent tradition, helpful most to fellow beings, highly learned, capable most and of readily arresting personality of bodily handsome and gracefulness! *Atmavaan ko jitakrodho dhrutimaan konasuyakah, kasya bibhyati devaascha jaataroshasya samyuge!* Who is that outstanding personality on Earth who readily commands awe and authority, of tranquil nature, ever radiant, and who is of affectionate amiability and at the same time is most feared by the worst ferocious evil energies to be faced with! Who is that Idyllic and ultimate perfect Model Personality of the Yuga! Brahmarshi Narada replied to Valmiki Maharshi: ahatma! You have described the traits of a terrestrial Human Being with the extra celestial qualifications of a Human on the terrestrial Earth! Any way, the ready reply is as follows: *Ikshvaaku vamsha prabhavo **Ramo naama** janaih shrutah, niyatatmaa mahaa veeryon dhyutimaan dhrutimaan vashee/* In the Ikshvaaku Vamsha, an outstanding personality named **Shri Rama** the famed most in Trilokas with unbelievable equanimity, a symbol of courage and bravery, as a Roll Model of a Man in perfection. He was a highly learned, moralistic, expressionalistic, and enemy destroyer of excellence with steel like hands and elevated shoulders, robust legs, broad shoulders and conchshell like neck of enormous strength. His chest and arrow chest were huge too with unprotrusive bone at the neck. He was a typical 'aajaana baahu' or his strong hands stretch down to knees with a readily arresting and handsome face of extreme fairness. His forehead was broad and sparkling with big eyes and in sum his personality was spectacular and unique. Shri Rama is named as Dharmajnaata, Satyapratigjna, Hita Saadhana or fully conversant with the Principles of Virtue, avowed to be Truthful and Accomplish by Medium of Negotiation. He is yashasvi- jnaani- Pavitra- jitendriya or well renowned, knowledgeable, symbol of purity and self controlled. He is an administrator like Prajapati Virat Swarupa Himself- Symbol of Prosperity, Dhanurveda Praveena or the Symbol of Archery, Veda Vedanga Tatvavetta- Kshatriya Dharma Praveena- Master of Memory Power; extremely kind hearted, and an expert of conversation with power of convincing objectively. All the Saadhus and Sadhakas make a queue line to him like all the running waters tend to merge into the Oceans as they feel contented with his 'darshan' and if fortunate extremely with his 'sparshan'! Being bestowed with all the positive traits, his mother Devi Koushalya gets immersed in his exemplary traits endearing him always even as he assumes the oceanlike abundance and Himalayas like composure! *Vishnunaa sadrusho veerye Somvadpriya darshanah, kaalaagni sadrushah krodhe kshamayaa prithivee samah, dhanadena samastyaaage satya dharma ivaa parah/* Shri Rama is stated as Vishnu's prototype in radiance, Chandra like tranquility and coolness, yet of anger of 'Kaalaagni', endurance like of Bhudevi, 'tyaaga and daana' or give aways like Kubera himself and in Truthfulness like Yama Dharma Raja himself!

Vishleshana - Explanatory Note: Ikshvaaku Vamsha: : Bhavishya Purana explains "After the Pralay in **Treta Yuga**, King Sudarshan returned from Himalaya and revived Ayodhya Puri and thanks to the and the Holy Sages. King Sudarshan ruled for thousands of years and in course of Time, his son King Dilip initiated a new generation and King Raghu heralded the **Surya Vamsha** or the Raghu Vamsha. King Raghu's grandson Dasharatha had the unique privilege of securing Lord Shri Rama, the 'Avatar' of Bhagavan Vishnu. Surya Vamsha dominated from Shri Ram's son Kusha downward for hundreds of generations thereafter and the Kings were by and large virtuous, engaged in Yagnas and Agni Karyas, charities and the preservation of Dharma. Padma Purana is quoted: Vaiwasvata Manu had ten sons, viz. Ila, Ikshvaaku, Kushanaabha, Arishta, Dhrushta, arishyant, Karusha, Mahabali Sharyati, Prushaghna, Naabhaga and **Ambarisha**. By dint of relentless Tapasya, Vaivasvata secured the boon from Brahma of becoming the Supreme Administrator of Prithvi of high virtue and Fortune and thus he became the First Manu Ever! Ila also became ambitious and wandered several places and by mistake entered the 'Sharavana' Garden, little knowing that who ever entered the Sharavana would instantly turn into a woman as per the instructions of Parameswara where Shiva Deva was alone with Devi Parvati. Even outside the Sharavana, Ila as a woman was attracted to Budha, the son of Chandra (Moon). Ila's brother Ikshvaku was worried about the disappearance of Ila and having realised the fact that any male entering the Sharavana would be converted as a female and that Ila also would have been converted like wise.

Ihshvaku prayed to Shiva and as directed Ihshvaku announced Ashvamedha Yagna so that Ila as a female could be identified since the brave Ila would be definitely attracted to the Ashvamedha Yagna and the challenge of holding the horse. Indeed the Plan of Ikshvaku worked well and Ila was identified as the 'wife' of Budha, the son of Chandra. The female Ila became a Kimpurush for six months and as a woman for six months as per the boon of Shiva. As a Kimpurush, Ila also known as Sudyumna gave birth to three sons Utkal, Gaya and Haritashwa and they became the Kings of Utkal (Orissa), Gaya, and Haritashwa or Kuru. Ikshvaku became the King of Madhyadesha who begot hundred sons half of whom ruled the northern side of Meru and the others the Southern side. Kakustha was the eldest son of Ikshvaku and in that lineage was born Yuvanashwa and his great grandson was the famed Kuvalashva who killed the notorious demon Dundhumara. It was in this lineage that the illustrious Mandhata who was the Chakravarti of the Universe. In his lineage were the famous Purukutsa, Muchukunda, Harischandra, Dilip, Bhagiratha who brought the Sacred Ganga to Earth, Nabhaga, Ambarisha, Raghu, Dasaratha and the Incarnation of Lord Vishnu, the Epic Hero Shri Rama who killed Ravana and his able brothers Bharata, Lakshmana and Shatrughna; the Surya Vamsha of the clan of Ikshvaku was further extended by Kusha and Lava. Brahma Purana states: Vaivaswa had nine sons viz. **Ikshvaaku**, Naabha, Dhrushta, Sharyati, Narishyanta, Praamshu, Arishta, Karusha and Prushaghna. Once Vaivaswa performed one Yagna with the objective of begetting a daughter and Maharshi Mirtaavaruna was the Chief Priest; as the Maharshi offered a powerful oblation in the Agni Kunda, there emerged a maiden whom the Manu addressed as **Ila** and she took the permission of Matraavaruna and went near the Manu; the Manu blessed her, named her as Sudyumna and instructed her to expand Manu vamsha. She met Budha Deva in marriage and gave birth to **Puru**; she gave birth further to three sons viz. Utkal (whose Kingdom was the present Orissa), Gaya (the Capital of Gaya desha) and Vinataashva. Puru's Kingdom was distributed into parts to accommodate the nine sons too. Ikshvaaku became the Ruler of Madhyadesha. Ila and Sudyumna was one and the same but alternatively as a woman and as a man for each six months. Naashyanta's son was Shaka; Nabhaaga begot **Ambarisha**; Dhrishta and Karusha begot sons of the same name; Pramshu was issueless; Sharyati got twin children-a boy named Anarta and a girl Sukanya who was wedded to Chyavana Maharshi. Anarta begot Raiva, and the latter's son was **Raivata**, also known as Kakudmi who became the King of Kushasthala. Once Raivata accompanied by his daughter **Revati** visited Brahma loka and the latter was at that time engrossed in 'Gandharva Gaana'/ the songs of Gandharva; after the singing session, Brahma when told of the purpose of their visit viz. to bless his daughter of a suitable match for her, Brahma smiled and stated that during his visit to Brahma loka, Yugas rolled by but blessed Revati to return to their place and that she would definitely wed a Mahatma. On return, the father and daughter discovered a complete change of their Place in Dwapara Yuga and on making local enquiries found **Balarama**, the elder brother of Krishna as a suitable life-partner for Devi Revati; *thus the age-difference of Balarama and Devi Revati was a full Yuga!*

Rules of 'Dharma Yuddha' or a Battle for Justice. Once a battle is decided mutually, there should be a lead time for the preliminaries, - a week's time- to offer prayers to 'Ganesha' viz. the very First God to worship and the 'Trimurthies' (Triumverate) viz. Brahma, the Creator, Vishnu the Preserver and Eswar, the Destroyer; to 'Dikpalas' (the Gods of Four Directions); 'Rudras' the Gods of Killings; the 'Nava Grahas' (Gods of Planets) as also of Stars; and Aswini Devatas and Rivers. The Army assembles at the eastern point of the Capital City before the departure and at the start off of the March should be rejoiced by Victory Slogans and reverberation of musical instruments. There would not be a recall or a faltering step once the march is flagged off. After covering a good distance of a couple of miles, there might be a brief stop over for rest/ regrouping/ prayers. The King (Chief) should not intervene in the battle directly till the very end. But, he should be behind at a distance to keep up the morale of the Army. There should be formations of an elephant each in the center, defended by four chariots of four horses each, each horse defended by four infantrymen, who should be in the forefront, defended behind by archers and horses and behind them be 'Yantramuktas' or mechanically propelled explosives. The attacking men should have the pride of place- be it in the infantry, or on horses or chariots or 'Yantramuktas' and comparatively less courageous and defensive forces should be in the rear. A person killed in a war deserves 'Veera Swarga',

equivalent to performing 'Yagnas' and a soldier who runs away or shows his back or wantonly avoids confrontation would be considered not only as a criminal in the eyes of Law but as a sinner or murderer of a Brahmin in the eyes of God. At the same time, the defeated soldiers are to be let back honourably by the victorious side with grace. It would be a sin to maltreat the defeated soldiers, slay the persons unarmed, perpetrate revenge of any kind to the citizens of the defeated kingdom, especially the spectators, scribes, women and children and take advantage of any kind to the defenceless. (*Agni Purana*)

Now about the Yuddha Dharmas of a Kshatriya King. In the course of 'Dharma Paalana' or of the observance of virtuous authority, then in the context of a battle with a foreign invader against his own Kingdom, then irrespective of the ability or otherwise, the King has to spare no effort in the battle and fight tooth and nail till the last drop of his blood. *Sangraameshvanivartitvam prajaa -naam chaiva paalanam, shushrushaa braahmananaam cha raajnaam shreyaskaram param/Aahaveshu mithonyonyam jighaansanto maheek -shitah, yudhyamaanaah param shaktyaa svargam yaantyaparaan mukhaah/* To retreat and show his back running away from the battle field has no room for 'kshaatrava dharma' and so also his service to braahmana is so imperative and binding. In an open battle, a true kshatriya desirous of securing 'veera swarga' should never resort to devious ways of killing an enemy like using secret weaponry or by using blazing or poisonous arrows to secure the kill. Also striking a eunuch, an opponent seeking mercy, a person who flees from the fight, or simply withdraws from the fight is not commendable. Equally so would be a fight against a half asleep, unguarded, disarmed, or already engaged in a different enemy, or an onlooker enemy is not worthy of commendation. Killing an enemy with wounds on his body, or with broken weaponry, one in his retreat with disgrace is also not the quality of a purposeful fight. When a kshatriya warrior is killed even as he runs away from the battle, then a part of the sin is ascribed to the King as the Commander-in-Chief. Equally so as the valiant fights but gets killed in the battle, a part of the Veera Swarga's benefit is due to the King. The chariots, horses, elephants, military equipment, grain, women, gold and properties of the defeated King automatically gets gained to the winning King, but such possessions of the win over has necessarily to be shared by the soldiers too, lest the King's name and title as the 'Chhatrapati' or the Overall Master becomes a misnomer! Further the duty of the King would be to revive the memory of the illustrious fallen heroes and provide adequate wherewithal to his families. *Alabdham chaiva lipseta labdham rakshet prayatnatah, rakshitam vardhaye - chchaiva vriddham paatreshu nikshipet/ Etachchaturvidham vidyaat purushaartha prayojanam, asya nityamanushthaanam samyak kuryaadatandritah/* Whatever is not available in one's life, efforts be made to secure it, whatever is so secured be properly retained safe, besides what ever is retained in tact, try to improve the same; these are the four kinds of Purushardhas of Dharma- Artha- Kaama- Mokshas, and these principles of human aspirations be pursued without fail. Once a particular desire is not fulfilled then that be accomplished even by 'danda' or force, once so gained do seek to maintain it, and do try to improve and so on. A King is well equipped with 'danda' and that alone which the commonality of the public could enforce an objective with. But never try the means of deceit or roundabout guile as that path would certainly dig up flaws and deviations from what is aimed at. An enemy within or from outside could sooner or later discover ways and means of the policy objective by picking holes like when a tortoise could hide its limbs and would as such fail. Hence the direct approach to strike by force as the public has no alternative but to follow and the world around is left in wonder and admiration. The enemy too can be awed by the direct approach and would have no option. A lion uses its strength while a crane pretends meditation in patience, like a wolf snatches by trickery, but like a hare makes a double retreat. Even the external enemies would not prolong the victory by the Saama-Daana- Bhedopaayas for the fear of danda! A farmer knows as to how to cut off and sweep the weeds to preserve the crop and so does a King in protecting his Kingdom by destroying the enemies. Nevertheless, there is a word of caution by the Learned; in the event of an external enemy being either more powerful or of similar strength, then the stop in steps of Saama-Daana- Bhedas need to be employed and commended. This policy is worthy of following in the external context certainly. Referring to the domestic scene, the extent of utilising 'danda' or force might boomerang only if honesty is truly proven and only to the extent of what unreasonable and evil minded critics beyond the conviction level of the honest and duty bound masses of public as a King

of dharmic values could certainly gauge. Indeed the King ought to realise the cut off limits of utilising the danda as that ought to be proven as ‘pro bono publico’ or as of the larger interests of the general public. Even protecting the farm produce, the weeds of opposing forces be nipped as the King’s prime priority is to preserve Kingship itself. *Saamaadinaamupaayaanaam chaturnaamapi panditaah, saamadandau prashansanti nityam raashtraabhivridhdhay/ Yathoddharati nirdaataa kaksham dhaanyam cha rakshati, tathaa rakshennripo raashtram hanyaachha paripanthinah/* or either of rashness or ignorance, no King could possibly pull down his own kingdom, along with himself, his family and his subjects by resorting to self-defeating measures which might ruin the self, as after all his own life-force is that of his entire kingdom. Just as torturing the bodies of his limbs and senses is as severe as torturing the King himself! Hence thoughtful governance of his kingdom in turn aims at prosperity of himself and vice versa.]

Stanzas 20-40:

Tamevam guna sampannah Raamam satya paraakramam, jyeshtham jyeshtha gunairyuktam priyam Dasharadha sutam/ Prakriteenaam hitairyuktam prakriti priya kaamyayaa, youva raajjeyna samyuktamaicchhit preetyaa Maheepati/ Tasyaabhisambharaan drushtvaa bhaayaartha Kaikayee, purvam dattavaraa devee varamenamayaachat, vivaasanam cha Raamasya Bharatabhi -shechanam/ Sa satyavachanaad raajaa dharmapaashena samyatah, vivaasamaayaamaasa sutam Ramam Dasharathapriyaam/ Sa jagaama vanam veerah pratigjnaamanupaalayan, pitruvachana nirdeshaat Kaikeyyaah priyakaaranaat/ Tam vrajantim prito bhraataa Lakshmanonujagaam ha, snehaad vinaya sampannah Sumitraananda vardhanah, bhraataram dayito bhraatuh soubhraatgramanudarshayan/ Raamasya dayitaa bharyaa nityam praana samaahitaa, janakasya kule jaataa Deva maayeva nirmitaa/ Sarva lakshana sampannaa naareenaamutthamaa vadhuuh, Sitaapyanyugamataa vadhuuh/ Sitaapyanu -gataa Raamam shashinam Rohineeyathaa, pourenugato duuram putraa Dasharathenacha/ Shringavera pure suutam vyasarjayat, Guhamaasaadya dharmatmaa nishaadhaadhipatim priyam/ Guhena sahito Ramo Lakshmanena cha Sitayaa, te vanena vanam gatvaa nadeesteertvaa bahuudakaah/ Chitrakutam anupraapya Bharadvajasya shaasanaat ramyamaavasartham kritvaa rayamaanaa vane vane trayah, Deva gandharva sankarshastatra te nyavasan sukham/ Chitrakutam gate Raame putrashokaaturastadaa, Raja Dasharathah svargam jagaama vilapan sutam/ Gatetu tasmin Bharato Vaashishtha pramukhair-dvijaih, nyujyamaano Raajyaaya naicchhad Raajyam Mahabalalah, sa jagaama vanam veero Ramapaada -prasaadakah/ Gatvaa tu sa Mahaatmaanam Ramam satya paraakramam, ayaachad bhraataram Ramam aarya bhaavapuraskritah, tvameva Rajaa dharmatma iti Ramam vachobraveet/ Ramopiparamodaarah sumukhah su mahaa yashaah, na chaicchhit pituraadeshaad raajyam Ramo mahaa balah, paaduke -chaasya Rajyaaya nyaasam datvaa punah punah, nivartayaamaasa tato Bharatam Bharataagrajah/ Sa Kaamana vanaapyaiva Ramapaadaavapushuhprushan, nandigraamekarod Raajyam Rama gamana kaankshayaa/ Gatetu Bharate shrimaan satya sandho jitendriyah, Ramastu punaraalakshya naagarasya janasyacha, tatraagamamekaagro dandakaan pravesah/

To such glorious personality like Shri Rama the eldest son of King Dasharatha, the latter made it known to his Subjects that he would be made the ‘Yuva Raja’ the number two of the Kingdom. (Dasharatha had three wives viz. Koushalya-Sumitra-and Kaikeyi; Rama was born to Kousalya- Lakshmana and Shatrughna were born to Sumitra- and Bharata next own to Rama were born to Kaikeyi. King Dasharatha was fond of Rama nodoubt but he was infatuated with the youngest wife Kaikeyi). As the royal announcement that Rama would be sworn as Yuva Raja, Kaikeyi was rattled and annoyed as the King promised to Kaikeyi in a weak moment to make Bharata the yuva Raja and Rama would be despatched to Forest Life. Thus the Royal Announcement was annuled and as per King Dasharatha’s earlier announcement. As per the desire of the King and the co-mother Kaikeyi, Rama left for Vanavaasa. Lakshman who adored Rama too decided to follow Rama. Devi Sita the wife of Rama and the daughter of King Janaka too followed Rama; indeed she was not only of celestial beauty and grace as the cynosure of womanhood but the truthful Pativrata of Rama who too was famed as ‘Eka Patni Vrata Vidhaayaka’ with ‘manasaa-vaachaa-karmanaa trikatrana shuddhi’; She too accompanied Rama as Rohini follows Chandra. Even as King Dasharatha was in a state of coma, Rama having prostrated to the fainted King and the three mothers thus

proceeded for the Forest Life. Having bid farewell to the crying public too on the outskirts of Ayodhya the capital, the threesome moved forward while the King's official charioteer reached up to the banks of Sarayu river and the boat man named Guha moved forward to reach the banks of Ganges at the Shringaverapura. The threesome of Rama-Sita- Lakshmana accompanied by Guha the boatman crossed smaller rivers and the intervening forests after forests reached the Ashram of Bharadwaaja Maharshi while Guha the boatman too left reluctantly. Having rested and as directed by the Maharshi , the threesome ascended the Chitrakuta mountain. Meanwhile, King Dasharatha who relapsed into coma got back his senses but in the absence of the trio especially of Shri Rama got a heart attack and died to reach heaven. Muni Vashishtha the Head Priest and other seniors initiated preparations to declare Bharata as the King. Having assumed the new Kingship rather reluctantly, Bharata proceeded to the forests in search of the Trio. Having reached them, Bharata addressed Shri Rama most respectfully and entreated him stating : *tvameva raajaa Dharmagjna!* But Rama smilingly replied that he was merely fulfilling the 'pitru vakya parapaanana' and affectionately reprimanded and convincinly asked Bharata to return to the kingdom severally. Finally, Bharata had to return but after lifting up Shri Rama Paduka , the wooden foot wear of Rama and keeping the same aloft on his head and returned to Nandigrama instead of Ayodhya to keep up the mere retention of Kingship duties as a stop-gap arrangement awaiting Rama's return as the 'primo geniture' King! There after crowds of public from all over the Kingdom kept on visiting Rama-Sita- Lakshmanas day in and day out, Shri Rama then decided to move into the inaccessible 'Dandakaaranya' being the deep jungle.

Vishleshana on Chitrakuta Mountain:

Chitrakut: Most significant fact is that Lord Shri Ram along with Devi Sita and brother Lakshman spent years together at this 'Tapobhumi' or Meditation Land of Sanctity- where Maharshi Atri and his illustrious follower Munis stayed too- during his forest life as per his father Dasharatha's wish. Chitrakut is some 15 km from Karvey Station is on Manikpur-Jhansi Line of Indian Railways. At Chitrakut, the parikrama or circumambulation of Kamadagiri /mountain and Shri Rama Darshan are the significant tasks. The parikrama is to take some five days of some 30 km. Starting from Raghava Prayaga 'snana' at Sitapur-Koti Tirtha, Sita Devi's Kichen, Hanuman Dhara-Keshavaghar, Pramodavana, Janaki kund, Sirasa vana, Spkatika shila, Anasuya- Gupta Godavari snana, Kailasa Parvata darshana- and from Chabepura to Bharat kupa and Rama Shayya or Rama's bed. On way in the Parikrama occur Mukharavinda where snana is of importance followed by temples of Hanuma, Saakshi Gopala, Lakshmi Narayana, Shri Ramas sthaana, Tulasidasa nivasa, Kaikeyi and Bharata Mandirs, Charana Paduka Mandir. There are three most hallowed 'Charana Chinha' or foot prints of Lord Shri Rama viz. Charana Paduka or His footwear prints, Janaki kunda and 'Sphatika shaala'. The specific Spot where Bharata met Rama for the first time and the molten stone of Rama's footprint is visible still. Among other hallowed Places nearby Charana Paduka are Lakshman Hill and Lakshman Mandir, Janaki Kund, Anasuya-Atri Ashram, Gupta Godavari and so on. Nearby Chitra kut are Ganesha Kund, Valmiki Ashram, Viradha Kunda, Sharabhanga Ashram, Sutikshan Ashram and Rama Vana.]

Stanzas 41-100:

Anāḍṛtya tu tad vākyam rāvaṇaḥ kālacoditaḥ, jagāma sahamārīcas tasyāśramapadam tadā/ tena māyāvinā dūram apavāhya nṛpātmajau, jahāra bhāryām rāmasya ḡḍhraṁ hatvā jaṭāyuṣam/ ḡḍhraṁ ca nihataṁ dṛṣtvā hṛtām śrutvā ca maithilīm, rāghavaḥ śokasamtpto vilalāpākulendriyaḥ/ tatas tenaiva śokena ḡḍhraṁ dagdhvā jaṭāyuṣam, mārgamāṇo vane sītām rākṣasam samdadarśa ha/ kabandham nāma rūpeṇa vikṛtaṁ ghoradarśanam, taṁ nihatya mahābāhur dadāha svargataś ca saḥ/ sa cāsya kathayām āsa śabarīm dharmacārīṇīm, śramaṇīm dharmanipuṇām abhigaccheti rāghava, so 'bhyagacchan mahātejāḥ śabarīm śatrusūdanaḥ/ śabaryā pūjitaḥ samyag rāmo

daśarathātmajah, pampātīre hanumatā saṅgato vānareṇa ha/ hanumadvacanāc caiva sugrīveṇa samāgataḥ, sugrīvāya ca tat sarvaṁ śamsad rāmo mahābalaḥ/ tato vānaraṛājena vairānukathanam prati, rāmāyāveditam sarvaṁ praṇayād duḥkhitena ca, vālināś ca balaṁ tatra kathayām āsa vānaraḥ/ pratijñātam ca rāmeṇa tadā vālivadham prati, sugrīvaḥ śaṅkitaś cāsīn nityaṁ vīryeṇa rāghave/ rāghavaḥ pratyayārtham tu dundubheḥ kāyaṁ uttamam, pādāṅguṣṭhena cikṣepa saṁpūrṇam daśayojanam/ bibheda ca punaḥ sālān saptaikena maheṣuṇā, giriṁ rasātalaṁ caiva janayan pratyayaṁ tadā/ tataḥ prītamanāś tena viśvastaḥ sa mahākapiḥ, kiśkindhām rāmasahito jagāma ca guhām tadā/ tato 'garjad dharivaraḥ sugrīvo hemapiṅgalaḥ, tena nādena mahatā nirjagāma harīśvaraḥ/ tataḥ sugrīvavacanād dhatvā vālinam āhave, sugrīvam eva tad rājye rāghavaḥ pratyapādayat/ sa ca sarvān samānīya vānarān vānaraṣabhaḥ, diśaḥ prasthāpayām āsa didṛkṣur janakātmajam/ tato grdhrasya vacanāt saṁpāter hanumān balī, śatayojanavistīrṇam pupluve lavaṇārṇavam/ tatra laṅkāṁ samāsādyā purīm rāvaṇapālītāṁ, dadarśa sītāṁ dhyāyanīm aśokavanikāṁ gatāṁ/ nivedayitvābhijñānam pravṛttiṁ ca nivedya ca, samāśvāsyā ca vaidehīm mardayām āsa toraṇam/ pañca senāgragān hatvā sapta mantrisutān api, sūram akṣam ca niṣpiśya grahaṇam samupāgamat/ astreṇonmuham ātmānam jñātvā paitāmahād varāt, marṣayan rākṣasān vīro yantriṇas tān yadṛcchayā/ tato dagdhvā purīm laṅkāṁ ṛte sītāṁ ca maitheilīm, rāmāya priyam ākhyātum punar āyān mahākapiḥ/ so 'bhigamya mahātmānam kṛtvā rāmaṁ pradakṣiṇam, nyavedayad ameyātmā dṛṣṭā sīteti tattvataḥ/ tataḥ sugrīvasahito gatvā tīraṁ mahodadheḥ, samudraṁ kṣobhayām āsa śarair ādityasaṁnibhaiḥ/ darśayām āsa cātmanāṁ samudraḥ saritāṁ patih, samudravacanāc caiva nalaṁ setum akārayat/ tena gatvā purīm laṅkāṁ hatvā rāvaṇam āhave, hyaṣiṅcat sa laṅkāyām rākṣasendraṁ vibhīṣaṇam/ karmanā tena mahatā trailokyam sacarācaram, sadevarṣigaṇam tuṣṭam rāghavasya mahātmānaḥ/ tathā paramasaṁtuṣṭaiḥ pūjitāḥ sarvadaivataiḥ, kṛtakṛtyas tadā rāmo vijvaraḥ pramumoda ha/ devatābhyo varān prāpya samutthāpya ca vānarān, puspakam tat samāruhya nandigrāmaṁ yayau tadā/ nandigrāme jaṭam hitvā bhrātṛbhiḥ sahito 'naghaḥ, rāmaḥ sītāṁ anuprāpya rājyam punar avāptavān/ prahṛṣṭamudito lokas tuṣṭaḥ puṣṭaḥ sudhārmikāḥ, nirāyamo arogaś ca durbhikṣabhayavarjitāḥ/ na putramaraṇam ke cid drakṣyanti puruṣāḥ kva cit/ nāryaś cāvidhavā nityaṁ bhaviṣyanti pativratāḥ/ na vātajaṁ bhayaṁ kim cin nāpsu majjanti jantavaḥ, na cāgrijaṁ bhayaṁ kim cid yathā kṛtayuge tathā/ āśvamedhaśatair iṣṭvā tathā bahusuvarṇakaiḥ, gavām koṭyayutam dattvā vidvadbhyo vidhipūrvakam/ rājavarṣāṁ śataguṇān sthāpayiṣyati rāghavaḥ, cāturvarṇyam ca loke 'smin sve sve dharme niyokṣyati/ daśavarṣasahasrāṇi daśavarṣaśatāni ca, rāmo rājyam upāsitvā brahmalokaṁ gamiṣyati/ idaṁ pavitraṁ pāpaghnam puṇyam vedaiś ca saṁmitam, yaḥ paṭhed rāmacaritaṁ sarvapāpaiḥ pramucyate/ etad ākhyānam āyuṣyam paṭhan rāmāyaṇam naraḥ, saputrapautraḥ saganāḥ pretya svarge mahīyate/ paṭhan dvijo vāgṛṣabhatvam īyāt; syāt kṣatriyo bhūmipatitvam īyāt, vaṇigjanāḥ panyaphalatvam īyāj; janaś ca śūdro 'pi mahattvam īyāt/

As the trio of Vishmamitra, Rama and Laksmanas were entering Dandakaranya, Rama had to destroy a series of Rakshasas especially 'Viratha', and met Maha Munis such as Sharabhanga, Suteekshana, and the famed Agastya who devoured and dried up the oceans. Agastya Muni bestowed to Shri Rama the Aindra Dhanush, a powerful 'khadga' and two 'akshaya tuneeras' or everlasting arrow retainers.

[Vishlesana or delineation about Agastya- from Matsya Purana: Sage Narada enquired of Bhagavan Shankara about the origin of Agastya Muni and Vasishtha. Maheswara explained that once Indra despatched Vayu and Agni to destroy Danavas and having successfully killed thousands of the enemies, ignored some Daityas like Taraka, Kamalaaksha, Paravasas, Kaladamshttra and Virochana as they fled away and concealed in deep Seas. The Danavas who hid themselves kept on tormenting human beings as also Devatas eventually. Indra ordered that Vayu and Agni should dry up the Sea water, especially to kill dangerous Daityas like Jambhasura, but the both the Devas argued that in the process of drying up the Seas even in a minor manner there would be serious havoc caused to crores of Jeevas. Indra was annoyed at their argument and cursed them to fall down on Earth from Swarga and both the Devas entered into a 'Jala Kumbha' or Water Pitcher as a single body. Meanwhile, Sages Nara and Narayana were in Tapasya on Gandhamadana Mountain, and Indra was concerned that they might not be a threat to his chair; he despatched a few Apsaras to the Mountain along with Kamadeva but their attempts to tempt the

Maharshis failed. As the Apsaras continued to be stationed there, Narayana Rishi created a damsel of exquisite attraction from his thighs and named her Urvashi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvashi and they could not possibly tempt Nara Narayan Maharshis, after all! Mitra (Sun God) and Varuna (Rain God) happened to see the damsel and could not resist the fall of their combined semen of Mitravaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as 'Videha' or without body, but the King too gave a return curse; both Nimi and Vasishtha approached Lord Brahma who solved the problem by retaining Nimi's life in his Eyes and Vasishtha to be reborn to Mitravaruna since the latter's semen fell in the pitcher on seeing Apsara Urvashi. Subsequently Agastya married Lopamudra, absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the Vindhya. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying 'Vatapi! Jeerno bhava' and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! [Till date, devotees recite Lalita Sahasranama as inspired by 'Vaagdevatas' as also the 'Aditya Hridaya' scripted by Agastya Muni. Vasishtha, the Brahmarshi was the arch-enemy of Rajarshi Vishvamitra ever since the latter claimed Nandini the Celestial Cow and fought a battle in which Viswamitra was defeated. The enmity continued till once both the Rishis cursed each other to become birds and finally Brahma had to intervene and convert them back as human beings].

As trio proceeded further, one day there was a congregation of Munis which called on Shri Rama about the repetitive attacks and tormentations of the Raakshasaas and the latter proclaimed an assurance by way of a 'pratigjna' or declaration of a solemn vow. As an immediate sequel to the pratigjna, Rakshasi Shurpanakha the younger sister of the Epic Villian Ravana was converted as a 'kurupi' or defaced face by slitting of her nose and ears by Lakshmana since the latter was restrained not to resort to killing a woman even as a raakshasi. This incident provoked the Khara-Dushana-Trishiras and their follower Rakshasaas were destroyed by Rama's arrows. This was followed by the merciless killings of fourteen thousand 'raakshasaas' in the 'dandakaaranya' for the greatest relief of the local human beings and animal-bird species. As the defaced Surpanakha approached Ravana in his court for demanding revenge from him being her own brother, several advisors in the court of Ravana asked for restraint but Maricha left for the 'dandakaaranya' and assumed the form of a golden deer. The slippery deer evaded both Rama and Lakshman who ran after the animal while Ravana having taken the form of a Muni begged for alms from Devi Sita and persuaded her to cross the 'Lakshman Rekha' and literally snatched Devi Sita onto his aero plane and badly hurt the defending 'Jatayu' the Vulture Bird- which tried to attack him with a valiant fight but in vain. As Rama and Lakshmana chanced the huge vulture, they realised that Jatayu tried best to thwart Ravana's effort to abduct Devi Sita. [Rama realised that Jatayu and his younger brother Sampati were involved in a race as to who could fly higher to the skies, Jatayu no doubt flew higher but Sampati but was hurt by Sun flames; Sampati saved Jatayu by spreading his own wings but the latter had his wings totally burnt for ever! Such was the spirit of their sacrifice!] Jatayu consoled the distraught Rama and reassured him that no harm could come to Sita and that very soon she would be restored to them from Ravana. Rama was as much overwhelmed by grief as by a

surging sense of affection and gratitude and embraced Jatayu and blessed him to reach swarga after the death.

From the dying Jatayu Rama Lakshmanas realised that Ravana'sura flew away with Devi Sita; Rama and Lakshmana were stunned at the rapid sequence of the events, even as Rama broke out his heart out and his sturdy physique had literally crumbled down heartbroken. They performed the funeral rights of the Great Bird and proceeded further in search of the whereabouts of Devi Sita. On the way ahead, they got surrounded by the long and powerful arms of the headless demon Kabandha and severed the clutches of the hands drawing Rama Lakshmanas towards his stomach and killed the demon but blessed him to reach swarga. While dying the demon resumed his Gandharva form named Vishvaavasu but due to his arrogant attitude Indra cursed him to become a headless animal but would be taught a lesson by Rama Lakshmanas eventually. The Gandharva then directed Rama Lakshmanas to move towards Rishyamukha Mountain and meet a monkey chief in exile named Sugriva for an alliance and that he would assist Rama to discover Devi Sita. The Gandharva also suggested that on way to the Rishyamukha mountain, Rama Lakshmanas might also visit Shabari Ashram also. As directed, Rama Lakshmanas visited Shabari and having enjoyed the fruits offered blessed her and by her example of bhakti taught her further for Loka Kalyana.

Vishleshana on Shabari;

Shabari was a tribal girl curious to know what 'dharma' was all about and approached Matanga Maharshi at the foothills of Rishyamukha mountain; the Rishi accepted her as his student and ever since lived in his ashram teaching her in his service. As years passed by she became old walking with a stick and plucking berry fruits from the gardens of the ashram; meanwhile Matanga Muni achieved 'Maha Samaadhi' in 'padmaasana' posture, while assuring her to await the arrival of Shri Rama Lakshmanas. As the latter finally did arrive, she brought basketful of berry fruits and after biting and tasting the fruits only offered them to Rama and Lakshmana declaring to the world that sincere 'bhakti' would be the 'moksha maarga'; and thus the 'Shabari Ramayana' emphasizing Bhakti for Bliss. Rama gave the discourse to Shabari about the nine folded bhakti viz. 'Satsang' or affinity with followers of Truthful Virtue - 'Shravana' or hearing all about Dharma- 'Guru Seva' or Service and Following of a Guide- 'Japa' or constant repetition of the Sacred Name of Paramatma- 'Bhajana' or chorus singing in praise of the Lord as an expression in the public and selfless service to the society- and finally 'bhakti' or intense devotion without expectation recalling Bhagavad Gita's : **Karmanyevaaadhikaaraste maa phaleshu kadaachana, maa karma heturbhuuh maate sangostva karmani/** One has only the liberty to 'do' but never demand the return fruits about which one has no control. Yet never abstain from the performance surely expected of the person. 'Karma Phala' is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to the person concerned. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to 'jadatva' or total lack of initiative!]

Pampaa teere Hunumataa sangato Vaanarenah, Hanumadvachanaachaiva Sugreevena samaagatah/
Having proceeded further from Shabari Sahram, Rama Lakshmanas reached Pampaasara river banks and enquired of an illustrious Monkey who introduced himself as Hanuman and showed the way to meet Sugreeva. [*Hamaman Anjanaa suunuh Vaayu putro Mahabalah, Rameshthah phalgunasakhah*

pinjaakshomita vikramah udadhikramanaschaiva Sitaa shoka vinaasahanah, Lakshmanah praana daataacha Dashagreevascha darpahadwaadashaani naamaani Kapeendrasya mahaa balah, svaapa -

Thereafter, Rama having met Sugreeva the Monkey King in exile narrated the story of Rama and Sita as *kaale pathennityam yaatraa kaale visheshitah tasya mrityubhayam naasti sarvatra vijayee bhavet!*] the latter was provenly abducted by Ravanaasura and desired that Sugreeva should please help in recovering his wife Sita. Sugreeva took a vow to do so by swearing as ‘agni saakshi’. Then Sugreeva narrated his tale of woe as to how his own elder brother suddenly appeared and dethroned him and forcibly took away his wife too. He narrated that once a Demon challenged the original King Vaali but when subdued by Vaali ran away into a mountain cave and as soon as the latter entered the cave gate was shut; thereafter there were fierce sounds for days together and suddenly there were victory cries and shouts by the demon loudly even as blood was flowing from outside the gate. Thus Sugreeva concluded that Vaali was killed and returned with a heavy heart. But he took the precaution of shutting the door of the cave with a huge boulder with the help of several co- vaanaras so that the demon would never get out. the door of the cave . On return to the kingdom, the co vaanaras forced Sugreeva to take over the kingship. But in course of months and years, Vaali made all out efforts and returned to the kingdom, physically tortured Sugreeva as the latter fled away to Kishkindha as Vaali was cursed in the past even as he was a king, Maataga Muni cursed him that if he put his foot there then Vaali would fall dead. But Vaali as the revised King forcibly took Sugriva’s wife Ruma there since. Having heard the story, Rama promised to retrieve his kingdom and wife too. But Sugreeva had naturally suspected Rama’s valour and capability and suggested that a recently dead body skeleton of a mountain like demon named Dundhibhi be thrown far away only to ascertain Shri Ramas’s intrepidity. Smilingly, Rama moved his left foot little finger on the huge body and throw the skeleton ten yojanas away! Further he found a line of seven giant like ‘taala vrikshas’ or palmira palm trees on the mountain top near by were crumbled down by a single arrow which returned back too. These kinds of proofs as sampled by Rama buttressed confidence in Rama’s prowess and proficiency. There after Sugreeva showed the way upto a mountain cave to Rama Lakshmanas and called aloud the King Vaali and his wife Tara to come out and challenged even as Rama killed Vaali by a single arrow shot. Sugreeva then became the King again and commanded his ‘Vaanara sena’ the monkey brigade and despatched them to different directions to search for Devi Sita. There after a ‘Grudhra’-vulture - named ‘Sampaati’ (younger brother of Jataayu) who was blind but blessed by Surya Deva with far sight , indicated about the whereabouts of Devi Sita. Then Lord Hanuman crossed the ocean by a far far jump with his bodily might and having located Devi Sita in the ‘Ashoka Vaatika’ as she was crying away incessantly. Then he convinced Devi Sita by presenting Rama’s ring as a proof and conveyed Rama’s message to her. Thereafter he ran berserk all over in various directions of the Ashoka Vaatika and created destruction and havoc all around. He killed five Senapatis and seven sons of Ministers guarding the vaatika and voluntarily got caught; he recalled Lord Brahma’s boon to him and pretended that he was actually caught and smilingly tolerated the acts of mischief by the Rakshasaas. Then having taken care of the specific place where Devi Sita was seated, he literally performed ‘ Lanka Dahana’ or burning down the entire capital city of Lanka.

Brief Vishleshana on **Anjaneya**: Origin and Illustrative Stutis

Origin)Kesari the son of Gautami Rishi and Kesari’s wife Anjana secured a grand son named *Hanuman* with the ‘Amsa’ (facet) of Parama Shiva and Vayu Deva too was responsible in the birth of the boy. Mistaking Surya Deva for a red-coloured fruit, the boy was tempted to fly skyward tried to hold Surya

Deva, as Indra threw his Vajra on Hanuman's body and Ravana tried to hold Hanuman's tail but Hanuman never left his firm hold of Surya Deva. Ravan kept on fighting for a year in vain and tried to wriggle out of Hanuman's powerful clasp. Meanwhile Rishi Vishrava arrived at the spot and eulogised Hanuman to release Ravana the terror of the Universe. There after Hanuman resided for long time at Pampapura on the banks of Pampa River as a strong fixture and was thus acclaimed as 'Sthanu'. Also since Ravana who had dictated the World and controlled Devas was humiliated by *Anjaneya*, his name and fame spread as Hanuman: *Nighnanta cha Suraan mukhyan Ravanam Lokaraavanam, Nihanti Mushthirbhayah sa Hanumaaniti vishrutah*. (Ravana who was in the habit of badly hurting Devas and related Demi-Gods and killing Vishnu- Bhaktas without mercy had thus been restrained badly and received a jolt by Hanuman; the 'Mushtighatas' or 'Hanus' (beatings of closed hand grasps) damaged Ravana was the reason why Hanuman was named as such. Lord Brahma informed Hanuman that during the twenty eighth Tretayuga's first Part of Vaivaswa Manvantara, Bhagavan Vishnu would take the Incarnation of Shri Rama and that he would achieve Rama's unreserved devotion to Hanuman and destroy the clan of Ravana, his cruel brothers and sinful sons. (Bhavishya Purana)

Illustrative Stutis: *Manojavam Maaruta tulya vegam jitendriyambuddhimataam varishtham, aataatmajam Vaanara yudha mukhyam Sri Rama dutam sharanam prapadye/* I bow in reverence to Anjaney whose thinking capacity as fast as wind, who is in all respects like his father the Vayu Deva in speed and mental agility, as the master of senses, the Supreme among intellectual strength, the leader of the Monkey brigade and the foremost follower of Shri Rama Chandra! *Hanuman anjanaasuunur vaayuputro maha balah, Rameshthah Phalguna sakhah pingaakshomita vikramah udadhityukramanaschaiva Seetaashoka vinaashanah Lakshmana praana daataacha Dasha greevascha darpaha, dvaadashaitaani naamaani Kapeendrasya Mahaatmanah svaapakaale pathennichyam yaatraa kaale viseshitah tasya mrityu bhayamnaasti sarvatra vijayee bhavet/* Maha bala Hanuman, the illustrious son of Anjana Devi and Vayu Deva! You are the beloved of Lord Shri Rama and dear friend of Arjuna; famed for brown eyes, the valiant hero of popularity who crossed the ocean with the unique purpose of assuaging Devi Sita's tearful misery, the wreckless destroyer of the fabled Ashoka Garden, the saviour of Lakshmana by fetching mrita sanjeevani overnight from Himalayas and the historic subduer of Ravana! Even a fleeting prayer to you by a sincere devotee frees from death and leads to victory especially during one's travels! *Atulita baladhaamam hemashailaabhideham, danujavana krishaanum jnaani naama agraganyam/ Sakala guna nidhaanam vaanaraanaamadheesham Raghupatipriya bhaktam Vaatajaatam namaami/ Om ham Hanumate namah/* Anjaneya! Our sincere salutations to you! Your body strength is like that of a golden mountain; you are like gigantic fire destroying the huge forest full of demoniac enemies; yet you are the symbol of wisdom and knowledge, the outstanding devotee of Shri Rama the singular and illustrious son of Vayu Deva! *Buddhi balam yasho dhairyam nirbhayatvam arogataa, ajaadyam vaakpatutvam cha Hanutsmaranaadbhavet/* We pray to Hanuman Deva to surely secure 'buddhi balam' or mental sharpness and physical strength, reputation and fearlessness, resistance to physical diseases or even ailments and above all finesse in expression and convincing power! *Yatra yatra Raghunadha keertanam, tatra tatrakritamastakaanjalim/ Baashpavaari paripurna lochanam Maarutim namata raakshaantakam/* When and where there are singing and music sessions of Lord Rama's glories, there and then Lord Hanuman is readily seated with folded hands and emotionally charged wet eyes! Such indeed is the scene of Anjaneya who provides a safety zone to Rama bhaktas. *Daily Hanuman Mantra:* The Hanuman Mantra for daily recital on the 11 days of worship is as follows: *Om namo Hanumate prakata rupaaya, aakraanta digmandala yashovitaana dhavaleekrita jagatpita vajra deha jvaladagni Suryakoti*

samaprabha tanuuruha Rudraavataara Lankaapuri dahana udhadhi langhana Dashgreeva shirah kritaantaka Seetaa sevaasana Vayu suta, Anjanagarbha sambhuta Shri Rama Lakshmana -andakara, Kapi sainya praakaara Sugreeva sakhya kaarana, Bali nibarshana kaarana, drona parvatotpaatana, Ashoka vana vidaarana, Akshakumaarakacchedana, Vanarakshaakara samaanayana, Baalodita Bhaanumandala grasana, Meghanaada hom vidhvamsana, Indraajivadhya kaarana, Seetaa rakshaka raakshasee sangha vidaarana, Kumbhakarnaadi vadha paraayana, Shri Raama bhakti tatpara, Samudravyomadruma langhana mahaasaamardhya, Maha tejah punja viraajamaana, swaami vachana sampaadita, Arjuna samyuga sahaaya, Kumara Brahmacharin, gambheera shabdodaya, Dakshinaashaa Martaanda, Meruparvata peethikaarchana, sakala mantraagamamaachaarya, mama sarva graha vishaadasana, Sarvajvarocchaatana, Sarva Visha vinaashana, Sarvaapatti nivaarana, Sarva dushta nibarhana, Sarva vyaaghraadi bhaya nivaarana, Sarva shatrucchedana, Mama parasyacha trihuvana pum streena pumsakaatmaka Sarva jeeva jaatam vashaya naanaa naamadheyaan sarvaan raagjna saparivaaraan mama sevakaan kuru kuru, Sarva shastraastra vishaani vidhvamsaya vidhvamsaya, mama sarva kaarya jaatam saadhaya saadhaya sarva dushta durjana mukhaani keelaya/Recital of this Paramapavitra Hanuman mantra japa bestows veeratva, keerti, tejas and ojas.

Another popular stanza of for daily recital is as follows: *Hanunaananjananaa soonur Vaayu putro maha balah, Raameshtah Phalguna sakhah pingaakshomita vikramah/ Udadhi kramanaschiva Seeta shoka vinaashakah, Lakshmana praana daataacha Dashagreevascha darpaha/ Dvaadashitaani naamaani Kapeendrasya mahabalalah,svaapakaale pathennityam yaatraakaale visheshatah, tasya mrityu bhayam naasti sarvatra vijayee bhavet/]*

Sarga One continued

There after he returned back to Rama about the havoc and sampled scare of the invincibility of Rama and of the strength of ‘vaanara sena’! He conveyed to Shri Rama that he had indeed met Devi Sita. Soon thereafter this accomplishment of Anjaneya, Rama Lakshmanas moved forward up to the banks of the Samudra; Rama had initially prayed to the Samudra Deva but in the absence of non reply got prepared by providing a taste of the fierce Rama Bana even as the Deva appeared and made way for a ‘Rama Setu’ or a bridge across the ocean which was deftly crafted by Nala Deva the celestial engineer. It was by this very bridge that Rama Lakshmanaadi warriors and the vanara sena headed by Sugreeva and the rest reached Lankapuri and decimated Ravana and his followers, while Devi Sita felt shy and even put to shame by what some of the remarks of the audience present were distressing and derogatory even and as a result she performed ‘agni pravesha’ or entering into the flames. As Agni Deva vindicated her ‘eka paativratya’ or of single husband’s reality, Rama along with Rishis and Devatas extolled and so did the Tri Lokas. Shri Rama was contented and bestowed Kingship of Lanka to Vibheeshana. Meanwhile, Devas from above showered rains of flowers as a gesture of the triumph and vindication of Dharma and Nyaaya, even as the dead vanara sena soldiers came back to life again. The entire retinue reached Bharadwaaja ashram and Shgri Rama sent a message to Bharata by Anjaneya. Then along with Sugreeva the trio of Rama-Sita-Lakshmana reached Nandigrama and had Rama had his hair cutting and moved further along with Bharata too to Ayodhya to resume his Kingship once again.

Hence forth: *Prahrushta mudito loka santushthah pushthah sudhaarmikaha, niraamayo hyaargascha durbhiksha bhaya varjitah/ Na putra maranam kechid drakshyanti purushaah kkachit, naaryaschaa vidhawaa nityam bhavishyanti pativrataah/ Nachaagnijam bhayam kinchinnaapsu majjanti jantavah, na vaatajam bhayam kinchinnaapi jvarakritam tathaa/ Na chaapi kshudrayam tatra na taskarabhayam*

tathaa, nagaraanicha raashtraani dhana dhaanyayutaanicha, nityam pramuditaah sarve yathaa kritayuje tathaa/ In Rama Rajya, the entire public is happy and contented, healthy, virtuous, disease less and with no droughts at all. Public has neither fear, nor ever drowned in deep waters, or subject to illness due to pollution of air, or flames. Further the commonality ever suffered due to hunger nor thieving or robberies. Each and every village or township is with surplus of food and prosperity, just as in the days of Krita Yuga.

Vishleshana or analysis

Rama Rajya: The perception, as to how a King should govern his Kingdom and the Subjects, was illustrated by Lord Rama to Laxmana. Agni Purana has described Rama's Percepts of an Ideal King: A King has to create wealth, increase it, protect it, and donate it. He should be humble-the humility arising out of victory, essentially after defeating the human senses of revenge, anger and retribution. He should be strong, magnanimous and forgiving, kind and protective. His support to the inferior and the needy is as significant as to punish and uproot the wicked and harmful. The human vices of greed, lust, dishonesty are but the reflections of a sick mind, which has no conviction or courage or helpfulness to the needy. Rama also advised considerable patience to deal with the timid, haughty and hurtful as these are indeed the traits of a villain. Once there is no ray of remorse and there is no trace of recovery from the pent-up senses of ego, impoliteness and audacity, then the time to end the culprit has arrived. *Bhavishya Purana*.

Ideal Kingship: Manu Deva then describes the ways of conduct and dharmas of a King about his origin and keys to his success as a popular and famed head of a nation. On attaining kingship to a deserving and select kshatriya origin, the King is coronated by the prescribed Vedic Principles to assume the duties expected as from a Head of the Kingdom. This is so when a Leader of the Society has to establish an authoritative Institution based essentially on Dharma and Nyaya and above all to ensure safety and security as an Integrated Identity among the comity of co-kingdoms. Hence the group of Devas like Indra, Surya, Vaayu, Yama, Agni, Varuna, Chandra and Kubera confer Kingship to the most suitable Kshatriya as per Vedic Verses hence as the unique representative of the lusters and magnificences of the combinations of the representative Devas; indeed like a Sun God the King becomes too radiant to gaze and provides the great source of authority and power sourced from the respective Devas of warmth yet heat of Agni, sweep and speed of Vaayu, placidity and coolness of Chandra, sternness and demand of justice/ virtue of Yama, ample food and sustenance of Varuna, and the auspiciousness and prosperity of Kubera! Even a King as an infant is worthy of respect and awe as there is a worthy King in him and ought to be so venerated. Indeed, careless approach and casual treatment paid to an infant king, who is no doubt, backed up the strong foundations of Kingship as from Vedic Principles, as Agni could provide warmth as also burn the whole family and property as of 'lock-stock- and barrel'! A King with his 'kaarya siddhi' or the success of his purpose as per the prevalent circumstances of 'Desha Kaala Tatwa' seeks to attain 'dharma siddhi' as he assumes varied features of kshama, krodha, mitrata, or even pratikaara or revenge! A King indeed is 'sarva tejomaya' or all powerful as he could usher in Devi Lakshmi or around prosperity, or his anger might invite mrityu or death. If a King is annoyed even by default, the victim's misfortune kicks off and his indignation is certain to mritu! *Tasmaad dharmam yamishteshu sa vyavasyennaraadhipah, anishtam chaapyanishteshu tam dharmam na vichaalayet/ Tasyaartho sarvabhutaanaam goptaaram dharmama -atmajam, brahmatejomayam dandam- asrijat purvameeshvarah/* or that is why the dharmas originally created by the institution of Kingship are such as never to be infringed upon and hence the age old principles are such as shaped by the conscience of any King either of mercy or of punishments. This

why any of the ‘sthaavara-jangamaas’ or of moving-immoveable nature in Srishti are driven by the impulses of their own consciences too and the interpretations of respective Kingships as per ‘desha - kaala- paristhitis’ or of contemporary situations need necessarily to be upheld and observed. Hence punishments truly represent the King, his Purushtva of assertion and of unquestionable Leadership ; punishment only governs, protects, and sustains vigilance even in sleep or casualness as the constant guard and caution. *Sameekshya sa dhritah samyak sarvaa ranjayati prajaah, asameekshya praneetastu vinaashayati sarvatah/* Once punishment is made applicable and enforced, it uproots the evil but once gets lax then attracts further evil. In the case of a King’s negligence of punishment, the defaulted person once saved perpetuates the evil as a fried fish about to be pitch-forked spared or soft cotton piece turns into an iron rod! In case a King spares a criminal from punishment, a crow would steal a pitru pinda or a dog sniff or lick a sacrificial food just as a person of illfame forcefully occupies another’s lawful house in possession since *dandasya hi bhayaat sarvam jagad bhogaaya kalpate/* or the entire world loses the grip of fear and becomes all kinds of illegal perversions. Once a rod is spared then even a child is spoilt; Deva, Daanava, Gandharva, Raakshasa, Pakshi, Sarpas too once spared would be victimised with evil; being devoid of ‘daanda’, the conduct of all the beings in Srishti gets sullied and in respect of human beings varnaashrama dharmas are severely broken irretrievably paving way for vices and engendering evil forces *Yatra shyaamo lohitaaksho dandashcharati paapahaa, prajaastatra na muhyanti netaa chet saadhu pashyati/ Tasyaahuh sampranetaaram raajaanam satyavaadinam, sameekshya kaarinam praajnam dharma kaamaartha kovidam/* That exactly why the concept of Kingship or Leadership is stated as the hinge and hold of the sensitive balance of virtue and vice; where punishment is due it ought to stalk around assuming black color and of red eyes demolish blemishes and sins. Moreso it is in the context of fulfilling the four human aspirations of Dharma-Artha-Kaama-Moksha in a measured manner; indeed hence is the presence of Leadership as assumed by a King. Kingship is defined as who is aware and conscious of the art of punishing and sparing the stick ; *tam raajaa pranayansamyak trivargena abhivardhate* or He is the ideal King who is truthfully wedded to the principles of virtue and nyaaya, modest and ideal earnings for the Self and dependents besides spare for charity, and controlled and regulated by moderate and just desires; but certainly not to fulfill sensual pleasures, deceitful ways of flippant lives and of selfish motivations. When punishment is prescribed it may not be palatable to unrelenting minds, but when the king concerned does not proclaim it in a non commensurate manner without adequately examining or hiding facts of the case, then the King if partial in judgment is not spared too and might affect his family even. Once the King and his family is ruined, then the store of ‘adharmaas’ so collected might affect not only his possessions of castles, his territories and his ‘praja’ and their fortunes also. Contrarily a champion of Dharma and Nyaya would carve a niche not merely among the co-kings but as in respect of Maharshis and even Devas might secure a qualification for Brahmatva! A continuous series of undue punishments out of hiding facts or ignoring them and issued by an unjust King would have repercussions on the disgrace and ruin of his deputies down the line in the Vamsha and might adversely affect those concerned like Ministers, Army Commanders and so on as involved in the declarations of judgments. Further on, even the Sages would feel the guilt and the thought processes of Devas receiving ‘havyas’ at the Agni Karyas in the Kingdom might be disturbed! Hence: *Shuchinaa satyasandhena yathaa shaastaanusaarinaa, pranetum shakyate dandah susahaayena dheemataa/ Svaraashtre nyaaya vrittaah syaad bhrishadashcha shatrushu, suhritsvajihmah snigdheshu braahmaneshu kshamaanvitah/* The ideal most King is such sagacious, truthful and intelligent kind of unique followers of Dharma and Nyaya, ably assisted by equally professional deputies, and indeed his judgments for or against punishments or rewards are stated to be one among the countless ones of his worthy race. The

fame of such rarity are like drops of oil spreading fast in running flows of water. However the ill fame of a King unworthy of his title and seat tends to act like buter on the water flows steadily till the day of doom. The idealism of Kingship upholds the dignities of the Chatur Varnas and ensures their continuity.. Such Kings of rarity are stated to possess their daily routine as folows: in the early mornings itself, they attend the congregations of the learned and the aged vidwans of Rig-Yajur-SaamaVedas and discuss the specifics of Dharmas and of Administrative Principles involved. They worship and honour such vidwans appropriately and abide by their teachings as discussed. Such exemplary Kings are never harmed but enjoy longevity and prosperity. They are modest and that modesty makes them imperishable. For want of modesty, several Kings in history had perished along with their belongings and on the other hand hermits in forests had turned to be Kings. *Veno vinashtovinayaatnahushashchaiva paarthivah/Sudaah paija vanashchaiva sumukho nimoreva cha/ Prithustu vinayaad raajyam praaptavaan manureva cha, Kuberashcha dhanaishvaryam brahmannyam chaiva Gaadhijah/* In the historical introspective, illustrious Chakravartis or Emperors like Vena, Nahusha, Sudaasa, Yavana, Sumukha, and Nimi perished out of their questionable and evil conduct. On the other hand Prithu and Manu flourished as Chakravatis out their outstanding modesty and impecable character and Kubera gained the position of Dhanaadyaksha and one of the Ashtapalakas of the Universe. Vishwamitra the illusrrious son of Gaadhi a Kshatriya by birth attained the status of an elevated Brahmana by the dint of perseverance, tapsya and conduct .The King should perfectly understand the aspirations of the common persons of the day especially in avioding the pitfalls of co-Kings and most unhesitatingly try to initiate steps in constructing such a Capital City and never even seek to his own personal comfort but ensure his deputies and staff as well as the public of the Kingdom to live with comfort and safety. Towards this end, he needs to construct a fortress protected by vagaries of seasons and possible eventualities of diseases or natural disasters. Such a fortress of distinction and status be suitably equipped with defence forces to ensure safety from attacks of beasts, robbers, internal forces of revolution, external foes and such elements and forified with weapons, grains, cattle and fodder, ample water and tools, as also Vidwans, artisans, and representatives of chatur varnas, and above all Purohitaas or Priests and Ritvigs to duly perform various smarta karmas of auspicious nature besides the shrouta karmas of daily agni karyas and Sacrifices. *Yajeta raajaa kratubhirvi vidhairaapta dakshinaih, dharmartham chaiva viprebhyo dadyaad bhogaan dhanaani cha/ Saanvatsarikamaaptaishcha raashtraadaahaarayad balim, syaachchaamnaayaparo loke varteta pitrivatnrishu/* The King has to be such as always engaged in Ashwamedhaadi yajnas attracting learned Brahmans to receive gifts and charities of golden ornaments, precious clothes and so on besides providing employment to workers as also the participating crowds of public with feasts.Indeed the King is stated more than a father and protector of the interests of one and all. As the citizens of the Kingdom are responsive of the noble activities of the King and the band of his officials of commitment ensuring peace and safety, the taxes are paid on time and general business climate is salutary and hence the economy is sound and attracts investments from the public and from foreign kingdoms too.Besides plugging in loopholes of business transactions, the King too motivate the officials down the line with incentives , moral persuasion and punishments against inefficiency or corruption. As BrahmanaVidyathis emerge out of Guru Kula after Vedaadhyayana are suitably gifted and trained for more and more tough assignments to preserve and promote dharmacharana since *nidhir braahmanobhi dheeyate* or indeed Brahmanas are the treasures installed by the Kings that could neither be lost nor robbed; such treasures could also not be split, nor perish as they are ever-sustained by the purity and blaze of Agni itself. *Samamabraahmane daanam dvigunam braahmanabrue, praadheete shatasaahasramanantam veda -paarage/ Paatrasya hi visheshena shraddadhaanatayaiva cha, alpam vaa bahu vaa pretya daanasya phalamashnute/* While

charity is offered to any of Varnas then there would be good returns of ‘sukrita phala’, but once that daana is given to a Brahmana the returns get doubled ; once that daanas are executed to a well read and knowledgeable Brahmana, the fruits get further intensified hundred thousand fold, while the recipient is a Veda Vedanga paaranga, then he demands ‘anantha phala’! Even if a ‘daana’ were given as per one’s own ability, then undoubtedly a deserving status is accomplished in the higher worlds. (Manu Smriti)

Reverting back to stanzas 94 -96: The most illustrious personality of Treta Yuga having successfully pioneered over hundred Asvamedha Yagjnas having executed ten thousand crores of daanaas especially of milch cows had kept up the flag of dharma atop, reigned for 11 thousand years and then got absorbed in the time cycle.

Vishleshana on Ashvamedha Yagjna from Brihadaranyaka Upanishad: I.i.1) *Om/ Ushaa vaa ashwasya medhyasya shirah, Suruyaschakshuh Vaatah Praanah Vyaattaragnir- vaishwaanarah Samvatsara Atmaashwasya medhasya/ Dyauh prishtham Antarikshamudaram Prithivi paajasyam Dishah paarshve Avaantardishah parshwah Rutavongaani Maasaashrthamaasascha parvaani ahoraatraani pratishthaah nakshatraanyasthaanaani Nabho maamsaani/ Uvadyam sikataah sindhavo gudaah yakruccha klomaanascha parvataah Aoushadhyascha vanaspatayascha lomaani udyan purvaarthah, oshadhayascha vanaspatayascha lomaani, udyan purvaardhah nimlochan jaghanaardhah, yad vijrumbhate tad vidyotate, yad vidhunute tat stanayati yanmehati tad vasshati; vag evasyavaak/* (Om, while comparing an Ashvamedha or Horse Sacrifice to Nature, then Ushahkaala or the early dawn is comparable to its head, its breathing or life-force as Air, its eyes like Surya, its open mouth as Agni/ Fire or Vaishwanara and the body of the ‘Ashwa’ as comparable to a Year or better still the ‘Kaalamaana’ or the time Cycle; its back as ‘Swarga’; its belly like sky; its hoof like Earth; its sides like one fourths of a year; its limbs like the Seasons of a Year; its body bone joints like months and fortnights; its hooves like days and nights; its bones like Nakshatras or Stars; and its flesh like clouds. The Sacrificial horse’s food in the stomach is like sand, its blood vessels are rivers, liver and spleen are comparable to mountains and the hairs like herbs and tree. The rising Surya is the horse’s forepart while the hind part like the Sun set. The horse’s yawns are comparable to lightnings and its body shakes and shrieks are like thunders; its urination is like downpour rainfall and neighing is like sound waves!) (I.i.2) *Aharvaa ashvam purastan mahimaanvajaayata tasya purve samudre yonih, Ratiriyenam paschan mahimaanvajaayata tasyaapare; Samudrayonih etauvaa ashvam mahimaanavanabhita samvabhuvatu, Hayo bhutvaa Devaan avahat vaaji gandharvaan arvaasuraan ashvo manushyaan samudra evasya bandhuh samudro yonih/* (The dawn arises as the Swarna Kumbha or golden vessel -‘Dipti Samanyat’-Mahiman appears in front of the Sacrificial Horse pointing out the day ahead and its origin is the Eastern Sea; at the dusk time or the evening the Rajata Kumbha or the Silver Vessel is kept on the rear side of the horse pointing to the arrival of night; its source is the Western Sea. These two sacrificial vessels are kept on the front and rear sides of the Sacrificial Horse thus indicating the dawn and dusk. The context differs in respect of Horse Sacrifice: it is called Haya Medha in respect of Devas, Vaajina Medha for Gandharvas, Arva Medha for Asuras and Ashwa Medha for human beings. Indeed, Sea is the common relative for Devas, Gandharvas, Asuras and human beings alike!)

Phasashriti: Stanzas:98-100: *idam pavitraṁ pāpaghnam puṇyam vedaiś ca sammitam, yaḥ paṭhed rāmacaritaṁ sarvapāpaiḥ pramucyate/ 8a etad ākhyānam āyusyaṁ paṭhan rāmāyaṇaṁ naraḥ, saputrapautraḥ sagaṇaḥ pretya svarge mahīyate/ Paṭhan dvijo vāgr̥ṣabhatvam īyāt, syāt kṣatriyo bhūmipatitvam īyāt, vaṇigjanaḥ paṇyaphalatvam īyāj; janaś ca śūdro 'pi mahattvam īyāt/* Those blessed persons who read this Shrimad Vaalmiki Ramayana being the ‘Veda Saaraamsha’ as of Pavitrata, Punya

maya and Paapa naashaka Shri Rama Charitra ought to be freed from sins and accumulate 'punya'. This Ramayana 'pathana' bestows longevity, endless generations, and post life 'Svarga pratishthata'. Brahmanas turn to vidvans, kshatriyas as Kings, Vaishyas with business prosperity, and the serving class with 'sangha pratishthita'.

Sarga Two

Nāradasya tu tad vākyam śrutvā vākyaviśāradaḥ, pūjayām āsa dharmātmā sahaśiṣyo mahāmuniḥ/
yathāvat pūjitas tena devarṣir nāradas tadā, āprṣṭvaivābhyanujñātaḥ sa jagāma vihāyasam/ sa
muhūrtam gate tasmin devalokaṁ munis tadā, jagāma tamasātīram jāhnavyās tv avidūrataḥ/ sa tu tīram
samāsādyā tamasāyā mahāmuniḥ, śiṣyam āha sthitaṁ pārśve dṛṣṭvā tīrtham akardamam/ akardamam
idaṁ tīrtham bharadvāja niśāmaya, ramaṇīyam prasannāmbu sanmanuṣyamano yathā/ nyasyatām
kalaśas tāta dīyatām valkalaṁ mama, idaṁ evāvagāhiṣye tamasātīrtham uttamam/ evam ukto
bharadvājō vālmīkena mahātmanā, prāyacchata munes tasya valkalaṁ niyato guroḥ/ sa śiṣyahastād
ādāya valkalaṁ niyatendriyaḥ, vicacāra ha paśyaṁs tat sarvato vipulaṁ vanam/ tasyābhyāse tu
mithunaṁ carantam anapāyinam, dadarśa bhagavāṁs tatra krauñcayoś cārūṇiḥsvanam/ tasmāt tu
mithunād ekaṁ pumāṁsam pāpaniścayaḥ, jaghāna vairanilayo niśādas tasya paśyataḥ/ tam
śoṇitaparītāṅgaṁ veṣtamānaṁ mahūtale, bhāryā tu nihataṁ dṛṣṭvā rurāva karuṇāṁ giram/ tathā tu tam
dvijaṁ dṛṣṭvā niśādena nipātitaṁ, ṛṣer dharmātmanas tasya kāruṇyam samapadyata/ tataḥ
karuṇaveditvād adharmo 'yam iti dvijaḥ, niśāmya rudatīm krauñcīm idaṁ vacanam abravīt/ **Mā niśāda
pratiṣṭhām tvam agamaḥ śāśvatīḥ samāḥ, yat krauñcamithunād ekaṁ avadhīḥ kāmamohitam/**
tasyaivam bruvataś cintā babhūva hṛdi vīkṣataḥ, śokārtenāsya śakuneḥ kim idaṁ vyāhṛtam mayā/
cintayan sa mahāprājñāś cakāra matimān matim, śiṣyam caivābravīd vākyam idaṁ sa
munipuṁgavaḥ/pādabaddho 'kṣarasamas tantrīlayasamanvitaḥ, śokārtasya pravṛtto me śloko bhavatu
nānyathā/ śiṣyas tu tasya bruvato muner vākyam anuttamam, pratijagrāha saṁhṛṣṭas tasya tuṣṭo
'bhavad guruḥ/ so 'bhiṣekaṁ tataḥ kṛtvā tīrthe tasmin yathāvidhi, tam eva cintayann artham upāvartata
vai muniḥ/ bharadvājas tataḥ śiṣyo vinītaḥ śrutavān guroḥ, kalaśaṁ pūrṇam ādāya prṣṭhato 'nujagāma
ha/ sa praviśyāśramapadaṁ śiṣyeṇa saha dharmavit, upaviṣṭaḥ kathāś cānyāś cakāra dhyānam āsthitaḥ/
ājagāma tato brahmā lokakartā svayaṁ prabhuḥ, caturmukho mahātejā draṣṭuṁ tam munipuṁgavam/
vālmīkir atha tam dṛṣṭvā sahasotthāya vāg yataḥ, prāñjalīḥ prayato bhūtvā tasthau
paramavismītaḥ/pūjayām āsa tam devaṁ pādyārghyāsanavandanaiḥ, praṇamya vidhivac cainaṁ
prṣṭvānāmayaṁ avyayam/ athopaviśya bhagavān āsane paramārcite, vālmīkaye maharṣaye
saṁdideśānaṁ tataḥ/ upaviṣṭe tadā tasmin sāksāl lokapitāmahe, tad gatenaiḥ manasā vālmīkir
dhyānam āsthitaḥ/ pāpātmanā kṛtaṁ kaṣṭam vairagrahaṇabuddhinā, yas tādṛśaṁ cāruravaṁ krauñcam
hanyād akāraṇāt/ śocann eva muhuḥ krauñcīm upaślokaṁ imaṁ punaḥ, jagāv antargatamanā bhūtvā
śokaparāyaṇaḥ/ tam uvāca tato brahmā prahasan munipuṁgavam, śloka eva tvayā baddho nātra kāryā
vicāraṇā, macchandād eva te brahman pravṛttem sarasvatī/ Rāmasya caritaṁ kṛtsnam kuru tvam
ṛsisattama, dharmātmano gunavato loke rāmasya dhīmataḥ, vṛttaṁ kathaya dhīrasya yathā te nāradāc
chrutam/ rahasyaṁ ca prakāśaṁ ca yad vṛttaṁ tasya dhīmataḥ, rāmasya saha saumitre rāksasānāṁ ca
sarvaśaḥ/ vaidehyāś caiva yad vṛttaṁ prakāśaṁ yadi vā rahah, tac cāpy aviditaṁ sarvaṁ viditaṁ te
bhaviṣyati/ na te vāg anṛtā kāvyē kā cid atra bhaviṣyati, kuru rāmakathāṁ puṇyāṁ ślokabaddhāṁ
manoramāṁ/ yāvat sthāsyanti girayaḥ saritaś ca mahūtale, tāvad rāmāyaṇakathā lokeṣu pracariṣyati/
yāvad rāmasya ca kathā tvatkrītaḥ pracariṣyati, tāvad ūrdhvam adhaś ca tvam mallokeṣu nivatsyasi/ ity
uktvā bhagavān brahmā tatraivāntaradhīyata, tataḥ saśiṣyo vālmīkir munir vismayam āyayau/ tasya
śiṣyās tataḥ sarve jaguḥ ślokaṁ imaṁ punaḥ, muhur muhuḥ prīyamāṇāḥ prāhuś ca bhṛṣavismītaḥ/
samākṣaraiś caturbhīr yaḥ pādair gīto maharṣiṇā, so 'nuyāharaṇād bhūyaḥ śokaḥ ślokatvam āgataḥ/
tasya buddhir iyaṁ jātā vālmīker bhāvitātmanah, kṛtsnam rāmāyaṇaṁ kāvyam īdṛśaiḥ karavāṇy aham/
udāravṛttārthapadair manoramais; tadāsyā rāmasya cakāra kīrtimān, samākṣaraiḥ ślokaśatair
yaśasvino; yaśaskaram kāvyam udāradhīr muniḥ/

Maharshi Valmiki while bathing in Tamasa River gets aghast seeing a couple of frolicking Krouncha birds shot down by merciless hunter and his expression was the beginning of Valmiki Ramayana!

Brahmarshi Narada appears to have initiated deleneation of Shri Rama to Valmiki Maharshi and thereafter departed for a bath in river Tamasa near Ganga along with his disciples; he addressed his shishya named Bharadvaja and expressed how refreshing was the bath. As he looked around he spotted on the banks of the cool water flows two krouncha birds in chirruping play and fun in a nest on a tree branch. But just then a cruel hunter released an arrow at the loving male bird which got dropped dead in blood and the female bird crooned in anguish and misery. The two love birds had always been together infatuated with each other and Muni Valmiki was truly pained and hurt in his heart and inner conscious - ness. The natural instinct of the Maharshi prompted him involuntarily to burst out rather reprimandingly: ***Mā niṣāda pratiṣṭhāṁ tvam agamah śāśvatīḥ samāḥ, yat krauñcamithunād ekam avadhīḥ kāmamohitam/*** ‘Hey hunter! Why have you so mercilessly killed the male partner of such loving birds suddenly! You too would soon die as a retribution!’ Having shoutedspontaneously thus, the Maharshi got retrospective and addressed his disciples that a few words were slipped from my tongue as the feeling was intense! The shishyas replied unanimously: ‘*Paada baddhou aksharasamastah tantreelayasamanvitaḥ, shokaartasya pravritto me shloko bhavatu naanyathaa/*’ Guru sire! Whar ever has slipped out from your tongue has admirably fitted itself in a four lined stanza of glory with rhythmic sound metered with perfection of eight letters of prosody just as a ‘veenaa dhvani’ of the stringed musical instrument! The prime disciple Bharadvaja instantly agreed affirmingly that a meaningful stanza by framed as what the Guru has stated involantarily! As this incident had happened the entire troupe concluded their bath and moved on to their ashram even as the hot deliberation of the entire ashram was on the singular topic of the day. The Guru shishya ‘samvada’ on the principles of dharma took place subsequently although the background was basically hovering on the morning incident only. Meanwhile, the Charurmukha Brahma himself appeared and alerted Valmiki Maharshi. The latter was taken aback and prostrated to Brahma along paadya- arghya- aasana-puja- stotra formalities while Brahma endearingly made the Maharshi seated comfortalby beside him. But the Maharshi was at the back of his mind about the morning incident especially recalling what he stated at that juncture. Brahma smilingly understood what the Maharshi was cogitating about recalling what all the Maharshi stated. He then suggested: ‘Maharshi! What you had stated spontaneously as a stanza was truly as per ‘chhandas’ or prosody and need not torment your psyche so much; let this stanza under reference be the inspiration of scripting the entirety of ‘Rama charitra’; Bhagavan Shri Rama as the incarnation of Maha Vishnu Himself was indeed the exemplary human figure of the Treta Yuga of virtue- sacrifice-charity-tolerance but sibmultaneously of bravey- heroism-and everlasting renown!

This was what Brahmarshi Narada conveyed to Valmiki Muni as having expressed by Brahma to Narada. Let this Rama Charitra be publicised so far kept dormant and undescribed and let the world be aware of the completed details as to how dharma prevails as the lasting reality, despite the vicissitudes and tests of Adharma as Truth is vindicated ultimately. Narada with the inspiration of Brahma affirmed to Valmiki Maharshi: Maharshi! what ever you are going to script as the ‘Ramayana’ shall most certainly be true and factual and hence be prepared soon as per ‘anushthup cchhandas’. *Yāvat sthāsyanti girayaḥ saritaś ca mahītale, tāvad rāmāyaṇakathā lokeṣu pracariṣyati/ yāvad rāmasya ca kathā tvatkṛtā pracariṣyati, tāvad ūrdhvam adhaś ca tvaṁ mallokeṣu nivatsyasi/* ‘As long as rivers flow and the might of mountains is sustained, the worlds should be fully saturated with ‘Ramayana Prachaara’. The Ramayana that you would script soon ought to become popular world wide and what ever seriatum and content followed by you would be lasting too! Narada thus informed Valmiki after the disappearance of Lord Brahma.

Valmiki Maharshi was nonplussed with the rapid sequence of what all happened on that day. Once sensitised thus, the disciples of Valmiki kept on resounding repeatedly the shloka as they were literally dipped steep in. At the same time Valmiki Maharshi was mentally getting ready to take up the enormous task of Ramanayana of twenty four thousand stanzas plus and seeking to select the style of scripting according to meter as per chhanda vedaanga, with tuneful phrases, conjunctions, and rhymes with aptness and of tunes enriching the content and inner meanings and appropriate emotional appeals embedded therein.

Sarga Three

Prāptarājyasya rāmasya vālmīkir bhagavān ṛṣiḥ, cakāra caritaṁ kṛtsnaṁ vicitrapadam ātmavān/ kṛtvā tu tan mahāprājñaḥ sabhaviṣyaṁ sahottaram, cintayām āsa ko nv etat prayuñjīyād iti prabhuḥ/ tasya cintayamānasya maharṣer bhāvitātmanaḥ, agrhñitām tataḥ pādaḥ muniveṣau kuśīlavau/ kuśīlavau tu dharmajñāu rājaputrau yaśasvinau, bhrātārau svarasāmpannau dadarśāsramavāsinau/ sa tu medhāvinau dṛṣṭvā vedeṣu pariniṣṭhitau, vedopabṛhmaṇārthāya tāv agrāhayata prabhuḥ/ kāvyam rāmāyaṇam kṛtsnaṁ sītāyās caritaṁ mahat, paulastya vadham ity eva cakāra caritavrataḥ/ pāṭhye geye ca madhuraṁ pramāṇais tribhir anvitam, jātibhiḥ saptabhir yuktaṁ tantrīlayasamanvitam/ hāsyasṛṅgārakārūnyaraudravīrabhayānakaiḥ, bībhatsādirasair yuktaṁ kāvyam etad agāyatām/ tau tu gāndharvatattvajñāu sthānamūrcchanakovidau, bhrātārau svarasāmpannau gandharvāḥ iva rūpīṇau/ rūpalakṣaṇasāmpannau madhurasvarabhāṣīṇau, bimbādivoddhṛtau bimbau rāmadehāt tathāparaḥ/ atau rājaputrau kārtsnyena dharmyam ākhyānam uttamam, vāco vidheyam tat sarvaṁ kṛtvā kāvyam aninditau/ ṛṣīṇām ca dvijātīnām sādhnām ca samāgame, yathopadeśam tattvajñāu jagatus tau samāhitau/ Mahātmānau mahābhāgau sarvalakṣaṇalakṣitau, tau kadā cit sametānām ṛṣīṇām bhāvitātmanām/ Madhye sabham āsīnānām samīpasthāv idam kāvyam agāyatām, tac chrutvā munayaḥ sarve bāṣparyāṅkule- kṣaṇāḥ/ sādhu sādhu ity tāv ūcatuḥ paraṁ vismayam āgatāḥ, te prītamanasaḥ sarve munayo dharmavatsalāḥ/ praśaṁsuḥ praśastavyau gāyamānau kuśīlavau, aho gītasya mādhyamam ślokanām ca viśeṣataḥ/ ciranirvyttam apy etat pratyakṣam iva darśitam, praviśya tāv ubhau suṣṭhu tadā bhāvam agāyatām, sahitaḥ madhuraṁ raktaṁ saṁpannam svarasāmpadā/ evam praśasyamānau tau tapaḥślāghyair maharṣibhiḥ, samraktataram atyartham madhuraṁ tāv agāyatām/ prītaḥ kaś cin munis tābhyām samsthitāḥ kalaśam dadau prasanno valkalaṁ kaś cid dadau tābhyām mahāyaśaḥ/ āscaryam idam ākhyānam muninā saṁprakīrtitam, paraṁ kavīnām ādhāraṁ samāptaṁ ca yathākramam/ Abhigeeta midam geetaṁ sarvageetishu kovidau, aayushyam pushṭijananam sarva shruti manharam/ praśasyamānau sarvatra kadā cit tatra gāyakau, rathyāsu rājamārgeṣu dadarśa bharatāgrajāḥ/ svaveśma cānīya tato bhrātārau sakuśīlavau, pūjayām āsa pūjārṇau rāmaḥ śatrunibarhaṇaḥ/ āsīnaḥ kāñcane divye sa ca simhāsane prabhuḥ, upopaviṣṭaiḥ sacivair bhrātṛbhiḥ ca paramtapaḥ/ dṛṣṭvā tu rūpasāmpannau tāv ubhau vīṇīṇau tataḥ, uvāca lakṣmaṇam rāmaḥ śatrughnam bhārataṁ tathā/ śrūyatām idam ākhyānam anayor devavarcasoḥ, vicitrārthapadam samyag gāyator madhurasvaram/ imau munī pārthivalakṣmaṇānvitau; kuśīlavau caiva mahātapasvinau, mamāpi tad bhūtikaram pracakṣate; mahānubhāvam caritaṁ nibodhata/ tatas tu tau rāmavacaḥ pracoditāḥ; agāyatām mārḡavidhānasāmpadā, sa cāpi rāmaḥ pariṣadgataḥ śanair; bubhūṣayāsaktamanā babhūva/

Having heard intently the narration of what Brahmarshi Narada conceiving Brahma Deva's directive to him, Vaalmiki Maharshi sought 'punardarshana' of Narada but with no success, especially about the directive that the scripting of Sampurna Ramayana should be to fulfill the human aspirations of Dharma-Artha- Kaama- Mokshas. But reappearance of Narada did not fructify. Then Valmiki dutifully squatted in 'padmaasana', performed 'aouposhana' of water as a mark of 'trikarana shuddhi' or three folded purity of manasa-vaachaa-karmana or by way of topping up the thoughts by the heart-word -and deed. Then he pondered over the imaginary picture of Shri Rama- Lakshmana- Devi Sita; the Ayodhya Kingdom reigned by King Dasharatha with his queens; the related incidents of their collective incidents of

laughters-mutual conversations-thought patterns, the do's and don'ts of administration, and such detailing as filled on his powerful thought and memory screen. The Maharshi imagined the scene of the visits of Rama- Lakshmana and Devi Sita in sprawling garden tours and the interesting incidents thereof. Then the Maharshi seated firmly and had a rapid visual coverage on his mental retina. Just on the lines of what Sage Narada described, he visualised the Raghuvamsha Rama's 'kaavya nirmana' or the outline of the epic of Ramayana. Rama's birth, his outstanding bravery, his ready amiability to one and all, his unique popularity, his extreme patience and sense of forgiveness, his unparalleled truthfulness are to be emphasised on the memory screen. Maharshi Valmiki then imprinted on the screen as to how Rama and Lakshmana duo had experienced the amusing as also auspicious acts in the pioneering company of Sage Vishvamitra as imprinted on his retina including Shurpanakha's teaching a lesson, Mithila King Janaka's announcement of Devi Sita's swayamvara, Shiva Dhanush bhanga, detailings of weddings of Sita Rama and Urmila Lakshmana; Parashu Rama- Shri Rama samvada; Rama Rajyaabhisheka vighna, the villainous role of Kaikeyi, Rama Lakshmana Sita Vana Vaasa, Dasharatha shoka vilaapa followed by his death, the sorrow of the public, the devotion of Guha the boatman, the charioteer Sumanta's loyalty etc.

The overview of Ramayana by Maharshi in his trance from stanzas 15 -39:

Shri Rama, Lakshmana and Devi Sita reaching Ganges- Bharadwaaja Muni darshana and as per his directive reaching Chitra Koota and enjoying the grandeur of its surroundings and building up a hutment for the threesome to live in-arrival of Bharata to meet them and requesting them to return back - performing the remainder obsequies of their departed father- Bharata's return with the 'Rama Paduka' on his head to keep it back on the 'Rajya Simhasana' with veneration- Bharata's stay at Nandigrama-Rama's trio move out to dandaka -aranya-Viraadha vadha-Sharabhangi Muni darshana- Suteekshana samaagama- Anasuya and Sita devi together for some time [Devi Anasuya the daughter of Kardama Muni and the wife of Atri Maharshi residing in their hermitage in the periphery of Chitrakuta- being the mother of Dattatreya as Tri Murtis sought to test her chastity but converted them as toddling babes, popular as Maha Pativratas like Ahalya, Draupadi, Sita, Tara, Mandodari, Anasuya and Sumati] Having heard the background of Devi Sita's life, Anasuya gifted a miraculous ointment which could maintain her beauty and paativratya for ever!] - Maharshi Agastya darshana as he gifted Vaishnava dhanush to Rama- confrontation with Surpanakha and Lakshmana's cutting off her ears and nose- Shri Rama's killing of Khara- Dushana- Trishira's killings by Rama- his killing of Maricha disguised as a golden deer desired by Devi Sita- avenging his sister Shurpanakha's act, Ravanaasura disguised as a Muni forcibly abducts Devi Sita- Shri Rama's heart -pangs of due to Devi viyoga- Jatayu vadha by Ravanaasura- Rama Lakshmana getting snared by Kabandha the headless demon and their killing of the demon-Rama Lakshmana thrilled by the surroundings of Pampa sarovara- Shabari blessed by Shri Rama- the latter's severe pangs of Devi Sita Viyoga- meeting Hanuman at the foothills of 'Gandhamaadana' mount and along with Hanuman escorted to the exiled Vaanara King, Sugreeva- firming up friendship with Sugreeva-Baali Sugreeva battle- Rama's killing Baali- Sugreeva regained the Kingship- Devi Tara the widow of Baali cries away and Rama assuaging her sorrow-'sharatkaala' interrugn months put a stop of Sugreeva's search for Devi Sita's whereabouts- Sugreeva 'pratijna' or swearing for 'Sita anveshana' or her whereabouts and his extensive for her- the blind Kite Sampati, the brother of Jatayu, with inner vision bestowed by Surya Deva, finally makes a break through of pointing out at Lanka the other side of the ocean shores under King Ravana's rule-Hanuman despatched to Lanka with Rama's golden ring to convince Devi Sita in exile- Hanuman seeks cross the ocean- Sumudra Deva warns Hanuman about 'Minaaki' who would rise up to halt but to be warned by Hanuman, Raakshasi 'Simhini' the shadow detector as Hanuman was flying be killed by him and ' Trikuta' mounttain the indicator of Lanka. Hanuman clearly followed the indicators by Samudra and entered the kingdom of Ravana's Lanka at midnight time. Being lonely he

pondered over the next step as he peeped in the palace of Ravana who was enjoying liquor and then waited for the day break assuming a mini monkey form in the Ashoka Vatika and having spotted Devi Sita brooding with successive cryings when he saw Ravana visiting her too as she was surrounded by female rakshasis headed by Trijata. On the exit of Ravana, Hanuman sneaked in and having assumed his normal form approached Devi Sita with prostrations and gave his introduction as the devout follower as a Rama Bhakta. To convince Devi Sita, he handed over Lord Shri Rama's finger ring of gold- in return she gave her 'choodaamani'. Thereafter Hanuman resorted to violent destruction of Lanka's capital city helter-skelter as the army of Lanka was annihilated and the survivors fled away. He then purposively surrendered by himself so that he would be taken away to the King Ravana who was seated the royal court. In the court, Hanuman thundered and with his tail elongated and got lit up by the Ravana sena burnt off all over the city regions creating a huge scare of the Lanka Capital. There after, Hanuman crossed back the ocean, participated in a revelling party to the waiting co-monkey comrades in the Madhuvan, approached Shri Rama and conveyed about the welfare of Devi Sita and gave back her 'choodamani' the hair ornament as a memoir, made preparations for travel to Lanka, Rama's interaction with Samudra Deva, Nala the architect constructs a setu bridge across the Sea to let the Vanara Sena and the Selves walk over, overnight surrounding by Rama Sena around Lanka, Vibhishana- Shri Rama 'maitri', Vibhishana giving hints of killing Ravana, Rama's killing of the massive Kumbhakarna, killing of Meghanatha the son of Ravana, Ravana Vinaasha, Devi Sita's final relief, Vibhishana pattaabhisheka at Lanka, Rama's pushpaka vimana yatra with Sita-Lakshmana- Hanuman and Vibhushana and the full entourage to Ayodhya, Bharata's warm reception, Shri Rama - Devi Sita pattaabhisheka celebrations, warm send off to vaanara sena, Devi Sita 'tyaaga' to forests on false accusations by a washerman in Ayodhya, her subsequent happenings and the future episodes were picturesquely described by the outstanding Valmiki Maharshi of eternal fame.

Sarga Four

Prāptarājyasya rāmasya vālmīkir bhagavān ṛṣiḥ, cakāra caritaṁ kṛtsnaṁ vicitrapadam ātmavān/ kṛtvā tu tan mahāprājñāḥ sabhaviṣyaṁ sahottaram, cintayām āsa ko nv etat prayujjīyād iti prabhuḥ/ tasya cintayamānasya maharṣer bhāvitātmanaḥ, agrhñitāṁ tataḥ pāḍau muniveṣau kuśilavau/ kuśilavau tu dharmajñau rājaputrau yaśasvinau, bhrātārau svarasāṁpannau dadarśāsramavāsinau/ sa tu medhāvinau dṛṣṭvā vedeṣu pariniṣṭhitau, vedopabṛhmaṇārthāya tāv agrāhayata prabhuḥ/ kāvyam rāmāyaṇam kṛtsnaṁ sītāyās caritaṁ mahat, paulastya vadham ity eva cakāra caritavrataḥ/ pāṭhye geye ca madhuraṁ pramāṇais tribhir anvitam, jātibhiḥ saptabhir yuktaṁ tantrīlayasamanvitam/ hāsyasṛṅgārakārūṇyaraudravīrabhayānakaiḥ, bībhatsādirasair yuktaṁ kāvyam etad agāyatām/ tau tu gāndharvatattvajñau sthānamūrcchanakovidau, bhrātārau svarasāṁpannau gandharvāḥ iva rūpiṇau/ rūpalakṣaṇasāṁpannau madhurasvarabhāṣiṇau, bimbādivoddhṛtau bimbau rāmadehāt tathāparau/ atau rājaputrau kārtsnyena dharmyam ākhyānam uttamam, vāco vidheyam tat sarvaṁ kṛtvā kāvyam aninditau/ ṛṣiṇām ca dvijātīnām sādḥūnām ca samāgame, yathopadeśam tattvajñau jagatus tau samāhitau/ Mahātmānau mahābhāgau sarvalakṣaṇalakṣitau, tau kadā cit sametānām ṛṣiṇām bhāvitātmanām/ Madhye sabham āsīnānām samīpasthāv idam kāvyam agāyatām, tac chrutvā munayāḥ sarve bāṣparyāṅkule- kṣaṇāḥ/ sādhu sādhu ity tāv ūcatuḥ param vismayam āgatāḥ, te prītamanaṣaḥ sarve munayo dharmavatsalāḥ/ praśaśamsuḥ praśastavyau gāyamānau kuśilavau, aho gītasya mādhyam ślokānām ca viśeṣataḥ/ ciranirvṛttam apy etat pratyakṣam iva darśitam, praviśya tāv ubhau suṣṭhu tadā bhāvam agāyatām, sahitaḥ madhuraṁ raktaṁ saṁpannam svarasāṁpadā/ evam praśasyamānau tau tapaḥślāghyair maharṣibhiḥ, saṁraktataram atyartham madhuraṁ tāv agāyatām/ prītaḥ kaś cin munis

tābhyām samsthitaḥ kalaśam dadau prasanno valkalaṁ kaś cid dadau tābhyām mahāyaśāḥ/ āścaryam idam ākhyānam muninā samprakīrtitam, param kavīnām ādhāraṁ samāptaṁ ca yathākramam/ Abhigeeta -midam geetaṁ sarvageetishu kovidou, aayushyam pushtijananam sarva shruti manharam/ praśasyamānau sarvatra kadā cit tatra gāyakau, rathyāsu rājamārgeṣu dadarśa bharatāgrajah/ svaveśma cānīya tato bhrātarau sakuśīlavau, pūjayām āsa pūjārṇau rāmaḥ śatrunibarhaṇaḥ/ āsīnaḥ kāñcana divye sa ca simhāsane prabhuḥ, upopaviṣṭaiḥ sacivair bhrātṛbhiḥ ca paramtapaḥ/ dṛṣṭvā tu rūpasampannau tāv ubhau vīṇinau tataḥ, uvāca lakṣmaṇaṁ rāmaḥ śatrughnaṁ bharataṁ tathā/ śrūyatām idam ākhyānam anayor devavarcasoḥ, vicitrārthapadaṁ samyag gāyator madhurasvaram/ imau munī pārthivalakṣmaṇānvitau; kuśīlavau caiva mahātapasvinau, mamāpi tad bhūtikaraṁ pracakṣate; mahānubhāvaṁ caritaṁ nibodhata/ tatas tu tau rāmavacaḥ pracoditāḥ; agāyatām mārgavidhānasampadā, sa cāpi rāmaḥ pariśadgataḥ śanair; bubhūṣayāsaktamanā babhūva/

[This Valmiki Ramayana of 24000 stanzas was sung by Lava- Kusha kumars of Shri Rama Devi Sita at a Conference of Muni Mandali before Shri Rama]

As Shri Rama returned to Ayodhya and took over the Kingship, Maharshi Valmiki had deftly reconstructed the proceedings of Ramayana in which he scripted 24000 shlokas over five hundred sargas and seven khandas including Uttara Ramayana. Then Maha Jnaani Valmika wondered whether there could be any personage who could recite as a musical sonnet to let the contents be publicised to the public. Even as he was wondering likewise, the two popular Raja Kumaras Lava and Kusha appeared on his memory screen in the robes of Muni Kumaras and touched his feet respectfully. These two illustrious lads were very intelligent having learnt Veda Vedangas as also the Kshaatra Dharmas from himself! Then he had taught the proceedings of Ramayana upto the date so far. *pāṭhye geye ca madhuraṁ pramāṇais tribhir anvitam, jātibhiḥ saptabhir yuktaṁ tantrīlayasamanvitam/ hāsyasṛṅgāra -kāruṇyaraudravīrabhayānakaiḥ, bībhatsādirasair yuktaṁ kāvyam etad agāyatām/* Valmiki Maharshi described to Lava-Kusha Kumaras not only the full details of Ramayana but also the methodology of singing the entire sonnet as per the Nava Rasas as also of sweetness of shortened-medium-elongated ‘swaras’ of voice sounds; further the singing should be as per anvitas- shadaja-and sapta swaras, my the veena the stringed musical instrument. The singing needs also as per ‘taala- and nava rasaas’ of shringara-karuna-hasya-rouudra-bhayanaka and so on. Both Lava and Kusha were also saturated with Gandharva Vidya and its ‘sthaana shabda’ comprising ‘mandra-madhyama and taararupa trividha swaraas’. From the hridaya grandhi or of the heart base or kantha grandhi and shira grandhi, the sounds originating from heart-throat-and head, the swaras are originated as mandra-madhyama-taara or bass-medium-pitched up.

Vishleshanaas:

[Nava Rasaas: Soundarya Lahari stanza 51 as explained: Shringara Rasa is representative of romance- Bibhibhatsa Rasa is on account of reaction to the appalling behavioral pattern of the nature of human and other species-Roudra Rasa is generated by anger-Adbhuta Rasa is the outcome of high esteem and awful wonder of Bhagavan’s bravery and valor- Bhaayanka Rasa emanated from instant reaction of several hissing cobras all over-Veera Rasa reflects the puzzling awe of such as of the blood red colour imbibed into the red lotuses-Haasya Rasa is due to ‘sakhee- sakhaa jana kreedaa svabhaava- Karuna Rasa in response to Bhakti jana’s unstinted and heartfelt devotion- and Shanti is as the Final Destination of ‘Tadaatmyata’ with Prakriti and Parameshwara!]

[Gandharva Vidya: Narada Purana explains: In the Swara Shastra, the Swara of Archika is related to Rig Veda, ‘Gaandhik’ is to ‘Gaadha’ and ‘Saamik’ is to Sama Veda. A ‘Swara’ is according to ‘Ruchas’ (Hymns) and their variations, while in ‘Gathas’ or metered rhythmic verses Sama Veda has

‘Vyavadhaanas’ or pauses. The Yagjna stotras, karanas and Mantras are required to be pronounced as per Swaras; otherwise they turn out to be ‘Viruddha Swaras’. In the entire ‘Vangmaya’ Shastra (Vocabulary), pronunciation originates from ‘Vakshasthala’ (chest), ‘Kantha’ (throat) and ‘Mastaka’(head); from the chest emerges the low level sounds normally resorted to morning singing, from the Kantha emerge the medium and very broad variety of sounds and from Mastaka are emanated high pitch sounds and their variations of volume. The *Sapta Swaras*-Sa, Ri, Ga, Ma, Pa, Da, and Ni-are ‘Prathama’ (Shadaja), ‘Dwitiya’ (Rishabha), ‘Tritiya’ (Gandhara), ‘Chaturtha’ (Madhyama), ‘Mandra’ (Panchama), ‘Krushtha’ (Dhaivata) and ‘Atiswara’ (Nishadha). Shadaja-Sa- stands for ‘Sagar’ (Sea) with peacock as the representative bird, ‘Muladhara’ (the base of the spine) as the Chakra (body part) and the ruling Deity as Ganapati. Rishabha Re-means bull representing the bird Skylark, ‘Swadhishtana’ or genital as the Chakra and the ruling Deity is Agni. Gandhara Swara ‘Ga’ means Gagan or Sky with goat as the representative animal, ‘Manipura’ (solar plexus/ naval) as the Chakra and Rudra is the concerned Deity. Madhyama-Ma-means the Middle, represented by the bird dove, Anahata (heart) being the relevant body part and Vishnu as the Ruler concerned. Panchama-Pa-means the fifth, represented by nightingale and ‘Vishuddha’ (throat) as the relevant body part and the Ruling Deity is Sage Narada. The Swara titled Dhaivata-Dha-means Dharti or Earth, the representative animal being horse, the relevant Chakra being ‘Aajna’ or the third eye and the Ruler being Sada Shiva. The Seventh Swara viz. Nishada-Ni- meaning Hunter and standing for the animal Elephant, has ‘Sahasrara’ (the crown of the head) as the body part, the Ruler being Surya as the Deity. Besides the Swaras, Shadaja, Madhyama and Gandhara are known as three ‘*Graamaas*’ (gamut or scale in music). Those who render ‘Saama Gana’ approve twenty graamas in Madhyama Swara, fourteen in Shadaja and fifteen in Gandhara. Also there are seven *Murchanas* (Intonations / Modulations) meant for Devatas viz. Nandi, Vishaala, Sumukhi, Chitra, Chitravati, Sukha and Bala; and seven for Pitaras viz. Aapyaayani, Vishwabhruta, Chandra, Hema, Kapardini, Maitri and Baarhati. For Rishis too there are seven Murchanas viz. Uttara Mandra in Shadaja Swara, Abhi Rudrata in Rishabha, and Ashvakra in Gandhara. Besides, there are other Murchanas like Souvira in Madhyama Swara, Harshika in Panchama and Uttarayata in Dhaivata Swara. The seven Murchanas utilised by Rishis are also normally used by humans. Normally, there are ten ‘*Gunas*’ in music viz. Rakta, Purna, Alankrita, Prasanna, Vyakta, Vikrushta, Slakshana, Sama, Sukumara, and Madhura. When ‘Venu’ (Flute), ‘Veena’ (stringed instrument) and Vocal are rendered together then that combination is known as Rakta or ‘Ranjana’. Swara and *Shruti* (for eg. Kshobini Shruti in Shadaja, Tivra in Komala Rishabha, Dayavanti in Komala Gandharva, Prasarini in Tivra Madhyama, Alapini in Shuddha Dhaivata in Komal Nishad) as also ‘Chhanda’ (Prosody) along with clear pronunciation are called ‘Purna’; Alankrita denotes the Swara from the throat down to the place of heart and taking the sound up to the head; Prasanna emerges from kantha in ‘gadgada’ sound; Vyakta or clearly pronounced by the ‘Pada’(letter), Padartha (material), vachana (eka or bahu / single or many) etc. When the sound is clear in high pitch and understood by the letters of Alphabet is Vikrushta; Slakshan is that Shruti which is devoid of either Dhruta or quick and Vilambita or elongated; Sama is that Shruti which normal by aspects without ups and downs; Sukumara Shruti is of soft nature and Madhura is sweet and sonorous. In regard to the *Swaras of Padas (letters)* there are eight varieties viz. Antodaatta (like Agnih in ‘Agnirvritraani’), Adyudaatta (like Somah in Somah pavatey), Udaatta and Anudaatta respectively are like Pra and vah in the word ‘Pra voyahvam’; Neecha Swarita is the word Veeryam in the expression ‘Balam nyubjam veeryam’; Madhyadaatta like Havisha in the word ‘Havishaa vidhema’; Swarita like Swaha in the expression ‘Bhurbhuvah swaha’ and finally Dirudaatta as ‘V’kara and ‘spa’ in ‘Vanaspatih’. ‘*Adi Swaras*’ are three in number viz. Udatta (high tone), Anudatta (low tone) and Swarita (medium). The Swarita is known as ‘Swaar’ and there are

seven Swaars viz. Jaatya, Kshepra, Abhinihit, Taira Vyanjana, Tiroviraama, Prashlishta and Paadavritta. [The wide range of Musical forms includes simple ‘Sarali’ (Easy to the beginners) with single or double digit variety like ‘S-R-G-M-P-D-N or SS-RR-GG-MM-PP-DD-NN; ‘Taara Sthayi’(elevated pitch); ‘Alankaram’ or musical ornamentation; ‘Geeta’ or simple musical forms; ‘Swarajati’ with complexes like Pallavi, Anupallavi and Charanam; Kritis or fulfilled singing; Varnam; Kirtana or lyrics; Kriti (higher form of singing); Ragamalika (garland of Raagas), Jaavali, Tillana and so on. [Select *Raagas* according to timings of day/ night: Before Sun rise- Bhoopaala, Bauli, Malayamaaruta; Early morning: Bilhari, Kedaram, Dhanyasi; before noon: Asavari, Saveri, Deva Manohari; Mid-day and later: Sri Ragam, Madhyamavati; before Evening: Mukhara, Begada; Evening: Vasanta, Purva Kalyani; Night: Neelambari, Kedaragoula; any time: Bhairavi, Kambhoji, Shankaraabharanam or Kalyani.]

Rupalakṣaṇasaṃpannau madhurasvarabhāṣiṇau, bimbādivoddhṛtau bimbau rāmadehāt tathāparau/ Lava Kusha Kumars are stunningly handsome with excellent natural qualities, speaking in sweet voices in their conversational style. They are just like Shrirama’s prototypes worthy of high appreciation; as and when they converse in the congregations of Rishis or Brahmana panditas, Shri Rama charitra’s singing was always thrilling. Once in one of such ‘sabhas’, the Munis were in trance shedding tears of ecstasy responding with expressions of boundless joy as the stanzas and their tuneful singing was *par excellence!* As the incidents of Ramayana were described as per the contexts, the Munis and Panditas were so much enraptured that some gifted them stood up clapping and gifted valuable clothing, ‘mriga charmas’ on which they were seated and ‘rudraaksha malaas’ and ‘yagjnopaveetaas’ even! Some gifted ‘kamandulas’ or carrying sacred water vessels, ‘mekhalas’ or traditional shawls, walking sticks, ‘yajna paatras’ or vessels for Fire Sacrifices, and even their own ‘koupeenaas’ or underwears even;. All of them were clapping in high appreciation and blessings for the long life and auspiciousness to the boys.. As the lads were singing, they were dancing away as per the tune and the emotion concerned, while swinging the veena instrument, and swaying their fresh flower garlands drawing ready attention to the flocking onlookers. One day, Bharat noticed the gathering appreciative of Lava Kusha’s Ramayana’s song and dance sequence in the open public, and invited them to a concert in the Royal Court in the presence of Shri Rama himself. At the conclusion, Shri Rama remarked addressing Lakshman, Bharata and Shatrughnas: ‘These young lads had rendered Ramayana with such gusto and passion in such realistic style and this concert could be worthy repeatedly to organised manner’. *Tatas tu tau rāmavacaḥ pracoditāḥ; agāyatām mārgavidhānasam padā, sa cāpi rāmaḥ pariṣadgataḥ śanair; bubhūṣayāsaktamanā babhūva/* As per the royal decree, crowds got bewitched to trances concert after concert to the unparalleled ecstasy and excitement of the public crowds at various theaters and road shows.

Sarga Five

Sarvāpūrvam iyaṃ yeṣāṃ āsīt kṛtsnā vasum̐dharā, prajāpatim upādāya nṛpāṇāṃ jayaśālīnām/ yeṣāṃ sa sagaro nāma sāgaro yena khānitaḥ, śaṣṭiḥ putrasahasrāṇi yaṃ yāntaṃ paryavārayan/ ikṣvākūṇāṃ idaṃ teṣāṃ rājñāṃ vaṃśe mahātmanām, mahad utpannam ākhyānaṃ rāmāyaṇam iti śrutam/ tad idaṃ vartayisyāmi sarvaṃ nikhilam āditaḥ, dharmakāmārthasahitaṃ śrotavyam anasūyayā/ kosalo nāma muditaḥ sphīto janapado mahān, niviṣṭaḥ sarayūtīre prabhūtanadhadhānyavān/ ayodhya nāma nagarī tatrāsīl lokaviśrutā, manunā mānavendreṇa yā purī nirmitā svayam/ āyatā daśa ca dve ca yojanāni mahāpurī, śrīmātī trīṇi vistīrṇā suvibhaktamahāpathā/ rājamārgeṇa mahatā suvibhaktena śobhitā, muktapuṣpāvakīrṇena jalasikṭena nityaśaḥ/ tām tu rājā daśaratho mahārāṣṭravivardhanaḥ, purīm

āvāsayām āsa divi devapatir yathā/ kapāṭatoranavatīm suvibhaktāntarāpaṇām, sarvaṇantrāyudhavatīm upetām sarvaśilpibhiḥ/ sūtamāgadhasambādhām śrīmatīm atulaprabhām, uccāṭṭādhvajavatīm śataghnīśatasamkulām/ vadhūnāṭakasaṅghaiś ca saṁyuktām sarvataḥ purīm, udyānāmravaṇopetām mahatīm sālamekhalām/ durgagambhīraparighām durgām anyair durāsadām, vājivāraṇasaṁpūrṇām gobhir uṣṭraiḥ kharaiś tathā/ sāmantarājasaṅghaiś ca balikarmabhir āvṛtām, nānādeśanivāsaiś ca vaṇigbhir upaśobhitām/ prasādai ratnavikṛtaiḥ parvatāir upaśobhitām, kūṭāgaraiś ca saṁpūrṇām indrasyevamarāvatīm/ citrām aṣṭāpadākārām varanārīgaṇair yutām, sarvaratnasamākīrṇām vimānagrhaśobhitām/ grhagāḍhām avicchidrām samabhūmau niveśitām, śālitaṇḍulasamākīrṇām ikṣukāṇḍarasodakām/ dundubhībhir mṛdaṅgaiś ca vīṇābhiḥ paṇavaiś tathā, nāditām bhṛṣam atyarthaṁ pṛthivyām tām anuttamām/ vimānam iva siddhānām tapasādhigatām divi, suniveśitaveśmāntām narottamasamāvṛtām/ ye ca bāṇair na vidhyanti viviktam aparāparam, śabdavedhyām ca vitatām laghuastā viśāradāḥ/ śīmahavyāghravārāḥṇām mattānām nadatām vane, hantāro niśitaiḥ śastrair balād bāhubalair api/ tādṛśānām sahasraiś tām abhipūrṇām mahārathaiḥ, purīm āvāsayām āsa rājā daśarathas tadā/ tām agnimadbhir guṇavadbhir āvṛtām; dvijottamair vedaśaḍaṅgapāragaiḥ, sahasradaiḥ satyaratair mahātmabhir; maharṣikalpair ṛṣibhiś ca kevalaiḥ/

From the ongoing Vaivaswa Manvantara till King Dasharatha to Shri Rama, the entire Earth had been under the administration of kingships in chain Ikshvaku, Mandhata, Ambarisha, Harischandra and Sagara. It was Sagara who got the Great Ocean dug up by his sixty thousand sons; it was the perseverance of Bhagiratha that Ganga was brought down from the skies keeping the entire Aryavarta fertile till date! It is from this glorious past that this eternal Ramayana Maha Itihasa got originated. Both Lava and Kushala decided to sing and extol all about! Koshala Desha was an illustrious Kingdom under the sovereignty Dasharatha in the banks of River Sarayu famed for self sufficiency of fertility and prosperity. Its Capital city was Ayodhya well famed in the contemporary world.; the city was known to have originated from Manu himself spread over twelve - yojanas - 12 to 15 km of length and 3-4 yojanas of width as surrounded by huge trees and green pastures and very broad and roads extremely well lay down. The high roads led to countless lanes and by lanes to excellent individual houses of breadth and width, sprinkled with popular market areas offering a surprising variety of goods and services at competitive and uniform pricing at cost and reasonable profits well controlled. *Tām tu rājā daśaratho mahārāṣṭravivardhanaḥ, purīm āvāsayām āsa divi devapatir yathā/* The city of Ayodhya was conceived in the pattern of Indra Deva's Amaravati puri, glorious for dharma and nyaaya. Ayodhya was popular as the destination for 'Lalita Kalas' of music-dance-paintings-shilpikala or stone works and architecture besides the yantra-astra-shastra kalaas too related to battle regulations. Nataka- Natana Mandalis or Dramatics- Action-oriented institutions was yet another Fine Art Institutions were several of contemporary repute. The city of Ayodhya was surrounded by deep ditches impossible to jump across and is tightly guarded massive iron gates and was crowded with horses, elephants, camels, oxen, cows, and their overloaded carts bristling with activities day in and out. Innumerable tourists of men, women, children from all over Bharat and overseas too add to the charisma of the city. The women of Ayodhya were wealthy ornamented with rich and rare jewellery and pure and well embroidered pure and high quality silk dresses of glamour and arresting attractions recalling the brilliance of Indra Loka. *vimānam iva siddhānām tapasādhigatām divi, suniveśitaveśmāntām narottamasamāvṛtām/* As though Siddhi Saadhakas having accomplished high lokas, the city of Ayodhya was of such reminiscence and glory. King Dasharadha had at the same time got readied such brave and gifted sena of cavalry, elephantry, and other disciplines who defend the defenceless and destroy evil forces so varying gradations be it a cruel animals in the surrounding forests or by an enemy of any origin within or outside. At the same time, Dasharadha had genuine care and respect for Agnihotris, Learned Panditas of veda vedaangas, and was always engaged in daana dharmaas, besides uplifting the poor and lower rung men and women with instant help and guidance .

[Vishleshana of Sagara Chakravarti and Bhagiratha: Maha Bhagavata Purana is quoted: Harischandra and his wife displayed unprecedented determination and tenacity to uphold Virtue and Self-sacrifice. The Son Rohitasya was brought back to life and was made the King, while Harischandra and wife Chandramati were provided instant places in Heavens. Visvamitra helped to populate the Kingdom and set examples of Dharma and surrender to Almighty. Harischandra's lineage after his son, Rohitasya was followed by sons Haritha-Champa-Sudeva-Vijaya-Bharuka-Vakra-Bahuka and Sagara (Sa-Gara ie born with poison, as Bahuka's co-wives tried to poison the boy's mother). Emperor Sagara performed Asvamedha (Horse) Sacrifice and Indra hid the horse which was discovered by the unruly 60,000 sons of Sagara, nearby the place where Sage Kapila was practising Sankhaya Yoga and when disturbed badly, the Sage burnt all of them into ashes by his power. Sagara's son by another wife, Asamanjasa or Ansuman pursued the search of the Sacrificial Horse and found the Horse where Kapila was in meditation. Ansuman begged of the Sage about the whereabouts of his cousins and was informed that the hooligans were burnt to death and could be brought back to life only when washed by the River of Ganges which could only be brought down to Earth from the Skies. The Sacrifice of Horse having been performed by Sagara, Ansuman began his devotion to Lord Siva to bring Ganges down to Earth. But neither he nor his father Dilipa could succeed in the mission. It was for **Bhagiradha** to pursue the operation further. If Harishandra gave an eternal memory in truthfulness and integrity, a person of the same dynasty proved as a role model in tenacity. His life's mission was to bring Ganges down to Earth from Heavens. Bhagiradha's prayers were indeed granted by Mother Ganges to the devotee but warned him that the force of the flow from the Heavens to Earth could be withstood by no less than Lord Siva Himself! Bhagiradha never stopped his grand endeavour and worshipped Lord Siva with austerity and purity who agreed, not only because of the sincerity with which the devotee desired to fulfill the long-standing family wish but also owing to the reason of Universal advantage. The Lord assumed a massive body and controlled the force of the River flowing from Lord Vishnu's feet and bore the brunt of the impact on His head in His 'Jatajut' or twisted hairs and released but a portion of the Holy River. Bhagiradha directed the fiery flow by riding a fast Chariot and brought it to the place where the ashes of his forefathers were purified and their souls liberated to Heavens. Till date, humanity continues to be grateful to him for the ever lasting memory of his gigantic efforts in our reaping the fruits of his labour in the huge land-mass covering entire 'Aryavarta' (Northern India)!!]

[Vishleshana on Ayodhya: *Ayodhya: Akaaro Brahmatah proktam Yakaaro Vishnuruchyate, Dhakaaro Rudra rupascha Ahodhyaanaama raajate/ Sarvopa Paatakaairyuktair rahmahatyaadi paataakai, Na yodhyaa shaktate yasmaattaam ayodhyaam tato viduh/* (Skanda Purana, Vaishnava Khanda Ayodhyaa) Ayodhyaa is defined as ' A- kaara is Brahma, Ya-kaara is Vishnu and Dha-kaara is Rudra Swarupa; thus Ayodhya is a composite form of Tri Murthis. Maha Pataakas too are demolished by naming the Name of Ayodhya!) Valmiki Ramayana in Bala kaanda exclaims: *Manunaa Maanavendrena saa Puri nirmitaa swayam/* (Manu confirms that he himself constructed Ayodhya himself!) In his opening introduction of Ayodhya Kaanda of Skanda Purana, Maha Muni Suta greets Bhagavan Shri Rama saying: *Namaami Parama- atmanam Ramam rajiva lochanam, Atasikusuma shyamam Ravanaantaka mavyayam /* (My greetings to Lord Shri Rama the Paramatma who is lotus eyed and of blue colour the terminator of the cruel and vile Ravana-sura). Ayodhya puri is so sacrosanct that sinful beings could ever enter it, let alone reside there! From his right foot thumb emerged Ganga and Sarayu river got manifested from left foot thumb. That is why both the Rivers are Sacred and worthy of prostrations and bathing in these rivers is as effective as destroying Brahma hatya sin. Even before the Avatara of Shri Rama, Ayodhya was the Capital of Surya Vamsha Kings of Ikshvaku; the latter was the son of Vaivashwata Manu and to this dynasty

belonged to the illustrious Bhagiratha, Ambarisha, Nahusha, Yayati, Nabhaga, Ajan and Dasharatha. Skanda Purana in Vaishnava Khanda, Ayodhya Mahatmya gives the account of Veda Vijnana Vishnu Sharma whose severe Tapasya attracted Maha Vishnu darshana and the Pandita's request to him him the boon of constant Vishnu darshana; in turn Maha Vishnu instructed Sudarshana Chakra to dig up Bhumi and bring up Ganga from Patala Loka and the resultant Sacred Water flow was materialised as *Chakra Tirtha*. Earlier, Brahma himself resided at Ayodhya even before the incarnation of Shri Rama and hence the emergence of *Brahma Kund*. Brahma conveyed to Devas about the significance of this Tirtha -as given in Skanda Purana- would be such as that whoever performed formal snaana at the Kund and gave away daana would have been deemed as securing Ahwamedha yagna phala and blessed to fly as clad in Divya Vastras to Brahma Loka for residing there till the ensuing Pralaya. From Brahma kunda to the not too far Sarayu River is *Runa Vimochana Tirtha* where Muni Lomasha popularised specially among his followers who were delighted as the debts of one's very existence by way of births and deaths to parents and sons and the teacher, quite apart from the material debts of the current and past 'janmas' are cleared by snanas at the Tirtha. To the east of the Runa Vimochana Tirtha is the *Paapa mochana Tirtha*. Skanda Purana narrates the story of Panchala desha Brahmana was Maha Paapi who became conscious of his heaping stocks of sins and casually heard the conversation of a Group of Sadhus visiting Ayodhya. He visited Paapa Vimochana Tirtha along with them and happened to bathe on a Maagha Krishna Chaturdashi and also performed daana karyas and he realised an unusual transformation in his psyche and was surprised to vision a Viman beckoning him and flew to Vishnu dhaam. Ahead of the glorious Paapa machana Tirtha is the *Sahasra dhaara Tirtha* which is known for demolishing all obstacles in life and overcoming enemies by mere snaana with faith and mental discipline. This indeed was the very Tirtha where after the close of the entire Ramayana, Lord Shri Rama instructed Lakshmana to bathe and by his own Mantra Shakti assume the Form of Adi Sesha! Actually, the background was that when Shri Ram who had once had an important visitor viz. Kaal Devata about which even Lakshman was unaware and instructed Lakshman not to enter and allow any visitor to enter either. Lakshman was faithfully guarding the entry of Rama Nivas by taking sincere rounds up and down the 'dwaar'. Meanwhile Maha Tapaswi Durvasa Maharshi who is noted for his short temper arrived and affectionately asked Lakshmana to let Ram inform of his arrival for Rama darshan. Lakshman being aware of Duravas's shaapa shakti alerted Rama of the Muni's arrival. With a view to protect his own Satya Vak Paripalana of Lakshman's disobedience despite his instruction, Rama had to resort to the extreme step of asking Lakshmana to perform Prana tyaga of Lakshmana. As Lakshmana took the form of Adisesha and visited Indra Loka even as the Sahasra Manis and their luster vanished, the lest the Tirtha place on Sarayu diminish significance, Indra and Devas arrived on the Spot ensured and in fact doubled its glory and sanctity and named it Sahasra Dhaara Tirtha and Lord Shri Rama blessed the title too for the benefit of posterity and Loka Kalyan. *Swarga dwara dhaara*: Skanda Purana further describes as follows: Every Tirtha darshana has one's own benefits yet Swaga dwara Tirtha has its own: Pratah kaala snana, japa-tapa-havana-upavasa-darshana-dhyaana-adhyana- daanas have their distinct results and those beings like the Chatur varna humans, mriga-pakshi-jala chara-krimi keetakaadi pranis happen to die at this Tirtha are qualified to direct access to Swarga and Vaikuntha dhaam. Bhagavan Vishnu in his Avatara Swarupas, especially of Shri Rama with his wife and brothers are stated at this Tirtha to select beings for their respective Punya Phalas and decide their 'nirnyas' based on their own past karmas overshadowing their contributions at the Swarga dwaar snaanas and punya karma mix. And so does the presence of Kailasha Vaasi along with Devi Parvati and their followers woul oversee the process of selection of Beings for the Higher Loka Prapti, asserts the Skanda Purana. Near Swarga dwaara is the Nageshwara nath Mandir; it is stated that

originally this Murti was originally made of Kusha grass but later King Vikramaditya resurrected and re-established the Idol with Veda mantras in a move to revive several 'Praachina' or age old Mandirs in Ayodhya. Yatis perform Pinda daana at Swarga dwaar Ghat with great devotion and bhakti. *Chandra Sahasra Tirtha* where Chandra sahasra vrata Udyapana is performed as also Argha danas are done on every Purnima Tithis to Chandra-Rohini Devis. *Swarna Tirtha* where Maharshi Vishwamitra's sishya Koutsa Muni called on Raghu Rama once and said that he wished for so much of wealth which he desired to give to his Guru which Rama too might not possess. Shri Rama thought for a while and requested the Muni to please stay back in his court of Ayodhya overnight. Then Shri Rama invited Kubera Deva to bring considerable gold and on receiving it gave it away to Koutsa Muni. Next morning, Rama gave away all the gold given by Kubera and kept up his word by redonating the same to the Muni and truly satisfied him. This Swarna Tirtha had thus attained a gold-bestowing reputation and fulfill the material desires of who ever performed worship by way of snaana- daana-Japas with utmost faith. One of Ayodhya's major Mandirs is *Kanak Bhavan* which is quite big and mention worthy which was supposed to be of Shri Ram's 'antahpura' or the interior palace hall where Devi Sita resided too. (There are big sized Sita Rama Idols seated on a throne together in the Mandir as also the idols of the very past which were however smaller. From Kanaka Bhavan away is the most famed **Shri Rama Janma Sthaana** which was stated to have been rebuilt as Masjid Babri ; this Masjid which became the hot controversy was partially destroyed to make way for the original now albeit as a small make believe Mandir. Near to Rama Janma Sthaana are Sita Rasoyi or kitchen, Kopa bhavan or the Place where the love-fight Rama- Sita couple stayed; Ratna Simhasan or the Royal Throne made of jewels, Ananda Bhavan or the Palace of Joy, Ranga Mahal or the Hall of Music and Dance etc. The other Places worthy of visiting in Ayodhya's Sarayu River banks include *Lakshman Ghat* with a five feet Lakhmana Swami in the Mandir exclusively dedicated to him; *Ahalya Ghat* where Lord Rama is stated to have performed Yagna; *Hanuman gadhi* on an elevated sixty steps an Lord Hanuman in seated form; *Darshaneshwar*, *Mani Parvat* with Ashoka Stupa of broken 200 ft; *Dantana Kund* where Rama was stated to have had his mouth wash, where also Gautama Buddha, while in Ayodhya too rested. Dasharatha kund was the Place some few km. away on Sarayu River banks where King Dasharatha's 'Antya Dahana' was stated to have been performed. A mini- Parikrama of some 4 km around Ayodhya touches Ramaghat, Raghunadha Das gaddi, Sita kund, Agni Kund, Vidya kund, Mani Parvat, Kubera parvat, Sugriva parvat, Lakshman ghat, Swarga dwaar and back to Ram ghat. While no doubt Shri Rama Navami Celebrations on Chaitra Shukla Navami are famed for several days every year, Shravana Shukla Paksha festivities and Sarayu River snanaas are considered as sacred, especially on Kartika Purnima)]

Vishleshana on Kingship Duties : A King is expected to be an earthly version of God, responsible for creating happiness and welfare, preserving security and prosperity and punishing the evil and disobedient. He is expected to set examples, without favour or fear. He should be above suspicion or indiscipline, promote competition and justice, encourage diligence and duty. His Coronation is a multi-splendered spectacle with elaborate Rituals and Sacrifices, fun and fanfare, feasts and festivities and gifts and gratitudes to poor and unprivileged. On taking over the Kingship, he makes a series of appointments and postings of Priminister and Ministers, Top Officials and Advisers and a whole lot of Workforce at various levels. A Military General has to be a Kshatriya or Brahmin, a Treasurer has to have keen knowledge of Jewels, a Charioteer should be an expert of horses & elephants as also an outstanding ability of conducting chariots with alacrity on the battle fields, Doctors of experience and proven merit, and likewise persons of outstanding ability in each and every discipline and tested loyalty to the King and the Court. Each official of any level has to be well behaved, honest, diligent and above all types of temptations. There has to be a completely decentralised system of Governance, within a well- set and

publicly announced framework of Rules and there could never be an exception unless with the approval of the King who makes the Law or its Interpretation. There has to be a strong and widespread network of espionage and surveillance to the grass root levels to protect the interests of the Kingdom, the King, Officials and law-abiding citizens. Criminals are severely punished and Loyalists are assured of peaceful existence. The course of Law is not only just and swift but also should look to be convincing, transparent and unambiguous. The fiscal and monetary policy of the Government should also be uniform, impartial and well defined. Taxes are fixed as per the Sacred Texts and the process of tax collection has to be smooth, timely and automatic. Defaulters or protesters have to get opportunities to approach the Concerned Officials. Property Rights are also to be well defined, especially in respect of the poor, women, children, orphans and disabled and regular courts of civil and criminal cases are to be dealt with within approved time frames. There are various techniques used to let the offenders make confessions, the most significant ones being, 'Sama' (persuasion), 'Dana' (Gifting), 'Bheda' (divide interests), 'Danda' (punish), 'Maya' (Deceive or create make-believe situation), 'upeksha' (ignore) and 'mayajal' (jugglery). Punishments accorded to offenders not only punitive but more than that they serve as examples to ensure that others perpetrate similar offences. For example, a thief who steals Gold or Jewellery has his hands cut. A Brahman who provides wrong or misleading witness would be banished from the Kingdom. In case anybody kills cows, horses, elephants or camels would be summarily executed. Cases of abduction of a woman, or of poisoning, arson too attract execution. Disloyalty by a woman to husband or vice versa have their facial parts cut, torn by dogs and paraded in public. (*Manu Smriti*)

Sarga Six

*Puryām tasyām ayodhyāyām vedavit sarvasaṁgrahaḥ, dīrghadarśī mahātejāḥ pauraṅjanapadapriyaḥ/
ikṣvākūṇām atiratho yajvā dharmarato vaśī/ maharṣikalpo rājarṣis triṣu lokṣu viśrutah/ balavān
nihatāmitro mitravān vijitendriyaḥ, dhanaiś ca saṁcayaiś cānyaiḥ śakravaiśravanopamah/ yathā manur
mahātejā lokasya parirakṣitā, tathā daśaratho rājā vasaṁ jagad apālayat/ tena satyābhisamdhena
trivargam anutiṣṭhatā, pālītā sā purī śreṣṭhendreṇa ivāmarāvati/ tasmin puravare hṛṣṭā dharmātmanā
bahuśrutāḥ, narāś tuṣṭādhanaḥ svaiḥ svair alubdhāḥ satyavādinaḥ/ nālpasamnicayaḥ kaś cid āsīt tasmin
purottame, kuṭumbī yo hy asiddhārtho 'gavāśvadhanadhānyavān/ kāmī vā na kadaryo vā nṛśaṁsaḥ
puruṣaḥ kva cit, draṣṭuṁ śakyam ayodhyāyām nāvidvān na ca nāstikaḥ/ sarve narāś ca nāryaś ca
dharmasīlāḥ susaṁyatāḥ, muditāḥ śilavṛttābhyām maharṣaya ivāmalāḥ/ nākuṇḍalī nāmukuṭī nāsravī
nālpabhogavān, nāmrṣṭo nānuliptāṅgo nāsugandhaś ca vidyate/ nāmrṣṭabhojī nādātā nāpy
anaṅgadaniṣkadhyā, nāhastābharaṇo vāpi dṛśyate nāpy anātmavān/ nānāhitāgnir nāyajvā vipro nāpy
asahasradaḥ, kaś cid āsīt ayodhyāyām na ca nirvṛttasaṁkaraḥ/ svakarmaniratā nityam brāhmaṇā
vijitendriyāḥ, dānādhyayanaśīlāś ca saṁyatāś ca pratigrahe/ na nāstiko nānṛtako na kaś cid
abahuśrutāḥ, nāsūyako na cāśakto nāvidvān vidyate tadā/ na dīnaḥ kṣiptacitto vā vyathito vāpi kaś cana,
kaś cin naro vā nārī vā nāśrīmān nāpy arūpavān, draṣṭuṁ śakyam ayodhyāyām nāpi rājanyabhaktimān/
varṇeṣv agryacaturtheṣu devatātithipūjakāḥ, dīrghāyūṣo narāḥ sarve dharmam satyam ca saṁsritāḥ/
kṣatram brahmamukham cāsīt vaiśyāḥ kṣatram anuvratāḥ, śūdrāḥ svadharmaniratāś trīn varṇān
upacāriṇaḥ/ sā tenekṣvākunāthena purī suparirakṣitā, yathā purastān manunā mānavendreṇa dhīmatā/
yodhānām agnikalpānām peśalānām amaraṣiṇām, saṁpūrṇākṛtavidyānām guhākesariṇām iva/
kāmbhajaviṣaye jātair bāhlikaiś ca hayottamaiḥ, vanāyujair nadījaiś ca pūrṇāharihayopamaiḥ/
vindhyaparvatajair mattaiḥ pūrṇā haimavatair api, madānvitair atibalair mātāṅgaiḥ parvatopamaiḥ/
aṅjanād api niṣkrāntair vāmanād api ca dvipaiḥ, bhadramandrair bhadramṛgair mṛgamandrāiś ca sā
purī/ nityamattaiḥ sadā pūrṇā nāgair acalasaṁnibhaiḥ, sā yojane ca dve bhūyaḥ satyanāmā prakāśate/
tām satyanāmām dṛḍhatoranārgalām; grhair vicitrair upasobhitām śivām, purīm ayodhyām
nṛsahasrasaṁkulām; śaśāsa vai śakrasamo mahīpatīḥ/*

King Dasharatha, the glorious ‘Atiratha’ who could face a battle of ten thousand ‘Maha Rathaas’ or great charioteers was an outstanding administrator with incredible far sight. He was a reputed yajna karta, dharma paraayana, jitendriya, and in the contemporary world a ‘Rajarshi’ akin to popular Maharshis. He was mighty, enemyless, and a known friend among all the contemporary Kings, comparable to Mahendra himself! He was the epitome of ‘chaturvidha aakankshas’ or the fourfolded human aspirations of dharma- artha- kama- mokshas or virtue-prosperity-desire fulfillment- and finally bliss of Unity with Paramatma. He was administrator *par excellence*. Accordingly, his subjects too had imbibed the features of the King as the followers of virtue and justice, truthfulness, tolerance, spirit of compassion and self contentment. In this exemplary Ayodhya, there was no citizen who did not have valuable possessions, no achievement of aspirations of ‘purusharthaas’, and no opulence of domestic animals and grain-money surpluses. None of the citizens of Ayodhya had unfulfilled desires, meanmindedness, cruel, ignorant, and unaware of Almighty. The men and women, child and elderly and even domestic animals are ever contented. All the citizens were not only with proper dress but also adorned with ear rings, headgears, garlanded with fresh flowers and body perfumes besides being well protected against insects and reptiles. There was no example of persons consuming stale and unsavoury food, none who were not ready to help others, and none again without public presentability. In the City of Ayodhya, varnaashrama dharmas were adhered too strictly as Brahmana-Khatriya- Vaishyas were respecting their respective duties and the lower rung was sincerely service minded. Ayodhya puri Brahmanas were dedicated to yajna-svaadyaayis and indriya nigrahas and none ever were nastikas, asatyavaadis, agnanaanis, and asamarthas of sadhana. All of the ‘dvijas’ of the twice born varnas of brahmana-kshatriya-vaishyas were conversant with the awareness and even of expertise of Veda Vedangas, vrata deekshas, daana and atithi seva paraayanans, and of self contentment. Family life and affinity of stree-purusha-santaanas- parivaaras was unquestioned in the Kingdom. In that ideal Society, there was total affinity of Brahmana- Kshatriyas, Vaishyas were always toeing the thoughts and actions mutually, while vaishyas were ready to follow the steps of kshatriyas. In fact, King Dasharatha was a role model of Manu Himself. Just as lions in their own caves, the citizens of Ayodhya are fiery, cunningless and straight forward, and replete with self confidence and initiative and are fully armed with astra-shastraas armoury and mastery of archery. On the battle fronts, the soldiers of Dasharatha were equipped with battle horses from Kamboja and Vaahneeka Deshas and well trained in Vanaayu Desha just as ‘ucchaisharvyas’ the celestial horses of Indra Loka. The Dashatratha sena was also equipped with elephants originated from the forests of Vindhya- Himalaya mountains with grit and power as comparable to the clan of ‘Iravata’ of Swarga, and well trained like Anjana and Vaamana Diggajaas. The elephants of Ayodhya were of the nativity of Bhadra from Himalayas, Mandra from Sahyadri and Mriga from Vindhya, and of Bhadra-Mandra and Mriga cross-breeds. Maha Raja Dasharatha’s administration of Ayodhya was indeed like that of Chandra Deva administered the akshatra Mandali on the high skies and of invincibility of the entire forces of enemies far and near!

Sarga Seven

Aṣṭau babhūvur vīrasya tasyāmātyā yaśasvinah, śucayaś cānuraktās ca rājakṛtyeṣu nityaśaḥ/ dhṛṣṭir jayanto vijayaḥ siddhārtho arthasādhakāḥ, aśoko mantrapālaś ca sumantraś cāṣṭamo ’bhavat/ ṛtvijau dvāv abhimatau tasyāstām ṛṣisattamau, vasiṣṭho vāmadevaś ca mantriṇaś ca tathāpare, śrīmantaś ca mahātmānaḥ śāstrajñā dṛḍhāvīkramāḥ, kīrtimantaḥ praṇihitā yathāvacanakāriṇaḥ/ tejahkṣamāyaśaḥprāptāḥ smitapūrvābhībhāṣiṇaḥ, krodhāt kāmārthahetor vā na brūyur anṛtaṁ vacaḥ/ a

teṣām aviditām kim cit sveṣu nāsti pareṣu vā, kriyamāṇam kṛtām vāpi cāreṇāpi cikīrṣitam/ kuśalā vyavahāreṣu sauhr̥deṣu parīkṣitāḥ, prāptakālam yathā daṇḍam dhārayeyuḥ suteṣv api/ kośasaṁgrahaṇe yuktā balasya ca parigrahe, ahitam cāpi puruṣam na vihiṁsyur adūṣakam/ vīrāś ca niyatotsāhā rājaśāstram anuṣṭhitāḥ, śucīnām rakṣitāraś ca nityam viṣayavāsinām/ brahmakṣatram ahimsantas te kośam samapūrayan, sutīkṣṇadaṇḍāḥ saṁprekṣya puruṣasya balābalam/ śucīnām ekabuddhīnām sarveṣām saṁprajānatām, nāstī pure vā rāṣṭre vā mṛṣāvādī naraḥ kva cit/ kaś cin na duṣṭas tatrāstī paradāraratīr naraḥ, praśāntam sarvam evāstīd rāṣṭram puravaram ca tat/ suvāsasaḥ suveśāś ca te ca sarve suśīlināḥ, hitārtham ca narendrasya jāgrato nayacakṣuṣā/ gurau guṇagr̥hītāś ca prakhyātāś ca parākramaiḥ, videṣeṣv api vijñātāḥ sarvato buddhiniścayāt/ īdr̥śais tair amātyais tu rājā daśaratho 'naghaḥ, upapanno guṇopetair anvaśāsad vasum̐dharām/ avekṣamāṇaś cāreṇa prajā dharmeṇa rañjayan, nādhyagacchad viśiṣṭam vā tulyam vā śatrum ātmanah/ tair mantribhir mantrahitair niviṣṭair, vṛto 'nuraktaiḥ kuśalaiḥ samarthaiḥ, pāṛthivo dīptim avāpa yuktas; tejomayair gobhir ivodito 'rkaḥ/ Ikshvaaku Maharaja Dasharatha had eight outstanding Ministers of high intellect, experience in administration, sharp insight, with such ability as to assess inside out of other's wishes and thoughts. At the same time they were ever of the supreme interest of the King, the Kingdom and the subjects of the Kingdom. Their outlook was traditional as per 'dharma and nyaaya' and at the same time keeping the larger interests of the 'Prajā' and in close alignment of the directives of the Kingship. These eight Ministers were named Dhrishthi, Jayanta, Vijaya, Suraashtra, Rashtravardhana, Akopa, Dharmapaala and the expert of Artha Shastra or of excellent financial management. Among the Rishis of the Royal Court are the unparalleled Vashistha and Vaama Deva as the 'Purohitas' or the regular Chief Priests:

[Saptaishis are stated as Agastya-Atri-Bharadvaja-Gautama- Vashishtha and Vishvamitra vide Jaimini Brahmana. Vamadeva mentioned by Rigveda's IV Mandala, besides Brihadaranyaka and Aitereya Upanishads]

Besides, Maharshis Suyajna, Jaabaali, Kashyapa, Goutama, and Markandeya the Deerghaayu, and Katyaayana were the visiting Ministers cum Dharma Darshakas or Advisers of Virtue and Nyaaya. Additionally, the various Ritviks who had all organised yajna kaaryas for the Kingdom were also on the board of ministerial advisers as they were all of the traits like vinaya sheela-karya kushala-jetendriya-Shri Sampanna- mahatma- shastravidya nipuna-parakrami-raja karya saavadhaana- rajaagjnaanukula- kshamasheela- sadaananda keertimaantu; they were never the victims of kama krodhaadi gunas. From the// 'Gudhacharis' or Intelligence persons especially from the neighbouring and even from distant kingdoms, the King of Ayodhya was well informed about the activities of the other Kings and their present and planned objectives. On the domestic front too the King was ever alerted and at the right time, the wrong doers were trapped and suitably punished; in that context, even own progeny or close relatives were never spared. In respect of the Treasury Funds the evaders and avoiders of taxes were hunted and the upkeep and activities of soldiers in respect of 'chaturanaga balas' of foot-horse-elephant-chariot soldiers, the day to day maintenance well monitored. But the offenders either in the army or those foreign agents caught were treated as per established norms of justice. At the same time, King Dasharatha was imbued with the spirit of proactive encouragement to the soldiers and from all the classes of the Kingdom. Those citizens outside his kingdom were duly protected too. The King was in the habit of addressing chaturvarnas, and took special care. The entirety of the citizenry of Ayodhya and the Koshala Rajya had the mind-body-and psyche of virtuosity uniformly and there was total negation of awareness, villiany, illegal sex and corruption. There was total orderliness and peacefulness prevailing either on Ayodhya or the Koshala Rajya as a whole. The Ministers are not only dressed to perfection but also in their behaviour, performance, and deeds. This they become worthy of trust and esteem of the King. The King too having

imbibed the manners of the incredible Ministers was enabled to upkeep his huge kingdom with virtue and justice as famed in Trilokas.

Sargas eight and nine

Sarga eight: *Aṣṭau babhūvur vīrasya tasyāmātyā yaśasvinah, śucayaś cānuraktās ca rājakṛtyeṣu nityasaḥ/ dhṛṣṭir jayanto vijayaḥ siddhārtho arthasādhakaḥ, aśoko mantrapālas ca sumantraś cāṣṭamo 'bhavat/ ṛtvijau dvāv abhimatau tasyāstām ṛṣisattamau, vasiṣṭho vāmadevaś ca mantriṇaś ca tathāpare, śrīmantaś ca mahātmānaḥ śāstrajñā dṛḍhavigrahāḥ, kīrtimantaḥ praṇihitā yathāvacanakāriṇaḥ/ tejaḥkṣamāyaśaḥprāptāḥ smitapūrvābhībhāṣiṇaḥ, krodhāt kāmārthahetor vā na brūyur anyatam vacaḥ/ a teṣāṃ aviditām kim cit sveṣu nāsti pareṣu vā, kriyamāṇam kṛtam vāpi cāreṇāpi cikīrṣitam/ kuśalā vyavahāreṣu sauhrdeṣu parīkṣitāḥ, prāptakālam yathā daṇḍam dhārayeyuḥ suteṣv api/ kośasaṃgrahaṇe yuktā balasya ca parigrahe, ahitam cāpi puruṣam na vihiṃsyur adūṣakam/ vīrāś ca niyatotsāhā rājaśāstram anuṣṭhitāḥ, śucīnām rakṣitārāś ca nityam viṣayavāsinām/ brahmacakṣatram ahimsantas te kośam samapūrayan, sutīkṣṇadaṇḍāḥ saṃprekṣya puruṣasya balābalaṃ/ śucīnām ekabuddhīnām sarveṣāṃ saṃprajānatām, nāstī pure vā rāṣṭre vā mṛṣāvādī naraḥ kva cit/ kaś cin na duṣṭas tatrasīt paradāraratir naraḥ, praśāntam sarvam evāśīd rāṣṭram puravaram ca tat/ suvāsasaḥ suveśāś ca te ca sarve suśīlinaḥ, hitārtham ca narendrasya jāgrato nayacakṣuṣā/ gurau guṇagrhitāś ca prakhyātāś ca parākramaiḥ, videṣeṣv api vijñātāḥ sarvato buddhiniścayāt/ īdṛśaiś tair amātyaiś tu rājā daśaratho 'naghaḥ, upapanno guṇopetair anvaśāsad vasumdharaṃ/ avekṣamāṇaś cāreṇa prajā dharmena rañjayan, nādhyaḡacchad viśiṣṭam vā tulyam vā śatrum ātmanaḥ/ tair mantribhir mantrahitair nivīṣṭair, vṛto 'nuraktaiḥ kuśalaiḥ samarthaiḥ, pārthivo dīptim avāpa yuktas; tejomayair gobhir ivodito 'rkaḥ*

Sarga nine: *Tasya tv evaṃ prabhāvasya dharmajñasya mahātmānaḥ, sutārtham tapyamānasya nāśīd vaśśakaraḥ sutaḥ/ cintayānasya tasyaivaṃ buddhir āśīn mahātmānaḥ, sutārtham vājimedhena kimarthaṃ na yajāmy aham/ sa niścītām matim kṛtvā yaṣṭavyam iti buddhimān, mantribhiḥ saha dharmātmā sarvair eva kṛtāmabhiḥ/ tato 'bravīd idam rājā sumantram mantrisattamam, śīghram ānaya me sarvān gurūṃś tān sapurohitān/ etac chrutvā rahaḥ sūto rājānam idam abravīt, ṛtvigbhir upadiṣṭo 'yam purāvṛtto mayā śrutāḥ/ sanatkumāro bhagavān pūrvam kathitavān kathām, ṛṣīṇāṃ saṃnidhau rājāṃś tava putrāgamaṃ prati/ kāśyapasya tu putro 'sti vibhāṇḍaka iti śrutāḥ, ṛṣyaśṛṅga iti khyātas tasya putro bhaviṣyati/ sa vane nityasaṃvṛddho munir vanacaraḥ sadā, nānyam jānāti viprendro nityam pitranuvartanāt/ dvaividhyam brahmacaryasya bhaviṣyati mahātmānaḥ, lokeṣu prathitam rājān vipraiś ca kathitam sadā/ tasyaivaṃ vartamānasya kālaḥ samabhivartata, agniṃ śuśrūṣamāṇasya pitaram ca yaśasvinam/ etasminn eva kāle tu romapādaḥ pratāpavān, aṅgeṣu prathito rājā bhaviṣyati mahābalaḥ/ tasya vyatikramād rājño bhaviṣyati sudāruṇā, anāvṛṣṭiḥ sughorā vai sarvabhūtabhayāvahā/ anāvṛṣṭyām tu vṛttāyām rājā duḥkhasamanvitāḥ, brāhmaṇāṃ śrutavṛddhāṃś ca samānīya pravakṣyati/ bhavantaḥ śrutadharmāṇo loka cāritravedinaḥ, samādiśantu niyamaṃ prāyaścittam yathā bhavet/ vakṣyanti te mahīpālaṃ brāhmaṇā vedapāragāḥ, vibhāṇḍakasutaṃ rājān sarvopāyair ihānaya/ ānāyā ca mahīpāla ṛṣyaśṛṅgaṃ susatkṛtam, prayaccha kanyām śāntām vai vidhinā susamāhitaḥ/ teṣāṃ tu vacanam śrutvā rājā cintām prapatsyate, kenopāyena vai śakyam ihānetuṃ sa vīryavān/ tato rājā viniścitya saha mantribhir ātmavān, purohitam amātyāṃś ca preṣayīṣyati satkṛtān/ te tu rājño vacaḥ śrutvā vyathitā vanatānanāḥ, na gacchema ṛṣer bhītā anuneṣyanti tam nṛpam/ vakṣyanti cintayitvā te tasyopāyāṃś ca tān kṣamān, āneṣyāmo vayam vipraṃ na ca doṣo bhaviṣyati/ evaṃ aṅgādhipenaiva gaṇikābhir ṛṣeḥ sutaḥ, ānīto 'varṣayad devaḥ śāntā cāsmāi pradīyate/ ṛṣyaśṛṅgas tu jāmātā putrāṃś tava vidhāsyati, sanatkumārakathitam etāvad vyāhṛtam mayā/ atha hrīṣṭo daśarathaḥ sumantram pratyabhāṣata, yatharṣyaśṛṅgas tv ānīto vistareṇa tvayocyatām/*

King Dasharatha as saturated with all the principles of Dharma and earnestly felt as to why he ought not perform the Ashvamedha 'Yajna'; as soon as this thought got flashed, he instructed Sumantu the charioteer to call for all purohitas, Gurus and all the advisers concerned. Then arrived Suyagjna, Vaamadeva, Jaabaali, Kaashyapa, Kula Purohita Vasishtha, and all the various 'dhaarmic' advisers; the

King having welcomed them all with ‘satkaaraas’ addressed them about his decision to execute the Yajna and the experts had all one voice responded most positively. They suggested that the Sacrificial Horse be released from the banks of River Sarayu, yajna saamagri be procured and world wide announcements be organised forthwith. Thus the yajna program’s minute detailing was worked out thoroughly and execution was fulfilled with fool- proof arrangements. In this connection, the Ministers apportioned duties to respective agencies and thus the entire machinery of the kingdom was alerted to the orientation of the singular task of the Kingdom. The three famed queens of the Kingdom welcomed the decision of the King as though their countenances got brightened as never before just as of fresh and fragrant arrival of the Season of Vasanta and took over responsibilities under their respective commands.

In the ninth sarga, Sumantra the able and well wishing Royal Charioteer of King Dasharatha who had been most actively involved with the hot preparations of the Ashvamedha Yajna, approached King Dasharatha when the latter was alone and stated in all humility and sincerity that keeping in view the yajna in the offing, why not request the unique Rishya Shringa Maharshi to perform the horse sacrifice! In the days of yore, the illustrious Sanat Kumara was heard to have headed similar Yajna. Sumantra further stated that one had known two distinct Brahmacharis: one danda dharana- mekhala and brahmacharya and another type is brahmacharya of a married person who avoided stree samaagama in the wife’s menses period which is known as ‘Gouna brahmacharya’. Rishya Shringa Muni was qualified on this preliminary count. More so, a far more significant context be cited as follows: In the distant past there was a King named Romapaada whose Kingdom of Anga desha, there had been a number of years and decades without rains and his subjects were alarmed. In desperation, the King decided to convene a conference of Panditas and appealed to them to reveal a way out to bring in rains; they had unanimously suggested to invite Rishyashringa as a remedy to the ‘anaavrishti’. Accordingly, they suggested to marry off the princess to Rishyashringa named Devi Shanta. On hearing the narrative suggestion of Sumantra, King Dasharatha convened a meeting and the invited Muniganaas and Maha Panditas, and as per their unanimous approval, Sumantra asked to reach and request Muni Rishyashringa to head the priests in the context. But with a view to ensure that the latter might or might not agree to the request, the Muni Kumara lured by a group of professional dancing girls to invite the Muni Kumara and keeping in view the genuineness of the yajna, there would not be any impropriety involved!. *Evam aṅgādhipenaiva gaṇikābhir ṛṣeḥ sutaḥ, ānīto ‘varṣayad devaḥ śāntā cāsmāi pradīyate/ ṛṣyaśṛṅgas tu jāmātā putrāṁs tava vidhāsyati, Sanat kumārakathitam etāvad vyāhṛtaṁ mayā/* That was how, Rishyashringa was approved by the conference of Munis to be invited to head the Ashvamedha yajna’. As the Muni Kumara was invited to the Yajna, King Dasharatha approved the proposal and despatched Sumantra to bring Rishyashringa but asked him as to how and by which method that the Muni was made to consent the invitation of King Romapada.. Vishlesana about Rishyashringa: Vibhandaka the son of Kashyapa Maharshi sighted Apsarasa Urvashi while bathing in a River and his semen dropped out and a female deer got conceived and gave birth to Rishyashringa with deer horns. His father desired to bring up the child in isolation in a hermitage even without the awareness of females and thus Rishyashringa learnt veda vedangas thoroughly under Kashyapa Muni. Then there was a persistence of famine in the kingdom of Anga and was advised that a youth named Rishyashringa be brought to the kingdom so that the kingdom would be blessed with ample rains. The King and his men took away Rishyashringa even without the awareness of Vibhandaka by luring him away from the ashram with the help of his courtesans and married off his daughter; as soon as Rishyashringa arrived in Anga desha, Indra blessed the kingdom with ample rains.

Sarga Ten

Sumantraś codito rājñā provācedaṁ vacas tadā, yatharṣyaśṛṅgas tv ānītaḥ śṛṇu me mantribhiḥ saha/ romapādam uvācedaṁ sahāmātyaḥ purohitaḥ, upāyo nirapāyo ‘yam asmābhir abhicintitaḥ/ ṛṣyaśṛṅgo vanacaras tapaḥsvādhyāyane rataḥ, anabhijñāḥ sa nārīṇāṁ viṣayāṇāṁ sukhasya ca/ indriyārthair

*abhimatair naracittapramāthibhiḥ, puram ānāyayiṣyāmaḥ kṣipram cādhyavasīyatām/ gaṇikās tatra
gacchantu rūpavatyaḥ svalamkṛtāḥ, pralobhya vividhopāyair āneṣyantiḥa satkṛtāḥ/ śrutvā tatheti rājā ca
pratyuvāca purohitam, purohito mantriṇaś ca tathā cakruś ca te tadā/ vāramukhyās tu tac chrutvā vanam
pravivīśur mahat, āśramasyāvidüre 'smin yatnam kurvanti darśane/ ṛṣiputrasya ghorasya nityam
āśramavāsinah, pituḥ sa nityasaṃtuṣṭo nāticakrāma cāśramāt/ na tena janmaprabhṛti dṛṣṭapūrvam
tapasvinā, strī vā pumān vā yac cānyat sattvaṃ nagararāṣṭrajam/ tataḥ kadā cit tam deśam ājagāma
yadṛcchayā, vibhāṇḍakasutas tatra tās cāpaśyad varāṅganāḥ/ tās citraveśāḥ pramadā gāyantyō
madhurasvaraiḥ, ṛṣiputram upāgamya sarvā vacanam abruvan/ kas tvaṃ kiṃ vartase brahmaṇ jñātum
icchāmahe vayam, ekas tvaṃ vijane ghore vane carasi śaṃsa naḥ/ adṛṣṭarūpās tās tena kām्यarūpā vane
striyaḥ, hārdāt tasya matir jātā ākhyātum pitaram svakam/ pitā vibhāṇḍako 'smākaṃ tasyāham suta
aurasaḥ, ṛṣyaśṛṅga iti khyātam nāma karma ca me bhuvi/ ihāśramapado 'smākaṃ samīpe
śubhadarśanāḥ, kariṣye vo 'tra pūjām vai sarveśām vidhipūrvakam/ ṛṣiputravacaḥ śrutvā sarvāsām
matir āsa vai, tad āśramapadam draṣṭum jagmuḥ sarvās ca tena ha/ gatānām tu tataḥ pūjām ṛṣiputras
cakāra ha, idam arghyam idam pādyaṃ idam mūlaṃ phalaṃ ca naḥ/ pratigṛhya tu tām pūjām sarvā eva
samutsukāḥ, ṛṣer bhītās ca śīghram tu gamanāya matim dadhuḥ/ asmākaṃ api mukhyāni phalānīmāni vai
dviḥ, grhāṇa prati bhadram te bhakṣayasva ca mā ciram/ tatas tās tam samāliṅgya sarvā
harṣasamanvitāḥ, modakān pradadus tasmai bhakṣyāms ca vividhāḥ śubhān/ tāni cāsvādya tejasvī
phalānīti sma manyate, anāsvāditapūrvāni vane nityanivāsinām/ āpṛcchya ca tadā vipram vratacaryām
nivedya ca, gacchanti smāpadeśāt tā bhītās tasya pituḥ striyaḥ/ gatāsu tās sarvāsu kāśyapasyātmajo
dvijaḥ, asvastahṛdayaś cāsīd duḥkham sma parivartate/ tato 'paredyus tam deśam ājagāma sa vīryavan,
manojñā yatra tā dṛṣṭā vāramukhyāḥ svalamkṛtāḥ/ dṛṣṭvaiva ca tadā vipram āyantaṃ hṛṣṭamānasāḥ,
upasṛtya tataḥ sarvās tās tam ūcur idam vacaḥ/ ehy āśramapadam saumya asmākaṃ iti cābruvan, tatrāpy
eṣa vidhiḥ śrīmān viśeṣeṇa bhaviṣyati/ śrutvā tu vacanam tāsām sarvāsām hṛdayaṃgamam, gamanāya
matim cakre tam ca ninyus tadā striyaḥ/ tatra cānīyamāne tu vipre tasmin mahātmani, vavarṣa sahasā
devo jagat prahlādayaṃ tadā/ varṣeṇaivāgataṃ vipram viśayaṃ svaṃ narādhipaḥ, pratyudgamya
munim prahvaḥ śirasā ca mahīm gataḥ/ arghyaṃ ca pradadau tasmai nyāyataḥ susamāhitaḥ, vavre
prasādam vipreindrān mā vipram manyur āviśet/ antaḥpuram praviśyāsmāi kanyām dattvā yathāvidhi,
śāntām śāntena manasā rājā harṣam avāpa saḥ/ evaṃ sa nyavasat tatra sarvakāmaih supūjitaḥ,
ṛṣyaśṛṅgo mahātejāḥ śāntayā saha bhāryayā/*

As per the behest of King Dasharatha, Sumantra addressed King Dasharatha and the Ministers stating that Sage Romapaada followed the manner in which Rishyashringa was made to consent to visit Anga Desha. The Sage suggested that a few attractive dancing girls be selected for the purpose. This was arranged to perfection. Rishyashringa never hither got exposed to femininity of attractiveness and charm as he was always known for tapasya, swaadhyaa, and celibacy. Once he had suddenly met during his visits to forests, he saw a group of dancing girls. Even as he was surprised to see them, one of the girls folk was singing in a melodious tune. Rishyashringa approached her and asked her who was she, from where had she come, and why had she visited this lonely forest all by herself. *Adrishtarupaastaastena kaamya rupaa vane striyah, haardaattasya matirjaataa aakhyaantu pitaram swayam/* As Rishyashringa never saw in the same forest which was of visited by him many a time, and was never knew of femininity of beauty and fascination while singing a tuneful song; he went near to her with a view to making friendship and initiated his conversation by introducing himself as the son of Vibhandaka Muni and was named as Rishyashringa popular all over as well recognised for his tapasya. He further stated that his ashram was quite nearby. He exclaimed that she was quite beautiful and charming and invited her to his ashram where she would be a honoured guest with formal respects. The highly polite and respectful manner with which Rishyashringa invited her, the damsel with her companions agreed to do so. As the girl entered with her friends, Rishyashringa offered water for foot wash, fragrant flowers and a large variety of fruits as a hearty meal and expressed many thanks for the excellent hospitality offered by the Muni Kumara and embraced him for his way of conduct and generosity but having realised the background of the Muni Kumara as his father was the famed Vibhanda Muni bid farewell quickly as she departed along with her companions. The Muni Kamara at the departure of the womenfolk gradually started feeling the pangs of separation. He went back to the same place of the forest and the co friends of the charming Princess

warmly offered return hospitality to him and as per his enquiry took Rishyashringa to Anga Desha. As the clouds got dark and rain drops got initiated from the skies, the King of Anga Desha realised that Muni Kumara Rishyashringa was on way to the kingdom. On his arrival, the King prostrated at the feet of Rishyashringa and requested him and his father Vibhanda Muni to kindly marry his daughter and become his son-in-law. As the father too consented, the wedlock was celebrated and Anga Desha never faced the struggle of ‘kshaama’ or rainlessness for a long spell of years thereafter.

Sarga Eleven

Bhūya eva ca rājendra śṛṇu me vacanam hitam, yathā sa devapravarah kathayām āsa buddhimān/ ikṣvākūṇām kule jāto bhaviṣyati sudhārmikah, rājā daśaratho nāmnā śrīmān satyapraṭiśravah/ aṅgarājena sakhyam ca tasya rājño bhaviṣyati, kanyā cāsyā mahābhāgā śāntā nāma bhaviṣyati/ putras tv aṅgasya rājñas tu romapāda iti śrutah, tam sa rājā daśaratho gamiṣyati mahāyaśāh/ anapatyo 'smi dharmātmañ śāntābhartā mama kratum, āhareta tvayājñaptah saṁtānārtham kulasya ca/ śrutvā rājño 'tha tad vākyam manasā sa vicintya ca, pradāsyate putravantañ śāntā bhartāram ātmavān/ pratigṛhya ca tam viprañ sa rājā vigatajvarah, āhariṣyati tam yajñam prahr̥ṣṭenāntarātmanā/ tam ca rājā daśaratho yaṣṭukāmaḥ kṛtāñjaliḥ, ṛṣyaśṛṅgam dvijaśreṣṭham varayiṣyati dharmavit/ yajñārtham prasavārtham ca svargārtham ca nareśvarah, labhate ca sa tam kāmam dvijamukhyād viśam patiḥ/ putrās cāsyā bhaviṣyanti catvāro 'mitavikramāḥ, vaṁsapraṭiṣṭhānakarāḥ sarvalokeṣu viśrutāḥ/ evam sa devapravarah pūrvam kathitavān kathām, sanatkumāro bhagavān purā devayuge prabhuḥ/ sa tvaṁ puruṣaśārdūla tam ānaya susatkṛtam, svayam eva mahārāja gatvā sabalavāhanah/ anumānya vasiṣṭham ca sūtavākyam niśamya ca, sāntahpurah sahāmātyah prayayau yatra sa dvijah/ vanāni saritaś caiva vyatikramya śanaiḥ śanaiḥ, abhicakrāma tam deśam yatra vai munipuṁgavah/ āsādyā tam dvijaśreṣṭham romapādasamīpagam, ṛṣiputrañ dadarśādau dīpyamānam ivānalam/ tato rājā yathānyāyam pūjām cakre viśeṣataḥ, sakhitvāt tasya vai rājñah prahr̥ṣṭenāntarātmanā/ romapādena cākhyātam ṛṣiputrāya dhimate, sakhyam sambandhakam caiva tadā tam pratyapūjayat/ evam susatkṛtas tena sahoṣitvā nararṣabhah, saptāṣṭadivasān rājā rājānam idam abravīt/ śāntā tava sūtā rājan saha bhartrā viśāmpate, madīyam nagaram yātu kāryam hi mahad udyatam/ tatheti rājā saṁśrutyā gamanam tasya dhīmataḥ, uvāca vacanam viprañ gaccha tvaṁ saha bhāryayā/ ṛṣiputraḥ praṭiśrutyā tathety āha nṛpañ tadā, sa nṛpeṇābhyanujñātaḥ prayayau saha bhāryayā/ tāv anyonyāñjaliṁ kṛtvā snehāt saṁśliṣya corasā, nanandatur daśaratho romapādaś ca vīryavān/ tataḥ suhṛdam āprcchya prasthito raghunandanah, purebhyah preṣayām āsa dūtān vai śīghragāminah, kriyatām nagaram sarvañ kṣipram eva svalamkṛtam/ tataḥ prahr̥ṣṭāḥ paurās te śrutvā rājānam āgatam, tathā pracakrus tat sarvañ rājñā yat preṣitam tadā/ tataḥ svalamkṛtañ rājā nagaram praviveśa ha, śaṅkhadundubhinirghoṣaiḥ puraskṛtya dvijarṣabham/ tataḥ pramuditāḥ sarve dṛṣtvā vai nāgarā dvijam, praveśyamānam satkṛtya narendrenendrakarmanā/ antahpuram praveśyainam pūjām kṛtvā tu śāstrataḥ, kṛtakṛtyam tadātmānam mene tasyopavāhanāt/ antahpurāni sarvāni śāntām dṛṣtvā tathāgatam, saha bhartrā viśālākṣim prītyānandam upāgaman/ pūjyamānā ca tābhiḥ sā rājñā caiva viśeṣataḥ, uvāsa tatra sukhitā kam cit kalam saha dvijā

Sumantra further addressed King Dasharatha as to what Maharshi Sanatkumara appeared to have asserted: ‘ In the future there would be a renowned King named Dasharatha of the Ikshvaaku vamsha as a ‘dharmika satya pratigjna’ or a high virtue and ever truthful one. He would be a great friend of Anga Desha King and his daughter was named princess Shanta and his son the Prince named Romapaada. The famed Dasharatha would approach the Anga desha’s King and conveyed that he was not blessed with male progeny yet and would hence like to perform ‘ashvamedhaa yagjna’. ‘*Tam ca rājā daśaratho yaṣṭukāmaḥ kṛtāñjaliḥ, ṛṣyaśṛṅgam dvijaśreṣṭham varayiṣyati dharmavit/ yajñārtham prasavārtham ca svargārtham ca nareśvarah, labhate ca sa tam kāmam dvijamukhyād viśam patiḥ/*’ The King of great celebrity Dasharatha then would then request with folded hands that the popular Rishi Rishyashringa be asked to take up the Ashvamedha Yagjna and fulfill my desire’. Dasharatha Maha Raja! that was how Sanatkumara Maharshi proclaimed, said Sumanta. King Dasharatha was immensely pleased with what Sumantu quoted and that was conveyed to Vasahishtha Maharshi also for the latter’s approval too. Then

the King along with his Ministers and Queens left for Anga desha. On the way they had to cross several rivers and forests and finally reached the Court of Anga desha King where Maharshi Rishyashringa too was present. Both the Kings exchanged pleasantries mutually even as Sage Romadpada the father of Shanta Dedvi and King Dashratha exchanged the details of the proposed Yajna for days together and finally Romapada approached Rishyashringa and requested the latter to take over the ‘kartavya’ of heading the auspicious ‘Yajna kaarya’. The instruction by Romapada to Rishyashringa was that the latter’s wife too be accompanied! As King Dasharatha and company returned back to Ayodhya, accompanied by Rishyashringa, there were loud cheers, street dances and reverberations of musical instruments welcoming them all with the Rishyashringa Rishi, the chief guest of honour along with his wife Shanta and entourage.

Sarga Twelve

Tataḥ kāle bahutithe kasmimś cit sumanohare, vasante samanuprāpte rājño yaṣṭum mano 'bhavat/ tataḥ prasādyā śirasā taṁ vipraṁ devavarṇinam, yajñāya varayām āsa saṁtānārthaṁ kulasya ca/ tatheti ca sa rājānam uvāca ca susatkṛtaḥ, saṁbhārāḥ saṁbhriyantām te turagaś ca vimucyatām/ tato rājābravīd vākyam sumantram mantrisattamam, sumantrāvāhaya kṣipram ṛtvijo brahmavādinaḥ/ tataḥ sumantras tvaritam gatvā tvaritavikramaḥ, samānayat sa tān viprān samastān vedapāragān/ suyajñam vāmadevaṁ ca jābālīm atha kāśyapam, purohitam vasiṣṭham ca ye cānye dvijasattamāḥ/ tān pūjayitvā dharmātmā rājā daśarathas tadā, idaṁ dharmārthasahitam ślakṣṇam vacanam abravīt/ mama lālapyamānasya putrārtham nāsti vai sukham, tadartham hayamedhena yakṣyāmīti matir mama/ tad aham yaṣṭum icchāmi śāstradr̥ṣṭena karmaṇā, ṛṣiputrāprabhāvena kāmān prāpsyāmi cāpy aham/ tataḥ sādhu iti tad vākyam brāhmaṇāḥ pratyapūjayan, vasiṣṭhapramukhāḥ sarve pārthivasya mukhāc cyutam/ ṛṣyaśṛṅgapurogāś ca pratyūcur nṛpatim tadā, saṁbhārāḥ saṁbhriyantām te turagaś ca vimucyatām/ sarvathā prāpyase putrāmś caturo 'mitavikramān, yasya te dhārmikī buddhir iyaṁ putrārtham āgatā/ tataḥ prīto 'bhavad rājā śrutvā tad dvijabhāṣitam, amātyāmś cābravīd rājā harṣeṇedaṁ śubhākṣaram/ gurūṇām vacanāc chīghram saṁbhārāḥ saṁbhriyantu me, samarthādhiṣṭhitaś cāśvaḥ sopādhyāyo vimucyatām/ sarayvās cottare tīre yajñabhūmir vidhīyatām, śāntayaś cābhivardhantām yathākalpam yathāvidhi/ śakyah kartum ayaṁ yajñah sarveṇāpi mahikṣitā, nāparādho bhavet kaṣṭo yady asmin kratusattame/ chidram hi mṛgayante 'tra vidvāṁso brahmarākṣasāḥ vidhihīnasya yajñasya sadyah kartā vinaśyati/ tad yathā vidhipūrvam me kratuḥ eṣa samāpyate, tathāvidhānam kriyatām samarthāḥ karaṇeṣv iha/ tatheti ca tataḥ sarve mantriṇaḥ pratyapūjayan, pārthivendrasya tad vākyam yathājñaptam akurvata/ tato dvijās te dharmajñam astuvan pārthivarṣabham, anujñātās tataḥ sarve punar jagmur yathāgatam/ gatānām tu dvijātīnām mantriṇas tān narādhipaḥ, visarjayitvā svaṁ veśma praviveśa mahādyutiḥ/

Subsequent to the arrival of Rishi Rishyashringa, an auspicious day and time were selected and the former extended his approval to initiate the collection of the material and services concerned by the King and his associates. Then came about the announcement to let the sacrificial horse be readied to be freed to move forward as per its own movement in any direction as it pleased for ‘bhu bhramana’ and that would be protected by very energetic and brave army round the clock, besides constructing a mammoth ‘Yajna shaala’ at the northern direction of the banks of River Sarayu. The King instructed Sumantu to bring vedavidya experts as Ritviks. Suyajna, Vaamadeva, Jaabaali, Kashyapa, purohita Vasishta and various other experts and having brought them all, the King honoured them all with vastu-kanaka-vaahanaadi daanaas and all conveniences of food-housing-and facilities for them and families. He addressed them all and requested them to make the yajna a huge success as he had been feeling the absence of excellent sons for many years now and he was not happy thus far with fame and name for himself alone. He further stressed that the presence of the popular Rishyashringa Maharshi as the Head of the Horse Sacrifice. The

King then promised to instantly attend to any problem or hardship or inconveniences faced by them or families either big or minute. *chidraṁ hi mṛgayante 'tra vidvāṁso brahmarākṣasāḥ vidhihīnasya yajñasya sadyaḥ kartā vinaśyati/* He also cautioned that through out this yajna and preparations thereof, there might be evil energies of natural and supenatural nature and that ample precautions were well in place. Having made the address to the huge conference, the delegates especially of Sages and Veda Vidvans, the King provided a glimpse of the preparations of the Maha Yajna.

Sarga Thirteen

Punaḥ prāpte vasante tu pūrṇaḥ saṁvatsaro 'bhavat, abhivādya vasiṣṭhaṁ ca nyāyataḥ pratipūjya ca/
abravīt praśritaṁ vākyam prasavārthaṁ dvijottamam, yajño me kriyatām vipra yathoktaṁ munipuṁgava/
yathā na vighnaḥ kriyate yajñāṅgeṣu vidhīyatām, bhavān snigdhaḥ suhṛn mahyaṁ guruṣ ca paramo
bhavān/ voḍhavyo bhavatā caiva bhāro yajñasya codyataḥ, tatheti ca sa rājānam abravīd dvijasattamaḥ/
kariṣye sarvaṁ evaitad bhavatā yat samarthitam, tato 'bravīd dvijān vṛddhān yajñakarmasu niṣṭhitān/
sthāpatye niṣṭhitāṁś caiva vṛddhān paramadhārmikān, karmāntikāṁ śilpakārān vardhakān khanakān api/
gaṇakān śilpinaś caiva tathaiva naṭanartakān, tathā śuciṁ śāstravidaḥ puruṣān subahuśrutān/
yajñakarma samīhantām bhavanto rājasāsanāt, iṣṭakā bahusāhasrī śīghram ānīyatām iti/ aupakāryāḥ
kriyantām ca rājñām bahuguṇānvitāḥ, brāhmaṇāvasathāś caiva kartavyāḥ śataśaḥ śubhāḥ/
bhakṣyānnapānair bahubhiḥ samupetāḥ suniṣṭhitāḥ, tathā pauraṇasyāpi kartavyā bahuvistarāḥ/ āvāsā
bahubhakṣyā vai sarvakāmair upasthitāḥ, tathā jānapadasyāpi janasya bahuśobhanam/ dātavyam annam
vidhivat satkṛtya na tu līlayā, sarvavarṇā yathā pūjām prāpnuvanti susatkṛtāḥ/ na cāvajñā prayoktavyā
kāmakrodhavaśād api, yajñakarmasu ye 'vyagrāḥ puruṣāḥ śilpinas tathā/ teṣāṁ api viśeṣeṇa pūjā kāryā
yathākramam, yathā sarvaṁ suvhitam na kiṁ cit parihīyate/ tathā bhavantaḥ kurvantu prītisnigdheṇa
cetasā, tataḥ sarve samāgamya vasiṣṭhaṁ idam abruvan/ yathoktaṁ tat kariṣyāmo na kiṁ cit parihāsyate,
tataḥ sumantram āhūya vasiṣṭho vākyam abravīt/ nimantrayasya nṛpatīn pṛthivyām ye ca dhārmikāḥ,
brāhmaṇān kṣatriyān vaiśyān sūdrāṁś caiva sahasraśaḥ/ samānayasva satkṛtya sarvadeṣeṣu mānavān,
mithilādhipatīm sūram janakam satyavikramam/ niṣṭhitam sarvaśāstreṣu tathā vedeṣu niṣṭhitam, tam
ānaya mahābhāgam svayam eva susatkṛtam, pūrvasambandhinam jñātvā tataḥ pūrvam bravīmi te/ tathā
kāśīpatīm snigdham satatam priyavādinam, sadvṛttaṁ devasaṁkāśam svayam evānayasva ha/ tathā
kekayarājānam vṛddham paramadhārmikam, śvaśuraṁ rājasimhasya saputraṁ tam ihānaya/ aṅgeśvaram
mahābhāgam romapādam susatkṛtam, vayasyam rājasimhasya tam ānaya yaśasvinam/ prācīnān
sindhusauvīrān saurāṣṭhreyāṁś ca pāṛthivān, dākṣiṇātyān narendrāṁś ca samastān ānayasva ha/ santi
snigdhaś ca ye cānye rājānaḥ pṛthivītale, tān ānaya yathākṣipram sānugān sahabāndhavan/
vasiṣṭhavākyaṁ tac chrutvā sumantras tvaritas tadā, vyādiśat puruṣāṁś tatra rājñām ānayan śubhān/
svayam eva hi dharmātmā prayayau muniśāsanāt, sumantras tvarito bhūtvā samānetuṁ mahīkṣitāḥ/ te ca
karmāntikāḥ sarve vasiṣṭhāya ca dhīmate, sarvaṁ nivedayanti sma yajñe yad upakalpitaṁ/ tataḥ prīto
dvijaśreṣṭhas tān sarvān punar abravīt, avajñayā na dātavyam kasya cil līlayāpi vā, avajñayā kṛtam
hanyād dātāraṁ nātra saṁśayaḥ/ tataḥ kaiś cid ahorātrair upayātā mahīkṣitāḥ, bahūni ratnāny ādāya
rājño daśarathasya ha/ tato vasiṣṭhaḥ supṛito rājānam idam abravīt, upayātā naravyāghra rājānaś tava
śāsanāt/ mayāpi satkṛtāḥ sarve yathārham rājasattamāḥ, yajñīyam ca kṛtam rājan puruṣaiḥ
susamāhitaiḥ/ niryātu ca bhavān yaṣṭuṁ yajñāyatanaṁ antikāt, sarvakāmair upahr̥tair upetaṁ vai
samantataḥ/ tathā vasiṣṭhavacanād ṛṣyaśṛṅgasya cobhayoḥ, śubhe divasa nakṣatre niryāto jagatīpatih/
tato vasiṣṭhapramukhāḥ sarva eva dvijottamāḥ, ṛṣyaśṛṅgaṁ puraskṛtya yajñakarmārabhaṁś tadā/
 As the rainy season concluded, King Dasharatha approached Maharshi Vasishtha and requested him to initiate him to assume 'yajna diksha' as also enlighten him as to how to ensure that no hurdles might not be faced by issues created by evil energies including the interference by 'brahma rakshasis' and so on. Since the King expressed his anxiety and concern, Maharshi Vasishtha assured that he would take up all

the arrangements of the yajna; he called for engineering experts of architecture, construction and maintenance; engaged the agencies for physically procuring the material and periodical replenishments; groups of expert vipra panditas work out the designs and the methodology of vedic pramaanas and of , jyotishadi vedangas; thousands of workforce; nata- naatya -nartaka groups, and so on. Groups of kitchen appliance suppliers, and huge halls for cooking and catering were constructed quite apart from culinary-cooking experts were appointed too. Construction of hundreds of colonies of charurvarnas as per gradations and expected facilities to live in with comfort. Conferene Halls of varying sizes as per seating capacities were got readied. The concerned associations to provide all the relevant facilities assured Vasishtha Maharshi accordingly. Then the Maharshi instructed Sumantra to organise forwarding invitations for the Maha Yajna to the Kings and their Subjects all across Bharat. Also, he asked Sumantra to presonally invite the Kings of Mithila as he would certainly reciprocate the invitation with warmth and affection. Similarly the Kings of Kashi of excellent tradition, Kaikeya desha's aged King Dharmatma, Anga desha King the outstanding arrowsman and King Dasharadha's dear friend, Koshala King Bhanuman, Magadha King the sarva shastra visharada, the Kings of the Eastern Region especially Sindhu-Souveera and of Saurashtra, and of the Dakshina Bharata be extended invitations personally and collect their acceptance acknowledgements. Accordingly, Sumantra proceeded with the invitations from King Dasharatha. Back home, all the tasks and duties og big or minute nature were taken up as per Maharshi's instructions in earnestness. Vashishtha then addressed the panditas and brahmanas stating : 'That when ever charities were to be distributed with sincerity and care as only such kind of 'daanaas' are fructified which the person giving away would not be adversely affected even instantly and certainly subsequently otherwise! Having thus reported to King Dasharatha, Maharshi Vasishtha narrated the details of instructions so that the latter needed not to get concerned about the entirety of the duties. Meanwhile, the 'yajna mandapa' got readied and accordingly on a most auspicious 'muhurta', Vashishtha accompanied by Rishi Rishyashringa and his entourage were ushered in and initiated the preliminaries of the Yajna kaarya.

Sarga Fourteen

*Atha samvatsare pūrṇe tasmin prāpte turaṅgame, sarayvāś cottare tīre rājño yajño 'bhyavartata/
ṛṣyaśṛṅgaṃ puraskṛtya karma cakrur dvijarṣabhāḥ, aśvamedhe mahāyajñe rājño 'sya sumahātmanaḥ/
karma kurvanti vidhivad yājakā vedapāragāḥ, yathāvidhi yathānyāyaṃ parikrāṃanti śāstrataḥ/
pravargyaṃ śāstrataḥ kṛtvā tathaivopasadaṃ dvijāḥ, cakruś ca vidhivat sarvaṃ adhikaṃ karma
śāstrataḥ/ abhipūjya tato hṛṣṭāḥ sarve cakrur yathāvidhi, prātaḥsavanapūrvāṇi karmāṇi munipuṃgavāḥ/
na cāhutam abhūt tatra skhalitaṃ vāpi kiṃ cana, dṛśyate brahmavat sarvaṃ kṣemayuktaṃ hi cakrire/ na
teṣv ahaḥsu śrānto vā kṣudhito vāpi dṛśyate, nāvidvān brāhmaṇas tatra nāsatānucarās tathā/ brāhmaṇā
bhuñjate nityaṃ nāthavantaś ca bhuñjate, tāpasā bhuñjate cāpi śramaṇā bhuñjate tathā/ vṛddhāś ca
vyādhitāś caiva striyo bālās tathaiva ca, aniśaṃ bhuñjamānānām na tṛptir upalabhyatē/ dīyatām dīyatām
annaṃ vāsāmsi vividhāni ca, iti samcoditās tatra tathā cakrur anekaśaḥ/ annakūṭāś ca bahavo dṛśyante
parvatopamāḥ, divase divase tatra siddhasya vidhivat tadā/ annaṃ hi vidhivat svādu praśamsanti
dvijarṣabhāḥ, aho tṛptāḥ sma bhadraṃ te iti śuśrāva rāghavaḥ/ svalaṃkṛtāś ca puruṣā brāhmaṇān
paryaveṣayan, upāsate ca tān anye sumṛṣṭamaṇikuṇḍalāḥ/karmāntare tadā viprā hetuvādān bahūn api,
prāhuḥ suvāgmīno dhīrāḥ parasparajigīṣayā/ divase divase tatra samstare kuśalā dvijāḥ, sarvakarmāṇi
cakruś te yathāśāstraṃ pracoditāḥ/ nāṣaḍaṅgavid atrāsīn nāvrato nābahuśrutaḥ, sadasyas tasya vai
rājño nāvādakuśalo dvijah/ prāpte yūpocchraye tasmin ṣaḍ bailvāḥ khādirās tathā, tāvanto bilvasahitāḥ
parṇināś ca tathāpare/ śleṣmātakamayo diṣṭo devadārumayas tathā, dvāv eva tatra vihītau*

bāhuvyastaparigraha/ kārītāḥ sarva evaite śāstrajñair yajñakovidaiḥ, śobhārtham tasya yajñasya kāñcanālamīkṛtā bhavan/ vinyastā vidhivat sarve śilpibhiḥ sukṛtā dṛḍhāḥ, aṣṭāśrayaḥ sarva eva ślakṣṇarūpasamanvitāḥ/ acchāditās te vāsobhiḥ puspair gandhaiś ca bhūṣitāḥ, saptarṣayo dīptimanto virājante yathā divi/iṣṭakāś ca yathānyāyaṁ kārītās ca pramāṇataḥ, cito 'gnir brāhmaṇais tatra kuśalaiḥ śulbakarmaṇi, sa cityo rājasimhasya saṁcītaḥ kuśalair dvijaiḥ/ garuḍo rukmapakṣo vai triguṇo 'ṣṭādaśātmakaḥ, niyuktās tatra paśavas tat tad uddiśya daivatam/ uragāḥ pakṣiṇaś caiva yathāśāstram pracoditāḥ, sāmītre tu hayaś tatra tathā jala carāś ca ye/ ṛtvigbhiḥ sarvam evaitan niyuktaṁ śāstrataḥ tadā, paśūnāṁ trīṣataṁ tatra yūpeṣu niyataṁ tadā, aśvaratnottamaṁ tasya rājño daśarathasya ha/ kausalyā taṁ hayaṁ tatra paricarya samantataḥ, kṛpāñair viśaśāsainaṁ tribhiḥ paramayā mudā/ patatrinā tadā sārḍham susthiteṇa ca cetasā, avasād rajanīm ekām kausalyā dharmakāmyayā/ hotādhvaryuś tathodgātā hayena samayojayan/ mahiṣyā parivṛtthyātha vāvātām aparām tathā/ patatrināś tasya vapām uddhṛtya niyatendriyaḥ, ṛtvik parama saṁpannaḥ śrapayām āsa śāstrataḥ/ dhūmagandham vapāyās tu jighrati sma narādhipaḥ, yathākālam yathānyāyaṁ nirṇudan pāpam ātmanaḥ/ hayasya yāni cāṅgāni tāni sarvāṇi brāhmaṇāḥ, agnau prāsyanti vidhivat samastāḥ ṣoḍaśartvijah/ plakṣaśākhāsu yajñānām anyeṣāṁ kriyate haviḥ, aśvamedhasya caikasya vaitaso bhāga iṣyate/ tryaho 'śvamedhaḥ saṁkhyātāḥ kalpasūtreṇa brāhmaṇaiḥ, catuṣṭomam ahas tasya prathamam parikalpitam/ ukthyaṁ dvitīyaṁ saṁkhyātam atirātraṁ tathottaram, kārītās tatra bahavo vihitāḥ śāstradarśanāt/ jyotiṣṭomāyusī caiva atirātrau ca nirmitau, abhijid viśvajic caiva aptoryāmo mahākratuḥ/ prācīm hotre dadau rājā diśam svakulavardhanaḥ, adhvaryave prācīm tu brahmaṇe dakṣiṇām diśam/ udgātre tu tathodīcīm dakṣiṇaiś vinirmītā, aśamedhe mahāyajñe svayambhuvihite purā/ kratum samāpya tu tadā nyāyataḥ puruṣarṣabhaḥ, ṛtvigbhyo hi dadau rājā dharām tām kratuvardhanaḥ/ ṛtvijaś tv abruvan sarve rājānam gatakalmaṣam, bhavān eva mahīm kṛtsnām eko rakṣitum arhati/ na bhūmyā kāryam asmākaṁ na hi śaktāḥ sma pālāne, ratāḥ svādhyāyakaṇe vayan nityam hi bhūmipa, niṣkrayaṁ kim cid eveha prayacchatu bhavān iti/ gavām śatasahasrāṇi daśa tebhyo dadau nṛpaḥ, daśakoṭīm suvarṇasya rajatasya caturguṇam/ ṛtvijaś tu tataḥ sarve pradaduḥ sahitā vasu, ṛṣyaśṛṅgāya munaye vasiṣṭhāya ca dhīmate/ tatas te nyāyataḥ kṛtvā pravibhāgam dvijottamāḥ, supṛitamanaś sarve pratyūcur muditā bhṛṣam/ tataḥ pṛītamānā rājā prāpya yajñam anuttamam, pāpāpahaṁ svarṇayanam dustaram pāṛthivarṣabhaiḥ/ tato 'bravīd ṛṣyaśṛṅgam rājā daśarathas tadā, kulasya vardhanam tat tu kartum arhasi svrata/ tatheti ca sa rājānam uvāca dvijasattamaḥ, bhaviṣyanti sūtā rājamaś catvāras te kulodvahāḥ/

The famed 'Yagjnaashva' the Sacrificial Horse after successful run all over the Earth had since returned back as a proof of Dasharatha's invincibility and popularity, even as the Sacrifice was initiated. At the northern side of River Sarayu. On the Yagjna Vedita was replete with groups of vedic experts totally engrossed with countless significant tasks of the 'ishti' as per the stepwise 'karyakrama'. The 'Angabhuta Devatas' were respectively invoked as per the pratih savana- madhyahna savana - and the triteeya savana or the morning- mid day- and after noon rituals as per Shastras. Indra devata was formally invoked to accept the 'havishaanna'. 'Somalata rasa' was extracted by keeping a sacred stone on earth with the accompanying mantras as specified. Thereafter the midday ritual was initiated. Then the king Dasharatha took up the third savana for the day as per the clear and loudly pronounced 'manrotcchhaa - rana' of the 'ritviks'. Rishyashringa and other Maharshis during the 'abhyaasa kaala' had loudly and clearly recited the 'devata ahvaana mantras' or the invoking stanzas of Devas in 'svara and varna' or the voice and tone as per the prescription. Gatirbhirmadhurair snighairmantrairiyathaarhataḥ, hotaaro dadur - aahvaa havirbhaagaan divoukasaam/ The sweet and readily appealing 'ahvaana mantras' or welcome stanzas were pronounced in melodious tunes while making the offerings of the havish. There was no tune or pronunciation blemish of the mantras rendered most perfectly as per the ideal most 'uchharana'. The 'aahutis' to Agni were precise, perfect and tuneful. In the entire duration of the yagjna, none of the ritvik brahmanas ever looked hungry or thirsty nor in alert or fatigued but ever enthusiastic unconcerned except the task on hand.

Vishleshana on Ritviks: Homa Kunda [Taittiriya Aaranyaka: Construction of Homa Kunda: As the northern side altar, a knee deep pit be dug up filled with water up to the ankle as covered with lotus leaves, stalks and lotus flowers. There on flat platform be devised and Agni is placed. Then the Brahmapada notionalists raise questions: Why this Agni is stated to be 'pranite' or revered and 'chiyate' or gathered together! The replies are given: Agni is revered as placed waters; Agni is gathered as it is called 'Ahitaagni' the one fostering auspicious -ness as also to safe guard the trilokas with celestial mobility. There is another type of 'abhitaani' or stationary Fire especially due to the concern of water sprinkles and also to protect 'abhishikta' deities. This procedure termed 'Arunaketuka' is stated common to yajna varieties such as 'Agnihotra- Darsha purnaamaasa-Pashubandhana and Chaturmasya; these applications are practised with yajnas or more appropriately the Yajna kratu. Shandika Maharshi when raises a question as to which kind of Agni's worship is commended; the reply obviously states that such yajna karya as yields advantages all through the year as termed as 'Saatvitram Agni' apparently targetting Surya Deva and even beyond. Indeed the universe is full of water and nothing else and Prajapati emerged on a lotus leaf with a unique wish. As a thought appeared on his mental retina, that thought got converted as a speech; *tad vaachaa vadati, tatkarmanakaroti* or once the speech emerges, then that leads to action; then that action symbolises a Veda Mantra! Initially thus a desire led to mind. The primary thought blossomed as the flower of reality. Rig Veda vide 10.129.4 is aptly quoted: *Kaamastadagre samavartataadhi manaso retah prathamam yadaaseet / sato bandhusati niravindann / hrudi prateeshyaa kavayo maneesheti/* or right at the very beginning of Virat Swarupa had the wish to manifest 'Srishti' and that thought like a 'beeja srijana saamardhya' or the ability to generate the seed was caused. Once the unique thought of a highly personified knowledge occurs then that intense thought takes the form of Reality! It is said that Sages have the impulse of mind which leads to fruition. This very Vedic Triplet of 'hridaa-manasaa-maneesha' is confirmed vide Rig Veda I.61.2 : *Asmaaidu praya iva prayaami bharaamyangyusham baadh suvritti, Indraaya hridaa manasaa maneesahaa pratnaaya dhiyo marjayanta/* or we offer a limited 'havishya samaana stotra' as an ideal chant for 'sharu vinaashana'; Rishi ganas offer sacred stotras by way of hridaya-manas-buddhi! Consequent on the desire to undertake creation, Prajapati having performed tapas, shook off his body and a small mass of flesh got generated and three Maharshis appeared viz. Aruna-Ketava-Vaaraashana and stood up. From His long nails appeared Vaikhaanasa; from His long hairs or 'Vaalaas' emerged Vaalakhilyaas from whose essence water got generated. There after from the waters, kurma or tortoise crawled therein. Prajapati addressed the kurma: have you emerged from my 'twang' or skin and 'maamsa' or flesh. Kurma replied in the negative and said that even in the ancient times, that the concept of 'Purushatvam' or virility of the universe accomplished its existence; the tortoise then assumed thousand heads and thousand eyes; the thousand eyes flashed from the waters. Then the Creator Prajapati exclaimed : *Tamabraveet / tvam vai poorvagn samabhoohu / tvamidam poorvah kurushveti /* or 'indeed, you were born well before I came into existence; since you were the first, you created the universe well before me! Having confessed thus the Virat Purusha picked water from the primordial ocean from his hands and deposited a fistful water towards the easterly direction uttering the mantra 'evaa hyeva'! *Tat Aditya udtishthat, saa praachee dik/* Aditya then stood upwards towards the easterly direction; Arunaketu Deva then deposited water in the southern direction pronouncing the mantra : 'evaa hy vagna' when Arunaketu Agni manifested. Then Arunaketu offered firstful of water to the western direction with the mantra 'eaahi vaayu' and Vayu Deva manifested upwards from the ocean. Then Arunaketu Deva offered water in the northern direction with the mantra 'evaahi Indra' and Indra Deva manifested. As Arunaketu offered to the 'Antariksha' with the mantra 'evaahi Pushan' and the Antariksha Devata Pushan manifested. Arunaketu further deposited water into

the space stating 'eahi deva' then 'Deva manushyaa Pitarah Gandharva apsarasas' got manifested. Further on, waterdrops were sprinkled by the Virat Prusha and the waters fell down: '*taabhyo~suraa rakshaagmsi pishaachaashchodatishann | tasmaatte paraabhavann | viprudbhyo hi te samabhavann*' or there got manifested asuras, raakshasaas, pishachis and were defeated and destroyed subsequently. Then the waters enveloped the mighty womb and Swayambhu Manu . Rig Veda vide 10.121.7 states: *Apo ha yadbrihareer vishvamaayangarbha dadhaanaa janayantiragnim, tato Devataanaam samavarta - taasurekah kasmai Devaaya havishaa vidhema/* or even before srishti, a massive form of water or the 'Mula Kriyaasheela Tatwa' got overshadowed; this got conceived as a 'garbha' and from there emerged Agni-Akaasha and there followed the primeform of Praana the Vital Energy which was worshipped with unanimity and utter sincerity! From the waters in mass or in smaller units got created and so did the Celestial Swarupa of Pajapati on his own as 'atmaana aatmaanam' as Self Created. Thus Prajapati the Self Generated, created the worlds, all the Beings, Directions, Intermediate Lokas, and so on. He enters within every Being, every feature and facet, within-without, inside and outside out, comprehensively and intrinsically. Indeed He is omni-present, omni potent and omni-scient! 125.1-9: Preparation of Homa Kunda: The preparation of the homakunda or the Fire Altar arranged in the northern direction as dug up knee deep and filled with water. On the top of the altar are lotus leaves spread over and the 'Hiranya Purusha' installed; *Tapo vai pushkaraparnam satyagmrakmaha amrutam purushaha, etaavadvaa vaasti yaavadetat yaavadevasti tadavarundhe* / The lotus leaf is the tapo vedi; Satya or the personification of Truth as the 'rukma' or the golden shine- and Amritam or Immortality; indeed the divine combination is of 'satyam-rukma-amritam'. He next step is to instal Kurma the Sacred Tortoise which indeed is the 'medha' or the essence of water as stated to have been derived from Swarga; Kurma is the Supreme Purusha existent well before Prajapati the 'karta of srishti' or chief of Creation. Now the prayer of the Karta of the agjna: May we secure continuous flows of water by the help of 'Tisra Paramaja' Agni, Vayu, Bhaskara. Thereafter, let this Homa Kunda be filled in by the powers concerned. Let the powers represented by the bricks at the Homa Kunda be enhanced by the mantra of *Indra ghosha vasubhih.* The Yagjna karta may then prepare five compartments or sections each with Agni in 'pancha chitayh' or five layers decorated by special things like Yavan et.c. The worshipper then places five lotus flowers in each compartment representing 'Panchaagnis' viz. Aahavaniya, Gaarhapatya, Dakshina, Sabhya, and Vasatya. Now the second brick named 'lokaprana' or the large brick named Virat of five feet representing bhumi, antariksha, swarga; dishas or directions, and 'paroraja' or what is beyond swarga; the space fillings are of 'loka praana'. *ya etamagninchinute / ya uchainamevam veda* / or He who worships Agni Deva illuminates like the Viraja or the Emperor !]

There were maganimous bhojanas of bhakshya-bhojya-lehya- choshya- paaneyyaas [Pancha Bhakshya or fried and other savoury or sweet food items, Bhojya basic eatables like cereals, Lehya or those consumed with the use of tongue, choshya or consumed by using lips and paaneyyas or drinkables] daily in separate halls as per varnas of Brahmana-Kshatriya- Vaishya-Service classes and of respective sex. The elderly- youth-child of men and women besides of disabled or ill persons were served and ever contented. *Deeyatam deyataamannam vaasaamsi vividhaanicha, iti sanchoditastra tathaa chakuraneshah/* The watch words among the invitees as pronounced loud and clear often declared by the volunteers of the kingdom's 'annashalaas' were: Take the Food and Take New Clothes! The freshly cooked food, especially the cereals were of the magnitudes of mountain heaps! All the populace as the guests of the yagjna coming from far and near were of uniform voice of total contentment and happiness. There were several voluntary groups of Brahmanas performing recitations of 'vedamantras' attracted by the mesmerised audiences. In fact there were 'sadasyas' of the contingent of panditas engaged in the yagjna

karmas were such as not all round erudites, veda vyakarana -adi panditas, brahmacharya paalakaas and 'bahushrutas' or experts in more than one vedas, besides being 'tarka-meemaamsa pravenas'. In the formal yajna in progress, there arrived a time for tying six sturdy and standing bulls to be tied to firmly fixed wooden polesticks on earth. The strong poles be preferably made of devadar wood. These should be six some with twenty one clothings dressed up and arranged in six rows firmly. The work force needed to be well trained and the hardening of the erectness of the poles, tying the clothings and their presentable uniformity of cloth, colour and design pattern. The poles should be 504 inches height with eight angled each and the overall presentability be smoothening to the objective looks. The designed and colored clothing on the polls be scented with 'pushpa chandan' in worship and looked up in an areal manner would look awesome to the celestials above. Now, the bricks arranged on the yagnavedi were sprinkled with mantras by brahmana panditas and placed inside the 'agni kunda' by the King. The emerging 'Agni jvaalaas' gradually pick up speed and wide spread by way of convection, conduction and radiation in eighteen directions. Further, the polls as arranged are stated to bundle up with tree hundred each of pashu-pakshi-sarpas as having been under the control of various Devas and thus get subdued. Meanwhile, Patta Mahishi or the Prime Queen Devi Koushalya already seated with the King would be requested to sprinkle sacred waters on the Horses for the sacrifice as also on the three swords of length and sharpness and touch them. Then she would spend the entire night beside the sacrificial horses at the 'Ashva shaala' voluntarily in the name and glory of 'dharma'. Then *Hotaardharvyustathathod graataa hastena samayojayan, mahishyaa parivritthhaaya vaavaataamparaam tathaa/* Subsequently, the priests named hota-adharvyu and Udgaataa joined their hands together on the sacrificial horse.

Vishneshana on the Ritviks of Yajna: The main priests of Yajna Karyas are the Hota who recites the invocations especially of Rigveda; Athavyu is responsible for the physical and material details of the yajna and an erudite of Yajurveda; Udgaata is the chief chanter of the suktas and specialist Saama Gaana and responsible for pressing the Soma juice. Besides these are Brahmanas as Agneedhi and Prashastar, besides Purohita of course. Thereafter, the private part of the Horse for the Sacrifice is burnt and the specified body parts of the animal are sacrificed in the flames of Agni Deva along with the recitation of the relevant chants in chorus. As per the Kalpa Sutra, the duration of Ashvamedha yajna comprises three phases; on the first day the phase comprises Chatushtoma or Agnishtoma. The second phase on the following day is called Ukthya and third phase in the final day is named Atiraatra. *Jyotishthomaayusheechaiva atiraatrou cha nirmittou, abhijit vishv ajit chaivamaaptoryaamou maha kratuh/*

Maha Kratus are considered as Jyotishthoma, Aayush homa, Ari raatraas twice over, Abhijit the fifth, Vishvajit the sixth, Aptyoryaamas as the Maha Kratu as the substitutes in times thereafter the relevance of Ashvamedha Yajna. After the successful execution of the Ashvamedha Yajna, King Dasharatha donated away the eastern part of Ayodhya to the Hota, the northern portion to Udgaata, the southern part to Brahma and thus his empire. Then, the Rikvikas stated that instead of giving away the territories of the land, the King be pleased to donate them : *Maniratnam suvarnam vaa gaavo yadvaa samudyatam, tat prayacchha nrip shreshtha dharanyaa na prayojanam/* Narashreshtha! You might as well donate to us Mani- Ratna-Suvarnas or Cows and such precious materials and what avail could be the territories of land to us! Then Dashartha entrusted the task of distribution of ten lakh cows, crores of gold mudras and four time more of silver mudras for distribution. The totality of the Brahman hood then blessed the unique King who had successfully performed the Maha Yajna stating: *Bhavishyanti sutaa*

raajaschatvaaraste kulodvaahah/ You should be blessed with foursome capable sons of everlasting virtue and glory!

Sarga Fifteen

Medhāvī tu tato dhyātvā sa kim cid idam uttamam, labdhasamjñas tatas tam tu vedajño nṛpam abravīt/ iṣṭīm te 'ham kariṣyāmi putrīyām putrakāraṇāt, atharvaśirasi proktair mantraiḥ siddhām vidhānataḥ/ tataḥ prākramad iṣṭīm tām putrīyām putra kāraṇāt, juhāva cāgnau tejasvī mantradṛṣṭena karmaṇā/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, bhāgapratigrahārthaṁ vai samavetā yathāvidhi/ tāḥ sametya yathānyāyam tasmin sadasi devatāḥ, abruvāml lokakartāraṁ brahmāṇaṁ vacanaṁ mahat/ bhagavaṁs tvatprasādena rāvaṇo nāma rākṣasaḥ, sarvānno bād hate vīryāc chāsituṁ tam na śaknumaḥ/ tvayā tasmai varo dattaḥ prītena bhagavan purā, mānayantaś ca tam nityaṁ sarvaṁ tasya kṣamāmahe/ udvejayati lokāṁs trīn ucchritān dveṣṭi durmatīḥ, śakraṁ tridaśarājānaṁ pradharṣayitum icchati/ ṛṣīn yakṣān sagandharvān asurān brāhmaṇāṁs tathā, atikrāmati durdharṣo varadānena mohitaḥ/ naināṁ sūryaḥ pratapati pārśve vāti na mārutaḥ, calormimālī tam dṛṣtvā samudro 'pi na kampate/ tan manan no bhayaṁ tasmād rākṣasād ghoradarśanāt, vadhārthaṁ tasya bhagavann upāyaṁ kartum arhasi/ evam uktaḥ suraiḥ sarvaiś cintayitvā tato 'bravīt, hantāyaṁ vihitas tasya vadhopāyo durātmanaḥ/ tena gandharvayakṣāṇāṁ devadānavarakṣasām, avadhyo 'smīti vāg uktā tathety uktaṁ ca tan mayā/ nākīrtayad avajñānāt tad rakṣo mānuṣāṁs tadā, tasmāt sa mānuṣād vadhyo mṛtur nānyo 'sya vidyate/ etac chrutvā priyaṁ vākyam brahmaṇā samudāhṛtam, devā maharṣayaḥ sarve prahrṣṭās te 'bhavaṁs tadā/ etasminn antare viṣṇur upayāto mahādyutiḥ, brahmaṇā ca samāgamya tatra tasthau samāhitaḥ/ tam abruvan surāḥ sarve samabhiṣṭūya saṁnatāḥ, tvāṁ niyokṣyāmahe viṣṇo lokānāṁ hitakāmyayā/ rājño daśarathasya tvam ayodhyādhipater vibho, dharmajñasya vadānyasya maharṣisamatejasah, tasya bhāryāsu tiṣṣu hrīśrīkīrtiyupamāsu ca, viṣṇo putratvam āgaccha kṛtvātmānaṁ caturvidham/ tatra tvam mānuṣo bhūtvā pravṛddham lokakaṇṭakam, avadhyam daivatair viṣṇo samare jahi rāvaṇam/ sa hi devān sagandharvān siddhāṁś ca ṛṣisattamān, rākṣaso rāvaṇo mūrkhō vīryotsekēna bād hate/ tad uddhataṁ rāvaṇam ṛddhatejasam; pravṛddhadarpaṁ tridaśeśvaradvīṣam, virāvaṇaṁ sādhu tapasvikaṇṭakam; tapasvināṁ uddhara tam bhayāvaham/

Having successfully executed the Ashvamedha, Maharshi Rishyashringa expressed his wish to organise **Putra Kamekshi Yagna** for the King's favor as per atharva veda mantras. Accordingly ahutis in agni were initiated invoking Deva-Siddha- Gandharvas and they responded positively and accepted their respective portions of 'havish anna' to their contentment.

[Vishleshana on Putra Kameshthi Yagjna vide 'Dharma Sindhu': **Putra Kaameshti Yagna:** Agni-Homaas aiming at the birth of a son. On the sixth day after the menses of his wife, the Karta as 'Sa Bharya' settles after Abhyangana and Pranayaamas and initiates Sankalpa of *Putra Kaamah Putra Kaameshthim karishye* followed by Swasti Vaachanaas, Naandi Shraaddha and Agni Pratishtha initiated with the Mantra : *Chakshuhi Aajyenaatra pradhaanam, Agnim Pancha Vaaram Varunam Pancha Vaaram Vishnum Prithivim Vishnum Somam Suryaa Saaitreem paayasena sheshena swishta kritam/* ie. by the Aajyaas or offerings of 'Payasa' to the Main Agni five times, to Varuna five times and to Vishnu Prithivi, Vishnu Soma, Surya and Savitri and perform Swishta kruta and so on. During the 'nirvapapana' or the interval/ inactive time, silently cook 'charu' (ghee, milk of white cow with white calf and grains) and place sixty fistfulls of Rupaas at the Yaajya bhaaga and make *Pancha dashaahutis* (fifteen oblations) to Agni with the following Mantras: *Om Aatey Garbho yonimaitu punaanbaana ivaishudhim, Aaveero jaayataam putrastey dashamaasyah swaahaa/ Agnaya idam namah/Karomitey praaajaapatyamaa garbho yonimaitutey, Anunah putro jaayataamashlono pishaacha dheeta swaahaa/ Agnim idam namah/Pumaamstey putro naastim pumaananujaayataam, Taani bhadraani beejaanrushabha jayantunou*

swaaha/ Idam namah/ Agnayah/Yaani bhadraani beejaanrushabhaa janayantinah, Taistwam putraanvidaswa saa prasudhenukaa bhava swaahaa/ Agnayah idamnamah/Kaamahssamrudbhayataam mahdyamaparaajitameva mey, Yam kaamam kaamaye Devatam me vaayo samarthaya swaahaa /Agnayam idam namah/Agniraitu prathamam Devataanaam Sosyai Prajaam munchatu Mrityu paashaat, Tadayam Raajaa Varunonumayataam yatheyam Streepoutramagham na rodaatswaahaa/ Varunaayedam/Imaamagnistraayataam Gaarhapatyah Prajaamasyai nayatu deerghamaayuh, Ashunyopasthaa jeevataasmatu Maataa poutra maanandamabhi prabuddhyataamiyam swaahaa/ Varunaayedam/Maathey gruhe nishi ghosha uttaadanyatra twadyabhyutayah samvishantu, Maatwam vikeshyura Aavadhishtaa jeevapatni Patilokey, Virajaa pashyanti Prajaah sumanasyamaanaa swaahaa/ Varunayedam/Aprajastaam poutra mrityum paapmaanamrutamaagham, Sheershanah srajamivonmuchyadvisha dabhayah pratimunchami paasham swaahaa/ Varunayedam /Devakrutam Brahmanam kalpamaanam tena hanmiyonishadah pishaachaan/ Kravyaado mrityuna gharaanpaatayaami deerghaayustwa jeevantu putraah swaahaa/ Varunaayedam/Nejamesheti tistrunaam Vishnustwashtaa garbha kartaa Vishnu prithiviVishnuyonanushthup, Nneja mesham, Vishnuva , yatheyam prithivi , prithivya vishnu sreshthana, vishnuva, Somo dhenum Raahugano Gautamah Somastrishthup/ Somo dhenum, Somayedam, Ttaam Pushan Suryaa Saavitri trishthup, Paayasa charu homeyvi, Taam Pushacchiva/ (Thus Fifteen Homaas are required to be done with the above detailed Mula Mantraas viz: Aatey garbho-- Karomi tey-Pumaastey Putro-Yaani bhadraani- Kaamah samudbhavataam-Agniretu-Imaamagnisrtaayataam-Maa tey gruhye-Aprajastaam-Deva kutam Braahmanam-Nejamesha-Yatheyam Prithivi- Vishno sreshthana-Somam dhenu-Taam Pushan- Taam Pushacchiva). After the Aahutis, Swishtakruta homa etc. are performed and the Bharta should touch the Patni's 'naabhi' and complete the Putra Kameshti with Go daana and Bhojana Dakshinaas to Brahmanas as they sleep in the night on darbha mats on the ground.]

Even as the celestials were collected in the yagjna shala without being seen and noticed by humans, they had collectively made an appeal to Brahma Deva that on the earth itself there was a 'maha rakshasa' named Ravanaasura who had been continuously tormenting them all and soon they were reaching a no return point of his harrassment. The sins of Ravana had even reached a stage of defeating Indra Deva who was even about to be dethroned. Ravanaasura was earlier blessed by Brahma and it was on that strength of boons granted by him, Ravana had since become invincible in trilokas! *Nainam Suryam pratapati paarshve vaati na Maarutah chalormimaalee tan drushtvaa samudropi na kampate/* Ravanaasura was such that Surya Deva could not radiate and burn off Ravana, nor Vayu Deva blow him down and let alone Samudra Deva would get terrified into submission out of fear That Ravana Rakshasa looked fierce, ruthless, and merciless. Brahma Deva! we all seek your refuge, shelter and a way out to rid of this Rakshasa! Then Brahma too became too pensive and on his mental screen of thoughts argued within himself and realised that when Ravana asked for the boon of invincibility he mentioned that he should not be killed by gandharva-yaksha- devatas or even by co- rakshasaas even, but he omitted human beings probably by his arrogance and ego! Brahma now declared that only a human being could bring up Ravana's death! Having heard this outstanding suggestion from Brahma, Deva- Gandharva -Yaksha- Maharshis became thrilled with joy and made a frantic headway to Maha Vishnu seated far above the clouds with the radiance of Surya Deva riding comfortably on Garuda Deva dressed in 'peetaambara' or yellowish robes with four hands sparkling shankha-chakra-gada-sharanga while his shoulders were bright with golden 'keyuras'. The entirety of Devas prostrated before Him with veneration and said in one voice: 'Deva Deva the Omni Present! You are shouldering the heavy responsibility of preserving the Universe and its Subjects! King Dasharatha is a dharmagjna and a renowned benevolence of Ayodhya; he has three queens bestowed with 'hree-shri-keerti'. Our collective appeal to you would be to bless them as their sons with your 'amshas', as the Mahasura Ravana had been tormenting Trilokas and your 'avataara' or incarnation as a 'manava' could most certainly destroy evil and vindicate Dharma and Nyaya for ever in a battle. Bhagavan! This Rakshasa Ravana has come to establish himself as an invincible and ruthless warrior against Deva-Gandharva-Siddha- Maharshis and only you and you alone could save us and reestablish the principles of virtue and justice. Indeed this is our unanimous and ultimate request out of

sheer spirit of survival and safety as you are our ultimate refuge! Maha Vishnu replied: *Bhayam tyajat bhadram vo hitartham yudhi raavanam, suputra poutram saamaatyam samitra jnaatik baandhavam/ Hatvaa kruram Dashratham Devarshinaam bhayaavaham/ Dashavarsha sahasraani dashavarshaani - cha, vatsyaami maanushe loke paalayhan prithiveemimaam/ Deva Gana! May you all be blessed with tidings of auspiciousness and relief from fear. The totality of Ravana Kingdom including him, his sons and grand sons, sinful relatives, ministers and associates should be uprooted in one go battle and my incarnation as Rama should reestablish virtue and justice during my tenure as of eleven thousand years on earth! At the sametime, Maha Vishnu appeared before King Dasharatha who was stand - still in a joyus stupor! Deva, Rishi gana, Gadharva-Ekaadasha Rudras and Apsaras were relieved and taken to a non stop greetings of relief and excitement.*

Sarga Sixteen

Tato nārāyaṇo viṣṇur niyuktaḥ surasattamaiḥ, jānann api surān evaṁ ślakṣṇam vacanam abravī/ upāyah ko vadhe tasya rākṣasādhipateḥ surāḥ, yam ahaṁ taṁ samāsthāya nihanyām ṛṣikaṇṭakam/ evaṁ uktāḥ surāḥ sarve pratyūcur viṣṇum avyayam, mānuṣīm tanum āsthāya rāvaṇam jahi samyuge/ sa hi tepe tapas tīvraṁ dīrghakālam arimānā, yena tuṣṭo 'bhavad brahmā lokakṛt lokapūjitaḥ/ samituṣṭaḥ pradadau tasmai rākṣasāya varam prabhuh, nānāvidhebhyo bhūtebhyo bhayam nānyatra mānuṣāt/ avajānātāḥ purā tena varadānena mānavāḥ, tasmāt tasya vadho dṛṣṭo mānuṣebhyaḥ paramtapa/ ity etad vacanam śrutvā surāṇāṁ viṣṇur ātmavān, pitaram rocyām āsa tadā daśaratham nṛpam/ sa cāpy aputro nṛpatis tasmin kāle mahādutyutīḥ, ayajat putriyām iṣṭīm putrepsur arisūdanah/ tato vai yajamānasya pāvakād atulaprabham, prādurbhūtaṁ mahad bhūtaṁ mahāvīryam mahābalaṁ/ kṛṣṇam raktāmbaradharam raktāsyam dundubhisvanam, snigdhaḥ śaṅkṣatānujaśmaśrupravaramūrdhajaṁ/ śubhalakṣaṇasaṁpannam divyābharaṇabhūṣitam, śailaśṛṅgasamutsedham dṛptaśārdūlavikramam/ divākarasamākāram dīptānalaśikhopamam, taptajāmbūnadamayīm rājatāntaparicchadām/ divyapāyasasaṁpūrṇam pātrīm patnīm iva priyām, pragṛhya vipulām dorbhyām svayam māyāmayīm iva/ samavekṣyābravīd vākyam idam daśaratham nṛpam, prajāpatyam naram viddhi mām ihābhyāgataṁ nṛpa/ tataḥ param tadā rājā pratyuvāca kṛtāñjaliḥ, bhagavan svāgataṁ te 'stu kim ahaṁ karavāṇi te/ atho punar idam vākyam prajāpatyo naro 'bravīt, rājann arcayatā devān adya prāptam idam tvayā/ idam tu naraśārdūla pāyasam devanirmitam, prajākaram ghṛāṇa tvaṁ dhanyam ārogyavardhanam/ bhāryāṇāṁ anurūpāṇāṁ aśnītetī prayaccha vai, tāsu tvaṁ lapsyase putrān yadartham yajase nṛpa/ tatheti nṛpatiḥ prītaḥ śīrasā pratigṛhyatām, pātrīm devānnasaṁpūrṇam devadattām hiraṇmayīm/ abhivādya ca tad bhūtaṁ adbhutaṁ priyadarśanam, mudā paramayā yuktaś cakārābhipradakṣiṇam/ tato daśarathaḥ prāpya pāyasam devanirmitam, babhūva paramaprītaḥ prāpya vittam ivādhanah/ tatas tad adbhutaprakhyam bhūtaṁ paramabhāsavam, saṁvartayitvā tat karma tatraivāntaradhīyata/ harṣaraśmibhir udyotaṁ tasyāntahpuram ābabhau, śāradasyābhirāmasya candrasyeva nabho 'mśubhiḥ/ so 'ntahpuram praviśyaiva kausalyām idam abravīt, pāyasam pratigṛhṇīṣva putriyam tv idam ātmanah/ a kausalyāyai narapatiḥ pāyasārdham dadau tadā, ardhād ardham dadau cāpi sumitrāyai narādhipaḥ/ kaikeyyai cāvaśiṣṭārdham dadau putrārthakāraṇāt, pradadau cāvaśiṣṭārdham pāyasasyāmṛtopamam/ anucintya sumitrāyai punar eva mahīpatiḥ, evaṁ tāsām dadau rājā bhāryāṇāṁ pāyasam pṛthak/ tās tv etat pāyasam prāpya narendrasyottamāḥ striyaḥ, saṁmānam menire sarvāḥ/ praharṣoditacetasaḥ/ Upāyah ko vadhe tasya rakshasaadhipateḥ siraah, yamaham tam samaasyaaya nihanyaamrishi kankam/ Ekamuktaah Suraah sarve pratyuchirvishnumavyayam, maanusham rupamaasthaaya Raavanam jahi samyuge/

Devas headed by Indra Deva approached Lord Vishnu, the latter replied that only in human form that Ravana'suru could be destroyed. *Santushtam pradadou tasmai raakshasaaya varam prabhuh, naanaa vidhebhyo bhutebhyo bhayam naanatra maanushaat/* Brahma therefore replied happily that thus there would not be any other encounter except by an Illustrious Human himself. As Narayana Himself assured that Ravana Vadha was imminent, Indra in turn addressed Devaadis in some detail that Maha Vishnu had

consented to assume human form as Lord Brahma explained earlier that Ravanusura could be destroyed only by Narayana in human form and as the son of King Dasharatha. In fact Dasharatha was performing Putra Kameshti Yagjna being anxious to beget sons at that time. The King was taken aback at the successful concluding phase of the Yagjna, there emerged a Maha Purusha from the flames of the Agni Kunda with dazzling and gigantic black form robed in red brightness, with scintillating ornaments, as if Surya Deva had descended on earth and Agni Deva's own form got exhibited; his voice was thunderous and akin to earthshaking roars of groups of lions. He was carrying in both of his hands a huge lustrous golden vessel with a silveren lid; He addressed King Dasharatha to say: 'Take me as from the Prajapati as I am His representative.' King Dasharatha at once folded his hands stood still and shocked waiting for what the Huge Personality would instruct him Prajapati's message. The Maha Purusha stated that as the King had been a habitual follower of dharma and venerator of Devas, the latter had sent along with me as the representative of Prajapati a golden pot of 'Paayasa' or the cooked rice soaked in sweet milk for distribution to your queens as per the proportion of his own choice. King Dashrathatha prostrated and profusely thanked the Maha Purusha who disappeared instantly. *kausalyāyai narapatiḥ pāyasārdham dadau tadā, ardhārdham dadau cāpi sumitrāyai narādhipaḥ/ kaikeyyai cāvaśiṣṭārdham dadau putrārthakārāṇāt, pradadau cāvaśiṣṭārdham pāyasasyāmṛtopamam/ anucintya sumitrāyai punar eva mahīpatiḥ, evaṁ tāsām dadau rājā bhāryānām pāyasam pṛthak/*The highly elated Dasharatha walked in to the palace of the Queens and approached Devi Koushalya the Prime Queen and offered half of the Payasa to her. Of the remaing half, Dasharatha offered half to the second wife Devi Sumitra. Half of the remainder half was offered to the third Queen Kaikeyi. But still there was further remainder which was awarded to Devi Sumitra yet again. The queens were extremely delighted at the final outcome of the Putra Kameshti Yagjna, the grand appearance of the Maha Purusha from the 'homaagni jvaalaas', his offer of the 'paayasa patra' to the King and the distribution of the paayasa as per king's own reckoning. The populace of the Kingdom were thrilled with joy too at the swift events in the kingdom starting off from the horse sacrifice to Putra kameshti to the appearance of Maha Purusha from the flames, the entire episode thereafter, now awaiting the arrival of Raja Kumaras!

Sarga Seventeen

Putratvam tu gate viṣṇau rājñas tasya mahātmanah, uvāca devatāḥ sarvāḥ svayambhūr bhagavān idam/ satyasamdhasya vīrasya sarveṣām no hitaiṣiṇah, viṣṇoḥ sahāyān balinah sṛjadhvam kāmarūpiṇah/ māyāvidaś ca śūrāmś ca vāyuegasamāñjave, nayajñān buddhisampannān viṣṇutulyaparākramān/ asamhāryān upāyajñān divyasamhananānvitān, sarvāstraguṇasampannān amṛtaprāśānān iva/ apsaraḥsu ca mukhyāsu gandharvīnām tanūṣu ca, yakṣapannagakanyāsu ṛṣkavidyādhariṣu ca/ kimnarīnām ca gātreṣu vānarīnām tanūṣu ca, sṛjadhvam harirūpeṇa putrāmś tulyaparākramām/ te tathoktā bhagavatā tat pratiśrutya śāsanam, janayām āsur evaṁ te putrān vānararūpiṇah, ṛṣayaś ca mahātmānaḥ siddhavidyādharaḥ, cāraṇāś ca sūtān vīrān saṣṭjur vanacārīṇah/ te sṛṣṭā bahusāhasrā daśagrīvavadhodyatāḥ, aprameyabalā vīrā vikrāntāḥ kāmarūpiṇah/ te gajācalasamkāsā vapuṣmanto mahābalāḥ, ṛkṣavānaragopucchāḥ kṣipram evābhijajñire/ yasya devasya yad rūpaṁ veśo yaś ca parākramah, ajāyata samastena tasya tasya sutaḥ pṛthak/ golāṅgūliṣu cotpannāḥ ke cit sammatavikramāḥ, ṛkṣiṣu ca tathā jātā vānarāḥ kimnarīṣu ca/ vicālayeyuḥ śailendrān bhedayeyuḥ sthirān drumān, kṣobhayeyuḥ ca vegena samudram saritām patim/ dārayeyuḥ kṣitim padbhyām āplaveyur mahārṇavam, nabhastalam viśeyuḥ ca grhṇīyur api toyadān/ grhṇīyur api mātāṅgān mattān pravrajato vane, nardamānāmś ca nādena pātayeyur vihamgamān/ idṛśānām prasūtāni harīnām kāmarūpiṇām, śatām śatasahasrāṇi yūthapānām mahātmanām, babhūvur yūthapaśreṣṭhā vīrāmś cājanayan harīn/ anye ṛkṣavataḥ prasthān upatasthuḥ sahasraśah, anye nānāvidhāḥ śailān kānanāni ca bhejire/ sūryaputraṁ ca sugrīvam śakraputraṁ ca vālinam, bhrātārāv upatasthuḥ te sarva eva harīśvarāḥ/ tair meghavṛndācalatulyakāyair; mahābalair vānarayūthapālaiḥ, babhūva bhūr bhīmaśarīrarūpaiḥ; samāvṛtā rāmasahāyahetoḥ/

As Vishnu consented to give birth to King Dasharatha, Brahma Deva addressed Devaganas: *Satyasamdhasya veerasya sarveshaam nohitaishinah, Vishnoh sahayataan balinah srijatvam kaamarupinah/ Mayavidasshashuuraaschaam vayuvega samaan jave, nayagjnaan buddhisampannaan Vishnu tulya paraakramaan./ Asahaayarnupayagjnaan divyasamhananaanvitaan, sarvaastragunaa sampannaan amritapraashanaaniva/* Deva Gana! Bhagavan Vishnu being satya pratigjna-Maha Veera and stands for our welfare, directed us that you should also create with your respective 'amshas' or characteristics as of body strength, ability to transform their bodies as huge-normal-minute as of animagarima and so on; mayashaalis or who could utilise their powers of maya or make belief; vayu samana vegashaalis; yet basically truthful to the core, buddhimaan or with great intellect; Vishnu tulya paraakramis or of brave warriors comparable to Maha Vishnu himself; of celestial bodies; and like Amritaahaaris such as Devas themselves. Most essentially, may the wombs of apsaras, and of female gandharvas, yakshas, kinnaras, and vidyadharas be filled up with innumerable Vanaras to make a formidable 'Vanara Sena'. Brahma also stated that he had already created Jambavan the invincible Bear formed Maha Veera. Then Devaraja Indra created Vanara Raja Vaali, Surya Deva manifested Sugriva; Brihaspati created Tara Devi; Kubera created Ganbhamadana named vaanara; Vishvakarma the Deva Shilpi created Nala vaanara; Ashvini Kumaras created Mainda and Dvidida; Varuna created Sushena Vanara; Parjanya Deva created the brave Sharabha; *Maarutasyou Shriman Hanuman naama Vaanarah, vajrasamhananopeto vainateya samo jave/* Vayu Deva manifested Hanuman as his 'aourasa putra' from Devi Anjana whose body was of vajra and body speed was of Garuda! In this manner, thousands of the Vanara Sena was manifested by various Deva-Devis with the singular objective of destroying Ravanaasura and his clan. They were all mighty with **Ashta Siddhis**.

[Vishleshana on Ashta Siddhis: or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on.]

Riksheeshu cha tathaa jaataa vaanaraah kinnareeshucha, Devaa Maharshi Gandharvaastaarkshayaa yashashvinah/ Naagaah Kimpurushaaschaiva Siddha vidyaadharoragaa, bahavoh janayaanaa suhrishtastra sahasrashah/ Some of the monkeys of the classification of apes were born of human or kinnaraas. Likewise Devatas-Maharshis- Gandharvaas-Garudas- Yakshaas-Naagaas-Kimpurushas-Siddhas- Vidyadharaas-had all created thousand sons of strength and decisiveness. Quite a few of Vanaras were of the strength and grit of tigers and lions. Some could slice off the mountain cliffs even with their hand nails or bite off trees with their strong teeth. Some could create havoc to rivers and even seas or have the strength to trample their feet and dig up deep trenches on earth. Without exaggeration, some of the Vanaras could fly high and pierce through thick black clouds and enen hold them with their hands and feet. Some of these vaanaraas who were born and brought up were present in thick and long jungles or on mountain tops and mostly the followere of either of the Vaanara King brothers of Vaali or

Sugreeva. Of the respective Vaanara Kings, *Surya putram cha Sugreevam Shakraputramscha Vaalinam/* Vaali was of the ‘amsha’ of Indra and Sugreeva was of the origin of Surya Deva. Further, Maha Vanaras named Nala- Neela and Hanuman were like wise the followers of the respective kings essentially. *Tair mekgavrindaachalakuta samnibhair maha balairvaanarayudhaadhipaih, bhabhuva bhurbheema shareera rupaih, samaavritaa Ramasahaayahetou/* Such Vanara yodhaas equivalent of the fame of high clouds and of mounrain tops were collected as already born and brought up awaiting service to Shi Rama!

Sarga Eighteen

Nirvṛtte tu kratau tasmin hayamedhe mahātmanah, pratigrhya surā bhāgān pratijagmur yathāgatam/ samāptadīkṣāniyamah patnīgaṇasamanvitah, praviveśa purīm rājā sabhṛtyabalavāhanah/ yathārham pūjitās tena rājñā vai prthiviśvarāḥ, muditāḥ prayayur deśān praṇamya munipuṃgavam/ gateṣu prthiviśeṣu rājā daśarathah punah, praviveśa purīm śrīmān puraskṛtya dvijottamān/ śāntayā prayayau sārddham ṛṣyaṣṅgaḥ supūjitah, anvīyamāno rājñātha sānuyātreṇa dhīmātā./ kausalyājanayad rāmaḥ divyalakṣaṇasamṃyutam, viṣṇor ardham mahābhāgam putram ikṣvākunandanam/ kausalyā śuśubhe tena putreṇāmitatejasā, yathā vareṇa devānām aditir vajrapāṇinā/ bharato nāma kaikeyyām jajñe satyaparākramah, sāksād viṣṇoḥ caturbhāgaḥ sarvaiḥ samudito guṇaih/ atha lakṣmaṇasatrughnau sumitrājanayat sutau, vīrau sarvāstrakuśalau viṣṇor ardhasamanvitau/ rājñah putrā mahātmānaś catvāro jajñire prthak, guṇavanto ’nurūpās ca rucyā proṣṭhapadopamāḥ/ atītyaikādaśāham tu nāma karma tathākarot, jyeṣṭham rāmaḥ mahātmānam bharataḥ kaikayīsutam/ saumitriḥ lakṣmaṇam iti śatrughnam aparaḥ tathā, vasiṣṭhaḥ paramaprīto nāmāni kṛtavāms tadā, teṣāḥ janmakriyādīni sarvakarmāṇy akārayat/ teṣāḥ ketur iva jyeṣṭho rāmo ratikarah pituh, babhūva bhūyo bhūtānām svayambhūr iva saṃmataḥ/ sarve vedavidah śūrāḥ sarve lokahite ratāḥ, sarve jñānopasampannāḥ sarve samuditā guṇaih/ teṣāḥ api mahātejā rāmaḥ satyaparākramah, bālyāt prabhṛti susnigdho lakṣmaṇo lakṣmivardhanah/ rāmasya lokarāmasya bhrātur jyeṣṭhasya nityaśah, sarvapriyakaras tasya rāmasyāpi śārīrataḥ/ lakṣmaṇo lakṣmisampanno bahiḥprāṇa ivāparah, na ca tena vinā nidrām labhate puruṣottamah, mṛṣṭam annam upānītam aśnāti na hi tam vinā/ yadā hi hayam ārūḍho mṛgayām yāti rāghavaḥ, tadainam prṣṭhato ’bhyeti sadhanuh paripālayan/ bharatasyāpi śatrughno lakṣmaṇāvarajo hi sah, prāṇaiḥ priyataro nityam tasya cāsīt tathā priyah/ sa caturbhīr mahābhāgaḥ putrair daśarathah priyaiḥ, babhūva paramaprīto devair iva pitāmahaḥ/ te yadā jñānasampannāḥ sarve samuditā guṇaih, hrīmantaḥ kīrtimantaś ca sarvajñā dīrghadarśinah/ atha rājā daśarathas teṣāḥ dāraḥ kriyām prati, cintayām āsa dharmātmā sopādhyāyah sabāndhavaḥ/ tasya cintayamānasya mantrimadhye mahātmanah, abhyāgacchan mahātejo viśvāmitro mahāmuniḥ/ sa rājño darśanākāṅkṣī dvārādhyakṣān uvāca ha, śīghram ākhyāta mām prāptam kauśikam gādhinah sutam/ tac chrutvā vacanam tasya rājaveśma pradudruvuh, saṃbhrāntamanasaḥ sarve tena vākyena coditāḥ/ te gatvā rājabhavanam viśvāmitram ṛṣīm tadā, prāptam āvedayām āsur nṛpāyekṣvākave tadā/ teṣāḥ tad vacanam śrutvā sapurodhāḥ samāhitāḥ, pratyujjagāma saṃhṛṣṭo brahmāṇam iva vāsavaḥ/ sa dṛṣṭvā jvalitam dīptyā tāpasam saṃśītavratam, prahṛṣṭavadano rājā tato ’rghyam upahārayat/ sa rājñah pratigrhyārghyam śāstradṛṣṭena karmaṇā, kuśalam cāvyaayam caiva paryapṛcchan narādhipam/ vasiṣṭham ca samāgamya kuśalam munipuṃgavaḥ, ṛṣīmś ca tān yathā nyāyam mahābhāgān uvāca ha/ te sarve hṛṣṭamanasas tasya rājño niveśanam, viviśuḥ pūjitās tatra niṣedus ca yathārthataḥ/ atha hṛṣṭamanā rājā viśvāmitram mahāmuniḥ, uvāca paramodāro hṛṣṭas tam abhipūjayan/ yathāmṛtasya saṃprāptir yathā varṣam anūdake, yathā sadṛśadāreṣu putrajanmāprajasya ca, pranaṣṭasya yathā lābho yathā harṣo mahodaye, tathaivāgamanam manye svāgataḥ te mahāmune/ kaḥ ca te paramam kāmam karomi kim u harṣitaḥ, pātrabhūto ’si me vipra dīṣṭyā prāpto ’si dhārmika, adya me saphalam janma jīvitam ca sujīvitam/ pūrvam rājarṣiśabdena tapasā dyotitaprabhaḥ, brahmarṣitvam anuprāptaḥ pūjyo ’si bahudhā mayā/ tad adbhutam idam vipra pavitraḥ paramam mama, śubhakṣetragataś cāham tava saṃdarśanāt prabho/ brūhi yat prārthitam tubhyaḥ kāryam āgamanam prati, icchāmy anugrhīto ’ham tvadarthaparivṛddhaye/ kāryasya na vimarśam ca gantum arhasi

kauśika, kartā cāham aśeṣeṇa daivatam hi bhavān mama/ iti hṛdayasukham niśamya vākyam; śrutisukham ātmavatā vinītam uktam, prathitagunayaśā guṇair viśiṣṭaḥ; parama ṛṣiḥ paramam jagāma harṣam/
 King Dasharatha having respectfully sent off with gifts and blessings from Rishyashringaadi Maharshis, Co-Kings and Well Wishers, proceeded from the Yagna Shaala to Ayodhya with great contentment and joy and awaited the arrival of the sons. *Tato yagne samaapte tu ritaanaam shad samatyuuḥ, tascha dvaadashe maase chaitre naavamike tithou/ Nakshatreditidaitavatye svocchhasamsthesu panchasu, graheshu karkata lagne vaakpataa vindunaa saha/ Prodyumaane Jagannaatham sarva loka namaskritam, Kousalyaajanayad Raamam divya lakshana samyutam/* After the completion of the Yagna, six rithus had passed and after a year on Chaitra Shukla Paksha Navami tithi of Punarvasu Nakshatra in the Karka Lagna, Devi Kousalya was blessed with a celestial boy- Shri Rama- who was greeted by Trilokas; that was the precise and most auspicious time when five grahas viz. Surya-Mangala-Shani-Guru and Shukra were in their own respective nativities of elevations, while chandra accompanied by Brihaspati were in the position of 'lagna'. *Vishnortha mahaabhagam putramaikshvaakunandanam, lohitaaksham maha baahum raktoshtham dinubhisvanam/* This boy to be named as Shri Rama was born out of one half of the 'amritaanna paayasa' of what the Celestial Messenger of Prajapati Deva handed over to King Dasharatha and the consequent boy as the insignia of the joy of Ikshvaaku Vamsha just born was of bright looks of rose flower, red lips, broad shoulders and of profound and reverberating voice! Devi Kousalya was so blissful just as at the same manner when Devi Aditi delivered Indra Deva. *Bharatou naama Kaikeyaam jagne satyaparaakramah, saakshaad Vishnorchaturbhaagah savaih samudito gunah/* Then followed the birth of Bharata the 'satya parakrama' who was born of half of the second half of the remainder of the 'paayasa' as on the form of Vishnu himself with 'samudita guna' or of all ideal features. *Atha Lakshmana Shatrughnou Sumitraa janayat sutou, veero sarvaastra kushalou vishnorthasamanvitau/* Then followed the birth of twin brothers to be named Lakshmana-Shatrughnas who were generated by the remainder of the 'amrita paayasa' as they were 'veerou sarvaastra kushalou' or as of outstanding intrepidity and expertise as the master arrows men. Bharata was of cool and steadfast temperament always, as having been born in Pushya Nakshatra in Meena Lagna. Devi Sumitra's twin sons to be named as Lakshmana and Shatrughna were born in Ashlesha Nakshatra- Karka Lagna when Surya was in 'ucchha sthaana' or of elevation. King Dasharatha's four sons of glory were thus of lasting eminence as were born of the stars of Bhadrpada viz. Purvabhaadra and Uttaraabhaadra as being renowned in Jyotisha Shastra.

[Vishleshana on Nakshatra Phala (Star-wise birth results)]: Readings as per Nakshatra (Star)-wise birth of various human beings were narrated by Sanandana Maharshi to Narada Muni as follows: Those born in *Ashwini* are handsome and fond of wearing ornaments. *Bharani*-born are capable to perform and speak truthfully. *Krittika*-born tends to eatless, steady-minded, and conversational but have soft corner for other women. *Rohini* born are wealthy, *Mrigashitaites* are luxurious; *Ardra*-born violent, stubborn and criminal-minded; *Punarvasu* born are even-minded, and well behaved but suffer bad health; Persons born in *Pushya* Nakshatra are imaginative like Poets and are happy-go-lucky. Those persons who are born in *Aslesha* are rude, obstinate, ungrateful, low-minded and uncouth. *Magha* born are rich, devoted and happy. If born in *Purva Phalguni*, the persons are charitable, adjustable, sociable and conversationalists. Born of *Uttara Phalguni* are wealthy and comfortable. *Hasta* born are shameless, mean-minded and crooks. Persons born in *Chitra* are well dressed, beautiful and charming. *Swati* born are virtuous, moralistic, kind hearted and charitable. *Vishakhaites* are greedy, deceptive, cunning and harsh. Born of *Anuradha*, the persons are fond of travel and non-resident. *Jyeshtha* born are principled and contented. Persons born in *Mula Nakshatra* are wealthy, happy and helpful. If born of *Purvashadha*

and Uttarashadha, the persons concerned are happy- go- lucky and hearty /disciplined and virtuous respectively. Shravanites are rich, happy and famous; while born of Dhanishta, the persons concerned are donors, wealthy and courageous. A person born of Shatabhisha, the persons win over opponents but are susceptible of bad practices. Born of Purvabhadra, the persons concerned are heavily prone to feminine influence and rich; while Uttrabhadraites are independent, assertive, speech-makers, attractive and joyful. Finally, those born in Revati are energetic, enterprising, rich and pure-hearted.

Meshaadi Chandra Raashi Janma Phala: Those born in *Mesha Raashi* are passionate, enterprising and grateful; *Vrisha Raasi:* Charming, charity-minded and tolerant; *Mithun Raashai:* Comfort-loving and diplomatic; *Karka Raashi:* Controlled by opposite sex and short statured; *Simha Raashi:* Egoistic, enterprising, stable-minded and comfort-oriented; *Kanya Raashi:* Soft-natured, virtuous and well-meaning; *Tula Raashi:* Learned, broad-minded and wealthy; *Vrischika Raashi:* Loka Pujya, unhealthy and injury-prone; *Dhanu Raashi:* Poets, Architects, Artistic and wealthy; *Makara Raashi:* Unenthusiastic to perform, wasteful, vagabond but attractive; *Kumbha Raashi:* Desirous of possessing ‘Para Stree’ and ‘Para Dhan’; and *Meena Raashi:* Artistic, dreamy and easy-loving.] Source: Narada Purana

Jaguh kalam cha Gandharvaa narnutuschaapsaroganaah, deva dundhubhyo neduh pushpavrishtischa ravaat patam/ Utsavascha mahaanaaseedayodhyayaam janaakuah, rathaascha jana sambadhaa nata nartaka samkulaah/ Gaayanaischa viraavinyo vaadanaischa tathaaparaih, virejurvipulaastatra sarva ratna samanvitaah/ Soon after the auspicious of the foursome births at Ayodhya, Gandharas sang sonorously and Apsaras danced away with elation, Devatas sounded dudhubhis or drums of joy and the high skies were filled with floral showers. Celebrations broke out across the kingdom as the public got thronged in heavy crowds in the lanes and byelanes as well as high roads in feverish enthusiasm and passionate gusto of celebrations, as street dances and singings. King Dasharatha had liberally given away dhana-dhanya-pashus along with gold and jewellery to the royals and the public alike. After twelve days thereafter the births of the Raja Kumaras, on the lines of the kshatriya sampradaaya, the names of the boys were declared; *Ateetyakaadashaah tu naama karmam tathaakarot, jyeshtham Ramam mahatmaanam Bharatam Kaikeyee sutam/ Soumitreem Lakshmanaamiti Shatrughnam param tathaa, Vasishthah parama preeto naamaani kurute tadaa/* Following the day of birth, on the eleventh day the ‘naama karan a samskara’ was duly executed. Vasishtha Maharshi named the eldest boy as Rama, the son of Devi Koushalya, the next boy as Bharata the son of Devi Kaikeyi, and the twins born to Devi Sumitra as Lakshmana and Shatrughna.

Visleshana on Naama karana vide Dharma Sindhu:

Nama karana: On the eleventh or twelfth day of the child’s birth, Namakarana is required to be performed. Some say that although ‘Ashoucha’ continues upto the tenth day of the birth, Nama Karana might as well be performed on that day itself. To Kshatriyas this function needs to be done on the thirteenth or the sixteenth day; to Vaishyas on the sixteenth or the twentieth day and to Shudras on twenty second or the month-end. However, in the ‘Mukhya Kaala’ on the birthday of the child, it is stated that there is no deed for specially ascertaining the Punya Tithi Nakshatraas for the Nama karana if done on the ‘Mukhya Kaala’ or the day of the birth although the Gouna Kala or the time of birth would need be examined from the angle of Yoga since one should avoid the Vaidhruti-Vyateepaata Sankranti Grahanaas, Amavasya etc. If not possible to perform the Namakarana in the Mukhya kaala, then the Propitious timings are on Tithis barring Chaturthi, Shashthi, Ashtami, Navami, Dwadashi, Chaturdashi and Purnima; Soma, Bhdha, Guru and Shukra Vaaraas are suitable; Ashwini, Uttara, Uttaraashaadha, Uttaraabhadra, Rohini, Mrigashirsha, Punarvasu, Pushya, Hasta, Swaati, Anuraadha, Shravana,

Dhanishtha, Shatabhisha and Revati are good; Vrishabha, Simha and Vrischika Lagnaas are good. Now there could be four kinds of names that are ascribed to a child: Devataa naamaas are as per Ishta Devas; second alternative is on the basis of Maasaas as illustrated as follows: *Chaitraadi maasa naaani Vaikunthodha Janardana Upendro Yagna Purusho Vaasudevastathaa Harih Yogishah Pundarikaakshah Krishnonantochyuta stathaa Chakreeti Dwaadashaitaani Naamaani kramaadaahurmaniishinah/* (All these names are on the basis of Chandramaana). The third criterion is as per Nakshatraas in : *Ashvayuk, Aapabharanah, Kartikah, Rouhinah, Margasirshah, Ardrakah, Punarvasu, Tishyah, Aasleshah, Maghah, Purvaaphalgunah, Uttaraaphagunah, Hastah, Chaitrah, Swaatihi, Vashaakhah, Anuraadhah, Jyaishthah, Moolakah, Purvaashaadhah, Uttaraashaadhah, Abhijitah, Shraavanah, Shravishthah, Shata bhishak, Pooravaa –Proushtha paadah, Utaraa proushthakpadah, and Raivatah/* As per Jyotisha Grandhaas the names could be on the lines of ‘chu-che-cho-la Ashwiniproktaa’ like Chelesha, Cholesha or Lakshmana starting with the name of the Nakshatra. But Shrouta Granhaas are not in agreement to this method. Shaankhaayanaas follow the method of naming the boys on the basis for Nakshatra in another way: like those born in Kritika are named as Agni Sharma. The fourth method is of Vyaavahaarika use or socialised version. For boys the name might contain ‘Samaakshara’ or of even number like of the second, fourth, six letters and for girls odd-number names. Normally the words like Sharma-Shastri are suffixed to Brahmana boys or Varmanas in the case of Kshatriyas, Guptaas in reference to Vaishyas and Daasas for Shudras. Even if the earlier Samskaaraas like Garbha dhaana, Pumsavana, Seemanta, Paada Kruccha, Artha Krucchaadi were not performed earlier, the ‘parihaara prayaschitta homas’ and ‘pratyaaamnaaya daanaas’ be executed and make the Sankalpa of Namakarana vidhaana: *Asya Kumaarasyaayurabhi vridhhi dwaaraa vyavahaara siddhi beeja garbha samudbhavaino nibarhana dwaaraa Shri Parameshwara preetyartham Naama karmka cha tantrena karishye/* --Then the Swasti Vaachanaas would be recited: *Jaata karma naama karmanoh Punyaaham bhavanto bruvantu/* --*Asya Kumarasya Jaata karmaney yetannaamney cha Swasti bhavanto bruvantu/* Then Brahmanas would write down on rice grains in a silver plate the Vyavaharika Naama of the son which the father would announce to the invitees audibly and clearly followed by other formalities including Mangala Geetas, Brahmana Dakshinas and Bhojanaas.]

Teshaam janmakriyaadeebi sarva karmaanya kaarayata, teshaam keturiva jyeshtho Ramo ritikarah pituh/ Maharshi Vasishtha had performed various ‘samskaaraas’ at the appropriate timings of days, months and years.

Vishleshana on Janmaadi Samskaras:

[Dolarohana or Anadolaa Shayana- dugdha paana- jalapuja- Suuryaavalokana- nishkramana- Anna Praashana [by seating the child on the mother’s lap and slowly administering the ‘Paayasa’ made of ghee, honey, milk and curd mix (without jaggery) from a gold or bronze vessel by hand with a gold ornament like a ring along with appropriate Mantras. After the Anna Prashana the child is left free to crawl towards a nearby destination where attractive and colourful Vastras, ornaments, books, knife, pen and so on so that the first thing that he or she would get attracted to and touch or grab would decide as to what would be in his or her life ahead; *Agratodha parinyasya Shilpa Vastuuni Sarvashah Shastraani chaiva Vastrani tatah pashyettu Lakshanam/Prathamam yatsrusheyd baalah Pustakaadi Swayam tadaa, Jeevikaatasya Baalasya tey naiva tu bhavishyati/*] - Karna Vedha or piercing the ear lobes by a golden needle to Kshatriyas as against silver to Brahmanas - Drishthi dosha nivritta rakshaa vidhi or to overcome evil looks with the mantra: *Praatassangava Madhyaahna Saayaahneshu cha Sandhyayoh, Mahaa nishi Sadaa raksha Kamsaarishtha nishudana/ Yadgorajah Pishaachaamcha Grahaan Maatru grahaanapi,*

Bala grahaanvisheshena chindhi chindhi Mahaa bhayaan/ Traahi traahi Harey nityam twadrakshaa bhushitam Shubham/ (Do protect my child from evil looks and provide shield to my child in the mornings, afternoons, evenings and nights; do safeguard my child from cruel animals, serpents, pishachaas, Grahas, Matru Grahas, Maha Bhayanaka Bal Grahas, and demolish all such Evil Spirits and Forces; do also those provide Raksha to all who provide guard to my the defenders of my child!) - Choodaa Karana to be accomplished either from the first to five years after the birth of the child say at the Prathama Kesha Khandana on completion the first year upto the Samskaaraas of Upanayana depending on the family traditions and one's own convenience , preferably.Maagha-Phalguna-Vaishakha-Jyeshtha Months during Shukla Paksha- Vidyarambha or Initiation of Aksharaabhyasa is best performed in the 'Uttaraayana' of the fifth year of the child when Surya is not in Kumbha Raashi. Shukla Paksha is suitable; even Krishna Paksha is agreeable barring the last three Tithis. Dwiteeya, Triteeya, Panchami, Dashami , Ekadashi and Trayodashi are auspicious. Ashwini, Mrigaseesha, Ardra, Punarvasu, Pushya, Hasta, Chitra, Swaati, Anuradha, Shravana, Dhanishtha, Shatabhishak, and Revati are appropriate to recite *Om Namah Siddhamiti Akaaraadikshakaaraantaan varnaascha vilikhya sampujya praangmukham krutwaa Aksharaani trivaaram vaachayitwaa Vidyaarambham kaarayet/* - Upanayana: *Garbhashtameshu brahmanamupanayeeta, Garbhekaada sheshu Raajanyam, garbha dvadasheshu Vaisyam, Vasanto greeshmah sharadityutsavo varnaanu purvenu iti/*(Apastamba Sutra states that upanayana be performed by the eighth year to Brahmanas, eleventh year to Kshatriyas and twelfth year to Vaishyas; the suitable Seasons for performing Upanayana are Vasanta,Greeshma and Sharad Seasons repectively)]

*Sarve vedavidah Shuraah sarve loka hito rataah, sarvajnaanopa sampannaah sarve samuditaah gunaih/ Teshaamapi maha tejaa **Ramah** satyaparaakramah, ishtah sarvasya lokasya shashana iva nirmalah/ Gaja skandheshva pushthe cha rathacharyaasu sammatah, dhanudvedi cha niratah piruh shushrone ratah/* As King Dasharatha was heartily delighted that his eldest son Shri Rama had blossomed as Veda Dharma Vidwaan and also a 'Parama Veera Shura' a mighty person of bravery and glory, besides displaying qualities 'pro bono publico' or of enormous public welfare. He was indeed like an untarnished full moon. He could ride on an elephant top with grace and self confidence or ride on a speedy horse with the same ease as an intrepid warrior. He was an ardent son following the basic principle of 'pitru vakya paropalata' or true follower of what the father's word of wish would in spirit and will. On top of all these attributes of glory, Rama was a champion of Dhanur Vidya.

Vishleshana on 'Dhanurveda' (The Science of Archery and Weaponry) and Rules of Battle:
'Dhanurveda' or the knowledge of Archery and Weaponry is an important aspect covered in Agni Purana. Mainly five categories of weaponry are stated to have been used in the days of yore, viz. 'Yantramukta' launched from Yantra (machinery/ engines), including arrows released from bows; 'Pani Mukta' or thrown by hands, like stones or spears; 'mukta sandharita' ie. flung or withdrawn by hands; the weapons like swords invariably used by hands; and 'amukta' used by brute force such as duels/wrestling. The use of bow and arrows is an art by itself: the bow ('dhanush') with a tightly fitted strong string, making an arch form and the arrow drawn back as far as possible to be released while chanting a prayer to the respective Gods like 'Agni' (Fire), 'Vayu' (Wind), 'Indra' (Chief of Devas), 'Varuna' (God of Rain), Serpent ('Naga') etc. appropriate to an occasion. The opponent would naturally retaliate and the initiator should have the knowledge to anticipate an opposite action and the fight keeps going depending the tolerance and attacking power of an archer. In addition to the set of bows and arrows, a warrior is also equipped with an arrow-hive to store the arrows to be hung behind in the back, armoury protecting the chest, neck, hands, legs, feet, groins, back and of course the head, a belt to accommodate a sword, a dagger, a noose, a mace, an iron chain, and most of all a shield. The charioteer, the horses and a strong chariot are to be suitably equipped too. The art of handling each item of defence and offence to one's own

advantage is an integral part of 'Dhanurveda' training and skill management, which alone is the answer for the success of the battle discipline.

Baalyaat prabhriti susnigdho Lakshmano lakshma vardhanah, Raamasya lokaramasya bhraatrujyesh-tasya nityashah, sarvapriyakartasya Raamasyaapi shareeratah/ Lakshmano lakshmasampanno bahirpraana ivaaparah, na cha tena vinaa nidraam labhate purushottamah, mrishtamannamupaaneetam annaati na hi tan vinaa/ Lakshmana- the Lakshmi vardhana or the sign of Lakshmi the Wealth- was of the incarnation of Adi Shesha and mutually dearmost to Shri Rama. Purushottama Shri Rama was stated to never had comfortable sleep except Lakshmana was not on guard. Further when excellent food was offered to Shri Rama, the latter never accepted it without sharing the same. As and when Rama went on riding a speedy horse, Lakshman was to run along as speedily keeping his 'dhanush' with arrows drawn for Rama's protection.

Vishleshana on Lakshmana the manifestation of Adi Shesha: Adi Shesha was the first born to Kasahyapa Maharshi and Devi Kadru, followed by Vaasuki- Airavata-Takshaka and thereafter the sarpa generation of Iravata, Mahapadma, Kambala, Ashwatara, Shankha, Karkotaka, Dhananjaya, Kaliya and so on. As most of Shesha's younger brothers were cruel bent upon harming other beings, especially the cousin brothers like Garuda, Shesha was disgusted by the cruel took to austere penances, lived on air and meditated in places including Gandhamadhana, Badrikashrama, Gokarna, Pushkara and Himalayas. His penances were so severe that his flesh, skin and muscles dried up and became skeletal. Lord Brahma was pleased and blessed as Shesha requested Brahma to let his mind under control for ever. Brahma then instructed to go beneath the unstable earth and stabilize it. Shesha agreed and went to the netherworld and stabilized earth with his hood. Shesha is also depicted with a massive form that floats coiled in space on Ksheera Saagara as the bed on which Maha Vishnu lies as of thousand hoods each ornamented with glittering precious crowns.

Bharatasya Shatrughno Lakshmanaavarajo hi sah, praanaih priyataro nityam tasyachaaseet tathaa priyah/ Like wise King Dasharatha was in great joy possessing Bharata, Lakshmana and Shatrughna apart from the singular source of Rama the blissful. These boys as they grew up turned out increasingly as of 'jnaana sampanna', 'lajjaasheela' or modest, 'yashasvi' or popular and famed, 'sarvagina' or well informed, and 'Dooradarshis' or far-sighted; the King was as contented as Brahma himself as the creator of such progeny of glory. In due course, the illustrious foursome were of daily veda swaadhyayas, pitru seva, and dhanur vidyaabhyasa.

One fine day, the King called up a meeting of purohitas, his queens, and close relatives broached the topic of wedding to the sons. Mean while Maharshi **Vishvamitra** too arrived. The Maharshi sent a message to the King about his arrival as the Koushika Vamsha Gaadhiputra Vishvamitra. The King was rather nonplussed about Vishvamitra's sudden arrival. Yet as accompanied by purohita Vasishtha Maharshi he welcomed so heartily as Indra would to Brahma Deva himself! Maharshi Vishvamitra informed the King that he was planning for a rigorous 'Vrata' with 'agni karyas' and then enquired of the King's welfare, the plumpness of the kingdom's treasury, the control and intactness of the Kingdom's boundaries, the welfare of his family and associates, and contentment of his Subjects. Later on Vishvamitra enquired of the wellbeing of Vashishta Maharshi and co Rishi- Brahmana ganaas too in the Conference as well. Now having the Guest been seated comfortably, the King made his introductory welcome remarks stating that the visit of Vishvamitra was pleasurable and he would be too happy to assist for the successful

completion of the Great Yajna proposed. The visiting Maharshi became too happy at the King's generosity as the latter expressed.

Sargas Nineteen and Twenty

Maharshi Vishvamitra then addressed King Dasharatha: 'On hearing my earnest request, you must swearingly assure me that it should be indeed fulfilled. Maharshi continued to state: *Aham niyamamaatishthe siddhyaratham purusharshabha, tasya vighnakaro dvou tu raakshasou kaamarupinow/ Vrate tu bahushacchrenaam samaaptyaam raakshasaavimou, Maareechascha Subaayuscha veerya vantou surakshitou/ Tou maamsa rudhiroughene taamabhyavarshataam avadhute tathaabhute tasmin niyamanishchaye/ Kritaschamo nirutsaahastasmaad deshaadapaakrame, na cha me krodhamatsrishtham buddhir bhavati paarthiva/ Tathaabhutaa hi saa charyaa na shaapastatra muchyate, sva putram raaja shaardula Ramam satyaparaakramam/ ity evam uktvā dharmātmā dharmārthasahitam vacaḥ, virarāma mahātejā viśvāmitro mahāmuniḥ/ iti hṛdayamanovidāraṇaḥ; munivacanaṁ tad atīva śuśrūvān, narapatir agamad bhayaṁ mahad; vyathitamanāḥ pracacāla cāsanāt/*

King Dasharatha! The maximum part of the YagiMaharshuna is over but now am concerned of the attacks of Rakshasaas. As you are aware, I am bound by the principles of shanti- mouna-shama- and dama and hence would not be able to get irritated and angered . The Rakshasaas tend to pour rains of blood and minced meat and all my earlier endeavors would get to nought. Indeed, I feel tempted to get angry and give 'shaap' to the rakshasaas but by doing so then what all had been achieved would be negated. That is why : *sva putram raaja shaardula Ramam satyaparaakramam/ Kaakapakshadharam veeram jyeshtham me daatumarhasi, śakto hy eṣa mayā gupto divyena svena tejasā, rākṣasā ye vikartāras teṣāṁ api vināśane, śreyaś cāsmāi pradāsyāmi bahurūpaṁ na saṁśayaḥ/ Trayāṇāṁ api lokānāṁ yena khyātīm gamiṣyati, na ca tau rāmam āsādyā śaktau sthātum katham cana, na ca tau rāghavād anyo hantum utsahate pumān/ vīryotsiktau hi tau pāpau kālapāśavaśaṁ gatau, rāmasya rājaśārdūla na paryāptau mahātmanah/ na ca putrakṛtaṁ snehaṁ kartum arhasi pārthiva, ahaṁ te pratijānāmi hatau tau viddhi rākṣasau/ ahaṁ vedmi mahātmānaṁ rāmaṁ satyaparākramam, vasiṣṭho 'pi mahātejā ye ceme tapasi sthitāḥ/ yadi te dharmalābhaṁ ca yaśaś ca paramaṁ bhuvi, sthiram icchasi rājendra rāmaṁ me dātum arhasi/ yady abhyanujñāṁ kākutstha dadate tava mantriṇaḥ, vasiṣṭha pramukhāḥ sarve tato rāmaṁ visarjaya/ abhipretam asaṁsaktam ātmajaṁ dātum arhasi, daśarātraṁ hi yajñasya rāmaṁ rājīvalocanam/ nātyeti kālō yajñasya yathāyaṁ mama rāghava, tathā kuruṣva bhadraṁ te mā ca śoke manaḥ kṛtāḥ/*

Kindly allow as per your own promise your magnificent Shri Rama the Kaakutsa vamsha dhaari, satya parakrami, shuravera and your eldest son. He should indeed be able to uproot the Rakshasa groups with ease and instantly. This would eventually earn name and fame as the proud son of yours in trilokas! The principal rakshasaas named Mareecha and Subahu could never ever dare to face him and that should also send a warning to the rest of rakshasaas too. Maha Raja! never imagine Rama as your affection and attachment worthy feeling of a son only but I should be able to swear that the two Rakshasas should soon meet their logical conclusions of death and fright! Maharshi Vasishtha and all other Rishis present here are fully aware of Shri Rama's 'satyaparakrama' or of truthful gallantry and heroism. In case, if virtue and truthfulness are to be sustained on Earth, do allow the unique hero to accompany me. Surely, Vasishtha and other Maharshis present here should vindicate my stand asserted Vishvamitra. Katutstha nandana Dasharatha! Do therefore spare Shri Rama for ten days to let him prove his heroism worldwide and without further procrastination, do suppress your affection for now so that any further delay would very adversely thwart my timings of my yajna karya. As Maharshi Vishvamitra pleaded so vociferously, King Dasharatha had lost his balance of body and mind and fell unconscious.

Tac chrutvā rājaśārdūla viśvāmitrasya bhāṣitam, muhūrtam iva niḥsaṁjñāḥ saṁjñāvān idam abravīt/ ūnaśoḍaśavarṣo me rāmo rājīvalocanaḥ, na yuddhayogyatām asya paśyāmi saha rākṣasaiḥ/ iyam akṣauhiṇī pūrṇā yasyāhaṁ patir īśvaraḥ, anayā saṁvṛto gatvā yodhāhaṁ tair niśācaraiḥ/ ime śūrāś ca vikrāntā bhr̥tyā me 'straviśāradaḥ, yogyā rakṣogaṇair yoddhum na rāmaṁ netum arhasi/ aham eva

dhanuṣpāṇir goptā samaramūrdhani, yāvat prāṇān dhariṣyāmi tāvad yotsye niśācaraiḥ/ nirvighnā vratacaryā sā bhaviṣyati surakṣitā, ahaṁ tatra gamiṣyāmi na rāma netum arhasi/ bālo hy akṛtavidyas ca na ca veti balābalaṁ, na cāstrabalasaṁyukto na ca yuddhaviśāradaḥ, na cāsau rakṣasāṁ yogyaḥ kūṭayuddhā hi te dhruvam/ viprayukto hi rāmeṇa muhūrtam api notsahe, jīvitum muniśārdūla na rāmaṁ netum arhasi/ yadi vā rāghavaṁ brahman netum icchasi suvrata, caturaṅgasamāyuktaṁ mayā saha ca tam naya/ ṣaṣṭir varṣasahasrāṇi jātasya mama kauśika, duḥkhenotpāditaś cāyaṁ na rāmaṁ netum arhasi/ caturṇām ātmajānām hi prītiḥ paramikā mama, jyeṣṭhaṁ dharmapradhānaṁ ca na rāmaṁ netum arhasi/ kiṁ vīryā rākṣasās te ca kasya putrās ca ke ca te, kathaṁ pramāṇāḥ ke caitān rakṣanti munipuṅgava/ kathaṁ ca pratikartavyaṁ teṣāṁ rāmeṇa rakṣasāṁ, māmakair vā balair brahman mayā vā kūṭayodhinām/ sarvaṁ me śaṁsa bhagavan kathaṁ teṣāṁ mayā raṇe, sthātavyaṁ duṣṭabhāvānām vīryotsiktā hi rākṣasāḥ/ On gradual recovery from his unconsciousness, King Dasharatha addressed Maharshi Vishvamitra that the lotus eyed lad of hardly sixteen years of age being asked to battle with treacherous groups of Rakshasaas was unnatural and unheard of. ‘I have the sena of akshouhinis and I myself should be able to destroy them all in no time. But even to think of Rama facing the Rakshasaas would be fanciful. Rama is yet to be aware of the nuances of battles against Mayavi Rakshasaas. If insisted, then I too might at the most allow him to accompany me but by any fair way of asking him to face the evil knowingly might not be a constructive proposition. Kushika nandana Vishvamitra Maharshi! I am now of 60000 years of ripe age and do mercifully not insist Shri Rama only. *Caturṇām ātmajānām hi prītiḥ paramikā mama, jyeṣṭhaṁ dharmapradhānaṁ ca na rāmaṁ netum arhasi/* My four sons are the structures of virtue and Rama is the foremost of them all and that is precisely why that he be not made to face the evil Rakshasaas! Where and what are they and where is a lad of Rama! Allow me myself to safeguard the Yajna!’ As King Dasharatha argued with him thus, albeit politely and seemingly convincingly, Maharshi Vishvamitra replied: *tasya tad vacanaṁ śrutvā viśvāmitro ’bhyabhāṣata, paulastyavaṁśaprabhavo rāvaṇo nāma rākṣasaḥ/ sa brahmaṇā dattavaras trilokyāṁ bādhat bhr̥ṣam, mahābalo mahāvīryo rākṣasair bahubhir vṛtaḥ/ śrūyate hi mahāvīryo rāvaṇo rākṣasādhipaḥ, sākṣād vaiśravaṇabhrātā putro viśravasḥ muneḥ/ yadā svayaṁ na yajñasya vighnakartā mahābalaḥ, tena saṁcoditau tau tu rākṣasau sumahā balau, mārīcaś ca subāhuś ca yajñavighnaṁ kariṣyataḥ/ ity ukto muninā tena rājovāca munim tadā, na hi śakto ’smi saṁgrāme sthātum tasya durātmanaḥ/ sa tvaṁ prasādaṁ dharmajña kuruṣva mama putrake, devadānavagandharvā yakṣāḥ pataga pannagāḥ/ na śaktā rāvaṇaṁ soḍhum kiṁ punar mānavā yudhi sa hi vīryavatām vīryam ādatte yudhi rākṣasaḥ/ tena cāham na śakto ’smi saṁyoddhum tasya vā balaiḥ, sabalo vā muniśreṣṭha sahito vā māmātmajaiḥ/ kathaṁ apy amaraprakhyāṁ saṁgrāmāṇām akovidam, bālaṁ me tanayaṁ brahman naiva dāsyāmi putrakam/ atha kālopamaṁ yuddhe sutau sundopasundayoḥ, yajñavighnakarau tau te naiva dāsyāmi putrakam/ mārīcaś ca subāhuś ca vīryavantau suśikṣitau anyatareṇāham yoddhā syām sasuhṛdgaṇaḥ/* Maha Raja! Ravana is a notorious Rakshasa, born in the Maharshi Pulastya. He had taken a boon from Brahma Himself and as such had become a huge menace to Trilokas and thus invincible;[the boon was that only a renowned human of the ‘amsha’ of Vishnu himself]. It is learnt that Ravana was the cousin brother of Kubera himself as the latter was born to Maharshi Vishva himself. That being the background of Ravanaasura, the latter was encouraging the rakshasa duo named Maricha and Subahu to create troubles wantonly in my yajna. Unfortunately the hint that Vishvamitra gave could not be digested by King Dasharatha. But kept on insisting that he would still intend to protect the Maharshi’s Yajna by killing Maricha- Subahu rakshasas all by himself!

Sarga Twenty one

*Tac chrutvā vacanaṁ tasya snehaparyākulākṣaram, samanyuḥ kauśiko vākyam pratyuvaca mahīpatim/
pūrvam arthaṁ pratiśrutya pratijñāṁ hātum icchasi, rāgavāṇāṁ ayukto 'yaṁ kulasyāsya viparyayaḥ/
yad idaṁ te kṣamaṁ rājan gamiṣyāmi yathāgatam, mithyāpratijñāḥ kākutṣtha sukhī bhava sabāndhavaḥ/
tasya roṣaparītasya viśvāmitrasya dhīmataḥ, cacāla vasudhā kṛtsnā viveśa ca bhayaṁ surān/
trastarūpaṁ tu vijñāya jagat sarvaṁ mahān ṛṣiḥ, nṛpatim suvrato dhīro vasiṣṭho vākyam abravīt/
ikṣvākūṇāṁ kule jātāḥ sākṣād dharma ivāparaḥ, dhṛtimānsuvrataḥ śrīmān na dharmam hātum arhasi/
triṣu lokeṣu vikhyāto dharmātmā iti rāghavaḥ, svadharmam pratipadyasva nādharmam voḍhum arhasi/
saṁśrutyai -tvam kariṣyāmīty akurvāṇasya rāghava, iṣṭāpūrtavadho bhūyāt tasmād rāmaṁ visarjaya/
kṛtāstram akṛtāstram vā nainam śakṣyanti rākṣasāḥ, guptaṁ kuśikaputrena jvalanenāmṛtaṁ yathā/ eṣa
vighrahaṁ dharmam eṣa vīryavatāṁ varaḥ, eṣa buddhyādhiko loke tapasāś ca parāyaṇam/ eṣo 'strān
vividhān vetti trailokye sacarācare, nainam anyāḥ pumān vetti na ca vetsyanti ke cana/ na devā
narṣayaḥ ke cin nāsurā na ca rākṣasāḥ, gandharvayakṣaprarāḥ sakimnaramahoragāḥ/ sarvāstrāṇi
kṛśāsvasya putrāḥ paramadhārmikāḥ, kauśikāya purā dattā yadā rājyaṁ praśāsati/ te 'pi putrāḥ
kṛśāsvasya prajāpatisutāsutāḥ, nakarūpā mahāvīryā dīptimanto jayāvahāḥ/ jayā ca suprabhā caiva
dakṣakanye sumadhyame,*

*te suvāte 'straśastrāṇi śataṁ parama bhāsavam/ pañcāśataṁ sutāṁ lebhe jayā nāma varān purā
vadhāyāsurasainyānām ameyān kāmarūpiṇaḥ/ suprabhājanayac cāpi putrān pañcāśataṁ punaḥ,
saṁhārān nāma durdharṣān durākramān balīyasaḥ/ tāni cāstrāṇi vetty eṣa yathāvat kuśikātmajaḥ,
apūrvāṇāṁ ca janane śakto bhūyaś ca dharmavit/ evaṁ vīryo mahātejā viśvāmitro mahātapāḥ, na
rāmagamane rājan saṁśayaṁ gantum arhasi/*

Despite Maharshi's request that Shri Rama be asked to save his yajna as he could terminate the Rakshasaas even after the subtle message about the invincibility of Ravana as per Brahma's boon, the King kept up his adamancy and the Maharshi angrily stated that even after the King's initial assertion that he could do anything to preserve the glory of his ancestry, 'may the King be happy that he had gone back on his- fake -assertions! *Tasya roṣaparītasya viśvāmitrasya dhīmataḥ, cacāla vasudhā kṛtsnā viveśa ca bhayaṁ surān/* Aa Maharshi Vishvamitra was rattled with anger, it looked that Earth might not be shaken and even Deva ganaas witnessing the proceedings were in panic. To avert the crisis, Maharshi Vasishtha intervened: 'King Dasharatha! You are the symbol of Ikshvaku Vamasha and of its sustained glory. You are the famed torch bearer of the clan and should not allow any scope for its infringement now. May your assertion to Vishvamitra that his yajna would be concluded successfully be so honoured truthfully without inhibitions of 'ifs and buts' and accordingly let the famed Maharshi with outstanding foresight be pleased to let Shri Rama accompany him most certainly! Whether Shri Rama was well conversant with 'Astra Vidya' or of the full knowledge of archery or not would be irrelevant, but one reality was definite that no Rakshasa in the universal creation could face him never ever! As the fierce fires should keep the pot of Amrit in steady position, Maharshi Vishvamitra should safeguard Shri Rama and no mighty rakshasa could ever dare to go anywhere near him. Shri Rama himself as also Maharshi Vishvamitra are the symbols of Dharma, knowledge and intense concentration. King Dasharatha! The Maharshi was steeped in the knowledge Astra-Shastra Vidya unparalleled. *Na devā narṣayaḥ ke cin nāsurā na ca rākṣasāḥ, gandharvayakṣaprarāḥ sakimnaramahoragāḥ/* Deva-Rishi-Rakshasa-Gandharva-Yaksha-Kinnara-Maha Naagas too were disabled too to realise their magnificence. Probably Prajapati Kushaasva was in the past was aware of the niceties of the astra-shastra vidya and his son Vishvamitra then a King had inherited it. Raghunandana Dasharatha! That is precisely why the finesse of Vishvamitra turned a Maharshi from an outstanding expert in archery! Indeed he as a Maharshi now is

steeped in the knowledge of the past-present and the future. That is why you should never hesitate even for a moment to let Rama happily accompany the Maharshi!

Vishleshava on Brahmarshi Vishvamitra:

1. Gayatri Mantra: Thrice a day dvijas are expected to perform Gayatri Mantra and during the Invocatory and Viniyogas or attributions of Gayatri / Shiro Mantras state: *Tatsavituriti Vishwamitra Rishih Gayatri chaandah Savitaa Devataa Apojyotiriti Sirasah Pajapatirishi yajuschhando BrahmagniVaayu Suryaa Devataah/* Brahmarshi 'Vishva Mitra' credited as the unique reviver of Gayatri Mantra vide Rigveda's third mandala.

2. Origin of Vishvamitra: In the days of yore, Sage Bhrigu's son Maha Muni Rucheek was on 'Tirtha Yatra' and reached a Place called Bhojkat on the banks of River Kaushiki, ruled by King Gaadhi. As the Muni was at the River for taking his 'Snaan', he saw an extraordinarily pretty girl and on enquiry came to learn that she was the daughter of the King named Tribhuvan Sundari who arrived there to worship Devi Gauri in the Temple there with the desire to secure a suitable husband. Sage Rucheek approached King Gaadhi with a proposal to marry his daughter and the latter did not relish the offer since the Sage was old and none too handsome but could not directly convey the negative reply as the Sage might curse either the King or his daughter. He had indirectly suggested that he would expect 'Kanya sulkam' or dowry as per the Royal Tradition and the dowry would be seven hundred white horses with black ears which could run as fast as wind; the King felt that this kind of difficult demand would surely dissuade the Sage. On the other hand, Sage Rucheek prayed to Devatas and recited sixty four Ruchas (stanzas) in Chanda or symmetry invoking seven hundred mighty horses coloured white with black ears along with strong riders who could run like wind! That specific Ghat of Ganges was thus known as 'Ashva Tirtha'. As per the earlier understanding the King could not wriggle out and had to marry off the daughter to the Muni. Almost after the wedding, the Muni told the bride that he was going off for performing Tapasya and asked her for a boon. The bride's mother advised the daughter to ask the Sage for an excellent boy full of Brahmana's virtues for herself and for a brave Kshatriya boy for the Queen. The Sage performed 'Putreshtu Yagna' to fulfill the desires of the daughter and her mother, viz. a boy of great Brahmanik radiance and another boy with unusual Kshatriya's vivacity respectively and gave away two seedlings one for herself and another for her mother. He instructed that his wife should embrace a Pipal Tree and her mother should embrace a 'Bargad' Tree after consuming the respective seedlings. But the daughter and the mother wanted to test the Sage and thus exchanged the seedlings and the trees. The Sage discovered that exchanges of the seedlings and the trees took place and got quite angry, but the young wife sincerely begged the husband to conceive a boy with Brahmanic qualities although he might have the Kshatriya background. The Sage replied that there could not be a reversal of the situation, yet the boy born of Kshatriya origin might however be an illustrious Sage or a Rajarshi. Thus were born Vishvamitra to Tribhuvansundari and Jamadagni to the Queen. Jamadagni begot Parasurama who not only destroyed King Kartaviryarjuna for killing Sage Jamadagni but also wiped out Kshatriyas in a series of twenty one battles and uplifted the supremacy of Brahmanas as a race. On the other hand, Vishvamitra became a Rajarshi with the qualities of a Brahmana. After Gaadhi, Vishvamitra became the King. (Skanda Purana)

Thus Vishvamitra was of the Kshatriya clan as the King of Kanyakubja, a famed warrior of koushika vamsha and the son of King Gaadhi. Once King Vishvamitra on a hunting spree with his mighty entourage happened to visit Maharshi Vasishtha at his ashram and was treated him and his large army with a sumptuous lunch and discovered Kaama Dhenu the celestial cow the ashram. Vishvamitra was

fascinated and wanted the cow for himself so that his 'praja' would never face shortage of food. As Vasishtha refused, the King pondered that true might never wrested with battle skills but only with austerities and relentless tapasya. Vishwamitra spent many years in the pursuit of his goal and faced many obstacles like . For instance, his meditations were once interrupted when he was seduced by Menaka.[Mahabharata describes Vishwamitra's relationship with Menaka resulting in a daughter, Shakuntala]. He returned to his meditations, but was forced to re-start again and again. Finally, he returned to Bramarshi Vasishtha and eavesdropped and heard the conversation of Vasishtha and his wife Arundhati, and learnt that Vasistha had been always encouraging Vishwamitra all along as the King turned Maharshi was steadfast in his Tapasya despite several hurdles and material attractions and physical weaknesses throughout his journey to enlightenment. Ashamed of his anger towards Vasistha, Vishwamitra began to hit his head against a wall. Vasistha rushed out to stop Vasistha and Vishwamitra fell to the ground. As his head touched the feet of Vasistha, Vishwamitra felt a divine current course through his body. He also went into spontaneous state of 'samadhi' when he heard Gayatri Mantra which he kept on repeating for long. Vasistha during Vishwa -mitra's Enlightenment and acquisition of Celestial Energies conferred the title of 'Brahma-rishi' to him.

2. Vishwamitra and Harischandra: King Harishchandra on a hunting expedition, he heard the cries of a woman asking for help. Armed with a bow and arrow, he went in the direction of the sound. The sound was an illusion created by Vighnaraja, the Lord of the obstacles. Vighnaraja was trying to disturb the tapasya of Vishwamitra and entered the body of Harishchandra who in turn started abusing Vishwamitra. This disturbed Vishwamitra's tapasya even as Harishchandra came to his senses and realized that the Sage was extremely angry with him, and apologized. Then commenced the 'Agni Pareeksha' Harishchandra who was renowned for his outstanding Truthfulness. As though Ganesha prompted Vishwamitra by testing the tenacity of Vishwamitra and the glory of Truthfulness of the King alike, the episode of Satya Harishchandra got initiated. The King promised to fulfill any of the Vishwamitra's desires to get rid of his guilt. The King requested to perform Rajasuya Yagna. There after, when Harishchandra offered 'dakshina' to Vishwamitra, the latter surprised the King and demanded his entire kingdom and all his possessions excepting him, his wife Devi Chandramati and son Rohitasya and left the palace. Vishwamitra further demanded another dakshina when Harishchandra sold off himself, his wife and son too. The Sage maltreated them all and Harishchandra decided to leave for Kashi in utter poverty. Vishwamitra reached there too and reminded about the dues of Dakshina since a month passed meanwhile. Harishchandra's wife offered that she could be sold off to pay for the Dakshina. The King fainted at her proposal and she fainted too. But since the Sage gave an ultimatum to pay off at least a part payment by that evening, the couple decided that she was sold in an open market place as a slave of any taker. A Brahmana came forward to buy her and some amount was paid to Vishwamitra, but the young son Rohit did not leave his mother and she begged the Brahmana, who already started insulting and even beating her in the presence of her husband and the Public, finally agreed to allow the son to stay along with her in his home. A few days later, Vishwamitra appeared in the form of 'Kaal' (Mrityu/ the Deity of Death) and demanded that atleast another instalment of the payment due to him at once; Harishchandra had no other option to sell himself to a Chandala, even while reminiscing his past stature and the absence of his virtuous wife and the dear son. The Chandala gave him the duty of holding a stick to burn off dead bodies and be loyal to the Master and carry out his meanest errands. The Great Harishchandra finally got rid of Vishwamitra even if he had to perform the most wretched and heinous duties; he lost his identity and carried on with past memories which also faded away with the passage of time and led a mechanical and handful existence. One fateful day, a woman arrived at the burial ground with a dead body of her son, stated to

have been dead as a result of a snake bite. The crying woman recognised the person with his stick with which he was used to burn off dead bodies for years now, and even as he had a dishvelled and ugly hair and beard, with depressed cheeks and hollow eyes. The former Queen- the wife of King Harischandra was herself half clad and hardly identifiable, with her dead son on her lap; she had tired eyes after incessant cries and was looking completely exhausted and hysteric. A man called Harischandra- a non-entity- vaguely felt he saw her somewhere! At last, he recognised her and their dead son and hugged her and the son's body, arranged the dead son on a huge pyre and was about to consign to flames. His wife decided to immolate herself but Harischandra felt that he was not free even to do so without his Master's permission. Finally he decided to join his wife's immolation even if he were to go to hell and the couple performed their last prayers to Almighty. Just at that nick of time several Deities headed by Dharma made their appearance; they included Sadhyaganas, Vishvadeva, Marutganas, Lokapalas, Nagamani, Siddhaganas, Gandharvas, Rudraganas, the two Ashvani Kumaras, Sage Viswamitra and Lord Indra too. The dead Rohit was revived and presented himself in a Prince's attire Harischandra and his wife were blessed and were invited to reach Heaven but the King hesitated as he did not secure his Master's permission; Dharmaraja declared that he himself was the Chandala and approved of the Royal Couple to fly by the Pushpak Vimana to Swarga. Lord Indra stated that all the Deities were extremely happy with the Values of Dharma, Sacrifice, Dedication and Truthfulness that were amply demonstrated by the King, his wife and their son and as such the three were fully entitled to Swarga. Indra sprinkled 'Apamrutyu vinaashaka Amrit' / the Ambrosia that negated death on the Pyre where the dead body of Rahul was kept and the various Deities showered fresh fragrant flowers and Indra personally invited the Threesome to Swarga; .but Harischandra hesitated and said that the Citizens of Ayodhya were highly anguished at our misfortune and hence the King and family alone could not depart to Swarga committing betrayal; the sins of Brahmahatya, Guruhatya, Gohatya, Streehatya are as deplorable as Bhaktahatya; therefore Bhagavan Indra! Kindly return to Swarga, since the pleasure of visiting that Place would not accord as much happiness of our reaching Swarga as our staying in this 'Bhu Naraka' along with our Bhaktas! Thus our resolve is to stay back with our own well-wishers only. Lord Indra was taken aback by the decision of Harischandra and did concur with his proposal as an unusual and exceptional occurrence! Sage Sukracharya commended the example of Harischandra and stated as follows: *Harischandrasamo Raja na bhuto na Bhavishyati!*

3. Vishvamitra and Vashishtha: an interesting rivalry of Vasishtha and Viswamitra and their mutual curses to become birds : After emerging from his penance under water for twelve long years, the Guru of the King Harischandra, Sage Vasishtha, came to learn that Viswamitra tormented the King and his family to such unendurable limits as taking away their Kingdom, freedom of existence, and near extinction of their lives. It was due to the enduring capacity of the King that even Deities like Indra, Dharma and Dikpalakaas complemented him and his family as was so felt by Vasishtha too.. Quite incensed by the deplorable acts of Viswamithra, he gave a Curse saying: *Tasmadduraatma Brahmadvida yajvinaamavatopakah macchhapahato moodhaha sa bakatvamavaapsyati* (Due to this reason, that evil-minded stupid who is a hater of Brahmanas and who seeks to spoil Yagnas being performed by them be cursed to become a stork!). But Viswamitra came to know of the curse and gave a return curse to Vasishtha to say: *Twamaadi bhavasvet* (You become a Partridge!). By virtue of their mutual curses, both the Sages turned out to be birds and kept on quarrelling with each other screeching and shrieking and becoming a nuisance in the surroundings. Lord Brahma himself, as accompanied by Deities sought to bring about truce to the fighting Baka (Stork) and Aadi (Partridge) but to no effect. Finally, Lord Brahma over-ruled the mutual curses of the Sages and restored their original forms. Vasishtha and

Viswamitra felt ashamed of them; Brahma explained to Vasishtha that the extreme actions taken by Sage Viswamitra against Harischandra and family were only to put them to test but not out of spite or jealousy; even Dharma Raja was an actor in the drama that was initiated by Maha Ganapati Himself! Harischandra and family as also the great illustrious Well-wisher Subjects of Ayodhya were amply rewarded at the end thus explained Lord Brahma.

Sarga Twenty Two

Stanzas 1-23: *Tathā vasiṣṭhe bruvati rājā daśarathaḥ sutam, prahr̥ṣṭavadano rāmam ājuhāva salakṣmaṇam/ kṛtasvastayanaṁ mātṛā pitṛā daśarathena ca, purodhasā vasiṣṭhena maṅgalair abhimantritam/ sa putraṁ mūrdhny upāghrāya rājā daśarathaḥ priyam, dadau kuśikaputrāya supṛītenāntarātmanā/ tato vāyuḥ sukhasparśo virajasko vavau tadā, viśvāmitragataṁ rāmam dṛṣtvā rājīvalocanam/ puspavṛṣṭir mahaty āsīd devadundubhinishvanaḥ, śaṅkhaḍundubhinirghoṣaḥ prayāte tu mahātmāni/ viśvāmitro yayāv agre tato rāmo mahāyaśāḥ, kākapakṣadharo dhanvī taṁ ca saumitrir anvagāt/ kalāpinau dhanuṣpāṇī śobhayānau diśo daśa, viśvāmitraṁ mahātmānaṁ triśīrṣāv iva pannagau, anujagmatur akṣudrau pitāmahaṁ ivāśvinau/ baddhagodhāṅgulitrāṇau khaḍgavantau mahādyuti, sthāṇuṁ devam ivācintyaṁ kumārāv iva pāvakī/ adhyardhayojanaṁ gatvā sarayvā dakṣiṇe taṭe, rāmeti madhurā vāṇīm viśvāmitro 'bhyabhāṣata/ gṛhāṇa vatsa salilaṁ mā bhūt kālasya paryayaḥ, mantragrāmaṁ gṛhāṇa tvaṁ balāṁ atibalāṁ tathā, na śramo na jvaro vā te na rūpasya viparyayaḥ, ca suptaṁ pramattaṁ vā dharṣayiṣyanti nairṛtāḥ/ na bāhvoh sadṛśo vīrye pṛthivyām asti kaś cana, triṣu lokeṣu vā rāma na bhavet sadṛśas tava/ na saubhāgye na dākṣiṇye na jñāne buddhiniścaye, nottare pratipattavyo samo loka tavānagha/ etadvidyādvaye labdhe bhavitā nāsti te samaḥ, balā cātibalā caiva sarvajñānasya mātarau/ kṣutpipāse na te rāma bhaviṣyete narottama, balāṁ atibalāṁ caiva paṭhataḥ pathi rāghava, vidyādvayam adhīyāne yaśaś cāpy atulaṁ bhuvi/ pitāmahasute hy ete vidye tejaḥsamanvite, pradātum tava kākutstha sadṛśas tvaṁ hi dhārmika/ kāmaṁ bahuguṇāḥ sarve tvayy ete nātra saṁśayaḥ, tapasā sambhṛte caite bahurūpe bhaviṣyataḥ/ tato rāmo jalaṁ spr̥ṣṭvā prahr̥ṣṭavadanaḥ śuciḥ, pratijagrāha te vidye maharṣer bhāvitātmanaḥ, vidyāsamudito rāmaḥ śuśubhe bhūrivikramaḥ/ gurukāryāṇi sarvāṇi niyujya kuśikātmaje, ūṣus tāṁ rajanīm tatra sarayvām susukhaṁ trayāḥ/*

As Brahmarshi Vasishtha assured King Dasharatha about Shri Rama's safety in safeguarding the Vishvamitra Yajna, the King was satisfied and allowed Shri Rama to accompany Vishvamitra even as Lakshmana followed Shri Rama. Then the King and queen Koushalya recited 'mantras' of auspicious - ness and blessed the departing sons. Dasharadha touched the forehead of Rama with affectionate and off and handed over to the Maharshi. As cool breezes of winds were passing, it looked that Devas were showering flowers from the skies while tuneful songs and farewell dances were generating send off music by the crowded onlookers on the way. The boys with a container of arrows on their backs and a 'dhanush' on the shoulders proceeded with smiling composure behind the Maharshi as though Ashvini Kumars were accompanying Brahma Deva. Both Rama and Lakshmana were dressed illustriously and wearing glittering ornaments appropriately, along with a sharp knife hanging around a waist belt. In fact the scene was that of Maha Deva being accompanied by Agni Kumara Skanda and Vishakha. As the threesome proceeded towards the banks of the Sacred River Sarayu, then the Kumaras were asked to have a quick 'aachamana' and 'prokshana' in the river soon to return. *Mantragrāmaṁ gṛhāṇa tvaṁ balāṁ atibalāṁ tathā, na śramo na jvaro vā te na rūpasya viparyayaḥ/ Na ca suptaṁ pramattaṁ vā dharṣayiṣyanti nairṛtāḥ, na bāhvoh sadṛśo vīrye pṛthivyām asti kaś cana/* Vishvamitra explained that these are two potent mantras named Bala and Atibala, and by their recitations they would be never fatigued but fortified with energy, fitness and alertness, conquering illnesses or diseases of any kind whatsoever and of hunger and thirst too. Now, Raghu nandanas! By practising these two mantras, none indeed could ever face you as being Singular and Invincible. Be it well understood that these two mantras of magnificence are the dear and radiant daughters of Brahma Deva Himself! Brahmarshi stated with emphatic selflessness that he

himself accomplished Bala and Ati Bala Mantras by his own long and uninterrupted tapsya of several years and blessed Shri Rama: *Vidyaasamudito Raamah shushubhe bheema vikramah, sahasra rashmir bhagavaangsharadeeya Duvaakarah/* Thereafter the threesome had comfortable rest for the night.

Sarga Twenty Three

Prabhātāyām tu śarvaryām viśvāmitro mahāmuniḥ, abhyabhāṣata kākutsthaṁ śayānaṁ pañśamstare/ kausalyā suprajā rāma pūrvā saṁdhyā pravartate, uttiṣṭha naraśārdūla kartavyaṁ daivam āhnikam/ tasyarṣeḥ paramodāraṁ vacaḥ śrutvā nṛpātmaṁjau, snātvā kṛtodakau vīrau jepatuḥ paramaṁ japam/ kṛtāhnikau mahāvīryau viśvāmitraṁ tapodhanam, abhivādyābhisamḥṛṣṭau gamanāyopatasthatuḥ/ tau prayāte mahāvīryau divyaṁ tripathagāṁ nadīm, dadṛśāte tatas tatra sarayvāḥ saṁgame śubhe/ tatrāśramapadaṁ puṇyam ṛṣīṇāṁ ugratejasāṁ, bahuvarṣasahasrāṇi tapyatām paramaṁ tapaḥ/ taṁ dṛṣṭvā paramaprītau rāghavau puṇyam āśramam, ūcatuḥ taṁ mahātmānaṁ viśvāmitraṁ idaṁ vacaḥ/ kasyāyam āśramaḥ puṇyaḥ ko nv asmiṁ vasate pumān, bhagavañ śrotum icchāvaḥ paraṁ kautūhalaṁ hi nau/ tayas tad vacanaṁ śrutvā prahasya munipuṁgavaḥ, abravīc chrūyatām rāma yasyāyam pūrva āśramaḥ/ kandarpa mūrtimān āsīt kāma ity ucyate budhaiḥ, tapasyantam iha sthāṇuṁ niyamena samāhitam/ kṛtodvāhaṁ tu deveśaṁ gacchantāṁ samarudgaṇam, dharṣayām āsa durmedhā humkṛtaś ca mahātmānā/ dagdhasya tasya raudreṇa cakṣuṣā raghunandana, vyaśīryanta śarīrāt svāt sarvagātrāṇi durmateḥ/ tasya gātraṁ hataṁ tatra nirdagdhasya mahātmānā, aśarīraḥ kṛtaḥ kāmāḥ krodhād deveśvareṇa ha/ anaṅga iti vikhyātas tadā prabhṛti rāghava, sa cāṅgaviṣayaḥ śrīmān yatrāṅgaṁ sa mumoca ha/ tasyāyam āśramaḥ puṇyas tasyeme munayaḥ purā, śiṣyā dharmaparā vīra teṣāṁ pāpāṁ na vidyate/ ihādya rajanīm rāma vasema śubhadarśana, puṇyayoḥ saritor madhye śvas tariṣyāmahe vayam/ teṣāṁ saṁvadatām tatra tapo dīrghēṇa cakṣuṣā/ vijñāya paramaprītā munayo harṣam āgaman/ arghyaṁ pādyaṁ tathātithyaṁ nivedyakuśikātmaje, rāmalakṣmaṇayoḥ paścād akurvann atithikriyām/ satkāraṁ samanuprāpya kathābhir abhirañjayan, nyavasanaṁ susukhaṁ tatra kāmāśramapade tadā/

Early morning as Rama Lakshmana Vishvamitras had comfortable night sleep, the Maharshi addressed Rama! Your dear mother Devi Koushalya might have perhaps addressed you on your getting back from sleep that you should proceed with your morning duties of devas. Both Rama and Lakshmana had thus performed the duties including deva tarpanas and Gayatri Japas. There after both of the Kumaras prostrated to the Brahmarshi and were ready to move forward. On the way ahead, the three some reached the banks of the Sacred Ganga. There they noticed the Ashrams of Maha Munis and both Rama and Lakshmana were thrilled at the wonderful scene of the hermitages of Mahatmas deeply engaged in Tapasyas. They then enquired of the Brahmarshi Vishvamitra and smilingly the latter replied: There was a Maha Muni named Kandarpa who was in deep tapasya addressed to Sthaanu Shiva. One day, the Muni got up from his ‘samaadhi’ or deep trance felt that he fancifully witnessed a scene of Deveshvara Shiva along with Marud Ganas was passing through even as Maha Deva made a ‘humkaara’ sound. The terrifying and reverberating sound was such that the Muni in the trance got all his limbs burnt off and since then He came to be popular as the Ananga Muni or the Limbless Sage. This was reminiscent of Manmadha becoming Ananda and thus this had become popular as Ananga Muni Ashram thereafter! Having thus explained the Maharshi asked Rama Lakshmanas to rest for the night on the banks of Ganges near the Ashram. As this exchange of views were being exchanged the Ashrama vaasis from their ‘doora drishti’ or far sight noticed the arrival and ran ahead to warmly receive them with ‘atithi satkaaraas’. Having performed the evening duties, Rama Lakshmana Vishvamitras rested there for the night.

Sarga Twenty Four

Tataḥ prabhāte vimale kṛtāhnikam arimdamau, viśvāmitraṁ puraskṛtya nadyās tīram upāgatau/ te ca sarve mahātmāno munayaḥ saṁśitavratāḥ, upasthāpya śubhāṁ nāvāṁ viśvāmitraṁ athābruvan/ ārohatu bhavān nāvāṁ rājaputrapuraskṛtaḥ/ ariṣṭaṁ gaccha panthānaṁ mā bhūt kālasya paryayaḥ/ viśvāmitras tathety uktvā tān ṛṣīn abhipūjya ca, tatāra sahitas tābhyāṁ saritaṁ sāgarāṁ gamāṁ/ atha rāmaḥ sarinmadhye papraccha munipuṅgavam, vāriṇo bhidyamānasya kim ayaṁ tumulo dhvaniḥ/ rāghavasya vacaḥ śrutvā kautūhala samanvitam, kathayām āsa dharmātmā tasya śabdasya niścayam/ kailāsaparvate rāma manasā nirmitaṁ saraḥ, brahmaṇā naraśārdūla tenedaṁ mānasam saraḥ/ tasmāt susrāva saraḥ sāyodhyāṁ upagūhate, saraḥpravṛttā sarayūḥ puṇyā brahmasaraścyutā/ tasyāyam atulaḥ śabdo jāhnavīm abhivartatevārisaṁkṣobhajo rāma praṇāmaṁ niyataḥ kuru/ tābhyāṁ tu tāv ubhau kṛtvā praṇāmaṁ atidhārmikau, tīraṁ dakṣiṇam āsādyā jagmatuḥ laghuvikramau/ sa vanam ghorasaṁkāśaṁ dṛṣtvā nṛpavarātmajah, aviprahataṁ aikṣvākaḥ papraccha munipuṅgavam/ aho vanam idaṁ durgam jhillikāgaṇanāditam, bhairavaiḥ śvāpadeiḥ kīrṇam śakuntair dāruṇāravaiḥ/ nānāprakā - raiḥ śakunair vāśyadbhir bhairavasvanaiḥ, simhavyāghravarāhaiḥ ca vāraṇaiḥ cāpi śobhitam/ dhavāśvakarṇakakubhair bilvatindukapāṭalaiḥ, saṁkīrṇam badarībhiḥ ca kim nv idaṁ dāruṇam vanam/ tam uvāca mahātejā viśvāmitro mahāmuniḥ, śrūyatām vatsa kākutstha yasyaitad dāruṇam vanam/ etau janapadau sphītau pūrvam āstām narottama, maladās ca karūṣās ca devanirmāṇa nirmitau/ purā vṛtravadhe rāma malena samabhiplutam, kṣudhā caiva sahasrākṣam brahmahatyā yadāviśat/ tam indraṁ snāpayan devā ṛṣayaś ca tapodhanāḥ, kalāsaiḥ snāpayām āsur malaṁ cāsya pramocayan/ iha bhūmyāṁ malaṁ dattvā dattvā kārūṣam eva ca, śarīrajaṁ mahendrasya tato harṣam prapedire/ nirmalo niṣkarūṣaś ca śucir indro yadābhavat, dadau deśasya supṛīto varam prabhur anuttamam/ imau janapadau sthītau khyātīm loke gamiṣyataḥ, maladās ca karūṣās ca mamāṅgamaladhāriṇau/ sādhu sādhu iti tam devāḥ pākaśāsanam abruvan, deśasya pūjām tāṁ dṛṣtvā kṛtām śakreṇa dhīmatā/ etau janapadau sthītau dīrghakālam arimdamā, maladās ca karūṣās ca muditau dhanadhānyataḥ/ Kasya chintastha kaalasya yakshini kaalarupini, balam naagasahasrasthasya dhaarayantee tathaa hyubhrut/ Taatakaa naama bhadram te bharyaa sundrasya dheematah, Maareecho Rakshasah putro yasyaah Shakraparaakramah, Vtittabaahurmahaasheersho vipulaasyatanurmahaan/ Raakshaso bhairavaakaaro nityam traasayate prajaah, imou janapadou nityam vinaashayati Rahgava, Maladaamscha Karupaamscha Taatakaa dushtacharini/seyaṁ panthānam āvārya vasaty atyardhayojane, ata eva ca gantavyam tātakāyā vanam yataḥ/ svabāhubalam āśritya jahīmāṁ duṣṭacāriṇīm, manniyogād imaṁ deśam kuru niṣkaṇṭakam punaḥ/ na hi kaś cid imaṁ deśam śakroty āgantum īdṛśam, yakṣiṇyā ghorayā rāma utsāditam asahyayā/ etat te sarvam ākhyātām yathaitad daruṇam vanam, yakṣyā cotsāditam sarvam adyāpi na nivartate/

Next early morning Rama Lakshmanas after the prescribed duties followed Vishvamitra on the banks of Ganga and the inmates of Ananga Muni Ashram arranged for a boat and while crossing the river midway, they heard a sound of the confluence of Ganga with another water flow and while Rama asked the Sage about it, the latter explained that there was a huge lake named Brahma Manasa Sarovara as per Brahma Deva's Mind and the origin of River Sarayu was therefrom that flow and asked Rama to salute that confluence. Both Rama Lakshmanas had accordingly greeted the waters at the confluence. On crossing the River, they entered a thick and frightening forest; Vishvamitra explained that it was infested with cruel animals, startling and scary screeches of huge birds. Lions, tigers, boars, wild elephants and so on in the forest and huge trees like Ashvakarna or a kind of Shaala vrkisha, Kakubha or Arjun trees, Bela, Tinduka or tendru, paatala and so on were present in that fearful forest. Vishvamitra explained about the origin of the 'Aranya': There were two villages named Malada and Kurusha as manifested by Devas

themselves; *purā vṛtravadhe rāma malena samabhiplutam, kṣudhā caiva sahasrākṣaṁ brahmahatyā yadāviśat/ tam indraṁ snāpayan devā ṛṣayaś ca tapodhanāḥ, kalaśaiḥ snāpayām āsur malaṁ cāśya pramocayan/* In the days of yore, Indra killed Vritraasura and hid himself in a deep drench of mud as he was aware of the maha pataaka of of Brahma hatya and also distressed with hunger and thirst for several years [Pancha Maha Patakas include: Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana]. Then Devas and Tapodhana Maharshis pulled out Indra Deva and washed him with the Sacred waters of Ganga the 'Mala and Karusha'. *nirmalo niṣkarūṣaś ca śucir indro yadābhavat, dadau deśasya suprīto varam prabhur anuttamam/ imau janapadau sthītau khyātim loke gamiṣyataḥ, maladāś ca karūṣāś ca mamāṅgamaladhārīṇau/* As Indra Deva was thus washed away, these two villages had thereafter were named as Malada and Karusha and Indra blessed the mud to take the shape of two popular villages after the mud and hunger and that they would be totally rid of both.

Vishleshana on Vritrasura and Indra's Brahma hatya dosha:

Indra kills Trisira and Vritra and his penance: Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially 'Panchagni Sadhana' hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive, as after all Indra had committed a heinous crime of killing a Brahmana out of pride and fear. Meanwhile Vritra formulated his plans of attack and grouped a vengeful and desperate army of Danavas as his support. As the dooms day arrived, Indra and Devas were attacked and a furious Danava clan fought for hundred years and Indra leapt for life from Elephant 'Airavata' and ran by foot and Varuna, Vayu, Agni and all other Planetary heads and Devatas, Gandharvas, Kinnaras and so on fled too incognito. At one stage Vritra caught hold of Indra and literally devoured him. All the Deva Chiefs prayed to Deva Guru to some how save Indra and Brihaspati managed Vritra to yawn with his mouth wide open and somehow helped Indra to manage to bale out from his mountain-cave like mouth of Vritra! As Indra and Devas fled and hid themselves from Vritra, the latter ruled Heavens for thousand years and Devas continued sporadic efforts to defeat Vritra and Danavas but to no avail. Indra and Devas approached Maha Deva for help and together along with Maha Vishnu prayed to Maha Devi and got Her blessings. Some senior Sages went in a delegation to Vritra requesting for truce with Indra and Devas. Vritra agreed that the truce be agreed provided that his death should take place neither during day or night, with a dry or liquid substance or by wood, stone, thunderbolt and similar substance. The Sages agreed to the conditions. But Vritra's father Visvakarma cautioned the son that past history was a witness to Indra's vicious acts and that he would certainly strike Vritra at an opportune time; he said that Indra was such a crook that he killed the foetus of

his own mother's sister Diti by entering into her womb by Anima and other Siddhis and killing it into pieces; by taking the form of Sage Gautam and cheated the Sage's wife Ahalya into bed, and recently killed Trisira on the suspicion that he might usurp his throne and so on. In course of the function like 'Suthika Sauchak' ie one month after birth till 'Samavartan' or boy returning from 'Gurukula' after studies. Meanwhile Rahul came to realise that Varun had been demanding the Naramedha and ran away. After some time when he came to know that his father was extremely ill with dropsy as a result of Varuna's curse, Rahul wanted to return home but Lord Indra advised him against it. Sage Vasishtha the well wisher Guru of Harischandra suggested that an alternate way of performing Naramedha as approved by Scriptures was neither day nor night but the twilight time. It was wrongly deduced that it was Indra who killed Vritra, but the actual position was that Maha Bhagavati entered and energised the Sea foam and terminated Vritra. That was why Maha Bhagavati was known as 'Vritranihantri'. [Srimad Maha Bhagavatha Purana stated that Maha Vishnu advised Devas to implore Sage Dadhichi to spare his backbone which was converted into a thunderbolt by Visvakarma the Architect of Devas with which was killed Vritra by Indra.] Badly hurt by the sense of guilt that he killed a Brahmana the result of which would be that of a Great Sin of 'Brahma paataka' as this would be a second sin of killing Trisura, who was also a Brahmana, Indra felt miserable and hid himself in the stalk of a lotus in the deep ditch in Manasarovar lake. As Indra was absconding for a long time, another Indra King Nahusha was installed, and puffed up by the new position Nahusha asked for Sachi Devi to serve him, as he was the King then. Sachi asked for some time Indra befriended Vritra and when the latter was roaming on the Sea beach he took advantage of the situation and sent his thunderbolt to dip itself in the froth of the Sea waves and killed Vritra as the time time to make sure that her husband was really hiding or dead. She prayed to Devi Maha Bhagavati and explained her predicament to Her. Maha Devi asked Sachi to accompany a female messenger named Visvakama; they went by an air-borne vehicle to Manasarovar where she met Indra who was frightened with the sense of guilt hiding inside the stalk of a lotus. On narrating the happenings of the new Indra, his desire to own Sachi as his wife, her asking him for time, praying to Maha Devi and the messenger Visvakama helped locating Indra, the latter advised Sachi to allure Nahusha into a forest by a Vehicle meant for Sages. She returned to Nahusha who borrowed the 'Vimana' (air plane) of Sages who understood the deceit of Nahusha and allowed both of them to board the vehicle saying : SARPA SARPA, which had the double meaning of 'Get In and go' and also 'Serpent, Serpent'! The Great Muni was whipped by Nahusha to let the Vehicle go fast. The Vehicle dropped Nahusha in the thick of a forest who took the shape of a huge serpent and picked up the real Indra and Sachi Devi back to Heavens safe, when all the Devas were happy that original Indra returned! Nahusha secured his liberation only after the Maha Bharata was over and the Five Pandavas passed through the forest and King Dharmaraja answered the questions correctly from his serpent formation and liberated him too. By the Grace of Devi Bhagavati, Indra was reinstated and the curse of his 'Brahma Hatya Pathaka' (killing a Brahmana) was already dissolved by way of atonement and sufferance in hiding at 'Manasarovara'. Such was the Supreme Justice that Devi Maya did to every being without favour or prejudice. The powerful 'Karma' or Fate works equitably to Tri Murthis downward to a grass blade, but the norms change with the passage of Yugas from Satya to Treta to Dvapara and Kali Yuga when the percentage of Gunas would witness radical change by way of reduction to Satvik, medium to Rajas and maximum to Tamas and when the peak reaches to Tamas, it then would be time for Universal Dissolution! [Source: Devi Purana]

Sarga24 contd:

As Maharshi explained about the origin of the ferocious Forest which was in the ancient ages was of Indra's blessed villages of Nalada and Kurusha, there appeared as follows: *Kasya chintastha kaalasya yakshini kaalarupini, balam naagasahasrasthasya dhaarayantee tathaa hyubhrut/ Taatakaa naama bhadram te bharyaa sundrasya dheematah, Maareecho Rakshasah putro yasyaah Shakraparaakramah, Vtittabaahurmahaasheersho vipulaasyatanurmahaan/ Raakshaso bhairavaakaaro nityam traasayate prajaah, imou janapadou nityam vinaashayati Rahgava, Maladaamscha Karupaamscha Taatakaa dushtacharini/* A rakshasi which Vishvamitra named as Tataka of mountain like form as of several elephants was the wife of Sunda; her son was Mareecha with round shoulders and huge head with open and extended mouth of giant form. They had been frightening and constatly tormenting the villagers of Malada and Karupa. These Rakshasaas had been in the regular habit of distressing the passers by for a spell of ten to fifteen miles and the entire forest had the notoriety of Tataka Vana. Vishvamitra then declared: *manniyogād imam deśam kuru niṣkaṇṭakam punaḥ na hi kaś cid imam deśam śakroty āgantum īdṛśam, yakṣiṇyā ghorayā rāma utsāditam asaḥyayā/ etat te sarvam ākhyātam yathaitad daruṇam vanam, yakṣyā cotsāditam sarvam adyāpi na nivartate/* Rama! My instruction to you should be revived back this forest back to normalcy and worthy of beings moving around freely and fearlessly by throwing away this rakshasi Tataki and company, lest your dutiful loyalty and faithfulness would not be fulfilled.

Sarga Twenty Five

Atha tasyāprameyasya muner vacanam uttamam, śrutvā puruṣaśārdūlah pratyuvāca śubhām giram/ alpavīryā yadā yakṣāḥ śrūyante munipuṅgava, katham nāgasahasrasya dhārayaty abalā balam/ viśvāmitro 'bravīd vākyam śṛṇu yena balottarā, varadānakṛtam vīryam dhārayaty abalā balam/ pūrvam āsīn mahāyakṣaḥ suketur nāma vīryavān, anapatyaḥ śubhācāraḥ sa ca tepe mahat tapaḥ/ pitāmahas tu supṛītas tasya yakṣapates tadā, kanyāratnam dadau rāma tātakām nāma nāmataḥ/ dadau nāgasahasra - sya balam cāsyāḥ pitāmahaḥ, na tv eva putram yakṣyā dadau brahmā mahāyaśāḥ/ tām tu jātām vivardhantīm rūpayauvanaśālīnīm, jambhaputrāya sundāya dadau bhāryām yaśasvinīm/ kasya cit tv atha kālasya yakṣī putram vyajāyata, mārīcam nāma durdharṣam yaḥ śāpād rākṣaso 'bhavat/ sunde tu nihate rāma agastyam ṛsisattamam, tātakā saha putreṇa pradharṣayitum icchati/ rākṣasatvam bhajasveti mārīcam vyājahāra saḥ, agastyah paramakruddhas tātakām api śaptavān/ puruṣādī mahāyakṣī virūpā vikṛtānanā, idam rūpam apahāya dāruṇam rūpam astu te/ saiśā śāpakṛtāmarṣā tātakā krodhamūrchitā, deśam utsādayaty enam agastyacaritam śubham/ enām rāghava durvṛtām yakṣīm paramadāruṇām, gobrahmaṇahitārthāya jahi duṣṭaparākramām/ na hy enām śāpasamsṛṣṭām kaś cid utsahate pumān, nihantum triṣu lokeṣu tvām ṛte raghunandana/ na hi te strīvadhakṛte ghṛṇā kāryā narottama, cāturvarṇyahitārthāya kartavyam rājasūnunā/ rājyabhāranīyuktānām eṣa dharmah sanātanaḥ, adharmyām jahi kākutsha dharmo hy asyā na vidyate/ śrūyate hi purā śakro virocanasutām nṛpa., pṛthivīm hantum icchantīm mantharām abhyasūdayat/ viṣṇunā ca purā rāma bhṛgupatnī dṛḍhavrata, anindram lokam icchantī kāvyamātā niṣūditā/ etaiś cānyaiś ca bahubhī rājaputramahātmabhiḥ, adharmaniratā nāryo hatāḥ puruṣasattamaiḥ/

Shri Rama replied to Mahatma Vishvamitra that this Rakshasi being basically a woman as an 'Abala' or without physical strength as per normal usage yet is stated as one with the stature and strength coupled with severe trait of cruelty and courage. Then smilingly, the Maharshi replied that the background of Tataki was that of an yakshini married off by her father viz. Yaksha Suketaki. The latter was bound by dharma but was issueless and hence resorted to severe tapasya. Brahma Deva was pleased and the resultant boon got fructified as of the form of Tataki with a massive physical form and of the might of thousand elephants. In course of time, the girl Tataki became youthful and attractive and the father married her off to Sunda the son of Jambha. Tataki gave birth to Mareecha. Mareecha on becoming youthful played pranks with Agastya Maharshi while in deep tapasya and the Muni cursed that Mareecha would turn out as a Rakshasa. As Sunda protested violently, Agastya Muni killed Sunda too. Picking up the dead body of Sunda, both Taataki and Maricha now turned a Rakshasa roared and broke into the ashram of Agastya. *Agastyah paramakruddhas tātakām api śaptavān, puruṣādī mahāyakṣī virūpā vikṛtānanā, idam rūpam apahāya dāruṇam rūpam astu te/* Then Agastya gave a curse to Tataki to turn

out at once as a frightful faced ‘Nara bhakshini Rakshasi’ or a human devourer rakshasi thus the yakshini since turned as a rakshasi. Rama! Now that I have given the background of the Rakshasi, kill her off at once as you are the singular human warrior capable of destroying her. Nara Shreshtha! Do not for a moment get concerned of the established principle of dharma that ‘stree hatya’ be not resorted to since indeed the general concept of Raja dharma would be hardly applicable in this context. Prajapalaka Naresha ought to uphold the golden duty of being cruel and even sinful as a responsibility in the exceptional instances and hence the instruction in this specific context. Tataka was a maha paapi and had no scruples of dharmam and nyaya even bit and therefore richly deserved of straightaway being killed mercilessly. In the remote past, Devi Mandhara the daughter of Virochana desired to destroy the earth in entirety and that was why Lord Indra decided and killed her. Similarly the mother of Shukracharya and Maharshi Bhrigu’s wife desired to destroy Indra Deva and Lord Vishnu himself killed them mercilessly. Now, follow my instructions Rama! Obey them and kill Tataki, affirmed Vishvamitra!

Sarga Twenty Six

Muner vacanam aklībam śrutvā naravarātmajah, rāghavaḥ prāñjalir bhūtvā pratyuvāca dṛḍhavrataḥ/ pitur vacananirdeśāt pitur vacanagauravāt, vacanam kauśikasyeti kartavyam aṁśaṁkayā/ anuśiṣṭo 'smy ayodhyāyām gurumadhye mahātmanā, pitrā daśarathenāham nāvajñeyam ca tad vacaḥ/ so 'ham pitur vacaḥ śrutvā śāsanād brahma vādinah, kariṣyāmi na samdehas tātakāvadham uttamam/ gobrāhmaṇahitārthāya deśasyāsya sukhāya ca, tava caivāprameyasya vacanam kartum udyataḥ/ evam uktvā dhanurmadhye baddhvā muṣṭim ariṇdamah, jyāśabdam akarot tīvram diśaḥ śabdena pūrayan/ tena śabdena vitrastās tātakā vanavāsinaḥ, tātakā ca susamkruddhā tena śabdena mohitā/ tam śabdam abhinidhyāya rākṣasī krodhamūrchitā, śrutvā cābhyadravad vegād yataḥ śabdo viniḥsṛtaḥ/ tām dṛṣṭvā rāghavaḥ kruddhām vikṛtām vikṛtānanām, pramāṇenātivrddhām ca lakṣmaṇam so 'bhyabhāṣata/ paśya lakṣmaṇa yakṣiṇyā bhairavam dāruṇam vapuḥ, bhidyeraṇ darśanād asyā bhīrūṇām hṛdayāni ca/ enām paśya durādharṣām māyā balasamanvitām, vinivṛttām karomy adya hṛtakarṇāgranāsikām/ na hy enām utsahe hantum strīsvabhāvena rakṣitām, vīryam cāsyā gatim cāpi haniṣyāmīti me matiḥ/ evam bruvāṇe rāme tu tātakā krodhamūrchitā, udyamya bāhū garjantī rāmam evābhyadhāvata/ tām āpatantīm vegena vikrāntām aśanīm iva, śareṇorasi vivyādha sā papāta mamāra ca/ tām hatām bhīmasamkāśām dṛṣṭvā surapatis tadā, sādhu sādhu iti kākutstham surās ca samapūjayan/ uvāca paramaprītaḥ sahasrākṣaḥ purāṇdarah, surās ca sarve samhṛṣṭā viśvāmitram athābruvan/ mune kauśike bhadram te sendrāḥ sarve marudgaṇāḥ, toṣitāḥ karmaṇānena sneham darśaya rāghave/ prajāpater bhṛṣāśvasya putrān satyaparākramān, tapobalabhṛtān brahman rāghavāya nivedaya/ pātrabhūtaś ca te brahmaṇs tavānugamane dhṛtaḥ, kartavyam ca mahat karma surāṇām rājasūnūnā/ evam uktvā surāḥ sarve hṛṣṭā jagmur yathāgatam, viśvāmitram pūjayitvā tataḥ samdhyā pravartate/ tato munivaraḥ prītis tātakā vadhatoṣitaḥ, mūrdhni rāmam upāghrāya idam vacanam abravīt/ ihādya rajanīm rāma vasema śubhadarśana, śvaḥ prabhāte gamiṣyāmas tad āśramapadam mama/

On hearing the spirited appeal to Rama to kill Rakshasi Surpanakha, the former politely greeted the Sage with folded hands and recalled his father’s earnest advice to him to follow the Maharshi’s advice as a command and as such he ought to follow the advice undoubtedly. So saying Rama lifted his dhanush and with strong fists and straightened it as a thunderous sound reverberated in the entire forest. On hearing the sound, Tataka wondered as to what was that about and stood up at once angrily and ran towards the direction as to where the deafening sound emerged from. As she was too tall and frightening, her figure could be seen and Rama told Lakshmana that her figure was indeed ferocious and furious and normal human beings could easily get frightened even to death! As she was a ‘mayavi’ possessive of evil energies she could assume several forms: *Etaam pashya duraadharshaam maauaabala samanvitaam, vinivrittaam karomyadya hatakarnaagranaasikaat/ Lakshmana! Now watch and witness as to how I would snip off her ears and nose so that she would scream loud and run away!* *Na hy enām utsahe hantum strīsvabhā - vena rakṣitām, vīryam cāsyā gatim cāpi haniṣyāmīti me matiḥ/* As she was of the nature of woman that she could get saved as other wise I should have her disabled even to walk let alone run away by snipping

off her legs and feet! By stating so Rama jumped forward with his uncharacteristic fury ran near her, while Maharshi blessed Rama Lakshmanas raising his voice saying: May there be an auspicious victory to the Princes ushering success of glory! As soon as they jumped forward thus, there appeared a hurricane with dust and fury as the princes were suddenly taken aback but swiftly realised the play of 'maya' even she sought to hurl heavy stones and boulders towards them. The angry Rama Lakshmanas swiftly cracked them to pieces with rains of their arrows, approached her huge figure jumping up on her shoulders and with their knives readily hanging on their waist belts snipped off her ears and nose while she roared and roared repeatedly. In that condition, she appeared in several forms of make belief and finally disappeared. Vishvamitra exclaimed to Rama that it was a sheer waste of kindness towards the Rakshasi who had been always seeking to break up yagnas and should be able to soon recover and repeat her ruthless deeds again and again. Vishvamitra reemphasised that she ought to be killed even now, before the fall of dusk as rakshasis recover and revive themselves at the 'asura sandhya'. In response to what the Maharshi emphasised, Rama Lakshmanas sent rains of arrows to totally disable the rakshasi. She roared ferociously and attacked the brothers while in response she fell down on earth unconsciously terminated. Indraadi Devatas felt so thrilled and applauded especially congratulating Vishvamitra for constantly exhorting the brothers for their heroism. The groups of Devas entreated the Maharshi to methodically teach Rama Lakshmanas the complete nuances of Dhanur Vidya as they would have to face innumerable challenges of battles to be encountered in times ahead. Prompted by what Devas advised, Brahmarshi Vishvamitra touched the heads and foreheads of Rama Lakshmanas and advised them to rest for the night in the Tataka forest itself and then return to the ashram next early morning.

Sarga Tewnty Seven

*Atha tām rajanīm uśya viśvāmiro mahāyaśāḥ, prahasya rāghavaṃ vākyam uvāca madhurākṣaram/
patituṣṭo 'smi bhadraṃ te rājaputra mahāyaśāḥ, prītyā paramayā yukto dadāmy astrāṇi sarvaśaḥ/
devāsuraḡaṇān vāpi sagandharvoragān api, yair amitrān prasahyājau vaśīkṛtya jayiṣyasi/ tāni divyāni
bhadraṃ te dadāmy astrāṇi sarvaśaḥ, daṇḍacakraṃ mahad divyaṃ tava dāsyāmi rāghava/
dharmacakraṃ tato vīra kālacakraṃ tathaiva ca, viṣṇucakraṃ tathātyugraṃ aindraṃ cakraṃ tathaiva
ca/ vajraṃ astrāṃ naraśreṣṭha śaivaṃ śūlavaraṃ tathā, astrāṃ brahmaśiraś caiva aiśikam api rāghava,
dadāmi te mahābāho brāhman astrāṃ anuttamam/ Gade dve caiva kākutstha modakī śikharī ubhe,
pradīpte naraśārdūla prayacchāmi nṛpātmaja/ dharmapāśam ahaṃ rāma kālapāśam tathaiva cha,
vāruṇam pāśam astrāṃ ca dadāmy ahaṃ anuttamam/ aśanī dve prayacchāmi śuṣkārdre raghunandana,
dadāmi cāstraṃ painākam astrāṃ nārāyaṇam tathā/ āgneyam astra dayitaṃ śikharaṃ nāma nāmataḥ,
vāyavyam prathamam nāma dadāmi tava rāghava/ astrāṃ hayaśiro nāma krauñcam astrāṃ tathaiva ca,
śakti dvayaṃ ca kākutstha dadāmi tava cānagha/ kaṅkālaṃ musalaṃ ghoram kāpālam atha kaṅkaṇam,
dhārayanty asurā yāni dadāmy etāni sarvaśaḥ/ vaidyādharaṃ mahāstraṃ ca nandanam nāma nāmataḥ,
asiratnam mahābāho dadāmi nṛvarātmaja/ gāndharvam astrāṃ dayitaṃ mānavam nāma nāmataḥ,
prasvāpanaprasāmane dadmi sauraṃ ca rāghava/ Varshanam shoshanam chaiva santaapana vilaapane,
maadanam chiva durdharṣam kandarpadayitam tathā/ darpaṇam śoṣaṇam caiva saṃtāpanavilāpane,
adanam caiva durdharṣam kandarpadayitam tathā/ paśācam astrāṃ dayitaṃ mohanam nāma nāmataḥ,
pratīccha naraśārdūla rājaputra mahāyaśāḥ/ tāmasam naraśārdūla saumanam ca mahābalaṃ,
saṃvartaṃ caiva durdharṣam mausalaṃ ca nṛpātmaja/ satyam astrāṃ mahābāho tathā māyādharaṃ
param, ghoram tejaḥprabham nāma paratejo 'pakarṣaṇam/ somāstraṃ śiśiraṃ nāma tvāṣṭram astrāṃ
sudāmanam, dāruṇam ca bhagasyāpi śīteṣum atha mānavam/ etān nāma mahābāho kāmārūpān
mahābalān, grihāṇa paramodārān kṣipram eva nṛpātmaja/ sthitas tu prāṇmukho bhūtvā śucir nivaratas
tadā, dadau rāmāya supṛito mantragrāmam anuttamam/ japatas tu munes tasya viśvāmitrasya dhīmataḥ,
upatasthur mahārḥṇi sarvaṇy astrāṇi rāghavam/ ūcūś ca muditā rāmaṃ sarve prāñjalayas tadā, ime
sma paramodāra kimkarās tava rāghava/ pratigṛhya ca kākutsthaḥ samālabhya ca pāṇinā, manasā me
bhaviṣyadhvam iti tāny abhyacodayat/ tataḥ prītamanā rāmo viśvāmitraṃ mahāmuniṃ, abhivādya
mahātejā gamanāyopacakrame/*

Having rested in the Tataka vana itself overnight, Vishvamitra addressed Shri Rama smilingly and expressed his great satisfaction at the Tataki samhara and initiated his teachings of applied astra vidya/

He stated that initially he would teach the celestial missiles of danda chakra, dharma chakra, kaala chakra, vishnu chakra, and the most powerful Aindra chakra. Then the Sage instructed the arts of application and throwing away of Indra's Vajrastra, Shiva Deva's trishula praharana, and Brahma's granted Aishikastra and Shira -chedana astra. Then the Maharshi taught the boys of the magnificent vidya of 'gadaa praharana' or the art of battling with maces like 'modaki' - 'prahari' - shikhari of forcible applications of mace strokings, throwings and mace head rubbings. Then Vishvamitra taught the astras of 'dharma paasha-kaala paasha-and varuna paasha'. Subsequently they were taught two kinds of dry and wet rounded applications of astras viz. 'ashani- pinaka-narayanaastras'. Then Rama Lakshmanas were taught Agneyastra fond of Agni Deva resulting in fierce flames of fire renowned as Shikharaastra- Vayavyastra which sweeps away the opponent with virulent sweeps away. Then the Maharshi teaches the Kakutsa nandanaas of 'Hayashira Astra' - 'Krounchana Astra' and 'Shakti Dvayaastra' or of high potent twin astras attacking the opponent with doubled up potency. The Maharshi was pleased to instruct Rama Lakshmanas the astras named 'kankala' -the devastating 'musala' - and the destructive 'Kapaala' and 'Kinkini' and such astras which could lift up and throw the opponents forcefully. Then in the series were taught the famed 'Nandana Astra' of Vidyadharas as well as the associated mace of fame. The 'Gandharva Priya' astras of 'Sammohana' for relapsing into senselessness like 'Prastaavana- Prashamana-and Soumya' were taught too, besides the 'Mohanaastras' such as for varshana-shoshana-santaapana-vilaapana-maadana which was the beloved of Kama Deva Manmadha himself, and the Gandharvapriya 'Maanava astra', besides the Pishacha priya 'Mohanastra'. Brahmarshi Vishvamitra then instructed the Astras named 'Taamasa-Soumana-Samvarta-Durjaya- Mousala-Satya-and Mayamayaastras too. Then the Maharshi imparted to Rama Lakshmanas the glorious 'Surya prabha Astra' which when once released as an arrow would destroy the enemies to ashes. Simultaneously, the Maharshi conferred 'Shishira naamaka Chandraastra', 'Tvashta (Vishvakarma) naamaka 'Daarunaastra', Bhaga Deva namaka 'Bhayankaraashtra' and 'Sheetoshna' naamaka Astra of Manu Deva. Thus with facing the able disciples of Rama Lakshmanas, the Maharshi Vishvamitra was pleased to bestow the 'astra vidya' of his entire learning. He then addressed Rama most endearingly and affirmed: 'we the sages are all your guides and followers alike as the earlier teachings of mine were not so much of teachings but for the enhancement of knowledge of the contemporary and following public. Shri Rama along with Lakshmana prostrated with reverence and gratitude and got readied to follow the Maharshi of the next steps forward. .

Sarga Twenty Eight

*Pratigrhya tato 'strāṇi prahr̥ṣṭavadanaḥ śuciḥ gacchann eva ca kākutsstho viśvāmitram athābravīt/
grhītāstro 'smi bhagavan durādharṣaḥ surair api, astrāṇām tv aham icchāmi saṁhāram munipuṁgava/
evam bruvati kākutssthe viśvāmitro mahāmuniḥ, saṁhāram vyājahārātha dhṛtimān suvrataḥ śuciḥ/
satyavantaṁ satyakīrtiṁ dhṛṣṭaṁ rabhasam eva ca, pratihārātaram nāma parāṇmukham avāṇmukham/
lakṣākṣaviṣamau caiva dṛḍhanābhasunābhakau, daśākṣaśatavaktrau ca daśaśīrṣaśatodarau/ padma-
nābhamahānābhau dundunābhasunābhakau, jyotiṣaṁ kṛṣṇaṁ caiva nairāśya vimalāv ubhau/
yaugandharaharidrau ca daityapramathanau tathā, pīṭryaṁ saumanasaṁ caiva vidhūtamakarāv ubhau/
karavīrakaram caiva dhanadhānyau ca rāghava, kāmārūpaṁ kāmāruçiṁ moham āvaraṇaṁ tathā/
jṛmbhakaṁ sarvanābhaṁ ca santānavaraṇau tathā, bhṛṣāśvatanayān rāma bhāsvarān kāmārūpiṇaḥ/
pratīccha mama bhadraṁ te pātrabhūto 'si rāghava, divyabhāsvaradehāś ca mūrtimantaḥ sukhapradāḥ/
rāmam prāñjalayo bhūtvābruvan madhurabhāṣiṇaḥ, ime sma naraśārdūla śādhi kiṁ karavāma te/
gamyatām iti tān āha yatheṣṭaṁ raghunandanaḥ/, mānasāḥ kāryakāleṣu sāhāyyaṁ me kariṣyatha/ atha
te rāmam āmantrya kṛtvā cāpi pradakṣiṇam, evam astv iti kākutsstham uktvā jagmur yathāgatam/ sacha
tān rāghavo jñātvā viśvāmitram mahāmuniṁ, gacchann evātha madhuraṁ ślakṣṇaṁ vacanam abravīt/*

kim nv etan meghasamkāśaṁ parvatasyāvidūrataḥ, vṛkṣaṣaṇḍam ito bhāti param kautūhalaṁ hi me/ darśanīyaṁ mṛgākīrṇaṁ manoharam atīva ca, nānāprakāraiḥ śakunair valgubhāṣair alamkṛtam/ niḥsṛtāḥ sma muniśreṣṭha kāntārād romaharṣaṇāt, anayā tv avagacchāmi deśasya sukhavattayā/ 8a sarvaṁ me śaṁsa bhagavan kasyāśramapadaṁ tv idam, samprāptā yatra te pāpā brahmaghnā duṣṭacāriṇaḥ/

Having acquired the fantastic knowledge of the magnificent depths of astra-shastra vidya, Rama on the move addressed the Maharshi that as he had since acquired the celestial awareness of all the vigjnaana, the astra samhara vidhi or the methodology of the reversal of the astras too be kindly taught to them. The Maharshi replied: Rama! What all that had been taught so far was perhaps incomplete and hence the following other astras be also worthy of further learning; the Maharshi therefore complemented additional mantras too viz. Satyavan-Sarva keerti-Dhrishtha-Rabhasa-Pratihaaratara-Praangmukha-Avaangmukha-Lalshya- Alakshya- Dhridha naabha-Sunaabha-Dashaaksha- Shatavaktra- Dasha sheersha- Shatodara- Padma naabha-Maha naabha-Dundunaabha- Svanaabha-Jyotisha- Shakuna-Nairasya- Vimala-Daityanaashaka yougandhara- Vinidra-Shuchibaahu- Maha baahu-Nishkali- Virucha-Saarchimaali- Dhriti maali-Vrittimaan- Ruchira-Pitrya- Soumanasa-Vidhuta- Makara-Parivaara- Rati-Dhana- Dhaanya-Kaamarupa- Kaama ruchi-Moha- Aavarana-Jumbhala- Sarpanaadha-Panthyaana- Varuna- all these being the sons of Krushaasha Prajapati all of them being the energetic and radiant forms. Rama Lakshmanas learnt these astra mantras too with humility and dedication even as they were bestowed with fire like purity. Having futher learnt the reversal mantra stanzas too, Rama Lakshmanas prostrated before the Maharshi repeatedly out of irrevocable gratitude. As the trio of Rama Lakshmana Vishvamitras proceeded further, they spotted a mountain and enquired of the name and fame of the same. The mountain was full of greenery even seen from a distance . As they went nearby they located an ashram and Rama asked Vishvamitra about the same.

Sarga Twenty Nine

Aatha tasyāprameyasya tad vanam paripreccataḥ, viśvāmitro mahātejā vyākhyātum upacakrame/ eṣa pūrvāśramo rāma vāmanasya mahātmanaḥ, siddhāśrama iti khyātaḥ siddho hy atra mahātapaḥ./ etasminn eva kāle tu rājā vairocanir baliḥ, nirjitya daivatagaṇān sendrāmś ca samarudgaṇān, kārayām āsa tad rājyaṁ triṣu lokeṣu viśrutaḥ/ bales tu yajamānasya devāḥ sāgnipurogamāḥ, samāgamya svayaṁ caiva viṣṇum ūcur ihāśrame/ balir vairocanir viṣṇo yajate yajñam uttamam, asamāpte kratau tasmin svakāryam abhipadyatām/ ye cainam abhivartante yācitāra itas tataḥ, yac ca yatra yathāvac ca sarvaṁ tebhyaḥ prayacchati/ sa tvaṁ surahitārthāya māyāyogam upāśritaḥ, vāmanatvaṁ gato viṣṇo kuru kalyāṇam uttamam/ ayaṁ siddhāśramo nāma prasādāt te bhaviṣyati, siddhe karmaṇi deveśa uttiṣṭha bhagavann itaḥ/ atha viṣṇur mahātejā adityām samajāyata, vāmanaṁ rūpam āsthāya vairocanim upāgamat/ trīn kramān atha bhikṣitvā pratigrhya ca mānataḥ, ākramya lokāṁl lokātmā sarvabhūtahite rataḥ/ mahendrāya punaḥ prādān niyama balim ojasā, trailokyam sa mahātejās cakre śakravaśaṁ punaḥ/ tenaiṣa pūrvam ākrānta āśramaḥ śramanāśanaḥ, mayāpi bhaktyā tasyaiṣa vāmanasyopabhujyate/ etam āśramam āyānti rākṣasā vighnakāriṇaḥ, atra te puruṣavyāghra hantavyā duṣṭacāriṇaḥ/ adya gacchāmahe rāma siddhāśramam anuttamam, tad āśramapadaṁ tāta tavāpy etad yathā mama/ taṁ dṛṣṭvā munayaḥ sarve siddhāśramanivāsinaḥ, utpatyotpatya sahasā viśvāmitram apūjayan/ yathārham cakrire pūjām viśvāmitrāya dhimate, tathaiva rājaputrābhyām akurvann atithikriyām/ muhūrtam atha viśrāntau rājaputrāv arimdamau, prāñjalī muniśārdūlam ūcatū raghunandanau/ adyaiva dīkṣām praviśa bhadraṁ te munipuṁgava, siddhāśramo 'yaṁ siddhaḥ syāt satyam astu vacas tava/ evam ukto mahātejā viśvāmitro mahāmuniḥ, praviveśa tadā dīkṣām niyato niyatendriyaḥ/ kumārāv api tām rātrim uṣitvā susamāhitau, prabhātakāle cotthāya viśvāmitram avandatām

Brahmarshi replied Shri Rama's query as to whose was the ashram that was sighted. That indeed was the famed '**Siddha Ashram**' of **Vamana** the incarnation of Maha Vishnu attained 'siddhi' and narrated the legend of Vamana. King Virochana's son the universally glorious **Bali Chakravarti** who conquered Tri

Lokas including Indra Deva himself along with Devas, Marud ganaas and all the celestials too. Bali decided to perform a Maha Yagjna and commanded Agni and other relevant Devas to appear instantly. Then Indraadi Devas approached Maha Vishnu to apprise of the then happenings especially of the proceedings at the Maha Yagjna of Bali Chakravarti, his daanaas of ‘go-bhumi-suvarna adi sampatthi’ and so on. Then they made a special request to appear in the context of the Bali’s ongoing yagjna to redeem the celestials from their bondage and suppression. *Sa tvam surahitārthāya māyāyogam upāsritah, vāmanatvam gato viṣṇo kuru kalyāṇam uttamam/* They entreated Maha Vishnu to take up human incarnation to bring back the universe to normalcy and reassert ‘Dharma and Nyaaya’ and descend down to earth at Yoga maya ashram as of Vamana swarupa and take the daanaas at the Yagjna. Shri Rama! At that very time in response to Indraadi Deva’s supplication, Maharshi Kashyapa along with his wife Devi Aditi appeared and prayed to Vishnu that the latter was indeed the preserver of the Universe as per the desha- kaala-parishtitis as the omniscient. Vishnu responded to ask for a boon from the Maharshi Couple desired that Maha Vishnu be born as their dear son. Thus Maha Vishnu descended as a Brahmachari Brahmana Kumara. *Atha viṣṇur mahātejā adityām samajāyata, vāmanam rūpam āsthāya vairocanim upāgamat/ trīn kramān atha bhikṣitvā pratigrhya ca mānataḥ, ākramya lokāṁl lokātmā sarvabhūtahite rataḥ/ mahendrāya punaḥ prādān niyamy balim ojasā, trailokyam sa mahātejāś cakre śakravaśam punaḥ/* Thus Maha Vishnu was born to Aditi Devi and having assumed the form of the short statured Brahmachari **Vamana**, stayed at the SIDDHASHRAMA appeared at the Bali Chakravarti’s yagjna, sought a meagre three feet of Bhumi for his tapasya, and occupied three lokas suppressed Bali Chakravarti to the nether lokas and reinstated Mahendra as the King of Indra Loka! Maharshi Vishvamitra thus narrated the background of the Ashram. Many times Rakshasaas keep tormenting the ‘ashrama vaasi tapasvis’ and they need to be punished too. Then Rama Lakshmanas followed the Brahmarshi and entered the ashram when the inmates warmly welcomed them with unprecedented joy and excitement. Simultaneously they expressed their anguish that the evil minded groups of Rakshasaas for long times now spilt their efforts to dutifully perform their yagjn karyaas. The very next morning the group of Rishis initiated an yagjna having taken the blessings of Maharshi Vishvamitra.

Vishleshana on Bali Chakravarti and Vaamanaavataara: Maha Puranas especially Matsyaadis described but Vamana Purana is quoted:

Chakravarti Bali of Daityas took over the reins of Trilokas from Virochana the son of Prahlada and the great Grand father of Hiranyakashipu, Devas lost power in Swarga and the mighty Mayasura and Shambara flew the Flag of Vijayanti too. Yet, the Daityas were steeply engaged in Dharmik deeds, and they were guarding the Sky providing stability all-around. There was complete absence of sinners in the Kingdom and Dharma was predominate; Dharma was established on four feet except on one; all the Deputised Kings were performing Administration ideally and all the Four Varnaas of population were observing Dharma perfectly. It was at that opportune time that the Coronation of Bali Chakravarti took place amidst the chantings of Victory by all concerned. Devi Lakshmi appeared and congratulated at Bali’s Elevation to Supremacy along with her ‘Amsaas’ like the Devis named Hreem, Kirti, Dyuti, Prabha, Dhruti, Kshama, Bhuti, Ruddhi, Divya, Mahamati, Shruti, Smriti, Ida, Shanti, Pushti, Kriya, and also select Apsaraas. Meanwhile, Devataas were disillusioned at their discomfiture and the climax of Bali’s high status especially because of Daitya King’s unchallenged success owing to his Dharma Paalana and the lack of any record of Evil deeds by Daityas; they were also denied their shares of Yahna Phalaas. They approached their mother Aditi for solace and advice and in turn she reached her husband Kashyapa Muni. Kashyapa found the situation was delicate and even Brahma might find it difficult as strictly speaking the record of Daityas was above board! Brahma advised that the only way out would be that Tapasya and Aditi would perform strict Tapasya to Vishnu Deva and seek the most difficult boon of Vishnu taking birth as their son! The Couple reached the Banks of Kshira Samudra at a holy spot called Amrita, performed austere Tapasya and ‘Kaamada Vrata’ for thousand years by controlling their Indriyas, observing silence and Kashyapa chanted Veda Yukta Sukta called Parama Stuti as follows: ‘Deva Deva, Eka Shringa, Vrishaarchi, Sindhuvrusha, Vrishaakapi, Suravrisha, Anaadi Sambhava, Rudra, Kapila, Vishvaksena, Sarva Bhupati, Dhruva, Dharmadharma, Vaikuntha, Vrisha Karta, Anadi -

madhya nidhana, Dhanajaya, Shrutishrava, Prushna Teja, Nijajaya, Amriteshaya, Sanaatana, Tridhaama, Tushita, Mahaa Tatwa, Lokanaatha, Padmanaabha, Virinchi, Bahurupa, Akshaya, Akshara, Havyabhuj, Khandaparashu, Shakra, Munjikesha, Hamsa, Mahaa Dakshina, Hrishikesha, Sukshma, Mahaniyama - dhara, Viraja, Lokapratishtha, Arupa, Agraja, Dharmaja, Dharmanaabha, Gabhastunaabha, Shatakratunaabha, Chandra Ratha, Surya Teja, Aja, Sahasra shira, Sahasrapaada, Adhomukha, Maha Purusha, Purushottama, Sahasrabaahu, Sahasra Murti, Sahasrasya, Sahasra Sambhava! I prostrate before you and touch your feet; You are commended as Sahasratva, Pushpahaasa, Charama / Sarvotthama; You are known as Vushta and Vashatkaara; You are Agrya or Sarvotthama, Yagna Praashita or Bhokta, Sahasra dhaara; You are the Bhur-Bhuva-Swah Swarupa; Veda Vedy or Recognisable through Vedas; Brahmashaya, Brahmanapriya; Dhyouh or Sarvavyapi like the Sky; Maatarishwa or Speedy like Vayu; Dharma, Hota, Potha / Vishnu; Mantaa, Netaa, Homa hetu or the Root Cause of Homa; Vishvateja, Agrya or Sarvasreshtha, Subhanda or like the Huge Patrarupa encompassing all Dishaas; You are worthy of Yajana or Ijya; Sumedha, Samidha, Mati, Gati, and Daataa; You are Moksha, Yoga, Srashta or the Supreme Creator; Dhata / Dhaarana and Poshana Karta; Parama Yagna, Soma, Dikshita, Dakshina and Vishwa; You are Sthavira, Hiranyanaabha, Narayana, Trinayana, Adityavarna, Aditya Teja, Maha Purusha, Purushottama, Adi Deva, Suvikrama, Prabhakara, Shambhu, Swayambhu, Bhugtaadi, Maha Bhuta, Vishwa Bhuta, and Vishwa; You are the Samsaara Raksha, Pavitra, Vishwa bhava or Vishwa Srashta, Urthwa Karma or Uttama Karma, Amrita or Everlasting, Divaspati, Vaachaspati, Ghrutaarchi, Anantakarma, Vamsha, Pragvamsha, Vishwapa or Vishwa Paalaka, Varada or the Bestower of boons; and finally, You are the Hotraatma or who is responsible for producing Agnihotra by way of the seventeen counted Aksharaas or Letters viz. Four 'Aashraavayas' plus four 'Astu Shroushads' plus two 'Yajaas' plus five 'Yajaamahyes' and again two 'Vashats' Aditi made a commendatory appeal to Janaardana separately and said: 'Prabho! I am grieving with unimaginable anguish which could be destroyed only by you. My Salutations to You Bhagavan who sports lotus garlands and Pushakara malaas; You are the Adi Vidhata who is an embodiment of propitiousness! You are Kamala Nayana, Padmanaabha, the Creator of Brahma, Atmajanma, Lakshmi Pati, Indriya damana, worthy of darshan only by Samayama Yogis, Sudarshana and Khadga dhaari! Only those 'Atmagyanayuta' Yagnakartas, Yogadhyaanis and Yoga Saadhakaas could aspire to visualise your Gunarahita Brahma Swarupa! May I pay my obeisances to you Sharanga Dhari Deva! as you occupy the whole world in a Gross Form and yet possess the tiniest Form which is invisible! Those persons who do not make efforts to visualise you do not get your Darshan any way, but those who have no other desire in life excepting you would readily witness you are blessed with your image in their hearts always for the asking! Your unbelievable Jyoti or extraordinary Radiance is all-pervading in the entire Universe in which you are present invisibly and contrarily the Universe is but an integral segment of You Parama Deva! In other words, You are all over the Universe, the Universe was created by you and in fact the Universe is of Yours! My humble greetings to you the original Prajapati! Pitara Sreshtha! Devata Swami! Shri Krishna! Here are my Pranaams again and again! You are the Supreme Objective of Pravritti and Nivritti Deeds (Ritualistic and Directly unswerving approach) and the Unique Decider of bestowing Swarga or Moksha the Eternal Bliss! My namashkaaraas to you Vishuddha Swarupa as even my taking your very name and memory would smash all my sins! You are the Avinaashi or Indestructible; Akhilaadhara or the Mighty Clutch of the Entirety; the Only Reliever of the Trap of Birth-Death Cycle! You are perceptible through Yagnaas, the Yagna Murti, the Yagna Sthita and Yagna Purusha! Vedas commend you, Vedajnaas sing your hymns, You are the 'Vidwadjanaashraya' or the one who is fond of the Company of Vidwadjanaas. My Most Revered Paramaatma! The whole Vishwa is your Creation, Sustenance and also the Termination thus You are the Vishva Kartha, Vishva Bharta and the Vishva Harta! I pray to that Highest Magnificence who materialised Surya Swarupa and destroyed darkness for good. To that Sarveswara, the Ajanma, Avyaya, Srashta and Vishnu who is fully aware of the Truth about me and the transparency and earnestness of my Prayers that I am prostrating with humility craving him to grant my wish! As both Kashyapa Muni and Devi Aditi made their Soul-full Prayers, the impossible Darshan of Bhagavan Vishnu appeared and granted the wish that he would indeed assume His Incarnation with a view to reinstate Indra and Devas to Swarga and Trilokas.

As Aditi got conceived and Bhagavan Vishnu agreed to do so, Prithvi got tremored, Mountains were shaken, and Sapta Samudras were agitated with wobbles of waves and there was strangeness all-around! Bali Chakravarti felt that there were considerable changes in the Nature as mountains were trembling and high Sea tides were on new high and more so Daityas were experiencing paleness and loss of their normal instincts of courage, assertiveness and egoism. Bali approached his grand father Prahlada and asked for the causes of these omens and premonitions. Parama Bhakta Prahlada deeply meditated Bhagavan Srihari and visualised the latter in the Garbha of Devi Aditi and had fleeting scenes of Ashtaadasha Vasus, Ekadasha Rudras, Dwadasha Adityas, two Ashvini Kumaraas, Forty Nine Maruts, Sandhyas, Vishwa Devas, Gandharvas, Nagas, Rakshasaas, his Son Virochana, Bali Chakravarti, Jambha, Kujumbha, Narakasura, Baana, and several other Daityas, Pancha Bhutas, Seas, Mountains, Rivers, Satpa Dwipaas, Brahma, Shiva, Nava Grahas, Daksha and other Prajapatis, Sapta Rishis and so on. Prahlada gave a heavy exhalation and conveyed the details what all he visioned and said that the Greatest Narayana in would soon be descending on Earth in his incarnation as Vamana Deva! Bali could not comprehend the full import of what Prahlada underlined and expressed his surprise whether Vamana Deva could be ever comparable with the Senior most Rakshasaas like Viprachitta, Shibi, Sankha, Ayamshanku, Hayashira, Ashwa Shira, Bhanga kaara, Maha Hanu, Kakkuraaksha and Durjaya. As Bali talked in such thoughtless comparisons with Paramatma and some examples of Danavas however mighty they might be, Prahlada got highly infuriated and shouted at Bali that there could not be bigger immature fool and hollow minded; he said that Bali's evil frame of mind would certainly lead the entire Vamsha of Daityas to doom. 'Bali! I have not come across a King of this kind who is evil-minded and dull-witted that could blame the Devaadhi Deva, Maha Bhaga, Sarva Vyaapi Vaasudeva; the names of the Daityas that you have taken as the so-called Mighty as also of Brahma and Devas were created by that Paramatma; indeed with just one 'Amsha' of myriad of his Amshaas, he created the whole 'Charaacharaas' and 'Samasta Vibhutip' or Manifestations including you, me, Daityas, Parvataas, Vrikshaas, Rivers, Forests, Samudraas, Sapta Dwipas, and so on and He is Sarva-Vandya, Sarva-Vyapi, and Sarva-Vidita; would there be a Vivekaheen-Murkha-Durbuddhi like you who would pass judgments on Him! What-ever are the reasons due to which you are faulting your Guru/ your father, or his father who is me or the Parama Guru who is Paramatma might be best known to you! Your talking slightly against Narayana is by far the worst since it tantamounts to cutting my head and it is to set right those feelings of pride and egotism that I am giving you a 'Shaap' / Curse that soon you would be dislocated from your Kingdom, Aishwarya, and ego. Chakravarti Bali was distraught and distressed at this most unfortunate happening of Prahlada's curse and was ashamed of himself for his rash, thoughtless and sinful belittling of Bhagavan's uniqueness which had understandably stirred up the anger of a legendary Bhakta of the unparalleled stature of Prahlada. He confessed that there was a total loss of his mental faculties when he conversed at that time due to superciliousness and over-enthusiasm of having defeated Devas which propelled his traits of arrogance; indeed his remarks had correctly hurt his grand father who was fully justified in giving him an irreparable curse but far worse than the curse, his behaviour which hurt elders, like Prahlada, who built a reputation of the family as Narayana Bhaktas, was sullied in the memory of future generations. This was humiliating to the Vamsha that he was squarely responsible! He begged of Prahlada's forgiveness which he did not deserve and would feel repentant ever day and night. Prahlada appreciated Bali's remorse and said that he was incensed up at that moment and the anger led him to obsession which lost his mental equilibrium that caused the pronouncement of the curse, for which he felt extremely sad. But a lesson was provided to Bali and fully converted him as a Parama Bhakta of Narayana.

Mean while, Devi Aditi delivered a lovely male child in short stature when Nature assumed a blossomed freshness that was rare, the Gagana Mandala was clean without any trace of pollution and Vayu was pleasantly soft and nicely odoured quite unfamiliar in the human world. The proud parents invited Brahma to perform Jaatakarma and Namakarana as **Vamana Murti. Brahma Stuti to Vamana Deva** :It was at that time when Brahma could not suppress his emotions and broke in his ecstasy into an instant Eulogy as follows: 'Victory to you Adheesha, Ajeya, Vishwa Guru Hari, Ananta who is devoid of Birth and End; Achyuta, Ajiota, Asesha, Avyakta Sthita Bhagavan, Paramaatha Puri Nimita, Sarvajna who distinguishes Jnaana and Jneya, Asesha Jagat Saakshi, Jagat Kartaa, Jagat Guru, Jagat-Ajagat Sthita or

Existent in Charaachara; Paa lana-Pralaya Swami, Akhila, Asesha, Sarva Hridaya Sthita; Adi-Madhyama-Anta Swarupa; Samasta Jnaana Murti, Uttama, Visualisable only by Mumukshaas, Mukti Sadhana by Yoga sevitaas, Nitya Prasanna and Parameshwara who is ornamented by Dama, Kshama and such other qualities; Atyanta Sukshma Swarupa, Durjeya or realisable with great difficulty; Sthula (Gross) and at the sametime AtiSukhsma (Tiniest); Indriya Sahita and Indriya Rahita; Mayaayuta yogastitha; Sesha shaayi Avinaashi; Bahurupa dhaari; Ekadamshttra Prithvyoddhaara Varaha Rupa or Varaha Rupa who lifted Earth with a single tusk; Hiranyakahipa vakshasthala vidirna Nrisimha; Maya Vaamanarupa dhara; Mayaavruta Samsara dharana Parameswara or the Holder of Samsara surrounded by Maya; Dhyaananeeka Swarupa dhaarana karaa; Eka Vidhi Vibho! You are the epitome of Buddhi / Intellect; Jagaddharma marga Sthita Prabho! Myself, Shankara, Indra, Sanakaadi Munis and Maha Yogiganaas had failed to understand about you as we are all shrouded by Vishnu Maya; who else could gauge your personality excepting your self! Only those who are dedicated to you and are ever-engaged with your constant 'Araadhana' could have a chance of pleasing you and none else. Ishwreshwara! Ishaana! Vibho! Bhavana! Vishwatma! Pruthulochana! Vishwa Prabhava or Srishti kaarana! Vishnu! May you grow from strength to strength! Victory to you Paramatma!' As Bhagavan Hrishikesha was prayed to by Brahma, the former smiled and said that in the past Indra and Devas and Kashyapa Muni as also Devi Aditi paid their homages and recited Stotras to him and he assured that he would assume the incarnation of Vamamna Murti; he further assured that he would have Indra and Devatas reinstated as Trilokaadhipatis soon. In course of time Brahma offered Krishna Mrigacharma to Bhagavan and Brihaspati performed Upanayana and Yagnopaveeta dharana; Marichi Maharshi gifted Palaasha danda, Visishtha gave kamandalu, Angira Muni gave a Silk Vastra, Pulaha Muni gave a mat as Aasana, and various other Munis taught the Vatu the purport of Omkaara, Vedas, Shastras, Sankhya Yoga, Darshana Yuktis etc. Having been trained in all these disciplines, Vamana Deva had one fine morning left for the Yagna Shaala of Bali Chakravarti as the latter was executing a Sacred Yagna while carrying his mat, danda /stick, chhatra / umbrella and kamandulu / water vessel. Danava Guru Shukracharya was aware that Vishnu Deva in the form of Vamana Murti was arriving at the Yagna and briefed Bali Chakravarti to be extremely careful as Vishnu was a saave and highly talented person to put words in the mouths of the opponents. The Guru reminded Chakravarti that the latter denied the age-old practice of rights to yagna's shares to Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say 'no' to it! Bali told the Danava Guru: *Brahman katha -maham bruyaamanyapihi yachitah, Naastiti kim Devasya Samsaarasyaaghahaarinah/ Vratopa- vaasairvividhairayah Prabhurgrunhatey Harih, Sa mey vakshyati deheeti Govindah kimato -dhikam? Naasteeti yanmayanoktamanyeshaamapi yaachataam, Vakshyaami kathamaaya -tey tadadya chaamarechutey/Shlaagha eva hi veeraanam Daanaacchaapt samaagamah, Na badhaakaari yadyaanam tadanga Balavat smrutam/ (Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and 'Veera purushaas' would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya: *YatagjnaatwaaMunisreshtha!Daanavighna karenamey, Naiva Bhavyam Jagannaatheey Govidey samupastitheey!* (By understanding the above, Munisreshtha! Please do not create 'Daana Vighnaas' or hurdles in the execution of the Charity!). As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered 'Arghya', 'Aasana', Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask*

for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: *Sarva Devamayam rupam darshayaamaasa tatksanaat/ Chandra Suryoutu nayaney dyouh shirascharanou Kshitih, Paadaangulyah Pishaachaastu Hastaangulya –scha Gruhakaah/ Vishvedevaascha jaanusthaa janghey Saadhyaah Surottamaah, Yakshaa naksheshu sambhuta rekhaapsaraastathaa/ Drushtirrukshaanya seshaani keshaaah Suryamshvah Prabho, Taarakaa romakupaani romeshu cha Maharshayah/ Baahavo vidishatasya Dishaah Shrotrey Mahatmanah, Ashvinou Shravaney tasya naasaa Vayurmahaatmanah/ Prasadey Chandramaa Devo Mano Dharmah samaashritah, Satyasyaabhavad Vaani Jihvaa Devi Saraswati/ Greevaarditirdeva mataa Vidyaastadvalayastathaa, Swargadwaaramabhunmaitra twashtaa Pushaa cha vai bhruvou/ Mukhe Vaishvaanarschaascha vrushanou tu Prajaapatih, Hridayamcha Param Brahma Pumstwam vai Kashapo Munih/ Prushtesya Vasavo Devaa Marutah Sarva saandhishu, Vakshasthaley tathaa Rudro Dharryachaasya Mahaarnavah/ Udarey chaasya Gandharvaa Marutascha Mahaabalaah, Lakshmirmedhaa Dhrutih Kaantih Sarv Vidyaascha vai Katih/ Sarvajyoteesham Yaaneeha Tapascha Paramam mahat, Tasya Devaadhi Devasya tejah prodbhutamuttamam/ Tanou Kukshishu Vedaascha jaanuni cha Mahaamakhaah, Ishtayah pashavaschaasya Dwujaanaam cheshtitaanicha/ Tasya Devamayam rupam drushtaa Vishnormahaatmanah, Upasarpanti tey Daityaah patangaa iva paavaakam/ Chakshurastu Mahaa Daityaah Paadaangushtham gruheetavaan, Dantaabhyaam tasya vai greevaa mangushtheynaahana dharih/ Prathamya Sarvaansuraan Paadahastathalairvibhuh, Krutwaa Rupam Mahaakaayam Samjahaaraashu Modineem/ Tasya Vikramato Bhumim Chandraadityaou stanaantarey, Nabho Vikramamaanasya sakhidesho stitathaarvibhou/Param Vikramaanasya jaanumuley Prabhaakarou, Vishnoraastaam sthitasyaitow Devapaalana jkarmani/ Jitwaa Lokatrayam taamscha hatwaachaasura pungavaan, Purandaraaya Trailokyam dadou Vishnururukramah/*

(Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the ‘Homa Phalas’ at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.

Ityetat kathitam asya Vishnor mahatmyamutthamam, Shrunuyaadyo Vamanasya Sarva Paapaih pramuchyate/ Bali Prahlada samvaadam mantritam Bali Shakrayo, Baleyrvishnoscha charitam ye smarishyanti Maanavaah/ Naadhayo Vyadhyestshaam na cha Mohaakulam Manah, Chuturaajye nijam Raajyamishta- praptim Viyogawaan/ Samaapnoti Mahabhaagaa Narah shrutwa kathaamimaam/ Brahmano Vedamaapnoti Kshatriyo Jayatey Mahim, Vaishyo Dhana Samruddim cha Shudrah Sukhamaampunuyaata, Vaamanasya Matmyam shrunvan Paapaih pramuchyate/ (Whosoever hears of this narration of Vamana Charitra and Mahatmya would have no ‘Adhi-Vyadhis’ or external and internal problems and be freed from sins; Brahmanas would attain Veda Prapti, Kshatriyas of Victories, Vaishyas of Dhana Samruddhi and Shudras enjoy happiness; As they read or hear of Prahlada-Bali Samvada or of Bali and Vishnu Charitra, one would avoid situations of Official hindrances and achieve the desired goals of life.))

Sarga Thirty

Atha tau deśakālajñau rājaputrāv arimdamau, deśe kāle ca vākyajñāv abrūtām kauśikam vacaḥ/ bhagavañ śrotum icchāvo yasmin kāle niśācarau, saṁrakṣaṇīyau tau brahman nātivarteta tatkṣaṇam/ evaṁ bruvāṇau kākutsthau tvaramāṇau yuyutsayā, sarve te munayaḥ prītāḥ praśaśaṁsur nṛpātmajau/ adya prabhṛti ṣaḍrātram rakṣataṁ rāghavau yuvām, dīkṣāṁ gato hy eṣa munir maunitvaṁ ca gamiṣyati/ tau tu tad vacanaṁ śrutvā rājaputrau yaśasvinau, anidrau ṣaḍahorātram tapovanam arakṣatām/ upāsāṁ cakratur vīrau yattau paramadhanvinau, rarakṣatur munivaraṁ viśvāmitram arimdamau/ atha kāle gate tasmin ṣaṣṭhe 'hani samāgate, saumitram abravīd rāmo yatto bhava samāhitaḥ/ rāmasyaivam bruvāṇasya tvaritasya yuyutsayā, prajajvāla tato vedīḥ sopādhyāyapurohitā/ mantravac ca yathānyāyam yajño 'sau saṁpravartate, ākāśe ca mahāñ śabdaḥ prādur āsīd bhayānakah/ āvārya gaganam megho yathā prāvṛṣi nirgataḥ, tathā māyām vikurvāṇau rākṣasāv abhyadhāvatām/ mārīcaś ca subāhuś ca taylor anucarās tathā, āgamyā bhīmasaṁkāśā rudhiraughān avāsrjan/ tāv āpatantau sahasā dṛṣṭvā rājīvalocanaḥ, lakṣmaṇaṁ tv abhisamprekṣya rāmo vacanam abravīt/ paśya lakṣmaṇa durvṛttān rākṣasān piśitāsanān, mānavāstrasamādhūtān anilena yathāghanān/ mānavam paramodāram astram paramabhāsavam, cikṣepa paramakruddho mārīcor asi rāghavaḥ/ sa tena paramāstreṇa mānavena samāhitaḥ, saṁpūrṇam yojanaśataṁ kṣiptaḥ sāgarasaṁplave/ vicetanam vighūrṇantaṁ śīteṣubala - pīditam, nirastaṁ dṛśya mārīcam rāmo lakṣmaṇam abravīt/ paśya lakṣmaṇa śīteṣuṁ mānavam dharmasaṁhitam, mohayitvā nayaty enaṁ na ca prāṇair viyujyate/ imān api vadhiṣyāmi nirghṛṇān duṣṭacāriṇaḥ, rākṣasān pāpakarmasthān yajñaghṇān rudhirāśanān/ vighṛhya sumahac cāstram āgneyam raghunandanaḥ, subāhur asi cikṣepa sa viddhaḥ prāpatad bhuvi/ ṣeṣān vāyavyam ādāya nijaghāna mahāyaśāḥ, rāghavaḥ paramodāro munīnām mudam āvahan/ sa hatvā rākṣasān sarvān yajñaghṇān raghunandanaḥ, ṛṣibhiḥ pūjitas tatra yathendro vijaye purā/ atha yajñe samāpte tu viśvāmitro mahāmuniḥ, nirītikā diśo dṛṣṭvā kākutsthā idam abravīt/ kṛtārtho 'smi mahābāho kṛtaṁ guruvacas tvayā, siddhāśramam idaṁ satyaṁ kṛtaṁ rāma mahāyaśaḥ/

Brahmarshi Vishvamitra s approached by Rama Lakshmanas to explain them vividly as to how and when the Rakshasaas were in the habit of destroying the yajni karyas of the tapasvees in the ashrama. Then the ashramavaasi rishis near Vishvamitra replied that Maharshi Vishvamitra had already assumed ‘mouna vrata’ for six days, and thus Rama Lakshmanas would need to be extremely vigilant for six nights long and safeguard from the attacks of the ‘nishaacharaas’. Accordingly Rama Lakshmanas being alert ‘dhanurdharaas’ had been vigilant standing just by the side of the Maharshi. As ‘agni jvalaas’ came up initiated by ‘Upaadhyaya’ or of the role of Brahma- ‘Purohita’ of the role of Upadrashtha, the flames went up too high as a forewarning indicators of the enrtty of the rakshasaas. Then Vishvamitra along with the Ritvijas initiated the ‘aahananeeyaagni’ [Panchaagnis being described as Garhapatya- Aahavaneeya- Dakshinaagni-Sabyha and Avasatya representing Heaven-Clouds-Earth- Man and Woman vide Kathopa - nishad]. *Mantravac ca yathānyāyam yajño 'sau saṁpravartate, ākāśe ca mahāñ śabdaḥ prādur āsīd bhayānakah/ āvārya gaganam megho yathā prāvṛṣi nirgataḥ, tathā māyām vikurvāṇau rākṣasāv abhyadhāvatām/ mārīcaś ca subāhuś ca taylor anucarās tathā, āgamyā bhīmasaṁkāśā rudhiraughān*

avāsrjan/ As the resonance of the mantras recited in a pitch increased, there came up the high sounds on the sky with reverberations and dark clouds reflected the massive figures of rakshasaas named Maareecha and Subaahu and initiated pourings of blood from the high skies, even as groups of other rakshasaas started yelling and joined the task of pouring blood. Rama then addressed Lakshmana and stated that the rakshasaas had now arrived and both the Kumaras pitched up their arrows reciting the relevant mantras of ‘Maanavaastra’. The arrow from Shri Rama was shot at and pierced Maricha’s chest and the latter was farflung by hundred yojanas into the depths of the Sea. Smilingly, Rama told Lakshmana that this Mantra of ‘Manavasatra’ had only helped to faint and farflung Maricha but now let ‘agneyastra’ be released so that the other mighty Subaahu be killed for good! So saying as Subaahu was killed, the rest of the rakshasas fled away for good never ever to return. This was how Raghunandana Shri Rama got rid of all the rakshasa elements of evil energies wantonly spoiling the dharmic duties of yajna karyas by Munis for a very long time. The grateful indwellers of the Ashram praised Rama Lakshmanas under the supreme leadership of Brahmarshi Vishvamitra himself.

Sarga Thirteen One

*Atha tām rajanīm tatra kṛtārthau rāmalakṣṇau, ūṣatur muditau vīrau prahr̥ṣṭenāntarātmanā/
prabhātāyām tu śarvayām kṛtapaurvāhnikakriyau, viśvāmitram ṛṣīmś cānyān sahitāv abhijagmatuḥ/
abhivādyā muniśreṣṭhaṁ jvalantam iva pāvakam, ūcatur madhurodāraṁ vākyam madhurabhāṣiṇau/
imau svo muniśārdūla kimkarau samupasthitau, ājñāpaya yatheṣṭam vai śāsanam karavāva kim/ evam
ukte tatas tābhyām sarva eva maharṣayah, viśvāmitram puraskṛtya rāmaṁ vacanam abruvan/ maithilasya
naraśreṣṭha janakasya bhaviṣyati, yajñah paramadharmiṣṭhas tatra yāsyāmahe vayam/ tvam caiva
naraśārdūla saḥsmābhir gamiṣyasi, adbhutam ca dhanūratnam tatra tvam draṣṭum arhasi/ tad dhi
pūrvam naraśreṣṭha dattam sadasi daivatāiḥ, aprameyabalam ghoram makhe paramabhāsavam/ nāsyā
devā na gandharvā nāsura na ca rākṣasāḥ, kartum āropanam śaktā na katham cana mānuṣāḥ/ dhanuṣas
tasya vīryam hi jijñāsanto mahikṣitāḥ, na śekur āropayitum rājaputrā mahābalāḥ/ tad dhanur
naraśārdūla maithilasya mahātmanah, tatra drakṣyasi kākutstha yajñam cādbhutadarśanam/ tad dhi
yajñaphalam tena maithilenottamam dhanuḥ, yācitam naraśārdūla sunābham sarvadaivatāiḥ/ evam
uktvā munivarah prasthānam akarot tadā, sarṣisamghaḥ sakākutstha āmantrya vanadevatāḥ/ svasti vo
'stu gamiṣyāmi siddhaḥ siddhāśramād aham, uttare jāhnavītīre himavantam śiloccayam/ pradakṣiṇam
tataḥ kṛtvā siddhāśramam anuttamam, uttarām diśam uddiśya prasthātum upacakrame/ tam vrajantam
munivaram anvagād anusāriṇām, śakaṣi śatamātram tu prayāṇe brahmavādinām/ mṛgapakṣigaṇāś
caiva siddhāśramanivāsinaḥ, anujagmur mahātmānam viśvāmitram mahāmuniḥ/ te gatvā dūram
adhvanam lambamāne divākare, vāsam cakrur munigaṇāḥ ṣoṇākūle samāhitāḥ/ te 'staṁ gate dinakare
snātvā hutahutāśanāḥ, viśvāmitram puraskṛtya niṣedur amitaujasaḥ/ rāmo 'pi sahasaumitir munīms tām
abhipūjya ca, agrato niṣasādātha viśvāmitrasya dhīmataḥ/ atha rāmo mahātejā viśvāmitram
mahāmuniḥ, papraccha muniśārdūlam kautūhalasamanvitah/ bhagavan ko nv ayam deśah
samṛddhavanaśobhitaḥ, śrotum icchāmi bhadram te vaktum arhasi tattvataḥ/ codito rāma vākyena
kathayām āsa suvrataḥ, tasya deśasya nikhilam ṛṣimadhye mahātapāḥ/*

Maharshi Vishvamitra and Rama Lakshmanas were greatly contented and so were the ‘ashrama vaashis’ and after a night long restful sleep . Thereafter following the morning duties the visiting trio desired to perform farewell; the grateful hosts informed the Maharshi and Rama Lakshmanas that the ‘ashrama vaasis’ were all invited to a maha yajna which was to be soon organised by the King of Mithila named Janaka. The King was in possession of a colossal and celestial ‘dhanush ‘ worthy of seeing especially by Rama Lakshmanas. That dhanush was stated to be unparalleled and was reputed as unbreakable, let alone be lifted up even by Deva-Gandharva-Asura -Rakshasaas despite their physical and mental grit. *Dhanuṣas tasya vīryam hi jijñāsanto mahikṣitāḥ, na śekur āropayitum rājaputrā mahābalāḥ/ tad dhanur naraśārdūla maithilasya mahātmanah, tatra drakṣyasi kākutstha yajñam cādbhutadarśanam/* With a view to assessing the weight and massiveness of the dhanush, hundreds of Raja Raja- Kumaras had arrived in teams but failed miserably to move it let alone lift it, maneuver and pull it down. It was learnt that King Janaka having performed a maha yajna in the past was blessed by Bhagavan Shankara

assuming the form of the Yajna Purusha emerging from the flames gifted the Dhanush to the King as a mark of a series of such yajna karyaas. It was stated that the spot of holding and hadling the dhanush was marvellous to look at. ‘Raghunandana! This celestial dhanush was stated to have been placed after invoking Devas at the center of a huge hall and was duly worshipped with Vedic Verses daily with gandha-dhupa-pushpa- naivedyas. As the inmates of the ashrama had thus described, Maharshi Vishvamitra accompanied by Rama Lakshmanas moved forward into thick forests and seemed to have indicated to Vana Devatas that they would seek to reach ‘Siddhashrama’ located towards the northern direction of the sacred Ganga alongside Himalayas. Quite a distance of the difficult terrain followed and a few of the inmates of the Siddhashrama were sighted travelling by bullock carts. By that time they came up to reach the banks of River Shronabhadra, dusk had fallen; Rama Lakshmanas requested Maharshi Vishvamitra to provide details of the adjacent Kingdom which flourished with ‘sasyashyamala’ or enormous of green vegetation and the latter explained being seated amid the group of Rishis.

Sarga Thirty Two

Brahmayonir mahān āsīt kuśo nāma mahātapāḥ, vaidarbhyām janayām āsa caturāḥ sadṛśān sutān/ kuśāmbam kuśanābham ca ādhūrta rajasam vasum, dīptiyuktān mahotsāhān kṣatradharmacikīrṣayā, tām uvāca kuśaḥ putrān dharmīṣṭhān satyavādināḥ/ kuśasya vacanam śrutvā catvāro lokasammatāḥ, niveśam cakrire sarve purāṇām nṛvarās tadā/ kuśāmbas tu mahātejāḥ kauśāmbīm akarot purīm, kuśanābhas tu dharmātmā param cakre mahodayam/ ādhūrtarajaso rāma dharmāraṇyam mahīpatiḥ, cakre puravaram rājā vasuś cakre girivrajam/ eṣā vasumatī rāma vasos tasya mahātmanah, ete śailavarāḥ pañca prakāśante samantataḥ/ sumāgadhi nadi ramyā māgadhi viśrutāyayau, pañcānām śailamukhyānām madhye māleḥ śobhate/ saiśa hi māgadhi rāma vasos tasya mahātmanah, pūrvābhicaritā rāma sukṣetrā sasyamālinī/ kuśanābhas tu rājarṣiḥ kanyāśatam anuttamam, janayām āsa dharmātmā ghṛtācyām raghunandana/ tās tu yauvanaśālīnyo rūpavatyaḥ svalamkṛtāḥ, udyānabhūmim āgamya prāvṛṣva śatahradāḥ/ gāyantyo nṛtyamānās ca vādayantyaś ca rāghava, āmodam paramam jagmur varābharaṇabhūṣitāḥ/ atha tās cārusarvāṅgyo rūpeṇāpratimā bhuvi, udyānabhūmim āgamya tārā iva ghanāntare/ tāḥ sarvaṇuṣasampannā rūpayauvanasamṛutāḥ, dṛṣtvā sarvātmako vāyur idam vacanam abravīt/ aham vaḥ kāmāye sarvā bhāryā mama bhaviṣyatha, mānuṣas tyajyatām bhāvo dīrgham āyur avāpsyatha/ tasya tad vacanam śrutvā vāyor akliṣṭakarmaṇaḥ, apahāsyata vākyam kanyāśatam athābravīt/ antaś carasi bhūtānām sarveṣām tvam surottama, prabhāvajñās ca te sarvāḥ kim asmān avamanyase/ kuśanābhasutāḥ sarvāḥ samarthās tvam surottama, sthānāc cyāvayitum devam rakṣāmas tu tapo vayam/ mā bhūt sa kālo durmedhaḥ pitarāṁ satyavādinam, nāvamanyasva dharmeṇa svayamvaram upāśmahe/ pitā hi prabhur asmākaṁ daivatam paramam hi saḥ, yasya no dāsyati pitā sa no bhartā bhaviṣyati/ tāsām tad vacanam śrutvā vāyuḥ paramakopanaḥ, praviṣva sarvagātrāṇi babhañja bhagavān prabhuh, tāḥ kanyā vāyunā bhagnā viviśur nṛpater grham/ dṛṣtvā bhagnās tadā rājā sambhrānta idam abravīt/ kim idam kathyatām putryaḥ ko dharmam avamanyate, kubjāḥ kena kṛtāḥ sarvā veṣṭantyo nābhībhaṣatha/ Maharshi Vishvamitra stated that in the remote past there was well famed King named Kusha who was great warrior and dharmatma like Brahma himself. In another reputed clan named Vidarbha, there was a princess who was wedded to King Kusha. Out of their union, four princes were born viz. Kushamba, Kushanaabha- Asurtarajasa and Vasu. The King always instructed the sons to always follow Dharma and Praja seva. Eventually, he came to be popularly titled as ‘Praja Rakshaka Rupa’. The four sons had eventually built four cities of the kingdom viz. Koushaambi later on named as Kosama as of now. Kusha naabha built another township named ‘Mahodaya’. Asurtarajasa built Dharmaaranya while Vasu built Girivraja and acquired the title of Vasumati. Now toward the southwest of River Sona came up the popular Sumagaadhi. Thus these townships were placed in between mountains as of a necklace form. Further, Maagadhi on the banks of River Sona became popular as related to Vasu. Kushanaabha begot very pretty knayas from Apsara Ghritachi. As they were singing and dancing away in the mountain valleys their youthful prettiness attracted the attention of Vayu Deva who desired to marry all of them so that they could live forever happily. The pretty maidens heckled Vayu Deva and revealed themselves as the daughters of of Rajarshi Kushanaabha and Apsara Ghritachi. The

Apsara Kanyas threatened Vayu Deva for his audacious impudence in his approach and as such could even give a shaap to Vayu but their upbringing prevented them to do so. *Tāsām tad vacanam śrutvā vāyuh paramakopanaḥ, praviśya sarvagātrāṇi babhaṇja bhagavān prabhuh, tāḥ kanyā vāyunā bhagnā viviśur nṛpater gr̥ham*/On hearing such prococative tone of the kanyas, Vayu deva out of his might and sweep disfigured the kanyas as balls of mere flesh and as ‘kubjas’. The kanyas were terrorised and ran to the King. The latter on realising the seriousness of the crisis took a long breath and took to silence pondering over the consequent worsening of the situation.

Sarga Thirty Three

Tasya tad vacanam śrutvā kuśanābhasya dhīmataḥ, śirobhiś caraṇau spr̥ṣtvā kanyāśatam abhāṣata/ vāyuh sarvātmako rājan pradharṣayitum icchati, aśubham mārgam āsthāya na dharmam pratyavekṣate/ pitṛmatyaḥ sma bhadram te svacchande na vayan s̥thitāḥ, pitaram no vṛṇīṣva tvaṁ yadi no dāsyate tava/ tena pāpānubandhena vacanam na praṭicchatā, evaṁ bruvantyaḥ sarvāḥ sma vāyunā nihatā bhṛṣam/ tāsām tadvacanam śrutvā rājā paramadhārmikāḥ, pratyuvāca mahātejāḥ kanyāśatam anuttamam/ kṣāntam kṣamāvatām putryaḥ kartavyam sumahat kṛtam, aikamatyam upāgamya kulam cāvekṣitam mama/ alamkāro hi nārīṇām kṣamā tu puruṣasya vā, duṣkaram tac ca vaḥ kṣāntam tridaśeṣu viśeṣataḥ/ yādṛśīr vaḥ kṣamā putryaḥ sarvāsām aviśeṣataḥ, kṣamā dānam kṣamā yajñāḥ kṣamā satyam ca putrikāḥ/ kṣamā yaśaḥ kṣamā dharmāḥ kṣamāyām viśṭhitam jagat, viśṛjya kanyāḥ kākuts̥tha rājā tridaśavikramaḥ/ mantrajño mantrayām āsa pradānam saha mantribhiḥ, deśe kāle pradānasya sadṛśe pratipādanam/ etasminn eva kāle tu cūlī nāma mahāmuniḥ, ūrdhvaretāḥ śubhācāro brāhmaṇa tapa upāgamat/ tapyan - tam tam ṛṣim tatra gandharvī paryupāsate, somadā nāma bhadram te ūrmilā tanayā tadā/ sā ca tam praṇatā bhūtvā śuśrūṣaṇaparāyaṇā, uvāsa kāle dharmiṣṭhā tasyās tuṣṭo 'bhavad guruḥ/ sa ca tām kālayogena provāca raghunandana, parituṣṭo 'smi bhadram te kiṁ karomi tava priyam/ parituṣṭam munim jñātvā gandharvī madhurasvaram, uvāca paramaprītā vākyajñā vākyakovidam/ lakṣmyā samudito brāhmyā brahmabhūto mahātapāḥ, brāhmeṇa tapasā yuktam putram icchāmi dhārmikam/ apatiś cāsmi bhadram te bhāryā cāsmi na kasya cit, brāhmeṇopagatāyās ca dātum arhasi me sutam/ tasyāḥ prasanno brahmarṣir dadau putram anuttamam, brahmadatta iti khyātam mānasam cūlināḥ sutam/ sa rājā brahmadattas tu purīm adhyavasat tadā, kāmpilyām parayā lakṣmyā devarājo yathā divam/ sa buddhim kṛtavān rājā kuśanābhāḥ sudhārmikāḥ, brahmadattāya kākuts̥tha dātum kanyāśatam tadā/ tam āhūya mahātejā brahmadattam mahīpatiḥ, dadau kanyāśatam rājā supṛitenāntarātmanā/ yathākramam tataḥ pāṇim jagrāha raghunandana, brahmadatto mahī pālas tāsām devapatir yathā/ spr̥ṣtamātre tataḥ pāṇau vikubjā vigatajvarāḥ, yuktāḥ paramayā lakṣmyā babhūḥ kanyāśatam tadā/ sa dṛṣṭvā vāyunā muktāḥ kuśanābho mahīpatiḥ, babhūva paramaprīto harṣam lebhe punaḥ punaḥ/ kṛtodvāham tu rājānam brahmadattam mahīpatiḥ, sadāram preṣayām āsa sopādhyāya gaṇam tadā/ somadāpi susamhṛṣṭā putrasya sadṛśim kriyām, yathānyāyam ca gandharvī snuṣās tāḥ pratyānandata/

As the Apsarasa kanyas got frightened , agitated and appoached the father king, the latter replied: *kṣāntam kṣamāvatām putryaḥ kartavyam sumahat kṛtam, aikamatyam upāgamya kulam cāvekṣitam mama/ alamkāro hi nārīṇām kṣamā tu puruṣasya vā, duṣkaram tac ca vaḥ kṣāntam tridaśeṣu viśeṣataḥ/ yādṛśīr vaḥ kṣamā putryaḥ sarvāsām aviśeṣataḥ, kṣamā dānam kṣamā yajñāḥ kṣamā satyam ca putrikāḥ/* Dear daughters! I am highly appreciative of you statement to Vayudeva that your upbringing prevented you from giving a severe ‘shaap’ to Vayudeva - meaning therby that it was the latter who got provoked in transforming them as kubjas. He further stated that he was proud of your forbearance and self restraint owing to your family background and hence you did not resort to cursing the Vayu Deva! Whether to a man or woman , forgiveness is like a precious possession, especially to celestials. My daughters! Forgiveness is a boon, truthfulness, a Sacrifice, a glory, an outstanding virtue and this kind of patience is indeed like the axis to the universe. This was how the famed King Kushanaabha reacted, told Maharshi Vishvamitra to Shri Rama. The dharma swarupa Kushanaabha when pondered deep about the weddings of the celestial maidens and tried to ascertain about the kingdoms and eligible bachalor princes all over. The

King after extensive search then discovered a bright-well read Muni named ‘Chooli’ who was being served volantly in his pujas by a Gandharva Kumari named ‘Sonada’ the daughter of Urmila. Then the Muni was pleased and asked her granting a boon to her and the latter desired to beget an outstanding son of jnaana- vigjnaana. As a result, the Muni manifested a Manasa Putra ‘Brahmadatta’ as the son of Sonada. In course of time, Brahmadatta as he grew as a handsome youth of virtue lived at Kaampilya Nagari. The King then approached Brahmadatta who consented to wed the apsara kanyas as the latter at the auspicious time of the ‘paanigraha’ at the wedding, the apsara kanyas turned as kumbhas by the curse of Vayudeva were resooted of their original forms as Apsaras. Maharshi Vishvamitra thus narrated the glories of Brahma putra Kusha and of his illustrious’s sons.

Sarga Thirty Four

Kṛtodvāhe gate tasmin brahmadatte ca rāghava, aputraḥ putralābhāya pautrīm iṣṭim akalpayat/ iṣṭyām tu vartamānāyām kuśanābhaṁ mahīpatim, uvāca paramaprītaḥ kuśo brahmasutas tadā/ putras te sadṛśaḥ putra bhaviṣyati sudhārmikāḥ, gādhiṁ prāpsyasi tena tvam kīrtim loke ca śāśvatīm/ evam uktvā kuśo rāma kuśanābhaṁ mahīpatim, jagāmākāśam āviśya brahmalokaṁ sanātanam/ kasya cit tv atha kālasya kuśanābhasya dhīmataḥ, jajñe paramadharmiṣṭho gādhir ity eva nāmataḥ/ sa pitā mama kākutstha gādhiḥ paramadhārmikāḥ, kuśavaṁśaprasūto 'smi kauśiko raghunandana/ a pūrvajā bhaginī cāpi mama rāghava suvratā, nāmnā satyavatī nāma ṛcīke pratipāditā/ saśarīrā gatā svargaṁ bhartāram anuvartinī, kauśikī paramodārā sā pravṛttā mahānadī/ divyā puṇyodakā ramyā himavantam upāśritā, lokasya hitakāmārthaṁ pravṛttā bhaginī mama/ tato 'haṁ himavatpārśve vasāmi niyataḥ sukham, bhaginyāḥ snehasamṣuktaḥ kauśikyā raghunandana/ sā tu satyavatī puṇyā satye dharme pratiṣṭhitā, pativratā mahābhāgā kauśikī saritām varā/ ahaṁ hi niyamād rāma hitvā tām samupāgataḥ, siddhāśra - mam anuprāpya siddho 'smi tava tejasā/ eṣā rāma mamotpattiḥ svasya vaṁśasya kīrtitā, deśasya ca mahābāho yaṁ mām tvam paripṛcchasi/ gato 'rdharātraḥ kākutstha kathāḥ kathayato mama, nidrām abhyehi bhadraṁ te mā bhūd vighno 'dhvaniha naḥ/ niṣpandās taravaḥ sarve nilīnā mṛgapakṣiṇaḥ, naiśena tamasā vyāptā diśas ca raghunandana/ śanair viyujyate saṁdhyā nabho netrair ivāyṛtam, nakṣatratārāgahanam jyotirbhir avabhāṣate/ uttiṣṭhati ca śītāṁśuḥ śaśī lokatamonudāḥ, hlādayan prāñinām loke manāṁsi prabhayā vibho/ naiśāni sarvabhūtāni pracaranti tatas tataḥ, yakṣarākṣa- saṁghās ca raudrās ca piśitāśanāḥ/ evam uktvā mahātejā virarāma mahāmuniḥ, sādhu sādhu iti tam sarve munayo hy abhyapūjayan/ rāmo 'pi saha saumitriḥ kim cid āgatavismayaḥ, prāsasya muniśārdūlam nidrām samupasevate/

Raghunandana! As King Kushanabha married off his daughters to Brahmadutta desired to secure a son and proposed the performance of Putra Kamekshi Yajña. Then the Grand King Kusha blessed Kushanabha stating that the latter should beget a famed son **Gaadhi** who would attain worldwide acclaim and having stated thus had reached Brahma loka prapti. Eventually Gaadhi was born and having become youthful declared himself as **Koushika** since he was born into Kusha Vamsha. Brahmarshi Vishvamitra then informed Rama Lakshmanas that he had an elder sister named Satyavati married to Richeeka Muni. On the death of Richeeka she reached swarga loka with her own body and eventually returned to Earth as **Kaushiki Mahanadi** originating from Himalaya Mountains as a ‘Punya Nadi’ of Famed Virtue. Maharshi stated that thanks to Shri Rama he had obtained the opportunity of visiting the Siddhashrama and was nostalgic of the memory of his dear sister now as a river. He then introduced about the territory of the banks of River ‘Shonabhadrā’ and about the furtherance of his own vamsha. By that time as Vishvamitra explained about the background of his own Koushika Vamsha and the night was ushered in and the three some halted for sleep even as animals and birds rested. Even the trees and their branches and leaves got quietened and in the darkness the sky too was lit up with the glitter of stars. In was in that atmosphere on earth, moon shine above ushered in coolness and tranquility. But in that very quietude and stillness, Yaksha- Rakshasa- Pishachas got busy roaming. As Maharshi was describing, Rama Lakshmana and even Vishvamitra himself slipped into sleep gradually.

Sarga Thirty Five

*Upāsya rātriṣeṣaṁ tu śoṇākūle maharṣibhiḥ, niśāyāṁ suprabhātāyāṁ viśvāmitro 'bhyabhāṣata/
suprabhātā niśā rāma pūrvā saṁdhyā pravartate, uttiṣṭhotttiṣṭha bhadraṁ te gamanāyābhirocaya/ tac
chrutvā vacanaṁ tasya kṛtvā paurvāhnikīm kriyāṁ, gamanaṁ rocaṣāyāṁ āsa vākyaṁ cedam uvāca ha/
ayaṁ śoṇaḥ śubhajalo gādhaḥ pulinamaṇḍitaḥ, katareṇa pathā brahman saṁtariṣyāmahe vayam/ evam
uktas tu rāmeṇa viśvāmitro 'bravīd idam, eṣa panthā mayoddiṣṭo yena yānti maharṣayaḥ/ te gatvā dūram
adhvānaṁ gate 'rdhadivase tadā, jāhnavīm saritām śreṣṭhām dadṛṣur munisevitām/ tām dṛṣtvā
puṇyasalilām haṁsasārasasevitām, babhūvur muditāḥ sarve munayaḥ saharāghavāḥ/ tasyās tīre tataś
cakrus te āvāsaparigrahaṁ, tataḥ snātvā yathānyāyāṁ saṁtarpya pitṛdevatāḥ/ hutvā caivāgnihoṭrāṇi
prāśya cāmṛtavat dhaviḥ, viviśur jāhnavītūre śucau muditamānasāḥ, viśvāmitraṁ mahātmānaṁ
parivārya samantataḥ/ saṁprahṛṣṭamaṇā rāmo viśvāmitraṁ athābravīt, bhagavañ śrotum icchāmi
gaṅgāṁ tripathagāṁ nadīm, trailokyāṁ kathāṁ ākramya gatā nadanadīpatim/ codito rāma vākyaena
viśvāmitro mahāmuniḥ, vṛddhiṁ janma ca gaṅgāyā vaktum evopacakrame/ śailendro himavān nāma
dhātūnām ākaro mahān, tasya kanyā dvayaṁ rāma rūpeṇāpratimaṁ bhuvī/ yā meruduhitā rāma tayor
mātā sumadhyamā, nāmnā menā manojñā vai patnī Himavataḥ priyā/ tasyāṁ gaṅgeyam abhavaj
jyeṣṭhā himavataḥ sutā, umā nāma dvitīyābhūt kanyā tasyaiva rāghava/ atha jyeṣṭhām surāḥ sarve
devatārthacikīrṣayā, śailendraṁ varayāṁ āsur gaṅgāṁ tripathagāṁ nadīm/ dadau dharmeṇa himavāns
tanayāṁ lokapāvanīm, svacchandapathagāṁ gaṅgāṁ trailokyahitakāmyayā/ pratigṛhya trilokārtham
trilokahitakāriṇaḥ, gaṅgāṁ ādāya te 'gacchan kṛtārthenāntarātmanā/ yā cānyā śailaduhitā kanyāsīd
raghunandana, ugraṁ sā vratam āsthāya tapas tepe tapodhanā/ ugreṇa tapasā yuktām dadau
śailavaraḥ sutām, rudrāyāpratirūpāya umām lokanamaskṛtām/. ete te śaila rājasya sute lokanamaskṛte
gaṅgā ca saritām śreṣṭhā umā devī ca rāghava, etat te dharmam ākhyātāṁ yathā tripathagā nadī, kham
gatā prathamāṁ tāta gatiṁ gatimatām vara/*

As Maharshi slept off the remainder of the night and woke up, he woke up Rama Lakshmanas and after their morning duties the latter enquired as to cross the river for forward journey. Vishvamitra replied that he had already made the plan; they proceeded along the banks of Shonabhadra and reached upto the banks of Ganga while enjoying the scenic charm on the way. On their arrival on the banks, they all had refreshing baths in the river and a large collection of Munis gathered around while Deva Pitru tarpanas were duly performed. Further agni karyas were performed too and havishaanna bhojanas were concluded too. As groups of Maharshis surrounded Vishvamitra-Rama Lakshmanas, the latter asked about the origin and further flows of Ganges till its merger into the Ocean. Vishvamitra explained that the mighty Himavat Mountain range King surfiert with 'dhaatus' had two illustrious women of unparalleled beauty and grace one as the wife and another as a daughter named Devi Mena and Devi Parvati respectively. *Tasyāṁ gaṅgeyam abhavaj jyeṣṭhā himavataḥ sutā, umā nāma dvitīyābhūt kanyā tasyaiva rāghava/* Raghunandana! Devi Mena was blessed with a daughter reputed as Ganga even before the birth of Parvati. But Devas requested for Devi Ganga for the reason of 'Loka Kalyaanna' and King Himavant agreed to their supplication: *Yā cānyā śailaduhitā kanyāsīd raghunandana, ugraṁ sā vratam āsthāya tapas tepe tapodhanā/ ugreṇa tapasā yuktām dadau śailavaraḥ sutām, rudrāyāpratirūpāya umām lokanamaskṛtām/* Rama! The second daughter Devi Parvati took to severe tapasya for long number of years and amassed name and fame from that outstanding spiritual wealth and eventually got wedded to Maha Deva. Such was the glory of the two daughters of Himavanta viz. Ganga and Girija worthy of prostrations of the entire worlds.

Sarga Thirty Six

*Ukta vākya munau tasminn ubhau rāghavalakṣmaṇau, pratinandya kathām vīrāv ūcatur munipuṅgavam/
dharmayuktam idam brahman kathitam paramam tvayā, duhituḥ śailarājasya jyeṣṭhāya vaktum arhasi/
vistaram vistarajño 'si divyamānuṣasambhavam, trīṇ patho hetunā kena pāvayel lokapāvanī/ kathāṁ*

gaṅgām tripathagā viśrutā sariduttamā, triṣu lokeṣu dharmajña karmabhiḥ kaiḥ samanvitā/ tathā
bruvati kākutsthe viśvāmitras tapodhanaḥ, nikhilena kathāṁ sarvām ṛṣimadhye nyavedayat/ purā rāma
kṛtodvāhaḥ śitikaṇṭho mahātapāḥ, dṛṣṭvā ca sprhayā devīm maithunāyopacakrame/ śitikaṇṭhasya
devasya divyaṁ varṣāsatam gatam, na cāpi tanayo rāma tasyām āsīt paramtapa/ tato devāḥ
samudvignāḥ pitāmahapurogamāḥ, yad ihotpadyate bhūtam kas tat pratisahiṣyate/ abhigamya surāḥ
sarve praṇipatyedam abruvan, devadeva mahādeva lokasyāśya hite rata, surāṇāṁ praṇipātena
prasādam kartum arhasi/ na lokā dhārayiṣyanti tava tejaḥ surottama, brāhmaṇa tapasā yukto devyā
saha tapasā cara/ trailokyahitakāmārtham tejas tejasi dhāraya, rakṣa sarvān imāṁ lokān nālokaṁ
kartum arhasi/ devatānāṁ vacaḥ śrutvā sarvalokamaheśvaraḥ, bāḍham ity abravīt sarvān punaś cedam
uvāca ha/ dhārayiṣyāmy aham tejas tejasy eva sahomayā, tridaśāḥ pṛthivī caiva nirvāṇam adhi -
gacchatu/ yad idam kṣubhitam sthānān mama tejo hy anuttamam, dhārayiṣyati kas tan me bruvantu
surasattamāḥ/ evam uktās tato devāḥ pratyūcur vṛṣabhadhvajam, yat tejaḥ kṣubhitam hy etat tad dharā
dhārayiṣyati/ evam uktaḥ surapatiḥ pramumoca mahītale, tejasā pṛthivī yena vyāptā sagirikānanā/ tato
devāḥ punar idam ūcuś cātha hutāśanam, praviśa tvaṁ mahātejo raudram vāyusamanvitah/ tad agniṁ
punar vyāptam saṁjātaḥ śvetaparvataḥ, divyaṁ śaravaṇam caiva pāvakādityasaṁnibham, / yatra jāto
mahātejāḥ kārṭikeyo 'gnisambhavaḥ, athomām ca śivaṁ caiva devāḥ sarṣi gaṇās tadā, pūjayām āsur
atyartham supṛitamānasas tataḥ/ atha śaila sutā rāma tridaśān idam abravīt, samanyur āśapat sarvān
krodhasamraktalocanā/ yasmān nivāritā caiva saṁgatā putrakāmyayā, apatyaṁ sveṣu dāreṣu
notpādayitum arhatha, adya prabhṛti yuṣmākam aprajāḥ santu patnayaḥ/ evam uktvā surān sarvān
śaśāpa pṛthivīm api, avane naikarūpā tvaṁ bahubhāryā bhaviṣyasi/ na ca putrakṛtām pṛtīm
matkrodhakaluṣī kṛtā, prāpsyasi tvaṁ sudurmedhe mama putram anicchatī/ tān sarvān vr̥ḍitān dṛṣṭvā
surān surapatis tadā, gamanāyopacakrāma diśam varuṇapālītām/ sa gatvā tapa ātiṣṭhat pārśve
tasyottare gireḥ, himavatprabhava śṛṅge saha devyā maheśvaraḥ/ eṣa te vistaro rāma śailaputryā
niveditaḥ, gaṅgāyāḥ prabhavaṁ caiva śṛṇu me sahalakṣmaṇaḥ/

As Brahmarshi Vishvamitra explained about the everlasting splendor of both the Devis of Ganga and Parvati, Rama Laxshmanas were excited to know of Devi Ganga first in detail. How was Ganga named ‘Triloka Dhaaraas’ or of the Three Flows of Bhur-Bhuva-Svargas! Then Maharshi Vishmamitra commenced explaining in detail. In the days of yore, Maha Parama Shiva and Devi Parvati as just married were enjoying the post wedding bliss. This was carried on for several divine years but still Devi Parvati did not conceive yet. Devas were worried that there was yet no conception of Parvati for a very long time. They approached Parama Shiva - Devi Parvatis and after due prostrations requested them to take to ‘tapasya’. Trailokyahitakāmārtham tejas tejasi dhāraya, rakṣa sarvān imāṁ lokān nālokaṁ kartum arhasi/ Maha Deva Devis! For the sake of the welfare of Trilokas, we all entreat you to deposit your combined semen together so that ‘loka raksha’ be made possible with the joyous birth of a son could indeed be reality and the entire universe be protected. evam uktās tato devāḥ pratyūcur vṛṣabhadhvajam, yat tejaḥ kṣubhitam hy etat tad dharā dhārayiṣyati/ evam uktaḥ surapatiḥ pramumoca mahītale, tejasā pṛthivī yena vyāptā sagirikānanā/ tato devāḥ punar idam ūcuś cātha hutāśanam, praviśa tvaṁ mahātejo raudram vāyusamanvitah/ Maha Deva however queried as to who indeed could ever possibly hold the semen so manifested of his union with Devi Parvati! Devas replied that Bhu Devi should be able to withstand the force the spell of the sperm. As Devas’s provided the solution, Maha Deva released the semen and Bhu Devi was rattled as the mountains and forests were inundated with the sperm. Instantly Indra directed to devour it with the assistance of Vayu Deva then the mountain like deposit. In turn the mammoth deposits got distributed on the flows of Ganga all over the ‘sarkandas’ or river bed sprouted plants. yatra jāto mahātejāḥ kārṭikeyo 'gnisambhavaḥ, athomām ca śivaṁ caiva devāḥ sarṣi gaṇās tadā, pūjayām āsur atyartham supṛitamānasas tataḥ/ Thus the agni born Kartikeya was manifested and Deva-Rishi groups were rejoiced as never before, especially due to Tarakasura was torturing ‘trilokas’ at that very time. But having realised all these manipulations by Indra and Deva Maharshis, Uma Devi was none too happy and gave a ‘shaap’ to Devas that there after they would be ‘santaana heenaas’ without offspring. She also cursed Bhu Devi that the latter would not of one uniform form and that she would be the wife of several husbands. As the Devas and Bhu Devi too were cursed by Gauri likewise, Shiva

became unhappy and turned his face westward. There after both Shiva and Gauri disappeared long time to perform deep tapasya.

Vishleshana on Kartikeya: There are three versions of Skanda Deva janana in Padma Purana, Skanda Purana and Matsya Puranas; especially in regard to Skanda Kumara Janma

Padma Purana first :Tarakasura was too powerful to Devas whose soldiers were badly bruised and ran without direction. Indra and Devas approached Brahma and he replied that none excepting a seven day son of Shiva and Devi Parvati, called 'Kartikeya' could kill Tarakasura and none else in the world. At this juncture, Indra prayed to Sage Narada to advise further plan in the context of the birth of Kartikeya. The Sage designed a route-map of action, first to approach Himavanta and his wife Mena as also Parvati to prepare them to wed Mahadeva; to secure access to Mahadeva for his consent to let Parvati assist the former in his daily Pujas and approach Kama Deva and Rati Devi to stealthly despatch 'Pushpa Baanas' or Amorous Arrows of Love in favour of Parvati while she was in service to Mahadeva. But the Plan did not quite succeed as Mahadeva's eyes searched for Kama Deva and burnt him off with his third eye. As Devi Rati prayed to Maha Deva, the latter assured that Kama Deva would soon be created again as 'Ananga' or devoid of Physique. As Devi Parvati was shaken by the news of Kama Deva's turning into ashes, she decided to take to Tapasya; her father Himavan addressed the daughter to say: 'U' 'Ma' meaning 'Don't do so'! But still she left to such a Place to perform rigorous Tapasya where even Devas did not desire to visit and was so inaccessible at the heights of Himalayas. As the Plan as scripted by Narada Muni was not yet in place, Indra prayed to 'Sapta Rishis' to intervene. The Rishis tested her unambiguous decision to perform the severe Tapasya by arguing with her that she was bent on marrying Maha Deva and none else; in fact she became angry with the Rishis that she reacted sharply against them and even condemned them to suggest any other name as her spouse excepting Shiva Deva. Sapta Rishis approached Maha Deva, underlined Parvati's strong mental make up to wed only Maha Deva and emphasised the angle of 'Loka Kalyan' or the Universal Cause of destroying Tarakasura which could be accomplished only through the wedding with Parvati. For a number of years, Shiva and Parvati were in a joyful mood after their marriage and there was little news for Indras and Devas about the possible arrival of Kartikeya who alone could terminate Tatakasura. Agni Deva took the form of a parrot and entered the Palace of Shiva and Parvati who found that Parvati was enjoying a bath in a Sarovar playing with lotus flowers and Lord Shiva was resting in his bed. She found six Krittikas in the Sarovar and told them that she was desirous of seeing the water drops inside the lotus bulbs; the Kritthikas replied in fun that they would show the water drops provided they allow them also to share the joy of a child in her 'garbha'! The Krittikas further said that they should allow them too to own the child as their own as much as that of Devi Parvati and she agreed to the mutual deal; Krittikas showed the water drops inside the lotus bulb and drank them. As soon as she drank the water drops, there emerged a handsome and healthy boy from Devi Parvati's right abdomen with Sun-like luster and a powerful Physique wearing a 'Shula' and 'Ankush' in both of his hands. He was called 'Kumar' as many entities claimed parentage mainly of course by Lord Shiva and Devi Parvati but also the Krittikas and even Agni. The boy had six brilliant faces and was popularly called by several names viz. Vishakha, Shanmukha, Skanda, Shadaanana and Kartikeya. Brahma, Vishnu, Indra and various Devas gifted the Child several valuable souvenirs like Chandan, Malas, Dhup, Toys, Umbrellas, and Bhushans and instantly appointed him as the Senapati or the Commander-in-Chief of Devas. Lord Vishnu presented several 'Ayudhas' or Arms; Kubera provided ten lakh of Yaksha Sena; Agni gave his Tej (Radiance) and Vayu provided speed as his 'Vahan' (Chariot). Kumar desired to ascertain as to what he could do for them and in one voice they wanted the demon Tarakasura to be killed and Kumar assured saying: So be it! Inspired by what Skanda Deva guaranteed, Indra sent an emissary to Tarakasura saying that soon Indra and Devas would arrive to destroy the demon and his followers. Danavas wondered that an additional Shakti must have joined the Deva Sena as otherwise they would not dare send a messenger alerting them to come prepared for a battle! Tarakasura

remembered Brahma's boon to him with the qualification of the risk of his death in the hands of a boy! Even Kalanemi and other Daityas had creepy feelings about the might of the stranger who joined the Deva Sena. As Tarakasura saw finally saw the so-called additional Shakti, he laughed away and made fun of the baby boy; he said that Devas did great injustice in projecting him ahead of them so that they could conveniently run away if need be! Kumar replied that there was no need to make fun of us since in a battle of 'Shastras', there was the brain power that was important but not the brute force; moreover, one did not require a huge serpent to kill an opponent but even a tiny snake could finish off the enemy by a small bite of poison! Bala Surya was always difficult to look at and never under-estimate a boy! Even as Kumar's reply was over, the Asura threw a musala but the reply by way of a mighty Chakra from Kumar was instantaneous. The Daitya threw a metallic Bhindipal which Kumar stopped merely by one of his hands. Kartikeya targetted a ferocious mace which made ear-blowing sound and the demon was hardly able to escape its impact. The demon then realised that this boy was not an ordinary kid and one had to be tough with him; he used a very powerful Shastra which was undone by Kartikeya instantly. Then Kartikeya came into his form and massacred thousands of demons and the so-called mighty demons like Kalanemi could hardly defend themselves and ran away to save their skins. As a last resort, Tarakasura hit Kumar's vahana of Peacock and going wild with this act, Kumara finally used the 'Nirmal Shakti' in his hands and threw it with force and speed and the Shakti dazzled the demon's vision; he tried his best but could not evade it since it flew behind wherever he went and ultimately pierced into his heart as the mountain-like Tarakasura fell making a thud, like a cloud-burst and the handful soldiers of the huge army of Davanas left behind alive ran for their lives. Devas went into a state of ecstasy with loud shouts and battle-cries of relief showering fragrant flowers all around, Gandharvas sang earsplitting songs of victory, Apsaras danced with gay abandon and the whole Universe wore a memorable look of unprecedented carnival. Vishnu and Brahma were highly satisfied that finally Dharma and Nyaya were vindicated by Kumara. Maha Deva and Devi Parvati seated on Nandi with Ganesha and Kartikeya flew across to Kailasa Mountain witnessing festivities all along the route!

Skanda Purana: Indeed the unprecedented and the Most Glorious Wedding of Siva-Parvati was the unique talk of the entire Universe. At the Wedding 'Muhurat', Himavan declared: 'I, Himavan of the Gotra and clan of Mountains have the greatest privilege of offering the hand of my daughter Devi Parvati to Parama Siva in the august presence of Brahma and Vishnu. In turn, I wish to know the Gotra and Vamsa of Bhagavan'. As Sage Narada lifted his Veena instrument, Himavan stopped Narada not to play on it as a reply about the Gotra and Vamsa of Bhagavan; Narada told Himavan that the Gotra and Vamsa of Maha Siva was 'Naad' or Sound and that was why Narada lifted the Veena as a reply! Bhagavan is 'Naadamaya' or the Embodiment of Naada and one could realise Siva only through Naada, as He has no Gotra and no Vamsa since He is above these nomenclatures and yet belongs to all Gotras and all Vamsas. He has neither beginning nor end; He is the Most Supreme Energy beyond comprehension! Then Himavan gave the 'Kanyadaan' or the offering of his daughter saying: 'Imam Kanyaam thubhyamaham dadami Parameswara! Bharyartham prathi gruhneeshva' (Parameswara! I am offering my daughter as your 'Dharma Patni'; kindly accept). After wedding, Maha Deva and Devi Parvathi moved on to Mountain Gandhamadan to a luxurious and lonely place for their honeymoon. As Bhagavan's virility was so potent that parts of humanity were getting destroyed and Vishnu asked Agni Deva to take the form of a Hermit and asked Parvati to donate it and extended his hand which was immediately consumed by Agni even before Her eyes. Parvati got angry and cursed Agni to become 'Sarva Bhakshak' or he who consumes everything. Agni could not bear the brunt of the virility of Maha Siva and begged Him to show a way to pass it on to someone; Siva advised that the same be planted into virtuous women and Sage Narada annotated that such women of high merit taking bath on an early morning in the instant month of Magha would be attracted to Agni and his hot flames and they would be the best choice for the transfer of the virility in particles. As advised by Narada, Kritthikas approached Agni seeking warmth from the cold morning and Agni transferred some drops of virility to the ladies through their skin pores. Kritthikas got

pregnant and their angry husbands gave a curse to them to roam on the Sky. They became Stars in a constellation and aborted their pregnancies. The major portion of the virility got left however on top of the Himalayas which was lifted by a crane and pushed into Ganges and the drops which were radiant like fire sparks got meshed up in the river bed plants (Sarkhand) of Ganges, who carried the foetus to a secluded place in the bushes thus emerging a Six Headed Child Kartikeya! As soon as the boy of highly chiselled face and limbs was born with extraordinary splendour, there was such illumination that travelled all over the Three Worlds instantly. Siva Deva and Devi Parvati appeared at once on their Vrishaba carrier and were overwhelmed with parental love and affection. Soon Brahma, Vishnu, Indra and the entire Devaloka assembled and so did Rishis, Yakshas, Gandharvas and all Celestial Beings. Veerabhadra and Pramathaganas as also the whole entourage of Maha Deva were ecstatic with boundless rapture. Devas put their chins up with indescribable relief that it would not be far for the greatest menace of Takakasura to be devastated by the new arrival on the scene! The whole atmosphere was of liberation, festivity and celebration. The Deities commenced preparations of war to kill Tarakasura but a Celestial Voice was heard that victory would be assured only under the Leadership of Kartikeya and hence all the Devas requested Skanda to become the Chief of the Army of Devas. Meanwhile, Devasena, the daughter of Mrityu Devata, became his wife and hence Skanda was known as Deva Senapati. Kartikeya led the army of Devas of the rank of Indra, Agni, Vayu, Kubera and Yama Dharma Raja and was seated on an elephant. Tarakasura arrived with a huge army of mighty warriors who dominated and controlled the opponents initially. Indra's 'Vajra' was overpowered by Tarakasura's weapon called Shakti and wounded Indra. King Muchukunda who fought for Devas and sought to stop the domination of Daityas but Tarakasura felled him on the ground; Muchukunda wanted to use the 'Brahmastra' but was restrained by Sage Narada as that weapon would no doubt create havoc but would be ineffective to destroy Tarakasura and hence Kartikeya would have to be warmed up gradually. Veerabhadra swung into action and slaughtered thousands of Demons; Tarakasura realised that Veerabhadra was not easy to control and thus used his 'Maya' and assumed a thousand arms. Lord Vishnu suggested that the time was ripe to kill the Big Demon before he became more powerful and asked Skanda to charge him. With his mighty weapon Shakti on hand, Kartikeya chased Tarakasura but the latter retaliated with his own 'Shakti' and even got Skanda unconscious for a while. After quickly recovering his poise, Kartikeya prayed to his parents and released the Maha Shakti which was fortified with the blessings of Bhagavan and Bhagavati and finally annihilated Tarakasura who incidentally was a Great Siva Bhakta! But Siva Himself was so pleased at the valour of the lad who was more than a match to the Greatest Demon of the times who sent shock waves across the Three Worlds! While Devas and Gandharvas were engaged in unending praises and noise of resounding musical notes, Rishis were engaged in Vedic Hymns to please Kartikeya and there was ecstasy across the Globe.

Matsya Purana: The whole Universe was charged with myriad emotions as Shiva as the groom and the party arrived at the bride's palace. At the 'Kalyana Mandapa', the Parvata Raja Himavan was in a state of dazed ecstasy since Parama Shiva himself was his son-in-law. *Pranateynaachalendrena Pujittha Chaturmukhah, Chakaara vidhinaa Sarvam Vidhimantra purah saram/* (Parvata Raja performed puja with respects to Brahma and with the full course of formal Mantras, the wedding was celebrated in tradition and dignity); *Sharveya Paanigrahana maagneena saakshikamakshatam, Daataa Mahibhrutaam Natho hota Devaschaturmukhah/ Varah Pashupati Saakshaat Kanyaa Vishaaranistathaa* (Then Parama Shiva wedded Parvati with Agni Saakshi or in the presence of Agni, when Daata / donor was Himavaan, Brahma as Hota (the Head Priest), Shiva as the bride groom and bride as Aranibhuta Devi Parvati.). Devas were extremely happy that the best was yet to happen; Indra gifted a golden umbrella, Gandharvas sang tuneful songs, Apsaras danced to their best, Kinnaras organised instrumental extravaganza and the whole world celebrated, but of course Daityas and Danavas who had ruled for thousand years were highly dejected quite understandably. After a few days the new couple of Shiva and Devi Parvati took permission of Parvata Raja Himavaan and moved back to Mandarachala. Years passed

by and Shiva and Parvati continued to enjoy their marital bliss. Out of fun, Bhagavan Shiva teased Parvati once as follows: *Shareerey mama tatwaangi sitey bhaasya sitadyutih, Bhujangee vaasita shuddhaa samslishtaa chandaney tarow/ Chandraatapena sampruktaa ruchirambaraa tathaa, Rajaneevaasitey pakshey drushti dosham dadaasimey/* (Devi Parvati! As your physical colour is rather dark and mine is fair, it looks that a dark serpent is circling a chandana tree! Also, there is a similie -comparison- of a shining Moon against the background of dark cloud on the sky!). Understandably, Parvati was not amused, and in fact, badly hurt, when Shankara made these remarks even as a joke. Instantly, she left out home and proceeded to perform 'Tapasya' to Brahma for a number of years to change her body colour. Any amount of pleading and supplication by Shiva did not change her mind. Meanwhile, the son of Andhakasura and the brother of Bakasura called 'Aadi' performed strict 'Tapas' to Brahma Deva and asked for the boon of 'Amaratwa' or immunity from death. As Brahma could not grant this advantage, Aadi amended the request that he should be able to convert his Body Form as per his wish; Brahma agreed provided that the Daitya could do so only twice. As Veerak was guarding the Entry Point of Shankara and as it was not possible to enter 'Shiva dwar', Aadi converted his Form as a snake and entered Shankara's abode through an under ground hole and slithered in; thereafter Aadi assumed the Form of Devi Parvati, approached Maha Deva and pretended that she had given up Tapasya as the severity of meditation just to change of body colour from 'Krishna Varna' to 'Gaura Varna' was not worth the strict regimen. Parama Shiva was happy initially that she changed her mind and returned back to him. But on second thoughts and knowing that Parvati would not take a flippant decision to return without achieving her objective, he suspected the fake Parvati and killed the 'Mayavi' Daitya. The original Parvati Devi's Tapasya pleased Brahma Deva and blessed her to change her body colour as she pleased either as of Gaura (white)Varna or of Shyama Varna; Parvati returned home to Maha Deva but the unwitting Veeraka, the 'Dwarapalaka' refused her entry to her own house! As any amount of convincing did not help Veeraka, Devi Gauri was tired out to reason him and finally gave a 'Shaap' that he would be born as a human and after the duration of the curse would return to her again. Parama Shiva was so excited as Gauri entered his interior bed room that a delegation of Devas headed by Indra was turned out saying that he was busy. Indra detailed Agni Deva to take the form of a parrot and peep in through a window as to what was happening inside their bed-chamber. Exactly at that time, the parrot peeped in when Shiva-Parvati were actually seen in action on their bed; Shiva noticed the parrot and recognised Agni. He scolded Agni and said now that he created 'Vighna' (obstacle) between him and Parvati and hence he might as well rectify the situation by drinking up his virility. The highly explosive drops shining like molten gold punctured Agni's belly and got spread over the Maha Sarovar nearby. Several lotus flowers which got sprouted all over in the deep waters emitted strong and fragrant scents and the intoxication affected 'Krittikas' who happened to bathe in the Sarovar; the Krittikas desired to take the lotus leaves home but Devi Parvati jocularly remarked to the Krittikas that she could take the drops of water on the lotus leaves as well. In turn Krittikas joked that they would take the water home, provided the child born of the water consumed by them should have equal right to the motherhood of the boy so born! As the deal was struck between Krittikas and Parvati, the Krittika damsels gave the lotus leaves as also the water drops to Parvati. Subsequently, Devi Parvati drank up the water around the lotuses and from her right and left 'kukshis' gave birth to two male children later united into one and the child who had the extraordinary radiance of Surya Deva; each of the Six Krittikas shaped up one head each of the child; thus the boy was named 'Kumara' by Parvati; 'Kartikeya', 'Shanmukha', 'Shadvaktra' by the Krittikas and as 'Vishakha' or the different 'Shakhas'/ branches of the lotus leaves that carried the golden drops. On Chaitra Shukla Shashthi, the child was declared as the 'Deva Senapati'/ the Commander-in- Chief of Devas. Vishnu gifted varieties of 'Ayudhas'/ Arms and 'Astras' or Mantrik Arrows. Kubera presented him a lakh-strong of yaksha army. Vayu Deva gave him a 'Mayura Vahana'/ Peacock Carrier, while Twashta Prajapati gifted a toy in the form of a Cock which could change its form as the boy wished. All the Devas presented souvenirs, prostrated before Skanda and extolled him." Our Greetings to You, Kamarupa Shanmukha! You are Kumara, the radiant son of Maha Shiva and the destroyer of Danavas; your physical form is the

glow of rising sun and of the heat of Agni; you are appropriately adorned, the Army Chief of Devas; the dreadful on the battle front; Guhya Rupa, the abolisher of fear in Trilokas in the Form of a Child; gifted with broad and clear eyes; Vishaakhaa! Our reverences to you as the practitioner of Maha Vratas; you are a terror in battle fields although of pleasant visage otherwise; you have a peacock as your carrier and wear a Keyura / wrist bangles; the high flier of flags; the bestower of boons to devotees; the high profile symbol of courage and strength; you possess a Magnificent Form. This was how Indra and Devas extolled Skanda.) Even as Kumara was replying to assure Devas that very soon the desire of retrieving their lost glories would be fulfilled, an emissary of Tarakasura arrived and conveyed their Chief's message to Indra with a warning not to repeat his past mistakes of challenging a giant Daitya of the stature of that great Tarakaura who shook up the Universe and converted Devas as his servants; he also remarked that instead of playing balls and toys, the baby boy Skanda should gradually get acclimatised to battle fields and face mighty Asuras much later in life! As Tarakasura was in a jocular mood, Skanda Deva said: 'Taraka! Never under-estimate the 'Shakti' of a kid; can you not realise that a baby serpent could perform permanent damage to you and that a boy who has 'Alpaakshara Gyan' in releasing 'Astras' could reach you directly to Naraka! Even while Skanda was conversing like this, Taraka threw a 'Mudgara' (hammer) and an agile Kumara destroyed it with his 'Vajraayudha'; Taraka threw a 'Bhindapaal' which was destroyed by Kumara's own hands. Skanda materialised a Gada / Mace and despatched it against Kalanemi Daitya who became furious and rained a stream of Arrows. These arrows had little impact on Skanda. Instead, Kalanemi and his associates were thrashed by Kumara and they had to sprint from the battle lines. Takakasura then appeared center-stage and was furious in releasing a powerful arrow which hurt Kumara Swami's 'MayuraVahana'; The infuriated Skanda and threw the most potent 'Shakti Baana' which was indeed the decisive point that sealed Tarakasura's fate and the greatest menace in the Trilokas who dominated the scene for thousands of years was finally destroyed, even as Devas sounded 'dundhubhis' (large drums) and showered rose petals which filled up the Earth, Sky and the Nether lokas with the fragrance of Parijata flowers from Swarga. Gandharvas and Kinnaras sang mellifluous praises of Kumara and his proud parents, Apsaras were ecstatic and Sapta Rishis recited Mangala Mantras. Those who read or hear about the glories of Skanda would neither have sins nor diseases but lead a contented life ahead!]

Sarga Thirty Seven

*Tapyamāne tapo deve devāḥ sarśigaṇāḥ purā, senāpatim abhīpsantaḥ pitāmaham upāgaman/ tato
'bruvan surāḥ sarve bhagavantaḥ pitāmaham, praṇipatya śubhaṁ vākyaṁ sendrāḥ sāgnīpurogamāḥ/ yo
naḥ senāpatir deva datto bhagavatā purā, sa tapaḥ param āsthāya tapyate sma sahomayā/ yad
atrānantaraṁ kāryaṁ lokānāṁ hitakāmyayā, saṁvidhatsva vidhānājña tvaṁ hi naḥ paramā gatiḥ/
devatānāṁ vacaḥ śrutvā sarvalokapitāmahaḥ, sāntvayan madhurair vākyaḥ tridaśān idam abravīt/
shilaputryā yad uktaṁ tan na prajāsyatha patniṣu, tasyā vacanam akliṣṭaṁ satyam eva na saṁśayaḥ/
iyam ākāśagā gaṅgā yasyāṁ putraṁ hutāśanaḥ, janayiṣyati devānāṁ senāpatim arimdamam/ jyeṣṭhā
śailendraduhitā mānayiṣyati taṁ sutam, umāyās tad bahumataṁ bhaviṣyati na saṁśayaḥ/ tac chrutvā
vacanam tasya kṛtārthā raghunandan, praṇipatya surāḥ sarve pitāmaham apūjayan/ te gatvā parvataṁ
rāma kailāsaṁ dhātumaṇḍitam, agniṁ niyojayāṁ āsuh putrārthaṁ sarvadevatāḥ/ devakāryam idam
deva samādhatsva hutāśana, śailaputryāṁ mahātejo gaṅgāyāṁ teja utsrja/ devatānāṁ pratijñāya
gaṅgāṁ abhyetya pāvakaḥ, garbhaṁ dhārāya vai devi devatānāṁ idam priyam/ ity etad vacanam śrutvā
divyaṁ rūpaṁ adhārayat, sa tasyā mahimāṁ dṛṣṭvā samantād avakīryata/ samantatas tadā devīm
abhyasiñcata pāvakaḥ, sarvasrotāṁsi pūrṇāni gaṅgāyā raghunandana/ tam uvāca tato gaṅgā
sarvadevapurohitam, āśaktā dhāraṇe deva tava tejaḥ samuddhatam, dahyamānāgninā tena
saṁpravyathitacetanā/ athābravīd idam gaṅgāṁ sarvadevahutāśanaḥ, iha haimavate pāde garbho 'yam
saṁniveśyatām/ śrutvā tv agnivaco gaṅgā taṁ garbham atibhāsavam, utsasarja mahātejāḥ srotobhyo*

hi tadānagha/ yad asyā nirgataṁ tasmāt taptajāmbūnadaprabham, kāñcanaṁ dharaṇīm prāptaṁ hiraṇyam amalāṁ śubham, tāmraṁ kārṣṇāyasaṁ caiva taikṣṇyād evābhijāyata/ Malaṁ tasyābhavat tatra trapusīsakam eva ca, tad etad dharaṇīm prāpya nānādhātur avardhata/ nikṣiptamātre garbhe tu tejohir abhirañjitam, sarvaṁ parvatasamṇaddhaṁ sauvarṇam abhavad vanam/ jātārūpam iti khyātaṁ tadā prabhṛti rāghava, suvarṇaṁ puruṣavyāghra hutāśanasamaprabham/ taṁ kumāraṁ tato jātaṁ sendrāḥ sahamarudgaṇāḥ, kṣīrasambhāvanārthāya kṛttikāḥ samayojayan/ tāḥ kṣīraṁ jātamātrasya kṛtvā samayam uttamam, daduḥ putro 'yam asmākaṁ sarvāsāṁ iti niścītāḥ/ tatas tu devatāḥ sarvāḥ kṛtikeya iti bruvan, putras trailokya vikhyāto bhaviṣyati na saṁśayaḥ/ teṣāṁ tad vacanaṁ śrutvā skannaṁ garbhaparīsrave, snāpayan parayā lakṣmī dīpyamānam ivānalam/ skanda ity abruvan devāḥ skannaṁ garbhaparīsravāt, kṛtikeyaṁ mahābhāgaṁ kākutsthajvalanopamam/ prādurbhūtaṁ tataḥ kṣīraṁ kṛttikānām anuttamam, ṣaṇṇām ṣaḍānāno bhūtvā jagrāha stanajaṁ payaḥ/ gṛhītvā kṣīraṁ ekāhnā sukumāra vapus tadā, ajayat svena vīryeṇa daityasainyagaṇān vibhuḥ/ surasenāgaṇapatiṁ tatas tam amaladyutim, abhyaṣiñcan suragaṇāḥ sametyāgnipurogamāḥ/ eṣa te rāma gaṅgāyā vistaro 'bhihito mayā,kumārasambhavaś caiva dhanyaḥ puṇyas tathaiva ca/

As Maha Deva was in the course of deep tapasya, Devatas headed by Indra, besides Agni Deva approached Brahma Deva and requested that Kumara be declared as Senapati. They stated that both Maha Deva and Devi Parvati had in principle consented the proposal. Brahma Deva recalled that Devi Uma Parvati cursed Devas already that they would be childless and that curse would be irrevocable. Moreover, Uma's elder sister Devi Ganga blessed Devi Parvati to beget a son in close association with Agni Deva and that son would destroy Tarakasura and many other Rakshasaas and that son would become the Deva Senapati. Thus Brahma Deva corroborated both the incidents and declared Kumara Swami should to the Deva Senapati. Thus Maharshi Vishvamitra informed Rama Lakshmanas as how Kumara became Deva Senapati. Then Rama analysed to Vishvamitra that Devi Ganga blessed Parvati Devi that Agni would be closely associated with the birth of Kumara. Maharshi then analysed further to Rama that Agni himself carried Rudra's semen but wanted Devi Ganga's association; Ganga asked Agni to deposit the virility at her flows westward of Himalayas near by Meru mountain; thus from her womb came out the golden coloured boy as Meru mountain too was of golden hue. As Prithvi was of copper colour, the surroundings where the birth occurred assumed copper colour. Raghunandana! That was how, Kumara having been born with golden hue came to be named 'Suvarna' and the surroundings such as the grass, trees, creepers and even the bark of the trees too were golden. Then Lord Indra commissioned six Kritikaas alongside Marud ganas to feed milk to the new born. The Kritikas put a condition and asked for equal rights of feeding breast milk to the child named as Kartikeya. *Teṣāṁ tad vacanaṁ śrutvā skannaṁ garbha - parisrave, snāpayan parayā lakṣmī dīpyamānam ivānalam/ skanda ity abruvan devāḥ skannaṁ garbhaparīsravāt, kṛtikeyaṁ mahābhāgaṁ kākutsthajvalanopamam/* As Devas had thus reportedly learnt to have declared, Parama Shiva and Devi Parvati both learnt that 'Skanda' as emerged from the skandita of Maha Deva basically provoked from Devi Parvati, garbha sraava from Ganga, carried by Agni, and born to Kritikas from their wombs and fed milk from their breasts. Rama! that was how, Skanda was acclaimed as Kartikeya. Then the child had assumed six heads and mouths to simultaneously and thus called as Shanmukha. Thus being ably absorbed the breast milk of six mothers simultaneously, Deva Senapati Kumara exhibited unparalleled prowess in uprooting Takakasura and his followers. Such was the episode of Kumara and that of the glorious Devi Ganga who dominated his life of incredibility! Whoever on earth as dedicated to Kartikeya seeks to learn of his illustrious birth would be blessed with longevity, excellent progeny and salvation in Skanda Loka eventually.

Sarga Thirty Eight

Tām kathāṁ kauśiko rāme nivedya madhurākṣaram, punar evāparaṁ vākyaṁ kākutstham idam abravīt/ ayodhyādhīpatiḥ śūraḥ pūrvam āsīn narādhīpaḥ, sagaro nāma dharmātmā prajākāmāḥ sa cāprajāḥ/ vaidarbhaduhitā rāma keśinī nāma nāmataḥ, jyeṣṭhā sagarapatnī sā dharmiṣṭhā satyavādini/ ariṣṭanemiduhitā rūpeṇāpratimā bhuvi, dvitīyā sagarasyāsīt patnī sumatisamjñitā/ tābhyāṁ saha tadā rājā patnībhyāṁ taptavāṁs tapaḥ, himavantaṁ samāsādyā bhṛguprasravaṇe girau/ atha varṣa śate

pūrṇe tapasārādhito munih, sagarāya varam prādād bhṛguḥ satyavatām varaḥ/ apatyālābhah sumahān bhaviṣyati tavānagha, kīrtim cāpratimām loke prāpsyase puruṣarṣabha/ ekā janayitā tāta putram vaṁśakaram tava, ṣaṣṭim putrasahasrāṇi aparā janayiṣyati/ bhāṣamāṇam naravyāghram rājapatnyau prasādyā tam, ūcatuḥ paramaprīte kṛtāñjalipuṭe tadā/ ekaḥ kasyāḥ suto brahman kā bahūñ janayiṣyati, śrotum icchāvahe brahman satyam astu vacas tava/ tayas tad vacanam śrutvā bhṛguḥ parama dhārmikah, uvāca paramām vāñīm svacchando 'tra vidhīyatām/ eko vaṁśakaro vāstu bahavo vā mahābalāḥ, kīrtimanto mahotsāhāḥ kā vā kaṁ varam icchati/ munes tu vacanam śrutvā keśinī raghunandana, putram vaṁśakaram rāma jagrāha nṛpasamnidhau/ Shaṣṭim putrasahasrāṇi suparṇabhaginī tadā, mahotsāhān kīrtimanto jagrāha sumatiḥ sutān/ pradakṣiṇam ṛṣim kṛtvā śirasābhīpraṇamya ca, jagāma svapuraṁ rājā sabhāryā raghunandana/ atha kāle gate tasmiñ jyeṣṭhā putram vyajāyata, asamañja iti khyātam keśinī sagarātmajam/ sumatis tu naravyāghra garbhatumbam vyajāyata, ṣaṣṭiḥ putrasahasrāṇi tumbabhedād viniḥsṛtāḥ/ ghṛtapūrṇeṣu kumbheṣu dhātryas tān samavardhayan, kālena mahatā sarve yauvanam pratipedire/ atha dīrghena kālena rūpayauvanaśālinah, ṣaṣṭiḥ putrasahasrāṇi sagarasyābhavaṁs tadā/ sa ca jyeṣṭho naraśreṣṭha sagarasyātmasaṁbhavaḥ, bālān ghṛtvā tu jale sarayvā raghunandana, prakṣipyā prahasan nityam majjatas tān nirīkṣya vai/ paurāṇām ahite yuktaḥ pitrā nirvāsitaḥ purāt, tasya putro 'mśumān nāma asamañjasya vīryavān, saṁmataḥ sarvalokasya sarvasyāpi priyamvadaḥ/ tataḥ kālena mahatā matiḥ samabhijāyata, sagarasya naraśreṣṭha yajeyam iti niścītā./ sa kṛtvā niścayam rājā sopādhyāyagaṇas tadā, yajñakarmaṇi vedajño yaṣṭum samupacakrame/

Brahmarshi Vishvamitra then addressed Rama Lakshmanas and related to the episode of Dharmatma Sagara Chakravarti of Ayodhya in the remote past whose Dharmapatni Keshini of Vidarbha Desha who too was a Satyavaadini. His second wife was named Sumati, the daughter of Arishtanemi Kashyapa and the sister of Garuda Deva. Sagara Chakravarti performed tapasya in the Himalaya Range along with his wives atop on the Bhṛiguprastavana Shikhara. After a century long tapsya, Maharshi Bhṛigu blessed the Chakravati that he would be famed in the entire universe till eternity and blessed him with several sons; he affirmed that one of the queens would beget a single son and another with sixty thousand sons. The King was overwhelmed with the boon of the Maharshi and politely enquired as to which of the Queens would beget only a single but famed 'vamshodhaarakā' son; in turn the Maharshi asked the spouses about their individual preferences..Then the highly enthusiastic younger wife Sumati the brother of Garuda replied that she would prefer strong sons of collective might and fame like Garuda himself, but Devi Keshini opted for a son like her Emperor husband, an outstanding example of virtue and justice with grit to sustain the Vamsha. Sagara and wives then prostrated and returned to the capital of the Empire. After a lapse of months, Devi Keshini gave birth to 'Asamanjasa' and Devi Sumati gave birth to a huge pot from which emerged sixty thousand sons of strength and brightness. As years rolled on, the Charavarty became a renowned father of an army- like sons of supremacy and command. Asamanajasa used to collect youngsters of the empire to compete in swimming and enjoy himself vicariously and the parents kept on complaining to Sagara who got worried initially and finally banished him out. The forlorn chakravarti finally decided to a Maha Yajna.

Sarga Thirty Nine

Viśvāmitravacaḥ śrutvā kathānte raghunandana, uvāca paramaprīto munim dīptam ivānalam/ śrotum ichāmi bhadram te vistareṇa kathāṁ imām, pūrvako me kathāṁ brahman yajñam vai samupāharat/ viśvāmitras tu kākutstham uvāca prahasann iva, śrūyatām vistaro rāma sagarasya mahātmanah/ śaṁkaraśvaśuro nāma himavān acalottamah, vindhyaparvatam āsādyā nirīkṣete parasparam/ taylor madhye pravṛtto 'bhūd yajñah sa puruṣottama, sa hi deśo naravyāghra praśasto yajñakarmaṇi/ tasyāśvacaryām kākutstha dṛḍhadhanvā mahārathah, amśumān akarot tāta sagarasya mate sthitaḥ/ tasya parvaṇi tam yajñam yajamānasya vāsavaḥ, rākṣasīm tanum āsthāya yajñiyāśvam apāharat/ hriyamāṇe tu kākutstha tasminn aśve mahātmanah, upādhyāya gaṇāḥ sarve yajamānam athābruvan/ ayaṁ parvaṇi vegena yajñiyāśvo 'panīyate, hartāram jahi kākutstha hayaś caivopanīyatām/ yajñac chidram bhavaty etat sarveṣāṁ aśivāya naḥ, tat tathā kriyatām rājan yathāchidraḥ kratuḥ bhavet/ upādhyāya vacaḥ śrutvā tasmin sadasi pārthivaḥ, ṣaṣṭim putrasahasrāṇi vākyam etad uvāca ha/ gatim

putrā na paśyāmi rakṣasāṃ puruṣarṣabhāḥ, mantrapūtair mahābhāḡair āsthito hi mahākratuḥ/ tad gacchata vicinvadhvaṃ putrakā bhadram astu vaḥ, samudramālinīm sarvām pṛthivīm anugacchata, ekaikaṃ yojanaṃ putrā vistāram abhigacchata/ yāvat turagasamdarśas tāvat khanata medinīm, tam eva hayahartāraṃ mārgamāṇā mamājñayā/ dīkṣitaḥ pautrasahitaḥ sopādhyāyagano hy aham, iha sthāsyāmi bhadraṃ vo yāvat turagadarśanam/ ity uktvā hr̥ṣṭamanaso rājaputrā mahābalāḥ, jagmur mahītaṃ rāma pitur vacanayantritāḥ/ yojanāyām avistāram ekaiko dharaṇītaṃ, bibhiduḥ puruṣavyāghra vajrasparśasamair bhujaiḥ/śūlair aśanikalpaiś ca halaiś cāpi sudāruṇaiḥ, bhidyamānā vasumatī nanāda raghunandana/ nāgānām vadhyamānānām asurāṇām ca rāghava, rākṣasānām ca durdharṣaḥ sattvānām ninado 'bhavat/ yojanānām sahasrāṇi ṣaṣṭīm tu raghunandana, bibhidur dharaṇīm vīrā rasātalam anuttamam/ evaṃ parvatasambādham jambūdvīpaṃ nṛpātmaḡāḥ, khananto nṛpaśārdūla sarvataḥ paricakramuḥ/ tato devāḥ sagandharvāḥ sāsuraḥ sahapannagāḥ, sambhrāntamanasaḥ sarve pitāmaham upāgaman/ te prasādya mahātmānaṃ viṣaṇṇavadanās tadā, ūcuḥ paramasaṃtrastāḥ pitāmaham idaṃ vacaḥ/ bhagavan pṛthivī sarvā khanyate sagarātmajaiḥ, bahavaś ca mahātmāno vadhyante jalacāriṇaḥ/ ayaṃ yajñahano 'smākaṃ anenāśvo 'panīyate, iti te sarvabhūtāni nighnanti sagarātmajaḥ/

Then as Shri Rama was greatly amused and laughed out loudly at the proceedings of the episode of Sagara Chakravarti and Brahmarshi Vishvamitra too was encouraged and continued. The Maha Yagjna was planned by Sagara in the Aryavarta Desha which was in between the Himavan mountain and Vindhya parvata . The Sacrifice Horse was launched and released under the supervision of Maharathi Amshuman the renowned 'dhanurdhara'. But the Sacrifice Horse disappeared suddenly as was robbed away by Mahendra Himself. Since the launched Horse was missing, the Ritviks felt that it was not a good omen and that somebody appeared to have stolen and the robber be chased fast to recover it. Then presiding over the Yagjna, the Chakravarti commanded the sixty thousand mighty Sagara Putras to chase the thief atonce. He further ordered that even if they would have to go round the earth, they ought not return empty handed without the Sacrificial Horse. The Chakravarti declared that he would stay put firmly along with the Ritviks and Amshuman. The mighty sixty thousand strong Sagara Putras divided the territories of earth and left in grand groups and pierced earth with their swords and trishulas so fiercely that bhudevi looked to have wept with excruciating pain. In the process, the entire earth all over 'jambu dwipa' was dug up deep upside down as there were alarms of humans, animals and birds attracting the attention of celestials too as though there were repetitive and alarming earthquakes. The rattled celestials like Gandharvaas, as also Asuras, and Maha Sarpas from the earth down under being alarmed approached Brahma Deva and complained: *Bhagavan pṛthivī sarvā khanyate sagarātmajaiḥ, bahavaś ca mahātmāno vadhyante jalacāriṇaḥ/ ayaṃ yajñahano 'smākaṃ anenāśvo 'panīyate, iti te sarvabhūtāni nighnanti sagarātmajaḥ/* Brahma Deva! Sagara Chakravarti's sixty thousand strong sons of extraordinary physical prowess have broken down hells on earth and are digging earth deep under on the plea of searching for 'Yagnaashva' of Sagara's 'maha yagjnya' and as a result earth had been dug up deep and entered the 'paatala lokas' too in a manner that the natives of earth and the nether lokas too are being decimated mercilessly and hence we are frightened being on the fringes of death!

Sarga Forty

Devatānām vacaḥ śrutvā bhagavān vai pitāmahaḥ, pratyuvāca susaṃtrastān kṛtāntabalamohitān/ yasyeyam vasudhā kṛtsnā vāsudevasya dhīmataḥ, kāpilaṃ rūpaṃ āsthāya dhārayaty aniśam dharām/ pṛthivyāś cāpi nirbhedo dṛṣṭa eva sanātanaḥ, sagarasya ca putrāṇām vināśo 'dīrghajīvinām/ pitāmaha - vacaḥ śrutvā trayas trimśad arimdamah, devāḥ paramasaṃhr̥ṣṭāḥ punar jagmur yathāgatam/ sagarasya ca putrāṇām prādur āsīn mahātmanām, pṛthivyām bhidyamānāyām nirghāta sama niḥsvanaḥ/ tato bhittvā mahīm sarvām kṛtvā cāpi pradakṣiṇam, sahitaḥ sagarāḥ sarve pitaraṃ vākyaṃ abruvan/ parikrāntā mahī sarvā sattvavantaś ca sūditāḥ, devadānavarakṣāṃsi piśācoragakimnarāḥ/ na ca paśyāmahe 'śvaṃ tam aśvahartāraṃ eva ca, kiṃ kariṣyāma bhadraṃ te buddhir atra vicāryatām/ teṣāṃ tad vacanaṃ śrutvā putrāṇām rājasattamaḥ, samanyur abravīd vākyaṃ sagaro raghunandana/ bhūyaḥ khanata bhadraṃ vo nirbhidyā vasudhātalam, aśvahartāraṃ āśādya kṛtārthāś ca nivartatha/ pitur

vacanam āsthāya sagarasya mahātmanah, śaṣṭiḥ putrasahasrāṇi rasātalam abhidraṇ/ khanyamāne tatas tasmin dadṛśuḥ parvatopamam, diśāgajam virūpākṣam dhārayantam mahītaḥ/ saparvatavanām kṛtsnām pṛthivīm raghunandana, śirasā dhārayām āsa virūpākṣo mahāgajah/ ya yadā parvaṇi kākutstha viśramārtham mahāgajah, khedāc cālayate śīrṣam bhūmikampas tadā bhavet/ tam te pradakṣiṇam kṛtvā diśāpālam mahāgajam, mānayanto hi te rāma jagmur bhittvā rasātalam/ tataḥ pūrvām diśam bhittvā dakṣiṇām bibhiduḥ punaḥ, dakṣiṇasyām api diśi dadṛśus te mahāgajam/ mahāpadmam mahātmānam sumahāparvatopamam, śirasā dhārayantam te vismayaṁ jagmur uttamam/ tataḥ pradakṣiṇam kṛtvā sagarasya mahātmanah, śaṣṭiḥ putrasahasrāṇi pāścimām bibhidur diśam/ pāścimāyām api diśi mahāntam acalopamam, diśāgajam saumanasaṁ dadṛśus te mahābalāḥ/ tam te pradakṣiṇam kṛtvā pṛṣṭvā cāpi nirāmayam, khanantaḥ samupakrāntā diśam somavatīm tadā/ uttarasyām raghuśreṣṭha dadṛśur himapāṇḍuram, bhadraṁ bhadreṇa vapuṣā dhārayantam mahīm imām/ samālabhya tataḥ sarve kṛtvā cainam pradakṣiṇam, śaṣṭiḥ putrasahasrāṇi bibhidur vasudhātalam/ tataḥ prāguttarām gatvā sāgarāḥ prathitām diśam, roṣād abhyakhanan sarve pṛthivīm sagarātmajāḥ/ dadṛśuḥ kapilam tatra vāsudevaṁ sanātanam, hayaṁ ca tasya devasya carantam avidūrataḥ/ te tam yajñahanaṁ jñātvā krodhaparyākulekṣaṇāḥ, abhyadhāvanta saṁkruddhāḥ tiṣṭha tiṣṭheti cābruvan/ asmākaṁ tvaṁ hi turagaṁ yajñīyaṁ hṛtavān asi, durmedhas tvaṁ hi saṁprāptān viddhi naḥ sagarātmajāḥ/ śrutvā tad vacanam teṣāṁ kapilo raghunandana, roṣeṇa mahatāviṣṭo huṁkāram akarot tadā/ tatas tenāprameyena kapilena mahātmanā, bhasmarāśīkṛtāḥ sarve kākutstha sagarātmajāḥ/

As Devatas and even the species of the nether worlds frantically appealed to Brahma Deva against the atrocities on earth and thereunder as perpetrated by Sagara Putras, Brahma Deva replied: ‘*Yasyeyam vasudhā kṛtsnā vāsudevasya dhīmataḥ, kāpilam rūpam āsthāya dhārayaty aniśam dharām/ pṛthivyāś cāpi nirbhedo dṛṣṭa eva sanātanaḥ, sagarasya ca putrāṇām vināśo ’dīrghajīvinām/* Devaadi ganaas! This entire Bhumi is the possession of Vaasudava Himself. Vishnu Himself always assumes the form of Kapila Maharshi and safeguards earth and soon the Sagara’s sons would be burnt down to ashes. Prithvi’s breakdown is inevitable in each ‘kalpa’ of the time cycle and the provocative cause this time is due to the deeds of Sagara’s sons. Hence you need not terribly get agitated!’ On hearing the assuring statement of Brahma Deva the delegation of Devas and others were contented and that the menace of Sagara Putras would soon be terminated. As Sagara putras were still at the task of digging deep and distressfully, there was a thunderous roaring from the high skies and seemed to have shouted addressing Sagara Chakravarti that they have had dug of too deep down the earth but there was no trace of the missing Yajñaashva and they would like to receive a message from him for his command. On hearing the message, the single minded and decidedly angry Sagara Chakravarti shouted back: *Bhūyaḥ khanata bhadraṁ vo nirbhidyā vasudhātalam, aśvahartāram āsādyā kṛtārthāś ca nivartatha/ pitur vacanam āsthāya sagarasya mahātmanah, śaṣṭiḥ putrasahasrāṇi rasātalam abhidraṇ/ khanyamāne tatas tasmin dadṛśuḥ parvatopamam, diśāgajam virūpākṣam dhārayantam mahītaḥ/* Sons! Proceed further digging deeper and you should return only after recovering the Sacrifice Horse only ! As per the clear and anguished reply from their revered father, Sagara Kumaras entered ‘Rasaatala’.

Vishleshana on Adho Lokas [The lokas underneath the Seas occupy as much an area as Prithvi; the span of Earth is seventy thousand yojanas, height too is as much. The expanse of Patalas too is as much; these lokas are Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patalas and each of these lokas has an expanse of ten thousand yojanas. The colour of these lokas is black, white, yellow, red, grey and golden respectively. The inhabitants of these lokas are Daityas, Danvaas and Nagas.. These lokas enjoy extreme illumination from the ‘Manis’(diamonds) on the hoods of the Nagas. The inhabitant serpents and Daityas revel in themselves with festivities and luxurious delicacies of food, wine and intoxication for long hours of time without concerns and worries. They enjoy good time by way of swims in Sarovaras, rivers and lotus-ponds and deal with all kinds of valuable possessions. Underneath these Lokas shines Bhagavan Vishnu’s ‘Tamoguna Rupas’ as Sesha Naga named as Anantha, worshipped by Siddhas, Devatas, Devarshis and Daityas alike. Lying under the entire Universe, the mighty Sesha Deva bears the brunt of the Prithvi and the ‘Charaachara Jagat. Source Brahma Purana’].

As Sagara Kumaras entered ‘Rasatala’, a mountain like Diggaja was as Virupaksha which supports earth was visioned on the sky. When ever this ‘diggaja’ seeks to rest then there are earthquakes. [Earth is stated as being protected from eight directions be celestial elephants protecting the Eight Directions viz. North, South, East and West and their spouses North East, South East, North West and South West] Sagara putras made a parikrama or circumambulation of the Diggaja while seeking entry into Rasatala. As the commenced digging up Rasatala from the western side they found the diggaja and then visioned another Diggaja named Shvetabhadrā supporting Earth again. As the Sagara Kumaras continued the digging of Rasatala for the missing Sacrificial Horse, Bhagavan Vishnu in the form of Kapila Maharshi reddened his eyes while the mighty Sagara Putras were engrossed in the unilateral task of digging again and again. They finally found the Sagara Chakravartis Yagnyaashva just near around the Maharshi. *asmākaṃ tvaṃ hi turagaṃ yajñīyaṃ hr̥tavān asi, durmedhas tvaṃ hi samprāptān viddhi naḥ sagarātmajān/ śrutvā tad vacanaṃ teṣāṃ kapilo raghunandana, roṣeṇa mahatāviṣṭo humkāraṃ akarot tadā/ tatas tenāprameyena kapilena mahātmanā, bhasmarāśīkṛtāḥ sarve kākutstha sagarātmajāḥ/* As soon as hardworking Sagara Putras cited the ‘Yagnaashva’ grazing in the vicinity of a Maharshi, they started shouting with anger with pent up emotions of frustrations for several days and nights stating ‘ you the wicked Maharshi! how dare you had hidden the Sacrificial Horse here as it had been grazing grass coolly here; now we the mighty have arrived; be it well realised that we are the mighty sons of the almighty Chakravarti Sagara himself! The Maharshi on hearing the braggings of Sagara Kumaras made a ‘humkaara’ in raging fury and the totality of the sixty thousand valiant force were burnt to ashes.

Vishleshana on Kapila Maharshi: Kapila Maharshi is named for Saankhya Yoga viz. Samanvaya: Understanding by Interpretation. Upanishads and Vedas too comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Consciousness that the Ancient Scriptures seek to comprehend but not by a secondary Source of what is loosely designated as the Self Consciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either. Brahma Purana explains how King Vena abandoned Vedas and all precepts of Dharma but the huge gathering of Sages over powered and killed the King, while Kapila advised the Sages to churn the King’s thighs and recoverd Nishads or hunters even as from Vena’s right hand Prithu Chakravarti was manifested! The latter saved Earth again from ‘akaala’ due to lack of very long rainlessness for severral yoears drought and BhuDevi came happy and green all over with crops! Brahma Purana also mentions Sage Kapila in the context of Sagara Chakravarti’s thousand strong sons seeking to Pandava’s Ashvamedha Yagjna’s sacrificial and disturbed Kapila Maharshi -Vishnu Hmself?-in his deep sleep and when got awoken, the brilliance in his eyes burnt all the thousand strong progeny but four of Sagara's fore fathers to ashes, leaving few survivors of the family lineage.

Sarga Forty One

Putrāṃś ciragatāñ jñātvā sagaro raghunandana, naptāraṃ abravīd rājā dīpyamānaṃ svatejasā/ śūraś ca kṛtavidyaś ca pūrvais tulyo 'si tejasā pitṛñāṃ gatim anviccha yena cāśvo 'pahāritaḥ/antarbhaumāni sattvāni vīryavanti mahānti ca, teṣāṃ tvaṃ pratighātārthaṃ sāsīm gr̥hṇīṣva karmukam/ abhiādyābhi - vādyāṃs tvaṃ hatvā vighnakarān api, siddhārthaḥ saṃnivartasva mama yajñasya pāragah/ evaṃ ukto 'mśumān samyak sagareṇa mahātmanā, dhanur ādāya khaḍgaṃ ca jagāma laghuvikramaḥ/ sa khātāṃ pitṛbhir mārgam antarbhaumaṃ mahātmabhiḥ, prāpadyaṭa naraśreṣṭha tena rājñābhicoditaḥ/ Deva daityadānavarakṣobhiḥ piśācapatagoragaiḥ, pūjyamānaṃ mahātejā diśāgajam apaśyata/ sa taṃ pradakṣiṇaṃ kṛtvā pr̥ṣtvā caiva nirāmayam, pitṛñ sa paripapraccha vājihartāraṃ eva ca/ diśāgajas tu tac chrutvā prītyāhāmśumato vacaḥ, āsamanjakṛtārthas tvaṃ sahāśvaḥ śīghram eṣyasi/ tasya tad vacanaṃ śrutvā sarvān eva diśāgajān, yathākramaṃ yathānyāyaṃ praṣṭuṃ samupacakrame/ taiś ca sarvair diśāpālair vākyajñair vākyakovidaiḥ, pūjitaḥ sahayaś caiva gantāśīty abhicoditaḥ/ teṣāṃ tad vacanaṃ śrutvā jagāma laghuvikramaḥ, bhasmarāśīkṛtā yatra pitaras tasya sāgarāḥ/ sa duḥkhavaśam

*āpannas tv asamañjasutas tadā, cukrośa paramārtas tu vadhāt teṣāṃ suduḥkhiṭaḥ/ yajñīyaṃ ca hayaṃ
tatra carantam avidūrataḥ, dadarśa puruṣavyāghro duḥkhaśokasamanvitaḥ/ dadarśa puruṣavyāghro
kartukāmo jalakriyāṃ, salilārthī mahātejā na cāpaśyaj jalāśayam/ visārya nipuṇāṃ dṛṣṭiṃ tato 'paśyat
khagādhipam, pitṛñāṃ mātulaṃ rāma suparṇam anilopamam/ sa cainam abravīd vākyam vainateyo
mahābalāḥ, mā śucaḥ puruṣavyāghra vadhō 'yaṃ lokasaṃmataḥ/ kapilenāprameyena dagdhā hīme
mahābalāḥ, salilaṃ nārhasi prājña dātum eṣāṃ hi laukikam/ gaṅgā himavato jyeṣṭhā duhitā
puruṣarṣabha, bhasmarāśīkṛtān etān pāvayel lokapāvanī/ tayā klinnam idaṃ bhasma gaṅgayā
lokakāntayā, ṣaṣṭiṃ putrasahasrāṇi svargalokaṃ nayiṣyati/ gaccha cāśvaṃ mahābhāga saṃgrhya
puruṣarṣabha, yajñam paitāmahaṃ vīra nirvartayitum arhasi/ suparṇavacanam śrutvā so 'mśumān
ativīryavān, tvaritaṃ hayaṃ ādāya punar āyān mahāyaśāḥ/ tato rājānam āsādyā dīkṣitaṃ
raghunandana, nyavedayad yathāvṛttaṃ suparṇavacanam tathā/ tac chrutvā ghorasaṃkāśaṃ vākyam
amśumato nṛpaḥ, yajñam nirvartayām āsa yathākalpaṃ yathāvidhi/ svapuraṃ cāgamac chrīmān
iṣṭayajño mahīpatiḥ, gaṅgāyāś cāgame rājā niścayaṃ nādhyagacchata/ agatvā niścayaṃ rājā kālena
mahatā mahān, trimśadvarṣasahasrāṇi rājyaṃ kṛtvā divaṃ gataḥ/*

Maharshi Vishvamitra continued the episode of how the Sagara Putras were burnt off as ashes, he asked his grandson Amshumaan as to what might have happened to the Sagara Putras despatched to locate the Sacrificial Horse as it was a long time that they departed. Then Amshuman volunteered to depart and find out about the position of his uncles. Chakavarti alerted the grandson to be very vigilant as he might encounter potent and enemy elements all the way and hence should be well armed with swords and archery. He further alerted that some persons of cunningness and misleadings might also be faced and such persons would need to be killed mercilessly. Thus having accorded an auspicious farewell. As Amshuman on entering Rasatala came across the diggaja Virupaksha as the former prostrated and the diggaja blessingly indicated that he would return soon with the Yagjnaashva. Amshuman no doubt secured the Yanaasva but was horrified to see the huge heaps of human ashes laid on the long stretches on land. Amshuman realised that the entire Sagara sena was no more and started crying away for long. Then he found the 'Yagnyashva' moving nearby. Amshuman then desired to greet the ashes and looked for any water reserves nearby and searched a lot. Looking up at the high skies, he being equipped with the ability to vision far and high spotted the Pakshi Raja Garuda who was the uncle of Sagara Putras as Devi Vinata the wife of Kashyapa begot Garuda the Vishnu vahana and Aruna the charioteer of the eka chakra of Surya Deva. Garuda Deva flew down and consoled Amshuman not to cry much as what all had happened was all for Loka Kalyana in the times ahead.. Garuda Deva further stated that Maharshi Kapila being Vishnu himself had turned Sagara Putras for a purpose and hence it was not proper to perform 'jalaanjalī' for the departed ones. He further stated that 'tarpanas' to the departed ones might as well be performed with the sacred waters of Ganga; Garuda asserted to Amshuman: *Gaṅgā himavato jyeṣṭhā duhitā puruṣarṣabha, bhasmarāśīkṛtān etān pāvayel lokapāvanī/ tayā klinnam idaṃ bhasma gaṅgayā lokakāntayā, ṣaṣṭiṃ putrasahasrāṇi svargalokaṃ nayiṣyati/* Narashreshtha! Himavan's elder daughter Devi Ganga be brought down to bhuloka from her celestial abode. Garuda further advised to return back to the Kingdom along with the Sacrificial Horse for the time being. On return King Sagara heard as to what all happened from Amshuman especially about the imperative of inviting the celestial lokas down to earth and relieve the Souls of the Sagara Kumaras. King Sagara then dutifully performed the Maha Ashva medha yagjna and after ruling the kingdom for thirty thousand years passed away peacefully.

Sarga Forty Two

*Kāladharmaṃ gate rāma sagare prakṛtījanāḥ, rājānam rocaṃyām āsur amśumantaṃ sudhārmikam/ sa
rājā sumahān āsīd amśumān raghunandana, tasya putro mahān āsīd dilīpa iti viśrutaḥ/ tasmin rājyaṃ
samāveśya dilīpe raghunandana, himavacchikhare ramye tapas tepe sudāruṇam/ dvātrimśac ca
sahasrāṇi varṣāṇi sumahāyaśāḥ, tapovanagato rājā svargaṃ lebbe tapodhanaḥ/ dilīpas tu mahātejāḥ
śrutvā paitāmahaṃ vadhāṃ, duḥkhopahatayā buddhyā niścayaṃ nādhyagacchata/ katham gaṅgāva -*

taraṇaṁ kathaṁ teṣāṁ jalakriyā, tārayeyaṁ kathaṁ caitān iti cintā paro 'bhavat/ tasya cintayato nityaṁ dharmeṇa viditātmanaḥ, putro bhagīratho nāma jajñe paramadhārmikaḥ/ dilīpas tu mahātejā yajñair bahubhir iṣṭavān, trīmśadvarṣasahasrāṇi rājā rājyaṁ akāraya/ agatvā niścayaṁ rājā teṣāṁ uddharaṇaṁ prati, vyādhinā naraśārdūla kāladharmam upeyivān/ indralokaṁ gato rājā svārjiteṇaiva karmaṇā, ramye bhagīrathaṁ putram abhiṣicya naraśabhaḥ/ bhagīrathas tu rājarṣir dhārmiko raghunandana, anapatyo mahātejāḥ prajākāmaḥ sa cāprajāḥ/ sa tapo dīrgham ātiṣṭhad gokarṇe raghunandana, ūrdhvaḥ pañcatapā māsāhāro jitendriyaḥ/ tasya varṣasahasrāṇi ghore tapasi tiṣṭhataḥ, supṛīto bhagavān brahmā prajānāṁ patir īśvaraḥ/ tataḥ suragaṇaiḥ sārddham upāgamyā pitāmahaḥ, bhagīrathaṁ mahātmānaṁ tapyamānaṁ athābravīt/ bhagīratha mahābhāga prītas te 'haṁ janeśvara, tapasā ca sutaptaṇa varam varaya suvrata/ tam uvāca mahātejāḥ sarvalokapitāmahaṁ, bhagīratho mahābhāgaḥ kṛtāñjalir avasthitaḥ/ yadi me bhagavān prīto yady asti tapasaḥ phalam, sagarasyātmajāḥ sarve mattaḥ salilam āpnuyuh/ gaṅgāyāḥ salilaklinne bhasmany eṣāṁ mahātmanāṁ, svargaṁ gaccheyur atyantam sarve me prapitāmahaḥ/ deyaḥ ca saṁtator deva nāvasīdet kulaṁ ca naḥ, ikṣvākūnāṁ kule deva eṣa me 'stu varaḥ paraḥ/ uktavākyam tu rājānaṁ sarvalokapitāmahaḥ, pratyuvāca śubhāṁ vāṇīm madhurāṁ madhurākṣarāṁ/ manoratho mahān eṣa bhagīratha mahāratha, evaṁ bhavatu bhadraṁ te ikṣvākukulavardhana/ iyaṁ haimavatī gaṅgā jyeṣṭhā himavataḥ sutā, tām vai dhārayitum rājan haras tatra niyuḥyatām/ gaṅgāyāḥ patanaṁ rājan pṛthivī na sahiṣyate, tau vai dhārayitum vīra nānyaṁ paśyāmi śūlinaḥ/ tam evaṁ uktvā rājānaṁ gaṅgāṁ cābhāṣya lokakṛt, jagāma tridivam devaḥ saha sarvair marudgaṇaiḥ/

Shri Rama! Consequent upon the death of Sagara Chakravarti, the entire public of the Kingdom unanimously chose Amshumaan as the King. Thereafter the illustrious Amshuman having ruled over the kingdom for ever thirty thousand years, departed for tapasya on the heights of Himalayas and thereafter reached swarja loka. Meanwhile King Amshuman's son Dilip who subsequently became the King recalled that that Chakravarti Sagara's famed sons who were his ancestors could not attain salvation yet due to the reason of Maha Garuda's directive that only the flows of Sacred Ganga could redeem. King Dilip kept on wondering through out his life as to how to bring down from the skies; meanwhile he was blessed with a son as named **Bhagiratha** who even from childhood outstanding traits of Dharma and what was more interesting was of grit and determination. The King Dilip who too proved himself as a King of virtuosity lived for thirty thousand years having well sustained the traditional values of Kingship established by the immemorial Sagara Chakravarti himself, even as planning ambitiously as to how best to bring Devi Ganga down to earth and at the end was welcomed into Imndra Loka. As Bhagiratha assumed Kingship, it looked that all the celestials came down and witnessed the royal ceremonies. He ruled the Kingdom strictly on the basis of the well established precepts of Dharma and Nyaya for good number of years but as there was no further progeny forthcoming for long, the divine duty of bringing Ganga down to earth became intense day after day and having determined so entrusted the responsibility of Kingship to his Ministers and retired to severe tapasya at the Punya kshetra Gokarna.

Vishleshana on Gokarna Kshetra: *Gokarna Kshetra: Atha Gokarnamaasaadya Trishu lokeshu vishrutam, Samudra madhye Rajendra Sarva loka namaskrutam/ Yatra Brahmaadayo Devaa Manushyascha tapodhanaah, Bhuta Yakshaah Pishasas -cha Kinnraah samagoragaah/ Siddha Chaarana Gandharvaa Maanushaah Pannagaastathadhaa, Saritah Saagarah shailaa upaasita Umapatim/ Tareshaanam samabhyarcha Tri raatroposhito narah, Dashaaswedhaamaapnoti Gaanapatyam cha vindati/ Uposhya dwaadashaa raatram krutaartha jaayate narah, Tasminneva tu Gayatryaah sthaanam trilokya vishrutam/ Triraatramushitastatra gosahasra phalam labhet/* (The fame of Gokarna is well known all over the Trilokaas, as greeted to all the Lokaas in the Sumudras. All the Loka are greeted to Maha Deva Shankara to whom Brahmaadi Devas, Tapodhan Rishis, Bhuta-Yaksha-Pishcacha-Kinnara-Naaga-Siddha-Chaarana-Gandharva-Manushya-Saagara-Sarita- Parvataadis do always prostrate and worship. Among all these species who observe fasting for three nights at a stretch are stated to secure the performance of ten Ashwamedha Yajna phala and a senior member of Shiva ganas and in the case of fasting twelve nights

accomplish Shiva Sayuja itself! At Gokarna , the Place of Devi Gayatri who is the most revered and the most popular Deity among the three lokas and here if one performs fasting for three nights continuously is stated to be eligible for achieving thousand Go-danaas!) The Gokarna Kshetra-one of the Mukti Kshetras acclaimed by Parashurama- which is situated in North Karnataka near Mangalore in Western India along with Karwar coast of Arabian Sea and Western Ghats, literally meaning the Cow's ear, is the abode of Mahabaleshwar the Maha Deva of Physical strength. Lord Shiva emerged from the cow likened to Mother Earth and the shape of the Kshetra is of a ear too at the confluence of two rivers viz. Gangavali Aghanashani. Varaha Purana describes that Bhagavan Shankara assumed the form of a deer and moved around freely once; Brahma Deva, Indra and other Devas searched for Maha Deva but could not till they realised finally that Shiva assumed the swarupa of a deer. They tried to seize the horns but Shiva as the deer disappeared though the horns were caught. One horn was established at Gokarna, another at Bhagalpur, Bihar as Shringeshwara and the third at Indra Loka . Maha Bhagavata describes that Ravana, the Epic Villain of Ramayana, pleased Maha Deva and secured the boon of Shiva's Atma Linga and desired to carry the Linga to his Kingdom in Lanka; Sage Narada scented about the boon given by Shiva to Ravana and got worried that the Asura would become immortal by worshipping the Atma Linga daily; he alerted Lord Vishnu who spread the net of Vishnu Maya and Ravana felt that evening was nearing for his Snaana-Sandhya Puja Vidhi; he beckoned a passer by cow herd boy to hold the Atma Linga just for a while but the boy- who actually was Lord Ganesha who was prewarned by Narada-replied that he was in a great hurry and could not wait but would call Ravana by his name thrice; even while Ganesha in disguise shouted Ravana's name thrice, the latter just returned but the Atma Linga was kept on ground and the boy disappeared. He made all his efforts to lift up the Linga but to no avail. In the process of the struggle, only the top portion of the Linga fell at Gokarna and the rest of the pieces of the Linga were thrown away at Suratkal where Sadashiva Temple was built and other pieces fell on Sajjeshwara, Guneshwara and Dhareshwara some kms. of distances away, while the cloth covering the Atma Linga fell off at Mrideshwara now called Marudeshwara at Kanduka Hill surrounded by three sides by Arabian Sea. Mahabaleshwar at Gokarna Kshetra has established great significance-even as other places like Sajjeshwara.].

Bhagiratha having renounced Kingdom performed deep tapasya at the Maha Tirtha of Gokarna:

Bhagīrathas tu rājarṣir dhārmiko raghunandana, anapatyo mahātejāḥ prajākāmāḥ sa cāprajāḥ/ sa tapo dīrgham ātiṣṭhad gokarṇe raghunandana, ūrdhva bāhuḥ pañcatapā māsāhāro jitendriyah/ tasya varṣasahasrāṇi ghore tapasi tiṣṭhataḥ, supṛīto bhagavān brahmā prajānām patir īśvaraḥ/ Having entrusted the duties of Kingship to his Ministers, Mahrma Bhagiratha retired to deep tapasya at the popular Gokarna Tirtha with the singular determination of bringing Devi Ganga to bhuloka from the high skies. The tapasya was stated to have exceeded for thousand years as he kept his shoulders erect and atop with unbent knees while worshipping the Five Fires with unflinching limb control, while eating morsels of food on monthly basis. Brahma Deva was pleased with the rigorous tapasya and asked him for a boon. Bhagiratha replied: *yadi me bhagavān prīto yady asti tapasaḥ phalam, sagarasyātmajāḥ sarve mattaḥ salilam āpnuyuh/ gaṅgāyāḥ salilaklinne bhasmany eṣām mahātmanām, svargaṁ gaccheyur atyantam sarve me prapitāmāḥ/ deya ca saṁtator deva nāvasīdet kulaṁ ca naḥ, ikṣvākūṇām kule deva eṣa me 'stu varaḥ paraḥ/* Brahma Deva!! As you are pleased, do bless me to enable me to bring Devi Ganga from the high skies to earth so that my ancestors get purified with her flows so that the latter could be purified and attain salvation. He further requested that his posterity of Ikshvaku Vamsha be glorious for ever. Brahma Deva replied : Bhagiratha! As you have the virtuous ambition to bless the past and future

generations, I am happy to approve both of your justifiable proposals. Devi Ganga being the elder sister of Devi Parvati the splendor of Parama Shiva, my advice to you should be to pray and please Him. Moreover , Bhudevi would not be able to withstand the force and fury of Devi Ganga from the high skies, the solution should be to meditate to Trishuladhaari Maha Deva foremost.

Visleshana on Bhagiratha:

Brahma Vaivarta Purana is quoted briefly about ‘Ganga’: Bhagirath’s efforts, Puja to her and final restoration as Vishnu’s wife: Of the two wives of King Sagara viz. Vaidarbhi and Shaibya, Asamanjasa was born to Shaibya while Vaidarbhi delivered a ‘Maamsa pinda’ (piece of meat); Vaidarbhi meditated to Bhagavan Shankara sincerely and the latter arrived in the form of a Brahmana and cut the piece of meat into thousand pieces and turned out as so many sons. As they grew of age, the thousand sons accompanied a Rajasuya Yagna’s horse of King Sagara and behaved flippantly with Kapila Muni while in Tapasya and the furious Muni burnt off the thousand sons into ash. As the King approached the Muni for clemency, the latter assured that if Sacred Ganga were brought from heavens to the ashes of the sons cursed by him, their souls would attain salvation. Asamanjasa and his son Amshuman resorted to Tapasya to Devi Ganga for long time and died but the son of Amshuman named the legendary **Bhagirath** was fortunate to vision Shri Krishna who in turn instructed Devi Ganga who in any case was to descend to Bhuloka owing to Sarasvati’s curse and the pursuant dispensation of Bhagavan Vishnu. Shri Krishna blessed Ganga not only to provide Mukti to Sagara’s sons but purify the sins of the troubled human beings through out Kali Yuga who would bathe in Ganga and worship her; even by saying ‘Gangey Gangey’ from a distance the devotees would be relieved of their sins and if per chance any Prani died while touching Ganga, that Prani would surely attain Vaikuntha! Narada Muni enquired of Narayana Maharshi about the formal procedure of worship to Ganga desirous of reaping maximum advantages. In fact, King Bhagirath was stated to have followed the following procedure as described by the Maharshi. He performed worship to six Deities before qualifying the puja to Ganga Devi, viz. Shri Ganesha, Bhagavan Surya, Agni Deva, Vishnu, Shiva and Bhagavati Parvati. Subsequently, Bhagiratha prayed to Devi Ganga as follows: ‘You are pure like the white champaka flower ready to demolish the sins of those worshipping you as you have been materialised by the Vighraha of Paramatma Shri Krishna who had given you the status of thousands of ‘Sharatkaala Chandras’ as you are the most propitious Narayana Priya, always peaceful and smiling with adornments of Malati Pushpa garlands, ‘chandana bindus’ on your broad forehead shining prominently with ‘Sinduri bindu’; with pearl like teeth and profusely kind eyes; with such soft feet that put the most delicate white lotus petals to shame; surrounded by Devatas, Siddhas, Muni Ganas and Tapasvis. I greet that Maha Ganga who only knows to bestow boons, purify sinners and enhance the levels of devotees to finally reach peaks of Self-Realisation on par to Mukti. After performing Dhyana on the above lines, the devotee would carry out ‘Shodshopa -chaaraas’ of Asana, Paadya, Arghya, Snaana, Anulepana, Dhupa, Deepa, Naivedya, Tambula, Sheetala Jala, Vastras, Aabhushana, Maalaa, Chandana, Aachamana and Shayya. Thus dedicating his total self Bhagirath requested Ganga to follow that route which passed through where the ashes of Sagara Putras were rested as a result of Muni Kapila’s curse, thus receiving the epithet of ‘Bhagirathi’.

Maharshi Narayana conveyed an interesting episode to Narada about a Radha Mahotsava which was being celebrated on a Kartika Purnima at a Rasamanadali. Devi Saraswati took up her Veena and created mellifluous tunes in perfect Tala Swaras and Brahma was delighted to gift a rare ‘Ratna’ as a gift. Shiva gifted an invaluable ‘Mani’, Krishna gifted Koustubha, Devi Radha presented a wonderful Navaratna Maala and various Devatas gifted their own gifts too. Meanwhile Bhagavan Shankara rendered a fantastic

Poem which was scripted with highly energizing usage of select words that shook up the moods of the Raasleela congregation. On hearing the extraordinary piece of rendition, the entire audience was spell bound in unbelievable rapture and ecstasy and took time to gain normalcy. But the Rasamandala was in deep distress as Radha and Krishna were not traceable. There was an ‘Akaasha Vani’ or a Celestial Voice which directed Bhagavan Maha Deva to materialise Tantra Shastra and create Mantras and Kavachas that would be appropriate to the Tantras to be thus created. In reply, Shankara made a vow by swearing over ‘Gangaajal’ which was present in Shiva’s ‘kamandalu’(vessel) which indeed was the Sangam of Radha and Krishna who were untraceable so far in the Raasa Sabha that was spell bound hitherto pursuant to Shiva’s rendition! After the effect of curses by Sarasvati to Ganga and Lakshmi to assume their own Rupas on Martya Loka, lasting for Kali Yuga’s five thousand years, the respective Devis reached back to Vaikuntha and including the Rupa of Devi Tulasi got materialised as Four Wives of Shri Hari; these four wives reached their positions, representing also like Four Vedas. Indeed these formations of Sarasvati, Ganga, Tulasi and Lakshmi were of Bhagavan Shri Hari’s ramifications

Maha Bhagavatha Purana quoted.: If Harishandra gave an eternal memory in truthfulness and integrity, a person of the same dynasty proved as a role model in tenacity. His life’s mission was to bring Ganges down to Earth from Heavens. Bhagiradha’s prayers were indeed granted by Mother Ganges to the devotee but warned him that the force of the flow from the Heavens to Earth could be withstood by no less than Lord Siva Himself! Bhagiradha never stopped his grand endeavour and worshipped Lord Siva with austerity and purity who agreed, not only because of the sincerity with which the devotee desired to fulfill the long-standing family wish but also owing to the reason of Universal advantage. The Lord assumed a massive body and controlled the force of the River flowing from Lord Vishnu’s feet and bore the brunt of the impact on His head in His ‘Jatajut’ or twisted hairs and released but a portion of the Holy River. Bhagiradha directed the fiery flow by riding a fast Chariot and brought it to the place where the ashes of his forefathers were purified and their souls liberated to Heavens. Till date, humanity continues to be grateful to him for the ever lasting memory of his gigantic efforts in our reaping the fruits of his labour in the huge land-mass covering entire ‘Aryavarta’ (Northern India)!

Sarga Forty Three

Devadeve gate tasmin so 'nguṣṭhāgranipīḍitām, kṛtvā vasumatīm rāma saṁvatsaram upāsata/ atha saṁvatsare pūrṇe sarvalokanamaskṛtaḥ, umāpatiḥ paśupatiḥ rājānam idam abravīt/ prītas te 'haṁ naraśreṣṭha kariṣyāmi tava priyam, śirasā dhārayiṣyāmi śailarājasutām aham/ tato haimavatī jyeṣṭhā sarvalokanamaskṛtā, tadā sātimahad rūpaṁ kṛtvā vegaṁ ca duḥsaham, ākāśād apatad rāma śive śivaśirasy uta/ naiva sā nirgamaṁ lekhe jaṭāmaṇḍalamohitā, tatraivābhramad devī saṁvatsaragaṇān bahūn/ anena toṣitaś cāsīd atyartham raghunandana, visasarja tato gaṅgām haro bindusarah prati/ gaganāc chaṁkaraśiras tato dharaṇim āgatā, vyasarpata jalam tatra tīvraśabdapuraskṛtam/ tato devarṣigandharvā yakṣāḥ siddhagaṇās tathā, vyalokayanta te tatra gaganād gām gatām tadā/ vimānair nagarākārair hayair gajavarais tathā, pāriplavagatāś cāpi devatās tatra viṣṭhitāḥ/ tad adbhutatamam loke gaṅgā patanam uttamam, didṛkṣavo devagaṇāḥ sameyur amitauijasah/ saṁpatadbhiḥ suragaṇais teṣāṁ cābharaṇaujasā, śatādityam ivābhāti gaganam gatato yadam/ śiṁśumārora gagaṇair mīnair api ca cañcalaiḥ, vidyudbhīr iva vikṣiptair ākāśam abhavat tadā/ pāṇḍuraiḥ salilotpīḍaiḥ kīryamāṇaiḥ sahasradhā, śaradābhīr ivākrīṭnam gaganam haṁsasamplavaiḥ/ kva cid drutataram yāti kuṭilam kva cid āyatam, vinatam kva cid uddhūtam kva cid yāti śanaiḥ śanaiḥ/ salilenaiva salilam kva cid abhyāhataṁ punaḥ, muhur ūrdhvapatham gatvā papāta vasudhām punaḥ/ tac chaṁkaraśirobhraṣṭam bhraṣṭam bhūmitale punaḥ, vyarocata tadā toyam nirmalam gatakalmaṣam/ tatrarṣigaṇagandharvā vasudhātala vāsinaḥ, bhavāṅgapatitam toyam pavitram iti pasprṣuḥ/ śāpāt prapatitā ye ca gaganād vasudhātalam, kṛtvā tatrābhiṣekaṁ te babhūvur gatakalmaṣāḥ/ dhūpapāpāḥ punas tena toyenātha subhāsvatā, punar ākāśam āviśya svāṁ lokān pratipedita/ mumude mudito lokas tena toyena bhāsvatā,

kṛtābhiṣeko gaṅgāyām babhūva vigataklamah/ bhagīratho 'pi rājarṣir divyaṁ syandanam āsthitaḥ, prāyād agre mahātejās taṁ gaṅgā prṣṭhato 'nvagāt/ devāḥ sarṣigaṇāḥ sarve daityadānavarākṣasāḥ, gandharvayakṣaprarāḥ sakimnaramahoragāḥ/ sarvās cāpsaraso rāma bhagīratharathānugā, gaṅgām anvagaman prītāḥ sarve jalacarās ca ye/ yato bhagīratho rājā tato gaṅgā yaśasvinī, jagāma saritām śreṣṭhā sarvapāpavināśinī/

Maharshi Vishvamitra addressed Shri Rama that after Brahma Deva gave the boon to Bhagiratha who was literally standing with heightened foot fingers, the latter got busy as immersed in invoking Maha Deva. Subsequently Pashupati Shiva too appeared and confirmed: *Prītas te 'haṁ naraśreṣṭha kariṣyāmi tava priyam, śīrasā dhārayiṣyāmi śailarājasutām aham/ tato haimavatī jyeṣṭhā sarvalokanamaskṛtā, tadā sātimaḥ rūpam kṛtvā vegam ca duḥsaham, ākāśād apatad rāma śive śivaśirasy uta/*

Narashreshtha! I am pleased with your inhuman determination and selfless dedication to some how usher Devi Ganga down to earth and provide salvation to your ancestors; indeed I shall be delighted to fulfil your ambition and help to hold the mighty flows of Ganga into my 'jataajuta' the twisted and coarse head hairs from 'akaasha'. Then Shri Rama! As Paramashiva sanctioned Bhagirath's life time ambition, Himalaya Deva's elder daughter and Devi Parvati's elder sister Devi Ganga readily consented but had only one reservation that as she jumps down to Shiva's jataajuta the flows might further flow down to Patala instead of being held on earth itself! Shiva realised Devi Gangas impertinent remark and decided that he would hide her flows right into his jataajutas. Then Devi Ganga jumped down on Shiva mastaka and he held the flows which got instantly absorbed in the jataajutas. The flows of Ganga lost their way in the labyrinths of Shiva's jataajuta and the forceful flows could not even reach earth, let alone down to Patala as Ganga wondered. Bhagiratha who had wondered as to where the flows disappeared and once again resorted to deep meditation to Maha Shiva. The latter released one of the forceful flows of Ganga to fall down to Bindu Sarovara as they assumed seven flows of which Hladini-Paavani and Nalini turned east; while Suchakshu-Seeta-and Mahanadi Sindhu flowed westward. *Saptamichanvgaat taasaam Bhageeradham tadaa, Bageerayopi Raaajarshi divyam syandanamaasthitaḥ/ Praayadagne mahatejaa gangaatam chaapyanuvrajat, gaganaacchhankara shirastato dharanimaagataa/* The seventh flow of Ganga followed the chariot of Bhagiratha, he had thus accomplished the unique task of bringing Ganga from Shiva's head down to the his following! As the flows of Ganga followed thus, the speed and ferocity of the waves attracted fishes, tortoises and various water borne species joined as earth appeared to have become far richer thereafter. This superb attraction happening on earth instantly raised the curiosity of the celestial beings as though thousand more Suryas got presented by themselves. As the flows of Ganga got stabilised with speed and thrust gradually near normalcy reached and got widened from bank to bank pushing houses and crop fields too. Gandharvas and several Devas gradually gathered themselves as the flows of Ganga rolled down from Shiva's head and his unimaginable hairs themselves and eventually crowds of angels took to heartily taking in the pure sweetness of the waters, bathing in them and swimming too thoroughly revelling in the irresistible flows. And so do humans and innumerable other species especially due to their firm and proven belief of the sacred flows and even drops of 'Ganjajala'. In this context, Brahmarshi Vishvamitra addressing Shri Rama affirmed that Deva-Rishi-Daitya-Danava, Rakshasa, Gandharva, Yaksha, Kinnara, Naaga, Sarpa, Apsaras, all the entirety of water species, besides men, women, and animals made fast inroads into the ever purifying flows of Sacred Ganga.

Ta to hi yajamaanasya Jahnordbhutakarmanah, gangaa saplaavayaamaasa yagjnavaatam mahatmanah/ Tasyaavalepanam jnaatvaa kruddhho Jahnuscha Ragahva, apibat tu jalam sarvam Gangaayaah paramadbhutam/ As the flows of Ganga are fierce and roaring with nasty sounds, Rajarshi Jahnus was performing a maha yajna, and the furious flows of Ganga entered right into the yajna vedika; the Rajarshi got terribly furious at the alleged arrogance of Ganga and thus drank up the River waters totally in a manner that not even a drop of the River remained on earth. Deva Gandharva Rishis were shocked and stunned at the crisis and prayed collectively to very kindly revive Ganga once again stating that he was a father figure and Devi Ganga his daughter. The Rajarshi was pleased with the prayers and finally released Ganga through his ears and the father daughter relationship got universal recognition ever since.

Vishleshana on Gangotri and Haridwaara

Gangotri: Several and detailed references have been made in Brihaddhama Purana, Maha Bharata Vana Parva, Padma Purana, Skanda Purana, Brahma Purana, Vishnu Purana, Devi Bhagavata, BrahmaVaivarta Purana, Agni Purana, Matsya Purana, Brahmanda Purana, Vayu Purana, Skanda Purana and so on. In fact, Skanda Purana has also provided Ganga Sahasra Naama highlighting Devi Ganga Mahatmya. *Na Ganga sadrusham tirtham na Devah Keshavaatparah/* says Padma Purana. Maha Bhagavata describes as follows: *Dhatuh kamandalujalam tadurukamasya paadaavanejana pavitrayaa Narendra, Swadhurnyana –bhasi saa patati nimaarshi Lokatrayam Bhagavatovishdeva keertih/*(Bhagavati Ganga which originated from the left thumb of the Holy feet of Vishnu's three legs spread over the total universe occupying Earth-Higher and Lower Lokas got materialised to wash off the sins of all beings). From Brahama Loka to Himalayas it appeared in streams called Sita, Alaknanda, Chakshu and Bhadra flowing in four directions; the grand and gigantic flow of Alaknanda jumped down the heights of Hemakuta and other mountains towards the southern direction and finally merges into the Great Oceans. The specific Place where Ganga is originated that is Gangotri, is the ideal Place where tarpanas and upavasas are performed and by observing these duties human beings there stated to have accrued the Vajapeya Yagna phala and acquire Brahma: *Gangodbhedam samaasadya triraatroposhito Narah, Vajapeyamaapnoti Brahma bhuto bhavet sadaa/* While Ganga is stated to be pure and hallowed, the three Maha Tirthas are stated to be Gangotri, Prayaga and Ganga Sagara or the exit point of merger with the Seas: *Trishu snaaeshu durlabha, Gangodbabhe de Prayage Ganga Saagra sangame/* Talking about the dos and don'ts of Ganga Snana, Brahmada Purana emphasises as follows: Achamana, Shoucha, nirmalya-mala visarjana, gatra samvahana, kreedha, pratigraha, rati, anya tirtha bhaava, anya tirtha prashamsha, samtaara or swimming, malotsarga are the twelve tasks to be avoided in Ganga. But most desirable tasks in Ganga are Pitru tarpana with tila mixed water, dahana samskara, tata nivasa or residing at the banks of Ganga Pravaha, Ganga keertana, darshana-sparsha-jala paana, mantra yukta snaana, upavaasa, Veda pathana, Purana shravana, nitya Ganga Smarana, Ganga Sahasra naama stotra, Ganga Vrataacharana, Indira nigrha, Dana prakriya, homaacharana, Sandhya Vandana, Dharmaacharana, and Bhakti bhava in general. Snaana-Tarpana-Pitru Karyaacharana on Solar and Lunar eclipse timings, janma dina worships, parva dina snaana-daana-homa kriyas are all stated to have far reaching phalas. Conducting Yajnas would fetch outstanding results.

Haridwar:Swarga dwarena tattulyam Gangadwaram na samshayah, Tartaabhishekam kurvita kotitirthe samahitah/ Labhate Pundarikamcha kulam chaiva samudbhavet, Tatraika ratri vasena gosahasraphalam labhet/ Saptagange trigange cha shakraavate cha tarpayan,Devaan pitruscha vidhivat punye lokey maheeyate/ Tatah kankhale snatwaa triratroposhito narah, Ashwamedhaapnoti Swarga lokam cha gacchati/ -Padma Purana, Adikhanda, Tirtha Yatra Parva (Haridwara is undoubtedly akin to Swarga Dwara. Those who bathe at the Ganga there are as good as taking bath at Crores of Tirthas, reaping the fruits of performing Pundarika Yajna and bringing to repute one's own Vamsha. Stayintg at Haridwar over night bestows the return of charities of Sahsra Godaana. Performing Sacred Snanas at the banks of Sapta Ganga, Tri Ganga and Shakravarta and offering Deva Pitru Tarpanas would establish themselves with name and fame in these Lokas; thereafter performing sacred baths at Kankhala and observe fasting for three successive nights shall indeed reap the benefit of Ashwamedha Yagna and after the termination of life shall take to the path of Swarga)Haridwar is also called Haradwar, Ganga Dwaar and Mayapuri. It is stated to be a combine of Five 'Puris' viz.Mayapuri, Haridwar, Kankhal, Jwalapur and Bhimgoda. It was at this Place that Brahmarshi Narada was enlightened by Sapta Rishis by way of a Maha Bhagavata Saptaah in a large gathering of Munis and Vishnu Bhaktas. The most significant spot in Haridwar is Brahma Kunda or what is popularly known as 'Hari ki Pairi'. Besides Ganga Dwar or Brahma kund or Hari ki paidi are situated in Haridwar another four Tirthas viz. Kushavarta, Bilwakesara, Nila Parvata and Kankhal- *Gangadware Kushavarte Bilwake Nilaparvate, Snaatwa Kankhale Tirthe punarjanma na vidyate/* (Vidhi poorvaka Snaana and Darshana of Bhagawan Vishnu would certainly qualify for no rebirth and Vaikuntha Prapti at each of these.) These Five Sacred Places represent Pouranic Significance

as follows:*Brahma Kunda or Hari ki Pairi or Vishnu's foot steps*: Chakravarti Bhagirath had the outstanding reputation of bringing down Ganga from Vishnu's feet in Vaikuntha down to Kailasha as absorbed in the 'Jata jootas' or Maha Deva's course head-hair pleats. As Bhagirath further did Tapsya to Maha Deva, the Holy Ganga flowed down to Earth and another King Sweta prayed to Brahma Deva to let parts of the River to flow to his Kingdom and the flows came upto Brahma Kunda. Since Bhartruhari the brother of King Vikramaditya performed penances to Maha Deva on the banks of Brahma Kund and achieved Salvation, Vikramaditya constructed steps of the Kunda famed subsequently as *Hari ki Paidi*. This has come down as the legend of the yore. *Gavu ghat*: The southern side of Brahma Kund has come to acquire the popularity of redeeming Go hatyhadhi patakas by the Sacred Bathings at the Gavu ghat. *Kushavarta ghat*: Once Dattatreya performed severe 'Tapas' on the banks of Ganga not far from Gavu ghat as he kept his belongings viz. Kusha or the mat of Kusha grass, clothing and kamandalu or the water vessel on the banks of Ganga; one fierce wind blew away these items on the banks in circular fashions and since then the Ghat was then christened as Kushavarta. 'Pitru Karyas' and 'Pinda Danas' especially on Mesha Samkranti days are stated to go a long way resulting in 'Punar janma naasti' or no rebirth again. It is at this Ghat there is the Mandir of Shravana nath. Vishnu Ghat, Maya Devi Mandir, Ganesh ghat, Narayani Shila, Niladhara and Nileshtar, Kalimandir, Chandi Mandir, Anjani Mandir being that of Hanuman's mother, and Gouri shankar Mandir are all lined up there. *Bilwakeshwar*: Not far from 'Hari ki Paidi' the Bilwakeshwara Mandir is stated to the erstwhile abode of Maha Ashwatara Naga of Patala who frequented it for Maha Deva darshan and 'snaanas' at this Tirtha is stated to bestow the Shiva Tulya status. *Kankhal*: This is the Sacred Tirtha which is the joint flow of Niladhara and Kankhal where nomad Munis used to necessarily halt and wash off all traces of 'Khal' or wickedness. *Daksheshwar Maha Deva* Mandir assumes outstanding significance in view of its Pouranic background of Daksha Prajapatis's Brihaspati Yagna to which his daughter Sati Devi's non invitation due to his hatred to his son-in-law Parama Shiva but still she attended the Yagna and was extremely offended by her father and as such resorted to the extreme step of self immolation in 'Yogaagni' when Maha Deva went berserk with fury, totally destroyed the yagna and beheaded Daksha Prajapati. With a view to mitigate the unusual fury of Maha Deva, Vishnu had to use his Chakra and quietly sliced off Sati Devi's mortal remains and threw away into fifty one pieces which eventually came to be famed as so many Shakti Peethas signifying Devi Sati's body parts as are venerated till date with awe and wonder. As Devas prayed to Maha Deva in torrential 'Stutis', He gradually cooled down and being a known embodiment of mercy and forgiveness, relented to the Prayers of Devas and allowed to the beheaded Daksha to replace the latter's head with that of the goat meant for sacrifice at the ruined yagna and revived the Prajapati back to life! That is why this Holy Place is of unsual Mahatmya and yatris to Haridwara and is stated that their yatra would be futile without worship at Daksheshwara Maha Deva! This Holy Tirtha attracts unprecedented yatris on Shiva Ratri for its legendary background! Besides the above Tirthas, Haridwar has other Tirthas too like Sati Kund, Kapila Sthaana, Bhima Gouda, Sapta Dhara, Satya Narayana Mandir and Veerabhadreshwar each of which has their own background! From Haridwar to approx. forty miles is situated *Shuka taal* where Vyasa Maharshi's son Shuka Deva taught Maha Bhagavata Purana within a week's time to Panadava's descendant King Parikshit on the banks of Ganga. *Devaband* or Devivan some 8 km near Mujaffarnagar off Shaharanpur is known for Durga Mandir where *Durga Saptashati* was recited first as believed by 'Vidwamsas' of erudition.]

Vishleshana on Devi Ganga -Post Bhagiratha: a) Devi Bhagavata Purana details as follows: Chain reaction of Ganga -King Mahabhissha-Ashta Vasus- King Shantanu- Gangeya Bhishma: There was a virtuous King Mahabhissha of Ikshvaku Dynasty who pleased Indra with a series of 'Asvametha' and 'Vajapeya' Sacrifices and attained Indra Loka after his death. Once he had attended the Court of Lord Brahma and along with him was seated Devi Ganga. He was immensely attracted to her and she too reciprocated with her amorous glances. Brahma got disturbed and cursed both of them to take to human lives as husband and wife. Mahabhissha opted to be the son of King Pratipa of Puru Dynasty. At the same time Ashta-Vasus (Eight Vasus) of the Celestial Region headed by Vasu Prithi and their families visited Sage Vasishtha's 'Ashram' and admired 'Kama Dhenu' the Sacred Cow whose milk bestowed disease-

less longevity and sublime happiness. The wife of one of the Vasus, Dyau was impressed with the Cow and quietly stole it and its calf. Sage Vasishtha found in his 'Diya Drishti' (Celestial Vision) that Nandini the Sacred Cow was in the custody of Vasu Dyau and cursed all the Vasus to be turned as human beings. Being highly repentant, the Vasus beseeched Vasishtha to dilute the effect of the curse and out of compassion the Sage agreed to one year's human life to seven Vasus as their involvement was indirect but Vasu Dyau should have a full life time. The Vasus, who knew about Brahma's curse to Ganga Devi, approached her to give birth to Seven Vasus of one year's human life each and one life time's existence to the last born Vasu. But this was agreed to subject to the condition that her prospective husband should agree to freedom of her action without any reservation and if he did not, she would quit as the husband. Eventually, Ganga waited on the banks of River Ganges and awaited the arrival of King Pradipa of Kuru Dynasty for meditation. The King arrived to perform 'Surya Namaskaras' on the river bed and Ganga appeared as a charming woman and sat straightaway on his right lap, indicating thereby that the place was to seat a son / daughter. The damsel identified herself as Ganga Devi and replied that she would await his son's arrival who was yet to be born. In course of time, King Pradipa got his son, Shantanu, and as he grew as a handsome youth advised him to meet Ganga Devi who would propose but cautioned that he should not ask her questions and agree to whatever she asked. Accordingly, Ganga Devi, the eternal beauty, agreed to wed Shantanu and agreed to her conditions unilaterally. She gave immense happiness to Shantanu, who became the King after his father's abdication of the throne. After a year, they were blessed with a boy, but she took the baby and submerged him in the flow of Ganga! To his great surprise, Shantanu witnessed the horror of the child's cruel drowning in the flow but dared not say one word to his wife. This happening was repeated again and again for seven times and as the eighth child was born, Shantanu protested and Ganga as per their contract left, but requested that the boy be named as Gangeya.

ii) Brahma Vaivarta Purana explains about 'Mutual curses of Lakshmi, Saraswati and Ganga ':

Originally Lakshmi, Saraswati and Ganga were the wives of Shri Hari in Vaikuntha. Saraswati felt that Shri Hari was getting fonder of Ganga and complained to Lakshmi but Lakshmi was neutral. Saraswati was irritated and cursed Lakshmi to become a tree as she was insensitive. Ganga felt bad that Saraswati was unnecessarily interfering and cursed Saraswati; this led Saraswati to curse Ganga. Reacting to these curses, Shri Hari gave dispensations as follows: Lakshmi would be born as a tree in the house of King Dharmadhwaaja and become the wife of Asura Shankhachuda, a Vishnu devotee and later on turn out to be Shri Hari's dear wife and live for ever as Tulasi and also as a River named Padmavati in Bharata Varsha; Devi Ganga due to Saraswati's curse would become a Holy River to demolish the sins of those who take baths on her waters and eventually flow down in Bharata Varsha due to the persistent efforts of Bhagirathi and be called as Bhagirathi and be the wife of Samudra who was also of Shri Hari's 'Amsha' and at the same time be at the 'Shiva Sthaan'; and Saraswati as a result of Ganga's curse would become the wife of Brahma; and finally Lakshmi who was of Satwa Tatwa without any anger or jealousy and would be Shri Hari's own wife eventually. As Shri Hari gave the dispensations as follows, all the three Devis viz. Lakshmi, Saraswati and Ganga embraced each other and felt ashamed of their indiscretions which resulted in the repercussions and prayed to Bhagavan Shrihari as to when the arrangements would terminate and the latter pacified the Devis that he would not only ratify the curses that they made to each other but also retain their positions in Vaikuntha with equal attentions and affections to all the three Devis. Saraswati would keep half 'Amsha' in Bharata Varsha and half with Brahma and the total Amsha with himself (Shri Hari); similarly in respect of Ganga, half of Vishnu's Amsha would be Bhagirathi in Bharata Varsha sanctifying the Beings and by slashing their sins there and the rest of Amsha remaining intact with himself as also have the unique privilege of remaining on Shankara's holy head; as regards Lakshmi, one Amsha would be Tulasi as also as River Padmavati for Kali Yuga's five thousand years and all the Devis would return to Vaikuntha thereafter. The occurrence of the curses among the Devis and the arrangements that were made about them by Shri Hari had some hidden meaning: even while there were several Tirthas in Bharata Varsha, there was a great need for some outstanding Rivers and Punya Kshetras where not only devotees of Shri Hari, but even hopeless sinners and 'Nastiks'(atheists) should have possibilities for self-improvement. That was the reason for the emergence of these Sacred and sin-washing Rivers for quick-if not instant- relief to them. Bhagavan Vishnu indicated that there were several

persons, who thrived on cheating, making false promises, social parasites, promise breakers, ‘Vishwaas ghaatis’, givers of wrong and misleading evidences, occupiers of others’ properties and belongings; those who discard parents and blood-relatives; swindle or forcibly bamboozle others etc. The purpose of the Sacred Tirthas like Ganga, Padma and Saraswati was thus to exonerate and correct such misled persons to reform them.

Sarga Forty Four

Sa gatvā sāgarām rājā gaṅgayānugatas tadā, praviveśa talam bhūmer yatra te bhasmasātkṛtāḥ/ bhasmany athāplute rāma gaṅgāyāḥ salilena vai, sarva lokaprabhur brahmā rājānam idam abravīt/ tāritā naraśārdūla divaṁ yātās ca devavat, śaṣṭiḥ putrasahasrāṇi sagarasya mahātmanah/ sāgarasya jalam loke yāvat sthāsyati pāṛthiva, sagarasyātmajās tāvat svarge sthāsyanti devavat/ iyaṁ ca duhitā jyeṣṭhā tava gaṅgā bhaviṣyati, tvatkṛtena ca nāmnā vai loke sthāsyati viśrutā/ gaṅgā tripathagā nāma divyā bhāgīrathīti ca, tripatho bhāvayanīti tatas tripathagā smṛtā/ pītāmahanām sarveṣāṁ tvam atra manujādhipa, kuruṣva salilam rājan pratijñam apavarjaya/ pūrvakeṇa hi te rājāns tenātiyaśasā tadā, dharminām pravareṇātha naiṣa prāpto manorathah/ tathaivāmsumatā tāta loke 'pratimatejasā, gaṅgām prārthayatā netum pratijñā nāpavarjitā/ rājarṣiṇā guṇavatā maharṣisamatejasā, mattulyatapasā caiva kṣatradharmasthitena ca/ dilīpena mahābhāga tava pitṛtītejasā, punar na śaṅkitā netum gaṅgām prārthayatānagha/ sā tvayā samatikrāntā pratijñā puruṣarṣabha, prāpto 'si paramam loke yaśaḥ paramasaṁmatam/ yac ca gaṅgāvataranam tvayā kṛtam arimāda, anena ca bhavān prāpto dharmasyāyatanam mahat/ plāvayasva tvam ātmānam narottama sadocite, salile puruṣavyāghra śuciḥ punyaphalo bhava/ pītāmahanām sarveṣāṁ kuruṣva salilakriyām, svasti te 'stu gamiṣyāmi svam lokam gamyatām nṛpa/ ity evam uktvā deveśaḥ sarvalokapitāmahaḥ, yathāgataṁ tathāgacchad devalokam mahāyaśāḥ/ bhagīratho 'pi rājarṣiḥ kṛtvā salilam uttamam, yathākramam yathānyāyam sāgarānām mahāyaśāḥ, kṛtodakaḥ śuciḥ rājā svapuram praviveśa ha/ samṛddhārtho naraśreṣṭha svarājyam praśāsā ha, pramumoda ca lokas tam nṛpam āsādyā rāghava, naṣṭaśokaḥ samṛddhārtho babhūva vigatajvarah/ eṣa te rāma gaṅgāyā vistarō 'bhihito mayā, svasti prāpnuhi bhadrām te saṁdhyākālō 'tivartate/ dhanyam yaśasyam āyuṣyam svargyam putryam athāpi ca, idam ākhyānam ākhyātam gaṅgāvataranam mayā/

Marshi Vishvamitra thus informed about Bhagiratha's exemplary grit and devotion in the context of 'Gangaavatarana' on Earth, till the Ocean and down to Rasatala and washed off the ashes of Sagara Putras. Then Brahma Deva appeared and confirmed to Bhagiratha that the Souls of the Sagara Putras got sanctified and reached Swarga Loka and said *sāgarasya jalam loke yāvat sthāsyati pāṛthiva, sagarasyātmajās tāvat svarge sthāsyanti devavat/ iyaṁ ca duhitā jyeṣṭhā tava gaṅgā bhaviṣyati, tvatkṛtena ca nāmnā vai loke sthāsyati viśrutā/ gaṅgā tripathagā nāma divyā bhāgīrathīti ca, tripatho bhāvayanīti tatas tripathagā smṛtā/* Bhupaala! As long as the sacred waters of 'Saagara' provide solace to the Beings in Srishtih, the Sagara Kumaras would find Swarga as their abode. Devi Ganga would eventually be named as your elder daughter and hereonward would be popular in lokas as Bhaagirathi. She would also be known in the Universe as Tripathaga as being the flows of Aakasha- Bhumi- Patalaas. Now you may formally perform 'tarpanas' to the forefathers. What your dear father Dilip who too endeavoured most sincerely had been since accomplished by you and as such had secured the right of place for you post life. *Dhanyam yaśasyam āyuṣyam svargyam putryam athāpi ca, idam ākhyānam ākhyātam gaṅgāvataranam mayā/* Thus auspicious episode of 'Gangavatarana' is highly worthy of hearing or reading and introspect about should be blessed with dhana- aayush-yashas-putra and swarga prapti, as applicable to all the chatur varnas besides longevity and fame..

Sarga Forty Five

Viśvāmitravacaḥ śrutvā rāghavaḥ sahalakṣmaṇaḥ, vismayaṁ paramaṁ gatvā viśvāmitram athābravīt/ atyadbhutam idaṁ brahmaṇ kathitaṁ paramaṁ tvayā, gaṅgāvataranaṁ puṇyaṁ sāgarasya ca pūraṇam/ tasya sā śarvarī sarvā saha saumitriṇā tadā, jagāma cintayānasya viśvāmitrakathāṁ śubhāṁ/ tataḥ prabhāte vimale viśvāmitraṁ mahāmuniṁ, uvāca rāghavo vākyam kṛtāhnikam arimdamah/ gatā bhagavatī rātriḥ śrotavyaṁ paramaṁ śrutam, kṣaṇabhūteva sā rātriḥ saṁvṛtṭeyaṁ mahātapah, imāṁ cintayataḥ sarvāṁ nikhilena kathāṁ tava/ tarāma saritāṁ śreṣṭhāṁ puṇyāṁ tripathagāṁ nadīm, naur eṣā hi sukhāstūrṇā ṛṣṇāṁ puṇyakarmaṇāṁ, bhagavantam iha prāptaṁ jñātvā tvaritam āgatā/ tasya tad vacanaṁ śrutvā rāghavasya mahātmanaḥ, saṁtāraṁ kārayāṁ āsa sarṣisaṁghaḥ sarāghavaḥ/ uttaraṁ tīraṁ āsādyā saṁpūjyaṛṣigaṇaṁ tatha, gaṅgākūle nivīṣṭāḥ te viśālāṁ dadṛśuḥ purīm/ tato munivaraḥ tūrṇam jagāma saharāghavaḥ, viśālāṁ nagarīm ramyāṁ divyāṁ svargopamāṁ tadā/ atha rāmo mahāprājño viśvāmitraṁ mahāmuniṁ, papraccha prāñjalir bhūtvā viśālāṁ uttamāṁ purīm/ kataro rājavanāśo 'yaṁ viśālāyāṁ mahāmune, śrotum icchāmi bhadrāṁ te paraṁ kautūhalaṁ hi me/ tasya tad vacanaṁ śrutvā rāmasya munipuṁgavaḥ, ākhyātuṁ tat samārebhe viśālasya purāṭanam/ śrūyatāṁ rāma śakrasya kathāṁ kathayataḥ śubhāṁ, asmin deṣe hi yad vṛttaṁ śṛṇu tattvena rāghava/ pūrvaṁ kṛtayuge rāma diteḥ putrā mahābalāḥ, aditeś ca mahābhāgā vīryavantaḥ sudhārmikāḥ/ tatas teṣāṁ naraśreṣṭha buddhir āsīn mahātmanāṁ, amarā nirjarāś caiva kathāṁ syāma nirāmayāḥ/ teṣāṁ cintayatāṁ rāma buddhir āsīt vipaścitāṁ, kṣīrodamathanaṁ kṛtvā rasaṁ prāpsyāma tatra vai/ tato nīscitya mathanaṁ yoktraṁ kṛtvā ca vāsukim, manthānaṁ mandaraṁ kṛtvā mamanthur amitaujasaḥ/ atha dhanvantarir nāma apsaraś ca suvarcasah, apsu nirmathanād eva rasāt tasmād varastriyaḥ, utpetur manujaśreṣṭha tasmād apsaraso 'bhavan/ ṣaṣṭiḥ koṭyo 'bhavaṁs tāsāṁ apsaraṇāṁ suvarcasāṁ, asaṁkhyeyāḥ tu kākutsṭha yās tāsāṁ paricārikāḥ/ na tāḥ sma pratigṛhṇanti sarve te devadānavāḥ, apratigrahaṇāc caiva tena sādharmaṇāḥ smṛtāḥ/ varuṇasya tataḥ kanyā vāruṇī raghunandana, utpapāta mahābhāgā mārgamāṇā parigrahaṁ/ diteḥ putrā na tāṁ rāma jagṛhur varuṇātmaṁjāṁ, aditeḥ tu sūtā vīra jagṛhus tāṁ aninditāṁ/ asurāḥ tena daiteyāḥ surāḥ tenāditeḥ sūtāḥ, hrīṣṭāḥ pramuditāś cāsan vāruṇī grahaṇāt surāḥ/ uccaiḥśravā hayaśreṣṭho maṇiratnaṁ ca kaustubham, udatiṣṭhan naraśreṣṭha tathaivāmytam uttamam/ atha tasya kṛte rāma mahān āsīt kulakṣayaḥ, aditeḥ tu tataḥ putrā diteḥ putrāṇa sūdayan/ aditer ātmajā vīra diteḥ putrān nijaghnire, tasmin ghore mahāyuddhe daiteyādityayor bhṛśam/ nihatya ditiputrāṁs tu rājyaṁ prāpya puraṁdaraḥ, śaśāsa mudito lokān sarṣisaṁghān sacāraṇān

Shri Rama having heard the total episode of Sagara- Bhagiratha-Ganga stated that as the nightful sleep was over and the morning duties were concluded too requested Maharshi Vishvamitra to cross the Tripatha gamini Ganga. As the boat was arranged and the sacred river was crossed, Rama Lakshmanas witnessed a picturesque citi and the Maharshi conveyed its name as Vishali. and described its background. In the preceeding Satya Yuga, Devi Diti's progeny were the mighty Daityas who were ruthless resorting to viciousness while Devi Aditi's progeny were Devatas of virtue.

Vishleshana on Kashyapa Maharshi and Diti and Aditi: Brahmanda Purana describes: The progeny of Kashyapa Maharshi thus represented the high-points of Virtue and Evil as though the Worlds were on balance. Kashyapa's wives truly characterised the facets of the Positive and Negative Forces as reflected in their offspring and their descendants: *Aditirdharmashila tu Balasheelaa Ditistathaa, Tapahsheelaa tu Surabhirmaayaasheelaa Danustathaa/ Gandha –sheelaa Munischaiva Krodhaadhyayana shaalini/ Geetasheelahyarishṭaa tu Krura sheelaa Khashaa smrutaa, Krodhasheelaa tathaa Kadruha Krodhaacha Shuchi shaalini/ Vaahasheelaa tu Vinataa Taamraa vai ghatashalini, Iraanagraha sheela tu hyanaayur – bhakshaney rataa/ Matrastulyaabhijaatascha Kashyapaatmajaa Prabho!* (Devi Aditi is a natural epitome of Virtue; Diti is a sign of Might and Valour; Surabhi is a Tapaswini and the mother of cows and buffalos; Danu is a Mayavati and the mother of Daanavas; Muni is a Gandha Shila; Krodha is Adhyana Sheela; Arishta is a Geeta sheela or has an aptitude for music; Khasha is a symbol of cruelty and wickedness; Kadru is the representation of anger and revenge; Krodha is a natural icon of Purity; Vinata is prone to Vahanas and thus the mother of the illustrious Garuda Deva the Vehicle of Vishnu Bhagavan and Aruna Deva the Charioteer of Surya Deva; Tamra Devi is a byword of Evil and immorality and the mother of Raakshasas; Ira is the emblem of kindness and morality; and Anayu stands for pleasure and enjoyment. These are the natural characteristics of the wives of Kashyapa Muni as truly reflected in their

offspring too. Indeed, Kashyapa Vamsha stood for Dharma, Kshama, Buddhi, Satpravartana and Competence on one side and Adharma, Jealousy, Ignorance, Misbehavior, Viciousness, Cruelty, and utter depravity on the other! It produced Devas, Danavas, Rakshasaas, Yakshas, Piscachaas, Gandharvas, Apsaras, Sarpas, Pashu-Mriga-Pakshi-Vriksha-Lataas. All these features are amply manifested among Manavas and are deeply immersed in the whirlpool of Samsara- at times displaying virtue and at other times demonstrating viciousness as they are always targetted with the grand mix of the Satvika-Raajasica and Tamasika Gunas; they are ostensibly motivated by the Chaturvidha Purusharthaas of Dharma-Artha-Kaama-Moksha!

Maharshi Vishvamitra then explained to Shri Rama that both Daityas and Devatas had both sought 'Amaratva' of Longevity for ever. But the question got raised as to who should become eligible for the 'amaratva'. Then both Daityas and Devatas decided to execute 'Ksheera Sagara Mathana' or the churning of the Ocean of Milk. (Of the Sapta Samudras Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water , Ksheera Sagara on which Maha Vishnu himself is stated to flout as resting on Adi Shesha was decidedly the best). Thus having resolved both Devas and Daityas along with their respective characteristics of Dharma and Adharma. (Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni.; Diti's sons were the daityas, danavas and Rakshasaas). Having decided thus they mutually approached Vaasuki Sarpa to be the massive belt of Mandharaachala for the gigantic task. [Vasuki: Underneath Bhumi are the Nether Worlds viz. Atala, Vitala, Sutala, Talaatala, Rasatala, Mahatala and Patala. The soil in Atala is stated to be of black soil, of Vitala the ground was of palewhite, Sutala of blue, Talatala of yellow colour, Rasatala of gravel covered ground, Mahatala of Rocky Ground and of Patala of Gold. The Palaces of Asuras of Namuchi the enemy of Mahendra, besides of other demons like Mahananda, Kabandha, Bhima, Suladanta, Dhanjaya, Nagendra were all glittering examples of opulence and material happiness in Atala and other Lokas. In Sutala were the noted Daitya-Rakshasa-Serpent Kings like Mahajambha, Karbandha, Hayagriva, Nikumbha, Bhima, Suladanta, Dhananjaya, Nagendra, Kalia and so on. Shankha, Gomukha, Kakutpada, Asvatara, Kambala, Takshaka stayed at Vitala; Prahlada, Taraka, Puranjana etc were in Rasatala; Kalanemi, Gajakarna were in Mahatala; and among other illustrious serpents Maha Sesha and Vaasuki were stated to be in Patala. It was Vaasuki who was tied all around the Mandhara mountain as the churning and Kurma Vishnu as the balancer at the time of Amrita Mathana!] As both the parties of Devas on one side of Vasuki holding the serpent's tail with dharmic awareness and Daityas with 'ahamkara' or self ego holding the head of Vasuki got positioned for the churning. In the process, multitudes of Daityas perished as being burnt off by the poisonous flames emitted from the mouth of the Vasuki Snake. As the churning of the Ocean thus having progressed, there appeared on the high skies a massive poisonous fire ball called 'halaahala' and threatened to have brought earth into ash. *Atha Devaa Mahadevam Shankaram sharanaarthiah, jagmuh Pashupati Rudram traahi traaheti tushtuvuh/* As all the Devas collected at the tail side of Vaasuki made a desperate appeal to Pashupati Rudra, the latter responded to the prayers even as Maha Vishnu too appeared but appealed to Maha Shiva stating that as the ultimate of the universe the latter should kindly gulp up the 'halaahalaagni' in upright standing posture. Then *Halaahalam visham ghoram sanjagnaahaamritopamam/* Maha Deva being Mrityunjaya retained the most poisonous 'halaahalaagni' in his throat- lest the lokas in his stomach be not get dislocated with the poisonous flames. Maharshi Vishvamitra then addressed Raghunandana and further explained that the mammoth task of Ksheera Sagara Mathana continued. But then followed another havoc as Mandhara Mountain slipped down into Patala under the Ocean of Milk. Devatas and Gandharvas as were participating in the task of churning made a frantic appeal to Maha Vishnu to save and pull the mountain falling down so that they might not all be crushed under the weight of the mountain. *Iti shrutvaa Hrisheekeshah kaamatham rupamaasthitah, parvatam prushthatah kritvaa shishaye trayodadhou Harih/* In response to the frantic appeals my Devas placed at the side of the tilt of the gigantic mountain, Maha Vishnu had spontaneously assumed the incarnation of Kurma the massive tortoise so that the mountain could be balanced thereon of its topped up hardness. Some thousand years of churning thereafter, then appeared Dhanvantari the personification of Ayurveda with a 'danda' or

handstick on one hand and a Kamandalu or vessel of pure water (stated to be of Vishnu himself depicted with four hands, with one of them carrying Amrita, and the other holding shanka- chakra-and a leech!) as well as a group of Apsaras of outstanding physical beauty and charm. [Apsaras: The celestial dancers of feminine beauty and grace ‘par excellence’, skilled in dance and music, such as the ageless Rambha, Menaka, Menaka, Urvashi, Tilottama, Ghritaachi, Mishkarekshi, Vapu, Viprachitti, Purvachitti, Sahajanya, Karnika, Punjikasthala, Vishvachi and so on. Tilottama and Urvashi are believed among those Apsaras to have generated from the ‘amrita mathana’. Apsaras are stated to be closely associated with celestial singers and musicians. At the time of Amrita Mathana, Indra Deva was believed to have opted to enhance the elegance of his court. Apsaras enjoy the reputation or otherwise to have dislocated the tapsya of renowned Maharshis as Brahmarshi Vishvmitra him self was a case in point!] These Apsaras are stated to be of sixty crore strong, nay countless! But none of the Apsaras could ever be the formal wives of maharshis, deva daanavas or of terrestrial or celestial beings, except for casual sex. Then further ‘samudra mathana’ resulted in the creation of Vaarunis who were ever intoxicated by wines and hard liquor always in search of husbands but only the celestials but not of vicious daityas. In fact the term of ‘Sura’ was always used in the context of Devas and the rest of Celestials, and ‘Asuras’ were those denied of drinking wine and other intoxicants! That was the reason of Vaaruni Devataas getting readily attracted to Devas! As the churning progressed, Ucchaishrava the best of horses, and Koustubha the best of priceless diamonds emerged. As the ever full pot of Amrita became visible in the hands of Dhanvantari, there was a stampede and fierce battle opened as that indeed was the ultimate and ambitious target of Samudra Mathana! Innumerable Deva Danavas perished in the open and all out war, Lord Vishnu took to the mesmerising form of Mohini Devi and the huge battle of Deve-Asuras ceased suddenly. She then brought in a truce and made them seated in groups on either side - ostensibly, with a view to orderly distributing the ‘ambrosia’ for which the all out endeavour for thousands of years got climaxed to a reality! While distributing amrita, Vishnu in the form of Mohini Devi distributed amrit to Devas totally, and from the side of Danava Daityas as the distribution was about to be ended by Devi Mohini, two of the daityas viz. Rahu and Ketu stealthily shifted over the group of Devas. The omniscient Vishnu as Mohini patronized Rahu and Ketu did receive drops of the elixir and joined the group of Nava grahas, for subtle reasons. Then after Indra retained the seat of kingship of Svarga as Rishis and other Devatas were pleased too.

[References from Matsya Purana and Maha Bhagavata on Samudra Mathana:

Matsya Purana: on Kurmaavatara, ‘Amrita Mathana’, Kaalakuta and Devi Mohini:

As Danava Guru Shukracharya secured Sanjeevani Vidya from Maha Deva after thousands of penance and meditation to enable Danavas and Daityas to restore their lives, especially after their killings in battles with Devas, there were series of victories of Danavas and all the like minded evil forces, while Injustice and Vice prevailed in suppression of Virtue, Justice and Peace. In response to a delegation of Devas led by Indra and Deva Guru, Brahma appealed against passion for battles and enmities. He also called King Bali the Head of Daityas and Danavas and to refrain from frequent quarrels with Devas and suggested a Master Plan for the mutual benefit of Devas, Gandharvas and like minded allies on the one hand and Daityas, Danavas, Rakshaas, Nagas and Yakshas on the other. The Plan proposed by Brahma was follows: Both Daityas and Devas should jointly organise the Project of ‘Kshira Sagara Mathana’; approach Vishnu under the leadership of King Bali to revive the Form of ‘Kurma’ (Tortoise) present in Palala loka; request Mandarachala or the Mountain of Mandara to be the churning rod; pray to ‘Sehsa Nag’ or the Giant Serpent who bears the weight of the entire Universe to be the long and strong rope to be used for the churning. As planned the joint delegation prayed to Bhagavan Kurma lying in Patala loka first and the latter agreed readily saying: *Thrailokya dhaarineynaapi na glanir-mama jaayatay, Kimu Mandarakaat Kshudraat gutikaa samnibhaadiha/* (I have no problem in holding the Mandara Mountain for this noble cause as this is so like a pebble for me!) Later on when the delegation approached Sesha Nag, he replied: *Brahmanda veshitinaanaapi Brhahmaanda mathanenaavaa, Na mey glanirbhaved dehey kimu Mandara vartaney!* (If I could bear the brunt of the Universe what is the problem in holding it while

churning and rotating it!). At that time, Kurma Deva was right underneath the Mountain, but neither Daityas nor Devas could rotate the mountain much less churn it. The delegation reached Vaikuntha and prayed to Vishnu under the Leadership of Bali, when Vishnu was in Yoga Nidra lying on Sesha Nag on Ksheera Samudra, as follows: *Namo loka trayadhaksha tejasaa jita bhaskara, Namō Vishno Namō Jishno Namastey Kaitabhardana/ Namah sargakriyaakartrey Jagatpaalayatey Namah, Rudrarupaaya Sharvaaya Namah Samharakaariney/ Namah Shulaayudhadhrushya Namō Daanava-ghaatiney, Namah Trayaakranta Trailokyaayaabhavaaya cha/ Namah Prachanda Daitreyndrakulakaala mahaanala, Namō naabhihrudodbhuta padmagarbha Mahabala/ Padmabhuta Mahabhuta karthrey hatrey Jagatpriya, Janitaa Sarvaloksha kriyaa kaarana kaariney/ Amaraari vinaashaaya Mahaasamara shaaliney, Lakshmi mukhaabja madhupa namah keerti nivaasiney/ Asmaakamamaratwaaya ghritayaam ghriyataa - mayam, Mandarah Sarvashailaanaamayutaatayaayuta vistrutah/ Anantabala baahu bhyamavasht abhaika paaninaa, Madhyataamamrtutam Deva Swadhaa Swaadhaartha kaaminam/* (Bhagavan Vishnu, Jishnu, Trilokaadhyaksha! our sincere greetings to you; You are the famed demolisher of Kaitabha; The Creator, the Presever and also the Destroyer of the whole world with Trishula in your hands; You expanded and occupied in merely three steps of yours all the Three Lokas; You are like the Agni who put the total 'Vamsha' or the race of the frightful of Daitya Clan into flames and ash; You materialised Brahma from the lotus of your navel; You are the Jagatkarta, Harta and Priya; the Karya, Karana and Karta or the Deed, the Doing and the Doer; Our endeavours are due to create 'Amrit' for 'Amaratwa' or everlasting life; kindly enable with your mighty arms the 'Manthana' or churning of the Madarachala in the Ksheera Sagara!) As Bhagavan agreed to do so and initiated the circling of Sesha Nag around the Mountain, the Daityas and Danavas out of bravado held the head of Sesha Nag's thousand mouths that emitted poisonous flames and many of them perished even before the process of churning; Devas on the other hand held the tail and manouvered it. As both the churning got momentum, both the Parties were extremely tried and Indra materialised cool showers to reduce the tiresomeness. Lord Brahma alerted and encouraged with cheerings and heartening remarks periodically to both the face-drawers and tail-enders of the Sesha Nag. As the churning of the ten thousand yojana wide Mountain continued, from its top fell down several groups of elephants, eight-footed Sharabha animals, wild lions, tigers, boars and bears, crores of fearful poisonous reptiles, besides heavy and tall trees, branches, fruits, leaves, medicinal herbs and plants into the Ocean. The resultant pulp of the 'Manthan' of the materials dropped from the Mountain produced 'Varuni' and its invigorating smell pleased Devas and Danavas and became refreshed and mightier; the speed of churning pepped up and Bhagavan Vishnu held the sides of the Mountain by his shoulders-grip and the radiance of the jewels on the thousand hoods was reflected on the blue dazzle of Vishnu's shoulders and hands looking like a 'Brahma danda' even as thousands of roars and lightnings emerged from the deafening sounds of clouds above and sky-rise sea tides below. From the tail side of the Sesha Nag, Indra, Aditya, Rudragana, Vasugana, and other Devas were getting more and more active while the Rakshasa ganas including the powerful Viprachit, Namuchi, Vritra, Shambar, Dwimurtha, Vajradamshtra and Rahu, all headed by King Bali were displaying their respective energies with arrogance and self-pride. In the process countless animals, fishes, reptiles and other varieties of Seas and the under-Sea Beings were destroyed in millions. Unfortunately however there was no indication of the much awaited 'Amrit' and all the Parties concerned were fully exhausted and disappointed. They all in one voice of unanimity prayed to Bhagavan Vishnu once again and the Lord assured them: *Balam dadaami sarveshaam karmaitad ye samaasthitaah, Kshubhyataam kramashah Sarvair Mandarah parivartataam/* (To all the persons involved in this Manthana Venture, I am according 'Shakti' herewith and all concerned should perform their maximum from now on). As the action had improved manifold now, there was *Purna Chandra*, who emerged with the illumination of hundred Suryas yet with extraordinary coolness that would readily bring about breezy freshness to the whole world. Then *Devi Lakshmi* was materialised with considerable grace and gorgeousness who desired to opt for Bhagavan Vishnu; she was followed by *Sura Devi and Ucchaishwa* and these were granted by Asuras to Indra as they were rather keen only for Amrita. Then followed the emergence of *Koustubh Mani* and that was gifted away to Vishnu to adorn the ornament on his broad chest. Further on, there was a *Parijata Vriksha*, which had bunches of flowers whose intoxicating fragrance filled up all over the gardens of

Swarga. Eventually, there occurred dense and blue smoke which appeared all over the Ocean and reached the sky as well, when all the participants of the Churning were unable to increasingly bear it and had to temporarily call off the action as there were poisonous flames and fumes surrounding them, choking them all and killing several of them. Meanwhile, a highly frightful figure making terrible noises descended from the pitch dark clouds; as Daityas and Devas were frightened to the core and Bhagavan Vishnu interrogated that horrendous figure as to who that it was! The reply came to Vishnu that it was *KAALAKUTA VISHA* and that could devour the whole Universe instantly, that it emerged pursuant to the huge scale churning of Ksheera Samudra and that all the participants should at once take the refuge of Maha Deva. The panicky Deva-Danavas as well as Brahma and Vishnu made a bee-line to a Golden Cave on the top of Mandara Mountain which too was a Principal participant of the Manthana Drama. At the Entry Gate of ‘Shiva Nivasa’, Ganeswara took Maha Deva’s permission to let the agitated Devotees in as they all in a chorus commended Shiva (**Shiva Stuti**) as follows: *Namah Virupaksha Namastey Divyachakshusey/ Namah Pinaaka hastaaya Vajrahastaaya dhanviney/ Namah trishula hastaaya Dandahastaaya Dhurjatey, Namastrailokya naathaaya Bhutagraama shareeriney/ Namah Suraari hantrey cha Somaagnya kaaryagnya chakshushey, Brahmaney chaiva Rudraaya Namastey Vishnu – rupeney/ Brahmaney Vedarupaaya Namastey Deva rupiney, Saamkhya yogaaya Bhutaanaam Namastey Shaambhavaaya tey/ Manmathaayaanga vinaashaaya Namah Kaalakshayankara, Ramhasey Deva Devaaya Namastey Vasuretasey/ Eka Viryaya Sarvaaya Namah Pinga kapardiney, Uma bhartrey Namastubhyam Yagna Tripura ghaatiney/ Shuddha bodha prabuddhaaya Muktakaivalya rupiney, Lokatraya vidhhatrecha Varunendraagni rupiney/ Ruyasussama rupaaya Purushaayeswaraaya cha, Agraaya chaiva chograaya Vipraay Shurti chakshusey/ Rajasey chaiva Satvaaya Tamasey Timiraamaney, Anintya nityabhaavaaya namo nityacharaatmaney/ Vyaktaaya chai vyaktaaya Vyaktaavyaktaanaya vai namah, Bhaktaanaamaarti naashaaya Priyanaraayanaayacha/ Umaapriyaaya Sharvaaya Nandivaktraaschitaaya cha, Rutu manvata kalpaaya Paksha maasa dinaatmaney/ Nanaarupaaya Mundaaya Varuutha Pruthu dandiney, Namah Kapaalahastaaya Digvaasaaya Shikhandiney/ Dhaniney rathiney chaiva yatayey Brahmachaariney, Ityevamaadi charitaih stutantu tubhyam namo namah/ (Virupaaksha! Divya netradhaariney! Our obeisances to you; you carry Pinaka, Vajra and Dhanush; our reverences to you! Jataadhaari! you hold Trishula and Danda in your hands, our sincere respects to you; You are the Trilokanatha and the Swarupa of all ‘Pranis’ / Beings; our greetings to you the annihilator of ‘Deva Shatrus’; the Possessor of ‘Chandraagni Surya Rupas’ as also of Brahma, Vishnu and Rudra Rupas’; You are the Swarupas of Brahma, Veda an Rudra Rupas; You are also the Sankhya Swarupa and the unique provider of Propitiousness to all the Beings; You are the destroyer of Kamadeva’s physique of love and the terminator of Kaala Deva; You are the Vegashali, Devadhi Deva and Vasureta; Sarva Shreshtha, Vira, Sarva Swarupa and wearer of the yellow coloured ‘Jataas’/ twisted hair; Umanatha, Tripura Vinaashaa! The Epitome of Pure Form of ‘Jnaana’/ knowledge; Triloka Vidhata; The Swarupa of Varuna, Indra, Agni; the Rupa of Ruk, Yajur and Sama; Purushottama, Parameswara, Sarva Shreshtha, Bhayankara, Brahmana Swarupa; the Possessor of Satwa, Rajasa and Tamasa Gunas; Andhakaara Rupa, Achintya, Nitya, Nityacharaatma; Perceivable and Unperceivable; the demolisher of the difficulties of Devotees; the Great Friend of Narayana, the beloved of Devi Uma; The Great Terminator; The shine of Nandeswara’s countenance; the Unique Measures of Time like Manvantaras, Kalpas, Ritus, Months, Fortnights, Weeks and Days; the Activiser of Myriad Rupas / Forms; of the Shaven Head; Digambara/ Sanyasi/ Brahmachari, Maha Shankara! Our prostrations to you; Maha Deva! You are the only Supreme Energy which could gulp the ‘Kalakuta Visha’; if uncontrolled; it could devour the Universe as a whole!). As the Deva-Daanava’s joint delegation prostrated before Bhagavan-which incidentally was a historical event of unique significance, Shankara agreed: *Bhakshayishyaamyaham ghoram kalakutam Maha visham, Tathaanyadapi yatkruthyam kruchhasaadhyam Surasuraah, Tacchaapi saadhayishyaami tishthadhwam vigatajjwaraah/* (Deva Suraagana! I am no doubt consuming this terrible poison anyway; if you entrust me any other worse and more difficult deeds to be performed, they too would be executed; never worry!) By so saying, Bhagavan took the ‘Halaahala Visha’ into his left hand and consumed and retained it in his throat as Devas headed by Brahma as also Asuras led by King Bali hailed Parameshwara exclaimed: *Shobhatey Deva Kathastey gaatreya kundaniprabho, Bhrungaamaalaanibham Kanthehyathraivaastu**

visham tawa/ (Devadeva! As your Physique is white, slender and fragrant like a jasmine flower while the blue tinge of your throat has a remarkably distinct-look with the spot on your throat; please do retain it as it is!) All the concerned parties involved in the ‘Operation Amrit’ returned back to their respective positions once again anxiously awaiting the materialisation of Amrit. In the final exercise of Churning the ‘Ksheera Sagara’, Bhagavan *Dhanvantari*, the Deity of ‘Ayurveda’ surfaced along with the most awaited Pot of Amrit; then followed the Large and Attractive Eyed *Devi Madira* the symbol of Intoxication; *Kamadhenu* the celestial cow which fulfilled the desires of any Living Being got materialised later on; the Celestial Elephant *Iravata* which Indra Deva claimed; Surya Deva accepted Dhanvantari as also the Uccaishvraya horse that came up even earlier; Varuna Deva claimed the Celestial *Chhatra* (umbrella) and as Indra desired the *Kundala Dwaya* or the magnificent Ear-Rings. At this juncture, Dhanvantari declared *AMRITA* and then commenced an all-out scuffle between Devas and Daityas making claims and counter claims. The fight assumed larger proportions as Bhagavan Vishnu materialised *Mohini Devi* and the demons became victims of Maya -Illusion-as they were completely enchanted by her and allowed her to distribute the Elixir. In this confusion, Mohini let Devas seize the Eternal Pot and they drank it off one by one; one Asura viz. Rahu however managed to consume the drops of Amrit upto his throat and as Surya and Chandra shouted against Rahu, Vishnu in a swift action cut off the Demon’s throat by his Sudarshana Chakra, but the damage was already done and Rahu became immortal, all though all the rest of Asuras were denied of the Divine Drink. This followed fierce battles between Devas and Danavas and there was extensive massacre and blood-bath when innumerable Danavas and Daityas suffered losses and Devas became victorious under the stewardship of Bhagavan Vishnu. The left-over Danava-Daitya Stalwarts disappeared into the Oceans to retire into Patala Loka. There after, Mandarachala was restored to its original position; so did Sesha Nag and Sudarshana Chakra too. The havoc created in the Oceans too limped back to normalcy. The Dikpalakas, Devas, Gandharvas and all the Celestial Beings got reinstated and were extremely delighted and overjoyed. *Tatomrutam sunihitameva chakrirey, Suraah Paraam tudamabhigamya pushklalaam/ Dadduscha tam nidhimamrutasya rakshitam, Kiritiney Balibhirathaamaraih saha/* (Thereafter, the Devaganas were gladdened to safeguard and hand over the ‘Amrita Nidhi’ /The Remaining Deposit of the Elixir to the custody of Bhagavan Vishnu himself.)]

Maha Bhagavatga Purana: Mammoth Churning of Ocean for ‘Amrith’ (Nectar)

Proceeding with the narration to King Parikshith, Suka Mahamuni highlighted that it was in the sixth millennium of Chakshusa Manu that Lord Vishnu had incarnated as Ajita who was begotten to Vairaja and Devasambhuti; Ajita in the form of a tortoise was wandering in the Ocean of Milk carrying the Mountain Mandhara on His back and produced ‘Amrit’ by churning the Ocean. Parikshith became highly inquisitive about the famous story and requested the Muni to give full details. As the enmity and intense hatred between the Demi- Gods and Demons took unprecedented proportions, the Demi-Gods assembled on the top of the Sumeru Mountain to seek a solution. Lord Brahma instructed the Devas and Demons to resort to a temporary truce, till arrangements could be made to churn the Ocean of Milk to obtain Amrit, the Divine Drink to provide everlasting life. Garuda, the Vehicle of Lord Vishnu lifted the Mandhara Mountain and placed it into the Ocean as the churning rod. Vasuki the Giant Serpent coiled around the Mountain tightly; the head of the serpent was opted for by the Demons out of pride and the tail was taken by the Demi-Gods as the rope. As the Mountain was not stable and shaky, Ajita in the form of tortoise slid under the Mountain and provided the needed balance. Thus commenced the mammoth churning of the Ocean for ‘Amrit’. Many Demons perished from the poisonous flames from the mouth of Vasuki. As the churning progressed, the Ocean was shaken up bringing out innumerable species underneath, black clouds emerged fast across the Sky and there was terrible turmoil around. Suddenly, the Sky looked like breaking way, emitting unprecedented poisonous flames, ‘Halahal’, swiftly engulfing the entire Universe. The initial churning was terminated and Demi-Gods headed by Lord Brahma as well as the Demons screamed for help to Lord Siva to save the situation. They all prayed to Him that He was the original life force, the Maha Tatva, the Eternal Truth and the Omni Potent and He only could stop the annihilation of the Universe. In response to the desperate prayers by one and all, Lord Siva swallowed the ‘Halahal’ and retained it in His Throat to safeguard the Worlds within His other body parts. Thus known

in the Scriptures; as ‘Neela Greeva’ -the Blue Throated, He protected the entire Universe and saved the act of Creation itself. As the process of churning resumed further, a number of Divine Figures commenced emerging: ‘Surabhi’ the Cow required for unending milk and products required for Sacred Rituals as oblations to Fire God by Sages; a Divine Horse, Utthaisvarya, as desired by King Bali of the Under World; the Divine Elephant ‘Airavata’ and eight She Elephants, which were desired by Indra to possess; Koustubha Mani and Padmaraga Mani-the jewels decorating Lord Vishnu’s chest; ‘Parijata Tree’ to decorate the Celestial Gardens; then emerged Apsaras, the Divine dances to entertain Demi-Gods and Indra; the Goddess of Fortune, Lakshmi whom the Demi- Gods and Demons craved alike to possess but She Herself opted for Lord Vishnu Who is the ultimate Preserver of the Universe; then appeared the dame, Varuni, with voluptuous eyes who could control drunkards, whom King Bali opted for on behalf of the Demon World. Finally, a strong, stout, blackish and young person, known as Dhanvantari, the Physician of the Universe, whom both Demons and Demi- Gods agreed to share. But, the most awaited jar of Nectar noticed by the Demons was forcibly snatched away, to the disappointment of Demi-Gods. But, Lord Vishnu created a cover of ‘Maya’ (Illusion) and let the Demons fight among themselves for the sips of the Nectar. In the confusion, there appeared an outstanding beauty with most sonorous voice and dazzling figure, who was Lord Himself in the form of Mohini Murthi. She had mesmerised the Demons who fell in a spell and made them request her to do justice in equitably distributing the Nectar to all by turns. She made formations as per seniority and made them wait for turns. She started with the formations of the Demons, but by means of illusion had actually commenced the distribution among the Demi-Gods. Rahu a Demon somehow got into the camp of Demi- Gods and this was noticed by Sun and Moon, who complained the fact to Mohini Murthi and immediately the Sudarsana Chakra severed Rahu’s head, but since he drank the drops of Nectar already, Lord Brahma gave him the status of a Planet; but since then, Rahu became the enemy of Sun and Moon and torment them periodically by way of eclipsing them till date. At this juncture, Lord Vishnu revealed his identity and exhorted the Demons to mend their diabolic actions and take refuge in the Superior Energy instead of becoming slaves of the Eight Materialistic Vices, Viz. Kama (Desire), Krodha (Anger), Moha (Infatuation), Mada (Arrogance), Lobha (Avarice) and Matsara (Jealousy). He advised that in the ultimate analysis, only He would provide salvation which tantamounts to Eternity, which indeed the Nectar that they craved for.]

Sarga Forty Six

Hateshu heṣu ditiḥ paramaduhkhitā, mārīcam kāśyapam rāma bhartāram idam abravīt/ hataputrāsmi bhagavaṁs tava putrair mahābalaiḥ, śakrahantāram icchāmi putram dīrghatapo ’rjitam/ sāham tapaś carīṣyāmi garbham me dātum arhasi, īdṛśam śakrahantāram tvam anujñātum arhasi/ tasyās tadvacanam śrutvā mārīcaḥ kāśyapas tadā, pratyuvāca mahātejā ditiḥ paramaduhkhitām/ evam bhavatu bhadram te śucir bhava tapodhane, janayīsyasi putram tvam śakra hantāram āhave/ pūrṇe varṣasahasre tu śucir yadi bhaviṣyasi, putram trailokya hantāram mattas tvam janayīsyasi/ evam uktvā mahātejāḥ pāṇinā sa mamārja tām, samālabhya tataḥ svastīty uktvā sa tapase yayau/ gate tasmin naraśreṣṭha ditiḥ paramaharṣitā, kuśaplavanam āsādyā tapas tepe sudāruṇam/ tapas tasyām hi kurvatyām paricaryām cakāra ha, sahasrākṣo naraśreṣṭha parayā guṇasampadā/ agniḥ kuśān kāśṭham apah phalam mūlam tathaiva ca, nyavedayat sahasrākṣo yac cānyad api kāṅkṣitam/ gātrasamvāhanaiś caiva śramāpanaya -nais tathā, śakraḥ sarveṣu kāleṣu ditiḥ paricacāra ha/ atha varṣasahasretu daśone raghu nandana, ditiḥ paramasamprītā sahasrākṣam athābravīt/ tapaś carantyā varṣāni daśa vīryavatām vara, avaśiṣṭāni bhadram te bhrātaram drakṣyase tataḥ/ tam aham tvatḥṛte putra samādhāsyē jayotsukam, trailokyavijayam putra saha bhokṣyasi vijvarah/ evam uktvā ditiḥ śakram prāpte madhyam divākare, nidrayāpa -hṛtā devī pādau kṛtvātha śīrṣataḥ/ dṛṣtvā tām aśucim śakraḥ pādau kṛtamūrdhajāḥ, śīraṣṭhāne kṛtau pādau jahāsa ca mumoda ca/ tasyāḥ śārīravivaram viveśa ca purāṇdarah, garbham ca saptadhā rāma bibheda paramātmavān/ bidhyamānas tato garbho vajreṇa śataparvaṇā, ruroda susvaram rāma tato ditir abudhyata/ mā rudo mā rudaś ceti garbham śakro ’bhyabhāṣata, bibheda ca mahātejā rudantam api vāsavaḥ/ na hantavyo na hantavya ity evam ditir abravīt, niṣpapāta tataḥ śakro mātūr vacanagauravāt/ prāñjalir vajrasahito ditiḥ śakro ’bhyabhāṣata, aśucir devī suptāsi pādayoḥ

kṛtamūrdhajā/ tadantaram ahaṁ labdhvā śakrahantāram āhave, abhindaṁ saptadhā devi tan me tvam kṣantum arhasi/

Devi Diti was remorseful at the non receipt of the share of amrita to Daitya- Danava- Rakshasaas and the eternity of Devatas under the Kingship of Indra, she approached Kashyapa Maharshi and sought for his advice and a boon to destroy Indra who had since become invincible and with long life. She declared: *sāhaṁ tapaś carīṣyāmi garbhaṁ me dātum arhasi, īdṛśaṁ śakrahantāraṁ tvam anujñātum arhasi/* ‘ I am prepared to perform tapasya for long time, but may I be blessed to beget a son of invincibility and destroy the upstart Indra. Kashyapa having appreciated the agony and exasperation of Diti Devi, Kashyapa blessed Diti and said: *pūrṇe varṣasahasre tu śucir yadi bhaviṣyasi, putraṁ trailokyā hantāraṁ mattas tvam janayiṣyasi/ evam uktvā mahātejāḥ pāṇinī sa māmṛja tām, samālabhya tataḥ svastīty uktvā sa tapase yayau/* In case Devi Diti could endure thousand year longed hard ‘tapasya, then the trailoka natha Indra could be possibly defeated. Diti then entered Kushapluva forest and initiated severe tapasya. Indra aided by Devas had sincerely enabled fetching all types of puja dravyas ranging from wood, fire, fruits, floweres, water vessels and so on and firmly established ‘rapport’ mutually. He used to press Diti’s feet and fingers with the typical affection to due to his own mother’s elder sister. As her tapasya thus continued for nearly thousand years, on one day of the remainder ten years felt so happy with Indra’s consistent service to her and addressed him and stated that she had been extremely delighted for enjoying Indra’s personalised and sincere service to her and very soon within the next few years of ten or so, his younger brother would be born to her. She confessed in semi consciousness: *tam ahaṁ tvatkrte putra samādhāsye jayotsukam, trailokyavijayaṁ putra saha bhokṣyasi vijvaraḥ/* My son Indra! May I now confess that I had been performing this severe tapasya so far only to secure a son of fame who could defeat you for ever; but be assured that your consistent service to me all these years impressed me so much that I would change the newly arriving son’s psyche totally and ask him to be your follower instead! Indra then prostrated to Diti in a manner that his long head hairs fell and touched his long hairs at her feet and thus her body turned impure even after her long near thousand years of purified tapasya got contaminated with impurities. *tasyāḥ śarīravivaraṁ viveśa ca purāṇdarāḥ, garbhaṁ ca saptadhā rāma bibheda paramātmavān/ bidhyamānas tato garbho vajreṇa śataparvaṇā, ruroda susvaraṁ rāma tato ditir abudhyata/ mā rudo mā rudaś ceti garbhaṁ śakro ’bhyabhāṣata, bibheda ca mahātejā rudantaṁ api vāsavaḥ/* Then even as she was in a state of semi-consciousness, Indra miniaturised his body with his ‘Anima’ Shakti of the Ashta Siddhis, entered her garbha and pierced with his vajrayudha as the child started crying as Indra cajoled the child not to cry [Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other’s wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other’s body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain]. As the child came out crying out from Devi Diti’s garbha requesting Indra not to hurt him, he confessed that his intentional dropping his long head hairs touched her feet and thus she got imputified and thus he was enabled to enter her garbha and therefore cut the child into seven pieces!.

Vishleshana on Devi Diti and Indra from Brahmanda Purana and Maha Bhagavata Purana

Brahmanda Purana: Diti revengeful of Indra and ‘Pumsavana’ Sacrifice : Diti felt that Indra was responsible for several killings of her progeny including Hiranyaksha and Hiranuyakasipu and thus her anger for Indra became intense. She thus requested her husband Kasyapa to bless her with a son who could kill Indra. Sage Kasyapa felt extremely sad that his wife was following a wicked route to bear her a son to kill Indra. He somehow desired that such an eventuality should never arise and planned to atleast prolong time for a year and asked Diti to follow very strict regime of personal sacrifice named ‘

Pumsavana’. During the year, Diti should not think ill of others, nor speak lies, nor hurt any body, nor eat flesh or fish, nor wear robes unwashed by herself, but worship Brahmanas, cows, and women with husbands and sons alive, in short follow a life of a hermit. Any discrepancy or deviation from the prescribed do’s and don’ts would not only kill Indra but would become a friend and associate. The nephew Indra knew the intention of Diti, but pretended to help her in the Daily Worships by fetching flowers and fruits to Diti and such other services. At the time of Diti’s delivery after a year, Indra who had yoga sidhis, like ‘anima’ and ‘laghima’ entered Diti’s womb and with the help of his ‘Vjara’ (the Thunderbolt) cut the embryo into seven pieces and cut each piece to another seven pieces. Each of the forty-nine pieces thus born became as many ‘Maruts’ who became demigods and thus Diti was purified of her envy and animosity of Lord Indra. Punsavana had thus become an important ‘Vrata’ (a sacred ritualistic practice of worship) by chaste women for one year with the help and active association of their husbands. During the bright half of month of ‘Kartika’ (falling during November-December), there should be an intense worship by both the husband and wife. On the last day of Moon-rise (Purnamasi or Pournami), the climactic worship (pujas) should take place with friends and relatives participating in the event, under the guidance of Brahmanas, performing twelve oblations to Fire God with ‘Ghee’ in a ritualistic manner by chanting the Mantra: ‘Om Bhagavatey Mahapurushaya Maha Vibhutaya Swaha’. During the entire preceding year too, the couple could -or atleast either of them- observe the prescribed daily worships to Goddess Lakshmi and God Narayana., by chanting the Mantra. Sincere worship on these lines ought to bless the couple and their family good health, prosperity, name alround and happiness. The Vrat can be done by unmarried women to secure good husbands; those who have no husbands/ sons could perform for spiritual solace.

Maha Bhagavata about Marud Ganas:

Since there were such continuous deaths of her family lineage, Diti was terribly upset as all the gallant heroes of Daityas were destroyed successively despite the valiant acts of their intrepidity and resoluteness; she entreated Kashyapa Muni to bestow a boon to her that she must give birth to a son who could kill Indra. Kashyapa Muni too felt that the progeny of Aditi were getting too powerful enjoying Swarga while the progeny of Diti were continuously rotting in the Sub-terrain Lokas despite the fact that they were courageous and highly enterprising. Thus the Muni directed Diti to follow celibacy and fasting with concentrated Tapasya for thousand years and and worship the Supreme whereafter she should observe a ‘Vrata’. Diti sought Shukraacharya’s direction to observe the Vrata. As Diti conceived eventually, Indra somehow got the awareness of what was happening and approached Diti with feigned feelings of affection to his mother’s own sister and made her agree to supply flowers and other materials for the Vrata and stayed with her day and night to protect her from Evil Spirits. As Diti fell asleep almost unconsciously when Sun was at peak on the Sky, Indra then entered her Garbha with his ‘Vajraayudha’, saw the fully grown up boy inside and even as the child cried, Indra cajoled him saying *Maaroda maaroda* (don’t cry, don’t cry) and sliced the child into seven parts [Aavaha-Pravah-Samvaha-Udvaha-Vivaha-Parivaha-Paraavaha] and further cut the seven parts to total up to forty nine sub-parts; the fully awoken Diti Devi pleaded mercy and cried loudly saying: *na hantavyah, na hantavyah!* (not to be killed, not to be killed!). Meanwhile Indra jumped out and sought her pardon for the imprudence that he committed! The terribly distressed Diti was taken aback and got bewildered for a while and having recovered her senses said that Indra need not be afraid of her anger as she would reconcile to what had happened since after all his action was not unjustified as his position would have been at stake of the child was really born. Having said that most magnanimously she blessed each part of the killed boy as follows: *Bhavantu mama Putraanaam Sapta Sthaanaani vai Divi, Vaataskandhaanimaansapta charantu mama Putrakaah/* (May my sons be borne by Vayu into seven eternal places of glory and be blessed as Marut Devas with unprecedented splendour and reputation at seven parts of the Universe!) Diti declared further: Let the first sphere be on Earth, the second in Surya Mandala, the third in Chandra Mandala, the fourth on the Sky at the Jyotisha Mandala, the fifth among the Graha Mandala or the Planetary System, the sixth in the Saptarishi Mandala and the seventh in Dhruva Loka. May my sons move about freely in all the Seven

Places with magnificence and pride. Diti further blessed and ordained that the first batch of Marud Ganaas or the first 'Vaata Skantha' or Air Pocket be called 'Avaha' in the vicinity of Bhumi; the second batch of the Vayu Skandha would be reputed as 'Prahava' beyond the clouds upto the Solar Region; the third and fourth batch of Marud Ganaas moving in the Lunar Mandala and underneath the Star Constellations, the Vayu Skandha would be fabled as 'Samvaha'; the fifth bunch of Marud ganaas reaching upto Planets would be distinguished as 'Vivaha'; let the sixth in the series climbing upto Saptarshi Mandala be popularised as 'Anuvaha' and the final hike nearby Dhruva Mandala be glorified as 'Parivaha'. Oh Shakra! Let it be known all over the Universe that the names of my children on the basis of the deeds entrusted to each of the Ganas are: Shukra jyoti, Satya, Satya Jyoti, Chitra Jyoti, Jyotishmaan, Sutava, Chaitya; the second Gana would comprise Rutajit, Satyajit, Sushena, Sevajit, Sutamitra, Amitra, and Suramitra; the names of the third Ganaas would be Dhatu, Dhanada, Ugra, Bhima, Varuna, Abhiyuktaaksha, and Saahvya. The fifth Gana would have the names of Druk, Anadruk, Sirat, Druma, Vrikshaka, Mita, and Samita. The Shasthagana would have the names of Iruk, Purusha, Naanaadruk, Samachetana, Sammita, Samavrit and Prati harta. (Incidentally, Brahmanda Purana did not mention the other names). Indra assured that whatever Diti had stated would indeed be firmed up and that all the Forty Marud Ganaas would be share holders of Yagna bhaagas or the Authorised Consumers of the Sacrificial Offerings. They would also be his own brothers and the Co-Devataas!

Sarga Forty Seven

*Saptadhā tu kṛte garbhe ditiḥ paramaduḥkhitā, sahasrākṣaṁ durādharṣaṁ vākyam sānunayābravīt/
mamāparādhād garbho 'yaṁ saptadhā viphalikṛtaḥ, nāparādhō 'sti deveśa tavātra balasūdana/ priyam
tu kṛtam icchāmi mama garbhaviparyaye, marutām saptaṁ saptānām sthānapālā bhavantv ime/
vātaskandhā ime sapta carantu divi putrakāḥ, mārutā iti vikhyātā divyarūpā mamātmajāḥ/
brahmalokaṁ caratv eka indralokaṁ tathāparaḥ, divi vāyur iti khyātaḥ tṛtīyo 'pi mahāyaśāḥ/ catvāras tu
suraśreṣṭha diśo vai tava śāsanāt, saṁcariṣyanti bhadrām te devabhūtā mamātmajāḥ, tvatkr̥tenaiva
nāmnā ca mārutā iti viśrutāḥ/ tasyās tadvacanaṁ śrutvā sahasrākṣaḥ purāṇdaraḥ, uvāca prāñjalir
vākyam ditiḥ balaniśūdanaḥ/ sarvam etad yathoktaṁ te bhaviṣyati na saṁśayaḥ, vicariṣyanti bhadrām
te devabhūtāḥ tavātmajāḥ/ evaṁ tau niścayaṁ kṛtvā mātāputrau tapovane, jagmatus tridivam rāma
kr̥tārthāv iti naḥ śrutam/ eṣa deśaḥ sa kākutstha mahendrādhyuṣitaḥ purā, ditiḥ yatra tapaḥ siddhāṁ
evaṁ paricacāra saḥ/ ikṣvākos tu naravyāghra putraḥ paramadhārmikāḥ, alambuṣyāṁ utpanno viśāla
iti viśrutaḥ, tena cāśid iha sthāne viśāleti purī kṛtā/ viśālasya suto rāma hemacandro mahābalaḥ, sucandra
iti vikhyāto hemacandrād anantaraḥ/ sucandratanaḥ rāma dhūmrāśva iti viśrutaḥ, dhūmrāśvatanayaś
cāpi sṛñjayaḥ samapadyata/ sa sṛñjayasya sutaḥ śrīmān sahadevaḥ pratāpavān, kuśāśvaḥ sahadevasya
putraḥ paramadhārmikāḥ/ kuśāśvasya mahātejāḥ somadattaḥ pratāpavān, somadattasya putras tu
kākutstha iti viśrutaḥ/ tasya putro mahātejāḥ saṁpraty eṣa purīm imām, āvasaty amaraprakhyāḥ
sumatir nāma durjayaḥ/ ikṣvākos tu prasādena sarve vaiśālikā nṛpāḥ, dīrghāyuso mahātmāno
vīryavantaḥ sudhārmikāḥ/ ihādya rajanīm rāma sukhaṁ vatsyāmahe vayam, śvaḥ prabhāte naraśreṣṭha
janakaṁ draṣṭum arhasi/ sumatis tu mahātejā viśvāmitram upāgatam, śrutvā naravaraśreṣṭhaḥ
pratyudgacchan mahāyaśāḥ/ pūjām ca paramām kṛtvā sopādhyāyaḥ sabāndhavaḥ, prāñjalir kuśalam
pṛṣṭvā viśvāmitram athābravīt/ dhanyo 'smy anugṛhīto 'smi yasya me viśayaṁ mune saṁprāpto
darśanaṁ caiva nāsti dhanyataro mama/*

As Diti Devi had thus severed her womb into seven parts, she kept on crying at the tragedy, she appeared to have reconciled and addressed Indra that it was most unfortunate at the sequence of the events and even so do me the favour of allowing them to freely move about in all directions. Let the first child be popular as Marudas and be popular as 'Vaataskandhas'. Viz. Aavaha-Pravaha-Samvaha-Udvaha-Vivaha-Parivaha-and Paraavaha. May each of thus named Maruds be sub divided to seven each thus making the total of forty nine Marudas; the first lot of the Marud Ganas would move about in Brahma Loka, the second in the Indra Loka, the third in the Vayu loka. The rest of the Marud ganas might be as per the instructions of Indra and they be identified by their slogans of 'Maa Rudah'. Indra heard and noted the

words of Devi Diti with veneration and close attention and responded with folded hands and declared that her sons would all of celestial forms and powers of the other Devas as well and would have total freedom to move about all over with no restrictions at all. There after they proceeded to their respective destinations. Thus Sage Vishvamisra addressed Shri Rama stating that they were at that very place where the above instances had occurred in the remote past when in the days of yore, there was an Ikshvaku King of great virtue and fame Hemachandra and in that family series were Suchandra- Dhumraaksha- - Srumbhaya-Saha Deva- Kushashva-Somadatta- Kakutstha- Sumati. Vishvamisra then declared that the trio would spend the night in the kingdom of Sumati and proceed to Mithila the kingdom of Janaka Raja. King Sumati having heard in advance of the arrival of the Maharshi and the well famed Raja Kumaras reached the precincts of the Kingdom and formally welcomed them in person and followers.

Sarga Forty Eight

*Prishthaatu tu kuśalam tatra parasparasamāgame, kathānte sumatir vākyaṁ vyājahāra mahāmuniṁ/
imau kumārau bhadraṁ te devatulyaparākramau , gajasimhagatī vīrau śārdūlavṛṣabhopamau/
padmapatraviśālākṣau khaḍgatūṇīdhanurdharau, aśvināv iva rūpeṇa samupasthitayauvanau/
yadṛcchayaiva gām prāptau devalokād ivāmarau, kathāṁ padbhyāṁ iha prāptau kimarthaṁ kasya vā
mune/ bhūṣayantāv imāṁ deśāṁ candrasūryāv ivāmbaram, parasparasya sadṛśau
pramāṇeṅgitaceṣṭitaiḥ/ kimarthaṁ ca naraśreṣṭhau saṁprāptau durgame pathi, varāyudhadharau vīrau
śrotum icchāmi tattvataḥ/ tasya tad vacanaṁ śrutvā yathāvṛttaṁ nyavedayat, siddhāśramanivāsaṁ ca
rākṣasānāṁ vadhaṁ tatha, viśvāmitravacaḥ śrutvā rājā paramaharṣitaḥ/ Atithī paramau prāptau putrau
daśarathasya tau, pūjayāṁ āsa vidhivat satkāraṁ mahābalau/ tataḥ paramasatkāraṁ sumateḥ
prāpya rāghavau, uṣya tatra niśāṁ ekāṁ jagatur mithilāṁ tataḥ/ tām dṛṣtvā munayaḥ sarve janakasya
purīm śubhāṁ, sādhu sādhu iti śamsanto mithilāṁ samapūjayan/ mithilopavane tatra āśramaṁ dṛṣya
rāghavaḥ, purāṇaṁ nirjanaṁ ramyaṁ papraccha munipuṅgavam/ śrīmadāśramasamkāśaṁ kim nv idam
munivarjitam, śrotum icchāmi bhagavan kasyāyaṁ pūrva āśramaḥ/ tac chrutā rāghaveṅkataṁ vākyaṁ
vākyaṁ viśāradaḥ, pratyuvāca mahātejā viśvāmitro mahāmuniḥ/ hanta te kathayisyāmi śṛṇu tattvena
rāghava, yasyaitad āśramapadaṁ śaptaṁ kopān mahātmanā/ gautamasya naraśreṣṭha pūrvam āsīn
mahātmanah, āśramo divyasamkāśaḥ surair api supūjitaḥ/ sa ceha tapa ātiṣṭhad ahalyāsahitaḥ purā,
varṣapūgāny anekāni rājanputra mahāyasaḥ/ tasyāntaram viditvā tu sahasrākṣaḥ śacīpatih,
muniveśadharo 'halyāṁ idam vacanaṁ abravīt/ ṛtukālāṁ pratīkṣante nārthinaḥ susamāhite, saṁgamam
tv aham icchāmi tvayā saha sumadhyame/ muniveśaṁ sahasrākṣaṁ vijñāya raghunandana, matim
cakāra durmedhā devarājakuṭūhalāt/ athābravīt suraśreṣṭhāṁ kṛtārthenāntarātmanā, kṛtārtho 'si
suraśreṣṭha gaccha śīghram itaḥ prabho, ātmānaṁ mām ca deveśa sarvadā rakṣa mānadaḥ/ indras tu
prahasan vākyaṁ ahalyāṁ idam abravīt, suśroṇi parituṣṭo 'smi gamisyāmi yathāgatam/ evam
saṁgamya tu tayā niścakrāmoṭajāt tataḥ, sa sambhramāt tvaran rāma śaṅkito gautamaṁ prati/
gautamaṁ sa dadarśātha praviśantaṁ mahāmuniṁ, devadānavadurdharṣaṁ tapobalasamanvitam/
tīrthodakapariklinnaṁ dīpya -mānaṁ ivānalāṁ, grhītasamidhaṁ tatra sakuśaṁ munipuṅgavam/ dṛṣtvā
surapatis trasto viṣaṇṇavadano 'bhavat, atha dṛṣtvā sahasrākṣaṁ muniveśadharaṁ muniḥ, durvṛttaṁ
vṛttasampanno roṣād vacanaṁ abravīt/ mama rūpaṁ samāsthāya kṛtavān asi durmate, akartavyam
idam yasmād viphalas tvaṁ bhaviṣyati/ gautamenaivam uktasya saroṣeṇa mahātmanā, petatur vṛṣaṇau
bhūmau sahasrākṣasya tatkaṣāṇāt/ tathā śaptvā sa vai śakraṁ bhāryāṁ api ca śaptavān, iha
varṣasahasrāṇi bahūni tvaṁ nivatsyasi/ vāyubhakṣa nirāhārā tapyanti bhasmaśāyinī, adṛśyā
sarvabhūtānāṁ āśrame 'smin nivatsyasi/ yadā caitad vanaṁ ghoram rāmo daśarathātmapajah, āgamiṣyati
durdharṣaḥ tadā pūtā bhaviṣyati/ tasyātitihena durvṛtte lobhamohavivarjitā, matsakāśe mudā yuktā
svam vapur dhārayisyasi/ evam uktvā mahātejā gautamo duṣṭacārīṇīm, imam āśramam utsṛjya
siddhacāraṇasevite, himavacchikhare ramye tapas tepe mahātapāḥ/*

After exchanging niceties of mutual welfare, King Sumati profusely thanked the guests, especially Rama Lakshmanas whose style of walking and behaviour were reminders of an graceful Elephant King or of a

profound King of Lions; their eyes are readily arresting as of freshly well opened up lotus flowers; their mighty shoulders carry ‘khadga- tuna dhanush’ as though putting the ever youthful Ashvini Kumars to shame while seeking to hide their valour with a thick layer of modesty! One should wonder that two Deva Kumaras had mistakenly descended and put their feet from Indra Loka to Bhuloka. Just as Surya and Chandra provide radiance and cool brightness respectively, this Kingdom had now come to attain glory with their arrival with high and mighty physiques and equanimous conduct and manners. Then as the King was lost in the presence of Rama Lakshmanas likewise, Maharshi Vishvamitra intervened and explained of the series brave acts that they had been exhibiting like the total annihilations of Daitya Rakshasa Danava Elements ever since their departure from Ayodhya. The awe inspiring incidents as described by the Maharshi gave thrills to the King and on partial recovery of his senses realised his duty to make their stay overnight to be comfortable at his maximum command. Next morning they had after their morning duties proceeded to Mithila of Vaishali desha and admired the set up, the orderliness, and ready attractions of the city. Mithila is bounded by the rivers of Mahanadi in the East, Ganga in the South, Gandaki in the west as sprawling foothills of Himalayas in the north extending into the eastern terrain (of the present Nepal) and the capital city of Videha Kings called Janakas. In the city of Mithila, there was an ‘ashram’ about which Maharshi Vishvamitra explained to Rama Lakshmanas; the ashram was of Maharshi Gautama and his wife Devi Ahalya a famed Parivrata in the days of yore. It was at this Ashram that Gautama cursed Indra as the latter masqueraded as Gautama; the Maya Gautama in the absence of real Gautama stated to Ahalya Devi: Ritukālam pratīkṣante nārthinaḥ susamāhite, saṅgamaṁ tv aham icchāmi tvayā saha sumadhyame/ ‘Normally, males approach their wives to bed till their menses period is over, but today, I would like you to lie with me’. But Ahalya sensed the presence of Indra in the form of Gautama but still yielded and asked Indra to disappear at once. Maharshi Vishvamitra continued to Rama Lakshmanas: Having sensed what had just happened between Maya Gautama and Ahalya, Gautama appeared at the ashram by his mystic powers and intercepted Indra at once at the ashram with ‘samidhaas and tirtha’ viz. wooden chips and water for igniting fire and sprinkling water readied for announcing a ‘shaapa’. Deva Raja Indra got shaken up with fright at the anger of the Maharshi as the latter announced: *Mama rūpaṁ samāsthāya kṛtavān asi durmate, akartavyam idaṁ yasmād viphalas tvam bhaviṣyati/ gautamenaivam uktasya saroṣeṇa mahātmanā, petatur vṛṣaṇau bhūmau sahasrākṣasya tatkṣaṇāt/* Durmati! You have had the audacity of assuming my form and lured my wife to bed; therefore you would be as being ‘sahasraaksa’ with thousand eyes and as many of frightful forms as also being devoid of ‘anda kosha’ or the sheath of fertility; instantly that body part fell on earth and he appeared frightful with thousand wavering forms. Then Gautama cursed Arundhati: *Iha varṣasahasrāṇi bahūni tvam nivatsyasi/ vāyubhakṣā nirāhārā tapyantī bhasmaśāyinī, adṛśyā sarvabhūtānām āśrame ’smin nivatsyasi/ yadā caitad vanaṁ ghoram rāmo daśarathātmajaḥ, āgamiṣyati durdharaṣas tadā pūtā bhaviṣyati/ tasyātiithyena durvyṛte lobhamohavivarjitā, matsakāṣe mudā yuktā svaṁ vapur dhārayiṣyasi/* ‘Duraacharini! May you become in this very ashram as a boulder / heavy stone with neither senses nor life with air as food and rain as drink, till such time after centuries, that Shri Rama would arrive at this ashram and with his sacerd ‘paada sparshana’ or the touch of His feet that you would be liberated to normalcy!’ Having cursed both Indra and Devi Ahalya thus, Maharshi Gautama retired to mountain tops for tapasya again.

Vishleshana on Indra assuming Maharshi Gautama’s form takes to bed Devi Ahalya, the latter’s wife - a supreme Pativrata Ganesha Purana, Chapters 30-34: Brahmarshi Narada states: He visited Lord Indra at Amaravati as the former complimented Narada as a Triloka Sanchari; Narada replied that his latest was ‘mrityuloka’ and chanced to meet Rishi Gautama in his ashram along with his wife Devi Ahalya; he also said that Ahalya was supremely pretty and her exquisiteness and grace was ‘par excellence’ in the Three Lokas that he ever visited as the Apsaras and all the Swarga based feminine beauty and charm was truly negligible. After Narada’s social call was over, Indra visited Gautama’s ashram; the Maharshi was busy with his morning duties and left the ashram. Meanwhile Indra assumed the Rishi’s form and entered their bedroom. Devi Ahalya was stunned to see Maya Gautama in her bed room and exclaimed whether the Muni had not left for the duties but lying in the bed. Indra in the maya rupa said that he short circuited the

puja and desired to go into bed with her as he was attacked by 'kaama baana', fondled her red and luscious and body parts and slept with her as she replied that there would be no other stree dharma as she ought to be a Pativrata and chirruped :*Karyeshu Dasi, Karaneshu Manthri; Bhojeshu Mata, Shayaneshu Rambha, Roopeshu lakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharm Patni/* and fell into the bed of Maayavi Gautama! Then Indra showed his own form and Arundhati was astonished and shocked as a stone. Even in the bed she felt a doubt that the body which she fondled was of different odour. As Indra disappeared, she was lost in thoughts. As the husband returned, she fell straight at his feet as the Maharshi out of his 'divya drishti'/ celestial vision as what all had happened. He stated that : In respect of mantra-ayush-grihacchidra especially related to griha parivaara, rati karma-aoushadhi seva-maana sammaan as also avamaan and daama, a wise person should be discreet in advertising in public. Thus the Maharshi gave a 'shaap' to Devi Ahalya to turn into a stone since Ahalya was unable to distinguish the form- nature-and actions in comparison to a Para purusha and got mixed up with the his body parts and semen- albeit Indra was the Lord of Swarga. Then he gave a shaap to his dharma patni to instantly become a stone till such time Lord Shri Rama, in the course of vana vaasa would receive his 'paada sparsha'. On learning about the Maharshi's shaap, Indra got shivers like a sand storm got shattered by a mountain and instantly assumed the form of a cat and ran away from the scene. Realising that Indra fled away, the Maharshi cursed Indra to assume a swarupa as broken into thousand parts. As Indra who killed Vritraasura a Brahmana was carrying the ill- reputation of brahmana hatya, one of the Pancha Maha Paatakas of Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana, realised that the shaap of Maharshi Gautama and rued deeply as to how could show up his face in Deva Sabha as he was expected to preach the principles of dharma while unable to observe and follow himaself, let alone enforce it! Indra decided : *Praanibhir bhujyate karma shubham vaashubham, tiryag yonim samaadaadya khapishyeghamaatmanah, nalinee kundmale tishthehen idragopagaruupadhruk/*All the 'jeeva rasis' in srishti- from Indra to an insect-ought to reap the fruits of their past acts and as such I ought to assume tiryak yoni or the form of a 'pashu pakshi keetaka' and thus decide to become a worm as an Indragopa keetaka.' [Reference on Pativratas: Sapta Pativratas: Ahalya, Draupadi, Sita, Tara, Mandodari, Anasuya and Sumati: An explanation of a Parivrata refers to **Ahalya** though she slept with Indra but she had her husband Muni Gautama was genuinely on her mind and when turned into a stone due to Gautama's Shaap Rama purified her too for her dereliction due to her ignorance; **Draupadi** though she married Pancha Pandavas since all the Pandavas were of the Amsha of Indra whose virility was distributed to Devi Kunti through Yama Dharmaraja to beget Yudhishtara, Vayu Deva to beget Bhima, Arjuna from his (Indra's) own and Ashwini Kumars from Devi Maadri as Nakula and Sahadeva apart from the fact that Draupadi was Indra's better half viz Sachi Devi who was originally Yagneshani the daughter of Agni as clarified in Markandeya Purana ; Devi **Sita** despite Ravana's pressure tactics had only Rama always; Devi **Tara** the wife of Vaali but the Tradition of Kishkindha allowed Sugriva to marry after Vaali's death as approved by Rama himself and **Mandodari** of course was a fixation on Ravana asura despite his infatuation with Sita; **Anasuya** the wife of Atri and the the illustrious Kardama Prajapati ; **Sumati** who was an outstanding Pativrata who adored her husband a Leper and even prostrated before a woman whom her husband desired to sleep with.]As Indra hid himself as a Indragopa Keetaka, Deva Guru Brihaspati and Devas approached Maharshi Gautama with the sincere prostrations and requested him to withdraw the shaap or atleast mitigate it. The Maharshi initially reacted stating that a person of Indra's stature as he was a kapati-shatha-dushta-aviveki-and pashchaattaapa rahita paapi and his paschaattapa would be futile. Yet, as you are all urging sincerely then Indra even in the keetaka form be taught with the Shadakshara Ganesha Mantra as Ganesha was always a 'sarva karta-sarva harta-sarvapaata-kripaanidhi-Brahmavishnu Shivaatmika and Mahasiddhi pradaayaka'. The vidhivatra Shadakshara Ganesha Mantra pleased Indra and the Gautama shaapa to Indra got diluted and hence forward Indra would hence forward would assume a divya deha become a sahasra netra instead of 'shasra shareera chheda'. Indra while assuming his normal swarupa- albeit with mitigated curse by Gautama, had foremost reached the Maharshi's feet and thanked him profusely. There after, Indra seated under a kadamba tree, practised Ganesh's shadakshara mantra for thousand years and Ganesha gave his benign darshan and blessed him as that the place, came to be famed as Kadambara Chintaa Mani pura and

eversince that the Chintamani Sarovara had become reputed as a place as the abode of Abheeshta Siddhi Chintamani Vinayaka where Indra Himself constructed a huge temple with a sphatika murti with golden frame.

Sarga Forty Nine

Aphalas tu tataḥ śakro devān agnipurogamān, abravīt trastavadanaḥ sarṣisaṁghān sacāraṇān/ kurvatā tapaso vighnaṁ gautamasya mahātmanaḥ, krodham utpādyā hi mayā surakāryam idaṁ kṛtam/ aphalo 'smi kṛtas tena krodhāt sā ca nirākṛtā śāpamokṣeṇa mahatā tapo 'syāpahṛtaṁ mayā/ tan mām suravarāḥ sarve sarṣisaṁghāḥ sacāraṇāḥ, surasāhyakaraṁ sarve saphalaṁ kartum arhatha/ śatakṛtor vacaḥ śrutvā devāḥ sāgnipurogamāḥ, piṭṛdevān upetyāhuḥ saha sarvair marudganaiḥ/ayaṁ meṣaḥ savṛṣanaḥ śakro hy avṛṣanaḥ kṛtaḥ, meṣasya vṛṣanaḥ gṛhya śakrāyāṣu prayacchata/ aphalas tu kṛto meṣaḥ parām tuṣṭim pradāsyati, bhavatām harṣaṇārthāya ye ca dāsyanti mānavāḥ/ agne tu vacanaṁ śrutvā piṭṛdevāḥ samāgatāḥ, utpātya meṣavṛṣanaḥ sahasrākṣe nyavedayan/ tadā prabhṛti kākutsṭha piṭṛdevāḥ samāgatāḥ, aphalān bhuñjate meṣān phalāis teṣāṁ ayojayan/ indras tu meṣavṛṣaṇas tadā prabhṛti rāghava, gautamasya prabhāvena tapasā ca mahātmanaḥ/ tadāgaccha mahāteja āśramaṁ puṇyakarmaṇaḥ, tārayainām mahābhāgām ahalyām devarūpiṇīm/ viśvāmitravacaḥ śrutvā rāghavaḥ sahalakṣmaṇaḥ, viśvāmitraṁ puraskṛtya āśramaṁ praviveśa ha/ dadarśa ca mahābhāgām tapasā dyotitaprabhām, lokair api samāgamya durnirīkṣyām surāsuraiḥ/ prayatnān nirmītām dhātrā divyām māyāmayīm iva, dhūmenābhiparītāṅgīm pūrṇacandraprabhām iva/ satuṣārāvṛtām sābhrām pūrṇacandraprabhām iva, madhye 'mbhaso durādharṣām dīptām sūryaprabhām iva/ sa hi gautamavākyena durnirīkṣyā babhūva ha, trayāṇām api lokānām yāvad rāmasya darśanam/ rāghavau tu tatas tasyāḥ pādau jagrhatus tadā, smarantī gautamavacaḥ pratijagrāha sā ca tau/ pādyam arghyam tathātithyam cakāra susamāhitā, pratijagrāha kākutsṭho vidhidṛṣṭena karmaṇā/ puṣpavṛṣṭir mahaty āsīt devadundubhinisvanaiḥ, gandharvāpsarasām cāpi mahān āsīt samāgamāḥ/ sādhu sādhu iti devās tām ahalyām samapūjayan, tapobalaviśuddhāṅgīm gautamasya vāsānugām/ gautamo 'pi mahātejaḥ ahalyāsahitaḥ sukhī, rāmam saṁpūjya vidhivat tapas tepe mahātapāḥ/ rāmo 'pi paramām pūjām gautamasya mahāmuneḥ, sakāśād vidhivat prāpya jagāma mithilām tataḥ/

Indra got terrified at the curse of Maharshi Gautama and his wife Shachi Devi too left him away in anger and anguish. Indra's erstwhile tapasya too might be affected and he was thus worried as to how to surmount this predicament. Marudganas and Agni Deva then approached the Kavya vaahanaadi Pitru Devas and prostratingly requested them to accept the sacrifice of a goat and replace the animal's 'andakosha' to be transplanted and revive Indra's fallen 'andakoshaadis' again. As Agni's request was accepted the andakosha of Indra was revived with that of the sacrificed goat's andakosha. As this narration of Indra- Ahalya-and Gautama concluded, Maharshi Vishvamitra directed to enter the 'Goutamaashrama'. *Dadarśa ca mahābhāgām tapasā dyotitaprabhām, lokair api samāgamya durnirīkṣyām surāsuraiḥ/* They then witnessed Maha Soubhagyashalini Devi Ahalya was lying there as a symbol of radiance with very long tapasya being invisible by Devaasuraas alike in that form of a stone. *Sa hi gautamavākyena durnirīkṣyā babhūva ha, trayāṇām api lokānām yāvad rāmasya darśanam/ rāghavau tu tatas tasyāḥ pādau jagrhatus tadā, smarantī gautamavacaḥ pratijagrāha sā ca tau/* None indeed could ever see Devi Ahalya in Three Lokas for countless ages so far, but now Her appearance emerged visibly with the mere touch of Shri Rama's both the foot prints! On being visible, Devi Ahalya commenced her welcome to the Ashram with her washing Rama Lakshmanas feet and sincerely receiving them with the enquiries of their welfare politely! As this epic like occurrence was happening, Devaadi celestials showered sweet scented flowers from the high skies and resorted to reverberating sounds of drums in all the directions. As both Gautami Maharshi and Devi Ahalya were re-united, the citizens of trilokas rejoiced, even as Shri Rama Lakshmanas followed Maharshi Vishvamitra towards Mithilapuri.

Sarga Fifty

Tataḥ prāguttarām gatvā rāmaḥ saumitriṇā saha, viśvāmitraṁ puraskṛtya yajñavāṭam upāgamat/ rāmas tu muniśārdūlam uvāca sahalakṣmaṇaḥ, sādhvī yajñasamṛddhir hi janakasya mahātmanaḥ/ bahūnīha sahasrāṇi nānādeśanivāsinām, brāhmaṇānām mahābhāga vedādhyayanaśālinām/ ṛṣivāṭāś ca dṛśyante śakaṭīśatasamkulāḥ, deśo vidhīyatām brahman yatra vatsyāmahe vayam/ rāmasya vacanaṁ śrutvā viśvāmitro mahāmuniḥ, niveśam akarod deśe vivikte salilāyute/ viśvāmitraṁ muniśreṣṭhaṁ śrutvā sa nṛpatī tadā, śātānandaṁ puraskṛtya purohitam aninditam/ ṛtvijo 'pi mahātmānas tv arghyam ādāya satvaram, viśvāmitrāya dharmēṇa dadur mantrapuraskṛtam/ pratigrhya tu tām pūjām janakasya mahātmanaḥ, papraccha kuśalaṁ rājño yajñasya ca nirāmayam/ sa tāmś cāpi munīn pṛṣṭvā sopādhyāya purodhasaḥ, yathānyāyam tataḥ sarvaiḥ samāgacchat prahr̥ṣṭavān/ atha rājā muniśreṣṭhaṁ kṛtāñjalir abhāṣata, āsane bhagavān āstām sahaibhir munisattamaiḥ/ janakasya vacaḥ śrutvā niśasāda mahāmuniḥ, purodhā ṛtvijaś caiva rājā ca saha mantribhiḥ/ āsaneṣu yathānyāyam upaviṣṭān samantataḥ, dṛṣṭvā sa nṛpatī tatra viśvāmitraṁ athābravī/ adya yajñasamṛddhir me sapthalā daivataiḥ kṛtā, adya yajñaphalaṁ prāptaṁ bhagavaddarśanān mayā/ dhanyo 'smy anugrhitō 'smi yasya me munipuṁgava yajñopasadanam brahman prāpto 'si munibhiḥ saha/ dvādaśāham tu brahmarṣe śeṣam āhur manīṣiṇaḥ, tato bhāgārthino devān draṣṭum arhasi kauśika/ ity uktvā muniśārdūlam prahr̥ṣṭavadanas tadā, punas tam paripapraccha prāñjaliḥ prayato nṛpaḥ/ imau kumārau bhadraṁ te devatulyaparākramau, gajasimhagatī vīrau śārdūlavṛṣabhopamau/ padmapatraviśālākṣau khaḍgatūñīdhanurdharau, aśvināv iva rūpeṇa samupasthitayauvanau/ yadṛcchayaiva gām prāptau devalokād ivāmarau, katham padbhyām iha prāptau kimarthaṁ kasya vā mune/ varāyudhadharau vīrau kasya putrau mahāmune, bhūṣayantāv imaṁ deśam candrasūryāv ivāmbaram/ parasparasya sadṛṣau pramāṇeṅgitaceṣṭitaiḥ, kākapakṣadharau vīrau śrotum icchāmi tattvataḥ/ tasya tadvacanaṁ śrutvā janakasya mahātmanaḥ, nyavedayan mahātmā - nau putrau daśarathasya tau/Siddhaashrama nivaasam cha raakshasaanaam vadham tathaa, tatraagamanamavyagnam vishaayaalaascha daeshamam/ Ahalyaa darshanam chaiva Goutamena samaagamam, mahaa dhanushi jigjnaasaam kartumaaganam tathaa/ etat sarvaṁ mahātejā janakāya mahātmāne, nivedya virarāmātha viśvāmitro mahāmuniḥ/

On entering the Yagjna Shaala, Maharshi Vishvamisra followed Rama Lakshmanas were quite impressed as thousands of Brahmanas were seated with their svaadhyaana of Vedas and there was hardly space where they might squeeze in even to stand properly. But as the word got spread that Brahmarshi Vishvamisra had arrived and King Janaka with Purohita Shataananda ahead came out running to receive the Brahmarshi with arghyapushpaadi materials and made him seated comfortably and exclaimed that the yagjna should be indeed worthy of memory for all the guests present.

Then King Janaka enquired: *imau kumārau bhadraṁ te devatulyaparākramau, gajasimhagatī vīrau śārdūlavṛṣabhopamau/ padmapatraviśālākṣau khaḍgatūñīdhanurdharau, aśvināv iva rūpeṇa samupasthitayauvanau/ yadṛcchayaiva gām prāptau devalokād ivāmarau, katham padbhyām iha prāptau kimarthaṁ kasya vā mune/ varāyudhadharau vīrau kasya putrau mahāmune, bhūṣayantāv imaṁ deśam candrasūryāv ivāmbaram/ parasparasya sadṛṣau pramāṇeṅgitaceṣṭitaiḥ, kākapakṣadharau vīrau śrotum icchāmi tattvataḥ/* Maha Muni! May I have the privilege of being introduced these Raja Kumaras who are like Devatas with radiance, grace and heroism moving like elephant like walk of height, with smiles of fresh and opened up lotus leaves, carrying dhanush- arrows in containers, sword and knife tied to their slim and sturdy waists akin to Ashvini Kumaras! Whose sons are these of that glorious and proud King as their demeanor is readily distinct and outstanding! As King Janaka kept on showering praises openly and loudly about the Raja Kumaras, Maharshi interrupted replying that these Raja Kumaras named Shri Rama and Lakshmana were the sons of the glorious King Dashratha of Ayodhya!

Brahmarshi then said with pride: *Siddhaashrama nivaasam cha raakshasaanaam vadham tathaa, tatraagamanamavyagnam vishaayaalaascha daeshamam/ Ahalyaa darshanam chaiva Goutamena samaagamam, mahaa dhanushi jigjnaasaam kartumaaganam tathaa/* Both these had just concluded impossible and unbelievable acts of bravery and heroism like restoration of rakshasa free siddhaashrama

and its regular yajna karyas whereafter till our safe and smooth arrival here after Vishala Puri darshana, Devi Ahalya shaapa vimochana and so on. Finally, Vishvamitra stated that they were interested in knowing about the Maha Shiva Dhanush and it was that intense desire that they have thus arrived here!

Sarga Fifty One

Tasya tadvacanāṃ śrutvā viśvāmitrasya dhīmataḥ, hr̥ṣṭaromā mahātejāḥ śatānando mahātapāḥ/
gautamasya suto jyeṣṭhas tapasā dyotitaprabhaḥ, rāmasaṃdarśanād eva param vismayam āgataḥ/ sa tau
niṣaṇṇau saṃprekṣya sukhāsīnau nṛpātmajau, śatānando muniśreṣṭhaṃ viśvāmitram athābravīt/ api te
muniśārdūla mama mātā yaśasvinī, darśitā rājaputrāya tapo dīrgham upāgatā/ api rāme mahātejo
mama mātā yaśasvinī, vanyair upāharat pūjām pūjārhe sarvadehinām/ api rāmāya kathitam
yathāvṛttam purātanam, mama mātur mahātejo devena duranuṣṭhitam/ api kauśika bhadram te guruṇā
mama saṃgatā, mātā mama muniśreṣṭha rāmasaṃdarśanād itaḥ/ api me guruṇā rāmaḥ pūjitāḥ
kuśikātmaja, ihāgato mahātejāḥ pūjām prāpya mahātmana/ api śāntena manasā gurur me kuśikātmaja
1050009c ihāgatena rāmeṇa prayatenābhivāditāḥ/ tac chrutvā vacanam tasya viśvāmitro mahāmuniḥ,
pratyuvāca śatānandam vākyajño vākyakovidam/ nātīkrāntam muniśreṣṭha yat kartavyam kṛtam mayā,
saṃgatā muninā patnī bhārgaveṇeva reṇukā/ tac chrutvā vacanam tasya viśvāmitrasya dhīmataḥ,
śatānando mahātejā rāmaṃ vacanam abravīt/ svāgataṃ te naraśreṣṭha diṣṭyā prāpto 'si rāghava,
viśvāmitram puraskṛtya maharṣim aparājitam/ acintyakarmā tapasā brahmarṣir amitaprabhaḥ,
viśvāmitro mahātejā vetsy enam paramām gatim/ nāsti dhanyataro rāma tvatto 'nyo bhuvi kaś cana,
goptā kuśikaputras te yena taptam mahat tapaḥ/ śrūyatām cābhidāsyāmi kauśikasya mahātmanaḥ,
yathābalaṃ yathāvṛttam tan me nigadataḥ śṛṇu/ rājābhūd eṣa dharmātmā dīrgha kālam arimdamah,
dharmajñāḥ kṛtavidyāś ca prajānām ca hite rataḥ/ prajāpatisutas tv āsīt kuśo nāma mahīpatih, kuśasya
putro balavān kuśanābhaḥ sudhārmikaḥ/ kuśanābhasutas tv āsīt gādhir ity eva viśrutaḥ, gādheḥ putro
mahātejā viśvāmitro mahāmuniḥ/ viśvamitro mahātejāḥ pālayām āsa medinīm, bahuvarṣasahasrāṇi rājā
rājyam akārayat/ kadā cit tu mahātejā yojayitvā varūthinīm, akṣauhiṇīparivṛtaḥ paricakrāma medinīm/
nagarāṇi ca rāṣṭrāṇi saritāś ca tathā girīm, āśramān kramaśo rājā vicarann ājagāmaha/ vasiṣṭha -
syāśramapadam nānāpuṣpaphaladrūmam, nānāmṛgagaṇākīrṇam siddhacāraṇasevitam/
devadānavagandharvair kimnarair upaśobhitam, praśāntahariṇākīrṇam dvijasamghaniṣevitam,
brahmarṣigaṇasaṃkīrṇam devarṣigaṇasevitam/ tapaścaraṇasaṃsiddhair agnikalpair mahātmabhiḥ,
satatam saṃkulam śrīmad brahmakalpair mahātmabhiḥ/ abbhakṣair vāyubhakṣaiś ca śrīṇaparnāśanaish
tathā, phalamūlāśa -nair dāntair jitaroṣair jitendriyaiḥ, ṛṣibhir vālahhilyaiś ca japahomaparāyanaiḥ/
vasiṣṭhasyāśrama -padam brahmalokam ivāparam, dadarśa jayatām śreṣṭha viśvāmitro mahābalaḥ/
 On hearing even a quick one stanza summing up of Rama Lakshmana's unbelievable conquests of Rakshasaas and other miracle acts especially 'Devi Ahalya shaapa vimochana and saakshaatkara', King Janaka's purohita Rishi Shatananda felt over awed. The latter was the elder son of Maharshi Goutama and he thanked Brahmarshi Vishvamitra who himself was of unparalleled glory of a Khastriya origin to the elevated status of a Brahmarshi! Shatananda continued his recall with nostalgic tears rolling down his cheeks as to how famed his mother was a Maha Sadhvi and desired to know the details from Vishvamitra as to how she on recovery of the 'shaaapa' that she would have been thrilled to vision Shri Rama in person and should have worshipped Him with flowers and ecstatic prayers! Shatananda's inquisitiveness had thus no barriers: did Vishvamitra give details to Shri Rama about the past glories about his mother as a pativrata of great renown, how Indra was fascinated with her, the circumstances as to how she had to yield to Indra, and the curses to Indra and herself, whether Shri Rama personally met his venerable father Gautama, and such torrential interregotations! Brahmarshi Vishvamitra replied to Maharshi Shatananda *nātīkrāntam muniśreṣṭha yat kartavyam kṛtam mayā/* I have not done any thing unnatural bur had performed my duties merely! Then Maharshi Shatananda turned to Rama Lakshmanas and warmly welcomed them that their visit was the climax of their fulfillment of heart's outstanding desires and this was all due to the grace of Brahmarshi Vishvamitra. The Maharshi then broke into eulogies of Vishvamitra while addressing Rama Lakshmanas about the Brahmarshi Vishvamitra's glories loudly announcing *nāsti dhanyataro rāma tvatto 'nyo bhuvi kaś cana, goptā kuśikaputras te yena taptam mahat*

tapah/ ‘Shri Rama! On this entire earth there could be no other ‘Dhanyaadhi dhanya Purusha’ like Vishvamitra who was presently the safeguarder to Rama Lakshmana at this moment!

Having thus declared to the universe, **Shatananda Maharshi made a detailed diversion about Brahmarshi Vishvamitra as follows:** ‘ Vishvamitra was originally a dharmatma king yet the suppressor of all evil energies on earth and a merciful king with ‘prajaakshema’ as the principal responsibility. He was the famed son of Gaadhi who was the son of Kushnaabha. The maha tejasvi King Vishvamitra reigned for over thousand years. One historic day he proceed on a hunting extravaganza along with an akshouhini of his sena crossing cities, kingdoms, rivers, huge mountains, forests for hunting animals and birds for fun; he also visited several ashrams of rishis deeply engaged in agni karyaas, vaalakhilyas of short stature hanging down huge tree branches engrossed in deep meditations and finally landed on the famed ‘ashram’ of the renowned Vashishtha Maharshi.

Sarga Fifty Two

*Sa dr̥ṣṭvā paramaprīto viśvāmitro mahābalaḥ, praṇato vinayād vīro vasiṣṭhaṁ japatām varam/
svāgataṁ tava cety ukto vasiṣṭhena mahātmanā, āsanam cāśya bhagavān vasiṣṭho vyādidēśa ha/
upaviṣṭāya ca tadā viśvāmitrāya dhīmate, yathānyāyam munivaraḥ phalamūlam upāharat/ pratigṛhya ca
tām pūjām vasiṣṭhād rājasattamaḥ, tapo'gnihoṭraśiṣyeṣu kuśalam paryapṛcchata/ viśvāmitro mahātejā
vanaspatigaṇe tathā, sarvatra kuśalam cāha vasiṣṭho rājasattamam/ sukhopaviṣṭam rājānam
viśvāmitram mahātapāḥ, papraccha japatām śreṣṭho vasiṣṭho brahmaṇaḥ sutaḥ/ kaccit te kuśalam rājan
kaccid dharmēṇa rañjayan, prajāḥ pālayase rājan rājavyṛttena dhārmika/ kaccit te subhṛtā bhṛtyāḥ kaccit
tiṣṭhanti śāsane, kaccit te vijitāḥ sarve ripavo ripusūdana/ kaccid bale ca kośe ca mitreṣu ca paramtapa,
kuśalam te naravyāghra putrapautre tathānagha/ sarvatra kuśalam rājā vasiṣṭhaṁ pratyudāharat,
viśvāmitro mahātejā vasiṣṭhaṁ vinayānvitah/ kṛtvobhau suciram kalam dharmiṣṭhau tāḥ kathāḥ śubhāḥ,
mudā paramayā yuktau prīyetām tau paraspam/ tato vasiṣṭho bhagavān kathānte raghunandana,
viśvāmitram idam vākyam uvāca prahasann iva/ ātithyam kartum icchāmi balasyāśya mahābala, tava
caivāprame -yasya yathārham sampratīccha me/ satkriyām tu bhavān etām pratīcchatu mayodyatām,
rājams tvam atithiśreṣṭhaḥ pūjanīyaḥ prayatnataḥ/ sa evam ukto vasiṣṭhena viśvāmitro mahāmatih,
kṛtam ity abravīd rājā pūjāvākyena me tvayā/ phalamūlena bhagavan vidyate yat tavāśrame,
pādyenācamanīyena bhagavadārśanena ca/ sarvathā ca mahāprājña pūjārheṇa supūjitaḥ, gamiṣyāmi
namas te 'stu maitreṇekṣasva cakṣuṣā/ evam bruvantaṁ rājānam vasiṣṭhaḥ punar eva hi, nyamantrayata
dharmātmā punaḥ punar udāradhīḥ/ bāḍham ity eva gādheyo vasiṣṭhaṁ pratyuvāca ha, yathā priyam
bhagavatas tathāstu munisattama/ evam ukto mahātejā vasiṣṭho japatām varaḥ, ājuhāva tataḥ prītaḥ
kalmāṣīm dhūtakalmaṣaḥ/ ehy ehi śabale kṣipram ṣṇu cāpi vaco mama, sabalasyāśya rājarṣeḥ kartum
vyavasito 'smy aham, bhojanena mahārheṇa satkāram samvidhatsva me/ yasya yasya yathākāmaṁ
ṣaḍraseṣv abhipūjitam, tat sarvaṁ kāmadhug divye abhivarṣakṛte mama/ rasennānena pānena
lehyacoṣyeṇa samyutam, annānām nicayam sarvaṁ sṛjasva śabale tvāra/*

Vashishtha Maharshi welcomed King Vishvamitra and formally offered fresh fruits and ground grown tubular vegetables and enquired of the happiness and general welfare of his subjects. Similarly the King enquired of the welfare of the Sage, and the inmates of the ashram.. Then Vasishta smilingly stated: *ātithyam kartum icchāmi balasyāśya mahābala, tava caivāprameyasya yathārham sampratīccha me/ satkriyām tu bhavān etām pratīcchatu mayodyatām, rājams tvam atithiśreṣṭhaḥ pūjanīyaḥ prayatnataḥ/* Maharaja! May I offer appropriate lunch to you and your several follower armymen, as my duty is to provide ‘atithya’ as behoved of a King and followers. The King responded stating that the honours as from an ashram have been more than fulfilled already; more so it was time for his departure. But as the host insisted the King replied: *bāḍham ity eva gādheyo vasiṣṭhaṁ pratyuvāca ha, yathā priyam bhagavatas tathāstu munisattama/* King Vishvamitra as per the insistence of Vasishta Muni replied that he ought to obey the instruction of Maharshi Vasishta. Then Vasishta asked his ‘mind born homa dhenu’ named Shabali the celestial cow and requested that she might provide such food as would behove of a famed King and his countless followers. *yasya yasya yathākāmaṁ ṣaḍraseṣv abhipūjitam, tat sarvaṁ*

kāmadhug divye abhivaṣṣakṛte mama/ raseṇānnena pānena lehyacoṣyeṇa saṁyutam, annānām nicayaṁ sarvaṁ sṛjasva śabale tvare/ ‘Divya Kamadhenu’! entreated Vasishtha, ‘ please get ready with ‘shadrasa bhojana’ of ‘ bhakshya-bhojya- lehya-choshya-paaneeya paramaannas’ at the earliest!

Sarga Fifty Three

Evam uktā vasiṣṭhena śabalā śatrusūdana, vidadhe kāmadhuk kāmān yasya yasya yathepsitam/ ikṣūn madhūms tathā lājān maireyāms ca varāsavān, pānāni ca mahārḥāṇi bhakṣyāms coccāvacāms tathā/ uṣṇādhyasyaudanasyāpi rāsayāḥ parvatopamāḥ, mṛṣṭānnāni ca sūpās ca dadhikulyās tathaiva ca/ nānāsvādurasānām ca śāḍavānām tathaiva ca, bhājanāni supūrṇāni gauḍāni ca sahasraśaḥ/ sarvaṁ āsīt susaṁtuṣṭaṁ hr̥ṣṭapuṣṭajanākulam, viśvāmitrabalaṁ rāma vasiṣṭhena bhitarpitam/ viśvāmitro 'pi rājāḥ hr̥ṣṭapuṣṭas tadābhavat, sāntaḥ puravaro rājā sabrahmaṇapurohitaḥ/ sāmātyo mantrisaḥ tathā sabhṛtyaḥ pūjitas tadā, yuktaḥ pareṇa harṣeṇa vasiṣṭham idam abravīt/ pūjito 'haṁ tvayā brahman pūjārheṇa susatkṛtaḥ, śrūyatām abhidhāsyāmi vākyaṁ vākyaḥ viśāradaḥ/ gavāṁ śatasahasreṇa dīyatām śabalā mama, ratnaṁ hi bhagavān etad ratnahārī ca pāṛthivaḥ, tasmān me śabalā dehi mama iṣā dharmato dvija/ evam uktas tu bhagavān vasiṣṭho munisattamaḥ, viśvāmitreṇa dharmātmā pratyuvāca mahīpatim/ nāhaṁ śatasahasreṇa nāpi koṣīṣatair gavāṁ, rājan dāsyāmi śabalāṁ rāṣībhiḥ rajatasya vā/ na parityāgam arheyaṁ matsakāśād arimḍama, śāśvatī śabalā mahyaṁ kīrtir ātmavato yathā/ asyāṁ havyaṁ ca kavyaṁ ca prāṇayātrā tathaiva ca, āyattam agnihotraṁ ca balir homas tathaiva ca/ svāhākāravaṣaṭkārāu vidyās ca vividhās tathā, āyattam atra rājarṣe sarvaṁ etan na saṁśayaḥ/ sarva svam etat satyena mama tuṣṭikarī sadā, kāraṇair bahubhiḥ rājan na dāsyē śabalāṁ tava/ vasiṣṭhenaivam uktas tu viśvāmitro 'bravīt tataḥ, saṁrabdhatarāṁ atyarthaṁ vākyaṁ vākyaḥ viśāradaḥ/ hairaṇyakakṣyāgraiveyān suvarṇāṅkuśabhūṣitān., dadāmi kuṇjarāṇāṁ te sahasraṇi caturdaśa/ hairaṇyānāṁ rathānāṁ ca śvetāśvānāṁ caturyujāṁ, dadāmi te śatāny aṣṭau kiṅkiṇīkavibhūṣitān, hayānāṁ deśajātānāṁ kulajātānāṁ mahaujasāṁ/ sahasram ekam daśa ca dadāmi tava suvrata, nānāvārṇavibhaktānāṁ vayaḥsthānāṁ tathaiva ca, dadāmy ekam gavāṁ koṣīm śabalā dīyatām mama/ evam uktas tu bhagavān viśvāmitreṇa dhīmatā, na dāsyāmi śabalāṁ prāha rājan kathaṁ cana/ etad eva hi me ratnam etad eva hi me dhanam, etad eva hi sarvasvam etad eva hi jīvitaṁ/ darśaś ca pūrṇamāśaś ca yajñāś caivāptadakṣiṇāḥ, etad eva hi me rājan vividhāś ca kriyās tathā/ adomūlāḥ kriyāḥ sarvā mama rājan na saṁśayaḥ, bahūnāṁ kim pralāpena na dāsyē kāmadohinīm/

As per Maharshi Vasishtha's request, Kamadhenu Shabala arranged the pancha bhakshyas aplenty and afresh. Shataananda Maharshi addressing Rama Lakshmanas thus narrating the background of Brahmarshi Vishvamitra continued: Shri Rama! As Maharshi Vasishtha thus served excellent food to the King along with his entire army and retinue of queens and others too to their complete contentment, King Vishvamitra addressed Maharshi Vasishtha! *gavāṁ śatasahasreṇa dīyatām śabalā mama, ratnaṁ hi bhagavān etad ratnahārī ca pāṛthivaḥ, tasmān me śabalā dehi mama iṣā dharmato dvija/* Maharshi! Do accept the charity from my kingdom about a lakh of prize cows yielding barrels of fresh and sweet milk due to my being the overall king of my subjects. It is out of the same authority of my being the King of this kingdom again, let me exchange Shabala as per the established principle of kingship.

[Aachaara kanda of Manu Smriti is quoted in this context: *tam raajaa pranayansamyak trivargena abhivardhate* or He is the ideal King who is truthfully wedded to the principles of virtue and nyaaya, modest and ideal earnings for the Self and dependents besides spare for charity, and controlled and regulated by moderate and just desires]

Vasishtha replied : Just as a dharmika parayana could never be severed from his inner consciousness, I too could never be aloof from me since my ‘havya-kavya kaaryas’ in my daily routine would certainly get affected severely. My routine of agnihotra-bali-homa- swaaha- vashatkaara and all the practice of related vidyas should get adversely disturbed too in her absence. In short, my very existence is my possession of Shabala. King Vishvamitra then offered fourteen thousand elephants, eight hundred golden chariots each

of which adorned with four each of mighty horses of excellent nativity, in addition to which eleven thousand horses of the best possible parts of the contemporary kingdoms too, apart from one crore cows of sweet milk bearing breed. Maharshi Vasishta declared: King Vishamitra! I will not part with Shabala as this is my jewel, my prosperity, my life and my totality! .

Sargas Fifty Four and Fifty Five

Kāmadhenum vasiṣṭho 'pi yadā na tyajate munih, tadāsyā śabalām rāma viśvāmitro 'nvakarṣata/ nīyamānā tu śabalā rāma rājñā mahātmanā, duḥkhitā cintayām āsa rudantī śokakarṣitā/ parityaktā vasiṣṭhena kim ahaṁ sumahātmanā, yāhaṁ rājabhṛtair dīnā hriyeyam bhṛśaduḥkhitā/ kim mayāpakṛtaṁ tasya maharṣer bhāvitātmanah, yan mām anāgasam bhaktām iṣṭām tyajati dhārmikah/ iti sā cintayitvā tu niḥśvasya ca punaḥ punaḥ, jagāma vegena tadā vasiṣṭhaṁ paramaujasam/ nirdhūya tāms tadā bhṛtyāñ śataśaḥ śatrusūdana, jagāmānilavegena pādamūlam mahātmanah/ śabalā sā rudantī ca krośantī cedam abravīt, vasiṣṭhasyāgrataḥ sthitvā meghadundubhirāviñ/ bhagavan kim parityaktā tvayāhaṁ brahmaṇaḥ suta, yasmād rājabhṛtā mām hi nayante tvatsakāśataḥ/ evam uktas tu brahmarṣir idam vacanam abravīt, śokasamtaptahrdayām svasāram iva duḥkhitām/ na tvām tyajāmi śabale nāpi me 'pakṛtaṁ tvayā, eṣa tvām nayate rājā balān matto mahābalaḥ/ na hi tulyam balaṁ mahyam rājā tv adya viśeṣataḥ, balī rājā kṣatriyaś ca pṛthivyāḥ patir eva ca/ iyam akṣauhiṇīpūrṇā savājirathasamkulā, hastidhvajasamākīrṇā tenāsau balavattarah/ evam uktā vasiṣṭhena pratyuvāca vinītavat, vacanam vacanajñā sā brahmarṣim amitaprabham/ na balaṁ kṣatriyasyāhur brāhmaṇo balavattarah, brahman brahmabalaṁ divyam kṣatrāt tu balavattaram/ aprameyabalaṁ tubhyaṁ na tvayā balavattarah, viśvāmitro mahāvīryas tejas tava durāsadam/ niyunkṣva mām mahātejas tvadbrahmabalasambhṛtām, tasya darpaṁ balaṁ yat tan nāśayāmi durātmanah/ ity uktas tu tayā rāma vasiṣṭhaḥ sumahāyāsāḥ, sṛjasveti tadovāca balaṁ parabalārujam/ tasyā humbhāravotsrṣṭāḥ pahlavāḥ śataśo nṛpa, nāśayanti balaṁ sarvaṁ viśvāmitrasya paśyataḥ/ sa rājā paramakruddhaḥ krodhavisphāritekṣaṇah, pahlavān nāśayām āsa śastrair uccāvacair api/ viśvāmitrārditān dṛṣṭvā pahlavāñ śataśas tadā, bhūya evāsṛjad ghorāñ śakān yavanamiśritān/ tair āsīt samvṛtā bhūmiḥ śakair yavanamiśritaiḥ, prabhāvadbhīr mahāvīryair hemakiñjalkasam nibhaiḥ/ dīrghāsipatīśadharair hemavarṇāmbarāvṛtaiḥ, nirdagdham tad balaṁ sarvaṁ pradīptair iva pāvakaiḥ, tato 'strāṇi mahātejā viśvāmitro mumoca ha/

Tatas tāt ākulān dṛṣṭvā viśvāmitrāstramohitān, vasiṣṭhaś codayām āsa kāmadhuk sṛja yogataḥ/ tasyā humbhāravāj jātāḥ kāambojā ravisam nibhāḥ, ūdhasas tv atha samjātāḥ pahlavāḥ śastrapāṇayah/ yonideśāc ca yavanah śakṛddeśāc chakās tathā, romakūpeṣu mecchās ca harītāḥ sakirātakāḥ/ tais tan niṣūditāṁ sainyam viśvāmitrasya tatksaṇāt, sapadātigajam sāsvaṁ saratham raghunandana/ dṛṣṭvā niṣūditāṁ sainyam vasiṣṭhena mahātmanā, viśvāmitrasutānām tu śataṁ nānāvidhāyudham/ abhyadhāvat samakruddham vasiṣṭhaṁ japatām varam, humkāreṇaiva tān sarvān nirdadāha mahān ṛṣiḥ/ te sāsvarathapādātā vasiṣṭhena mahātmanā, bhasmīkṛtā muhūrtena viśvāmitrasutās tadā/ Tatas tāt ākulān dṛṣṭvā viśvāmitrāstramohitān, vasiṣṭhaś codayām āsa kāmadhuk sṛja yogataḥ/ tasyā humbhāravāj jātāḥ kāambojā ravisam nibhāḥ, ūdhasas tv atha samjātāḥ pahlavāḥ śastrapāṇayah/ yonideśāc ca yavanah śakṛddeśāc chakās tathā, romakūpeṣu mecchās ca harītāḥ sakirātakāḥ/ tais tan niṣūditāṁ sainyam viśvāmitrasya tatksaṇāt, sapadātigajam sāsvaṁ saratham raghunandana/ dṛṣṭvā niṣūditāṁ sainyam vasiṣṭhena mahātmanā, viśvāmitrasutānām tu śataṁ nānāvidhāyudham/ abhyadhāvat samakruddham vasiṣṭhaṁ japatām varam, humkāreṇaiva tān sarvān nirdadāha mahān ṛṣiḥ/ te sāsvarathapādātā vasiṣṭhena mahātmanā, bhasmīkṛtā muhūrtena viśvāmitrasutās tadā/ dṛṣṭvā vināśitān putrān balaṁ ca sumahāyāsāḥ, savrīdaś cintayāviṣṭo viśvāmitro 'bhavat tadā/ saṁdura iva nirvego bhagnadamṣṭra ivoragaḥ, uparakta ivādityaḥ sadyo niṣprabhatām gataḥ/ hataputrabalo dīno lūnapakṣa iva dvijaḥ, hatadarpo hatotsāho nirvedam samapadyata/ sa putram ekam rājyāya pālayeti niyujya cha, pṛthivīm kṣatradharmaṇa vanam evānvapadyata/ sa gatvā himavatpārśvam kinnaroragasevitam, mahādevaprasādārtham tapas tepe mahātapāḥ/ kena cit tv atha kālena deveśo vṛṣabhadhvajah, darśayām āsa varado viśvāmitraṁ mahāmuniṁ/ kimarthaṁ tapyase rājan brūhi yat te vivakṣitam, varado 'smi varo yas te kāñkṣitaḥ so 'bhidhīyatām/ evam uktas tu devena viśvāmitro mahātapāḥ,

praṇipaty mahādevam idam vacanam abravīt/ yadi tuṣṭo mahādeva dhanurvedo mamānagha, sāṅgopāṅgopaniṣadaḥ sarahasyaḥ pradīyatām/ yāni deveṣu cāstrāṇi dānaveṣu maharṣiṣu, gandharvayakṣarakṣaḥsu pratibhāntu mamānagha/ tava prasādād bhavatu devadeva mamepsitam, evam astv iti deveṣo vākyam uktvā divam gataḥ/ prāpya cāstrāṇi rājarṣir viśvāmitro mahābalaḥ, darpeṇa mahatā yukto darpapūrṇo 'bhavat tadā/ vivardhamāno vīryeṇa samudra iva parvaṇi, hatam eva tadā mene vasiṣṭham ṛṣisattamam/ tato gatvāśramapadam mumocāstrāṇi pārthivaḥ, yaṁ tat tapovanam sarvaṁ nirdagdham cāstratejasā/ udīryamāṇam astram tad viśvāmitrasya dhīmataḥ, dṛṣṭvā vipradrutā bhūtā munayaḥ śataśo diśaḥ/ vasiṣṭhasya ca ye śiṣyāḥ tathaiva mṛgapakṣiṇaḥ, vidravanti bhayād bhūtā nānādīgbyaḥ sahasraśaḥ/ vasiṣṭhasyāśramapadam śūnyam āsīn mahātmanaḥ, muhūrtam iva niḥśabdān āsīd īriṇasam nibham/ vadato vai vasiṣṭhasya mā bhaiṣṭeti muhur muhuḥ, nāśayāmy adya gādheyam nīhāram iva bhāskaraḥ/ evam uktvā mahātejā vasiṣṭho japatām varah, viśvāmitram tadā vākyam saroṣam idam abravīt/ āśramam ciraśamvṛddham yad vināśitavān asi, durācāro 'si yan mūḍha tasmāt tvam na bhaviṣyasi/ ity uktvā paramakruddho daṇḍam udyamya satvaraḥ, vidhūma iva kālāgnir yama daṇḍam ivāparam/

Muni Shatananda addressing Shri Rama Lakshmanas thus explained Vasishtha's firm resolution never to part with Shabala Kama Dhenu, but the King and his mighty men sought to forcibly hurl it away, even as the Sacred Cow felt that as to which big mistake had been done by her that the Maharshi Vasishtha let his devout follower had let her be taken away forcefully! Having deeply felt agitated thus, Shabala with all her strength suddenly kicked off the grip of the strong soldiers and ran back with airborne speed and cryingly stated: Maharshi! why had you allowed those monstrous soldiers to let me be tied and forcibly taken away! Vasishtha replied: 'how indeed could you ever imagine that I had allowed you to be discarded! Vishvamitra is not only a mighty kshatriya king with vast army, chariots, elephants, horses, and of fame, where as I am a brahmana practising agni karyas and swadhyaayaas'. Shabala replied: *na balaṁ kṣatriyasāhur brāhmaṇo balavattaraḥ, brahman brahmabalaṁ divyaṁ kṣatrāt tu balavattaram/ aprameyabalaṁ tubhyaṁ na tvayā balavattaraḥ, viśvāmitro mahāvīryas tejas tava durāsadam/ niyuṅkṣva mām mahātejas tvadbrahmabalasambhṛtām, tasya darpaṁ balaṁ yat tan nāśayāmi durātmanaḥ/* Maharshi! The might of Kshatriyas from their physical strength is nothing before from the spiritual prowess of Brahmanas and likewise the material energy of Kshatriyas pales into insignificance vis-à-vis the excellence of Maharshis. Maha Tejasvi Maharshi! do bestow a modicum of your spiritual vigor to me so that I could generate the force that would despoil and teach a lesson to the so caaked mighty King Vishvamitra! Then Vasishtha Maharshi asked Shabala to manifest the prowess of such 'sena' to turn to the opponents to pulp. King Vishvamitra was agitated and angered like fire and utilised several 'astras' but the kamadhenu retaliated by creating 'humkaara shabda' even as several more thousands of defenders were generated. Even as his sena was thus fast getting scarcer by the minutes, the King utilised rather light and low voltage 'mantrik astras' which generated thousands of yavana-shaka warriors with golden hued bodies with swords and 'tri shulas'. As the yavana shaka army was thus generated, Maharshi Vasishtha asked the Kama Dhenu to implement its 'Yoga bala' and create yet another band of warriors. Kamadhenu made another 'humkaara' which resulted in the generation of 'kambojas' of Surya Deva's radiance, from the 'stanaas' came out 'barbaraas', from the 'yoni' pradesha Yavanas, from the 'gobara sthaana' the 'shakas', and from the kamadhenu's body hairs the 'mlecchas' and 'kiraataas'. Maharshi Shatananda continued to Shri Rama that countless pores of the body of Kama Dhenu were sprouted veera-dheera-sena of elephants, horses, and chatiots. The youthful sons of King Vishvamitra then arrived but they had to soon retreat and died too. *dṛṣṭvā vināśitān putrān balaṁ ca sumahāyaśaḥ, savrīḍaś cintayāviṣṭo viśvāmitro 'bhavat tadā/ saṁdura iva nirvego bhagnadamṣṭra ivoragaḥ, uparakta ivādityaḥ sadyo niṣprabhatām gataḥ/ hataputrabalo dīno lūnapakṣa iva dvijaḥ, hatadarpo hatotsāho nirvedaṁ samapadyata/ sa putram ekaṁ rājyāya pālayeti niyujya cha, pṛthivīm kṣatradharmaṇa vanam evānvapadyata/ sa gatvā himavatpārśvaṁ kinṇaroraga -sevitam, mahādevaprasādārtham tapas tepe mahātapāḥ/* King Vishvamitra saw for himself the devastation and total defeat of the remnant army and the tragic death of two of his three sons and was put to great shame. His haughty temper like the roarings of oceans had dropped to lowest ebbs. It looked that his strong and speedy wings on high skies were cut

as of a powerful Kite which dropped to earth as of death itself! His army got decimated and two of his powerful sons died too. Only one son remained and having declared him as the next king to sustain the 'kshatriyatva' proceeded to the sideways of Himalayas, which were dominated by naagaas and kinnaraas for Tapasya to Maha Deva. Pursuant to persistent and severe tapasya, Maha Deva appeared and asked for the essence of 'dhanur vidya' since apparently he carried revengeful thoughts against Vasishtha! *yadi tuṣṭo mahādeva dhanurvedo mamānagha, sāṅgopāṅgopaniṣadaḥ sarahasyaḥ pradīyatām/ yāni deveṣu cāstrāṇi dānaveṣu maharṣiṣu, gandharvayakṣarakṣaḥsu pratibhāntu mamānagha/ tava prasādād bhavatu devadeva mamepsitam, evam astv iti deveśo vākyam uktvā divaṁ gataḥ/* Maha Deva! as you have appeared in person being satisfied by my tapasya and asked me for a boon, may I seek to learn the secrets of Dhanur Vidya in totality, which Deva-Danava-Maharshi- Gandharva, Yaksha, Raakshasaas too be aware of; Maha Deva granted the boon and disappeared. Having been blessed by Maha Deva, King Vishvamitra moved forward to Maharshi Vasishtha's ashram, and having experimented various astras, burnt off the entire forest in which Vasishthaashram too existed. The latter alerted the ashrama vaashis of his own and others too not to get concerned at the challenging escapades of King Vishvamitra. Maharshi Vasishtha shouted at King Vishvamitra: *āśramam ciraśamvṛddham yad vināśitavān asi, durācāro 'si yan mūḍha tasmāt tvaṁ na bhaviṣyasi/ ity uktvā paramakruddho daṇḍam udyamya satvarah, vidhūma iva kālāgnir yamadaṇḍam ivāparam/* Vishvamitra! You have destroyed the ashrams in which the greenery, trees with fruits, and the entire peaceful surroundings prevailing for ages and appear to have gone mad not realising the consequences! *ity uktvā paramakruddho daṇḍam udyamya satvarah, vidhūma iva kālāgnir yamadaṇḍam ivāparam/* So saying angrily, Vasishtha picked up a big stick akin to Yama danda facing the King Vishvamitra.

Sarga Fifty Six

Evam ukto vasiṣṭhena viśvāmitro mahābalaḥ, āgneyam astram utkṣipy tiṣṭha tiṣṭheti cābravīt/ vasiṣṭho bhagavān krodhād idam vacanam abravīt/ kṣatrabandho sthito 'smy eṣa yad balaṁ tad vidarśaya, nāśayāmy eṣa te darpaṁ śāstrasya tava gādhiḥ/ kva ca te kṣatriyabalaṁ kva ca brahmabalaṁ mahat, paśya brahmabalaṁ divyaṁ mama kṣatriyapāmsana/ tasyāstraṁ gādhiputrasya ghoram āgneyam uttamam, brahmadaṇḍena tac chāntam agner vega ivāmbhasā/ vāruṇam caiva raudram ca aindraṁ pāśupatam tathā, aiśikam cāpi cikṣepa ruṣito gādhinandanah/ mānavam mohanam caiva gāndharvam svāpanam tathā, jṛmbhaṇam mohanam caiva saṁtāpanavilāpane/ śoṣaṇam dāraṇam caiva vajram astram sudurjayam, brahmapāśam kālapāśam vāruṇam pāśam eva ca/ pinākāstraṁ ca dayitam śuṣkārdre aśanī tathā, daṇḍāstraṁ atha paśicāṁ krauñcam astram tathaiva ca/ dharmacakraṁ kālacakram viṣṇucakraṁ tathaiva ca, vāyavyam mathanam caiva astram hayaśiras tathā/ śaktidvayam ca cikṣepa kaṅkālam musalam tathā, vaidyādharam mahāstraṁ ca kālāstraṁ atha dāruṇam/ trīśūlam astram ghoram ca kāpālam atha kaṅkaṇam, etāny astrāṇi cikṣepa sarvāṇi raghunandana/ vasiṣṭhe japatām śreṣṭhe tad adbhutam ivābhavat, tāni sarvāṇi daṇḍena grasate brahmaṇaḥ sutaḥ/ teṣu śānteṣu brahmāstraṁ kṣiptavān gādhinandanah, tad astram udyatam dṛṣṭvā devāḥ sāgnipurogamāḥ/ devaṛṣayaś ca sambhṛāntā gandharvāḥ samahoragāḥ, trailokyam āsīt saṁtrastam brahmāstre samudīrite/ tad apy astram mahāghoram brāhmaṇaḥ brāhmaṇa tejasā, vasiṣṭho grasate sarvam brahmadaṇḍena rāghava/ brahmāstraṁ grasamānasya vasiṣṭhasya mahātmanah, trailokyamohanam raudram rūpam āsīt sudāruṇam/ romakūpeṣu sarveṣu vasiṣṭhasya mahātmanah, marīcya iva niṣpetur agner dhūmākulārciṣaḥ/ prājvalad brahmadaṇḍaś ca vasiṣṭhasya karodyataḥ, vidhūma iva kālāgnir yamadaṇḍa ivāparaḥ/ tato 'stuvan munigaṇā vasiṣṭham japatām varam, amogham te balaṁ brahmaṁ tejo dhārāya tejasā/ nighṛītas tvayā brahmaṇ viśvāmitro mahātapāḥ, prasīda japatām śreṣṭha lokāḥ santu gatavyathāḥ/ evam ukto mahātejāḥ samam cakre mahātapāḥ, viśvāmitro 'pi nikṛto viniṣṭvāsyedam abravīt/ dhig balaṁ kṣatriyabalaṁ brahmatejobalaṁ balaṁ, ekena brahmadaṇḍena sarvāstrāṇi hatāni me/ tad etat samavekṣyāham prasannendriyamānasaḥ, tapo mahat samāsthāsyē yad vai brahmatvakārakam/ Maharshi Shatananda continued his narration about the rivalry of Visishtha-Vishvamisras to Rama-Lakshmanas. The angry Vasishtha since the devastation of his and other ashramas by the wanton King Vishvamitra shouted asserting: *kva ca te kṣatriyabalaṁ kva ca brahmabalaṁ mahat, paśya*

*brahmabalaṁ divyaṁ mama kṣatriyapāṁsana/ Kshatriyakula kalangka Vishvamitra! Where is your kshaatra bala or the might of Kshatriyas and what is Brahma bala or the superiority of braahmana shakti! As Vishvamitra despatched Agneyastra, Vasishtha faced it with Brahmastra which instantly got dismissed with heavy water falls. Then in retaliation, the King rained a series of astras viz. Maanava-Mohana-Gandharva-Svaapana-Jrumbhana-Maadana- Santaapana-Vilaapana- Shoshana-Vidaarana- Vajraastra-Brahma paasha- Kaala paasha-Vaaruna paasha- Pinaakaastra-ashani- Dandaastra-Paishaachaastra-Krounchaastra-Dharma chakra-Vishnu chakra-Vaayavyaastra- Manthanaastra- Hayashira- Dvi Shakti-Kankaala- Bhayankara Trishulaastra-Kaapaalaastra- and Kankanaashtra. As all these astras failed to stoop Vasishtha, Vishvamitra finally resorted to Brahmastra. On visioning the Brahmastra, Deva-Devarshi-Gandharva- Maha Naagas were stunned and trilokas got rattled. *Tad apy astram mahāghoraṁ brāhmaṁ brāhmaṇa tejasā, vasiṣṭho grasate sarvaṁ brahmadaṇḍena rāghava/* Maharshi Shataananad at this juncture addressed Shri Rama: as Brahmastra was released by King Vishvamitra thus, by the virtue of Maharshi's own excellence of Brahma Teja, his hand stick terminated and cooled down the Brahmastra released by King Vishvamitra! *brahmāstram grasamānasya vasiṣṭhasya mahātmanah, trailokyamohanam raudram rūpam āsīt sudāruṇam/ romakūpeṣu sarveṣu vasiṣṭhasya mahātmanah, marīcya iva niṣpetur agner dhūmakulārciṣaḥ/ prājvalad brahmadaṇḍas ca vasiṣṭhasya karodyataḥ, vidhūma iva kālāgnir yamadaṇḍa ivāparaḥ/* As the Brahmastra got cooled down, the face and profile assumed such roudra swarupa that trilokas were flustered and shocked with fear as though three were fiery blasts emerged from the skin pores of his body. As he raised his handstick he looked that he was carrying 'yama danda' or 'brahma danda' with the fierce 'Kaalaagni'. All the groups of Maharshis raised their arms with raised heads in admiration shouting slogans that brahmatva be vindicated vis a vis kshatratva! Then King Vishvamitra finally decided to attain 'braahmanatva' by self control and 'tapasya' and became a Maharshi.*

Sarga Fifty Seven

Tataḥ saṁtaptahrdayaḥ smaran nigrahaṁ ātmanah, viniṣṣvasya viniṣṣvasya kṛtavairo mahātmanā/ sa dakṣiṇām diśam gatvā mahiṣyā saha rāghava, tatāpa paramam ghoram viśvāmitro mahātapaḥ, phalamūlāsano dāntas cacāra paramam tapaḥ/ athāsya jajñire putrāḥ satyadharmaparāyaṇāḥ, haviṣpando madhuspando dṛḍhanetro mahārathaḥ/ pūrṇe varṣasahasre tu brahmā lokapitāmahaḥ, abravān madhuraṁ vākyaṁ viśvāmitram tapodhanam/ jitā rājarṣilokās te tapasā kuśikātmaja, anena tapasā tvām hi rājarṣir iti vidmahe/ evam uktvā mahātejā jagāma saha daivataiḥ, triviṣṭapam brahmalokaṁ lokānām parameśvaraḥ/ viśvāmitro 'pi tac chrutvā hriyā kim cid avānmukhaḥ, duḥkhena mahatāviṣṭaḥ samanyur idam abravīt/ tapaś ca sumahat taptam rājarṣir iti mām viduḥ, devāḥ sarṣigaṇāḥ sarve nāsti manye tapaḥphalam/ evam niścītya manasā bhūya eva mahātapaḥ, tapaś cacāra kākutṣtha paramam paramātmavān/ etasminn eva kāle tu satyavādī jitendriyaḥ, triśaṅkur iti vikhyāta ikṣvāku kulanandanah/ tasya buddhiḥ samutpannā yajeyam iti rāghava, gaccheyam svaśarīreṇa devānām paramām gatim/ sa vasiṣṭham samāhūya kathayām āsa cintitam, aśakyam iti cāpy ukto vasiṣṭhena mahātmanā/ pratyākhyāto vasiṣṭhena sa yayau dakṣiṇām diśam, vasiṣṭhā dīrgha tapasas tapo yatra hi tepire/ triśaṅkuḥ sumahātejāḥ śatam paramabhāsvaram, vasiṣṭhaputrān dadṛṣe tapyamānān yaśasvinaḥ/ so 'bhigamya mahātmānaḥ sarvān eva guroḥ sutān, abhivādyānupūrvyeṇa hriyā kim cid avānmukhaḥ, abravīt sumahātejāḥ sarvān eva kṛtāñjaliḥ/ śaraṇam vaḥ prapadye 'ham śaraṇyāñ śaraṇāgataḥ, pratyākhyāto 'smi bhadrām vo vasiṣṭhena mahātmanā/ yaṣṭukāmo mahāyajñam tad anujñātum arthatha, guruputrān aham sarvān namaskṛtya prasādaye/ sirasā praṇato yāce brāhmaṇāms tapasi sthītān, te mām bhavantaḥ siddhyartham yājayantu samāhitāḥ, saśarīro yathāham hi devalokaṁ avāpnuyām/ pratyākhyāto vasiṣṭhena gatim anyām tapodhanāḥ, guruputrān rte sarvān nāham paśyāmi kām cana/ ikṣvākūṇām hi sarveṣāṁ purodhāḥ paramā gatiḥ, tasmād anantaram sarve bhavanto daivataṁ mama/ Maharshi Shatananda continued his narration to Shri Rama and Lakshmana describing Brahmarshi Vishvamitra's ultimate decision to attain 'brahmanatva' from his erstwhile traits of 'kshatriyatva'. He had made soul searching for long, left the kingdom for good, moved forward with his wife moved south of

Bharata, controlled the shad vargas of desire, anger, narrow mindedness, arrogance, infatuation and selfishness and adopted a truthful family life and was blessed with four sons of ‘dharmaiva’. His modest life, regular agni karmas, restrained food intake, down to earth living manner and spotless peaceful tapsya regularly attracted Brahma especially the sea change in his attitude and appeared in his vision to state: ‘Kushakanandana! Your transformation as of now secures the status of a ‘**Rajarshi**’ already lest the universe might not feel that your transformation had not been well recognised despite consistent tapsya! ‘ Thus having been blessed by Brahma earnestly, Vishvamitra has implicitly attained the universal acclamation of **Brahmarshi**! This being so, Maharshi Shatananda addressed Rama as follows: ‘It was at that time, there was an Ikshvaku Vamsheeya King of a truthful practitioner of Kshatra Dharma of ‘Shishtha Rakshana and Dushta shikshana’ named **Trishanku**. The King once enquired of Maharshi Vasishtha the traditional ‘asthana purohita’ of Ikshvaku Royalties: *tasya buddhiḥ samutpannā yajeyam iti rāghava, gaccheyam svaśarīreṇa devānāṃ paramāṃ gatim/ sa vasiṣṭhaṃ samāhūya kathayām āsa cintitam, aśakyam iti cāpy ukto vasiṣṭhena mahātmanā/* Raghava! Raja Trishanku asked Vasishtha whether he could possibly perform such yajna that could facilitate him to secure swarga by his own mortal body! Vasishtha gave a curt reply that it was impossible to do so and walked off southward of Bharata in disgust as the King could have such absurd and fanciful ideas of ambition. The King got humiliated with the anger of Vasishtha at his seemingly fanciful but genuine desire. Then it occurred to the King that perhaps Vasishtha Kumaras who were engrossed in long tapsya not far off might help fulfill his wish. The King then prostrated before the Kumaras: *śaraṇaṃ vaḥ prapadye 'haṃ śaraṇyāñ śaraṇāgataḥ, pratyākhyāto 'smi bhadraṃ vo vasiṣṭhena mahātmanā/ yaṣṭukāmo mahāyajñaṃ tad anujñātum arthatha,* Guru Putras! May I seek your help as your father Maharshi Vasishtha has not agreed to the performance of one yajna kaarya; may I request you to take up the same as it is my duty now to approach the Guru Putras indeed!

Sarga Fifty Eight

Tatas triśaṅkor vacanaṃ śrutvā krodhasamanvitam, ṛṣiputraśataṃ rāma rājānam idam abravīt/ pratyākhyāto 'si durbuddhe guruṇā satyavādinā, taṃ katham samatikramya śākhāntaram upeyivān/ ikṣvākūṇāṃ hi sarveṣāṃ purodhāḥ paramā gatiḥ, na cātikramitum śakyam vacanaṃ satyavādinaḥ/ aśakyam iti covāca vasiṣṭho bhagavān ṛṣiḥ, taṃ vayan vai samāhartum kratum śaktāḥ katham tava/ balis- tvaṃ naraśreṣṭha gamyatām svapuram punaḥ, yājane bhagavāñ śaktas trailokyasyāpi pārthiva/ teṣāṃ tadvacanaṃ śrutvā krodhaparyākulākṣaram, sa rājā punar evaitān idam vacanam abravīt/ pratyākhyāto 'smi guruṇā guruputrais tathaiva ca, anyāṃ gatim gamiṣyāmi svasti vo 'stu tapodhanāḥ/ ṛṣiputrās tu tac chrutvā vākyam ghorābhisamhitam, śepuḥ paramasaṃkrudhāś caṇḍālatvaṃ gamiṣyasi, evam uktvā mahātmāno vivīṣus te svam āśramam/ atha rātryāṃ vyatītāyāṃ rājā caṇḍālatāṃ gataḥ, nīlavastradharo nīlaḥ paruṣo dhvastamūrdhajaḥ, cityamālyānulepaś ca āyasābharāṇo 'bhavat/ taṃ dṛṣṭvā mantriṇaḥ sarve tyaktvā caṇḍālārūpiṇam, prādravan sahitā rāma paura ye 'syānugāmināḥ/ eko hi rājā kākutstha jagāma paramātmavān, dahyamāno divārātram viśvāmitram tapodhanam/ viśvāmitras tu taṃ dṛṣṭvā rājānam viphalīkṛtam, caṇḍālārūpiṇam rāma munīḥ kāruṇyam āgataḥ/ kāruṇyāt sa mahātejā vākyam parama dhārmikāḥ, idam jagāda bhadraṃ te rājānam ghoradarśanam/ kim āgamanakāryam te rājaputra mahābala, ayodhyādhipate vīra śāpāc caṇḍālatāṃ gataḥ/ atha tad vākyam ākarṇya rājā caṇḍālatāṃ gataḥ, abravīt prāñjalir vākyam vākyajño vākyakovidam/ pratyākhyāto 'smi guruṇā guruputrais tathaiva ca, anavāpyaiva taṃ kāmam mayā prāpto viparyayaḥ/ saśarīro divaṃ yāyām iti me saumyadarśanam, mayā ceṣṭam kratuśataṃ tac ca nāvāpyate phalam/ anṛtaṃ nokta pūrvam me na ca vakṣye kadā cana, kṛcchreṣv api gataḥ saumya kṣatradharmaṇa te śape/ yajñair bahuvidhair iṣṭam prajā dharmeṇa pālītāḥ, guravaś ca mahātmānaḥ śīlavṛttena toṣitāḥ/ dharme prayatamānasya yajñaṃ cāhartum icchataḥ, paritoṣam na gacchanti guravo munipuṃgava/ daivam eva param manye pauraṣam tu nirarthakam, daivenākramyate sarvaṃ daivam hi paramā gatiḥ/ tasya me paramārtasya prasādam abhikāṅkṣataḥ, kartum arhasi bhadraṃ te daivopahatakarmaṇaḥ/ nānyāṃ gatim gamiṣyāmi nānyaḥ śaraṇam asti me, daivam puruṣakāreṇa nivartayitum arhasi/

Maharshi Shataanaanda continued the narration to Rama Lakshmanas about Vasishtha’s refusal to perform such yagna to enable King Trishanku to reach swarga in mortal form and the King’s approach to

Vasishtha kumaras to take up the yagna. Vasishtha Kumaras politely declined stating that once Vasishtha Maharshi refuses then his capability should not be discounted and they too could not take up the yajna. Then the King became insistent and rather arrogantly replied: *Anyaaṃ gatim gamishyaami swastivestu tapodhanaah/* Vasishtha Maharshi had not agreed and you as his worthy sons too are nor obliging; ‘then I have no other recourse but to look for another purohita then!’ *ṛṣiputrās tu tac chrutvā vākyam ghorābhisamhitam, śepuḥ paramasaṃkrudhās caṇḍālatvaṃ gamiṣyasi, evaṃ uktvā mahātmāno viviśus te svam āśramam/ atha rātryāṃ vyatītāyāṃ rājā caṇḍālatāṃ gataḥ, nīlavastradharo nīlaḥ paruṣo dhvastamūrdhajaḥ, cityamālyānulepaś ca āyasābharaṇo ’bhavat/* As King Trishanku had thus replied to Vashishtha Kumaras, the latter could not control their anger and cursed the King to turn into a ‘chandala’ the worst of species far be below the human level and left away. Then as a chandala, his skin turned blue, his body and body parts turned blue, and even his clothes turned iron blue too. As the King thus got affected by his arrogance, his ministers, courtiers, and the public were frightened and none dared to go near him. In that miserable state of chandalatva, the King was kept aloof by the society for days and nights in disgusting solitude and finally decided to offer himself to flames and as an ultimate resort approached Maharshi Vishvamitra. The Maharshi saw the King Trishanku on the miserable form of chandala and felt melted in his heart; the King narrated the happenings of Visishtha and his sons were responsible for that state of his; Trishanku further repentently said albeit assertingly: *saśarīro divaṃ yāyāṃ iti me saumyadarśanam, mayā ceṣṭam kratuśataṃ tac ca nāvāpyate phalam/* Muneeshvara! My life long ambition of reaching heaven with my mortal body to swarga has been not only shattered but turned me to this form of a chandala! I had taken the vow of kshatriya dharma by undergoing various critical situations; I had never in my life lied and openly conveyed my life ambition with frankness publicly and shall continue to do so even now in this critical state; I have had successfully performed several yajna karyas and pleased my Gurus and Devas too consistently and all my efforts lifelong had been for the sake of dharma and service to my public. But now I realise that Daivatva is omnipotent and my fate is inevitable; you are now my singular hope in my life as you could only be the instrument for reviving my life ambition. *Tasya me paramārtasya prasādam abhikāṅkṣataḥ, kartum arhasi bhadraṃ te daivopahata -karmaṇaḥ/ nānyāṃ gatim gamiṣyāmi nānyaḥ śaraṇam asti me, daivam puruṣakāreṇa nivartayitum arhasi/* Maha Muni! Having lost all of my strong belief in being frank all along my life, now I have the conviction to reach my ambition with your singular support to reverse my misfortunes to reality!

Sarga Fifty Nine

Uktavākyam tu rājānam kṛpayā kuśikātmajaḥ, abravān madhuraṃ vākyam sāksāc caṇḍālārūpiṇam/ ikṣvāko svāgataṃ vatsa jānāmi tvāṃ sudhārmikam, śaraṇam te bhaviṣyāmi mā bhaiṣīr nṛpapuṃgava/ aham āmantraye sarvān maharṣīn puṇyakarmaṇaḥ, yajñasāhyakarān rājāns tato yakṣyasi nirvṛtaḥ/ guruśāpakṛtaṃ rūpaṃ yad idam tvayi vartate, anena saha rūpeṇa saśarīro gamiṣyasi/ hastaprāptam aham manye svargaṃ tava nareśvara, yas tvam kauśikam āgamyā śaraṇam śaraṇam gataḥ/ evaṃ uktvā mahātejāḥ putrān paramadhārmikān, vyādideśa mahāprājñān yajñasambhārakāraṇāt/ sarvāṃ śiṣyān samāhūya vākyam etad uvāca ha, sarvān ṛṣivarān vatsā ānayadhvaṃ mamājñayā, saśiṣyān suhṛdaś caiva sartvijāḥ subahuśrutān/ yad anyo vacanam brūyān madvākyabalacoditaḥ, tat sarvaṃ akhilenoktam mamākhyeyam anādṛtam/ tasya tadvacanam śrutvā diśo jagmus tadājñayā, ājagmur atha deśebhyaḥ sarvebhyo brahmavādināḥ/ te ca śiṣyāḥ samāgamyā munim jvalitatejasam, ūcuś ca vacanam sarve sarveṣāṃ brahmavādinām/ śrutvā te vacanam sarve samāyānti dvijātayaḥ, sarvadeśeṣu cāgacchan varjayitvā mahodayam/ vāsiṣṭhaṃ tac chataṃ sarvaṃ krodhaparyākulākṣaram, yad āha vacanam sarvaṃ śṛṇu tvam munipuṃgava/ kṣatriyo yājako yasya caṇḍālasya viśeṣataḥ, katham sadasi bhoktāro havis tasya surarṣayaḥ/ brāhmaṇā vā mahātmāno bhuktvā caṇḍālabhojanam, katham svargaṃ gamiṣyanti viśvāmitreṇa pālitaḥ/ etad vacanam naiṣṭhuryam ūcuḥ saṃraktalocanāḥ, vāsiṣṭhā muniśārdūla sarve te samahodayāḥ/ teṣāṃ tadvacanam śrutvā sarveṣāṃ munipuṃgavaḥ, krodhasaṃraktanayanaḥ saroṣam idam abravīt/ yad dūṣayanty aduṣṭam mām tapa ugraṃ samāsthitam,

bhasmībhūtā durātmāno bhaviṣyanti na saṁśayaḥ/ adya te kālapāśena nītā vaivasvataḥśayam, saptajātiśatāny eva mṛtapāḥ santu sarvaśaḥ/ śvamāṁsanīyatāhārā muṣṭikā nāma nirghṛṇāḥ, vikṛtās ca virūpās ca lokān anucarantv imān/ mahodayaś ca durbuddhir mām adūṣyaṁ hy adūṣayat, dūṣiṭaḥ sarvalokeṣu niṣādatvaṁ gamiṣyati/ prāṇātipātānirato niranukrośatām gataḥ, dīrghakālāṁ mama krodhād durgatiṁ vartayiṣyati/ etāvad uktvā vacanaṁ viśvāmitro mahātapāḥ, virarāma mahātejā ṛṣimadhye mahāmuniḥ/

Shatananda Maharshi addressing Rama Lakshmanas continued that Vishvamitra took pity on the King Trishanku in the form of chandala and gave an assurance that he should most certainly reach swarga with his mortal body. Then he instructed his disciples to collect and arrange for the required material for yajna kaarya. He further asked them to invite co-brahmanas to join the yajna including Vasishtha kumaras who heckled Trishanku and cursed him to become a chandala. Vishvamitra shishyaas likewise invited all, but Vasishtha Sishyaas were reported to have stated angrily as follows: *kṣatriyo yājako yasya caṇḍālasya viśeṣataḥ, katham sadasi bhoktāro havis tasya surarṣayaḥ/ brāhmaṇā vā mahātmāno bhuktvā caṇḍālabhojanam, katham svargaṁ gamiṣyanti viśvāmitreṇa pālitaḥ/* ‘A Chandala desires to perform the yajna and a Kshatriya would be the Aacharya. In such yajna, how could pure brahmanas consume the ‘haviṣhaanna’! Be that as it may, how indeed a kshatriya turned chandala be despatched to swarga by another kshatriya turned brahmana, that too with the chandaala’s mortal body!’ Having heard this insinuating remarks of Vasishtha Kumaras, Vishvamitra fumed like fire and declared: *yad dūṣayanty aduṣṭaṁ mām tapa ugraṁ samāsthitam, bhasmībhūtā durātmāno bhaviṣyanti na saṁśayaḥ/* I am right now in severe tapasya and am expected to be peaceful without anger and such mental aberrations; yet I am constrained to say that whosoever evil minded invitees to my yajna talked disparagingly about me and the yajna being proposed be surely be converted as heaps of human ash sooner or later; further in their following births, they should be born as chandalas and roam around begging with frightening forms. Having stated thus Vishvamitra could state nothing more and kept quiet!

Sarga Sixty

Tapobalahatān kṛtvā vāsiṣṭhān samahodayān, ṛṣimadhye mahātejā viśvāmitro 'bhyabhāṣata/ ayam ikṣvākudāyādas triśaṅkur iti viśrutaḥ, dharmiṣṭhaś ca vadānyaś ca mām caiva śaraṇaṁ gataḥ/ svenānena śarīreṇa devalokajigīṣayā, yathāyaṁ svaśarīreṇa devalokaṁ gamiṣyati, tathā pravartyatām yajño bhavadbhiś ca mayā saha/ viśvāmitravacaḥ śrutvā sarva eva maharṣayaḥ, ūcuḥ sametya sahitā dharmajñā dharmaśamhitam/ ayam kuśikadāyādo munīḥ paramakopanaḥ, yad āha vacanaṁ samyag etat kāryaṁ na saṁśayaḥ/ agnikalpo hi bhagavān śāpaṁ dāsyati roṣitaḥ, tasmāt pravartyatām yajñāḥ saśarīro yathā divam, gacched ikṣvākudāyādo viśvāmitrasya tejasā/ tataḥ pravartyatām yajñāḥ sarve samadhitiṣṭhate, evam uktvā maharṣayaḥ samjahrus tāḥ kriyās tadā/ yājakaś ca mahātejā viśvāmitro 'bhavat kratau, ṛtvijaś cānupūrvyeṇa mantravan mantrakovidāḥ, cakruḥ sarvāṇi karmāṇi yathākalpaṁ yathāvidhi/ tataḥ kālena mahatā viśvāmitro mahātapāḥ, cakārāvāhanaṁ tatra bhāgārthaṁ sarvadevatāḥ, nāhyāgamāṁs tadāhūtā bhāgārthaṁ sarvadevatāḥ/ tataḥ krodhasamāviṣṭo viśvāmitro mahāmuniḥ, sruvaṁ udyamya sakrodhas triśaṅkum idam abravīt/ paśya me tapaso vīryaṁ svārjitasya nareśvara, eṣa tvām svaśarīreṇa nayāmi svargam ojaś/ duṣprāpaṁ svaśarīreṇa divaṁ gaccha narādhipa, svārjitaṁ kiṁ cid apy asti mayā hi tapasaḥ phalam, rājaṁs tvām tejasā tasya saśarīro divaṁ vraja/ uktavākye munau tasmin saśarīro nareśvaraḥ, divaṁ jagāma kākutstha muninām paśyatām tadā/ devalokagataṁ dṛṣṭvā triśaṅkum pākaśāsanāḥ, saha sarvaiḥ suragaṇair idam vacanaṁ abravīt/ triśaṅko gaccha bhūyas tvām nāsi svargakṛtālayaḥ, guruśāpahato mūḍha pata bhūmim avākṣirāḥ/ evam ukto mahendreṇa triśaṅkur apatat punaḥ, vikrośamānas trāhīti viśvāmitraṁ tapodhanam/ tac chrutvā vacanaṁ tasya krośamānasya kauśikaḥ, roṣaṁ āhārayat tīvraṁ tiṣṭha tiṣṭheti cābravīt/ ṛṣimadhye sa tejasvī prajāpatir ivāparaḥ, sṛjan dakṣiṇamārgasthān saptarṣīn aparān punaḥ, nakṣatramālāṁ aparāṁ asṛjat krodhamūrchitaḥ, dakṣiṇāṁ diśā āsthāya munimadhye mahāyaśāḥ/ sṛṣṭvā nakṣatravaṁśāṁ ca krodhena kaluṣīkṛtaḥ. anyam indraṁ kariṣyāmi loko vā syād anindrakāḥ, daivatāny api sa krodhāt

sraṣṭuṁ samupacakrame/ tataḥ paramasaṁbhrāntāḥ sarṣisaṁghāḥ surarṣabhāḥ, viśvāmitraṁ mahātmānam ūcuḥ sānunaṁ vacaḥ/ ayaṁ rājā mahābhāga guruśāpapakṣataḥ, saśarīro divaṁ yātuṁ nārhaty eva tapodhana/ teṣāṁ tadvacanāṁ śrutvā devānāṁ munipuṁgavaḥ, abravīt sumahad vākyam kauśikāḥ sarvadevatāḥ/ saśarīrasya bhadraṁ vaś trīṣaṅkor asya bhūpateḥ, ārohaṇaṁ pratijñāya nāṅṛtaṁ kartum utsahe/ Swargostu sahareerasya trishankorasya shaashvataḥ, nakshatraani cha sarvaani maamakaani dhruvaanyatha/ Yaavallokaa dharishyanti tishthanvetaani sarvashah, yat kritaani Suraah sarve tadanugjnaatumarhatha/ Evamuktaah Suraah sarve pratyuchurmunipungavam, evam bhavatu bhadraṁ te tishthanvetaani sarvashah/ gagane tāny anekāni vaiśvānarapathād bahih, nakṣatrāṇi muniśreṣṭha teṣu jyotiḥṣu jājvalan, avākśirās trīṣaṅkuś ca tiṣṭhatv amarasamṇibhaḥ/ viśvāmitras tu dharmātmā sarvadevair abhiṣṭutaḥ, ṛṣibhiś ca mahātejā bādham ity āha devatāḥ/ tato devā mahātmāno munayaś ca tapodhanāḥ, jagmur yathāgataṁ sarve yajñasyānte narottama/

Shatananda Muni continued his narration to Rama Lakshmanas about the subdued anger against Vasishtha Kumaras and addressed on his introductory speech to the Sages who arrived in response to his yagjnya karya with the express objective of despatching Ikshvaku Raja Trishanku to swarga with the latter's mortal body. Then the Munis at the conference grouped together that Maharshi Vishvamitra was a known and learned Sage but a highly volatile and angry person and hence what ever he directed by dutifully executed without doubts and hesitations. Thereafter the yagna commenced and Vishvamitra was the 'Atharvyu' the principal initiator-conductor of the yagina. As the 'havishaanna' was offered to respective Devatas, none of the Devas turned up to accept. Then the fuming Vishvamitra yelled in great anger: *paśya me tapaso vīryaṁ svārjitasya nareśvara, eṣa tvāṁ svaśarīreṇa nayāmi svargam ojasā/ duṣprāpaṁ svaśarīreṇa divaṁ gaccha narādhipa, svārjitaṁ kiṁ cid apy asti mayā hi tapasaḥ phalam, rājāṁs tvāṁ tejasā tasya saśarīro divaṁ vraja/* Nareshvara Trishanku! Now you must vision the mighty outcome of my life long tapasya and now get ready to leave for swarga with your mortal body! Then Shatananda exclaimed to Rama Lakshmanas that King Trishanku had actually reached swarga with his mortal body! *devalokagataṁ dṛṣṭvā trīṣaṅkuṁ pākāśāsanāḥ, saha sarvair suragaṇair idaṁ vacanam abravīt/ trīṣaṅko gaccha bhūyas tvāṁ nāsi svargakṛtālayaḥ, guruśāpahato mūḍha pata bhūmim avākśirāḥ/ evam ukto mahendreṇa trīṣaṅkur apatat punaḥ, vikrośamānas trāhīti viśvāmitraṁ tapodhanam/ tac chrutvā vacanaṁ tasya krośamānasya kauśikāḥ, roṣam āhārayat tīvraṁ tiṣṭha tiṣṭheti cābravīt/* As Trishanku had literally reached swarga, he visioned Mahendra seated along with various Devatas. Indra got shocked and furious shouting that there would never ever be a place in swarga and kicked him down. Trishanku yelled 'traahi traahi' in utter desperation while rapidly slipping down the thick clouds. Vishvamitra shouted at Trishanku with hysterics and commanded him to stay pur right there. The Vishvamitra looked up at the Rishimandala on the high skies and materialised Sapta Rishis and brand new nakshatras and declared angrily: *Anyamindram karishyaami loka vaayasyaadanindrakah, daivataanyami sa krodhaat srashtam samupachakrame/* I will rather create another Indra or a new swarga loka without Indra! So saying with assertion Vishmamitra manifested fresh devataas! As the Maha Muni so decided: down on earth, samasta deva-asura-rishi groups made an appeal politely: *ayaṁ rājā mahābhāga guruśāpapakṣataḥ, saśarīro divaṁ yātuṁ nārhaty eva tapodhana/* Maharshi Vishvamitra! King Trishanku was cursed by Guru Putras to assume 'chandalatva' and as such not qualified to attain swarga as a mortal. Vishvamitra retalliated to say that his statements and decisions should not be falsified ever! Therefore: Maha Raja Trishanku should hereafter enjoy the pleasures of swarga loka for ever; I have already manifested fresh nakshatra mandali for ever till pralaya; like wise the totality of divine material elsewhere too would exist in tact. May this parallel arrangement be in position without disturbance.!' The Munis collected at the Vishvamitra Yagina was greatly surprised at the unforgettable happenings and truly admired the outstanding ability in creating a new swarga itself on the mid skies!

Vishleshana on Vishvamitra- Trishankhu swarga: Skanda Purana's Nagara Khanda describes a modified version:

King Trishanku of Surya Vamsa made an odd request to the his Guru Sage Vasishtha that he would like to go to Swarga with his mortal body and that such a Yagna be performed enabling him to do

so. Vasishtha ridiculed the idea and the King asked the Sage's sons to find a way out, lest he might abandon Vasishtha as his Guru; the infuriated sons cursed the King to turn out to be a 'chandala' of low caste. The frustrated Trishanku in the form of a chandala left the Kingdom making way for his son Harischandra as the King and wandered in forests where he met Sage Viswamitra who took up the issue as a challenge, especially because he was a traditional competitor and enemy of Vasishtha. The Sage asked that Trishanku should first get rid of the form of a chandal and desired him to perform a Holy Pilgrimage. As both of them were set on visiting Tirthas, they reached Arbudachal (Abu) to visit 'Achalaswar' and met Markandeya who advised them to take a trip to Haatakeswar and take bath in the Patala Ganga there. To their great surprise, the Snaan and worship at that place did the miracle and Trishanku got rid of the curse of his becoming a chandala. Even as Trishanku was preparing to perform a Grand Yagna, the Sage approached Lord Brahma to be the Chief Guest who refused saying that it was against the realm of possibility that a human in his form could reach Swarga. This nodoubt frustrated Trishanku as also Viswamitra but the latter never gave up the effort and did harsh Tapasya to Bhagavan Siva who out of generosity granted the boon of ability to duplicate the task of Brahma's Creation; the Sage succeeded in creating another Sun, Moon, Sky, Air, Water etc. Indeed the parallel Srishti panicked Brahma and the compromise reached was that if Brahma took Trishanku to Swarga in the latter's mortal body; Viswamitra would refrain from making a parallel creation.

Sarga Sixty One

Viśvāmitro mahātmātha prasthitān prekṣya tān ṛṣīn, abravān naraśārdūla sarvāms tān vanavāsinaḥ/ mahāvighnaḥ pravṛtto 'yaṁ dakṣiṇām āsthito diśam, diśam anyām prapatsyāmas tatra tapsyāmahe tapaḥ/ paścimāyām viśālāyām puṣkareṣu mahātmanaḥ, sukhaṁ tapaś carisyāmaḥ param tad dhi tapovanam/ evam uktvā mahātejāḥ puṣkareṣu mahāmuniḥ, tapa ugraṁ durādharṣaṁ tepe mūlaphalāśa - naḥ/ etasminn eva kāle tu ayodhyādhipatir nṛpaḥ, ambarīṣa iti khyāto yaṣṭuṁ samupacakrame/ tasya vai yajamānasya paśum indro jahāra ha, pranaṣṭe tu paśau vipro rājānam idam abravīt/ paśur adya hṛto rājan pranaṣṭas tava durnayāt, arakṣitāraṁ rājānam ghnanti doṣā nareśvara/ prāyaścittam mahad dhy etan naram vā puruṣarṣabha, ānayasva paśum śīghraṁ yāvat karma pravartate/ upādhyāya vacaḥ śrutvā sa rājā puruṣarṣabha, anvīyeṣa mahābuddhiḥ paśum gobhiḥ sahasraśaḥ/ deśān janapadāms tāms tān nagarāṇi vanāni ca, āśramāṇi ca puṇyāni mārgamāṇo mahīpatiḥ/ sa putrasahitam tāta sabhāryam raghunandana, bhṛgutunde samāsīnam ṛcikaṁ saṁdadarśa ha/ tam uvāca mahātejāḥ praṇamyābhi prasādyā ca, brahmarṣiṁ tapasā dīptaṁ rājarṣir amitaprabhaḥ, pṛṣṭvā sarvatra kuśalam ṛcikaṁ tam idam vacaḥ/ gavām śatasahasreṇa vikrīṇīṣe sutam yadi, paśor arthe mahābhāga kṛtakṛtyo 'smi bhārgava/ sarve parisṛtā deśā yajñīyam na labhe paśum, dātum arhasi mūlyena sutam ekam ito mama/ evam ukto mahātejā ṛcikas tv abravīd vacaḥ, nāhaṁ jyeṣṭhaṁ naraśreṣṭhaṁ vikrīṇīyām katham cana/ ṛcikasya vacaḥ śrutvā teṣāṁ mātā mahātmanām, uvāca naraśārdūlam ambarīṣaṁ tapasvin/ mamāpi dayitam viddhi kaniṣṭhaṁ śunakaṁ nṛpa, tasmaad kaneeyasam putram na daasye tava paarthivaa/ prāyeṇa hi naraśreṣṭha jyeṣṭhāḥ pitṛṣu vallabhāḥ, mātṛṇām ca kanīyāmsas tasmād rakṣe kanīyasam/ uktavākye munau tasmin munipatnyām tathaiva ca, śunaḥśepaḥ svayaṁ rāma madhyamo vākyam abravīt/ pitā jyeṣṭhaṁ avikreyaṁ mātā cāha kanīyasam, vikrītaṁ madhyamaṁ manye rājan putram nayasva mām/ gavām śatasahasreṇa śunaḥśepaṁ nareśvaraḥ, grhītvā paramaprīto jagāma raghunandana/ ambarīṣas tu rājarṣī ratham āropya satvaraḥ, śunaḥśepaṁ mahātejā jagāmāśu mahāyaśāḥ/

Maharshi Shataanada continued addressing Shri Rama that as Vishvamitra created a new swarga, the sages attending the Yagna were alerted by Vishvamitra not to disperse in the southern direction as that might not be auspicious but any other direction might be preferable. In fact, the western direction should be good as there were three Pushkaras of Brahma Deva and those would be truly fruitful and well suited for tapsya. As the sages as per Vishvamitra's advice proceeded westward and found that King Ambarisha

of Ikshvaaku Vamsha was organising a maha yaginya at Pushkara. At this Yagjna, Indra stole away the 'Yagjna Pashu'. The Purohita raised an alarm to the King that the fact of the Yagjna Pashu was certainly not a good augury for the Yagjna and hence there could be only two alternatives, either to somehow recover and restore the yagjna pashu within a reasonable week's time or else to secure a 'Nara Pashu' or a Sacrificial Human Being, for the sin of which there could be a 'praayaschitta' or atonement! Then King Ambarisha declared an offer of thousand cows to secure a 'nara pashu'. By advertising this offer, both the King accompanied by his queen visited in several town ships and villages of his and neighbouring kingdoms too. In the process, they reached the 'ashram' of Muni Rucheeka. The latter having heard the predicament of the Rajarshi King Ambarisha suggested that a nara pashu might be possible to be secured if the offer could be for a lakh of cows in which case the Maharshi could perhaps spare one his three sons; the King and the Queen jumped with joy and readily agreed. Then Muni Rucheeka declared: *nāham jyeṣṭham naraśreṣṭham vikrīṇyām katham cana/* Raja! We have three sons, but since the eldest being the 'vamshoddhaarakā' I am certainly not agreeable to be spared. Then the wife of the Muni asserted: *prāyeṇa hi naraśreṣṭha jyeṣṭhāḥ pitṛṣu vallabhāḥ, mātṛṇām ca kanīyāṃsas tasmād rakṣe kanīyasam/* Oh King! Just as the father refuses to spare the eldest, I am of the firm resolve never to spare my youngest son in any case! Then the middle son stated: *pitā jyeṣṭham avikreyaṃ mātā cāha kanīyasam, vikṛitaṃ madhyamaṃ manye rājan putraṃ nayaṣva mām/* My father could not spare the eldest son and my mother refuses to sell off the youngest; hence you may take me named the unfortunate Shunashepa away as the 'Nara Pashu'! Ambarisha readily enhanced the emolument several fold and took away greatly relieved!

Vishleshana on Pushkara Tirtha(Rajasthan): Kurma Maha Purana in its 24th chapter on Tirtha Mahatmya narrates: *Tirtham Tri- Loka vikhyatam Brahmaanah Parameshthinah, Pushkaram Sarva paapagham mritaanaam Brahma lokadam/ Manasaa sasmared yastu Pushkaram vai dwijottamah, Puyare paatakaaih sarvaih Shakrena saha modate/ Tatra Devaah sugandharvaah sayakshoragaa rakshasaah, Upaasate siddha sankhaa Brahmaanam Padma sambhavam/ Tatra snaatvaa bhavedchudro brahmaanam parameshthinam, Pujayitvaa dwijavaraan Brahmaanam samprapashyati/ Tatraabhigamya Devesham Puruhutam -anininditam, Sarupo jaayate martyah sarvaan kaamaanavaapnuyaat/* (Parameshthi Brahma's Pushkara named Tirtha is popular all over the Tri-Lokas, as that outstanding Tirtha is at once sin destroying and to those who die there bestows Brahma Loka. Those Dwijottamas sincerely memorise the name of Pushkar are blessed with instant relief of blemishes and enjoy celestial happiness along with Indra the King of Devas. This Pushkar Tirtha is such as worshipped by Gandharva-Yaksha- Naaga-Rakshasa-Siddha companies worship the Lotus seated Brahma directly and to the distinguished Brahmanas who sincerely venerate him so in his presence with Bahyaantara Shuchi or Internal and External cleanliness, 'Brahma Saakshatkaara' does happen in reality. Having undertaken a sincere and faithful Yatra to this Pushkara and secure the celestial vision of blemishless Indra too, then fulfillment of one's desires and aspirations is very easy to obtain indeed.)

Both Padma Maha Purana and Maha Bharata asserted: *Dushkaram Pushkaram gantum Pushkare tapah, Dushkaram Pushkare daanam vastum chaiva sudushkaram/ Treeni shringaani shubhraani treeniprasavanaani cha, Pushkaraanyaadi siddhaani na vidyastatra kaaranam/* (Pushkar Yatra is indeed troublesome and is available by one's own good luck; Residing-giving away daana-performing meditation etc. at Pushkar too are rather difficult to accomplish. Yet visit to Pushkar the enlightening 'Tirtha Traya' where Sarasvati River too flows is indeed a Siddha Maha Tirtha for reasons yet unknown) *Yathaa Suraanaam sarveshaamaadistu Purushottamah, Tathaiva Pushkaram Raajastirthaanaamaadir - upyate/ Yastu Varsha shatam Purnamaadagnihotramupaacharet, Kartikaam vaa vasedekaam Pushkare samameva tat/* (Just as among Devas Purushottama Vasudeva is the most superior, Pushkara is the unique among all the Tirthas. [Pushkar, Kurukshetra, Gaya, Ganga, Prabhasa are the Pancha Tirthas and Manasarovara in Tibet, Pushkar, Bindu Sarovara in Siddhapur, Narayana Sarovar in Kutch Region and Pampa sarovara near Hospet are the Pancha Sarovaras]. The outcome of hundred years of Agnihotra Upasna on the one hand and residing and worshipping at Pushkara Tirtha on a Kartika Purnima night are near equivalent.) Padma Purana explains the legendary background of the Pushkara Tirtha: At very beginning of 'Vishwa Srishti' of Universal Creation, there was a Rakshasa named Vajra naabha who was

engaged in the most cruel and wreckless activities; Brahma meanwhile emerged from the Naabhi (Navel) of Vishnu and the latter's first wish was to perform Yagna and landed at Pushkar even with a part of the stem of the Padma / Lotus with which he killed Vajra naabha. As the lotus was discarded by him, there got a Lake manifested on the banks of which Brahma performed the first ever Yagnya. He carved out a Yagna Vedit in the vacant plot between three Holy Areas viz. Sarasvati in the west, Chandra nadi in the North and Nandana sthaan in the East and the region in between as the Yagna Vedit; he created three Pushkar Tirthas viz. Jyeshtha-Madhyama-Kanishtha. All the Maharshis who made their Ashrams and Devas arrived and Bhagavan Shankar as Kapaladhari too arrived. But Devi Savitri delayed and since the Muhurta to commence the Yagna was round the corner, Brahma created Devi Gayatri and married her as meanwhile on noticing Gayatri left in an angry huff to a nearby mountain and performed another Yagna on the mountain top. It was stated that Lord Varaha got manifested from Brahma's nostril top. Thus, at the present Pushkar Tirtha, besides Brahma, Gayatri, Varaha Bhagavan, Kapaleshwara Shiva, Savitri on the Mountain top, and Agastya Maharshi continue to stay at Pushkar Tirtha till date.

Pushkar's cynosure is the Brahma Temple, not far from Pushkar Tirtha, and Brahma's right side is Savitri Mandir and to the left is the Gayatri Mandir; besides the Chaturmukha Brahma are the Idols of Sanakaadi Munis; in a small Mandir is Narada and in another small Mandir are the idols of Kubera seated on elephant. Another Mandir of Pushkar is dedicated to Badari Narayana, but an ancient Varaha Mandir was destroyed and since got re-built. Yet another Mandir of the Tirtha is that of Atmeshwar Maha deva, also called Kapaleshwar or Atapateshwara Maha deva. Near by Pushkar there is a Shuddha vaapi named Gaya Kund where Pitru shraddas are performed. There is a Savitri Devi Mandir on a nearby mountain top. Yet on another hill top is the famed Gayatri Mandir reckoned as one of the Shakti Peethas where Devi Sati's Manibandha or wrist ornament fell. In Pushkar Tirtha, there is also 'Yagna Parvata' where Brahma performed his illustrious Yagna; there is also the Agastya Ashram and Agastya Tirtha; it is stated that besides Pushkara Snaan, the snaana of Agastya Kunda would only complete Pushkar Yatra, since the Kunda snaana is a total wash off of one's sins. The most essential snaana of Pushkar is in any case is that of Sarasvati River which is called 'Praachi Saraswati' also addressed by five names viz. Suprabha, Kanchana, Praachi, Nanda and Vaishalika. Pushkara's bathing on Kartika Pournami is stated to be of paramount significance. Some 8 km. away from Pushkar Tirtha is the Sangama of Praachi Sarasvati and Nandaa River. Near by the Sangama, the Naga Parvat has several caves including Bhartruhari Cave and Shila named after him.]

Sarga Sixty Two

*Shunaḥśepaṁ naraśreṣṭha gṛhītvā tu mahāyaśāḥ, vyaśrāmyat puṣkare rājā madhyāhne raghunandana/
tasya viśramamāṇasya śunaḥśepo mahāyaśāḥ, puṣkaraṁ śreṣṭham āgamyā viśvāmitraṁ dadarśa ha/
viṣaṇṇavadano dīnas tṛṣṇayā ca śrameṇa ca, papātāṅke mune rāma vākyaṁ cedam uvāca ha/ na me'sti
mātā na pitā jñātayo bāndhavāḥ kutaḥ, trātum arhasi mām saumya dharmeṇa munipuṁgava/ trātā tvaṁ
hi muniśreṣṭha sarveṣāṁ tvaṁ hi bhāvanaḥ, rājā ca kṛtakāryaḥ syād ahaṁ dīrghāyur avyaya/
svargalokaṁ upāśnīyāṁ tapas taptvā hy anuttamam, sa me nātho hy anāthasya bhava bhavyena cetasā,
piteva putraṁ dharmātmaṁ trātum arhasi kilbiṣāt/ tasya tadvacanaṁ śrutvā viśvāmitro mahātapāḥ,
sāntvayitvā bahuvidhaṁ putrāṁ idam uvāca ha/ yatkr̥te pitarāḥ putrāṇi janayanti śubhārthinaḥ,
paralokahitārthāya tasya kālō 'yam āgataḥ/ ayam munisuto bālo mattaḥ śaraṇam icchati, asya
jīvitamātreṇa priyaṁ kuruta putrakāḥ/ sarve sukṛtakarmāṇaḥ sarve dharmaparāyaṇāḥ, paśubhūtā
narendrasya tṛptim agneḥ prayacchata/ nāthavāṁś ca śunaḥśepo yajñaś cāvighnato bhavet, devatās
tarpitās ca syur mama cāpi kṛtaṁ vacaḥ/ munes tu vacanaṁ śrutvā madhuṣyandādayaḥ sutāḥ,
sābhīmānaṁ naraśreṣṭha salīlam idam abruvan/ katham ātmasutāṁ hitvā trāyase 'nyasutaṁ vibho,
akāryam iva paśyāmaḥ śvamāṁsam iva bhojane/ teṣāṁ tad vacanaṁ śrutvā putrāṇāṁ munipuṁgavaḥ,
krodhasamraktanayano vyāhartum upacakrame/ niḥsādhvasam idam proktaṁ dharmād api vigarhitam,
atikramya tu madvākyaṁ dāruṇaṁ romaharṣaṇam/ śvamāṁsabhojinaḥ sarve vāsiṣṭhā iva jātiṣu, pūrṇam
varṣasahasraṁ tu pṛthivyāṁ anuvatsyatha/ kṛtvā śāpasamāyuktāṁ putrāṁ munivaraḥ tadā, śunaḥśepam*

uvācārtam kṛtvā rakṣāṁ nirāmayām/ pavitrapāśair āsakto raktamālyānulepanaḥ, vaiṣṇavaṁ yūpam āsādyā vāgbhir agnim udāhara/ ime tu gāthe dve divye gāyethā muniputraka, ambarīṣasya yajñe 'smimṣ tataḥ siddhim avāpsyasi/ śunaḥśepo gṛhītvā te dve gāthe susamāhitaḥ, tvarayā rājasimhaṁ tam ambarīṣam uvāca ha/ rājasimha mahāsattva śīghraṁ gacchāvahe sadaḥ, nivartayasva rājendra dīkṣāṁ ca samupāhara/ tad vākyam ṛṣiputrasya śrutvā harṣam samutsukaḥ, jagāma nṛpatīḥ śīghraṁ yajñavāṭam atandritaḥ/ sadasyānumate rājā pavitrakṛtalakṣaṇam, paśuṁ raktāmbaram kṛtvā yūpe tam samabandhayat/ sa baddho vāgbhir agryābhir abhitiṣṭāva vai surau, indram indrānujaṁ caiva yathāvan muniputrakaḥ/ tataḥ prītaḥ sahasrākṣo rahasyastutitarpitaḥ, dīrgham āyus tadā prādāc chunaḥśepāya rāghava/ sa ca rājā naraśreṣṭha yajñasya ca samāptavān, phalaṁ bahugunaṁ rāma sahasrākṣaprasādajam/ viśvāmitro 'pi dharmātmā bhūyas tepe mahātapāḥ, puṣkareṣu naraśreṣṭha daśavarṣaśatāni ca/

Maharshi Shatananda continued to Rama Lakshmanas that King Ambarisha arrived at noon time at the Pushkara Tirtha along with the boy Shunahshepa and rested for a while. While the King was resting, Shunahshepa loitered on the banks of Pushkara and while witnessing several Munis engrossed in tapasya, happened to accidentally met his uncle Maharshi Vishvamitra. As the boy was looking extremely worried and lonely, Vishvamitra cajoled the boy who looked unfed, depressed, and lost, Vishvamitra took him on his lap as the boy said: *na me 'sti mātā na pitā jñātayo bāndhavāḥ kutaḥ, trātum arhasi mām saumya dharmeṇa munipuṅgava/ trātā tvam hi muniśreṣṭha sarveṣāṁ tvam hi bhāvanaḥ, rājā ca kṛtakāryaḥ syād ahaṁ dīrghāyur avyaya/ svargalokam upāśnīyām tapas taptvā hy anuttamam, sa me nātho hy anāthasya bhava bhavyena cetasā, piteva putraṁ dharmātmam trātum arhasi kilbiṣāt/* Maharshi! I now have a mother, or father or a relative. You only could save me as King Ambarisha be fulfilled of his desire and I could be too sent to heaven and be blessed with everlong life. As the boy was crying away out of helplessness, Vishvamitra then addressed the Munis around and said : ‘ it is most unfortunate that the era ended now as fathers longing for such sons who could save them after their own deaths! This helpless boy seeks protection from me!’ Then Vishvamitra addressed the young brahmachari boys busy with their duties and said that this boy would seek my protection and therefore come forward to save him by becoming martyrs in becoming Yajna pashus and offer yourself to flames of fires and make the Yajna of the King a grand success as several Devas would be satiated with the Sacrifice! As Vishvamitra was addressing the Maharshis , one of them viz. Madhucchanda Maharshi the famed composer of Rigveda hymns and a few other supporters of Nara Pashu Yajna tauntingly and sarcastically retorted to Vishvamitra stating *katham ātmasutān hitvā trāyase 'nyasutam vibho, akāryam iva paśyāmaḥ śvamāṁsam iva bhojane/ teṣāṁ/* ‘Sir! How come that you could have allowed to be killed your own sons in Shabala Kamadhenu battle with you, but now you wish to save this Shunahshepa now! Just as one might get incensed while dog’s meat is served , the same way one ought to have reacted as your own sons were killed; but then why somebody else’s son was being sacrificed, you are getting worked up!’ Then Vishvamitra got terribly worked up with red eyes and replied: *niḥsādhvasam idaṁ proktaṁ dharmād api vigarhitam, atikramya tu madvākyaṁ dāruṇaṁ romaharṣaṇam/ śvamāṁsabhojinaḥ sarve vāsiṣṭhā iva jātiṣu, pūrṇaṁ varṣasahasraṁ tu prthivyāṁ anuvatsyatha/* ‘You the Maharshis supporting Vasishtha Putras to have had the audacity to blame me not to have been able to save my sons from being killed; now my sheep to you all of you the supporters of Vishvamitra’s sons as well as to Vasishtha’s sons too to become instantly as dog meat eating ‘mushtikas’ or beggars for thousand years on earth!’ Subsequently, Munikumara Shunahshepa was tied to the pole as the ‘yajna pashu’ with red flowered garlands, as the mantras relevant to Indra and Vishnu; the Munikumara requested the King Ambarisha not to delay further even as the co-ritvijas too sought to proceed faster, and having taken the approval of the audience completed the sacrifice. Lord Indra seemed to have blessed the ‘yajna pashu’ with thousand long subsequent life! Maharshi Vishvamitra continued his severe tapasya at the pushkara tirtha itself.

Sarga Sixty Three

Pūrṇe varṣasahasre tu vratasnātaṁ mahāmuniṁ, abhyāgacchan surāḥ sarve tapaḥphalacikīrṣavaḥ/ abravīt sumahātejā brahmā suruciraṁ vacaḥ, ṛṣiḥ tvam asi bhadraṁ te svārjitaiḥ karmabhiḥ śubhaiḥ/ tam evam uktvā deveśas tridivaṁ punar abhyagāt, viśvāmitro mahātejā bhūyas tepe mahat tapaḥ/ tataḥ kālena mahatā menakā paramāpsarāḥ, puṣkareṣu naraśreṣṭha snātuṁ samupacakrame/ tām dadarśa mahātejā menakāṁ kuśikātmajāḥ, rūpeṇāpratimāṁ tatra vidyutaṁ jalade yathā/ dṛṣtvā kandarpavaśago munis tām idam abravīt, apsaraḥ svāgataṁ te 'stu vasa ceha mamāśrame, anugrhnīṣva bhadraṁ te madanena sumohitam/ ity uktā sā varārohā tatrāvāsam athākarot, tapaso hi mahāvighno viśvāmitram upāgataḥ/ tasyām vasantīyāṁ varṣāṇi pañca pañca ca rāghava, viśvāmitrāśrame saumya sukhena vyaticakramuḥ/ atha kāle gate tasmin viśvāmitro mahāmuniḥ, savrīḍa iva saṁvṛttaś cintāśokaparāyaṇaḥ/ buddhir muneḥ samutpannā sāmarsā raghunandana, sarvaṁ surāṇāṁ karmaitat tapo 'paharaṇaṁ mahat/ ahorātrāpadeśena gatāḥ saṁvatsarā daśa, kāmamohābhibhūtasya vighno 'yaṁ pratyupasthitāḥ viniḥśvasan munivaraḥ paścāt tāpena duḥkhitāḥ/ bhūtāṁ apsarasāṁ dṛṣtvā vepantīm prāñjaliṁ sthitāṁ, menakāṁ madhurair vākyair viśṛjya kuśikātmajāḥ, uttaraṁ parvataṁ rāma viśvāmitro jagāma ha/ sa kṛtvā naiṣṭhikīm buddhiṁ jetukāmo mahāyaśāḥ, kauśikīṭram āsādya tapas tepe sudāruṇam/ tasya varṣasahasraṁ tu ghoram tapa upāsataḥ, uttare parvate rāma devatānāṁ abhūd bhayam/ amantrayan saṁgamyā sarve sarṣigaṇāḥ surāḥ, maharṣiśabdaṁ labhatāṁ sādhu ayaṁ kuśikātmajāḥ/ devatānāṁ vacaḥ śrutvā sarvalokapitāmahaḥ, abravīn madhuraṁ vākyam viśvāmitram tapodhanam/ maharṣe svāgataṁ vatsa tapasogreṇa toṣitaḥ, mahattvam ṛṣimukhyatvam dadāmi tava kauśika/ brahmaṇaḥ sa vacaḥ śrutvā viśvāmitras tapodhanaḥ, prāñjaliḥ praṇato bhūtvā pratyuvāca pitāmaham/ brahmarṣi śabdāṁ atulaṁ svārjitaiḥ karmabhiḥ śubhaiḥ, yadi me bhagavān āha tato 'haṁ vijitendriyaḥ/ tam uvāca tato brahmā na tāvat tvam jītenndriyaḥ, yatasva muniśārdūla ity uktvā tridivaṁ gataḥ/ viprasthiteṣu deveṣu viśvāmitro mahāmuniḥ, ūrdhvabāhur nirālambo vāyubhakṣas tapaś caran/ dharme pañcatapā bhūtvā varṣāsv ākāśasaṁśrayaḥ, śiśire salilasthāyī rātryahāni tapodhanaḥ, evaṁ varṣasahasraṁ hi tapo ghoram upāgamat/ tasmin saṁtapyamāne tu viśvāmitre mahāmunau, saṁbhramaḥ sumahān āsīt surāṇāṁ vāsavaśya ca/ rambhāṁ apsarasāṁ śakraḥ saha sarvair marudgaṇaiḥ, uvācātmahitaṁ vākyam ahitaṁ kauśikasya ca/

Muni Shatananda continued stating to Rama Lakshmanas that as Vishvamitra's thousand years of tapasya concluded, groups of Devas arrived to bless him and stated that from kshatriyatva, Vishvamitra had now been upgrated as Maharshi . Having heard that encouraging outcome, Maharshi Vishvamitra continued for the next status and resolved to yet another thousand years of tapasya. As he had thus initiated the next phase of tapasya, Apsara Menaka arrived at the pushkara tirtha redeadying herself to take her sacred bath. Vishvamitra was mentally imbalanced at her alluring body figure and flashy appearance, and invited her to stay in his ashram. As he was unable to lose his self control, both lived together for some months together. But having realised subsequently, he felt anguished that Devas were still unkind to him and they were still testing his self control; he chided Menaka too and having sent her off shifted to the northern heights of Himalayas and took to the severemost tapasya , even as Devas were flustered and approached Brahma. In turn, Brahma Deva was pleased to bless him and stated: *Maharṣe svāgataṁ vatsa tapasogreṇa toṣitaḥ, mahattvam ṛṣimukhyatvam dadāmi tava kauśika/* Welcome Vishvamitra! I am very pleased to grant you the status of the foremost of Maharshis. *Brahmaṇaḥ sa vacaḥ śrutvā viśvāmitras tapodhanaḥ, prāñjaliḥ praṇato bhūtvā pratyuvāca pitāmaham/ brahmarṣi śabdāṁ atulaṁ svārjitaiḥ karmabhiḥ śubhaiḥ, yadi me bhagavān āha tato 'haṁ vijitendriyaḥ/* Vishvamitra then greeting Brahma with prostrations made an appeal that in case the latter was truly happy with my tapasya then he might bless Vishvamitra with the Title of Brahmarshi. Then Brahma replied: 'Muni shreshtha! You have still not yet ripe as a 'Jitendriya' and should have to resort to further tapasya. As per Brahma Deva's instructions, Maharshi Vishvamitra further continued ruthless and far more rigorous tapasya, and Indra accompanied by Marudganas convened a conference with apsaraas.

Sarga Sixty Four

*Surakāryam idaṁ rambhe kartavyaṁ sumahat tvayā, lobhanaṁ kauśikasyeha kāmamohasamanvitam/
tathoktā sāpsarā rāma sahasrākṣeṇa dhīmatā, vrīḍitā prāñjalir bhūtvā pratyuvāca sureśvaram/ ayaṁ
surapate ghorō viśvāmitro mahāmuniḥ, krodham utsrakṣyate ghorāṁ mayi deva na saṁśayaḥ, tato hi
me bhayaṁ deva prasādaṁ kartum arhasi/ tām uvāca sahasrākṣo vepamānāṁ kṛtāñjalim, mā bhaiṣi
rambhe bhadraṁ te kuruṣva mama śāsanam/ kokilo hṛdayagrāhī mādhave ruciradrume, ahaṁ
kandarpasahitaḥ sthāsyāmi tava pārśvataḥ/ tvaṁ hi rūpaṁ bahugūṇaṁ kṛtvā paramabhāsvaram, tam
ṛṣiṁ kauśikaṁ rambhe bhedayasva tapasvinam/ sā śrutvā vacanaṁ tasya kṛtvā rūpaṁ anuttamam,
lobhayām āsa lalitā viśvāmitraṁ śucismitā/ kokilasya tu śuśrāva valgu vyāharataḥ svanam,
saṁprahṛṣṭena manasā tata enām udaikṣata/ atha tasya ca śabdaṇa gītenāpratimena ca, darśanena ca
rambhāyā muniḥ saṁdeham āgataḥ/ sahasrākṣasya tat karma vijñāya munipuṅgavaḥ, rambhāṁ
krodhasamāviṣṭaḥ śāśāpa kuśikātmajaḥ/ yan mām lobhayase rambhe kāmakrodhajayaiṣiṇam,
daśavarṣasahasrāṇi śailī sthāsyasi durbhage/yan mām lobhayase rambhe kāmakrodhajayaiṣiṇam,
daśavarṣasahasrāṇi śailī sthāsyasi durbhage/ brāhmaṇaḥ sumahātejās tapobalasamanvitaḥ,
uddhāriṣyati rambhe tvāṁ matkrodhakaluṣīkṛtām/ evam uktvā mahātejā viśvāmitro mahāmuniḥ,
aśaknuvan dhārayituṁ kopaṁ saṁtāpam āgataḥ/ tasya śāpeṇa mahatā rambhā śailī tadābhavat, vacaḥ
śrutvā ca kandarpō maharṣeḥ sa ca nīrgataḥ/ kopeṇa sa mahātejās tapo 'paharaṇe kṛte, indriyair ajitai
rāma na lebhe śāntim ātmanaḥ/*

Indra at his conference with apsaras addressed pointedly to Rambha who blushed and replied with folded hands that Maharshi Vishvamitra had proved himself as a frightful personality and as such be kindly excused for the onerous task. Indra accorded encouragement and said that she could kindly be requested than being instructed and with all her abilities of physical and psychological nature, Vishvamitra be veered around and subdued. As Rambha then approached him, Vishvamitra recognised Rambha's voice which was sonorous like of a cuckoo bird and instantly realised the vicious planning of Indra in despatching Rambha. He addressed her: *yan mām lobhayase rambhe kāmakrodhajayaiṣiṇam, daśavarṣasahasrāṇi śailī sthāsyasi durbhage/ brāhmaṇaḥ sumahātejās tapobalasamanvitaḥ, uddhāriṣyati rambhe tvāṁ matkrodhakaluṣīkṛtām/* Hey Rambhe the most unfortunate! You desire that I be allured and get attracted to you! For this mean act of seeking me enthralled, may you be cursed by me to become a stone for thousand years. Vishvamitra further said: *evam uktvā mahātejā viśvāmitro mahāmuniḥ, aśaknuvan dhārayituṁ kopaṁ saṁtāpam āgataḥ/* Rambhe! Once you might be relieved of my curse, a mahe brahmana of unparalleled tapomahima - Vasishtha would be pleased to relieve and recover my curse. Meanwhile, Indra and followers slipped away along with Manmadha desirous of encouraging and assisting the accursed Rambha. Visishtha then continued his tapasya for thousand years as already resolved by him.

Sarga Sixty Five

*Atha haimavatīm rāma diśaṁ tyaktvā mahāmuniḥ, pūrvām diśaṁ anuprāpya tapas tepe sudāruṇam/
maunaṁ varṣasahasrasya kṛtvā vratam anuttamam, cakārāpratimaṁ rāma tapaḥ paramaduṣkaram/
pūrṇe varṣasahasre tu kāṣṭhabhūtaṁ mahāmuniḥ, vighnair bahubhir ādhūtaṁ krodho nāntaram āviśat/
tato devāḥ sagandharvāḥ pannagāsurasarākṣasāḥ, mohitās tejasā tasya tapasā mandaraśmayāḥ,
kaśmalopahatāḥ sarve pitāmahaṁ athābruvan/ bahubhiḥ kāraṇair deva viśvāmitro mahāmuniḥ, lobhitaḥ
krodhitaś caiva tapasā cābhivardhate/ na hy asya vṛjinaṁ kiṁ cid dṛṣyate sūkṣmam apy atha, na dīyate
yadi tv asya manasā yad abhīpsitam, vināśayati trailokyam tapasā sacarācaram, vyākulāś ca diśaḥ sarvā
na ca kiṁ cit prakāśate/ sāgarāḥ kṣubhitāḥ sarve viśīryante ca parvatāḥ, prakampate ca pṛthivī vāyur
vāti bhṛśākulaḥ/ buddhiṁ na kurute yāvan nāśe deva mahāmuniḥ, tāvat prasādyo bhagavān agnirūpo
mahādyutiḥ/ kālāgninā yathā pūrvam trailokyam dahyate 'khilam, devarājye cikīrṣeta dīyatām asya yan
matam/ tataḥ suragaṇāḥ sarve pitāmahapurogamāḥ, viśvāmitraṁ mahātmānaṁ vākyam madhuram
abruvan/ brahmarṣe svāgataṁ te 'stu tapasā sma sutoṣitāḥ, brāhmaṇyaṁ tapasogreṇa prāptavān asi
kauśika/ dīrgham āyus ca te brahman dadāmi samarudgaṇaḥ, svasti prāpnuhi bhadraṁ te gaccha
saumya yathāsukham/ pitāmahavacaḥ śrutvā sarveṣāṁ ca divaukasāṁ, kṛtvā prañāmaṁ mudito*

vyājahāra mahāmuniḥ/brāhmaṇyaṁ yadi me prāptaṁ dīrgham āyus tathaiva ca, omkāro 'tha vaṣaṭkāro vedās ca varayantu mām/ kṣatravedavidāṁ śreṣṭho brahmavedavidāṁ api, brahmaputro vasiṣṭho mām evaṁ vadatu devatāḥ, yady ayaṁ paramaḥ kāmāḥ kṛto yāntu surarṣabhāḥ/ tataḥ prasādito devair vasiṣṭho japatām varāḥ, sakhyaṁ cakāra brahmarṣir evaṁ astv iti cābravīt/ brahmarṣitvaṁ na saṁdehaḥ sarvaṁ saṁpatsyate tava, ity uktvā devatās cāpi sarvā jagmur yathāgatam/ viśvāmitro 'pi dharmātmā labdhvā brāhmaṇyaṁ uttamam, pūjayām āsa brahmarṣiṁ vasiṣṭhaṁ japatām varam/ kṛtakāmo mahīm sarvām cacāra tapasi sthitaḥ, evaṁ tv anena brāhmaṇyaṁ prāptaṁ rāma mahātmanā/ eṣa rāma muniśreṣṭha eṣa vīgrahavāms tapaḥ, eṣa dharmāḥ paro nityaṁ vīryasyaiṣa parāyaṇam/ śatānandavacaḥ śrutvā rāmalakṣmaṇasaṁnidhau, janakaḥ prāñjalir vākyam uvāca kuśikātmajam/ dhanyo 'smy anugrḥīto 'smi yasya me munipuṁgava, yajñāṁ kākutstha sahitaḥ prāptavān asi dhārmik, pāvito 'haṁ tvayā brahman darśanena mahāmune/ guṇā bahuvīdhāḥ prāptās tava saṁdarśanān mayā, vistareṇa ca te brahman kīrtiyamānaṁ mahat tapaḥ / śrutam mayā mahātejo rāmeṇa ca mahātmanā, sadasyaiḥ prāpya ca sadaḥ śrutās te bahavo guṇāḥ/ aprameyaṁ tapas tubhyam aprameyaṁ ca te balam, aprameyā guṇāś caiva nityaṁ te kuśikātmaja/ tṛptir āścaryabhūtānāṁ kathānāṁ nāsti me vibho, karmakālo muniśreṣṭha lambate ravimaṇḍalam/ śvaḥ prabhāte mahātejo draṣṭum arhasi mām punaḥ, svāgataṁ tapasāṁ śreṣṭha mām anujñātum arhasi/ evaṁ uktvā muniśreṣṭhaṁ vaideho mīthilādhipaḥ, pradakṣiṇaṁ cakārāśu sopādhyāyaḥ sabāndhavaḥ/ viśvāmitro 'pi dharmātmā saharāmaḥ salakṣmaṇaḥ, svaṁ vāṭam abhicakrāma pūjyamāno maharṣibhiḥ/

Even as Vishvamitra resorted to the severest possible tapasya he no doubt got awefully thinned down in body and energy while countless hurdles were faced but his short temper still persisted. As thus the tapasya reached the thousand year mark, Indra approached him as a brahmana medicant soliciting for readily cooked food meant for Vishvamitra himself. Despite his 'mouna vrata' of keeping silence for years, Vishvamitra gave away the entire food to the brahmana. He continued to even stopping his normal breathing and resultantly from his head emerged smokes of fume. *tato devāḥ sagandharvāḥ pannagāsurasarāṅgāḥ, mohitās tejasā tasya tapasā mandaraśmayāḥ, kaśmalopahatāḥ sarve pitāmahaṁ athābruvan/ bahubhiḥ kāraṇair deva viśvāmitro mahāmuniḥ, lobhitaḥ krodhitaś caiva tapasā cābhivardhate/ na hy asya vṛjinaṁ kiṁ cid dṛśyate sūkṣmam apy atha, na dīyate yadi tv asya manasā yad abhīpsitam, vināśayati trilokyam tapasā sacarācaram, vyākulās ca dīśaḥ sarvā na ca kiṁ cit prakāśate/ sāgarāḥ kṣubhitāḥ sarve viśīryante ca parvatāḥ, prakampate ca pṛthivī vāyur vāti bhṛṣākulaḥ/* This had created havoc in trilokas and Devata-Rishi-Gandharva-Naaga-Rakshasas got shaken with fright. They made a frantic appeal to Brahma Deva and described that the severity was getting further and further momentum. Ocean waters were raised higher and higher, mountains were getting broken down and earthquakes were hastened repeatedly. Then Maharshi Vishvamitra was of the form of sky high flames and one might imagine that 'pralaya' time had almost arrived nearby. It was at that critical juncture, Brahma Deva arrived before Vishvamitra and said sweetly: *dīrgham āyus ca te brahman dadāmi samarudgaṇaḥ, svasti prāpnuhi bhadraṁ te gaccha saumya yathāsukham/* Brahman! I have arrived now with Maruganas and am totally contented with your tapasya and bless you to accomplish the glory and name of being a Brahmarshi henceforth. Addressing the Deva ganas headed by Indra, Vishvamitra stated: *yadi me prāptaṁ dīrgham āyus tathaiva ca, omkāro 'tha vaṣaṭkāro vedās ca varayantu mām/ kṣatravedavidāṁ śreṣṭho brahmavedavidāṁ api, brahmaputro vasiṣṭho mām evaṁ vadatu devatāḥ, yady ayaṁ paramaḥ kāmāḥ kṛto yāntu surarṣabhāḥ/* 'As Brahma Himself blessed me with the unique title and status of Brahmarshi, may Omkara-Vashatkaara (or Seers with intuition- independent judgment-charm-vision-enlightenment-conviction- and equanimity) and Chatur Veda jnaana; besides, dhanur veda-brahma veda- to be within my reach. Most essentially, Vasishtha Maharshi himself should on his own appear and concede my superiority! Then Indraadi Deva blessed the Brahmarshi acknowledged with 'tathaastu' and disappeared. Maharshi Vasishtha then appeared on his own and congratulated the Brahmarshi. This was how Maharshi Shatananda requested the omnipresent Brahmarshi Vishvamitra described in detail of the glory of the Brahmarshi to Rama Lakshmanas, even as the smiling Brahmarshi instantly stood before Shatanada- Rama-Lakshmanas. That was the time when King Janaka prostrated before the Brahmarshi and complemented Maharshi Shatananda for his vivid picturisation of Vishvamitra and the vicissitudes of his life climaxing as the 'Isihatic Brahmarshi'. King Janaka then warmly welcomed Shri Rama

Lakshmanas to kingly accompany the Brahmarshi as the rest of the audience at the King's intimate court members who welcomed the trio of Brahmarshi-Rama-Lakshmanas with admiration and approbations. Then the royal guests of honour were respectfully invited into their respective places of overnight rest.

Sarga Sixty Six

Tataḥ prabhāte vimale kṛtakarmā narādhipaḥ, viśvāmitraṁ mahātmānam ājuhāva sarāghavam/ tam arcayitvā dharmātmā śāstradr̥ṣṭena karmaṇā, rāghavau ca mahātmānau tadā vākyam uvāca ha/ bhagavan svāgatam te 'stu kiṁ karomi tavānagha, bhavān ājñāpayatu mām ājñāpyo bhavatā hy aham/ evam uktaḥ sa dharmātmā janakena mahātmanā, pratyuvāca munir vīram vākyam vākyaviśāradaḥ/ putrau daśarathasyemau kṣatriyau lokaviśrutau, draṣṭukāmau dhanuḥ śreṣṭham yad etat tvayi tiṣṭhati/ etad darśaya bhadrām te kṛtakāmau nṛpātmajau, darśanād asya dhanuḥ yatheṣṭam pratiyāsyataḥ/ evam uktas tu janakaḥ pratyuvāca mahāmunim, śrūyatām asya dhanuḥ yad artham iha tiṣṭhati/ devarāta iti khyāto nimeḥ śaṣṭho mahīpatiḥ, nyāso 'yam tasya bhagavan haste datto mahātmanā/ dakṣayajñavadhe pūrvam dhanur āyamyā vīryavān, rudras tu tridaśān roṣāt salīlam idam abravīt/ yasmād bhāgārthino bhāgān nākalpayata me surāḥ, varāṅgāni mahārhanī dhanuḥ śatayāmi va/ tato vīmanasaḥ sarve devā vai munipuṁgava, prasādayanti deveśam teṣām prīto 'bhavad bhavaḥ/ prītiyuktaḥ sa sarveṣām dadau teṣām mahātmanām, tad etad devadevasya dhanūratnam mahātmanaḥ, nyāsabhūtam tadā nyastam asmākaṁ pūrvake vibho/ atha me kṣataḥ kṣetram lāṅgalād utthitā mama, kṣetram śodhayatā labdhvā nāmnā sīteti viśrutā, bhūtalād utthitā sā tu vyavardhata mamātmajā/ vīryaśulketi me kanyā sthāpīteyam ayonijā, bhūtalād utthitām tām tu vardhamānām mamātmajā, varayām āsur āgamyā rājāno munipuṁgava/ teṣām varayatām kanyām sarveṣām prthivīkṣitām, vīryaśulketi bhagavan na dadāmi sūtām aham/ tataḥ sarve nṛpatayaḥ sametya munipuṁgava, mithilām abhyupāgamyā vīryam jijñāsavas tadā/ teṣām jijñāsamānānām vīryam dhanur upāhṛtam, na śekur grahaṇe tasya dhanuḥas tolane 'pi vā/ teṣām vīryavatām vīryam alpam jñātvā mahāmune, pratyākhyātā nṛpatayas tan nibodha tapodhana/ tataḥ paramakopena rājāno munipuṁgava, arundhan mithilām sarve vīryasamdeham āgatāḥ/ ātmānam avadhūtam te vijñāya munipuṁgava, roṣeṇa mahatāviśṭāḥ pīḍayan mithilām purīm/ tataḥ samvatsare pūrṇe kṣayam yātāni sarvaśaḥ, sādhanāni munireṣṭha tato 'ham bhṛśaduḥkhiṭaḥ/ tato devagaṇān sarvāms tapasāham prasādayam, daduḥ ca paramaprītāś caturaṅgabalaṁ surāḥ/ tato bhagnā nṛpatayo hanyamānā diśo yayuḥ, avīryā vīryasamdigdhā sāmātyāḥ pāpakāriṇaḥ/ tad etan muniśārdūla dhanuḥ paramabhāsvaram, rāmalakṣmaṇayoś cāpi darśayiṣyāmi suvrata/ yady asya dhanuḥ rāmaḥ kuryād āropanam mune, sūtām ayonijām sītām dadyām dāsarather aham/

Next morning King Janaka called on Brahmarshi and Rama Lakshmanas and after due respects asked them as to the purpose of their visit. Vishvamitra conveyed that Rama and Lakshmanas being outstanding heroes desired to know about and glance at the famed **Shiva Dhanush**. King Janaka then gave the background of the widely reputed dhanush. In the days of yore, King Nimi was gifted a 'Shiva Dhanush' at the time of the wedding of his son Devaraata, and they could lift up this famed dhanush comfortably. King Janaka continued that this 'dhanush' was believed to have been that of Parama Shiva Himself. At the time of Daksha Yagjna Vidhvamsa, Bhagavan Shankara playfully materialised this Dhanush and angrily addressed various Devas who attended Daksha Yagjna that they had the audacity of participating the proceedings although they were well aware that Parama Shiva himself was not invited to the Yagjna and therefore he would like to break their heads. Devas who were present got frightened and tried to mitigate the anger of Shiva with prayers and as a sign of excusing them gave away this dhanush to them all. Devas in turn gifted this invaluable gift at the wedding of King Nimi's son Devarata and that indeed was the background of this Shiva Dhanush.

Vishleshanas on 1) King Nimi and 2) Daksha yagjna

King Nimi of Ikshwaku dynasty was extremely righteous and desired once to perform a Maha Yagjna in the name of Bhagavati. The Raja Guru Vasishtha Muni agreed to be the Head Priest and conduct the

Yaga. As all the preparations were ready just on the appointed time, Vasishtha Muni sent word that Indra Deva wished to perform a Yagna and thus the homa by the King be deferred to another date. King Nimi was furious and went ahead with his Yagna as scheduled in the absence of Vasishtha Muni. On return Vasishtha saw that the Homa was in the process and cursed the King to drop dead and since the Sacrifice was not yet concluded, Nimi became a 'Videha' or bodyless to enable the King to complete the 'Purnaahuti' or the Grand Finale of the Yagna. Lord Yama Dharmaraja was pleased with the Yagna and gave him the option of entering the first Jeeva Body of Brihaspati or continuing the Videha Body and the King preferred to be 'Videha' or body-less. The King on his part gave a return curse to Vasishtha to die too and the latter prayed to Brahma Deva who was Vasishtha's Manasa Putra. Brahma blessed Vasishtha to enter Mitravaruna's Jeeva or corporal body which was kept in tact; the earlier Mitravaruna was infatuated with Aprara Urvashi and two issues were born of whom one was Agasti who became an ascetic and the other was King Ikshwaku. Mitravaruna's corporal body was still in tact even Brahma created Vasishtha; now the jeeva body of Vasishtha since dropped dead as a result of Nimi's curse had entered the duplicate of Mitravaruna without any loss of original Vasishtha's wisdom and radiance! Such was the glory of King Nimi, who ruled Mithila for 84000 years righteously. (Source: Devi Bhagavata Purana)

Daksha Yagna:

Brahma blessed Daksha Prajapati to beget a daughter with the 'Amsa' or part-manifestation of Devi Bhagavati as **Devi Sati**. Already Daksha got sixty daughters, ten married to Dharma, thirteen to Kashyapa Muni, twenty seven to Chandra, two to Bhuta Ganas, two to Kushashwa, six to Garuda and so on. As Sati Devi came of age, she fixed her mind on Rudra Deva and resorted to severe Tapasya. Rudra agreed to marry her, Brahma proposed formally and the marriage took place with pomp and show. Sati and Rudra shifted from Kailasa to Himalayas where Bhagavan enlightened Sati Devi on many matters of Spiritual Significance including the nuances of Mantra-Tantra-Yantra and Yoga. But meanwhile, Daksha Prajapati got increasingly jealous of Rudra Deva. At the ill-famed **Daksha Yagna**, Daksha denied 'Pradhana Havis' or the prime part of the Yagna to Rudra as per the usual practice and even as Sage Dadhichi pointed out the lacuna, the caution was ignored. Sati Devi felt that there was a mistake made by her father and insisted on attending the yagna despite Shiva's warning and his subsequent approval with great reluctance as Nandi and Rudra Ganas accompanied her. Daksha ignored her entry at the Yagna and in fact talked disparagingly against Rudra Deva. She could not contain Daksha's criticism of Maha Deva and having produced Yogic Fire ended herself to unite with Bhagavan. As Nandi informed Shiva of the tragedy, the latter pulled out a few hairs from his Jatajuta or the coarse knotted head-hair against a mountain and the energy so created broke the mountain into two parts, one of which having materialised Veerabhadra and another Devi Bhadra Kaali. The enraged Rudra asked them to destroy Daksha Yagna. Veerabhadra beheaded Daksha and together with Bhadra Kaali turned the Yagna into smithereens. Devi Bhagavata Purana stated that Shiva picked up the body remains of Sati Devi and performed furious Shiva Tandava to release his pent up emotions of intense love of Sati and heightened anger for Daksha; Vishnu apprehended Pralaya and used his Sudarshana Chakra to spread out the body remains of Sati and hundred and eight Shakti Peethas came into being. Veda Vyasa affirmed that worship at these Siddha Peethas or even hearing about these would destroy sins and bestow powers to the devotees concerned. Eventually, the instant fury of Shiva was cooled down by the prayers of Brahma and Devas and the ever merciful Shiva agreed to the resuscitation of Daksha by fixing the Goat-head of the Sacrificial animal. The ever grateful Daksha begged of Shiva's clemency and re-organised Daksha Yagna once again with Maha Deva occupying the High-Seat at any Yagna ever since.

Sarga Sixty Six continued: *Atha me kṣṣataḥ kṣetram lāṅgalād utthitā mama, kṣetram śodhayatā labdhvā nāmnā sīteti viśrutā, bhūtalād utthitā sā tu vyavardhata mamātmajā/ vīryaśulketi me kanyā sthāpīteyam ayonijā, bhūtalād utthitām tām tu vardhamānām mamātmajāṁ, varayām āsur āgamya rājāno munipuṅgava/* As King Janaka was performing 'Bhumi Yajña' by tilling the land with formal mantras

in praise and invocation of ‘bhu devi’, the top of the ‘hala’ or the tiller digging the bhumi was dragging with screeching sound as though some matter was hit as being hidden underneath the ground.; *Kshetram shodhayataa labdhva naamnaa Seeteti vishrita, bhutalaad utthhitaam saa tu vardhat mamatmaja/* Thus Devi Sita was called ‘ayoniya’ or unborn to a woman. Then and there, the King readily resolved to marry her off only to such a ‘Veerya shukla’ or a person of mighty semen who could lift up and get it readied for action. As Devi Sita gradually came of age, several suitors aspired for her hand but were told assertively: *tesām varayatām kanyām sarveṣām prthivīkṣitām, vīryaśulketi bhagavan na dadāmi sūtām aham/* Only those valiant and virtuous princes who could truly manouver and straighten the Shiva dhanush would be the eligible youth. Following this announcement, none indeed could do this brave act so far. Several princes of near and far kingdoms in groups became angry and even threatened King Janaka of dire consequences. King Janaka recalled that as my tension increased in view of my predicament, Devas helped me in manifesting ‘chaturanga sena’ of strong foot soldiers, hores and horsemen, chariots and chatioteers, elephants and elephant men which kept the enemies far and near. Then King Janaka thus having narrated his experiences, stated that this being the background of the Shiva Dhanush, he should be pleased to show the Shiva Dhanush reiterating: *Yady asya dhanuṣo rāmaḥ kuryād āropaṇam mune, sūtām ayonijām sūtām dadyām dāśarather aham/* King Janaka then addressed Brahmarshi Vishvamitra: In the event of Shri Rama being able to fulfill my ‘pratigina’ to the avowed statement that who ever could possibly negotiate this Shiva Dhanush should be eligible for Devi Sita’s hand in auspicious wedding with graritude and respectfulness!

Sarga Sixty Seven

Janakasya vacaḥ śrutvā viśvāmitro mahāmuniḥ, dhanur darśaya rāmāya iti hovāca pāṛthivam/ tataḥ sa rājā janakaḥ sacivān vyādideśa ha, dhanur ānīyatām divyaṁ gandhamālyavibhūṣitam/ janakena samādiṣṭhāḥ sacivāḥ prāviśan purīm, tad dhanuḥ purataḥ kṛtvā nirjagmuḥ pāṛthivāññayā/ nṛpām śatāni pañcāśad vyāyatānām mahātmanām, mañjūśām aṣṭacakrām tām samūhus te katham cana/ tām ādāya tu mañjūśām āyatīm yatra tad dhanuḥ, suropamam te janakam ūcur nṛpatimantriṇaḥ/ idam dhanurvaram rājan pūjitam sarvarājabhiḥ, mithilādhipa rājendra darśanīyam yadīcchasi/ teṣām nṛpo vacaḥ śrutvā kṛtāñjalir abhāṣata, viśvāmitram mahātmānam tau cobhau rāmalakṣmanau/ idam dhanurvaram brahmañ janakair abhipūjitam, rājabhiś ca mahāvīryair aśakyam pūritum tadā/ naitat suragaṇaḥ sarve nāsura na ca rākṣasāḥ, gandharvayakṣapraparāḥ sakimnaramahoragāḥ/ kva gatiṃ mānuṣāṇām ca dhanuṣo 'sya prapūraṇe, āropaṇe samāyoge vepane tolane 'pi vā/ tad etad dhanuṣām śreṣṭham ānītam munipuṅgava, darśayaitan mahābhāga anayo rājaputrayoḥ/ viśvāmitras tu dharmātmā śrutvā janakabhāṣitam, vatsa rāma dhanuḥ paśya iti rāghavam abravīt/ maharṣer vacanād rāmo yatra tiṣṭhati tad dhanuḥ, mañjūśām tām apāvṛtya dṛṣṭvā dhanur athābravīt/ idam dhanurvaram brahman samaspṛśāmīha pāṇinā, yatnavāms ca bhaviṣyāmi tolane pūraṇe 'pi vā/ bādham ity eva tam rājā muniś ca samabhāṣata, līlayā sa dhanur madhye jagrāha vacanān muneḥ/ paśyatām nṛṣahasrāṇām bahūnām raghunandanāḥ, āropayat sa dharmātmā salīlam iva tad dhanuḥ/ āropayitvā maurvīm ca pūrayām āsa vīryavān, tad babhañja dhanur madhye naraśreṣṭho mahāyaśāḥ/ tasya śabdo mahān āsīn nirghātasamaniḥsvanaḥ, bhūmikampaś ca sumahān parvatasyeva dīryataḥ/ nipetuś ca narāḥ sarve tena śabdena mohitāḥ, varjayitvā munivaram rājānam tau ca rāghavau/ pratyāśvaste jane tasmin rājā vigatasādhvasaḥ, uvāca prāñjalir vākyam vākyajño munipuṅgavam/ bhagavan dṛṣṭavīryo me rāmo daśarathātmajaḥ, atyadbhutam acintyam ca atarkitam idam mayā/ janakānām kule kīrtim āhariṣyati me sūtā, sītā bhartāram āsādyā rāmam daśarathātmajam/ mama satyā pratijñā ca vīryaśulketi kauśika, sītā prāñair bahumatā deydā rāmāya me sūtā/ bhavato 'numate brahmañ śīghram gacchantu mantriṇaḥ, mama kauśika bhadram te ayodhyām tvaritā rathaiḥ/ rājānam praśritair vākyair ānayantu puram mama, pradānam vīryaśulkāyāḥ kathayantu ca sarvaśaḥ/ muniguptau ca kākutsthau kathayantu nṛpāya vai, prīyamāṇam tu rājānam ānayantu suśīghragāḥ/ kauśikaś ca tathety āha rājā cābhāṣya mantriṇaḥ, ayodhyām preṣayām āsa dharmātmā kṛtaśāsanāt/ On hearing the assertive statements of King Janaka,

Brahmarshi Vishvamitra coolly replied: ' King Janaka! Could you please show the Shiva Dhanush to Shri Rama! Then the King instructed his minister to have the Shiva Dhanush brought over there; then he described that the dhanush had been kept stored in a heavy steel box of eight strong layers on a mobile platform which could be pushed by five thousand persons of extraordinary body strength. Once visualised the heaviness and hugeness, the Raja Kumaras could certainly gauge and appreciate the splendour and grandeur of the Dhanush. King Janaka having shown the Shiva Dhanush, continued: ' To this wonder striking Dhanush, the generation of Kings of Mithila had been - and so always in generations - performing daily worship. Brahmarshi! Be this known that all the devas, asura- rakshasaas, gandharvas, yaksha kinnara, maha nagas too had miserably failed to lift it , let alone to negotiate this dhanush. As the dhanush was brought near, Brahmarshi addressed Shri Rama to have a look at it. Rama replied: *Idam dhanurvaram brahman samspṛśāmīha pāṇinā, yatnavāms ca bhaviṣyāmi tolane pūraṇe 'pi vā/* Now, I keep my hand on the shiva dhanush and shall endeavour to lift it up and straighten it too. Having thus stated:*Līlayā sa dhanur madhye jagrāha vacanān muneh/ paśyatām ṛṣahasrāṇām bahūnām raghunandanah, āropayat sa dharmātmā salīlam iva tad dhanuḥ/ āropayitvā maurvīm ca pūrayām āsa vīryavān, tad babhaṇja dhanur madhye naraśreṣṭho mahāyāśāḥ/ tasya śabdo mahān āsīn nirghātasamaniḥsvanah, bhūmikampaś ca sumahān parvatasyeva dīryataḥ/* Shri Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations and the masses of persons, animals and all other living beings, near and far way too collapsed in unconsciousness and solid structures fell down to pieces. For quite some time, the King and followers were dazed into unconsciousness and on gradual recovery exclaimed and addressed Brahmarshi Vishvamitra as follows: *Bhagavan dr̥ṣṭavīryo me rāmo daśarathātmajah, atyadbhutam acintyaṁ ca atarkitam idam mayā/ janakānām kule kīrtim āhariṣyati me sūtā, sītā bhartāram āsādyā rāmaṁ daśarathātmajam/ mama satyā pratijñā ca vīryaśulketi kauśika, sītā prāṇair bahumatā deyā rāmāya me sūtā/* Brahmarshi! To day with my own eyes I have witnessed the most unbelievable act of Dasharatha nandana Shri Rama. To lift up, straighten, control and finally break it is simply an act of amazement, disbelief, and magnificence. Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in unimaginable glory to her father and the Janaka vamsha! Devi Sita my heartthrob from now onward is dedicated to Shri Rama as his 'sahadhamacharini'! With your kind approval and complaine, may we have the privilege of despatching my minister and senapati to Ayodhya to intimate about the act of incredibility here and request King Dasharatha , his queens and the entire 'parivaara' to very kindly visit Mithila for the auspicious wedding. Brahmarshi asserted: 'tathaastu' or be it so!

Sarga Sixty Eight

Janakena samādiṣṭā dūtās te klāntavāhanāḥ, trirātram uṣitvā mārge te 'yodhyām prāviśan purīm/ te rājavacanād dūtā rājaveśmapraveśitāḥ, dadṛśur devasaṁkāśaṁ vṛddhaṁ daśarathaṁ ṛpam/ baddhāñjalipuṭāḥ sarve dūtā vigatasādhvasāḥ, rājānaṁ prayatā vākyam abruvan madhurākṣaram/ maithilo janako rājā sāgnihotrapuraskṛtaḥ, kuśalam cāvayayaṁ caiva sopādhyāyapurohitam/ muhur muhur madhurayā snehasamuktayā girā, janakas tvām mahārāja pṛcchate sapurāḥsaram/ pṛṣṭvā kuśalam avyagraṁ vaideho mithilādhipaḥ, kauśikānumate vākyam bhavantam idam abravīt/ pūrvam pratijñā veditā vīryaśulkā mamātmajā, rājānaś ca kṛtāmarṣā nirvīryā vimukhīkṛtāḥ/ seyaṁ mama sūtā rājan viśvāmitra puraḥsaraiḥ, yadṛcchayāgatair vīrair nirjitā tava putrakaiḥ/ tac ca rājan dhanur divyaṁ madhye bhagnaṁ mahātmanā , rāmeṇa hi mahārāja mahatyām janasaṁsadi/ asmai deyā mayā sītā vīryaśulkā mahātmane, pratijñāṁ tartum icchāmi tad anujñātum arhasi/ sopādhyāyo mahārāja purohitapuraskṛtaḥ, śīghram āgaccha bhadraṁ te draṣṭum arhasi rāghavau/ prītiṁ ca mama rājendra nirvartayitum arhasi, putrayor ubhayor eva prītiṁ tvam api lapsyase/ evaṁ videhādhipatir madhuraṁ vākyam abravīt, viśvāmitrābhyanujñātaḥ śatānandamate sthitaḥ/ dūtavākyam tu tac chrutvā rājā paramaharṣitaḥ, vasiṣṭhaṁ vāmadevaṁ ca mantriṇo 'nyāms ca so 'bravīt/ guptaḥ kuśikaputreṇa kausalyānandavardhanaḥ, lakṣmaṇena saha bhrātrā videheṣu vasaty asau/ dr̥ṣṭavīryas tu kākutstho

janakena mahātmanā, saṁpradānam sutāyās tu rāghave kartum icchati/ yadi vo rocate vṛttam janakasya mahātmanah, purīm gacchāmahe śīghram mā bhūt kālasya paryayaḥ/ mantriṇo bādham ity āhuḥ saha sarvair maharṣibhiḥ, supṛtās cābravīd rājā śvo yātreti sa mantriṇah/ mantriṇas tu narendrasya rātrim paramasatkṛtāḥ, ūsuḥ pramuditāḥ sarve guṇaiḥ sarvaiḥ samanvitāḥ/

As per the instructions of King Janaka, the group of his men travelled three days and nights and reached Ayodhya and having entered the Rajamahala and had the audience of King Dasharatha and conveyed the auspicious message of King Janaka with the blessings of Brahmarshi Vishvamitra as follows: Dashratha Maha Raja! In the past quite a time ago, as you may kindly recall, I made an announcement in the comity of kingdoms that I would marry off my daughter to a heroic prince who could control the glorious Shiva Dhanush in my possession. Meanwhile I have had the great opportunity of welcoming Brahmarshi Vishvamitra along with your sons of Rama and Lakshmanas into my capital city of Mithila. *tac ca rājan dhanur divyam madhye bhagnam mahātmanā , rāmeṇa hi mahārāja mahatyām janasaṁsadi/ asmai deyā mayā sītā vīryaśulkā mahātmane, pratijñam tartum icchāmi tad anujñātum arhasi/ sopādhyāyo mahārāja purohitapuraskṛtaḥ, śīghram āgaccha bhadram te draṣṭum arhasi rāghavau/ prītim ca mama rājendra nirvartayitum arhasi, putrayor ubhayor eva prītim tvam api lapsyase/* 'Maha Bala Dasharatha! Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. This should not only enable the fulfillment of my ambition but would firmly establish close links of our kingdoms mutually. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana Kumara with my younger daughter Devi Urmila too'. As the messenger of King Janaka forwarded this most auspicious message, King Dasharatha was greatly pleased and addressed Maharshi Vasishtha besides Vaama Deva and other Ministers: *Dr̥ṣṭavīryas tu kākutstho janakena mahātmanā, saṁpradānam sutāyās tu rāghave kartum icchati/ yadi vo rocate vṛttam janakasya mahātmanah, purīm gacchāmahe śīghram mā bhūt kālasya paryayaḥ/* King Janaka of Mithila had himself seen and admired the intrepidity of our Shri Rama and offered Devi Sita as Rama's bride; besides he wished Lakshmana to marry Devi Urmila his younger daughter. Brahmarshi Vishvamitra and Maharshi Shatananda blessed the proposal. We may therefore expedite our departure to Mithila, by the next morning itself. The royal messenger of King Janaka was duly honoured and asked him to convey the approval and expeditious arrival soon.

Sarga Sixty Nine

Tato rātryām vyatūtāyām sopādhyāyaḥ sabāndhavaḥ, rājā daśaratho hr̥ṣṭaḥ sumantram idam abravīt/ adya sarve dhanādhyakṣā dhanam ādāya puṣkalam, vrajantv agre suvhitā nānāratnasamanvitāḥ/ caturaṅgabalaṁ cāpi śīghram niryātu sarvaśaḥ, mamājñāsamakālam ca yānayugyam anuttamam/ vasiṣṭho vāmadevaś ca jābālir atha kāśyapaḥ, mārkaṇḍeyaś ca dīrghāyur ṛṣiḥ kātāyānas tathā/ ete dvijāḥ prayāntv agre syandanam yojayasva me, yathā kālātyāyo na syād dūtā hi tvarayanti mām/ vacanāc ca narendrasya sā senā caturaṅgiṇī, rājānam ṛṣibhiḥ sārddham vrajantaṁ pr̥ṣṭhato 'nvagāt/ gatvā caturaham mārgam videhān abhyupeyivān, rājā tu janakaḥ śrīmāñ śrutvā pūjām akalpayat/ tato rājānam āsādy vṛddham daśaratham nṛpam, janako mudito rājā harṣam ca paramam yayau, uvāca na naraśreṣṭho naraśreṣṭham mudānvitam/ svāgataṁ te mahārāja diṣṭyā prāpto 'si rāghava, putrayor ubhayor prītim lapsyase vīryanirjitām/ diṣṭyā prāpto mahātejā vasiṣṭho bhagavān ṛṣiḥ, saha sarvair dvijaśreṣṭhair devair iva śatakratuḥ/ diṣṭyā me nirjitā vighnā diṣṭyā me pūjitaṁ kulam, rāghavaiḥ saha sambandhād vīryaśreṣṭhair mahātmabhiḥ/ śvaḥ prabhāte narendrendra nirvartayitum arhasi, yajñasyānte naraśreṣṭha vivāham ṛṣisaṁmatam/ tasya tadvacanam śrutvā ṛṣimadhye narādhipaḥ, vākyam vākyavidām śreṣṭhaḥ pratyuvāca mahīpatim/ pratigraho dātṛvaśaḥ śrutam etan mayā purā, yathā vakṣyasi dharmajña tat kariṣyāmahe vayam/ tad dharmiṣṭham yaśasyam ca vacanam satyavādinah, śrutvā videhādhipatiḥ param vismayam āgataḥ/ tataḥ sarve munigaṇāḥ parasparasamāgame, harṣeṇa mahatā yuktās tām niśam avasan sukhām/ rājā ca rāghavau putrau niśāmya pariharṣitaḥ, uvāsa

*paramaprīto janakena supūjitah/ janako 'pi mahātejāḥ kriyā dharmeṇa tattvavit, yajñasya ca sutābhyām
ca kṛtvā rātrim uvāsa ha/*

Accompanied by Gurus, wives and intimate and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to be fool proof arrangements by the 'chaturanga sena' of foot soldiers, cavalry, elephantry, chariots and bull carts. Comfortable 'Palkis' be arranged for Maharshis like Vasishtha, Vaamadeva, Jaabaali, Kashyapa, Katyaayana and the Deergha Kaala Markandeya. As per the royal instructions, the chaturanga seva moved forward with the King and the queens at the rear. A four day procession with needed halts on way moved on with plentiful food and drinks with indescribable elation and blissful joy through the memorable journey. On their arrival at the outskirts of the Kingdom, King Janaka made elaborate reception with music, song, dance and ecstatic welcome showers of flowers. Mithila King Janaka welcomed King Dasharatha overjoyed ecstasy and stated: *svāgatam te mahārāja diṣṭyā prāpto 'si rāghava, putrayor ubhayoḥ prītim lapsyase vīryanirjitām/ diṣṭyā prāpto mahātejā vasiṣṭho bhagavān ṛṣiḥ, saha sarvair dvijaśreṣṭhair devair iva śatakratuḥ/ diṣṭyā me nirjitā vighnā diṣṭyā me pūjitam kulam, rāghavaiḥ saha sambandhād vīryaśreṣṭhair mahātmabhiḥ/ śvaḥ prabhāte narendrendra nirvartayitum arhasi, yajñasyānte naraśreṣṭha vivāham ṛṣisaṁmatam/* Nara shreshtha Raghunandana Dasharatha! Welcome to you! This is my great fortune that you have arrived here. You will shortly enjoy the company of your great son Shri Rama who out of his valour has earned memorable fame. Vasishtha Maharshi too has arrived as my double fortune. As the illustrious Maharshis too have arrived and this appears to be Indra Sabha itself. I am highly relieved of all my troubles and worries. My relationship with Raghukula is a great matter of pride to all of us in the kingdom of Mithila/ Then King Dasharatha too responded: *śvaḥ prabhāte narendrendra nirvartayitum arhasi, yajñasyānte naraśreṣṭha vivāham ṛṣisaṁmatam/* Tomorrow morning we should all initiate a maha yajna and then perform the Most auspicious marriage of Devi Sita and Kumara Shri Rama. King Janaka reciprocated stating that the 'Pratigriha daata' or the great receiver should have the final 'say'. Thus the pleasantries having been closed, both the Kings and Rishis carried on sweet conversations while Rama Lakshmanas led by Brahmarshi Vishvamitra moved forward and as the Kumaras prostrated as King Dasharatha embraced and blessed them stating : 'Deerghameva Kalyana Praptirastu'. Pursuant to the evening celebrations, the next morning after the Yajna prakriya was concluded, and 'mangalaacharana' of both the couples was celebrated.

Sarga Seventy

*Tataḥ prabhāte janakaḥ kṛtakarmā maharṣibhiḥ, uvāca vākyam vākyajñāḥ śatānandam purohitam/
bhrātā mama mahātejā yavīyān atidhārmikah, kuśadhvaḥ iti khyātaḥ purīm adhyavasac chubhām/
vāryāphalakaparyantām pibann ikṣumatīm nadīm, sāmākāśyām puṇyasamākāśām vimānam iva puspakam/
tam aham draṣṭum icchāmi yajñagoptā sa me mataḥ, prītim so 'pi mahātejā immām bhoktā mayā saha/
śāsanāt tu narendrasya prayayuh śīghravājibhiḥ, samānetum naravyāghram viṣṇum indrājñayā yathā,
ājñayā tu narendrasya ājagāma kuśadhvajah/ sa dadarśa mahātmānam janakam dharmavatsalam, so
'bhivādya śatānandam rājānam cāpi dhārmikam, rājārham paramam divyam āsanam cādhyarohata/
upaviṣṭāv ubhau tau tu bhrātarāv amitaujasau, preṣayām āsatur vīrau mantriśreṣṭham sudāmanam/
gaccha mantripate śīghram aikṣvākam amitaprabham, ātmajaiḥ saha durdharṣam ānayasva
samantriṇam/ aupakāryām sa gatvā tu raghūṇām kulavardhanam, dadarśa śirasā cainam abhivādyedam
abravīt/ ayodhyādhipate vīra vaideho mithilādhipah, sa tvām draṣṭum vyavasitah sopādhyāyapurohitam/
mantriśreṣṭhavacaḥ śrutvā rājā sarṣigaṇas tadā, sabandhur agamat tatra janako yatra vartate/ sa rājā
mantrisaḥitaḥ sopādhyāyah sabāndhavaḥ, vākyam vākyavidām śreṣṭho vaideham idam abravīt/ viditam
te mahārāja ikṣvākukuladaivatam, vaktā sarveṣu kṛtyeṣu vasiṣṭho bhagavān ṛṣiḥ/ viśvāmitrābhyanu-
jñātaḥ saha sarvair maharṣibhiḥ, eṣa vakṣyati dharmātmā vasiṣṭho me yathākramam/ tūṣṇīmbhūte
daśarathe vasiṣṭho bhagavān ṛṣiḥ, uvāca vākyam vākyajñō vaideham sapurohitam/ avyaktaprabhavo*

*brahmā śāśvato nitya avyayaḥ, tasmān marīciḥ saṁjajñe marīceḥ kaśyapaḥ sutaḥ/ vivasvān kaśyapāj
 jajñe manur vaivaisvataḥ smṛtaḥ, manuḥ prajāpatiḥ pūrvam ikṣvākus tu manoḥ sutaḥ/ tam ikṣvākum
 ayodhyāyām rājānam viddhi pūrvakam, ikṣvākos tu sutaḥ śrīmān vikukṣir udapadyata/ vikukṣes tu
 mahātejā bāṇaḥ putraḥ pratāpavān, bāṇasya tu mahātejā anaranyāḥ pratāpavān/ anaranyāt prthur jajñe
 triśaṅkus tu prthoḥ sutaḥ, triśaṅkor abhavat putro dhundhumāro mahāyaśāḥ/ dhundhumārān mahātejā
 yuvanāśvo mahārathaḥ, yuvanāśvasutaḥ śrīmān māndhātā prthivīpatiḥ/ māndhātus tu sutaḥ śrīmān
 susāmdhir udapadyata, susāmdher api putrau dvau dhruvasāmdhiḥ prasenajit/ yaśasvī dhruvasāmdhes
 tu bharato nāma nāmataḥ, bharatāt tu mahātejā asito nāma jāyata/ saha tena gareṇaiva jātaḥ sa sagaro
 'bhavat, sagarasyāsamañjas tu asamañjād athāmśumān/ dilīpo 'mśumataḥ putro dilīpasya bhagīrathaḥ,
 bhagīrathāt kakutsthaḥ ca kakutsthasya raghus tathā/ raghos tu putras tejasvī pravṛddhaḥ puruṣādakaḥ,
 kalmāṣapādo hy abhavat tasmāj jātas tu śaṅkhaṇaḥ/ sudarśanaḥ śaṅkhaṇasya agnivarṇaḥ sudarśanāt,
 śīghragas tv agnivarṇasya śīghragasya maruḥ sutaḥ/ maroḥ praśuśrukas tv āsīt ambarīṣaḥ praśuśrukāt,
 ambarīṣasya putro 'bhūn nahuṣaḥ prthivīpatiḥ/ nahuṣasya yayātis tu nābhāgas tu yayātijaḥ, nābhāgasya
 bhābhūvāja ajād daśaratho 'bhavat, tasmād daśarathāj jātau bhrātaraū rāmalakṣmaṇau/
 ādivamśaviśuddhānām rājñām paramadharminām, ikṣvākukulajātānām vīrāṇām satyavādinām,
 rāmalakṣmaṇayor arthe tvatsute varaye nṛpa, sadṛśābhyām naraśreṣṭha sadṛśe dātum arhasi/
 As the yagña karya was concluded the next morning, King Janaka enquired of purohita Maharshi
 Shatananda about his younger brother Kushadhvaja the younger brother of King Janaka. (Kushadhvaja's
 wife was Chandrabhaga and daughters were Mandavi and Shrutakeerti subsequently married to Bharata
 and Shatrughna) Janaka stated that his brother was a noted warrior and a dharmaatma near the banks of
 river Ikshumati at Saankaashya Nagara defending the four sides with yantras. Then King Kushadhvaja
 was called for having been briefed about the happenings at the Mithila kingdom and meet King Janaka at
 the earliest. On Kushadhvaja's arrival, they desired to call on King Dasharatha at his State Guest House
 and despatched Janaka's Minister Sudaamana to King Dashratha with the request that King Janaka and
 his brother Kushadhvaja along with Sage Shatananda would desire to call on King Dasharatha. On their
 arrival after the exchange of pleasantries, King Dashratha stated: *viditaṁ te mahārāja
 ikṣvākukuladaivatam, vaktā sarveṣu kṛtyeṣu vasiṣṭho bhagavān ṛṣiḥ/ viśvāmitrābhyānu- jñātaḥ saha
 sarvair maharṣi -bhiḥ, eṣa vakṣyati dharmātmā vasiṣṭho me yathākramam/* As is well known, Ikshvaku
 kula devata is Maharshi Vasishtha and we always abide by his instructions; therefore we seek him to
 explain about Ikshvaku Vamsha parampara. Maharshi Vasishtha having taken the permission of
 Brahmarshi Vishvamitra explained as follows: *Avyaktaprabhavo brahmā śāśvato nitya avyayaḥ, tasmān
 marīciḥ saṁjajñe marīceḥ kaśyapaḥ sutaḥ/ vivasvān kaśyapāj jajñe manur vaivaisvataḥ smṛtaḥ, manuḥ
 prajāpatiḥ pūrvam ikṣvākus tu manoḥ sutaḥ/ tam ikṣvākum ayodhyāyām rājānam viddhi pūrvakam,
 ikṣvākos tu sutaḥ śrīmān vikukṣir udapadyata/* Brahma Deva the Swayambhu manifested Marichi, from
 the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu
 was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. King
 Ikshvaku's son was Kukshi and the latter's son was Vikukshi. The valiant Vikukshi's son was the herioc
 Baana and Baana's son Anaranya who too was equally herioc. From Anaranya was born Prithu and in the
 further lineage of kings was born Trishanka. King Trishanka's son was Dhundhumaara. From
 Dhundhumara the lineage of Kings was born Yuvanaashva and Mandhata followed Yuvanaashva.
Maandhata was the Bhumandala chakravarti. In the lineage of Mandhata followed Sugandhi, whose sons
 were Dhruvasandhi and Prasenajit. Dhruvasandhi's son was Bharata and the latter's son was Asita. The
 latter had constant enmity with Haihaya, Taalajangdha and Shashabindu. Subsequently, Asita retaining
 a small sena retired to Himalayas with his too wives in 'vaanaprastha ashrama.' It was known that the
 two wives of Asita since got pregnant at the time his death. One had an abortion and another was given
 poison. The latter who was named Kaalindi whose life long desire was to secure a lotus like eyes
 approached Maharshi Chyavana the famed son of Bhrigu. The widow of Asita viz. Kaalindi was then
 assured by Chyavana Maharshi that she would soon secure a son but with poison in his stomach and not
 to worry. Kaalindi a pativrata was thus blessed by Chyavana Muni returned and eventually was blessed
 with a son as the Muni assured: *saha tena gareṇaiva jātaḥ sa sagaro 'bhavat/* Further on to the King
 Sagara, the next line of progeny was of Asamanja-Amshumaan-Dilip-and **Bhagiratha**. To Bhagiratha, the*

lineage continued with Kakustha-Raghu-Pravridha who became a rakshasa unfortunately. Then followed Shangkhana- his son Sudarshana- his son Agnivarsha- then Sheeghra- followed by Maru- then Pashu shruka- followed by Ambareesha-Nahusha-Yayati-Naabhaga- Aja-and Dasharatha. Vasishta Maharshi then states: *Aadivamśaviśuddhānām rājñām paramadharminām, ikṣvākukulajātānām vīrāṇām satyavādinām, rāmalakṣmaṇayor arthe tvatsute varaye nṛpa, sadṛśābhyām naraśreṣṭha sadṛśe dātum arhasi*/The historical background of Ikshvaaku vamsha from the very beginning had been spotless and celebrated as the lineage of kings had been of virtue, heroic and truthful. It is from this lineage were born Shri Rama and Lakshmanas with whom the auspicious proposal is to wed your kanyas by way of Kanyaa daana!

Vishleshana on Ikshvaaku Vamsha [Refer to the Visleshana vide Sarga One above too]:

King Prithu picked up speedy popularity as he proved to be an ideal and virtuous Administrator endeared by Maharshis and commoners alike. In course of time there were no problems owing to physical ailments, mental tensions and even of natural calamities in the Society. This was the first King ever who performed Rajasuya Yagna. It was this illustrious Emperor who controlled Bhumi (Earth); the latter took the Form of a Cow and sought to run away as was she was expected too much from her by various sections of the Universe. But Prithu Chakravarti (literally he whose chariot wheels move forward swiftly without being interrupted by any opponent party) however chased and forced her to yield maximum milk to one and all in the form that they desired it. Prithu himself milked her having converted Swayambhu Manu as the calf and made her yield food grains to all, while in regime of Vena the staple food was of flowers and fruits. Various sections of the world milked the material as they desired; for instance, Rishis converted Chandra as a calf, Brihaspati as the milkman, Tapomaya Brahma as the milk and Vedas as the container to fill up the milk; Devas made Indra as the calf, Surya as the milkman and ‘Pushtikaahara’ or healthy food as milk; Pitru Devas requested Yamadharma Raja as the calf, Antaka Deva as the milk man and ‘Swadha’ as the milk; Nagas selected Takshaka as the calf, Iravata Serpent as the milkmen and Visha (Poison) as the milk; Asuras appointed Mathu Daitya as the milkman, Virochana as the calf and Maya (Illusions) as the milk; Yakshas preferred Kubera as the calf, Rajananaabha Yaksha as the milkman and ‘Antardhaana Vidya’ or the Art of Disappearance as the milk; similarly all other species selected their own Milkmen and calves and Gandharvas opted milk in the form of fragrance; Rakshasas opted for blood, Mountains preferred ‘Aoushadhis’ and soon thus satisfying every one in his governance! **Manu Vivaswanta** gave birth to ten sons including Ikshvaku, Saryati, Nabhaga and Prushaghna. Ikshvaku’s lineage included Puranjaya/ Kakustha, Yuvanashra and Mandhata. **Puranjaya** fought a severe battle with Daityas on behalf of Devas by riding a Great Bull who actually was Indra himself by holding the Kakutsa or the hump of the bull thus obtaining the epithet of **Kakutsa or Indravahana**! **King Yuvanashra** performed a noted Yagna targetting Indra Deva to secure a son. During the Sacrifice days, he felt very thirsty one midnight in the Yagna Shaala and drank up the ‘Mantra Jala’ or the Sanctified Water kept in a vessel. The Rishis performing the Yagna were aghast to find the vessel empty next morning as the King drank up the Sacred Water. Eventually, the King got conceived instead of his Queen and a male child came out from his abdomen which had to be cut. The child cried for milk and Indra put his index finger in the child’s mouth and saved him! The boy thus born was **Mandhata**, the undisputed Emperor of the World comprising Seven Dwipas ‘from where Sun rose at where it was set!’ He was stated to have discovered **Manasa Sarovara** on Mount Kailasha as he was reputed to have performed Tapas at the banks of the Lake. It was believed that there was a Serpent Mansion where the Emperor prayed under a Jamun Tree from which its fruits (Blackberry) dropped into the Sarovar making the sounds of ‘Jam’ and the area underneath the Sarovara was called Jambu Dwipa! Mandhata’s wife Bindumati was a pious woman and gave birth to **Purukutsa** and **Muchukunda** and **fifty daughters**. There was an interesting Story about the daughters. Sage **Saubhari** a very old and diseased person who did Tapasya under water for twelve years noticed that fishes in water were having sex and procreating; the Muni got tempted and approached Mandhata to let any of his daughters marry him. The Emperor was afraid that the Sage might give a ‘Shaap’ if declined and asked that anybody among the daughters was prepared to marry the Sage; none consented as the Sage was very old and disgusting physically with diseases. Mandhata had a problem but

cleverly replied that his family custom was that all the daughters would have to wed the same person and none should disagree. The Sage transformed himself into a handsome youth by his mystical powers and presented himself. All the girls vied with each other to marry him and the youthful Sage built mansions and all of them enjoyed. But in course of time, the Sage realised that on account of the fishes in the water, his spiritual life was ruined and although very late in life reverted back to a more introspective life and intensified devotion to Vishnu. **Purukutsa** married **Narmada** the sister of Serpent brothers and she took him away to Rasatala the sub-terrain world under instruction from King Vasuki as approved by Bhagavan Vishnu to overpower Gandharvas who invaded Rasatala and other Patala Lokas. Nagas were afraid of Gandharvas as some six crores of the latter descended there for hunting the priceless 'Ratnas' / Jewels. Nagas sought protection and prayed to Vishnu in desperation. Indeed Purukutsa succeeded and Nagas gave a boon to Narmada that whosoever bathed in River Narmada by reciting a Shloka would be safe from Sarpa- Visha or Snake- Poison; the Shloka states: *Narmadaayai Namah Praatarnamaadaayai Namonisha, Namostu Narmadey tubhyam traahimaam vishasarpatah/* (Devi Narmada! My salutations to you in the day or night; kindly safeguard me from the fear of Serpents and their poisonous bites!) This recitation while entering dark places as also while eating food would safeguard from any kind of poisons thanks to Purukutsa and Narmada! **Nahusha** who was also in the lineage of Pururava had the distinction of performing ninety nine Ashwamedha Yagnas and was nearly qualified to become Indra who should have executed hundred Yagnas. Meanwhile there was a temporary vacancy of Indratwa since Indra fled away since he killed Vritrasura with the help of the Vajrayudha made out of Sage Dadhichis's backbone; Vritrasura who was a Brahmana by birth and Brahma Hatya Sin chased Indra. Brahma thus appointed Nahusha as temporary Indra. Nahusha who was originally a King of Great Virtue became arrogant and power-mongering as he became Indra and claimed all the privileges belonging to Indra like Vajrayudha, Iravata the Elephant and even Indra's wife Sachi Devi. Nahusha insisted that Sachi Devi be his keep! Sachi Devi was non-plussed at this proposal. As advised by Deva Guru Brihaspati, she asked Nahusha to come to her residence but he should do so just as Indra was in the habit of arriving at her residence by a Palki (Palanquin) which actually was carried by Maharshis. Nahusha was excited to reach her Palace quickly and having got into the palanquin commanded Agastya Muni to reach him to Sachi Devi's Place at once; he said 'Sarpa Sarpa' meaning 'Quick, Quick' and in the process gave a kick to the Muni to go fast. Agastya purposely misunderstood the word and converted the arrogant Nahusha as an Ajagara (Python) and dropped the latter to the depths of Bhuloka into thick forests. As a repentant Nahusha begged of clemency, the Maharshi granted a reprieve that the 'Shaapa Vimochana' would be possible only when Pandavas reached the forest for twelve long years before their 'Ajnaata Vasa' or Unknown Destiny having lost a bet in the 'Maya Juda' or wilful game of chess. As Draupadi desired to secure a Sugandhika Flower Bheema got into a pond and the Ajagara caught him and agreed to release him only if he gave correct replies to the Serpent's queries. Yudhishtara had to arrive and release Bhima and Nahusha alike. Meanwhile Brihaspati and Agastya found that Indra was hiding in a lotus stem in Mana Sarovara Lake and brought him back and prayed to Brahma who exonerated Nahusha from the Brahma Hatya Sin on the ground that Vitra was no doubt a Brahmana but committed sins of killing several virtuous and innocents. **Yayati**, the son of Nahusha and his wife Viraja, was a famed Emperor who defeated all the Kings of the World and married Devayani the daughter of Asura Guru Shukracharya, besides Sharmishtha the daughter of Vishvaparma, a Rakshasa King. Indra was pleased to gift Yayati a Divine Chariot with seven powerful horses with which he traversed the world and divided his Empire into seven divisions to distribute it among five of his sons. A Maharshi gave a boon that if any of his sons could agree to exchange their youth to his old age then he could secure a fresh lease of youth. His eldest son **Yadu** from Devayani refused and so did others excepting Sharmishtha's son **Puru** who readily agreed. Yayati took over Puru's youth and enabled him travel around to unravel earthly pleasures for long. But finally returned discovering that the ephemeral joys of the world were endless like Agni in a Homa kunda assuming larger and larger proportions as long as ghee is served and no human would be satisfied with food, gold, ornaments or women. By so realising, he returned his youth to Puru and took to Vanaprastha or retirement.

Sarga Seventy One

*Evam bruvāṇaṁ janakaḥ pratyuvāca kṛtāñjaliḥ, śrotum arhasi bhadraṁ te kulaṁ naḥ kīrtitaṁ param/
pradāne hi muniśreṣṭha kulaṁ niravaśeṣataḥ, vaktavyaṁ kulajātena tan nibodha mahāmune/ rājābhūt
triṣu lokeṣu viśrutaḥ svena karmaṇā, nimiḥ paramadharmātmā sarvasattvavatām varaḥ/ tasya putro
mithir nāma janako mithi putrakaḥ, prathamō janako nāma janakād apy udāvasuḥ/ udāvasos tu
dharmātmā jāto vai nandivardhanaḥ, nandivardhana putras tu suketur nāma nāmataḥ/ suketor api
dharmātmā devarāto mahābalaḥ, devarātasya rājarṣer bṛhadratha iti śrutaḥ/ bṛhadrathasya śūro 'bhūn
mahāvīraḥ pratāpavān, mahāvīrasya dhṛtimān sudhṛtiḥ satyavikramaḥ/ sudhṛter api dharmātmā
dhṛṣṭaketuḥ sudhārmikaḥ, dhṛṣṭaketos tu rājarṣer haryaśva iti viśrutaḥ/ haryaśvasya maruḥ putro maroḥ
putraḥ pratīndhakaḥ, pratīndhakasya dharmātmā rājā kīrtirathaḥ sutāḥ/ putraḥ kīrtirathasyāpi
devamīdha iti smṛtaḥ, devamīdhasya vibudho vibudhasya mahīdhraḥ/ mahīdhrakasuto rājā kīrtirāto
mahābalaḥ, kīrtirātasya rājarṣer mahāromā vyajāyata/ mahāromṇas tu dharmātmā svarṇaromā vyajāya,
svarṇaromṇas tu rājarṣer hrasvaromā vyajāyata/ tasya putradvayaṁ jajñe dharmajñasya mahātmanaḥ,
jyeṣṭho 'ham anujo bhrātā mama vīraḥ kuśadhvajah/ tasya putradvayaṁ jajñe dharmajñasya
mahātmanaḥ, jyeṣṭho 'ham anujo bhrātā mama vīraḥ kuśadhvajah/ vṛddhe pitari svaryāte dharmeṇa
dhuram āvahaṁ, bhrātaraṁ devasamkāśaṁ snehāt paśyan kuśadhvajam/ kasya cit tv aha kālasya
sāmkāśyād agamat purāt, sudhanvā vīryavān rājā mithilāṁ avarodhakaḥ/ sa ca me preṣayāṁ āsa śaivaṁ
dhanur anuttamam, sītā kanyā ca padmākṣī mahyaṁ vai dīyatām iti/ tasyāpradānād brahmarṣe yuddham
āsīn mayā saha, sa hato 'bhimukho rājā sudhanvā tu mayā raṇe/ nihatya taṁ muniśreṣṭha sudhanvānaṁ
narādhipam, sāmkāśye bhrātaraṁ sūram abhyaśiñcaṁ kuśadhvajam/ kañyān eṣa me bhrātā ahaṁ
jyeṣṭho mahāmune, dadāmi paramaprīto vadhvau te munipuṁgava/ sītāṁ rāmāya bhadraṁ te ūrmilāṁ
lakṣmaṇāya ca, veerya śulkāṁ mama sutāṁ sītāṁ surasutopamāṁ/ dvitīyāṁ ūrmilāṁ caiva trir vadāmi
na samśayaḥ, dadāmi paramaprīto vadhvau te raghunandana/ rāmalakṣmaṇayo rājan godānaṁ
kārayasva ha, piṭṛkāryaṁ ca bhadraṁ te tato vaivāhikaṁ kuru/ maghā hy adya mahābāho tṛtīye divase
prabho, phalgunyaṁ uttare rājāṁs tasmin vaivāhikaṁ kuru, rāmalakṣmaṇayor arthe dānaṁ kāryaṁ
sukhodayaṁ/*

Maharshi Vasishtha had thus detailed the highlights of Ikshvaaku Vamsha and requested to do so in respect of the Janaka vamsha too briefly as he stated that when the background of both the families would be of interest to know while alliance be mutually forged. King Janaka responded smilingly: In the days of yore there was a renowned King Nimi [pl refer to Sarga Sixty Six above for Vishneshana on Nimi and Vasishtha] who had a son named Mithi whose son being Janaka the ever first Janaka as our 'vamsha' known as of Janakas. That original Janaka had a son named 'Udaavasuka'. To the latter was born 'Nandivardhana' who gave birth to valiant warrior named 'Suketu'. To Suketu who was a dharmatma and Rajarshi was born 'Devaratha'. To the latter was born 'Maha Vira' the gallant. To Maha Vira was born a 'satya parakrami' son named 'Sudhruti' from whom was born 'Dhishthaketu'. Dharmatma Dhishthaketu was a Rajarshi too and his son was a popular King named 'Haryasva'. Haryasva's son was 'Maru' while Maru's son was 'Prateendhaka'. 'Keertiratha' was the son of Prateendhaka, and his son was 'Deva meedha' who was a very popular Raja. Then in the further lineage were 'Bibudha', 'Mahidhraka', 'Keertiraata', 'Maharoma', Rajarshi 'Swarnaroma', 'Hrasvaroma'. *Tasya putradvayaṁ jajñe dharmajñasya mahātmanaḥ, jyeṣṭho 'ham anujo bhrātā mama vīraḥ kuśadhvajah/ tasya putradvayaṁ jajñe dharmajñasya mahātmanaḥ, jyeṣṭho 'ham anujo bhrātā mama vīraḥ kuśadhvajah/* Dharmagina Raja Hrasvaroma had two sons, the elder being myself, the younger one being the most popular 'Kusha dhwa'. In course of time, a neighbourly King named Sudhanva of Sankashya Nagar attacked us demanding Shiva Dhanush as also Devi Sita my daughter. As the battle became fierce, Sudhanva was killed from my hands. Then my brother Kushadhva was made the King ever since. *kañyān eṣa me bhrātā ahaṁ jyeṣṭho mahāmune, dadāmi paramaprīto vadhvau te munipuṁgava/ sītāṁ rāmāya bhadraṁ te ūrmilāṁ lakṣmaṇāya ca, veerya śulkāṁ mama sutāṁ sītāṁ surasutopamāṁ/ dvitīyāṁ ūrmilāṁ caiva trir vadāmi na samśayaḥ, dadāmi paramaprīto vadhvau te raghunandana/* Maha Muni Vasishtha! This Kushadhva my younger brother is desirous of getting his two daughters too to King Dashratha's two

other sons viz. Bharata and Shatrughna too. I am dedicating here by Kumari Sita to Kumara Rama- Kumari Urmila to Kumara Lakshmana; my brother Kushadhvaja would like wise his daughters to Bharata Shatrughnas, Mandaveeka and Shrutakeerti. Thereafter, Maharshi Vasishtha declared that let ‘Go daana’ be performed by the Rama Lakshmanas as also ‘Naandimukha’ and three days hence during the Uttara Phalguni Nakshatra the auspicious ‘vivaha’ be performed.

Sarga Seventy Two

Tam uktavantam vaideham viśvāmitro mahāmuniḥ, uvāca vacanam vīram vasiṣṭhasahito nṛpam/ acintyāny aprameyāni kulāni narapuṅgava, ikṣvākūṇām videhānām naiṣām tulyo ’sti kaś cana/ sadṛśo dharmasambandhaḥ sadṛśo rūpasāmpada, rāmalakṣmaṇayo rājan sītā cormilayā saha/ vaktavyam na naraśreṣṭha śrūyatām vacanam mama, bhrātā yavīyān dharmajña eṣa rājā kuśadhvajah/ asya dharmātmano rājan rūpeṇāpratimam bhuvi, sūtā dvayam naraśreṣṭha patnyartham varayāmahe/ bharatasya kumārasya śatrughnasya ca dhīmataḥ, varayema sute rājāms taylor arthe mahātmanoḥ/ putrā daśarathasyeme rūpayauvanaśālinah, lokapālopamāḥ sarve devatulyaparākramāḥ/ ubhayor api rājendra sambandhenānubadhyatām, ikṣvākukulam avyagram bhavataḥ puṇyakarmaṇah/ viśvāmitravacaḥ śrutvā vasiṣṭhasya mate tadā, janakaḥ prāñjalir vākyam uvāca munipuṅgavau/ sadṛśam kulasambandham yad ājñāpayathaḥ svayam, evam bhavatu bhadram vaḥ kuśadhvajasute ime, patnyau bhajetām sahitaḥ śatrughnabharatāv ubhau/ ekāhnā rājaputrīṇām catasṛṇām mahāmune, pāñīn grhṇantu catvāro rājaputrā mahābalāḥ/ uttare divase brahman phalgunībhyām manīṣīṇah, vaivāhikam praśamsanti bhago yatra prajāpatiḥ/ evam uktvā vacaḥ saumyam pratyutthāya kṛtāñjaliḥ, ubhau munivarau rājā janako vākyam abravīt/ paro dharmah kṛto mahyam śiṣyo ’smi bhavatoḥ sadā imāny āsanamukhyāni āsetām munipuṅgavau/ yathā daśarathasyeyam tathāyodhyā purī mama, prabhutve nāsīt saṁdeho yathārham kartum arhathaḥ/ tathā bruvati vaidehe janake raghunandanaḥ, rājā daśaratho hr̥ṣṭaḥ pratyuvāca mahīpatim/ yuvām asaṁkhyeya guṇau bhrātarau mithileśvarau, ṛṣayo rājasamghās ca bhavadbhyām abhipūjītāḥ/ svasti prāpnuhi bhadram te gamiṣyāmi svam ālayam, śrāddhakarmāṇi sarvāṇi vidhāsyā iti cābravīt/ tam āpr̥ṣṭvā narapatiḥ rājā daśarathas tadā, munīndrau tau puraskṛtya jagāmāsu mahāyaśāḥ/ sa gatvā nilayam rājā śrāddham kṛtvā vidhānataḥ, prabhāte kālyam utthāya cakre godānam uttamam/ gavām śatasahasrāṇi brāhmaṇebhyo narādhipaḥ, ekaikaśo dadau rājā putrān uddiṣyā dharmataḥ/suvarṇaśṛṅgāḥ saṁpannāḥ savatsāḥ kāmīyadohanāḥ, gavām śatasahasrāṇi catvāri puruṣarṣabhaḥ/ vittam anyac ca subahu dvijebhyo raghunandanaḥ, dadau godānam uddiṣyā putrāṇām putravatsalāḥ/ sa sutaiḥ kṛtagodānair vṛtaś ca nṛpatī tadā, lokapālair ivābhātī vṛtaḥ saumyaḥ prajāpatiḥ/

King Janaka along with Maharshi Vaishta and Brahmarshi Vishvamitra addressed King Dasharatha stating that both the Ikshvaaku and Videha Kingdoms be blessed as they both are the singular examples of Dharma and Nyaya. To establish firm links of both the Kingdoms, the weddings of Devis Urmila and Sita with Lakshmana and Rama be celebrated now. King Janaka further declared that on behalf of my younger brother King Kushadhwaja seated beside me, may I declare Devis Mandavi and Shrutakeerti to Bharata and Shatrughna respectively be wedded too. *Ekāhnā rājaputrīṇām catasṛṇām mahāmune, pāñīn grhṇantu catvāro rājaputrā mahābalāḥ/ uttare divase brahman phalgunībhyām manīṣīṇah, vaivāhikam praśamsanti bhago yatra prajāpatiḥ/* Janaka further stated : may all the four Raja Kumaras be wedded on the same day. Happily two days hence, both Purva Phalguni and Uttara Phalguni Nakshatras would be arriving one after another and at those most auspicious timings may the formal weddings be celebrated! As King Janaka concluded, both the Maharshis Vasiṣṭha and Vishvamitra said: *yathā daśarathasyeyam tathāyodhyā purī mama, prabhutve nāsīt saṁdeho yathārham kartum arhathaḥ/* Just as King Dasharatha of Ayodhya is dear to us, so is King Janaka of Mithila. May both the Kings be pleased with both of us the Maharshis. Then King Dasharatha replied: *svasti prāpnuhi bhadram te gamiṣyāmi svam ālayam, śrāddhakarmāṇi sarvāṇi vidhāsyā iti cābravīt/* May you King Janaka reap continuous goodwill and best wishes for auspiciousness all around; then the Maharshis proceeded for the subsequent preparations. Next

morning, King Dasharatha performed a lakh go daanas to Brahmanas formally, and invited all the four sons endearingly and blessed them embracingly.

Sarga Seventy Three

*Yasminś tu divase rājā cakre godānam uttamam, tasmimś tu divase śūro yudhājīt samupeyivān/ putrah
kekayarājasya sāksād bharatamātulaḥ, dṛṣṭvā pṛṣṭvā ca kuśalam rājānam idam abravīt/ kekayādhipatī
rājā snehāt kuśalam abravīt, yeṣāṃ kuśalakāmo 'si teṣāṃ saṃpraty anāmayam/ svasrīyaṃ mama
rājendra draṣṭukāmo mahīpate, tadartham upayāto 'ham ayodhyāṃ raghunandana/ śrutvā tv aham
ayodhyāyāṃ vivāhārtham tavātmajān, mithilāṃ upayātās tu tvayā saha mahīpate, tvarayābhupayāto
'ham draṣṭukāmaḥ svasuḥ sutam/ atha rājā daśarathaḥ priyātithim upasthima, dṛṣṭvā paramasatkārāḥ
pūjārham samapūjayat/ tatas tām uṣito rātriṃ saha putrair mahātmabhiḥ, ṛṣīmś tadā puraskṛtya
yajñavātam upāgamat/ yukte muhūrte vijaye sarvābharāṇabhūṣitaiḥ, bhrātṛbhiḥ sahito rāmaḥ
kṛtakautukamaṅgalah/ vasiṣṭhaṃ purataḥ kṛtvā maharṣiṇ aparāṇ api, rājā raśaratho rājan
kṛtakautukamaṅgalaiḥ, putrair naravaraśreṣṭha dātāram abhikāṅkṣate/ dātṛpratigrahītṛbhyāṃ
sarvārthāḥ prabhavanti hi, svadharmam pratipadyasva kṛtvā vaivāhyam uttamam/ ity uktah
paramodāro vasiṣṭhena mahātmanā, pratyuvāca mahātejā vākyam paramadharmavit/ kaḥ sthitaḥ
pratihāro me kasyājñā saṃpratīkṣyate, svagṛhe ko vicāro 'sti yathā rājyam idam tava
kṛtakautukasarvasvā vedimūlam upāgatāḥ, mama kanyā munīśreṣṭha dīptā vahner ivārciṣaḥ/ sajjo 'ham
tvatpratīkṣ/ vedyāṃ asyāṃ pratiṣṭitaḥ, avighnam kurutām rājā kimartham hi vilambyate/ tadvākyam
janakenoktam śrutvā daśarathas tadā, praveśayām āsa sutān sarvān ṛṣigaṇān api/ abravīt janako rājā
kausalyānanda vardhanam, iyaṃ sītā mama sutā sahadharmacarī tava, pratīccha cainām bhadram te
pāṇim grhṇīṣva pāṇinā/ lakṣmaṇāgaccha bhadram te ūrmilāṃ udyatām mayā, pratīccha pāṇim grhṇīṣva
mā bhūt kālasya paryayaḥ/ tam evam uktvā janako bharatam cābhyabhāṣata, grhāṇa pāṇim māṇḍavyāḥ
pāṇinā raghunandana/ śatrughnam cāpi dharmātmā abravīt janakeśvaraḥ, śrutakīrtiṃ mahābāho pāṇim
grhṇīṣva pāṇinā/ sarve bhavantaḥ saṃyās ca sarve sucaritavratāḥ, patnībhiḥ santu kākutsthā mā bhūt
kālasya paryayaḥ/ janakasya vacaḥ śrutvā pāṇin pāṇibhir asprśan, catvāras te catasṛṇām vasiṣṭhasya
mate sthitāḥ/ agniṃ pradakṣiṇam kṛtvā vedim rājānam eva ca, ṛṣīmś caiva mahātmānaḥ saha bhāryā
raghūttamāḥ, yathoktena tathā cakrur vivāham vidhipūrvakam/ puṣpavṛṣṭir mahaty āsīt antarīkṣāt
subhāśvarā, divyadundubhinirghoṣair gītavādītranisvanaiḥ/ nanṛtuś cāpsaraḥsaṃghā gandharvās ca
jaguḥ kalam, vivāhe raghumukhyānām tadadbhutam ivābhavat/ īdṛśe vartamāne tu tūryodghuṣṭaninādite,
trir agniṃ te parikramya ūhur bhāryā mahaujaṣaḥ/ athopakāryāṃ jagmus te sadārā raghunandanaḥ,
rājāpy anuyayau paśyan sarṣisaṃghaḥ sabāṇḍhavaḥ/*

On the wedding morning, Bharat Kumara's maternal uncle the King of Kaikeya desha arrived and King Dashratha was happy; Kaikeya was appropriately introduced to King Janaka. Initiating the wedding ceremony early morning, King Janaka with Maharshis ahead entered the Yajna shaala and waited for the precise time of auspiciousness. *yukte muhūrte vijaye sarvābharāṇabhūṣitaiḥ, bhrātṛbhiḥ sahito rāmaḥ kṛtakautukamaṅgalah*/As per the scheduled time, Shri Rama led by King Dasharatha arrived in full and visually arresting dresses along with his brothers at the wedding vedika. Vasishtha Maharshi along with a select group of Munis approached Videharaja Janaka and asked him to extend the 'vaivahika bandhana rupa mangalaacharana' or the symbolic sacred thread of wedding for tying and await the mutual bridegrooms and brides to position themselves. Vasishtha further instructed both the Kings then: *dātṛpratigrahītṛbhyāṃ sarvārthāḥ prabhavanti hi, svadharmam pratipadyasva kṛtvā vaivāhyam uttamam*/ The act of 'kanya daana' be concluded between both the parties of brides and bridegrooms together to perform their respective responsibilities and obligations. The vivahika vedika was got ready befitting the status and magnificence of two great Kings with splashed decoration of fresh and fragrant flowers emanating sweetness all around. At the center of the stage, a raised platform embellished with sparkling kalashas-pancha patras, golden pots of ghee, honey, panchamritas, fresh fruits, vessels and plates of gold studded with precious and prized stones of variety sizes and of thick-thin combinations,

akshatas, kushas , scented sticks, plentiful dhupa-deepas and a huge homa kunda with never ending flames. *abravījanako rājā kausalyānanda vardhanam, iyaṁ sītā mama sūtā sahadharmacarī tava, pratīccha caināṁ bhadraṁ te pāṇīm gr̥hṇīṣva pāṇinā*/Then Janaka welcomed Devi Sita as she was heavily dressed with silks and ornaments and got seated before full flames of the ‘Homa kunda’ and beside her was Shri Rama who richly enhanced the blissful joy his mother Devi Koushalya. Then King Janaka addressed Shri Rama stating : May you be with unending flow of auspiciousness and welfare! Here with I am dedicating my dear daughter Sita as your ‘saha dharma charini’ the Life Partner. She is blessed to be famed as a ‘maha pativrata’ as your true shadow. Then the entire audience of rishis, co kings, select dignitaries of Mithila and other kingdoms blessed the couple with a big ‘tathaastu’ or ‘so be it’. It appeared that celestials from the skies too joined the chorus. Then King Janaka addressed ‘Lakshmana’ and stated that he was gifting Devi Urmila at his service for kind acceptance and place your palms with hers for ever. Janaka further addressed ‘Bharata’ and extended the tender palms of Mandaveeka to kindly extend his strong palms too. Subsequently, the Mithilaadhipati Janaka addressed ‘Shatrughna’ and handed over Srutakeerti. *Puṣpavyṣṭir mahaty āsīd antarikṣāt subhāsvarā, divyadundubhinirghoṣair gītavāditranisvanaiḥ/ nanṛtuś cāpsaraḥsaṁghā gandharvās ca jaguḥ kalam, vivāhe raghumukhyānāṁ tadadbhutam ivābhavat*/At that time there were heavy floral showers from high skies extending fragrances all over , celestial sounds of drums, singings, and sonorous musical instruments were heard, as the respective newly weds circumambulated the vedika with the guests of honour.

Sarga Seventy Four

Atha rātryāṁ vyatītāyāṁ viśvāmitro mahāmuniḥ, āprechya tau ca rājānau jagāmottaraparvatam/ viśvāmitro gate rājā vaidehaṁ mithilādhipam, āprechyātha jagāmāsu rājā daśarathaḥ purīm/ atha rājā videhānāṁ dadau kanyādhanam bahu, gavāṁ śatasahasrāṇi bahūni mithileśvaraḥ/ kambalānāṁ ca mukhyānāṁ kṣaumatyambarāṇi ca, hastyasvarathapādātāṁ divyarūpaṁ svalamkṛtam/ dadau kanyā pitā tāsāṁ dāsīdāsam anuttamam, hiranyasya suvarṇasya muktānāṁ vidrumasya ca/ dadau paramasamhṛṣṭaḥ kanyādhanam anuttamam, dattvā bahudhanam rājā samanujñāpya pārthivam/ praviveśa svanilayaṁ mithilāṁ mithileśvaraḥ, rājāpy ayodhyādhipatiḥ saha putrair mahātmabhiḥ/ ṛṣṇ sarvāṇ puraskṛtya jagāma sabalānugaḥ, gacchantāṁ tu naravyāghraṁ sarṣisaṁghaṁ sarāghavam/ ghorāḥ sma pakṣiṇo vāco vyāharanti tatas tataḥ, bhaumāś caiva mṛgāḥ sarve gacchanti sma pradakṣiṇam/ tān dṛṣtvā rājaśārdūlo vasiṣṭhaṁ paryaprechata, asaumyāḥ pakṣiṇo ghorā mṛgās cāpi pradakṣiṇāḥ, kim idaṁ hr̥dayotkampī mano mama viśīdati/ rājño daśarathasyaitac chrutvā vākyam mahān ṛṣiḥ, uvāca madhurāṁ vāṇīm śrūyatām asya yat phalam/ upasthitam bhayaṁ ghoram divyam pakṣimukhāc cyutam, mṛgāḥ praśamayanty ete saṁtāpas tyajyatām ayam/ ta teṣāṁ saṁvadatām tatra vāyuh prādur babhūva ha, kampayan medinīm sarvām pātayamś ca drumāṇ śubhān/ tamasā saṁvṛtaḥ sūryaḥ sarvā na prababhur diśaḥ, bhasmanā cāvṛtaṁ sarvaṁ saṁmūḍham iva tad balam/ vasiṣṭha ṛṣayaś cānye rājā ca sasutas tadā, sasamjñā iva tatrāsan sarvam anyad vicetanam/ tasmims tamasi ghore tu bhasmacchanneva sā camūḥ, dadarśa bhīmasamkāśam jaṭāmaṇḍaladhāriṇam/ kailāsam iva durdharṣam kālāgnim iva duḥsaham, jvalantam iva tejobhir durnirīkṣyam pṛthagjanaiḥ/ skandhe cāsajya paraśum dhanur vidyudgaṇopamam, pragṛhya śaramukhyaṁ ca tripuraghaṇam yathā haram/ taṁ dṛṣtvā bhīmasamkāśam jvalantam iva pāvakam, vasiṣṭhapramukhā viprā japahomaparāyaṇāḥ, saṁgatā munayaḥ sarve saṁjajalpur atho mithaḥ/ kaccit pitṛvadhāmarṣi kṣatram notsādayiṣyati, pūrvam kṣatravadham kṛtvā gatamanyur gatajvaraḥ, kṣatrasyotsādanam bhūyo na khalv asya cikīrṣitam/ evam uktvārghyam ādāya bhārgavam bhīmadarśanam, ṛṣayo rāma rāmeti madhurāṁ vācam abruvan/ pratigṛhya tu tāṁ pūjām ṛṣidattām pratāpavān, rāmaṁ dāśarathim rāmo jāmadagnyo ’bhyabhāṣata/

After the memorable wedding festivities concluded on the previous day, the next morning Brahmarshi Vishvamitra informed the Kings Dasharatha and Janaka left for tapasya to the peaks of Himalayas and King Dasharatha too solicited to return back with his entourage. King Janaka gifted lakhs of cows,

valuable silks, ornaments, elephants, horses, chariots, and foot soldiers. With a view to serving the newly wed devis presently retained with their husbands for some more weeks, he gifted hundreds of servants and servant maids in addition to which a crore of ‘swarna mudras’, ‘rajata mudras’, pearls and other nine gems aplenty as ‘kanyaadana’ or dowry. Just before the departure of King Dasharatha and his entourage, they all felt uneasy omens of inauspiciousness in the air. Huge and frightful sky birds with sounds of shrill squeaks were hovering on the nearby skylines, shrill sounds resounding from nearby forest animals, and such ‘apashakunas’ or premonitional warning were pronounced. Even so, gales of dust storms broke off and darkness surrounded. Then King Dasharatha visioned a frightening arrival: *dadarśa bhīmasaṁkāśaṁ jaṭāmaṇḍaladhāriṇaṁ/ kailāsaṁ iva durdharṣaṁ kālāgnim iva duḥsaham, jvalantaṁ iva tejobhir durnirīkṣyaṁ pṛthagjanaiḥ/ skandhe cāsajya paraśuṁ dhanur vidyudgaṇopamam, pragṛhya śaramukhyaṁ ca tripuraghaṇaṁ yathā hamaṁ/* He broke out the news that Parashu Rama the son of Bhrigukula Jamadagni Maharshi and the great destroyer of Kshatriya Vamsha was about to enter Mithila of the Kingdom of Janaka, with frightful countenance and hanging shrub like matted hairs like ‘Kaalaagni’ or the flames of death. He was carrying his ‘parashu’ or the mighty axe with which he fulfilled his dreadful revenge of uprooting the kshatriya vamsha. *kaccit pitṛvadhāmarṣī kṣatraṁ notsādayiṣyati, pūrvam kṣatravadham kṛtvā gatamanyur gatajvaraḥ, kṣatrasyotsādanaṁ bhūyo na khalv asya cikīrṣitaṁ/* Maharshi Vasishtha queried: ‘Does Parashu Rama still recall his ‘pratigina’ or universal declaration of dig up and evacuate Kshatriya vamsha once again! As Vasishtha stated thus, both the Kings of Ayodhya and Mithila were non plussed with fright shivering before the flames about to engulf them all. *Evam uktvārghyam ādāya bhārgavaṁ bhīmadarśanaṁ, ṛṣayo rāma rāmeti madhurām vācam abruvan/ pratigṛhya tu tām pūjām ṛṣidattām pratāpavān, rāmaṁ dāśarathim rāmo jāmadagnyo ’bhyabhāṣata/* On his arrival, Parashu Rama was atonce served with ‘arghya’ or cool water to wash his feet and drink by Rishis, he merely uttered: ‘Rama Rama! : ,

Sarga Seventy Five

Rāma dāśarathe vīra vīryaṁ te śrūyate ’dhutam, dhanuṣo bhedanaṁ caiva nikhilena mayā śrutam/ tad adbhutam acintyaṁ ca bhedanaṁ dhanuṣas tvayā, tac chrutvāham anuprāpto dhanur grhyāparaṁ śubham/ tad idaṁ ghorasaṁkāśaṁ jāmadagnyaṁ mahad dhanuḥ, pūrayasva śareṇaiva svabalaṁ darśayasva ca/ tad ahaṁ te balaṁ drṣṭvā dhanuṣo ’sya prapūraṇe dvandvayuddham pradāsyāmi vīryaślāghyam idaṁ tava/

Dasharadha nandana Shri Rama! Veera! It is heard that your courage and fame are second to none! You seem to have lifted up and broken down the mighty and incredible ‘Shiva Dhanush’! Having been informed thus, I have now brought this another ‘dhanush’. This is the ever frightful and invincible ‘Parashu Rama Dhanush’. I seek you to draw it straight, and arrange the arrow perfectly and exhibit your valor and capability.

Tasya tadvacanam śrutvā rājā daśarataḥ tadā, viṣaṇṇavadano dīnaḥ prāñjalir vākyam abravīt/ kṣatrarōṣāt praśāntas tvaṁ brāhmaṇasya mahāyaśāḥ, bālānām mama putrāṇām abhayaṁ dātum arhasi/ bhārgavaṇām kule jātaḥ svādhyāyavrataśālinām, sahasrākṣe pratijñāya śastraṁ nikṣiptavān asi/ sa tvaṁ dharmaparo bhūtvā kāśyapāya vasuṁdharām, dattvā vanam upāgamyā mahendrakṛtaketaṇaḥ/ mama sarvavināśāya saṁprāptas tvaṁ mahāmune, na caikasmin hate rāme sarve jīvāmahe vayam/

As Parashurama thus challenged Shri Rama, King Dasharatha intervened at once to say: Maha Bhargava! You are glorious in the entire universe that having born to the highest tradition of Brahmanatva, performed swaadyaaya of vedas, outstanding penances, you have accomplished climactic stature/ Yet by the force of circumstances, punished Kshatriya Kings as a race and wiped out their traces but now have pardoned them eventually. But now having taken now to ‘astra sanyasa’, why ought you be unkind to only to Rama and in the unfortunate even of his failure, generations of us all would have to end our lives!

Bruvaty evaṁ daśarathe jāmādagnyaḥ pratāpavān, anādṛtyaiva tad vākyaṁ rāmam evābhyabhāṣata/ As King Dasharatha stated in a highly entreating tone, Parasurama ignored the King and continued in highly heckling tone to Shri Rama as though what he had performed was not a miraculous act of breaking down Shiva Dhanush but a sheer fluke or an accidental stroke of chance!

Thus Parushu Rama tauntingly continued as follows: *ime dve dhanuṣī śreṣṭhe divye lokābhiviśrute, dṛḍhe balavatī mukhye sukr̥te viśvakarmaṇā/ atisṛṣṭaṁ surair ekaṁ tryambakāya yuyutsave, tripuraghaṇaṁ naraśreṣṭha bhagnaṁ kākutsha yat tvayā/ idaṁ dvitīyaṁ durdharṣaṁ viṣṇor dattaṁ surottamaīḥ, samānasāraṁ kākutstha raudreṇa dhanuṣā tv idam/ tadā tu devatāḥ sarvāḥ pṛcchanti sma pitāmahaṁ, śītikanṭhasya viṣṇoḥ ca balābalanirīkṣayā/ abhiprāyaṁ tu vijñāya devatānāṁ pitāmahaḥ, virodhaṁ janayāṁ āsa tayoḥ satyavatāṁ varah/ virodhe ca mahad yuddham abhavad romaharṣaṇam, śītikanṭhasya viṣṇoḥ ca parasparajayaiṣiṇoḥ/ tadā taj jṛmbhitaṁ śaivaṁ dhanur bhūmaparākramam, humkāreṇa mahādevaḥ stambhito 'tha trilocaṇaḥ/ devais tadā samāgamya sarṣisaṁghaiḥ sacāraṇaiḥ, yācitau praśamaṁ tatra jagmatus tau surottamau/ jṛmbhitaṁ tad dhanur dṛṣṭvā śaivaṁ viṣṇuparākramaiḥ, adhikaṁ menire viṣṇuṁ devāḥ sarṣigaṇās tadā/ dhanū rudras tu saṁkrudho videheṣu mahāyaśāḥ, devarātasya rājarṣer dadau haste sasāyakam/ idaṁ ca viṣṇavaṁ rāma dhanuḥ parapuraṁjayaṁ, ṛcīke bhārgave prādād viṣṇuḥ sa nyāsam uttamam/ ṛcīkas tu mahātejāḥ putrasyaṁ pratikarmaṇaḥ, pitur mama dadau divyaṁ jamadagner mahātmanaḥ/ nyastaśastre pitari me tapobalasamanvite, arjuno vidadhe mṛtyuṁ prākṛtāṁ buddhim āsthitaḥ/ vadham apratirūpaṁ tu pituḥ śrutvā sudūruṇam, kṣatram utsādayaṁ roṣāj jātaṁ jātam anekaśaḥ/ pṛthivīm cākḥilām prāpya kāśyapāya mahātmane, yajñasyānte tadā rāma dakṣiṇām puṇyakarmaṇe/ dattvā mahendranilayas tapobalasamanvitaḥ, śrutavān dhanuṣo bhedaṁ tato 'haṁ drutam āgataḥ/ tad idaṁ vaiṣṇavaṁ rāma pitṛpaitāmahaṁ mahat, kṣatradharmaṁ puraskṛtya gr̥hṇīṣva dhanuruttamam/ yojayasva dhanuḥ śreṣṭhe śaraṁ parapuraṁjayaṁ, yadi śaknoṣi kākutstha dvandvaṁ dāsyāmi te tah/*

Raghuṇandana! These are the two supreme and celestial pieces of dhanush; Devatas have been in admiration of their invincibility. Vishvakarma the heavenly engineer himself constructed it as of the strongest and impossible unbreakability. One of these was awarded to Maha Deva Shankara in connection with Tripuraasura and that was what 'Shiva Dhanush' which he had been proudly and arrogantly broken by you. And the second dhanush had been in my hands which was dedicated with humility by groups of Devas to Maha Vishnu used in a series of encounters against the most heinous Danava- Daitya-Rakshasas gloried as 'Vaishnava Dhanush'. Try to learn and recall that once all the Devas headed by Indra once approached Brahma Deva to assess whether Shiva or Vishnu was more powerful and mightier. Then Brahma created a rift between the two and in a mutual warfare Vishnu due to his mere possession of the Vishnu dhanush made a mere 'humkara' as the Trinetradahari Shiva was stilled with awe. Then the angry Shiva out of frustration threw his dhanush off and Videha desha Rajarshi Devarata held it and did daily veneration for generations. On the other hand, Bhagavan Vishnu having been pleased with Bhṛigu vamsi Rucyeka Muni gifted this Vishnu Dhanush; it was from Maharshi Jamadagni my immortal father that this Vishnu Dhanush had come into my possession ever since. Mahatma Jamadagni having discarded astra-shastras took to intense tapasya having built an ashram and was eventually killed by King Kartaveeryarjuna owing to materialistic obsessions. On learning about the murder of my father by the King, I returned from my penances and avenged Kshatriyas as a race by killing them several times. Thereafter having earned the overlordship of the entire 'prithvi', I performed a 'maha yajna' and donated the prithvi as dakshina to Kashyapa Muni. Having given the prithvi daana thus have retired to Mahendra Mountain for tapasya ever thereafter. Having heard of the destruction of Shiva Dhanush from my celestial vision, have hurried back to the brave young hero here aling with Vishnu Dhanush too. *Tad idaṁ vaiṣṇavaṁ rāma pitṛpaitāmahaṁ mahat, kṣatradharmaṁ puraskṛtya gr̥hṇīṣva dhanuruttamam/ yojayasva dhanuḥ śreṣṭhe śaraṁ parapuraṁjayaṁ, yadi śaknoṣi kākutstha dvandvaṁ dāsyāmi te tah/* Rama! I have thus brought the Maha Vishnu Dhanush reviving my 'kshaatra dhrama' and if you were to succeed in straightening this dhanush with arrows, then I might give you the opportunity of a mutual duel thereafter.

Sarga Seventy Six

S'rutvā taj jāmādagnyasya vākyam dāśarathis tadā, gauravād yantritakathaḥ pitū rāmam athābravīt/ śrutavān asmi yat karma kṛtavān asi bhārgava, anurundhyāmahe brahman pitur ānṛṇyam āsthitaḥ/ vīryahīnam ivāśaktaṁ kṣatradharmeṇa bhārgava, avajānāmi me tejaḥ paśya me 'dya parākramam/ ity uktvā rāghavaḥ kruddho bhārgavasya varāyudham, śaram ca pratisaṁgrhya hastāl laghuparākramaḥ/ āropya sa dhanū rāmaḥ śaram sajyam cakāra ha, jāmādagnyam tato rāmam rāmaḥ kruddho 'bravīd vacaḥ/ brāhmaṇo 'sīti pūjyo me viśvāmitrakṛtena ca tasmāc chakto na te rāma moktum prāṇaharam śaram/ imām vā tvadgatiṁ rāma tapobalasamārjitān, lokān apratimān vāpi haniṣyāmi yad icchasi/ na hy ayaṁ vaiṣṇavo divyaḥ śaraḥ parapuramjayāḥ, moghaḥ patati vīryeṇa baladarpavināśanaḥ/ varāyudhadharam rāma draṣṭum sarṣigaṇāḥ surāḥ, pitāmahaṁ puraskṛtya sametās tatra saṁghaṣaḥ/ gandharvāpsarasaś caiva siddhacāraṇakimnarāḥ, yakṣarākṣasanāgāś ca tad draṣṭum mahad adbhutam/ jaḍīkṛte tadā loke rāme varadhanurdhare, nirvīryo jāmādagnyo 'sau ramo rāmam udaikṣata/ tejobhir hataḥ/ vīryatvāj jāmādagnyo jaḍīkṛtaḥ, rāmam kamala patrākṣam mandam mandam uvāca ha/ kāśyapāya mayā dattā yadā pūrvam vasumdhara, viṣaye me na vastavyam iti mām kāśyapo 'bravīt/ so 'haṁ guruvacaḥ kurvan pṛthivyām na vase niśām, iti pratijñā kākutstha kṛtā vai kāśyapasya ha/ tad imām tvam gatiṁ vīra hantum nārhasi rāghava, manojavam gamiṣyāmi mahendraṁ parvatottamam/ lokās tv apratimā rāma nirjitās tapasā mayā, jahi tāñ śaramukhyena mā bhūt kālasya paryayaḥ/ akṣayyam madhuhantāraṁ jānāmi tvām sureśvaram, dhanuṣo 'sya parāmarśāt svasti te 'stu paramtapa/ ete suragaṇāḥ sarve nirīkṣante samāgatāḥ, tvām apratimakarmāṇam apratidvandvam āhave/ na ceyam mama kākutstha vrīḍā bhavitum arhati, tvayā trailokyanāthena yad ahaṁ vimukhīkṛtaḥ/ śaram apratimam rāma moktum arhasi suvrata, śaramokṣe gamiṣyāmi mahendraṁ parvatottamam/ tathā bruvati rāme tu jāmādagnye pratāpavān, rāmo dāśarathiḥ śrīmāṁś cikṣepa śaram uttamam/ tato vitimirāḥ sarvā diśā copadiśas tathā, surāḥ sarṣigaṇā rāmam praśaśaṁsur udāyudham/ rāmam dāśarathiṁ rāmo jāmādagnyaḥ praśasya ca, tataḥ pradakṣiṇīkṛtya jagāmātmagatiṁ prabhuḥ/

Although his father King Dasharatha's appeal was cutshort by the long monologue bordering on the self ego of Parashu Rama, Rama had to reply to the latter. He said that he was constrained by the principles of kshatriyas and hence was not elaborating much about his own achievements.

Then Rama angrily took away the Vishnu Dhanush and the arrows from Parshu Rama. *Brāhmaṇo 'sīti pūjyo me viśvāmitrakṛtena ca, tasmāc chakto na te rāma moktum prāṇaharam śaram/ imām vā tvadgatiṁ rāma tapobalasamārjitān, lokān apratimān vāpi haniṣyāmi yad icchasi/ na hy ayaṁ vaiṣṇavo divyaḥ śaraḥ parapuramjayāḥ, moghaḥ patati vīryeṇa baladarpavināśanaḥ/*

Bhṛigu nandana! As by birth you are a Brahmana and as such you are respect worthy; further you have had affinity with Brahmarshi Vishvamitra too and as such am constrained not to let arrows used on you and cut short your life. 'Bhargava Rama! Even as you have had quickly earned physical and psychological powers due to your tapasya, this Vaishnava Dhanush which you are proud of, now in my hands would never hesitate to demolish you too'. This type of veiled yet composed threat that Rama confronted with against Bhargava Rama had readily attracted the attention and admiration of Deva ganas and Maharshis. Gandharva-apsarasa-siddha-chaarana-yaksha-raakshasa- naagaas too rushed to witness this 'itihasik' scene! As Rama had thus held high on his hands, Bhargava Rama stood stunned and blank and murmured with low and mumbling voice stated: 'Raghu nandana! I had just described to you a while back that I donated Bhumi to Maha Muni Kashyapa and the latter instructed me to leave away bhumi and thus I shifted away to the heights of Mahendra mountain. Now having conceded my failure against the background of my bragging, may I politely return running back to the mountain heights! *Akṣayyam madhuhantāraṁ jānāmi tvām sureśvaram, dhanuṣo 'sya parāmarśāt svasti te 'stu paramtapa/ ete*

suragaṇāḥ sarve nirīkṣante samāgatāḥ, tvām apratimakarmāṇam apratidvandvam āhave/ Maha Veera Shri Rama! The manner in which you had lifted the Vishnu Dhanush would recall how Maha Vishnu Himself lifted and held at the time of Madhu Kaitabha Daityas who sought to roll up earth and through into Patala! Even as Devatas are witnessing above this happening because of my arrogance and late realisation, may I declare that none indeed could face you in battles and glory. *na ceyam mama kākutstha vrīḍā bhavitum arhati, tvayā trailokyanāthena yad aham vimukhīkṛtaḥ/ śaram apratimaṁ rāma moktum arhasi suvrata, śaramokṣe gamiṣyāmi mahendraṁ parvatottamam/* Kakutsa kulabhushana! Here I stand with all my defeated egos as put to shame by you yet with the satisfaction that the Trilokanatha Vishnu himself had to humble me. Now, I request you to release a mild arrow which could land me safe atop Mahendra Parvata back to my Tapasya!

Vishleshana on i) Madhu Kaitabha Daityas and ii) Parashu Rama:Madhu Kaitaba Daityas from Devi Bhagavata Purana:

When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound 'Vagbija' the Seed Mantra (Seed 'Bija' and 'Vak' the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra's repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. 'The Parasakti's Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus-head sprouting from Maha Vishnu's navel, tried the age-old four means. He tried to use 'Sama (Counselling) 'Dana' (Gifting or bribing), 'Bheda' (put one against another) and finally 'Danda' (Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya's discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of 'Tamo Guna' - Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Maha Sakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or 'Svacchanda Maranam'. Maha Sakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Sakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by

Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Sakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of 'Dharma Yuddha', partly by trickery and partly by Maya or Illusion.

Ganesha Purana is quoted: Chapters 77-82: Jamadagni-Kaartaveerya- Kaama dhenu-Kartaveerya kills the Muni- Parashuramaavatara: King Shurasena approached the ashram of Maha Muni Jamadagni the famed wife Renuka Devi in Shveta Dvipa's Sahyaadri Parvata and their illustrious son Parashurama who was in Naimisharanya for Vidyadhyayana. The Muni having extolled Sankata Charurthi Ganesha Vrata said his son Parashurama had already observed the Vrata as prescribed. Thereafter, Chakravarti Kartaveerya visited the Ashram of Jamadagni couple with his countless chaturanga bala akshouhinis who were taking refreshing bath and swim. The Muni couple invited the Chakravarti and the huge army and hosted a fabulous and highly rich and lavishing lunch with pancha bhakshya bhojana. Well before this lunch invitation the Muni Couple prostrated before the Kamadhenu in the ashram's backyard and entreated her to preserve their dignity to fulfill the invitation of lunch for the Royal Guest of honour and his mammoth number of the army. The shocked Chakravarti exclaimed as how such massive bhojana was possible to an equally huge army and requested the Muni and wife to explain out of his astonishing miracle. As they revealed the truth of mother Kamadhenu's grace and help, instantly the Chakravarti raised his tone and asserted that each and every asset in his command ought to be under his command. The Muni replied: Chakravarti! I am after all a Muni eking my life with what ever 'kandamula bhakshana' is possible in forests; how do you realise that this ashram could offer 'pancha bhakshya paramaanans' to the Royalties and 'akshouhinis' of sena is possible otherwise. You are of Vishnu swarupa and accepted my 'aatithya' as that is a great honour and trilokas could proudly state that Chakravarti Kaartaveerya was honoured by his visit along with his glorious sena which was of akshouhinis strong and the Muni served fabulous meal with pancha bhalshyas! But still the Chakravarti kept on insisting that Kamadhenu ought to be taken away even by force and left the ashram in a huff and disgust, even as the Muni kept on pleading and finally stated that the Chakravarti visited the ashram as a green parrot but finally turned as a crow! The Chakravarti who left in despair redoubled with the design of stealing kamadhenu overnight. He despatched his army men who freed the celestial cow which made reverberating noises while she became breathless and after kicking its legs flew away to skies in pitch darkness. An awful earth tremor followed and the army ran away in fright. Noticing the havoc that had happened, Kaartaveerya appeared on the scene and so did the Ashramavasis and the Mahamuni couples. As the Chakravarti faced the Muni couple, Maha Saadhvi Renuka showered curses on Kaartaveerya and having warned the interference of the former aimed at the Muni's chest and killed him with the proverbial ekavimshati / 21 arrows and left away. The disheartened pativrata could hardly do the 'smarana' of Parashurama who was in long tapasya, even as Kartaveerya shot five arrows on her chest and the 'ashramavaasis' ran away helter-skelter! Having dutifully initiated the 'dahana samskara' of the parents that followed with the assistance and blessings of Mahatma Dattatreya by 'smarana'. Soon after the 'antyeshti karma' (shava yatra- dahana-daaha yagna-udaka karma-pinda daana-sapindeekarana etc), he called on Mahatma Dattatreya with his shaven head and face narrated the details of the happenings about the Chakravarti's visit to the ashram, the enjoyment of the hospitality of the unique parents with the active help of Kamadhenu of Tri Murthi swarupini, his departure on the polite refusal to part with Kamadhenu, the nocturnal attack and of the army, the killing of Kamadhenu, his subsequent visit to the ashram to kill his unique parents and the antima smarana of his mother and cremation formalities that followed. On the fifth day of the obsequies, Parashurama got terribly agitated witnessing the matru swarupa and cried much and as the days of the karma karyas, the mrita swarupas were distorted and dimmed in their physical parts. On the final day after karma kanda, the images of the parents were radiant and blissful which demolished his fears and got kindled the fires of revenge and retribution totally replacing with child like fears and helplessness! Parashurama prostrated to the vision of Devi Renuka and asked her about the 'sarvavyapta keerti' of sahasra baahu chakravarti Kaartaveerya and his historic valour and courage and how indeed could he stand alone and face him with all the strong army behind him! Devi Renuka replied that if only Parshurama performed severe tapas to Maha Deva Shiva sincerely with devotion, he could ensure victory single handed against even the

universal hero like Kartaveerya. Parashurama followed the mother's counsel and Maha Deva having been pleased with the prayers after his 'saakshaatkara' bestowed the upadesha of the shadakshara Ganesha Maha Mantra with which Parashurama recited one lakh times with unrelenting bhakti followed by dashaamsa homas and Maha Ganesha stood before him even as Parashurama broke into his rapturous praises. Ganesha was pleased and handed over a Parashu and accorded a 'parashu' with which to destroy Kaartaveerya who no doubt had been no doubt commenced his life within the precincts of dharmaacharana initially but transgressed the limits to the extent of murdering Muni dampatis and in that process killing the illustrious Go Mata the holiest cow in the Over Lords's Creation! Ganesha had implicitly instructed Parashurama to destroy the ambitious and arrogant human Kaartaveerya and also the equally cruel and sinful clan of Kshatriyas too! As a sequel to parashu daana to Jamadagni-Renuka putra Parashu Rama armed with the Parashu gifted by Ganesha as prompted by Maha Deva himself shouted thunderously at Kaartaveerya and army and killed them all in no time and in the same sweep killed the Kshatriyas and the clan is as many as 21 attacks recalling as many arrows of Kaartaveerya's bow broke his father's chest!

Brahmanda Purana too is quoted': Prashu Rama Tapasya :

The illustrious Incarnation of Bhagavan Vishnu as Bhargava Rama was the son of Jamadagni Muni and the grandson of the famed Bhrigu Maharshi and Devi Khyati. As instructed by his father and grandfather, Bhargava Rama performed stringent Tapasya in an Ashram in a deep jungle and visiting Maharshis like Bhrigu, Atri, Kratu, Jaabali, Mrikunda were impressed with the high concentration of Bhargava Rama who was seeking to target Shiva in his penance. In course of time, Maha Deva was pleased with Bhargava Rama's devotion and appeared in disguise as a hunter who presented a repulsive person with dark complexion and red eyes with bow and arrows and crude sword and knives of varied sizes and sharpness. He introduced himself as Tosha Pravarsha the Master of The Forest and that no person should step in the Forest, much less raise a Hermitage. Even Indra would not be able to reside in this forest without my permission, he said. The hunter then asked Rama as to was he and for what purpose that he was staying in the Forest for such a long time. The former replied that he was performing Tapasya to Maha Deva Shambhu and that he would like please that Sarveshwara, Sarva Sharanya, Abhaya prada, Trinetra, Sarvajna, Tripuraantaka and Shankara. The Hunter heckled at Parashu Rama and said that he was wasting his time. In the course of conversation, Parashu Rama realised that the Hunter was not an ordinary human being; he knew a lot of Shiva as the so called hunter mumbled that Shiva did Brahmahatya and that he snipped Brahma's fifth head. The Hunter further told Parashu Rama that after all he was trying to absolve himself of the sin of his mother's killing! (Once Jamadagni left for Tapsaya and his wife Renuka Devi went to a river to fetch water and witnessed Prince of Mrityukavati Chitraratha was enjoying swims in the river with his women and momentarily Renuka felt envious of the women; Jamadagni noticed that his wife committed a sin and on returning back to his Ashram he asked his sons to kill her for the sin; none of his elder sons were prepared but Parashu Rama sliced her neck and killed her at once; apparently, Jamadagni was able to revive Devi Renuka by his Mantra Shakti!). Bhargava Rama then realised that the hunter must be a Siddha! The Hunter further heckled Rama that his Tapasya was futile as he left his old father and killed his mother! Bhargava Rama then asked the hunter to identify himself: Was he Indra or Agni or Surya or Chandra or Vayu or Yama! You have come here to test my sincerity of Tapasya. Mahatma! Do reveal your self, thus prostrated Bhargava Rama and as soon as he stood up, Maha Deva revealed himself and a confused Rama in an ecstatic trance praised him as follows: *Namastey Nilakanthaaya Nilalohita murtaye, Namastey Bhuta nathaya Bhuta vaasaaya tey namah/ Vkyataavyakta Swarupaaya Maha Devaaya Meedhushey, Shivaaya Bahurupaaya Trinetraaya Namonamah/ Sharanam Bhava Sharva twadbhaktasya Jagatpataye, Bhuyonanyaashrayaanaam tu twameva hi paraayanam/ Yanmaya- aprakrutam Deva duruktam vaapi Shankara, Ajaanataa twaam Bhagavanmama tatkhshantumarhasi/ Ananyavedya Swarupasya Sadbhaavamiha kaha pumaan, Twaamrutey tawa Sarvesha Samyak Shakreti Veditum/ Tasmaatwam Sarvabhavena praseeda mama Shankara, Naanyaast mey gatistubhyam Namobhuyo namonamah/ Nilakantha, Nilalohita, Bhutanaadha, Bhuta vaasa! You are Perceivable yet impossible to Perceive, Maha Deva, Shiva, Bahurupa, Trinetra, Sharva! Indeed I am your*

faithful devotee and you are my final refuge; I might have talked lightly about you thinking that you were a normal hunter! Do pardon my ignorance and indiscretion; who else is capable of recognising your own magnanimity excepting yourself! I have no recourse else than surrendering myself to you totally!) Shiva replied to Rama 'My Child! I am pleased with your Tapasya. I really wish I could bestow every Shakti to you although You deserve it. Yet, you are still not yet ripe enough to withstand the Rudra Shakti and the related 'Astraas'; hence you have to perform further Tapasya, resort to Sarva Tirtha Darshanaas and approach me when you consider fit. Subsequently, Bhargava Rama was engaged in Tirtha Darshanaas, fastings, Tapas, Homas, Japas, Snaanaas and other sacred deeds and moved about a lot in Bhumandala. Later, as per the instructions of Maha Deva returned to his Ashram and settled for his Shiva Puja. Meantime, there was a terrible battle between Devas and Asuras and the latter approached Maha Deva for help. Shankara then asked Mahodara to reach Parashurama to bring from his Ashram in Himalayas and the latter was instructed by Shiva to destroy the Asuras. Bhargava was bestowed with a variety of powerful Astra-Shastras and devastated Asuras in large contingents even while the remnants ran away to Rasatala. The victorious Bhargava returned to his Ashram and installed an Idol of the 'Kiraata' who confronted him in the Forest and worshipped him with flowers, Chandana, Dhupa, Dipa and Naivedyas. As Shankara made an appearance along with Marudganas and Devas, Rama fell on his feet and extolled him as follows: (Devadeva! Jagannaadha, Tripuraantaka, Sakala adhyaksha, Bhaktavatsala, Sarva Bhutesha, vrishabha -dhwaja, Sakalaadhisha, Kanukaakara, Skaklaavaasa, Sakala Devaarigana Naashaka, Shuli, Kapaali, Sarva Lokaika paala, Nitya SmashnaVaashi, Kailasavaasi, Pashayukta, Kalakuta vishaara, Sarva Vibhu, Amarvandya, Swayambhu, Shaktivaan, Sagatkarma Sakshi, Shambhu, Chandramouli, Sarpakantha haara, Shiva, Paramatma, Vibhuti sanchhanna deha, Suryachandraagninetra, Kapardi, Andhakaasura mardana, Tripura dhwamsi, Daksha Yagna Vinaashaka, Yogijana Dhyeya, Achintya Rupa, Bhakta hridayaambhoja karna madhya varti, Sakalaagama Siddhaanta Saara Rupa, Sakala Yogendra Prabhu, Shankara, Sakala Vyaapta Maha mahimna, Paramatma, Sharva, Shaanta, Jagadbrahma, Vishwarupa, Adimadhya rahita, Nitya, Avyakta, Vyaktaavyakta Swarupa, Sthula Sukshmaatma, Vedanta Vedyaa, Samasta Vishwa Vigjnaana Swarupa, Suraasurasangha Shreshtha puja paada, Shrikantha, Srishti karta, Lokakarta, Rajo gunaatma, Hiranyagarbha, Paratpara, Pratyagatma, Tamoguna Vikaara, Jagatsamhaara, Kalpanta Rudra Rupa, Parapara-Vida, Avikara, Nitya, Sadas adaatma, Buddhi Prabodha, and Buddhin- driya Vikara! My salutations to you as you are manifested in various Forms as Vasu-Rudra- Marud-Aditya- Saadhaya and Ashwini Kumaaras! You are Avikara, Aja, Nitya, Sukshma Rupa! You are not controllable and unimaginable even by Brahma! Those who continue in ignorance about you and your three major features of Srishti-Sthiti-Samhara are engaged in the cycle of births and deaths; as even great Scholars are unaware about you, what could I realise about you! Indeed your magnificence is far beyond description and voice; thus I am unable to commend you as my Stuti properly yet I know that you are affectionate to your Bhaktas!) Maha Deva was indeed gratified with this kind of touching prayers and bestowed to him all kinds of Astra-Shastra Vidyas, their usages and withdrawing capacities; a outstanding horse; a distinctive chariot, a peerless bow and bunch of arrows, a distinctive Kavacha or body shield, Beeja Mantras whose recitation could either annihilate the worlds or shower blessings to his followers and in short provided unique Siddhis to Bhargava Rama equipping him with invincible powers enabling him to punish the Evil wherever it existed and at the same time to protect the virtuous and the noble.

King Kaartaveeryarjuna and his invincibility: The most valiant and invincible King of the times Kaartaviryarjuna of Haihava Vamsha was contemporary to Bhargava Rama halted at the Ashram of Jamadagna once along with his huge army which was tired and famished on an afternoon when Sun was hot and severe; the army did not have the strength to move forward and decided to rest. The King knew that the Ashram would not have the resource to feed the contingent but the Muni did provide excellent food to them. The King wondered as to how the Muni was able to do so and discovered that the Celestial Cow Kama -dhenu was in the Ashram and fulfilled all the requirements of the inmates of the Ashram. The King desired to take away the Kamadhenu to his kingdom but Jamadagni declined politely initially and refused flatly later. The King returned to his Kingdom but sent his Minister to manage to bring the

Celestial Cow, if necessary by force. Finally force was used and both the Muni and the Kamadhenu resisted till the last but were tortured; Jamadagni Maharshi was almost killed and Kamadhenu flew to Heaven! The soldiers returned only with the calf which was a wasted exercise since without the mother the calf was no avail anyway. On return to the Ashram, Devi Renuka found her husband lying dead in a pool of blood and fainted and after recovering from the shock with some passage of time, she cried incessantly enquiring about Bhargava Rama. Rama returned from the forest to fetch wood and flowers for homa and puja and was non-plussed about what all had happened. He witnessed his mother beating her chest again and again numbering twenty one times and took a vow that not only King Kartaveeryarjuna would be butchered but would also attack Kshatriyas as a race would be slaughtered twenty one times and wipe out traces of them all; for quite some time now Kshatriyas were harassing Brahmanas and Sages on many counts, mostly out of fear that Brahmanas were gaining upper hand due to their knowledge and out of fear of an inferiority complex. Renuka decided to jump into fire along with her dead husband in the execution of the old practice of ‘Sati Sahagamana’ but a Celestial Voice stopped her attempt as Jamadagni’s life would be revived once again. Bhrigu Maharshi came to learn of his son’s death and on seeing his body stated that if he the Maharshi spent all his life as per Vedas and performed all virtuous deeds including Yagnas and Tapas, then Jamadagni his son should rise up from his death bed and sprinkled sacred water on the dying body and up came Jamadagni fully resuscitated due to the glory of Bhrigu. But Bhrigu after full recovery came to realise Bhargava Rama’s vow to kill Kartaveeryarjuna and felt sad, not only because that revenge was never the principle of a Brahmana but killing a King by one of his own Subjects would tantamount to ‘Rajavadha’ which was as atrocious as killing one’s own father! Moreso King Kartaveeryarjuna was not only an illustrious King of extraordinary prowess but also an outstanding devotee of Bhagavan Dattatreya. This created a predicament to Bhargava Rama as there was a vow to kill the King and the Kshatriya Vamsha in twenty one attacks and on the other hand there was the considered advice tantamounting to an instruction of his father not to do so. Jamadagni then advised to pray to Brahma Deva and act according to his considered advice. Brahma too was not acceptable to either of the vows taken by Bhargava and affirmed that it would not be in order that if simply one King perpetrated a sin, there would be little justification to eradicate the entire Kshatriya Vamsha in twenty one battles! Yet, he blessed Rama to recite a Krishna Kavacha titled ‘Trailokya Vijaya’ and visit Shiva Loka to seek his blessings in the matter. As Bhargava Rama with great difficulty managed an audience with Shiva, the latter too felt that it was not an easy task to terminate King Kartaveeryarjuna who by his mere frown a great warrior like was disarmed and had to flee! However, the ever merciful Mahadeva suggested that he like Skanda Kumara should practise not only the Trailokya Vijaya Mantra but several other powerful Mantras like Nagasatra, Paashupata, Brahmastra, Narayanastra, Agneyastra, Varanyastra, Gandharvatra, Garudastra, Jumbhunastra and many other Astras; Rama then bowed with the greatest possible happiness and fulfillment to Shiva, Devi Parvati, Ganesha, Skanda and Nandi Deva and returned to his father Jamadagni, fully overjoyed.!

Sarga Seventy Seven

*Gate rāme praśāntātmā rāmo dāśarathir dhanuḥ, varuṇāyāprameyāya dadau haste sasāyakam/
abhivādya tato rāmo vasiṣṭha pramukhān ṛṣiṇ, pitaraṁ vihvalaṁ dṛṣtvā provāca raghunandanaḥ/
jāmadagnyo gato rāmaḥ prayātu caturaṅgiṇī, ayodhyābhimukhī senā tvayā nāthena pālītā/ rāmasya
vacanaṁ śrutvā rājā dāśarathaḥ sutam, bāhubhyāṁ sampariṣvajya mūrdhni cāghrāya rāghavam/ gato
rāma iti śrutvā hṛṣṭaḥ pramudito nṛpaḥ, codayām āsa tām senām jagāmāśu tataḥ purīm, patākādhvajinīm
ramyām tūryodghuṣṭanināditām, siktārājapathām ramyām prakīrṇakusumotkarām/
rājapraveśasumukhaiḥ pauraḥ maṅgalavādibhiḥ, saṁpūrṇām prāviśad rājā janaughaiḥ samalaṁkṛtām/
kausalyā ca sumitrā ca kaikeyī ca sumadhyamā, vadhūpratigrahe yuktā yāś cānyā rājayoṣitaḥ/ tataḥ sītām
mahābhāgām urmilām ca yaśasvinīm, kuśadhvajasute cobhe jagṛhur nṛpapatnayaḥ/ maṅgalālāpanaiś
caiva śobhitāḥaumavāsasaḥ, devatāyatanāny āśu sarvāś tāḥ pratyapūjayan/ abhivādyaḥbhivādyaṁś ca*

*sarvā rājasutās tadā, remire muditāḥ sarvā bhartṛbhiḥ sahitā rahāḥ/ kṛtadārāḥ kṛtāstrās ca sadhanāḥ
sasuhṛjjanāḥ, shuruṣamānāḥ pitaraṁ vartayanti naraṣabhāḥ/ teṣāṁ atiyaśā loke rāmaḥ
satyaparākramaḥ, svayambhūr iva bhūtānāṁ babhūva guṇavattarah/ rāmas tu sītayā sārdham vijahāra
bahūn ṛtūn, manasvī tadgatas tasyā nityaṁ hṛdi samarpitaḥ/ priyā tu sītā rāmasya dārāḥ pitṛkṛtā iti'
guṇād rūpaguṇāc cāpi prītir bhūyo vyavardhata/ tasyās ca bhartā dviguṇaṁ hṛdaye parivartate,
antarjātam api vyaktam ākhyāti hṛdayaṁ hṛdā/ tasya bhūyo viśeṣeṇa maithilī janakātmajā, devatābhiḥ
samā rūpe sītā śrīr iva rūpiṇī/ tayā sa rājarṣisuto 'bhirāmayā; sameyivān uttamarājakanyayā, atīva
rāmaḥ śuśubhe 'tikāmayā; vibhuḥ śrīyā viṣṇur ivāmareśvaraḥ/*

As Bhargava Rama was put to shame, Shri Rama addressed his father King Dasharatha who had just returned to normalcy after the quick succession of events and said: dear father, Parashurama had left for good and now you may instruct all of us to move forward comfortably with the chaturanga balaas, and the wedding procession with joy and renewed enthusiasm. As the procession finally reached the city of Ayodhya, it was ready with dhvaja-patakas, sonorous welcome sounds of drums and musical instruments, group dances of talented damsels and youthful males, decorated house holds, sweet smells of fragrant flowers and garlanded streets and men and women dressed up with festive feverishness, and freshly cooked savories and sweets for free distribution at street corners and so on. Groups of vedic panditas were busy with vedic chantings aloud welcoming the arriving 'baraat' or those who were fortunate to see the wedding events. Rushing citizens were anxious to glance the new brides with grace and modesty.

Then King Dasharatha along with his sons and new daughters-in-law as accompanied by Devis Koushalya- Sumitra-Kaikeyi descended from their respective chariots made an auspicious entry. They were all initially ushered into their deva mandiras. The new daughters in law touched the feet of elders. Thereafter the respective new couples entered their own chambers and settled gradually. In due course of time the Raja Kumaras, refreshed themselves in the art of archery with excellent camaraderie and solidarity as some of the newly learnt mantras of 'dhanur prayogaas' were exchanged too and imparting excellent care and affection to the proud King Dasharatha. In course of time King Dasharatha accosted Bharata Kumara and addressed him to accompany Kaikeya Raja Kumara who had been there for good time at Ayodhya and Shatrugna too evinced interest to accompany Bharat Kumara too. There after, Rama Lakshmanas started to look after King Dasharath's small and big duties of officialdom as also his personal care. *Pitaraagjnaam puraskritya pourakaaryaani sarvashah, chakaara Raamah sarvaani priyaani cha hitaanicha/* Having gradually deputising the duties of the King, especially the day to day issues of the public of Ayodhya and thus gained the popularity and faith. Eventually, the duties of looking after the mothers, their own welfare as also of their households were discharged perfectly by Rama and brothers. Similarly the issues related to the Gurus and workers of the 'darbaar' were resolved instantly. The word spread across Ayodhya and other places in the entire kingdom about the efficient and instant handling of the public. *Teshaamatishayaa loke Ramah satyaparaakramah, svayambhuriva bhutaanaam babhuva gunavattarah/* Just as Brahma Deva himself would have looked after the welfare of charaa -chaara jajati of his creation, the Rajas of Ayodhya too assume full responsibility of the public. At the same time Rama and Sita have become famed as being of the same heart and for the passage of all the seasons of years. *Antarjātam api vyaktam ākhyāti hṛdayaṁ hṛdā/ tasya bhūyo viśeṣeṇa maithilī janakātmajā, devatābhiḥ samā rūpe sītā śrīr iva rūpiṇī/ tayā sa rājarṣisuto 'bhirāmayā; sameyivān uttamarājakanyayā, atīva rāmaḥ śuśubhe 'tikāmayā; vibhuḥ śrīyā viṣṇur ivāmareśvaraḥ/* Janakanandini Mithileshwari Kumari Sita gets aware of Shri Rama's inner voice and opinion almost instantly and clearly. Indeed She has the form and fame of Maha Lakshmi Herself. The eldest of King Dasharatha's daughter in law is Lakshmi while the King Dasharatha was convinced his son Rama was Maha Vishnu Himself!

Raamaaya Ramabhadraaya Ramachandraya Vedhase, Raghunaadhaaya naadhaaya Seetaayaah patanenamah/

Annexure on Shri Rama's Uttara Bharata Parikrama before wedding with Devi Sita

Sri Rama's route From Ayodhya to Janakpur was the route used by the bridegroom and his 'baraatis' or the Party as also to return to Ayodhya after the Rama-Sita marriage in Janakpur acquired the name 'Ram-Sita Marg' long ago. The route of the 'baraatis' is an excellent Road and millions of pilgrims actually cover the distance on foot till date out of veneration!

Shri Rama and Lakshmana guided by Maharshi Vishwamitra, however took another route to reach Janakpur after the slaying of Tataka in Tatakavan (Forest of Tataka).

1) Azamgarh: Uttar Pradesh: Shri Ram was only fifteen years old when he and Lakshman set out with Vishwamitra to annihilate the demons who were polluting and obstructing the sacred rituals of his Yagna (firesacrifice). Their first halt was on the banks of the River Sarayu, twenty kilometers from Ayodhya. Valmiki's Ramayan describes the tranquil setting against which, Vishwamitra taught the princes about the art of 'bal' and 'atibal' which endowed them with immunity from disease and eternal good health besides freeing them from pangs of hunger and thirst.

2) Balliya: Uttar Pradesh: Walking past Azamgarh, Shri Ram, Lakshman and Sage Vishwamitra reached Balliya where River Sarayu merges with the holy river Ganga. This haven on the banks of the Sarayu was the chosen place for sages who spend long hours in meditation. Shri Ram rested here in the night before he set out at dawn crossing river Ganga to reach Vishwamitra's Siddhashram. At night, before the princes went to sleep, Vishwamitra narrated to them the story of 'Kama Deva' the God of Love who was burned to ashes there by Lord Shiva.

3) Buxar: Bihar : Tataka Vadha:- After crossing the holy Ganga, Shri Ram and Lakshman reached a dense forest where demoness Tataka lived. The dreadful forest was known as Tatakavan. Shri Ram ended Tataka's reign over the forest by slaying her and freeing its inhabitants from terror. The forest stretched between Bharoli and Baksar in Bihar. Shri Rama performed the first task of his "avtaar" (incarnation) here by destroying the evil demoness.

4) Siddhashram: Buxar, Bihar: Vishwamitra's Siddhashram was located not too far from Buxar. Siddhashram, according to Adhyatma Ramayan was a social ashram where religious instruction was imparted to people. Shri Ram and Lakshman sojourned in the ashram for three days after Shri Ram killed Mareech and Subahu, the demons who were tormenting Vishwamitra by spoiling his Yagna with bones and blood. Lakshman destroyed the demon while Shri Ram took on the mighty Maricha, son of Tataka. There are villages existing today on the banks of the River Ganga with the names Marich and Subahu.

5) Ahilya Uddhar: Ahroli, Buxar, Bihar. Three kilometers from Buxar in the northern direction is the village Ahroli. Rishi Gautam had his ashram here. According to Ram Charita Manas it was here that Shri Ram delivered Ahilya, the beautiful wife of Rishi Gautam, from a curse of her husband, which had turned her into stone. When Shri Ram and Lakshman left Siddhashram they crossed River Ganga and River Sonbhadra and set foot on the soil of Ahroli village, which still exists in Buxar district.

6) Sonbhadra River, of Gajendra Moksha Fame, Sonpur, near Patna, Bihar: Parev and Trigama are two places of significance. They have a distance of five kilometers between them. When Shri Ram and Lakshman crossed River Sonbhadra, they reached a place before Patna where they spent a night before moving on to Janakpur.

7) Vishala Nagri, Hajipur, Bihar (near Patna). Shri Ram and Lakshman crossed River Ganga and reached this town with Rishi Vishwamitra who guided them to a garden to rest for a while in its fragrant surroundings.

8) Ahilya Ashram, Darbhanga, Bihar: Valmiki's Ramayan says Gautam Rishi's ashram was in Mithila. Ahilya resided there as Shila. The place was therefore named as Ahiyari after her. Thaiyavalk (Jagvan), Shringi (Srinyia), Bhringi (Bhairav) and Gautam Rishis lived there.

9) Vishwamitra Ashram: Bisaul, Madhubani, Bihar. Bisaul was Rishi Vishwamitra's place of residence. After reaching Janakpur Rishi Vishwamitra stayed there and he set up his ashram in a garden. B) Phulhar Village (Jamuni), Madhubani, Bihar was situated in one of Raja Janak's prime gardens. It was in Jamuni (Madhubani) and was celebrated for a Gauri Temple where Sita prayed regularly. After paying obeisance to his Guru Vishwamitra when Shri Ram entered the floral section of the garden, Sita, who was present there, got her first glimpse of Shri Ram.

10) Matihani: Janakpur, Nepal. In the vicinity of Janakpur was Matihani from where, according to folklore, mud was collected and taken to create the venue for the marriage of Shri Ram and Sita. Matihani has become a sacred place as even today maidens for their marriage take mud from here.

B) Janakpur, Nepal: Janakpur was the capital of Raja Janak's kingdom. It lies 20 kilometers from India's border and is known for a temple of Ma Sita which attracts pilgrims round the year.

C) Rangbhoomi: Janakpur, Nepal. It is believed that the Dhanush Yagya (competition for lifting of the bow) or Sitaswayamvar, as is popularly understood was announced before an invited royal gathering in a huge maidan (field) close to the present Janaki Mandir. It was here that Shri Ram picked up the Shiv Dhanush and broke it into two halves with ease. The important places in Janakpur include Matihani, Rangbhoomi, Dhanusha Mani Mandap. All of them are associated with the legend of Shri Ram and Sita's marriage.

11) Sita Marhi, Bihar: According to beliefs, Mithila, one of the principalities of Raja Janak's Kingdom was passing through the trial of drought and famine. Following royal tradition, Raja Janak took out the golden plow and went to an arid field to plough the soil and appeal to the gods for rain. While performing the ritual, the plow got stuck in a deep groove in the soil. The king's men rushed to pull the plow out of the depth of the soil and lo and behold there was a girl child waiting for help. The childless king happily adopted her as his daughter and named her "Sita", the Sanskrit term by which the cutting side of the plow is known. The name of the village, Sitamarhi, is derived from the name Sita as a result. Travelers going to Janakpur in Nepal invariably stop at Sitamarhi for a "darshan" (sighting) of the land where Sita manifested in the soil.

12) Sitakund Motihari, Bihar: It is said that the 'baraatis' (procession of the bridegroom's family) while returning to the kingdom of Ayodhya after the Ram-Sita marriage stopped at Sitakund Motihari for a little rest. They bathed and freshened themselves in the Sita Kund. One of Sita's bangles fell in the kund (pond), it is believed. The baraatis (Bridegroom's family) offered a puja (worship) to Lord Shiva here. Sitakund is located 20 kms from Motihari in the South Direction. It is a well-known place in the Northern Indian Belt. Then the baraatis arrived at Derwan, Gorakhpur, Uttar Pradesh is not far from Sitakund. The baraatis (Bridegroom's family) had camped at this place and hence the name Derwan. The word "Dev" in Hindi means camp.

13) Dohri Ghat, Mhow, Uttar Pradesh: The true meaning of Dohari is Do Hari, i.e. Two Haris. One commonly used name in the worship of Lord Vishnu is Hari. As per Valmiki Ramayan, the baarat was on the way to Ayodhya when the earlier Avtaar (incarnation) of Vishnu, Parashuram, stopped the baarat at this place on the bank of the river Sarayu. Parashuram tested Shri Ram and realized who he was. Both the Haris (Parashuram and Ram, the two Vishnu avatars) met here and Parashuram returned to Maheshgiri Mountain after offering his respects to Ram. Raja Dashrath and the "baraatis" then continued their journey back to Ayodhya with Shri Ram.

Shri Ram's Vanvasa Parikrama:

It is more difficult to chart a route for Ram's journey during his period of exile. Firstly this is pan-India journey, secondly, Ram, Lakshman and Sita also wandered in the Dandaka Forest for more than 10 years. This mighty forest would encompass in today's date almost the entire state of Madhya Pradesh including parts of Gujarat and Maharashtra on the West and Karnataka on the South. Hence this makes it even more difficult. Still one might charter a basic route. There are many places that Ram visited during this 14 year period during which he had the good fortune of meeting with some of most enlightened sages and beings of that period. They were of course very delighted to meet with Ram themselves with many of them having been foretold the coming of Ram, they waited for years conducting severe penance for that fortunate time to arrive.

1) Ayodhya, Uttar Pradesh: was the capital city for the Isvaku Dynasty (Suryavanshi) of Kings. This was also the city where Son of Dasrath, Shri Ram was born (appeared). In twelve kilometers vicinity of Ayodhya there exist holy places like Veda Kund, Sita Kund, Janaura etc. that are also part of the journey of Shri Ram's 'vanvas' (exile) route. It was also from Ayodhya that Shri Ram started his journey along with Sita and Lakshman. Ayodhya was a majestic city comparable to any international city of modern times almost eleven kilometers in length full of parks, gardens, theatres and modern infrastructure and facilities for its citizens. The citizens of Ayodhya loved their Kings. It was at Tamsa River, Uttar Pradesh that Shri Ram along with Sita, Lakshman and Sumantra Minister (Mantri) rested on their first night. The modern name for Tamsa River is Madhar River and the place from where she flows is called Gora Ghat. This place is about twenty kilometers from Ayodhya. On the banks of the Tamsa River there is a place known as Purva Chakiya. The citizens of Ayodhya followed Shri Ram until this spot after their dearest Ram departed from Ayodhya. Shri Ram, Lakshman and Sita disguised themselves and left this spot in the middle of the night so that none of the people would be able to follow him.

2) Sultanpur, Uttar Pradesh on the banks of Gomati River that Sage Valmiki had an ashram. It was from here that Shri Ram crossed the Gomti river. The old name of Sultanpur was Kushanathpur, which was named after the son of Ram, 'Kush'. Vadrathi River, Pratapgarh, Uttar Pradesh The present day name Sarkani River which is situated around 8 kilometers from Pratapgarh in the Eastern Direction. Shri Ram had crossed this river near the town of Mohanganj, as per Valmiki Ramayan. Sandika River (Sai River), Mohanganj, Pratapgarh, Uttar Pradesh is situated at a distance of twelve kilometers from Pratapgarh. This place is also commonly known as Dev Ghat. Shri Ram has crossed this river from this spot. There is also a Shiv Temple here that was established by Bharat. This place has been mentioned in the Valmiki as well as Tulsi Ramayan. Further, Balukini River, Pratapgarh, Ramkaleva, Uttar Pradesh is approximately 15 kilometers from Pratapgarh in the Southern Direction. Shri Ram had crossed this river here as has been mentioned in the Valmiki Ramayan.

3) Prayag (Allahabad), Uttar Pradesh: A) Shringverpur or the current name Singrora, the capital of Nishad Raj Guha. This place is situated around twenty kilometers North of Allahabad. Shri Ram had rested on a bed of grass here. The next morning he crossed the Ganga River from here and proceeded to the Bharadwaj Ashram. The incident of 'Kevat Prasang' took place here.

B) Sita Kund, Shrinverpur, Prayag. This holy pond is around two kilometers from Shrinverpur. It was from here that Shri Ram sent back their beloved minister Sumantra to Ayodhya.

C) Sangam, Prayag: This is the divine meeting place of the three holy rivers of Ganga, Yamuna and Saraswati. Shri Ram himself praised this spot for its spiritual powers, which could uplift mankind. Bharadwaj Rishi had his ashram here. Shri Ram had rested in this ashram for a night. Ram Charita Manas as well as Valmiki Ramayan give a lot of importance to this place.

D) Yamuna Ghat, Simri, Prayag: Shri Ram along with Lakshman and Sita crossed the Yamuna River. In the Valmiki Ramayan the reference to Lakshman constructing a boat to cross the river has been made for

this place. After resting overnight on the Simri Ghat Shri Ram crossed the river using the boat made by Lakshman. There are many places on the banks of the Yamuna related to the exile period of Shri Ram like Akshay Vat, Sita Rasoi (Jasra Bazaar), Rishiyan (the abode of Rishis), Murka (Hanuman Mandir).

4) Chitrakoot, Uttar Pradesh:

A) Ramnagar: Shri Ram walked along the banks of the Yamuna River in his onward journey. After crossing the Yamuna River, he reached what is known in today's time as Ramnagar. This place is birthplace of Tulsi Das, the great poet who has written Ram Charita Manas.

B) Valmiki Ashram, Lala Pur, Chitrakoot: After visiting Sage Bharadwaj's Ashram, Shri Ram reached Valmiki's Ashram and he spent the night here. It was here that Sage Valmiki himself suggested to Shri Ram to make Chitrakoot his home for a few days.

C) As suggested by Sage Valmiki, Shri Ram reached Chitrakoot Dham. Shri Ram made his ashram on the Kamadgiri Mountain near the Mandakini River. There were many sages, holy men and Rishis who had made their ashrams (abodes) near the Kamadgiri Mountain. It was this divine spot where Shri Bharat met with Shri Ram and took his padukas (slippers) with him to Ayodhya to place on the throne.

Chitrakoot has many places of pilgrimages in its vicinity like Madakini River, Bharatkoop, On the banks of the Mandakini River – Spatik Sheela, Hanuman Dhara and Atri Ashram, Gupt (Secret) Godavari. All these sacred places strengthen the place of Chitrakoot as a one of the most important places of pilgrimages while tracing the footsteps of Shri Ram's journey of exile. After the visit of Bharat to Chitrakoot, many citizens of Ayodhya had started to visit this place. Many of the holy men and sages in this area started to feel disturbed by the presence of so many people and it then that Shri Ram decided to leave this place. Hence all in all Shri Ram would have stayed in Chitrakoot for only about one or two years only. The majority of his exile period he spent in the Dandak Forest.

D) Amravati, Chitrakoot, Uttar Pradesh: Around 7 kilometers from Atri Ashram, in the middle of the jungle, there is a beautiful place called Amravati. One of the ancestors of Shri Ram called Ambrish had conducted an intense penance here for many years. After leaving Chitrakoot, Shri Ram came to Sage Atri's Ashram. It was here that the Sati Anusuya (pure and chaste wife of Sage Atri) gave the sermon of 'Pati Vrata Dharma' (service to husband) to Mother Sita. After resting in Sage Atri's Ashram for one night, Shri Ram spent the next night at the place of penance of Ambrish (his ancestor). It was in this forest that Shri Ram killed the Rakshas named Viradh. In the vicinity of Amvarti there is a village called Jamunihayi. There is a very dark and dangerous looking pit called 'Viradh Kund' (pond). This pit is situated three kilometers from Amravati. After killing the demon Viradh, Shri Ram had buried him here.

5) Sharbang Ashram, Satna, Madhya Pradesh: Around 13 kilometers from current day Chithara Station, Satna, Madhya Pradesh is probably where the Shabrang Ashram of the Ramayan is situated. After the slaying of Viradh, Shri Ram visited this ashram. It was here that he had the divine 'darshan' (sighting) of the God Indra. After having the 'darshan' of Shri Ram, Shabrang Rishi with the help of his Yogic Fire destroyed his body and attained salvation.

6) Ramtek, Nagpur, Maharashtra: Ramtek is a beautiful mountain near the city of Nagpur. Shri Ram stayed here for some time. This mountain is also connected with the writer Kalidas who wrote the famous poem 'Meghdoot' according to some historians. Approximately 9 kilometers from here there is a place called Salbardi near which there is a pilgrimage spot called Sita Nahani. According to popular legend, Shri Ram proceeded to the ashram of Sutikshan Muni from here.

7) Nasik, Maharashtra:

A) Sutiksha Muni Ashram: Sapta Srungi; After meeting with Sharbang Rishi, Shri Ram reached the ashram of Sutikshan Muni who had spent 10 years in the Dandaka Forest before reaching here. Sutikshan Muni was the disciple of Agastya Rishi. Shri Ram rested here for some time. He killed many of the demons residing in this area and also took a vow that he would rid this area of all the evil influences. There is an ancient temple of Goddess Sapta Srungi here, which attracts many pilgrims. It is said that Markandaya Rishi wrote the Durga Saptastuti at this holy place. According to popular legend, Durga Ma killed the demon Mahisasur at this place, which is represented by a hole in the mountain, which can be seen till today. The demon was hiding behind the mountain when Durga attacked him.

B) Agastya Ashram: Pimpurner, Nasik: Approximately 16 kilometers North of Nasik there is an ashram called Agasteshwar Ashram. Sutiksha Muni had guided Shri Ram to his Guru Agastya Rishi. Sage Agastya presented Ram with many divine weapons and powers here. He also advised Ram to make his Ashram on the banks of the Godavari River and live there.

C) Panchavati: Nasik; On the banks of the Godavari River there is place popularly known as Tapovan, which is the actual Panchvati of the Ramayan era. It was here that Shri Ram, Lakshman and Sita resided here in a small hut. The incident of the cutting off the nose of Demoness Shupnaka took place here. It is from here that 'Nasik' derived its name as the Sanskrit name for nose is 'Nasika'. Khar, Dhooshan, Trishara and 14,000 other Demons were slain by Shri Ram in this area after they attacked Shri Ram on hearing about this incident from their sister. The kidnapping of Sita by Ravan, The slaying of Mareech and the Slaying of Jatayu by Ravan all took place in a forest known as Janasthan in this area. In the ancient times, the ashram of Gautam Rishi was in the holy town of Trimbakeshwar (one of the twelve Jyotirlingas) nearby. In order to release himself of the burden of a curse on him, Gautam Rishi had created the Godavari River.

8) Tuljapur (Maharashtra): There is a famed temple of Devi Tuljabhavani here. It is believed that Shri Ram and Sita roamed in the forests near the temple. It is also here that Lord Shiva and his wife Sati came for the 'darshan' of Shri Ram and Sita. Sati took the form of Sita and tried to get close to Ram in order to test his purity.

9) Ramdurg, Belgam, Karnataka: A) Kaband Ashram: Kardigud, Near Ramdurg, Belgam, Karnataka In the Indian state of Karnataka there is a village called Kardigud where it is believed that Kaband Ashram was situated. Shri Ram and Lakshman slayed the demon Kaband here. After he was killed, Kabandh became a Gandharva and left for his heavenly abode. Before leaving he had requested Shri Ram to visit the Ashram of Shabari. B) Shabri Ashram: Sureban, Near Ramdurg, Belgam: Around 14 kilometers in the Northern direction from Ram Durg, near the town of Gunga is placed called Sureban. This is place where Shabri, who was a disciple of Sage Matang lived. She had waited long years for her dear Ram to arrive, and on his arrival she fed him berries which she had tasted herself to make sure that they were sweet. This angered Lakshman but Shri Ram pacified him because he could see her intense love and devotion towards him. It was Shabri who then instructed Ram to approach Sugreev in the search for his beloved wife.

10) Hampi, Karnataka : A) Hanuman Halli: Koppal, Hampi: This was the place where Hanuman met Shri Ram and Lakshman for the first time. In fact Sugreev had sent Hanuman to meet with them in order to make sure that they were not the spies of his brother and archenemy Bali. The mighty Hanuman lifted Shri Ram and Lakshman on his shoulders and took them on Rishimukh Parvat to meet with Sugreev. The capital city of Sugreev 'Kishkinda' is also near by. B) Bellari, Hampi: Near the ancient Kishkinda, around four kilometers from the town of Hampi, there exists a Mountain called Malbhavant (Prastavan) where Shri Ram has spent the monsoon season. The places to see around this area include Bali Bandara, Anjani Parvat (mountain), Matang Rishi Mountain, Spatik Sheela. It was on the Spatik Sheela that the Varan (monkey) Sena (army) had collected for the first time. Hanuman had given the news of Sita to Shri Ram at this place.

11) Tiruchallapalli, Tamil Nadu: The old name for this town is Trishirapalli. This was the abode for Ravan's brother Trishira and so named after him. On the banks of the Kaveri River here there is a beautiful Shiva Temple, which is said to destroy sins. According to popular legend, Shri Ram had prayed to Lord Shiva here in order to free himself of the sin of slaying Khar and Dooshan. On his way to Lanka, Shri Ram had stayed here.

12) Rampad, Kodikarai, Vedaranyam, Tamil Nadu: Along with the entire Vanar (monkey) Sena (army), Shri Ram had proceeded towards the Southern direction from this town. It was also from this place that Shri Ram had the first view of the sea. The footprints of Shri Ram are still found in the forests of this area.

13) Ramanadhapuram, Tamil Nadu: Ramnathpuram is on the shores of the waters bodies on the Southern tip of India. It is on the way to holy pilgrim town of Rameshwaram. It is believed that the foundation stone of the Ram-Setu Bridge constructed by Ram and the entire army to cross over to Sri Lanka is placed here in a small village called 'Chedu Karai'. One can still see the foundation stones of this architectural wonder ten feet below the waters of the ocean. Vibhishan, after having been insulted by Ravan came to seek the help of Ram at this place. The entire strategy for the war was also devised in this town. Places worth to visit in the neighborhood include Vilundi Tirth, Ekanth Ram, Agni Tirth, Ram Jaroka, Kodanda Ram Mandir, Jata Tirth and Darbhashainam. It is believed that it was in Darbhashainam, that Shri Ram made a Darbhashayana (a seat of grass) and prayed to Varun Devta (God of the Sea) for three continuous days for giving him passage to Lanka. Varun Devta appeared after three days and advised Ram to build a bridge across the sea to Lanka.

14) Rameshvaram, Tamil Nadu: Rameshwaram is one of the twelve Jyotirlingas in India. Shri Ram had established a Shiva Linga Temple here using the sand from the sea. Approximately one or two kilometers from this Temple, Nala vanara (monkey) along with the other vanars (monkeys) had made the bridge to Lanka. This bridge was constructed in five days only. Shri Ram crossed over to Lanka with his entire army using this bridge and camped at Suvel Parvat (Mountain). NASA has used modern satellite technology to photograph this bridge and they have actually unearthed an ancient bridge connected India to modern day Sri Lanka!

15) Dhanushkoti: Skanda Purana in reference to Setu Mahatmya describes: 'On the shores of the Southern Seas is the most sacred and boon-bestowing Dhanushkodi which is also the high point of destroying 'Maha Patakas' like Brahma Hatya, Suraapaana, Swarna harana, Guru-Shishyadi gamana. This is also the provider of plentiful prosperity and Kailasa Moksha Prada. It uproots indebtedness and poverty for ever. Incidentally, Dhanushkoti partially got submerged into Sea owing to recent cyclonic devastation and partly ascribed to Shri Rama's own arrows. This historic meeting point of three high Seas of Hind Sagara-Bay of Bengal and Arabian Sea is the hallowed Tirtha for Sacred Snaananas, Shraddha-Pinda pradaanas and Daanas. The Legend continues to state that Lord Shri Rama after killing Ravanaasura and his generation except Vibhishana who was subsequently made the King of Lanka, there followed a series of awe-inspiring incidents like Devi Sita's Agni Pariksha, Hanuman's despatch to Kasi to fetch a genuine Shiva Linga for installation at Raneshwara, his delayed action to do so, Devi Sita's installation of Sand Linga, and travel by Pushpaka Vimana back to Ayodhya for the most auspicious Shri Sita-Rama Kalyana at Ayodhya!

Shri Rama Rama Rameti rame Raame manorame, sahasra naama tattulyam Ramanama varaanane/

AYODHYA KHANDA

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Shri Ramachandracharanou manasaa smaraami, Shri Rama chandra charanou vachasagranaami, Shri Ramachandracharanou shirasaa namaami, Shri Ramachandra sharanam prapadye/ My reverences to Shri Rama with a bowed head, memory in mind, stuti in speech, and my body in total surrender!

ESSENCE OF VALMIKI AYODHYA RAMAYANA

PREFACE

The Epic of Valmiki Ramayana- *Rama Aayana*- denotes Shri Rama's journey from vice to virtue. This is relevant now as much as in the past -present and for ever as narrated in Six Khandas or sugar cane stems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda-Kishkinda Khanda- Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas- Aranya Khanda has seventy five Sargas-Kishkinda Khanda has sixty seven Sargas-Sundara Khanda comprises of sixty eight Sargas- Yuddha Khanda has one twenty eight Sargas. Additionally Uttara Khanda has one hundred eleven Sargas.The current presentation is relevant to Baala Khanda.

As I had the fortune of approaching HH Vijayendra Sarasvati of Kanchi Kamakoti, who for the last fifteen years or so, blessed me to script the essence of over Ashtaadasha Puranas, Ashtadasha Upanishads, Brahma Sutras, Dharma Sindhu, Manu Smriti, Paraashara Smriti, Soundarya Lahari, and on Pancha Bhutas- Surya- Chandra-Lakshmi-Saraswati - Ganesha-Bhagavad Gita and so on. Then he spontaneously directed me to attempt Vaalmiki Ramayana in parts but with possible 'vishleshanas' or explanatory notes as per the contexts of situations and characters referred to. Indeed this is a massive effort but I have his unimaginable blessings.

The present script is a maiden effort of the endless 'Itihasa'. The Instruction is that the digestive exercise be gradual, since centuries old countless versions of Ramayana are available or unavailable, but each such Scripts from 'taala grandhaas' to the paper world had been absorbed as per the inner grasping vibrations subjectively. Hence the physical intakes of pathana-manana- nidhi dhyasas are objective realistically.

'Baala Khanda' is the **trend setter** in as the Yuga Purusha Rama blossoms. That was how Maharshi Vaalmiki encourages Rama's second generation of Lava Kusha Kumaras to sing for us the overview of Ramayana vide the fourth sarga itself!

From 'Baalya' to adolescent youthfulness, Brahmarshi Vishvamitra literally pushes to a jolt to King Dasharatha by equipping Shri Rama with 'astra-shastra vidya' to fight viciousness and vindicate Dharma and Nyaya. The saga and the role of Vishvamitra from a King to a Brahmarshi is the base note of the symphony of Baala Kanda. The fleeting picturisation of the Demons and Sages alike in the Baala Ramayana is a process of transformation of the Society then and now. The struggle continues as an integral part of Existence and as like an ever staged drama through years- centuries- yugas -kalpas of the eternal time cycle.

It is my fortune to imagine as to how the Seers of the yore had showered the flows of 'dharmaic' nectar on HH Vijayendra Sarasvati of Kanchi who in turn allows drops on countless followers like us and to our families too.

VDN Rao and family

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Sarga Thirty Five-Six-Seven: By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- Vishleshana on Skanda Janma : Padma-Skanda-Matsya Puranas

Sarga Thirty Eight/ Nine: King Sagara’s tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa.Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati’s strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Vishleshana: Adho lokas- Kapila Maharshi.

Sargas Forty to Forty Two: Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gaveup hopes and so does his son Amshuman and the latter’s son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha. Vishleshana on 1) Gokarna Tirtha and 2) on Bhagiratha from Brahma Vaivarta and Maha Bhagavata Puranas. .

Sargas Forty Three and four: Bhagiratha standing by foot fingers, invoked Maha Deva Vishleshana: on Gangotri and Haridwara; Devi Ganga: post Bhagiratha

Sarga Forty five: Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas

Vishleshanason Kashyapa and Diti and Aditi; Masya Purana: on Kurmaavatara, 'Amrita Mathana', Kaalakuta and Devi Mohini; Maha Bhagavatga Purana: Mammoth Churning of Ocean for 'Amrit')

Sarga Forty Six: Having failed to secure Amrit, Diti- daitya mother- seeks to destroy Indra
Vishleshanas: Brahmanda Purana: Diti revengeful of Indra and 'Pumsavana' Sacrifice ; Maha Bhagavata
about Marud Ganas: As Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside ,cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts.

Sargas Forty Seven: Vishvamitra stated that they were at that very place where above instances had occurred when there was an Ikshvaaku Kings Kakutstha- Sumati and then proceed to Mithila the kingdom of Janaka Raja!

Sarga Forty Eight and Nine : Sumati showed the way to Gautama Ashram en route Mithila.
Vishleshana: Indra assuming Gautama's form takes Ahalya to bed , the latter's wife - a supreme Pativrata
Ganesha Purana.

Sargas Fifty : Entering King Janaka's Yagnyashaala, Vishvamitra introduces Rama Lakshmanas and their acts of glory so far to King Janaka and his Purohita 'Shataananda'

Sargas Fifty One: Having congratulated Rama Lakshmanas, Shatananda makes a detailed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tapsyas became a Brahmarshi!

Sargas Fifty two to Fifty Six: King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed the army but the latter took to severe tapasya.

Sarga Fifty Seven: Brahma blesses Vishvamitra be the status of Maharshi

Sarga Fifty Eight-Nine-Sixty: Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; Vishleshana: Vishvamitra creates Trishanku swarga

Sargas Sixty One and two: Ambarisha performs Yajna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis. Vishleshana on Pushkara Tirtha from Kurma- Padma Puranas and Maha Bharata.

Sargas Sixty Three and four: Vishvamitra disturbed by 'Menaka' at Pushkara, then shifted to heights of himalayas when 'Rambha' disturbed too.

Sarga Sixty five: Ultimately even as Indra ever stole his food, Maharshi stopped his breathing but kept on his tapsya on Brahma, and the latter conferred the title of 'Brahmarshi'!

Sarga Sixty six: Vishvamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Vishleshana: Nimi and Daksha Yagnya.- Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.

Sarga Sixty seven: Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations. King Janaka said: Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!

Sarga Sixty eight: King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too'. , Dasharatha was pleased and addressed Vasishtha and Ministers to leave next morning.

Sarga Sixty nine: Accompanied by Gurus, wives and intimate and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to be fool proof defence arrangements. A four day procession with needed halts on way moved on with plentiful food and drinks. On their arrival at the outskirts of the Kingdom, King Janaka made elaborate reception with music, song, dance and ecstatic welcome showers of flowers.

Sarga Seventy: In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiratha-Ambareesha-Nahusha-Yayati-Naabhaga- Aja-and Dasharatha. Vishleshanas on: Pruthu-Yuvanashra-Mandhata-Purukusta- Muchukunda-Nahusha- and Yayati.

Sarga Seventy one: King Janaka explained about his vamsha from renowned King Nimi ,whose son named Mithi being the ever first Janaka as the 'vamsha' known as of Janakas. Then he introduced Kushadhvaja his younger brother desirous of getting his two daughters to Bharata and Shatrughna and declared Mandaveeka and Shutakeerti as their respective wives. respectively.

Sarga Seventy Two and three: Public Declarations were made in the presence of Kings, Maharshis, and the public and hectic preparations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms.

Sargas Seventy Four- Five-Six: After the festivities concluded, guests were showered with precious gifts, the groom's party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting 'Rama Rama' with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever! Vishleshanas on Madhu Kaitabha daityas; Parashu Rama- Kartavaryajuna from Ganesha-Brahmanda Puranas . 155&157

Sarga Seventy Seven: As the return procession finally reached the city of Ayodhya , it was ready with dhvaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

Annexures:

a) Rama's Uttara Bharata Parikrama before wedding b) Vanavasa parikrama

INTRODUCTION

Essence of Valmiki Ayodhya Ramayana is a sequel to the Essence of Valmiki Bala Ramayana. Maharshi Valmiki while bathing in Tamasa River gets aghast seeing a couple of frolicking Krouncha birds shot down by a merciless hunter and his expression was the inspirational beginning of Valmiki Ramayana! The incident of cruelty causing suffering to any Living Being, be it a human, animal or bird would surely result in a retaliatory rebound either in the same birth or the following birth. Such acts of 'adharma' inciting 'mara mara' or expressions of killings of the innocents could be nullified by the reversal expressions of 'raama raama' or the transformation of 'Rama Ayana' or from 'adharma' to 'dharma' or the travel of transformation. This is relevant now as much as in the past -present and for ever as narrated in Six Khandas or sugar cane stems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda- Kishkinda Khanda- Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas-Aranya Khanda has seventy five Sargas-Kishkinda Khanda has sixty seven Sargas-Sundara Khanda comprises of sixty eight Sargas- Yuddha Khanda has one twenty eight Sargas. Additionally Uttara Khanda has one hundred eleven Sargas.The current presentation is relevant to Ayodhya Khanda

RETROSPECTIVE *

[*Essence of Valmiki Bala Ramayana]

Brahmarshi Narada initiated the delineation of Shri Rama to Valmiki Maharshi and thereafter departed for a bath in river Tamasa near Ganga along with his disciples; he addressed his shishya named Bharadvaja and expressed as to how refreshing was the bath. As he looked around, he spotted on the banks of the cool water flows, two krouncha birds in chirruping play and fun in a nest on a tree branch. But just then a cruel hunter released an arrow at the loving male bird which got dropped dead in blood and the female bird crooned in anguish and misery. The two love birds had always been together infatuated with each other and Muni Valmiki was truly pained and hurt in his heart and inner consciousness. The natural instinct of the Maharshi prompted him involuntarily to burst out rather reprimandingly: ***Mā niṣāda pratiṣṭhāṁ tvam agamah śāśvatīḥ samāḥ, yat krauñcamithunād ekam avadhīḥ kāmamohitam/*** 'Hey hunter! Why have you so mercilessly killed the male partner of such loving birds suddenly! You too would soon die as a retribution!' Having shouted spontaneously thus, the Maharshi got retrospective and addressed his disciples that a few words were slipped from my tongue as the feeling was intense! The shishyas replied unanimously: Guru sire! Whatever has slipped out from your tongue has admirably fitted itself in a four lined stanza of glory with rhythmic sound metered with perfection of eight letters of prosody just as a 'veena dhvani' of the stringed musical instrument! The prime disciple Bharadvaja instantly agreed affirmingly that a meaningful stanza by framed as what the Guru has stated involuntarily! As this incident had happened, the entire troupe concluded their bath and moved on to their ashram even as the hot deliberation of the entire ashram was on the singular topic of the day. The Guru shishya 'samvada' on the principles of dharma took place subsequently although the background was basically hovering on the morning incident only. Meanwhile, the Charurmukha Brahma himself appeared and alerted Valmiki Maharshi. The latter was taken aback and prostrated to Brahma along paadya-

arghya- aasana-puja- stotra formalities while Brahma endearingly made the Maharshi seated comfortably beside him. But the Maharshi was at the back of his mind about the morning incident especially recalling what he stated at that juncture. Brahma smilingly understood what the Maharshi was cogitating about recalling what all the Maharshi stated. He then suggested: ‘Maharshi! What you had stated spontaneously as a stanza was truly as per ‘chhandas’ or prosody and need not torment your psyche so much; let this stanza under reference be the inspiration of scripting the entirety of ‘Rama charitra’; Bhagavan Shri Rama as the incarnation of Maha Vishnu Himself was indeed the exemplary human figure of the Treta Yuga of virtue- sacrifice-charity-tolerance but simultaneously of bravery-heroism-and everlasting renown! This was what Brahmarshi Narada conveyed to Valmiki Muni as having expressed by Brahma to Narada. Let this Rama Charitra be publicised so far kept dormant and undescribed and let the world be aware of the completed details as to how dharma prevails as the lasting reality, despite the vicissitudes and tests of Adharma as Truth is vindicated ultimately. Narada with the inspiration of Brahma affirmed to Valmiki Maharshi: Maharshi! what ever you are going to script as the ‘Ramayana’ - Rama’s Aayana- shall most certainly be the truth and factual and hence be prepared soon as per ‘anushtup cchandas’. *Yāvat sthāsyanti girayaḥ saritaś ca mahītale, tāvad rāmāyaṇakathā lokeṣu pracariṣyati/ yāvad rāmasya ca kathā tvaikṛtā pracariṣyati, tāvad ūrdhvam adhaś ca tvaṁ mallokeṣu nivatsyasi/*’ As long as rivers flow and the might of mountains is sustained, the worlds should be fully saturated with ‘Ramayana Prachaara’. The Ramayana that you would script soon ought to become popular world wide and what ever seriatum and content followed by you would be lasting too! Narada thus informed Valmiki after the disappearance of Lord Brahma. Valmiki Maharshi was nonplussed with the rapid sequence of what all happened on that day. Once sensitised thus, the disciples of Valmiki kept on resounding repeatedly the shloka as they were literally dipped steep in. At the same time Valmiki Maharshi was mentally getting ready to take up the enormous task of Ramanayana of twenty four thousand stanzas plus and seeking to select the style of scripting according to meter as per ‘chhandas vedaanga’, with tuneful phrases, conjunctions, and rhymes with aptness and of tunes enriching the content and inner meanings and appropriate emotional appeals embedded therein. As per Brahmarshi Narada’s directive, Valmiki Maharshi sought to script of Sampurna Ramayana as it should be such as to fulfill the ‘Chaturvedha Phala’ or the human aspirations of Dharma- Artha- Kaama- Mokshas. Then he dutifully squatted in ‘padmaasana’, performed ‘aouposhana’ of water as a mark of ‘trikarana shuddhi’ or three folded purity of manasa-vaachaa-karmana or by way of topping up the thoughts by the heart-word -and deed. Then he pondered over the imaginary picture of Shri Rama- Lakshmana- Devi Sita; the Ayodhya Kingdom reigned by King Dasharatha with his queens; the related incidents of their collective incidents of laughter-mutual conversations-thought patterns, the do’s and don’ts of administration, and such detailing as filled on his powerful thought and memory screen. The Maharshi imagined the scene of the visits of Rama- Lakshmana and Devi Sita in sprawling garden tours and the interesting incidents thereof. Then the Maharshi seated firmly and had a rapid visual coverage on his mental retina. Just on the lines of what Sage Narada described, he visualised the Raghuvamsha Rama’s ‘Kaavya Nirmana’ or the outline of the epic of Ramayana. Rama’s birth, his outstanding bravery, his ready amiability to one and all, his unique popularity, his extreme patience and sense of forgiveness, his unparalleled truthfulness are to be emphasised on the memory screen. Maharshi Valmiki then imprinted on the screen as to how Rama and Lakshmana duo had experienced the amusing as also auspicious acts in the pioneering company of Sage Vishvamitra as imprinted on his retina including Shurpanakha’s teaching a lesson, Mithila King Janaka’s announcement of Devi Sita’s swayamvara, Shiva Dhanush bhanga in an encounter with Parashu Rama and Shri Rama Samvada , detailings of weddings of Sita Rama and Urmila Lakshmana; Rama Rajyaabhisheka vighna, the

villainous role of Kaikeyi, Rama Lakshmana Sita Vana Vaasa, Dasharatha shoka vilaapa followed by his death, the sorrow of the public, the devotion of Guha the boatman, the charioteer Sumanta's loyalty.

Maharshi Valmiki's trance continued: Shri Rama, Lakshmana and Devi Sita reaching Ganges- Bharadwaaja Muni darshana and as per his directive reaching Chitra Koota and enjoying the grandeur of its surroundings and building up a hutment for the threesome to live in-arrival of Bharata to meet them and requesting them to return back - performing the remainder obsequies of their departed father- Bharata's return with the 'Rama Paduka' on his head to keep it back on the 'Rajya Simhasana' with veneration- Bharata's stay at Nandigrana-Rama's trio move out to dandaka -aranya-Viraadha vadha- Sharabhangi Muni darshana- Suteekshana samaagama- Anasuya and Sita devi together for some time [Devi Anasuya the daughter of Kardama Muni and the wife of Atri Maharshi residing in their hermitage in the periphery of Chitrakuta- being the mother of Dattatreya as Tri Murtis sought to test her chastity but converted them as toddling babes, popular as Maha Pativratas like Ahalya, Draupadi, Sita, Tara, Mandodari, Anasuya and Sumati] Having heard the background of Devi Sita's life, Anasuya gifted a miraculous ointment which could maintain her beauty and paativratya for ever!] - Maharshi Agastya darshana as he gifted Vaishnava dhanush to Rama-confrontation with Surpanakha and Lakshmana's cutting off her ears and nose- Shri Rama's killing of Khara- Dushana- Trishira's killings by Rama- his killing of Maricha disguised as a golden deer desired by Devi Sita- avenging his sister Shurpanakha's act, Ravana asura disguised as a Muni forcibly abducts Devi Sita- Shri Rama's heart -pangs of due to Devi viyoga- Jatayu vadha by Ravana asura- Rama Lakshmana getting snared by Kabandha the headless demon and their killing of the demon-Rama Lakshmana thrilled by the surroundings of Pampa sarovara- Shabari blessed by Shri Rama- the latter's severe pangs of Devi Sita Viyoga- meeting Hanuman at the foothills of 'Gandhamaadana' mount and along with Hanuman escorted to the exiled Vaanara King, Sugreeva- firming up friendship with Sugreeva-Baali Sugreeva battle- Rama's killing Baali- Sugreeva regained the Kingship- Devi Tara the widow of Baali cries away and Rama assuaging her sorrow- 'sharatkaala' interrurnam months put a stop of Sugreeva's search for Devi Sita's whereabouts- Sugreeva 'pratijna' or swearing for 'Sita anveshana' or her whereabouts and his extensive for her- the blind Kite Sampati, the brother of Jatayu, with inner vision bestowed by Surya Deva, finally makes a break through of pointing out at Lanka the other side of the ocean shores under King Ravana's rule-Hanuman despatched to Lanka with Rama's golden ring to convince Devi Sita in exile- Hanuman seeks cross the ocean- Sumudra Deva warns Hanuman about 'Minaaki' who would rise up to halt but to be warned by Hanuman, Raakshasi 'Simhini' the shadow detector as Hanuman was flying he killed by him and ' Trikuta' mounttain the indicator of Lanka. Hanuman clearly followed the indicators by Samudra and entered the kingdom of Ravana's Lanka at midnight time. Being lonely he pondered over the next step as he peeped in the palace of Ravana who was enjoying liquor and then waited for the day break assuming a mini monkey form in the Ashoka Vatika and having spotted Devi Sita brooding with successive cryings when he saw Ravana visiting her too as she was surrounded by female rakshasis headed by Trijata. On the exit of Ravana, Hanuman sneaked in and having assumed his normal form approached Devi Sita with prostrations and gave his introduction as the devout follower as a Rama Bhakta. To convince Devi Sita, he handed over Lord Shri Rama's finger ring of gold- in return she gave her 'choodaamani'. Thereafter Hanuman resorted to violent deasstruction of Lanka's capital city helter-skelter as the army of Lanka was annihilated and the survivals fled away. He then purposively surrendered by himself so that he would be taken away to the King Ravana who was seated the royal court. In the court, Hanuman thundered and with his tail elongated and got lit up by the Ravana sena burnt off all over the city regions creating a huge scare of the Lanka Capital. There after, Hanuman crossed back the ocean, participated in a revelling party to the waiting co-

monkey comrades in the Madhuvan, approached Shri Rama and concealed about the welfare of Devi Sita and gave back her 'choodamani' the hair ornament as a memoir, made preparations for travel to Lanka, Rama's interaction with Samudra Deva, Nala the architect constructs a setu bridge across the Sea to let the Vanara Sena and the Selves walk over, overnight surrounding by Rama Sena around Lanka, Vibhishana- Shri Rama 'maitri', Vibhishana giving hints of killing Ravana, Rama's killing of the massive Kumbhakarna, killing of Meghanatha the son of Ravana, Ravana Vinaasha, Devi Sita's final relief, Vibhishana pattaabhisheka at Lanka, Rama's pushpaka vimana yatra with Sita-Lakshmana-Hanuman and Vibhishana and the full entourage to Ayodhya, Bharata's warm reception, Shri Rama - Devi Sita pattaabhisheka celebrations, warm send off to vanara sena, Devi Sita 'tyaaga' to forests on false accusations by a washerman in Ayodhya, her subsequent happenings and the future episodes were picturesquely described by the outstanding Valmiki Maharshi of eternal fame.

Sarga One

Considering Shri Rama's eligibility for Ayodhya's Yuvarajatra, King Dasharatha convenes a durbar meeting

Kasya cit tv atha kālasya rājā daśarathaḥ sutam, bharataṁ kekayīputram abravīd raghunandanaḥ/ ayam kekayarājasya putro vasati putraka, tvām netum āgato vīra yudhājīn mātulas tava/ śrutvā daśaratha - syaitad bharataḥ kekayīsutaḥ, gamanāyābhicakrāma śatrughnasahitas tadā/ āpṛcchya pitaram śūro rāmaṁ cākliṣṭakāriṇam, mātṛīṁś cāpi naraśreṣṭhaḥ śatrughnasahito yayau/ yudhājīn prāpya bharataṁ saśatrughnaṁ praharṣitaḥ, svapuram prāviśad vīraḥ pitā tasya tutoṣa ha/ sa tatra nyavasat bhrātrā saha satkārasatkṛtaḥ, mātulenāśvapatinā putrasnehena lālitaḥ/ tatrāpi nivasantau tau tarpyamānau ca kāmataḥ, bhrātaraḥ smarataṁ vīrau vṛddhaṁ daśarathaṁ nṛpaṁ/ rājāpi tau mahātejāḥ sasmāra proṣitau sutau, ubhau bharataśatrughnau mahendraravāṇopamau/ sarva eva tu tasyeṣṭāś catvāraḥ puruṣarṣabhāḥ, svaśārīrād vinirvṛttāś catvāra iva bāhavaḥ/ teṣāṁ api mahātejā rāmo ratikaraḥ pituḥ, svayambhūr iva bhūtānāṁ babhūva guṇavattaraḥ/ gate ca bharate rāmo lakṣmaṇaś ca mahābalaḥ, pitaram devasamkāśaṁ pūjayām āsatus tadā/ pitur ājñāṁ puraskṛtya paurakāryāṇi sarvaśaḥ, cakāra rāmo dharmātmā priyāṇi ca hitāni ca/ mātṛbhyo mātṛkāryāṇi kṛtvā paramyantritaḥ, gurūṇāṁ gurukāryāṇi kālē kālē 'nvavaikṣata/ evaṁ daśarathaḥ prīto brāhmaṇā naigamās tathā, rāmasya śīlavṛttena sarve viśayavāsinaḥ/ sa hi nityaṁ praśāntātmā mṛdupūrvaṁ ca bhāṣate ucya māno 'pi paruṣaṁ nōttaraṁ pratipadyate/ kathaṁ cid upakāreṇa kṛtenaikena tuṣyati, na smaraty apakāraṇāṁ śatam apy ātmavattayā/ śīlavṛddhair jñānavṛddhair vayovṛddhaiś ca sajjanaiḥ, kathayann āsta vai nityaṁ astrayogyāntareṣv api/ kalyāṇābhijanaḥ sādhuḥ adīnaḥ satyavāg ṛjuḥ, vṛddhair abhivinītaś ca dvijair dharmārthadarśibhiḥ/ dharmārthakāmatattvajñāḥ smṛtimān pratibhāvanān, laukike samayācare kṛtakalpo viśāradaḥ/ śāstrajñāś ca kṛtajñāś ca puruṣāntarakovidāḥ, yaḥ pragrahānugrahayor yathānyāyaṁ vicakṣaṇaḥ/ āyakarmany upāyajñāḥ saṁdṛṣṭavyayakarmavit, śraiṣṭhyaṁ śāstrasamūheṣu prāpto vyāmiśrakeṣv api/ arthadharmaḥ ca saṁgrhya sukhatanro na cālasaḥ, vaihārikāṇāṁ śilpānāṁ vijñātārthavibhāgavit/ ārohe vinaye caiva yukto vāraṇavājināṁ, dhanurvedavidāṁ śreṣṭho loke 'tirathasammatāḥ/ abhiyātā prahartā ca senānayaviśāradaḥ, apradhṛṣyaś ca saṁgrāme krūddhair api surāsuraiḥ/ anasūyo jitakrodho na dṛpto na ca matsarī, na cāvamantā bhūtānāṁ na ca kālavaśānugah/ evaṁ śraiṣṭhair guṇair yuktaḥ prajānāṁ pārvivātmajāḥ, sammatas triṣu lokeṣu vasudhāyāḥ kṣamāguṇaiḥ, buddhyā bṛhaspates tulyo vīryeṇāpi śacīpateḥ/ tathā sarvaprajākāntaiḥ prītisaṁjananaiḥ pituḥ, guṇair viruruce rāmo dīptaḥ sūrya ivāṁśubhiḥ/ tam evaṁvṛttasampannam apradhṛṣya parākramam, lokapālopamaṁ nātham akāmayata medinī/ etaiḥ tu bahubhir yuktaṁ guṇair anupamaiḥ sutam, dṛṣṭvā daśarathaḥ rājā cakre cintāṁ paramtapaḥ/ eṣā hy asya parā prītir hṛdi saṁparivartate, kadā nāma sutam drakṣyāmy abhiṣiktaṁ ahaṁ priyam/ vṛddhikāmo hi lokasya sarvabhūtānukampanaḥ, mattaḥ priyataro loke parjanya iva vṛṣṭimān/ yamaśakrasamo vīrye bṛhaspatisamo matau,

mahīdharasamo dhṛtyām mattaś ca guṇavattarah/ mahīm aham imām kṛtsnām adhitiṣṭhantam ātmajam, anena vayasā dṛṣṭvā yathā svargam avāpnuyām/ taṁ samīkṣya mahārājo yuktaṁ samuditair guṇaiḥ, niścītya sacivaiḥ sārddham yuvarājam amanyata/ nānānagaravāstavyān pṛthagjānapadān api, samānināya medinyāḥ pradhānān pṛthivīpatiḥ/ atha rājavitīrṇeṣu vividheṣv āsaneṣu ca, rājānam evābhimukhā niṣedur niyatā nṛpāḥ/ sa labdhamānair vinayānvitair nṛpaiḥ; purālayair jānapadaś ca mānavaith, upopaviṣṭair nṛpatir vṛto babhau; sahasracakṣur bhagavān ivāmaraiḥ/

Consequent on King Dasharatha's return from Mithila after the glorious weddings of Shri Rama with Devi Sita as wells as of Lakshmana-Bharata- Shatrughnas with Devis Urmila-Mandaveeka and Shutakeeri, and settling back at Ayodhya, Rama had increasingly taken over the responsibilities of the kingdom ably assisted by Lakshmana. Bharata Satrugnas left for their residence of maternal uncle Yudhajita the King of Ashvayutha, as the latter was extremely fond of the Princes. King Dasharatha in course of time felt the absence of Bharata Shatughnas who too had turned out to be valiant warriors of virtue. Indeed he felt like a four armed Vishnu himself with two arms were away. At the same time, he had always felt that Shri Rama was like Maha Vishnu Himself; indeed. Was he not destined to show up on Earth to destroy the worst symbol of Viciousness named Ravanaasura and revive Dharma and Nyaya! Equally blissful was the prime Queen Devi Koushalya just as Devi Aditi was fond of Indra Himself! Truly, Shri Rama was not only exemplary with graceful and radiant body build but an unparalleled intrepidity. He was ever peaceful in his countenance and sweet in his voice; even when he heard harsh voices, he would reply smilingly, softly yet firmly. He would always reciprocate goodness to the helpful but never carry vengeance to the unhelpful, yet never hesitate to punish the evil. As per his Kshaatriya Dharma, he had always been kind, magnanimous, and providing safety to the needy thus being exemplary to his upbringing. While avoiding any thing inauspicious, his counsels and deeds were of what Brihaspati, the Deva Guru would be like. He was not only an erudite scholar and of convincing speech maker having digested the essence of veda-vedanga- yuddha dharmas and what was more a practitioner besides being a preacher appealing to the commoners and the intellectuals alike. In the context of the finesse of 'Astra Vidya' he excelled his father- since Brahmarshi Vishvamitra trained him thoroughly vide Bala Kanda. Shri Rama was an outstanding practitioner of the 'chatushta purusha paramarthas' of Dharma-Artha-Kaama-Mokshas keeping in view the prevailing social conditions. He had been seeking to act upon the counsels of Gurus in which he had retained trust and devotion and ever anchored to the traditional precepts of proven peripheries. Besides having been bestowed with such practical and virtuous decisiveness, Shri Rama was a known linguist, an outstanding expert of fine arts of music-dance-painting -sculpture - handicrafts and also of sports, entertainment, and group activities . *Anasūyo jitakrodho na dṛpto na ca matsarī, na cāvamantā bhūtānām na ca kālavaśānugah/ evaṁ śraiṣṭhair guṇair yuktaḥ prajānām pārvīvatmajah, sammatas triṣu lokeṣu vasudhāyāḥ kṣamāguṇaiḥ, buddhyā bṛhaspates tulyo vīryeṇāpi śacīpateḥ/ tathā sarvaprajākāntaiḥ prītisaṁjananaiḥ pituḥ, guṇair viruruce rāmo dīptaḥ sūrya ivāṁśubhiḥ/* Such is the glory of Rama devoid of any shortcoming of his multi sided magnificence but is replete with idealism worthy of commendation in trilokas. Just as Surya Deva is known for his splendour by his endless rays of brightness, Shri Rama is thus famed for his countless qualities of excellence. *Tam evaṁvṛttasāmpannam apradhṛṣya parākramam, lokapālopanam nātham akāmayata medinī/* This type of a 'sadaachaara sampanna' or of qualities of excellence of conduct Shri Rama be decided to be the King of Earth! Indeed the enemies of this Illustrious Kingdom had already been concerned that such a perfectionist would be soon enough turn out as the potential King and this had by now crept into the psyche of the comity of kingdoms. *Atha Raagino babhuvaiva vriddhasya chirajeevinah, preetereshaa katham Rama*

Raja syaanmayi jeevati/King Dasharatha had thus been planning and cogitating seriously that Shri Rama be blessed to take over as Yuva Raja the ‘primo geniture’ soon. In fact, his mind had been churning his mind as to how soon that this might fructify as Shri Rama had already become mature for the elevated status just as black clouds had hovered over the sky and that the ripe time had arrived for the monsoon to break any time! *Mahīm aham imām kṛtsnām adhiṣṭhantam ātmajam, anena vayasā dṛṣṭvā yathā svargam avāpnuyām/ tam samīkṣya mahārājo yuktam samuditair guṇaiḥ, niścītya sacivaiḥ sārddham yuvarājam amanyata*/King Dasharatha longed to visualize soon a situation when Shri Rama should soon become a chakravarti of the entire earth and in course of time he might leave for swarga with that glory to be fulfilled. Thus King Dasharatha’s decision impelled his ministers and close associates in the Royal Court to be convened to finalise the arrangements. At the same time, in his mind there were lurking fears and expressed them too to the closed session of ministers and others. Eventually, King Dasharatha instructed that all the required arrangements for the big event be made publicly. He convened a conclave of the contemporary Kings and Ministers to make the significant announcement, along with the very important personalities of his and other kingdoms too. However he had somehow not been able to intimate the great news to King Kaikeya - besides Bharata Shatrughnas- and to Mithila Kings as he was very confident that both the Kings would get excited about the most significant development any way!

Sarga Two

King Dashatatha secures public approval for Rama’s Yuvarajatva

Tataḥ pariśadam sarvām āmantrya vasudhādhipaḥ, hitam uddharṣaṇam cedam uvācāpratimaḥ vacaḥ/ dundubhisvanakalpena gambhīreṇānunādinā, svareṇa mahatā rājā jīgmūta iva nādayan/ so ’ham ikṣvākubhiḥ pūrvair narendraiḥ paripālitaḥ, śreyasā yuktukāmo ’smi sukhārham akhilaḥ jagat/ mayāpy ācaritaḥ pūrvaiḥ panthānam anugacchatā, prajā nityam atandreṇa yathāśakty abhirakṣatā/ idaḥ śārīram kṛtsnasya lokasya caratā hitam, pāṇḍur asyātapatrasya chāyāyām jaritaḥ mayā/ prāpya varṣasahasrāṇi bahūny āyūṃśi jīvitaḥ, jīrṇasyāsyā śārīrasya viśrāntim abhirocaye/ rājaprabhāvajusṭam hi durvaham ajitendriyaiḥ, pariśrānto ’smi lokasya gurvīm dharmadhuram vahan/ so ’ham viśramam icchāmi putram kṛtvā prajāhite, saṃnikṣṭān imān sarvān anumānya dvijarṣabhān/ anujāto hi me sarvair guṇair jyeṣṭho mamātmajah, puraṇḍarasamo vīrye rāmaḥ parapuramjayah/ tam candram iva puṣyeṇa yuktam dharmabhṛtām varam, yauvarājyena yuktāsmi prītaḥ puruṣapuṃgavam/ anurūpaḥ sa vo nātho lakṣmīvāṃl lakṣmaṇāgrajah, trailokyam api nāthena yena syān nāthavattaram/ anena śreyasā sadyaḥ saṃyojyāham imām mahīm, gatakleśo bhaviṣyāmi sute tasmin niveśya vai/ iti bruvantaḥ muditāḥ pratyānandan nṛpā nṛpam, vṛṣṭimantaḥ mahāmeghaḥ nardantaḥ iva barhiṇaḥ/ tasya dharmārthaviduṣo bhāvam ājñāya sarvaśaḥ, ūcuś ca manasā jñātvā vṛddham daśaratham nṛpam/ anekavarṣasāhasro vṛddhas tvam asi pāṛthiva, sa rāmaḥ yuvarājānam abhiṣiñcasva pāṛthivam/ iti tadvacanam śrutvā rājā teṣāṃ manaḥpriyam, ajānann iva jijñāsur idaḥ vacanam abravīt/ katham nu mayi dharmeṇa pṛthivīm anuśāsati, bhavanto draṣṭum icchanti yuvarājāṃ mamātmajam/ te tam ūcur mahātmānam paurajānapadaiḥ saha, bahavo nṛpa kalyāṇā guṇāḥ putrasya santi te/ divyair guṇaiḥ śakrasamo rāmaḥ satyaparākramaḥ, ikṣvākubhyo hi sarvebhyo ’py atirakto viśāmpate/ rāmaḥ satpuruṣo loke satyadharmaparāyaṇaḥ, dharmajñāḥ satyasamdhāś ca śīlavān anasūyakaḥ/ kṣāntaḥ sāntvayitā ślakṣṇaḥ kṛtajño vijitendriyah, mṛduś ca sthiracittaś ca sadā bhavyo ’nasūyakaḥ/ priyavādī ca bhūtānām satyavādī ca rāghavaḥ, bahuśrutānām vṛddhānām brāhmaṇānām upāsītā/ tenāsyehātulā kīrtir yaśas tejaś ca vardhate, devāsuramanuṣyānām sarvāstreṣu viśāradaḥ/ yadā vrajati saṃgrāmaḥ grāmārthe nagarasya vā, gatvā saumitrisahito nāvijitya nivartate/ saṃgrāmāt punar āgamya kuñjareṇa rathena vā, paurān svajanavan nityam kuśalam paripṛcchati/ putreṣv agniṣu dāreṣu preṣyaśiṣyagaṇeṣu ca, nikhilenānupūrvyā ca pitā putrān ivaurasān/ śuśrūṣante ca vaḥ śiṣyāḥ kaccit karmasu daṃśitāḥ, iti naḥ puruṣavyāghraḥ sadā rāmo ’bhībhāṣate/ vyasaneṣu manuṣyānām bhṛṣam bhavati duḥkṛhitaḥ, utsaveṣu ca

sarveṣu piteva parituṣyati/ satyavādī maheṣvāso vṛddhasevī jitendriyaḥ, vatsaḥ śreyasi jātas te diṣṭyāsau tava rāghavaḥ, diṣṭyā putraguṇair yukto mārīca iva kaśyapaḥ/ balam ārogyam āyus ca rāmasya viditātmanah, āśamsate janaḥ sarvo rāṣṭre puravare tathā/ abhyantaraś ca bāhyaś ca pauraajānapado janaḥ, striyo vṛddhās taruṇyāś ca sāyamprātaḥ samāhitāḥ/ sarvān devān namasyanti rāmasyārthe yaśasvinaḥ, teṣāṃ āyācitam deva tvatprasādāt samṛdhyatām, rāmam indīvaraśyāmam sarvaśatrunibarhaṇam, paśyāmo yauvarājyastham tava rājottamātmajam/ tam devadevopamam ātmajam te; sarvasya lokasya hite nivīṣṭam, hitāya naḥ kṣipram udārajuṣṭam; mudābhiṣektuṃ varada tvam arhasi/

King Dasharatha initiated the proceedings of the Maha Sabha in his thunderous voice in high and excited voice addressing the invitees stating that in the true traditions of Ikshavaku Vamsha, the administration in his kingdom had been as per the footprints of dharma and nyaaya and for the welfare of all the sections of the Society. Sincere endeavors had been made to safeguard the rightful demands of the public and to make this Kingdom a star in the comity of the kingdoms. For some sixty thousand and odd years, my lifetime had gradually started dwindling my erstwhile body strength and mental alertness and had come to demand retirement. *so 'ham viśramam icchāmi putram kṛtvā prajāhite, saṃnikṛṣṭān imān sarvān anumānya dvijarṣabhān/ anujāto hi me sarvair guṇair jyeṣṭho mamātmajaḥ, purāṇdarasamo vīrye rāmaḥ parapuramjayah/* Therefore, with the approval of learned pandits, ministers, and now from you all, I would like to propose my eldest son Shri Rama for the kingship next as his glory had been well recognised as of Indra Himself in valour and mental strength. *Tam candram iva puṣyeṇa yuktam dharmabhṛtām varam, yauvarājyena yoktāsmi prītaḥ puruṣapuṃgavam/* In terms of ability and proven maturity, Rama be therefore named to take over the status of Yuva Raja by the next day's pushya nakshakra! Hence Rama the elder and true follower Lakshmana would assist in the discharge of the responsibilities of Royalty. *anena śreyasā sadyaḥ saṃyojyāham imām mahīm, gatakleśo bhaviṣyāmi sute tasmin niveśya vai/* Dasharatha further affirmed: I should therefore soon bless Shri Rama by enrusting the auspicious responsibility of kingship and be happy and contented. Even as the announcement was thus made, the audience including the co-kings and the learned responded positively and unanimously and readily congratulated King Dasharatha with clappings and loud cheers. One after another in the audience especially the Kings and also the learned panditas showered encomiums on Shri Rama- his popularity, his energy, his level of balance of thinking, ability to express his conviction and skilful aptitude to enforce the rules. They said: *rāmaḥ satpuruṣo loke satyadharmaparāyaṇaḥ, dharmajñāḥ satyasamḥsaś ca śīlavān anasūyakaḥ/ kṣāntaḥ sāntvayitā ślakṣṇaḥ kṛtajñō vijitendriyaḥ, mṛduś ca sthiracittaś ca sadā bhavyo 'nasūyakaḥ/* In this entire 'samsara' Rama should be an ideal satya vaadi- satya parayana - satpuruṣa and 'saakshaat' or ever-ready epitome of exemplariness. He is the singular provider of contentment and calmness to all Beings like Chandra and at the sametime of the quality of forgiving one's shortages of lapses like Mother Earth. He is like Brihaspati in 'buddhi' or mental maturity and knowledge, and in valour and invincibility like Devendra himself. Shri Rama is known as a dharmagjna, satya pratigjna, sheela vaan, deena duhkha saantvana, mridu bhaashi, kritagjna, jetendriya, komala svabhaava, sthira buddhi, kalyana kari, asuyaa rahita, satya vaadi. At the same time, he excels in 'dhanurvidya' far above the levels of devas-asuraas, manushyas. *Gandharvecha bhuvi shreshtho babhuva Bharataagraja/* Bharataagraja Shri Rama is also an expert of 'gandharva veda' or of sangeeta shastra whom none on earth could compete with him.

[Vishleshana on Gandharva Veda: In the Swara Shastra, the Swara of Archika is related to Rig Veda, 'Gaandhik' is to 'Gaadha' and 'Saamik' is to Sama Veda. A 'Swara' is according to 'Ruchas' (Hymns) and their variations, while in 'Gathas' or metered rhythmic verses Sama Veda has 'Vyavadhaanas' or

pauses. The Yajna stotras, karanas and Mantras are required to be pronounced as per Swaras; otherwise they turn out to be ‘Viruddha Swaras’. In the entire ‘Vangmaya’ Shastra (Vocabulary), pronunciation originates from ‘Vakshasthala’ (chest), ‘Kantha’ (throat) and ‘Mastaka’(head); from the chest emerges the low level sounds normally resorted to morning singing, from the Kantha emerge the medium and very broad variety of sounds and from Mastaka are emanated high pitch sounds and their variations of volume. The *Sapta Swaras*-Sa, Ri, Ga, Ma, Pa, Da, and Ni-are ‘Prathama’ (Shadaja), ‘Dwitiya’ (Rishabha), ‘Tritiya’ (Gandhara), ‘Chaturtha’ (Madhyama), ‘Mandra’ (Panchama), ‘Krushtha’ (Dhaivata) and ‘Atiswara’ (Nishadha). Shadaja-Sa- stands for ‘Sagar’ (Sea) with peacock as the representative bird, ‘Muladhara’ (the base of the spine) as the Chakra (body part) and the ruling Deity as Ganapati. Rishabha Re-means bull representing the bird Skylark, ‘Swadhishtana’ or genital as the Chakra and the ruling Deity is Agni. Gandhara Swara ‘Ga’ means Gagan or Sky with goat as the representative animal, ‘Manipura’ (solar plexus/ naval) as the Chakra and Rudra is the concerned Deity. Madhyama-Ma-means the Middle, represented by the bird dove, Anahata (heart) being the relevant body part and Vishnu as the Ruler concerned. Panchama-Pa-means the fifth, represented by nightingale and ‘Vishuddha’ (throat) as the relevant body part and the Ruling Deity is Sage Narada. The Swara titled Dhaivata-Dha- means Dharti or Earth, the representative animal being horse, the relevant Chakra being ‘Aajna’ or the third eye and the Ruler being Sada Shiva. The Seventh Swara viz. Nishada-Ni- meaning Hunter and standing for the animal Elephant, has ‘Sahasrara’ (the crown of the head) as the body part, the Ruler being Surya as the Deity. Besides the Swaras, Shadaja, Madhyama and Gandhara are known as three ‘*Graamaas*’ (gamut or scale in music). Those who render ‘Saama Gana’ approve twenty graamas in Madhyama Swara, fourteen in Shadaja and fifteen in Gandhara. Source : Narada Purana.]

Sarga Two continued:

In the context of Dharma and Artha of the Purushardhas, Shri Rama had excellent schooling by Veda Panditas; while in the context of security of villages and cities, his excellence along with Lakshmana was such that any detail of an issue had ever been ignored! As and when Rama Lakshmanas return from major battles with thumping success to their kingdom, they get anxious to learn of the welfare of the citizens, be they panditas or agnihotris, or house wives, servants and so on. Even in normal conditions, when Rama Lakshmanas meet other’s parents they enquire of the offspring, so also the teachers about their students, kashatriyas about their war materials, and the staff about the treatment from their bosses and so on. Whenever any person faced a tragedy or problem, the famed brothers meet them and readily offer any kind of assistance for ready compliance. The brothers were indeed satyavaadis, maha dhanurdharas, jitendriyas and vriddha jana sevakas. Whenever Shri Rama would initiate conversation with others, he would smile foremost heartily; he would endear, befriend and converse only auspiciousness and never indulge in negativities. Being arrestingly handsome with sparkling eyes, he had been like Vishnu himself. In his conversational style, he was like Brihaspati himself. *Ramo lokabhiraamoyam shourya veerya paraakramaihi, prajapaalana samyukto na raagopahatendriyah/* As he could endear and provide contentment to all the lokaas arising from his invincibility and undefinable bravery of righteousness and administrative excellence, neither traces of his sensuousness nor any of his faulty conduct could ever dare him from his decisive steadfastness. Let alone the earthly matters but of three lokaas too, He is the singularmost personality who could save and safeguard the universe. But his anger against injustice and egoitism could never ever be wasted as a futility. What ever the age old Scriptures prescribed, no penalty would be small that justifies vindication. *Tameva guna sampannam Raamam satyaparaakramam, lokapaalopamam naadhamakaayata medini/* It is that type of ‘Sarvaguna sampanna’, ‘sarvalokapaalaka

samaana', 'satya paraakrama' Shri Rama alone would be the most befitting Prithvi palaka indeed. It is that singular most Rama who is needed by Davaasura, manushya, gandharvaas as the favorite King of earth. Most particularly, Ayodhya's older and younger generation especially the feminine community are head over heels passionate to welcome HIM alone as their next King. *Rāmam indīvaraśyāmam sarvaśatrunibarhaṇam, paśyāmo yauvarājyasthaṁ tava rājottamātmajam/ taṁ devadevopamam ātmajam te; sarvasya lokasya hite niviṣṭam, hitāya naḥ kṣipram udārajuṣṭam; mudābhīṣektuṁ varada tvam arhasi/* King Dasharatha! It is He who has the graceful blue vision luster, 'shatrusamhara samartha', your eldest son of unparalleled glory that one and all would look forward to be anointed as the celebrated Yuva Raja soon.

Sarga Three

Dasharatha discusses the details Rama's Rajyabhisheka with Vasishtha and asks Rama to attend Rajya sabha

Teṣāṁ ajñālipadmāni pragrhītāni sarvaśaḥ, pratigrhyābravīd rājā tebhyaḥ priyahitaṁ vacaḥ/ aho 'smi paramaprītaḥ prabhāvaś cātulo mama, yaṁ me jyeṣṭhaṁ priyaṁ putraṁ yauvarājyasthaṁ icchatha/ iti pratyarcya tān rājā brāhmaṇān idam abravīt, vasiṣṭhaṁ vāmadevaṁ ca teṣāṁ evopaśṛṇvatām/ caitraḥ śrīmān ayaṁ māsaḥ puṇyaḥ puṣpitakānanaḥ, yauvarājyāya rāmasya sarvaṁ evopakalpyatām/ kṛtam ity eva cābrūtām abhigamya jagatpatim, yathoktavacanaṁ prītau harṣayuktau dvijarṣabhau/ tataḥ sumantraṁ dyutimān rājā vacanam abravīt, rāmaḥ kṛtātmā bhavatā śīghram ānīyatām iti/ sa tatheti pratijñāya sumantro rājaśāsanāt, rāmaṁ tatrānayaṁ cakre rathena rathinām varam/ atha tatra samāśīnās tadā daśarathaṁ nṛpaṁ, prācyodīcyāḥ prācīyās ca dākṣiṇātyās ca bhūmipāḥ/ mlecchās cāryās ca ye cānye vanaśailāntavāsinaḥ, upāsāṁ cakrire sarve taṁ devā iva vāsavam/ teṣāṁ madhye sa rājarṣir marutām iva vāsavaḥ, prāsādasho rathagataṁ dadarśāyāntam ātmajam/ gandharvarājapratimaṁ loke vikhyātapauruṣam, dīrghabāhuṁ mahāsattvaṁ mattamātaṅgāminam/ candrakāntāna -naṁ rāmaṁ atīva priyadarśanam, rūpaudāryaguṇaiḥ puṁsāṁ dṛṣṭicittāpahāriṇam/ gharmābhitaptāḥ parjanyaṁ hlādayantam iva prajāḥ, na tatarpa samāyāntaṁ paśyamāno narādhipaḥ/ avatārya sumantras taṁ rāghavaṁ syandanottamāt, pituḥ samīpaṁ gacchantam prāñjaliḥ pṛṣṭhato 'nvagāt/ sa taṁ kailāsaśṛṅgābhaṁ prāsādaṁ narapuṅgavaḥ, āruroha nṛpaṁ draṣṭuṁ saha sūtena rāghavaḥ/ sa prāñjalir abhipretya praṇataḥ pitur antike, nāma svaṁ śrāvayan rāmo vavande caraṇau pituḥ/ taṁ dṛṣṭvā praṇataṁ pārśve kṛtāñjalipuṭam nṛpaḥ, grhyāñjalau samākṛṣya sasvaje priyam ātmajam/ tasmai cābhyudyataṁ śrīmān maṇikāñcanabhūṣitam, dideśa rājā ruciraṁ rāmāya paramāsanam/ tad āsanavaram prāpya vyadīpayata rāghavaḥ, svayeva prabhayā merum udaye vimalo raviḥ/ tena vibhrājitā tatra sā sabhābhivyarocata, vimalagrahanakṣatrā śāradī dyaur ivendunā/ taṁ paśyamāno nṛpatīḥ tutoṣa priyam ātmajam, alaṁkṛtam ivātmānam ādarśatalasaṁsthitam/ sa taṁ sasmitam ābhāṣya putraṁ putravatām varaḥ, uvācedaṁ vaco rājā devendram iva kaśyapaḥ/ jyeṣṭhāyām asi me patnyām sadṛśyām sadṛśaḥ sutaḥ, utpannas tvaṁ guṇaśreṣṭho mama rāmātmajaḥ priyaḥ/ tvayā yataḥ prajāś cemāḥ svaguṇair anurañjitāḥ, tasmāt tvaṁ puṣyayogena yauvarājyam avāpnuhi/ kāmataḥ tvaṁ prakṛtyaiva vinīto guṇavān asi, guṇavaty api tu snehāt putra vakṣyāmi te hitam/ bhūyo vinayam āsthāya bhava nityaṁ jitendriyaḥ, kāmakrodhasamutthāni tyajethā vyasanāni ca/ parokṣayā vartamāno vṛtyā pratyakṣayā tathā, amātyaprabhṛtīḥ sarvāḥ prakṛtīś cānurañjaya/ tuṣṭānuraktaprakṛtir yaḥ pālayati medinīm, tasya nandanti mitrāṇi labdhvāmṛtam ivāmarāḥ, tasmāt putra tvaṁ ātmānam niyamyaiḥ samācara/ tac chrutvā suhr̥das tasya rāmasya priyakāriṇaḥ, tvaritāḥ śīghram abhyetya kausalyāyai nyavedayan/ sā hiranyaṁ ca gās caiva ratnāni vividhāni ca, vyādideśa priyākhyebhyaḥ kausalyā pramadottamā/ athābhivādya rājānaṁ ratham āruhya rāghavaḥ, yayau svaṁ dyutimad veśma janaughaiḥ pratipūjitāḥ/

King Dasharatha was overjoyed with the highly enthusiastic and spontaneous response from the ‘maha sabha’ ranging from co kings to vidvans and commoners. Then Maharshis Vasishtha and Vamadeva expressed that the most suited month for the Yuva Rajaabhisheka of Shri Rama be in Chaitra Month when there would be greenery all around in the Nature. As there was considerable free flow of ideas and plans as to what all be done at the joyous time, King Dasharatha asked Vasishtha Maharshi: *abhishakaaya Raamasya yat karma saparicchhadam, tadadya Bhagavan sarvamaagjnaapayitumarhasi/* Vasishtha then announced to the royal staff that procurement be initiated with gold and precious jewels, all kinds of oushadhis, white flower garlands, honey and ghee, new clothings of enormous variety, chariots, asthras-shastras, recruitment of chaturanaga sena, excellent elephants, vyanjanas made of cow tails, dhvajas, white umberllas, all the relevant paraphernaliya’s for agni karyas, bright ‘kalashas’ of varying sizes, tiger skin ‘aasanaas’ - all to be supplied to the Maha Raja’s agni shaala forthwith. Then ‘antahpura saamagri’ to the entire Ayodhya be supplied including garlands of fresh flowers of fragrance, and door ornamentation of chandana-dhupa-sugandhas. Then varied types of chitraanna, dadhi anna, etc. for lakhs of citizens, apart from morning ‘satkaara’s to vedic brahmanas along with ample quantities of milk, curd, and dakshinas be arranged. There should be ‘swasti vachanas’ be before sunrise and arrangements be made of brahmanas and their welfare be arranged. All over Ayodhya there should be festivities with colourful flags, kites on the sky, group dances, and musical instrumentation, especially in the fore grounds of the Royal Court. The festivities should span all over in the temples, conjunctions of four roads, and street ends. There should be provisions for mini-meals and cool drink facilities at market places and a variety of gifts too signifying Shri Rama’s elevation. May royal soldiers donned with battle dresses and long swords and headgears step in and out of the fore yards of the royal court to liven up the hearts of the citizens with enthusiasm and fanning up their spirits. Maharshis Vasishtha and Vamadevas thus passed on instructions to the respective departmental heads for immediate compliance. Having waited for a few hours for the compliance of the instructions and on receipt of feed back, Vasishtha approached King Dasharatha and reported compliance of big and minute actions and conveyed readiness for the much awaited Shri Rama YuvaRaja Pattaabhisheka. The King then called for Sumantra the Royal Charioteer to report to Shri Rama and bring him to the Raja Bhavan. There the Kings of all directions were assembled where the King was seated like Lord Indra amid Marud ganas. As Rama made an entry in the court yard, King Dasharatha was happy to receive him even as the former touched the feet of the father as the latter embraced Rama; they proceeded as followed by Sumanta. It appeared there was a flash of sustained radiance as a King of Elephant with poise and grace was walking with the countenance of full moon. There was a whiff of air of congeniality as Rama glanced the dignitaries seated all around. King Dasharatha was so happy with the way Rama was dressed up and looked around that the onlooker co Kings were truly thrilled to vision the ideal father-son duo of heavenly affinity. Then King Dasharatha addressed Shri Rama as though Kashyapa Maharshi addressed Indra as follows: *Jyēṣṭhāyām asi me patnyām sadṛśyām sadṛśaḥ sutaḥ, utpannas tvam guṇaśreṣṭho mama rāmātmajaḥ priyaḥ/ tvayā yataḥ prajāś cemāḥ svaguṇair anurañjitāḥ, tasmāt tvam puṣyayogena yauvarājyam avāpnuhi/ kāmataḥ tvam prakṛtyaiva vinīto guṇavān asi, guṇavaty api tu snehāt putra vakṣyāmi te hitam/ bhūyo vinayam āsthāya bhava nityam jīvendriyaḥ, kāmakrodhasamutthāni tyajethā vyasanāni ca/* My dear son, Shri Rama, you being my eldest son from the Prime Queen Koushalya, you happen to be of the most eligible with qualities of outstanding excellence endearing the public and of pride of co Kings, it has been universally approved to become the Yuva Raja of the Kingdom of Ayodhya at Pushya Nakshatra . My sincere counsel to you would be to upkeep and enrich the proven and popular age old principles of Ikshvaku Vamsha of lineage of Kings as a ‘Jitendriya’ being a controller of ‘kama krodha lobha moha mada matsaras’. You should take into account of ‘Pratyaksha- Paroksha Nyaya’ or justice keeping in view the ready and hidden evidences. You must always keep in humor and excellent affinity with Mantris and Senapatis or Ministers and Heads of Army. Hence my dear son, keep up your equanimity and sharpness of decision making as of an ideal king. In reference to fair sex, keep them always in excellent humor with grace and lenience by gifting them away with jewellery and gold ornaments at all possible opportunities of public or in small groups. As King

Dashratha had counselled Shri Rama this in a confernece, the co Kings departed happily, stalwarts of public left too in rejoicement and exultation.

Sarga Four

Shri Rama seeks his mother Devi Koushlya's blessings and endears Lakshmana

Te cāpi paurā nṛpater vacas tac; chrutvā tadā lābham iveṣṭam āpya, narendram āmantya grhāṇi gatvā; devān samānarcur atīva hr̥ṣṭāḥ/ gateṣv atha nṛpo bhūyaḥ paureṣu saha mantribhiḥ, mantrayitvā tataś cakre niścayajñāḥ sa niścayam/ śva eva puṣyo bhavitā śvo 'bhiṣecyeta me sutaḥ, rāmo rājīvatāmrākṣo yauvarājya iti prabhuḥ/ athāntargrham āviśya rājā daśarathas tadā, sūtam ājñāpayām āsa rāmaṁ punar ihānaya/ pratigrhya sa tadvākyam sūtaḥ punar upāyayau, rāmasya bhavanam śīghram rāmaṁ ānayitum punaḥ/ dvāḥsthair āveditaṁ tasya rāmāyāgamanam punaḥ, śrutvaiva cāpi rāmas taṁ prāptaṁ śaṅkānvito 'bhavat/ praveśya cainaṁ tvaritaṁ rāmo vacanam abravīt, yad āgamanakṛtyaṁ te bhūyas tad brūhy aśeṣataḥ/ tam uvāca tataḥ sūto rājā tvām draṣṭum icchati, śrutvā pramāṇam atra tvām gamanāyetarāya vā/ iti sūtavacaḥ śrutvā rāmo 'tha tvarayānvitaḥ, prayayau rājabhavanam punar draṣṭum nareśvaram/ taṁ śrutvā samanuprāptaṁ rāmaṁ daśaratho nṛpaḥ, praveśayām āsa grham vivikṣuḥ priyam uttamam/ praviśann eva ca śrīmān rāghavo bhavanam pituḥ, dadarśa pitaram dūrāt praṇipatya kṛtāñjaliḥ/ praṇamantaṁ samutthāpya taṁ pariṣvajya bhūmipaḥ, pradiśya cāsmāi ruciram āsanam punar abravīt/ rāma vṛddho 'smi dīrghāyur bhuktā bhogā mayepsitāḥ annavadbhiḥ kratuśatais tatheṣṭam bhūridakṣiṇaiḥ/ jātam iṣṭam apatyam me tvam adyānupamam bhuvi, dattam iṣṭam adhītam ca mayā puruṣasattama/ anubhūtāni ceṣṭāni mayā vīra sukhāni ca, devarṣi pitṛviprāṇām anṛṇo 'smi tathātmanaḥ/ na kiṁ cin mama kartavyam tavānyatrābhiṣecanāt, ato yat tvām aham brūyām tan me tvam kartum arhasi/ adya prakṛtayaḥ sarvās tvām icchanti narādhipam, atas tvām yuvarājānam abhiṣekṣyāmi putraka/ api cādyaśubhān rāma svapnān paśyāmi dāruṇānsanirghātā maholkāś ca patantīha mahāsvanāḥ/ avaṣṭabdhāṁ ca me rāma nakṣatram dāruṇair grahaiḥ, āvedayanti daivajñāḥ sūryāṅgarakarāhubhiḥ/ prāyeṇa hi nimittānām īdṛśānām samudbhava, rājā vā mṛtyum āpnoti ghorām vāpadam ṛcchati/ tad yāvad eva me ceto na vimuhyati rāghava, tāvad evābhiṣiṅcasva calā hi prāṇinām matiḥ/ adya candro 'bhyupagataḥ puṣyāt pūrvaṁ punar vasum, śvaḥ puṣya yogam niyataṁ vakṣyante daivacintakāḥ/ tatra puṣye 'bhiṣiṅcasva manas tvarayatīva mām, śvas tvāham abhiṣekṣyāmi yauvarājye paramtapa/ tasmāt tvayādyā vratinā niṣeyam niyatātmanā, saha vadvopavastavyā darbhaprastaraśāyinā/ suhr̥daś cāpramattās tvām rakṣantv adya samantataḥ, bhavanti bahuvigñāni kāryāṇy evamvidhāni hi/ viproṣitaś ca bharato yāvad eva purād itaḥ, tāvad evābhiṣekas te prāptakālo mato mama/ kāmam khalu satām vṛtte bhrātā te bharataḥ sthitaḥ, jyeṣṭhānuvartī dharmātmā sānukrośo jītenḍriyaḥ/ kiṁ tu cittaṁ manuṣyāṇām anityam iti me matiḥ, satām ca dharmanityānām kṛtaśobhi ca rāghava/ ity uктаḥ so 'bhyanuñjātaḥ śvobhāviny abhiṣecane, vrajeti rāmaḥ pitaram abhivādyābhyayād grham/ praviśya cātmano veśma rājñoddiṣṭe 'bhiṣecane, tasmin kṣaṇe vinirgatya mātūr antaḥpuraṁ yayau/ tatra tām pravaṇām eva mātaram kṣaumavāsīnīm, vāgyatām devatāgāre dadarśa yācatīm śrīyam/ prāg eva cāgatā tatra sumitrā lakṣmaṇas tathā, sītā cānāyitā śrutvā priyam rāmābhiṣecanam/ tasmin kāle hi kausalyā tasthāv āmilitekṣaṇā, sumitrayānvāsyamānā sītayā lakṣmaṇena ca/ śrutvā puṣyeṇa putrasya yauvarājyābhiṣecanam, prāñyāmena puruṣam dhyāyamānā janārdanam/ tathā saniyamām eva so 'bhigamyābhivādyā ca, uvāca vacanam rāmo harṣayaṁs tām idaṁ tadā/ amba pitrā niyukto 'smi prajāpālanakarmani, bhavitā śvo 'bhiṣeko me yathā me śāsanam pituḥ/ sītayāpy upavastavyā rajanīyam mayā saha, evam ṛtvigupādhyāyaiḥ saha mām uktavān pitā/ yāni yāny atra yogyāni śvobhāviny abhiṣecane, tāni me maṅgalāny adya vaidehyāś caiva kāraya/ etac chrutvā tu kausalyā cirakālābhi - kāṅkṣitam, harṣabāśpakalam vākyam idaṁ rāmam abhāṣata/ vatsa rāma ciraṁ jīva hatās te paripanthinaḥ, jñātīn me tvam śrīyā yuktaḥ sumitrāyāś ca nandaya/ kalyāṇe bata nakṣatre mayi jāto 'si putraka, yena tvayā daśaratho guṇair ārādhitāḥ pitā/ amogham bata me kṣāntam puruṣe puṣkarekṣaṇe, yeyam ikṣvākurājyaśrīḥ putra tvām saṁśrayiṣyati/ ity evam ukto mātredam rāmo bhāratam abravīt, prāñjaliṁ prahvam āsīnam abhivikṣya smayann iva/ lakṣmaṇemām mayā sārdham praśādhi tvam

vasum̐dharām, dvitīyaṁ me 'ntarātmānaṁ tvāṁ iyaṁ śrīr upasthitā/ saumitre bhuṅkṣva bhogāṁs tvam iṣṭān rājyaphalāni ca, jīvitam̐ ca hi rājyaṁ ca tvadartham̐ abhikāmaye/ ity uktvā lakṣmaṇam̐ rāmo mātārāv abhivādya ca, abhyanuḡṇāpya sītām̐ ca jagāma svaṁ niveśanam̐/

King Dasharatha convened a meeting with his ministers and programmed the Yuvaraja Pattaabhishekha on the next day as that would coincide with the 'pushyami nakshatra'. The over enthusiastic King instructed Sumantra despatched for Rama to arrive as the latter wondered why was the father was asking for him once again so soon. Rama was ushered in and prostrated to the father who embraced Rama with great affection; then Dasharatha stated that he had become old and during his life time, he had countless tasks of virtue including maha yagnas, had conquered several battles, established glory, amassed experience and blessings from Deva- Rishi- Pitru-Brahmana- Prajas alike. He continued further stating that there could be no further ambition for him except to make him the Yuva Raja. *Api cādyāśubhān rāma svapnān paśyāmi dāruṇānsanirghātā maholkās ca patantīha mahāsvanāḥ/ avaṣṭabdam̐ ca me rāma nakṣatram̐ dāruṇair grahaiḥ, āvedayanti daivajñāḥ sūryāṅgārakarāhubhiḥ/ prāyeṇa hi nimittānām īdṛśānām samudbhava, rājā vā mṛtyum āpnoti ghorām vāpadam̐ ṛcchatī/* My son! Of late, I have been experiencing bad dreams in the nights and even during day times have been witnessing fearful sounds as though there have been frequent falls of meteors. These inauspicious prognostics are indicative that my end of life ought to be round the corner. This indeed is the reason why that I should desire to hasten the process of making you the heir apparent as early as possible. To day, Moon is about to exit Punarvasu nakshatra very soon and enter Pushya nakshatra and hence my great anxiety to take over the position of 'Yuva Rajatva', come what may! To night, control your body senses and along with Devi Sita too practise 'brahmacharya' and 'upavasa', do sleep on a ground mat. This type of precaution would be called for necessarily to ensure that all should pass through well auspiciously. King Dasharatha further stated that even Bharata and Shatrughna were away to their maternal king, the 'abhisheka karya' ought not to be postponed but be completed as planned. Indeed there was no doubt at all that Bharata would readily be happy and consent to Rama's 'pattabhishekha' as he had been a true and ardent follower of Rama's foot steps being a dharmatma, daya swarupa, and jitendriya being truly self restrained and ever fond of Rama. Ragunandana! No doubt even the mentality of self controlled person be wavery at times but certainly not so in respect of Bharata Kumara! Having heard what all had been stated by his father, Shri Rama took leave of the father with admiration and veneration and returned back to his chamber. But since Devi Sita left for his mother Devi Koushalya, he approached the latter's chamber and found that his mother was in meditation with prayers for the auspicious time of Rama's 'abhisheka' should approach soon and without any remote issue whatsoever. On hearing the happy news of Devi Sumitra and Lakshman were excited with excitement and reached Devi Koushalya even as Devi Sita too reached there. That was precisely the time when Koushalya opened her eyes from her meditation, the entirety of Rama-Sita-Sumitra-and Lakshmana were there altogether. Shri Rama prostrated to his mother and stated: Mother! Father has now instructed me to get ready for the 'yuva rajyabhisheka' tomorrow and further gave certain duties tonight to me and Sita and your blessings are sought to let us get ready. As Rama made the statement, the mother was moved with joyful tears and in a bass tone said : *Vatsa rāma ciraṁ jīva hatās te paripanthinaḥ, jñātīn me tvam̐ śriyā yuktaḥ sumitrāyās ca nandaya/ kalyāṇe bata nakṣatre mayi jāto 'si putraka, yena tvayā daśaratho guṇair ārādhitāḥ pitā/ amogham̐ bata me kṣāntam̐ puruṣe puṣkarekṣaṇe, yeyam̐ ikṣvākurājyaśrīḥ putra tvāṁ samśrayiṣyati/* My beloved son! You were born at an extraordinarily auspicious 'nakshatra' and endeared the father and the whole world. May the hearty and most earnest prayers of mine that had been meditated by me now may come to fruition now, without traces of even minutest troubles so that the high flagship of Ikshvaku Lineage be blessed with Rajya Lakshmi for ever! As Shri Rama was blessed by Devi Koushalya, Shri Rama held both his hands together in endearing effacement and smiled at Lakshmana standing next to both the illustrious mother Devi Sumitra. Rama said: *Lakṣmaṇemām̐ mayā sārdham̐ praśādhi tvam̐ vasum̐dharām, dvitīyaṁ me 'ntarātmānaṁ tvāṁ iyaṁ śrīr upasthitā/ saumitre bhuṅkṣva bhogāṁs tvam̐ iṣṭān rājyaphalāni ca, jīvitam̐ ca hi rājyaṁ ca tvadartham̐ abhikāmaye/* Dear Lakshmana! You too must join me in the administration as you are my 'alter ego' or my secondary conscience and this Rajya Lakshmi or the Empress of the Kingdom belongs

to you too. The fruits of Kingship are to be indeed shared by both of us. So pronouncing, Shri Rama left the chamber of Devi Kousalya along with Devi Sita with his mother's permission.

Sarga Five

Dasharatha and Vasishtha ask Rama and Sita to observe fasting before the celebrations of Yuvarajatra

*Samdiśya rāmam nṛpatiḥ śvobhāviny abhiṣecane, purohitam samāhūya vasiṣṭham idam abravīt/
gacchopavāsam kākutstham kārayādya tapodhana, śrīyaśorājyalābhāya vadhvā saha yatavratam/ tatheti
ca sa rājānam uktvā vedavidām varaḥ, svayam vasiṣṭho bhagavān yayau rāmaniveśanam/
rāmabhavanam prāpya pāṇḍurābhraḥṇanaprabham, tisraḥ kakṣyā rathenaiva viveśa munisattamaḥ/ tam
āgatam ṛṣim rāmas tvarann iva sasambhramaḥ, mānāyīṣyan sa mānārham niścakrāma niveśanāt/
abhyetya tvaramāṇas ca rathābhyāsam manīṣiṇaḥ, tato 'vatārayām āsa parigrhya rathāt svayam/ sa
cainam praśritam dṛṣtvā sambhāṣyābhiprasādya ca, priyārham harṣayan rāmam ity uvāca purohitaḥ/
prasannas te pitā rāma yauvarājyam avāpsyasi, upavāsam bhavān adya karotu saha sītayā/ prātas tvām
abhiṣektā hi yauvarājye narādhipaḥ, pitā daśarathaḥ prītyā yayātiṁ nahuṣo yathā/ ity uktvā sa tadā
rāmam upavāsam yatavratam, mantravat kārayām āsa vaidehyā sahitaṁ muniḥ/ tato yathāvad rāmeṇa
sa rājño gurur arcitaḥ, abhyanuñjāpya kākutstham yayau rāmaniveśanāt/ suhr̥dbhis tatra rāmo 'pi tām
anuñjāpya sarvaśaḥ, sabhājito viveśātha tām anuñjāpya sarvaśaḥ/ hṛṣṭanārī narayutam rāmaveśma tadā
babhau, yathā mattadvijagaṇam praphullanalinam saraḥ/ sa rājabhavanaprakhyāt tasmād
rāmaniveśanāt, nirgatya dadṛṣe mārgam vasiṣṭho janasaṁvṛtam/ vṛndavṛndair ayodhyāyām rājamārgāḥ
samantataḥ, babhūva rājamārgasya sāgarasyeva nisvanāḥ/ siktasaṁmṛṣṭarathyā hi tad ahar vanamālinī, āsīd
ayodhyā nagarī samucchritagr̥hadhvajā/ tadā hy ayodhyā nilayaḥ sastrībālābalo janaḥ, rāmābhiṣekam
ākāṅkṣann ākāṅkṣann udayam raveḥ/ prajālamkārabhūtam ca janasyānandavaradhanam, utsuko 'bhūj
jano draṣṭum tam ayodhyā mahotsavam/ evam tam janasaṁbādham rājamārgam purohitaḥ, vyūhann
iva janaugham tam śanaī rāja kulaṁ yayau/ sitābhraṣīkharaprakhyam prāsadam adhiruhya saḥ,
samiyāya narendreṇa śakreṇeva bṛhaspatiḥ/ tam āgatam abhiprekṣya hitvā rājāsanaṁ nṛpaḥ, papraccha
sa ca tasmai tat kṛtam ity abhyavedayat/ guruṇā tv abhyanuñjāto manujaugham viśṛjya tam,
viveśāntahpuram rājā siṁho giriguhām iva/ tad agryaveṣapramadājanākulam;
mahendraveṣmapratimam niveśanam, vyadīpayamās cāru viveśa pārthivaḥ; śasīva tārāgaṇasaṁkulam
nabhaḥ*

As Shri Rama's Yuva Raja Pattabhisheka was scheduled on the following day, King Dasharatha requested Vasishtha Maharshi to let Rama perform 'Kalyana Siddhi Vighna Naashaka Upavasa Vrata'. Then Vasishtha along with veda panditas proceeded to Shri Rama Mandira. Shri Rama with great devotion and courtesy received the Maharshi along with the group of Panditas. Vasishtha addressed Rama to emphasise that King Dasharatha was extremely fond of the famed son and had therefore decided to arrange for Rama and Devi Sita to observe 'upavasa' with seriousness. *Prātas tvām abhiṣektā hi yauvarājye narādhipaḥ, pitā daśarathaḥ prītyā yayātiṁ nahuṣo yathā/ ity uktvā sa tadā rāmam upavāsam yatavratam, mantravat kārayām āsa vaidehyā sahitaṁ muniḥ/ tato yathāvad rāmeṇa sa rājño gurur arcitaḥ, abhyanuñjāpya kākutstham yayau rāmaniveśanāt/* Raghu nandana! Your father's serious desire is to let the vrata be performed impeccably in a manner that King Nahusha performed his son Yayati's Rajyabhisheka on the following morning. As the formal Puja was thus performed, Vasishtha and Panditas blessed Rama and Sita with most endearing compliments and left.

[Vishleshana on Kings Nahusha and Yayati:]

Nahusha who was in the lineage of Pururava and had the distinction of performing ninety nine Ashwamedha Yagnas and was nearly qualified to become Indra who should have executed hundred

Yagnas. Meanwhile there was a temporary vacancy of Indratwa since Indra fled away since he killed Vritrasura with the help of the Vajrayudha made out of Sage Dadhichis's backbone; Vritrasura who was a Brahmana by birth and Brahma Hatya Sin chased Indra. Brahma thus appointed Nahusha as temporary Indra. Nahusha who was originally a King of Great Virtue became arrogant and powermongering as he became Indra and claimed all the privileges belonging to Indra like Vajrayudha, Iravata and even Indra's wife Sachi Devi. Yayati, the son of Nahusha was a famed Emperor who defeated all the Kings of the World and married Devayani the daughter of Asura Guru Shukracharya, besides Sharmishtha the daughter of Vishvaparma, a Rakshasa King. Indra was pleased to gift Yayati a Divine Chariot with seven powerful horses with which he traversed the world and divided his Empire into seven divisions to distribute it among five of his sons. A Maharshi gave a boon that if any of his sons could agree to exchange their youth to his old age then he could secure a fresh lease of youth. His eldest son Yadu from Devayani refused and so did others excepting Sharmishtha's son Puru who readily agreed. Yayati took over Puru's youth and enabled him travel around to unravel earthly pleasures for long. But finally returned discovering that the ephemeral joys of the world were endless like Agni in a Homa kunda assuming larger and larger proportions as long as ghee is served and no human would be satisfied with food, gold, ornaments or women. By so realising, he returned his youth to Puru and took to Vanaprastha or retirement.]

As Rama and Sita returned to their palace, there were highly excited crowds of men and women with rapturous joy; in fact, all the streets, gardens, temples and market places of the city of Ayodhya were jam packed with overflowing crowds of unimaginable exhilaration and thrill. All the houses were decorated with tall and flying flags and decorations with an all pervading festive atmosphere of jubilation and unending excitement like the roaring sounds of ocean waves. Men, women and children, be they rich or otherwise were awake all through the dusk and night awaiting the hours of dawn. Ayodhya's greatest festival was thus most sought after as the citizens were in a state of frenzy and unprecedented anticipation. Even as the first rays of Surya Deva became visible on the horizon, Maharshi Vasishtha arrived at the Palace of King Dasharatha and both met as though Deva Guru Brihaspati and Lord Mahendra had. As the King stood up from his glittering and bejewelled throne, he smilingly uttered to the Maharshi : is everything ready! And the Maharshi responded with suppressed glee: 'Yes!' Then like a Lion the King entering its massive den entered his Interior Hall while the steps were laced up with beautifully dressed up girls of mini-smiles like Apsaras were lined up on the steps of Indra Sabha!

Sarga Six

Ayodhya's public's joy and pre-celebrations

Gate purohite rāmaḥ snāto niyatamānasah, saha patnyā viśālākṣyā nārāyaṇam upāgamat/ pragrhya śirasā pātrīm haviṣo vidhivat tadā, mahate daivatāyājyaṁ juhāva jvalite 'nale/ śeṣam ca haviṣas tasya prāśyāśāsyātmanah priyam, dhyāyan nārāyaṇam devaṁ svāstīrṇe kuśasamstare/ vāgyataḥ saha vaidehyā bhūtvā niyatamānasah, śrīmaty āyatane viṣṇoḥ śiṣye naravarātmajāḥ/ ekayāmāvaśiṣṭāyām rātryām pravibudhya saḥ, alamkāraavidhiṁ kṛtsnam kārayām āsa veśmanah/ tatra śṛṇvan sukhā vācaḥ sūtamāgadhabandinām, pūrvām saṁdhyām upāsīno jajāpa yatamānasah/ tuṣṭāva praṇataś caiva śirasā madhusūdanam, vimalakṣaumasamvīto vācayām āsa ca dvijān/ teṣām puṇyāhagoṣo 'tha gambhīramadhuras tadā, ayodhyām pūrayām āsa tūryaghoṣānunāditaḥ/ kṛtopavāsam tu tadā vaidehyā saha rāghavam, ayodhyā nilayaḥ śrutvā sarvaḥ pramudito janaḥ/ tataḥ pauraṇaḥ sarvaḥ śrutvā rāmābhiṣecanam, prabhātām rajanīm dṛṣtvā cakre śobhām parām punaḥ/ sitābhraṣikharābheṣu devatāyataneṣu ca, catuṣpatheṣu rathyāsu caityeṣu aṭṭālakeṣu ca/ nānāpaṇyasamṛddheṣu vaṇijām āpaṇeṣu ca, kuṭumbinām samṛddheṣu śrīmatṣu bhavaneṣu ca/ sabhāsu caiva sarvāsu vṛkṣeṣu ālakṣiteṣu ca, dhvajāḥ samucchritāś citrāḥ patākāś cābhavaṁ tadā/ naṭanartakasamghānām gāyakānām ca gāyatām, manahkarṇasukhā vācaḥ śuśruvuś ca tatas tataḥ/ rāmābhiṣekayuktāś ca kathāś cakrur mitho janāḥ, rāmābhiṣeke samprāpte catvareṣu grheṣu ca/ bālā api krīḍamānā gṛhadvāreṣu samghaṣaḥ,

rāmābhiṣekasaṃyuktāś cakrur eva mithaḥ kathāḥ/ kṛtapuṣpopahāraś ca dhūpagandhādhivāsitaḥ, rājamārgaḥ kṛtaḥ śrīmān paurai rāmābhiṣecane/ prakāśikaraṇārthaṃ ca niśāgamanaśaṅkayā, dīpavṛkṣāṃs tathā cakrur anu rathyāsu sarvaśaḥ/ alamkāraṃ purasyaivam kṛtvā tat puravāsinaḥ, ākāṅkṣamāṇā rāmasya yauvarājyābhiṣecanam/ sametya saṃghaśaḥ sarve catvareṣu sabhāsu ca, kathayanto mithas tatra praśaśaṃsur janādhipam/ aho mahātmā rājāyam ikṣvākukulanandanah, jñātvā yo vṛddham ātmānam rāmaṃ rājye 'bhiṣekṣyati/ sarve hy anugṛhītāḥ sma yan no rāmo mahīpatiḥ, cirāya bhavitā goptā dṛṣṭalokaparāvaraḥ/ anuddhatamanā vidvān dharmātmā bhrātṛvatsalaḥ, yathā ca bhrātṛṣu snigdhas tathāsmāsv api rāghavaḥ// ciraṃ jīvatu dharmātmā rājā daśaratho 'naghaḥ, yatprasādenā - bhiṣiktaṃ rāmaṃ drakṣyāmahe vayam/ evaṃvidhaṃ kathayatāṃ paurāṇāṃ śuśruvus tadā, digbhyo 'pi śrutavṛttāntāḥ prāptā jānapadā janāḥ/ te tu digbhyah purīm prāptā draṣṭuṃ rāmābhiṣecanam, rāmasya pūrayām āsuh purīm jānapadā janāḥ/ janaughais tair visarpadbhiḥ śuśruve tatra nisvanaḥ, parvasūdirṇavegasya sāgarasyeva nisvanaḥ/ tatas tad indrakṣayasāmnibhaṃ puram; didṛkṣubhir jānapadair upāgataiḥ, samantataḥ sasvanam ākulam babhau; samudrayādobhir ivārṇavodakam/

Shri Rama had then taken bath and along with ‘sahadharma chaarini’ initiated ‘Shri Ranganadha Puja’. He kept the ‘havishya patra’ or the vessel of offering cooked rice on his head and with bent head and offered the same to ‘Homaagni’ to appease Sheshashaayi Narayana dutifully. [Padma Purana explains that this Idol of Sheshashaayi Ranganadha was worshipped by generations of Kings in Ayodhya and after the killing of Ravanaśura when finally Shri Rama Pattabhisheka was celebrated, Rama gifted this idol to Vibheeshana and that very idol subsequently travelled to Shri Ranganadha Kshetra] *Sheṣam ca haviṣas tasya prāśyāśāsyātmanah priyam, dhyāyan nārāyaṇam devam svāstīrṇe kuśasaṃstare/ vāgyataḥ saha vaidehyā bhūtvā niyatamānasah, śrīmaty āyatane viṣṇoḥ śiṣye naravarātmajah/* The remainder of the ‘havishanna’ offered to Agni thus, Rama and Sita ate the ‘praasada’ and with observing complete silence and self control slept off in the Mandira on a mat with prayers to Maha Vishnu. Past three ‘yaamas’ of the night, the fourth part of the night got up from the mat and instructed the servants to initiate the decoration of the ‘Sabha Mandapa’. On hearing the auspicious music of the soft instruments, Shri Rama then took his bath and performed ‘Sandhya Vandana’ Gayatri with extreme concentration. Thereafter he donned a shining dress and prayed to ‘Madhusudana’ while select groups of ‘Brahmanottamas’ initiated ‘swasti vaachanaas’. The ‘punyahvachana ghosha’ of the raised resonance then got resounded whereafter the sounds of innumerable ‘vaadyas’ got reverberated the length and breadth of Ayodhya. The distant citizens of Ayodhya had thus come to realise that the celebrations of ‘Sita Rama Upavaasa Vrata’ had got initiated. Then the sky high lofty tower tops of temples, city squares, lanes and byelanes, tall tree tops, market places, individual shops and establishments, were all profusely decorated with flags in typically competitive spirit of exhibitions. Groups of street dancers, musical instrumentalists ranging from flutes to high sounded drums, exclusive singers of excellence to group singings were attracting the ready attractions of various audiences. All the individual houses were in competitive spirit in decorating their own houses, doors, windows with flags and multi-colour combinations. Fresh flowers, natural and artificial fragrances and odours readily ushered in celestial atmosphere all over. Detailed discussions among boys and girls, youth and elderly, men and women, the learned and the ignorant, the haves and have-nots, in groups or mutual had the singular topic of the ‘Patthabhisheka’ only. Most of the citizens of Ayodhya having anticipated the night fall ahead had made elaborate arrangements of lighting the streets, roads, market places, temples, tree tops, and individual houses. There were extensive discussions in the street corners, market places, temples and gatherings about the magnificence and munificence of the King Dasharatha who had decided to name the successor who too was the real chip off the old timber of the outstanding Ikshvaaku Vamsha! The excerpts of the conversations of the public were as follows: *Aho*

mahātmā rājāyam ikṣvākukulanandanah, jñātvā yo vṛddham ātmānam rāmaṁ rājye 'bhiṣekṣyati/ sarve hy anugrhitāḥ sma yan no rāmo mahīpatiḥ, cirāya bhavitā goptā dr̥ṣṭalokaparāvarah/ anuddhatamanā vidvān dharmātmā bhrātr̥vatsalah, yathā ca bhrātr̥ṣu snigdhas tathāsmāsv api rāghavaḥ/ ciraṁ jīvatu dharmātmā rājā daśaratho 'naghaḥ, yatprasādenā -bhiṣiktaṁ rāmaṁ drakṣyāmahe vayam/ 'Aha! The great and popular most King Dasharatha had finally decided to retire after long innings of his gloried life in favor of an equally notable son of proven worth of bravery, virtue and assured safety and welfare to us all. Surely, Rama ought to shine as a person of integrity and wellbeing to us all most certainly. He had proven himself as a calm, composed, knowledgeable, practical, personality who would surely look after us as with his own brothers!' Tatas tad indrakṣayasam̐nibhaṁ puram; didṛkṣubhir jānapadair upāgataiḥ, samantataḥ sasvanam ākulaṁ babhau; samudrayādobhir ivārṇavodakam/ Thus to have the unique opportunity of witnessing Ramaabhisheka would be comparable to what 'Indrabhisheka' to attend to which might be comparable to Maha Sagara's various species like gigantic whales, crocodiles, huge and small fishes!

Sarga Seven

Villianous Manthara gets upset on Rama's Yuvarajatva and reaches Kaikeya and provokes

Jñātīdāsī yato jātā kaikeyyās tu sahoṣitā, prāsādam candrasam̐kāśam āruroha yadṛcchayā/ siktārājapathāṁ kṛtsnāṁ prakīrṇakamaloṭpalām, ayodhyāṁ mantharā tasmāt prāsādād anvavaikṣata/ patākābhir varārhābhir dhvajaiś ca samalam̐kṛtām, siktām candanatoyaiś ca śīraḥsnātajanair vṛtām/ avidūre sthitām dr̥ṣṭvā dhātrīm papraccha mantharā, uttamenābhisam̐yuktā harṣeṇārthaparā satī/ rāmamātā dhanam̐ kim nu janebhyah sam̐prayacchati, atimātram praharṣo 'yam̐ kim janasya ca śamsa me, kārayiṣyati kim vāpi sam̐prahr̥ṣto mahīpatiḥ/ vidīyamāṇā harṣeṇa dhātrī paramayā mudā, ācacakṣe 'tha kubjāyai bhūyasīm rāghave śriyam/ śvāḥ puṣyeṇa jitakrodham̐ yauvarājyena rāghavam, rājā daśaratho rāmam̐ abhiṣecayitānagham/ dhātrīyās tu vacanam̐ śrutvā kubjā kṣipram amarṣitā, kailāsa śikharākārāt prāsādād avarohata/ sā dahyamānā kopena mantharā pāpadarśinī, śayānām̐ etya kaikeyīm idam̐ vacanam̐ abravīt/ uttiṣṭha mūdhe kim ṣeṣe bhayam̐ tvām̐ abhivartate, upaplutamahaughena kim ātmānam̐ na budhyase/ aniṣṭe subhagākāre saubhāgyena vikatthase, calam̐ hi tava saubhāgyam̐ nadyah̐ srota ivoṣṇage/ evam̐ uktā tu kaikeyī ruṣṭayā parusaṁ vacaḥ, kubjayā pāpadarśinyā viṣādam̐ agamat param/ kaikeyī tv abravīt kubjām̐ kaccit̐ kṣemaṁ na manthare, viṣaṇṇavadanām̐ hi tvām̐ lakṣaye bhr̥śaduḥkhitām/ mantharā tu vacaḥ śrutvā kaikeyyā madhurākṣaram, uvāca krodhasam̐yuktā vākyam̐ vākyaviśāradā/ sā viṣaṇṇatarā bhūtvā kubjā tasyā hitaiṣiṇī, viṣādayantī provāca bhedayanī ca rāghavam/ akṣemaṁ sumahad̐ devi pravṛttaṁ tvadvināśanam, rāmam̐ daśaratho rājā yauvarājye 'bhiṣekṣyati/ sāsm̐y agādhe bhaye magnā duḥkhaśokasamanvitā, dahyamānānaleneva tvaddhitārtham̐ ihāgatā/ tava duḥkkena kaikeyi mama duḥkham̐ mahad̐ bhavet, tvadvṛddhau mama vṛddhiś ca bhaved atra na sam̐śayah/ narādhipakule jātā mahiṣī tvām̐ mahīpateḥ, ugratvam̐ rājadharmāṇām̐ katham̐ devi na budhyase/ dharmavādī śaṭho bhartā ślakṣṇavādī ca dāruṇah, śuddhabhāve na jānīṣe tenaivam̐ atisam̐dhitā/ upasthitam̐ payuñjānas tvayi sāntvam̐ anarthakam, rithenaivādya te bhartā kausalyām̐ yojayiṣyati/ apavāhya sa duṣṭātmā bharatam̐ tava bandhuṣu, kālyam̐ sthāpayitā rāmam̐ rājye nihatakaṇṭake/ śatruḥ patipravādena mātrevā hitakāmyayā, āśīviṣa ivāṅkena bāle paridhṛtas tvayā/ yathā hi kuryāt sarpo vā śatrur vā pratyupekṣitah, rājñā daśarathenādya saputrā tvām̐ tathā kṛtā/ pāpenāṅṛtasantvena bāle nityam̐ sukhocite, rāmam̐ sthāpayatā rājye sānubandhā hatā hy asi/ sā prāptakālām̐ kaikeyi kṣipram̐ kuru hitam̐ tava, trāyasva putram̐ ātmānam̐ mām̐ ca vismayadarśane/ mantharāyā vacaḥ śrutvā śayanāt sa śubhānanā, evam̐ ābharaṇam̐ tasyai kubjāyai pradadau śubham/ dattvā tv ābharaṇam̐ tasyai kubjāyai pramadottamā, kaikeyī mantharām̐ hr̥ṣṭā punar evābravīt idam/ idam̐ tu manthare mahyam̐ ākhyāsi paramam̐ priyam, etan me priyam̐ ākhyātuḥ kim vā bhūyah̐ karomi te/ rāme vā bharate vāham̐ viṣeṣam̐ nopalakṣaye, tasmāt̐ tuṣṭāsmi yad rājā rāmam̐ rājye 'bhiṣekṣyati/ na me

param kim cid itas tvayā punaḥ; priyaṁ priyārhe suvacam vaco varam, tathā hy avocas tvam atah priyottaram; varam param te pradadāmi taṁ vṛṇu/

Of the three queens of King Dasharatha, Devi Kaikeyi was the youngest. She had an old servant maid named Manthara whose antecedents were mysterious; she was used to always cling to the queen. None indeed ever aware about Manthara's birth, her parentage details, place of origin and her erstwhile whatabouts. The night before the Rama Rajyabhisheka, Devi Kaikeyi was enjoying moon shine on the palace top and noticed that there was lot of commotion on the streets which were all lit up and noisy with crowds of men-women-children. There were high flying flags, agog with sounds of music and dances; shouts and loud cheers all around; temple tops were decorated with colourful flags, veda pathanas too were heard again and again, and there appeared several crowds dancing away too. Then she turned her view to the top of Rama's residing palace and found that it was distinguished with garlands of lights atop with bright flags wavering away. She felt delighted and remarked to Mandhara: Mandhara! Tell me how happy I am that Shri Rama patthabhisheka is due now tomorrow morning. Devi Kousalya must now be busy distributing gifts to select ladies as the wives of ministers, heads of army and leading persons of the society. Tell me how joyous and blissful that my dear husband be feeling right now as the most auspicious task round the corner; indeed he ought to be the most excited and busy personality ever! Kubje! Are you aware that tomorrow early morning Maha Raja Dasharatha should be performing the most auspicious deed as the pushya nakshatra would arrive when Shri Rama the most endearing, flawless, fearless and singular person of virtue and fame should be the Yuva Raja of this glorious empire! Such was the extraordinary excitement expressed by Kaikeyi. *Dhātryās tu vacanam śrutvā kubjā kṣipram amarṣitā, kailāsa śikharākārāt prāsādād avarohata/ sā dahyamānā kopena mantharā pāpadarśinī, śayānām etya kaikeyīm idam vacanam abravīt/* As Kaikeyi's exciting expressions were thus heard, Mandhara's inner self was ignited so much as ghee was poured on dry wooden sticks and as though she was thrown down from the high Kailasa mountain top down with a steep fall on the ground. Kaikeyi understood Mandhara's disapproval and negative reaction. *Uttiṣṭha mūdhe kim śeṣe bhayaṁ tvām abhivartate, upapluta - mahaughena kim ātmānam na budhyase/ aniṣṭe subhagākāre saubhāgyena vikatthase, calam hi tava saubhāgyam nadyaḥ srota ivoṣṇage/* Then Mandhara shouted on Kaikeyi with pent up anger! 'You foolish woman, get up from slumber to awakeness! I am shuddered of a heavy burden about to fall on you as a mountain is about to break against you and you do not realise the calamities ahead of you. Your beloved husband comes and makes you feel that he is paving to you a path of roses for you owing to your ignorance and taking advantage of your innocence and stupidity! You hardly realise the mischievous and back side motives and well planned negativities to be faced by you ahead! Just as running waters tend to thin down the flows in summer, your fortunes too would soon get dried up as the momentary opportunity on hand once lost would disappear for ever.' Kaikeyi was taken aback with the comments made by Mandhara. She reproached Mandhara for her inauspicious blabberings and shouted on her that she was not in her senses while expressings such ridiculous feelings of jealousy and uncalled for chatter of narrow mindedness. Kaikeyi further said that Mandhara had all along been a skilful thinker and talker but today she had betrayed her mischievous and harmfully hidden inner psyche. But Mandhara continued with her slow poisonous conversation and evil mindedness: *Akshemaṁ sumahad devi pravṛttam tvadvinaśanam, rāmaṁ daśaratho rājā yauvarājye 'bhiṣekṣyati/ sāsmi agādhe bhaye magnā duḥkhaśokasamanvitā, dahyamānānaleneva tvaddhitārtham ihāgatā/ tava duḥkhena kaikeyi mama duḥkham mahad bhavet, tvadvṛddhau mama vṛddhiś ca bhaved atra na saṁśayaḥ/* Devi! the terminal point of your welfare is about to be reached and misfortune could never be reversed. Tomorrow King Dasharatha is poised to make Rama the Yuva Raja. Having realised this, I am totally depressed and disgusted with this development and am drowned in fathomless and fearful ocean of sorrow and hence have arrived in hurry to prevent this catastrophe and thwart the mischief being played on you. When you are about to face a calamity, I too would have to drown into it and have thus made a timely intervention possible. Devi! You were born and brought up in a royal family and absorbed queenly features but how are you ignoring the true characteristics and upbringing of a queen! *Dharmavādī śaṭho bhartā ślakṣṇavādī ca dāruṇaḥ, śuddhabhāve na jānīṣe tenaivam atisaṁdhitā/ upasthitam payuñjānas tvayi sāntvam*

anarthakam, rthenaivādyā te bhartā kausalyām yojayisyati/ apavāhya sa duṣṭātmā bharatām tava bandhuṣu, kālyām sthāpayitā rāmaṁ rājye nihatakaṇṭake/ Oh ignorant but lovable fool! Your husband looks innocent but is a schemy and calculated father with little consideration for your well being. He takes full advantage of your innocence and immaturity of mind and is openly favouring Koushalya and her everlasting benefit by making Rama as the next king. His vily mentality is such that he had very conveniently despatched Bharata to your brother's kingdom and is planning for the coronation of Rama peacefully! *Shatruḥ patipravādena mātrevā hitakāmyayā, āśviṣa ivāṅkena bāle paridhṛtas tvayā/ yathā hi kuryāt sarpo vā śatrur vā pratyupekṣitaḥ, rājñā daśarathenādyā saputrā tvaṁ tathā kṛtā/ pāpenānṛtasantvena bāle nityaṁ sukhocite, rāmaṁ sthāpayatā rājye sānubandhā hatā hy asi/* Oh innocent! As a mother brings up a son with care and spontaneous affection, you too have so far treated Dasharatha likewise; [the well known adage states : *Karyeshu dasi, Karaneshu manthri; Bhojeshu mata, Shayaneshu rambha; Kshamayeshu dharithri, Roopeshu lakshmi; Satkarma yukta, Kuladharmā patni/* An ideal wife should be like a loyal maid for service; an intelligent adviser; a mother like with affection while feeding food; a romantic- proactive and comforting woman like a damsel in bed; a woman of beauty, charm and richness like Goddess Lakshmi Herself with dedication and humility; and above all be ever forgiving with compassion and ready understanding like Bhudevi Herself!] But unfortunately your husband Dashatratha has actually turned out to be an ingratitude enemy of yours! This is like a situation of an innocent and well meaning person takes a vicious serpent on the lap and similarly you have invited your husband into bed but he would naturally bite you poisonously with least consideration! Innocent Kaikeyi you! You do deserve everlasting fortune as a queen now and Queen Mother as long as you long you survive! ***Sā prāptakālāṁ kaikeyi kṣiprāṁ kuru hitaṁ tava, trāyasva putram ātmānaṁ mām ca vismayadarśane/*** Kaikeya Raja Kumari! You are staring at me with shock and impulsiveness this harangue of mine but now come back to your senses and straighten your action plan at least now and save yourself and your dear son from perpetual slavery all through your life!' On hearing the wake up call of Manthara, Devi Kaikeyi left her bed with sudden spurt of energy and decisiveness of thought and action as though the full moon of sparkle smashed the black clouds on the starry night. With elevated self confidence and decisiveness, Devi Kaikeya gifted away to Manthara an invaluable gift of gold and stated: 'Manthare! You have now given me unusual strength of mind and purpose of resolve as I am ever grateful to you for awakening me from indifference and ignorance! *Rāme vā bharate vāhaṁ viśeṣaṁ nopalakṣaye, tasmāt tuṣṭāsmi yad rājā rāmaṁ rājye 'bhiṣekṣyati/* Indeed, I find little distinction between Rama or Bhartata! Those who appreciate this fundamental identity should perform Rajyabhisheka to Bharata himself! Kaikeyi then assured a magnificent gift to Manthara soon after 'Bharataabhisheka'!

Sarga Eight

Kaikeyi defends Rama for his mobility but seeks to poison Kaikeyi's mind set suggesting Rama's Vana Vaasa and Bharata's elevation as Yuva Raja

Mantharā tv abhyasūyyainām utsrjyābharāṇaṁ ca tat, uvācedaṁ tato vākyam kopaduhkhasamanvitā/ harṣaṁ kim idam asthāne kṛtavaty asi bālīṣe, śokasāgaramadhyastham ātmānaṁ nāvabudhyase/ subhagā khalu kausalyā yasyāḥ putro 'bhiṣekṣyate, yauvarājyena mahatā śvaḥ puṣyeṇa dvijottamaiḥ,/ prāptāṁ sumahatīm prītiṁ pratītāṁ tām hatadviṣaṁ, upasthāsyasi kausalyām dāsīva tvaṁ kṛtāñjaliḥ/ hṛṣṭaḥ khalu bhaviṣyanti rāmasya paramāḥ striyaḥ, aprahrṣṭā bhaviṣyanti snuṣās te bharataḥ/ tām dṛṣṭvā paramaprītāṁ bruvantīm mantharām tataḥ, rāmasyaiva guṇān devī kaikeyī praśaśaṁsa ha/ dharmajño gurubhir dāntaḥ kṛtajñaḥ satyavāk śuciḥ, rāmo rājñāḥ suto jyeṣṭho yauvarājyam ato 'rhati/ bhrātṛṇ bhrtyāṁś ca dīrghāyuh pitṛvat pālayisyati, saṁtapyase katham kubje śrutvā rāmābhiṣecanam/ bharataś cāpi rāmasya dhruvaṁ varṣaśatāt param, pitṛpaitāmahaṁ rājyam avāpsyati naraṣabhaḥ/ sā tvam

abhyudaye prāpte vartamāne ca manthare, bhaviṣyati ca kalyāṇe kimarthaṁ paritapyase, kausalyāto 'irikaṁ ca sa tu śuśrūṣate hi mām/ kaikeyyā vacanam śrutvā mantharā bhṛṣaduḥkhitā, dīrgham uṣṇam viniḥśvasya kaikeyīm idam abravīt/ anarthadarśinī maurkhyān nātmānam avabudhyase, śokavyasana - vistīrṇe majjantī duḥkhasāgare/ bhavitā rāghavo rājā rāghavasya ca yaḥ sutaḥ, rājavamśāt tu bharataḥ kaikeyi parihāsyate/ na hi rājñāḥ sutāḥ sarve rājye tiṣṭhanti bhāmini, sthāpyamāneṣu sarveṣu sumahān anayo bhavet/ tasmāj jyeṣṭhe hi kaikeyi rājyatantrāṇi pārthivāḥ, sthāpayanty anavadyāṅgi guṇavatsv itareṣv api/ asāv atyantānirbhagnas tava putro bhaviṣyati, anāthavat sukhebhyaś ca rājavamśāc ca vatsale/ sāhaṁ tvadarthe saṁprāptā tvaṁ tu mām nāvabudhyase, sapatnivriddhau yā me tvaṁ pradeyam dātum icchasi/ dhruvaṁ tu bharataṁ rāmaḥ prāpya rājyam akaṇṭakam, deśāntaram nāyayitvā lokāntaram athāpi vā/ bāla eva hi mātulyaṁ bharato nāyitas tvayā, saṁnikarṣāc ca sauhārdaṁ jāyate sthāvareṣv api/ goptā hi rāmaṁ saumitrir lakṣmaṇaṁ cāpi rāghavaḥ, aśvinor iva saubhrātraṁ tayoṛ lokeṣu viśrutam/ tasmān na lakṣmaṇe rāmaḥ pāpam kim cit kariṣyati, rāmas tu bharate pāpam kuryād iti na saṁśayaḥ/ tasmād rājagrḥhād eva vanam gacchatu te sutaḥ, etad dhi rocate mahyam bhṛṣam cāpi hitam tava/ evaṁ te jñātipakṣasya śreyaś caiva bhaviṣyati, yadi ced bharato dharmāt pitryaṁ rājyam avāpsyati/ sa te sukhocito bālo rāmasya sahajo ripuḥ, saṁdhārthasya naṣṭārtho jīviṣyati katham vaśe/ abhidrutam ivāraṇye simhena gajayūthapam, pracchādyamānam rāmeṇa bharataṁ trātum arhasi/ darpān nirākṛtā pūrvaṁ tvayā saubhāgyavattayā, rāmamātā sapatnī te katham vairam na yātayet/ yadā hi rāmaḥ pṛthivīm avāpsyati; dhruvaṁ pranaṣṭo bharato bhaviṣyati, ato hi saṁcintaya rājyam ātmaje; parasya cādyaiiva vivāsa kāraṇam/

Instead of gratefully accepting the golden gift that Devi Kaikeyi given to her, Manthara threw it away with extreme anger and broke into tears and exclaimed: Aho! How naïve and childlike immature are you, Kaikeyi! Instead of open anguish and furious rage, you are placid as if nothing untoward had happened. Don't you realise that you are in a deep ditch and mess right now and on a high point of a volcanic rupture! I am indeed aghast at your stupidity! *Arreh! Sapatni putrasya vriddhim mrityorivaagatam/* The son of a co wife is like 'saakshaat mrityu' or the open death itself! Don't you realise that both Rama and Bharata have the same and equal authority and that precisely why Rama is afraid of Bharata. This is why I am always sunk deep in sorrow and hence the plan of Rama to let Bharata to be out of this scenario now. Like Lakshmana is a follower of Rama, so is Shatrughna a true follower of Bharata. Bhamini! Therefore both Rama and Bharata have equal right over the kingship and that precisely how Rama cunningly planned everything accordingly. My deep fright and confirmed suspicion is that Rama being a clever 'pandita' of shastras, political acumen, and timely dutifulness to the King and Ministers had earned reputation and sidelined Bharata and thus worked himself towards the final objective of 'Yuvarajatva' by totally sidelining Bharata! Now once Rama upgrades himself as the prospective King, you will be totally subservient to Kousalya with folded hands for ever! However in the event of Bharata becomes the king, even the young and pretty lasses in the 'antahpura' or the innermost chamber of Sita Devi would cry away, let alone Devi Sita! Having heard all whatever Manthara sought to poison her mind, Kaikeyi still argued with Manthara: *Dharmajño gurubhir dāntaḥ kṛtajñāḥ satyavāk śuciḥ, rāmo rājñāḥ suto jyeṣṭho yauvarājyam ato 'rhati/ bhrātṛn bhrtyāś ca dīrghāyuh pitṛvat pālayiṣyati, saṁtapyase katham kubje śrutvā rāmābhiṣecanam/ bharataś cāpi rāmasya dhruvaṁ varṣaśatāt param, pitṛpaitāmahaṁ rājyam avāpsyati naraṣabhaḥ/* Kubje! Shri Rama is a dharmajnata, gunavaan, jitendrtiya, even grateful, and ever truthful as the eldest son of King Dasharatha and is fully justified to become the Yuva Raja. He should indeed provide excellent administration to the kingdom and its subjects surely. After Rama, Bharata should indeed be the next king anyway. Mandhare! At this auspicious time, why are you getting excited with jealousy! No doubt, Bharata as my dear son would be very precious and wish him very well ahead; but on balance Rama would be dearer to me for his outstanding qualities. In fact, Rama serves me even more than even to his own mother! You should feel that if Rama secures kingship, Bharata too would have secured it as well, since Rama never made any distinction among his brothers. As Kaikeya was exhorting likewise, Manthara took long and vexatious breathing out of sheer helplessness. She stated in extreme desperation as follows: *Anarthadarśinī maurkhyān nātmānam avabudhyase, śokavyasana - vistīrṇe majjantī duḥkhasāgare/ bhavitā rāghavo rājā rāghavasya ca yaḥ sutaḥ, rājavamśāt tu bharataḥ*

kaikeyi parihāsyate/ na hi rājñāḥ sutāḥ sarve rājye tiṣṭhanti bhāmini, sthāpyamāneṣu sarveṣu sumahān anayo bhavet/ tasmā jyeṣṭhe hi kaikeyi rājyatantrāṇi pārthivāḥ, sthāpayanty anavadyāṅgi gunavatsv itareṣv api/ Rani! Foolishly and most ignorantly, you keep on explaining to me by wheels within wheels as ‘charvita charvanam’, but never realise the impending reality. You are not still not realising the catastrophic ocean is facing you despite my repeated warnings. As soon as Rama secures the kingship, his sons would be authorised to claim it, but never ever Rama’s brother! How foolish and ignorant are you that Bharata could ever claim the kingship! Eventually, Bharata would be eliminated from the lineage of Kingship. Bhamini Kaikeyi! This is my final warning not to slip the situation out of hands for ever! As per the established law of kingship, the eldest son should secure the subsequent kingship and only if the elder son proves his inability for any reason of, say, bad character or inability to administer, then only the second in the line would become eligible ! *Sāham tvadarthe samprāptā tvam tu mām nāvabudhyase, sapatnivṛddhau yā me tvam pradeyam dātum icchasi/ dhruvam tu bharataṁ rāmaḥ prāpya rājyam akaṇṭakam, deśāntaram nāyayitvā lokāntaram athāpi vā/* This indeed the reason why , stated Manthara that she had made the timely arrival to warn and bring forth the rules of kingship and the established concept of the lineage of kingship! She made a final warning that in the event of Rama securing the kingship, the latter would eventually banish Bharata on one excuse or another from the kingdom or even to ‘paraloka’! *Bāla eva hi mātulyam bharato nāyitas tvayā, saṁnikarṣāc ca sauhārdaṁ jāyate sthāvareṣv api/* Even at this stage, did not Rama create convenient and innocuous situations to pack off Bharata Shatrughna to his maternal uncle’s kingdom as an excellent precautionary measure! This kind of mental framework is normally experienced and expected even in one’s childhood; after all would not a ‘lata’ or a plant climber and the tree embracing each other not betray similar features and qualities! If Bharata were to be here, he could have made a justified claim on one half of the Kingdom! Bharata was quietly packed off along with Shatrughna as though it would look like a normal pair like Rama and Lakshmana! *Tasmā rājagṛhād eva vanam gacchatu te sutāḥ, etad dhi rocate mahyam bhṛśam cāpi hitam tava/ evam te jñātīpakṣasya śreyaś caiva bhaviṣyati, yadi ced bharato dharmāt pitryam rājyam avāpsyati/ sa te sukhocito bālo rāmasya saha jo ripuḥ, samṛdhārthasya naṣṭārtho jīviṣyati katham vaśe/* **Hence the golden advice to you Kaikeyi! is that instead of proceeding further from the Raja Bhavan for the Rajyaabhiseka, let Rama proceed for ‘aranya vaasa’!** This is the single and inevitable way to exit from the ongoing mess. Mind you, being the co queen’s son, Rama be always and forever deemed as your hardest and natural enemy ! How indeed could Bharata the most innocent be subservient to Rama all through his life! Therefore, save him from this impending danger and risk of his well being and his very life itself! This situation is similar to a lion occupying a forest and a deer like Bharata being chased until death; so save him. As Rama would keep on occupying oceans and mountains and earn worldwide glory, so then would Bharata become smaller and smaller in his stature to finally become a non entity, even if he could survive, if at all! *Yadā hi rāmaḥ pṛthivīm avāpsyati; dhruvam pranaṣṭo bharato bhaviṣyati, ato hi saṁcintaya rājyam ātmaje; parasya cādyāiva vivāsa kāraṇam/* Beware and watch out finally as an ultimatum, let not Rama become bigger and bigger while Bharata be insignificant and miniscule increasingly by the days; before this golden opportunity is lost for ever and ever, make sure that Rama be packed off for vana vaasa right now..

Sarga Nine

Fully poisoned by Mandhara, Kaikeyi enters ‘Kopa griha’- the symbolic Anger Chamber

Evam uktā tu kaikeyī krodhena jvalitānanā, dīrgham uṣṇam viniḥśvasya mantharām idam abravīt/ adya rāmam itaḥ kṣipram vanam prasthāpayāmy aham, yauvarājyena bharataṁ kṣipram evābhiṣecaye/ idam tv idānīm saṁpaśya kenopāyena manthare, bharataḥ prāpnuyād rājyam na tu rāmaḥ katham cana/ evam uktā tayā devyā mantharā pāpadarśinī, rāmārtham upahimsantī kaikeyīm idam abravīt/ hantedānīm pravakṣyāmi kaikeyi śrūyatām ca me, yathā te bharato rājyam putraḥ prāpsyati kevalam/ śrutvaivam vacanam tasyā mantharāyās tu kaikayī, kim cid utthāya śayanāt svāstīrñād idam abravīt/ kathaya tvam mamopāyam kenopāyena manthare, bharataḥ prāpnuyād rājyam na tu rāmaḥ katham cana/ evam uktā

tayā devyā mantharā pāpadarśinī, rāmārtham upahimsantī kubjā vacanam abravīt/ tava devāsura
 yuddhe saha rājarṣibhiḥ patiḥ, agacchat tvām upādāya devarājasya sāhyakṛt/ diśam āsthāya kaikeyi
 dakṣiṇām daṇḍakān prati, vaijayantam iti khyātā puram yatra timidhvajaḥ/ sa śambara iti khyātāḥ
 śatamāyo mahāsurāḥ, dadau śakrasya saṃgrāmam devasaṃghair anirjitaḥ/ tasmin mahati saṃgrāme
 rājā daśarathas tadā, apavāhya tvayā devi saṃgrāmān naṣṭacetanaḥ/ tatrāpi vikṣataḥ śastraiḥ patis te
 rakṣitas tvayā, tuṣṭena tena datta te dvau varau śubhadarśane/ sa tvayoktaḥ patir devi yadeccheyam
 tadā varau, grhṇīyām iti tat tena tathety uktaḥ mahātmanā, anabhijñā hy aham devi tvayaiva kathitam
 purā/ tau varau yāca bhartāram bharatasyābhiṣecanam, pravrajānam ca rāmasya tvam varṣāni
 caturdaśa/ krodhāgāram praviśyādya kruddhevāśvapateḥ sute, śeṣvānantarhitāyām tvam bhūmau
 malinavāsini, mā smainam pratyudīkṣethā mā cainam abhibhāṣathāḥ/ dayitā tvam sadā bhartur atra me
 nāsti saṃśayaḥ, tvatkrte ca mahārājō viśed api hutāśanam/ na tvām krodhayitum śakto na kruddhām
 pratyudīkṣitum, tava priyārtham rājā hi prāñān api parityajet/ na hy atikramitum śaktas tava vākyam
 mahīpatiḥ, mandasvabhāve budhyasva saubhāgyabalam ātmanaḥ/ maṇimuktāsuvārṇāni ratnāni
 vividhāni ca, dadyād daśaratho rājā mā sma teṣu manaḥ kṛthāḥ/ yau tau devāsura yuddhe varau
 daśaratho 'dadāt, tau smārāya mahābhāge so 'rtho mā tvām atikramet/ yadā tu te varam dadyāt svayam
 utthāpya rāghavaḥ, vyavasthāpya mahārājāṃ tvam imaṃ vṛṇuyā varam/ rāmam pravrajāyārāṇye nava
 varṣāni pañca ca, bharataḥ kriyatām rājā pṛthivyām pāṛthivarṣabhaḥ/ evam pravrajitāś caiva rāmo
 'rāmo bhaviṣyati, bharataś ca hatāmitras tava rājā bhaviṣyati/ yena kālena rāmaś ca vanāt
 pratyāgamiṣyati, tena kālena putras te kṛtamūlo bhaviṣyati, saṃgrhītamanuṣyaś ca suhṛdbhiḥ sārddham
 ātmavān/ prāptakālān tu te manye rājānam vītasādhvasā, rāmābhiṣekasaṃkalpān nigṛhya vinivartaya/
 anartham artharūpeṇa grāhitā sā tatas tayā, hṛṣṭā pratītā kaikeyī mantharām idam abravīt/ kubje tvām
 nābhijānāmi śreṣṭhām śreṣṭhābhidhāyinīm, pṛthivyām asi kubjānām uttamā buddhiniścaye/ tvam eva tu
 mamārtheṣu nityayuktā hitaiṣinī, nāham samavabudhyeyam kubje rājñas cikīrṣitam/ santi duḥsaṃsthitāḥ
 kubjā vakrāḥ paramapāpikāḥ, tvam padmam iva vātena saṃnatā priyadarśanā/ uras te 'bhiniṣṭam vai
 yāvat skandhāt samunnatam, adhastāc codaram śāntam sunābham iva lajjitam/ jaghanam tava
 nirghuṣṭam raśanādāmasobhitam, jaṅghe bhr̥ṣam upanyaste pādau cāpy āyatāv ubhau/ tvam
 āyatābhyām sakthibhyām manthare kṣaumavāsini, agrato mama gacchantī rājahamsīva rājase/ tavedam
 sthagu yad dīrgham rathaghoṇam ivāyatam, matayaḥ kṣatravidyāś ca māyāś cātra vasanti te/ atra te
 pratimokṣyāmi mālām kubje hiraṇmayīm, abhiṣikte ca bharate rāghave ca vanam gate/ jātyena ca
 suvarṇena suniṣṭaptena sundari, labdhārthā ca pratītā ca lepayiṣyāmi te sthagu/ mukhe ca tilakam citram
 jātārūpamayam śubham, kārayiṣyāmi te kubje śubhāny ābharaṇāni ca/ paridhāya śubhe vastre devadeva
 carīṣyasi, candram āhvayamānena mukhenāpratimānānā, gamiṣyasi gatim mukhyām garvayanti
 dviṣajjanam/ tavāpi kubjāḥ kubjāyāḥ sarvābharaṇabhūṣitāḥ, pādau paricariṣyanti yathaiva tvam sadā
 mama/ iti praśasyamānā sā kaikeyīm idam abravīt, śayānām śayane śubhre vedyām agniśikhām iva/
 gatodake setubandho na kalyāṇi vidhīyate, uttiṣṭha kuru kalyāṇam rājānam anudarśaya/ tathā protsāhitā
 devī gatvā mantharayā saha, krodhāgāram viśālākṣī saubhāgyamadagarvitā/ anekasatasāhasram
 muktāhāram varāṅganā, avamucya varārhanī śubhāny ābharaṇāni ca/ tato hemopamā tatra kubjā
 vākyam vaśam gatā, saṃviśya bhūmau kaikeyī mantharām idam abravīt/ iha vā mām mṛtām kubje
 nṛpāyavedayiṣyasi, vanam tu rāghave prāpte bharataḥ prāpsyati kṣitim/ athaitad uktvā vacanam
 sudāruṇam; nidhāya sarvābharaṇāni bhāminī, asaṃvṛtām āstaraṇena medinīm; tadādhiśīṣye patiteva
 kinnarī/ udīrṇasaṃrambhatamovṛtānā; tathāvamuktottamamālyabhūṣaṇā, narendrapatnī vimanā
 babhūva sā; tamovṛtā dyaur iva magnatārakā/

As thus Manthara gradually ignited her inner feelings, Kaikeyi started breathing heavily and agitated. She said with firmness: *Adya rāmam itaḥ kṣipram vanam prasthāpayāmy aham, yauvarājyena bharatam kṣipram evābhiṣecaye/* Kubje! I will soon despatch Rama to the forests and arrange for Bharata to secure the Kingdom. But, how this ambition to be materialised! Manthara replied in low voice secretively: if only you really do not mind my saying so, listen to me carefully: do recall that in the remote past, when your husband in his youthful days and when you were perhaps just married, you accompanied him by his

royal chariot to attack an ‘asura’ named Shambara living in ‘dandakaranya’ far beyond the popular city named Vijayanta. Shambara was so cruel that villagers, cattle, and domestic beings were being killed mercilessly that he was a perpetual threat to them even in Dasharatha’s far precincts of his kingdom. Shambara used a chariot flag with a huge whale insignia and was a notorious ‘maayaavi’ of endless make beliefs who was the ill fame of even attacking Indra who himself was vexed attacking him several times. In the successive battles with the previous kings nearby, he was in the habit of eating off the hurt and wounded soldiers of those kings lying by the nights. In fact King Dasharatha too made several attempts to attack the Asura but out of frustration used to retreat several times. Dasharatha utilised all his skills of archery with ‘mantrik’ support but had to return without success. Having been equipped with new military and mantric skills, he returned back with unusual confidence of mantrik power, Dasharatha attacked the Asura when the newly wedded Kaikeyi assumed the role of a secondary chariotee, sitting pretty next to Dasharatha. The Mayavi Shambara proved not much of an opponent to the well toned up mantras of the skills of Dasharatha but made an all out attack which an unwary Dasharatha slipped up momentarily. It was at that split second, Kaikeyi as the copilot saved Dasharatha when he got swooned momentarily and saved the King who once again attacked the Asura with the newly acquired mantric skills and succeeded in finally exterminating him even as the co-rakshasas tried to run back but were all killed away. That was how, King Dasharatha was pleased and in fact saved his life by Kaikeyi. *tatrāpi vikṣataḥ śāstraiḥ patis te rakṣitas tvayā, tuṣṭena tena dattau te dvau varau śubhadarśane/ sa tvayoktaḥ patir devi yadeccheyam tadā varau, grhṇīyām iti tat tena tathety uktaṁ mahātmanā, anabhijñā hy aham devi tvayaiva kathitaṁ purā/ tau varau yāca bhartāraṁ bharatasyābhiṣecanam, pravrajānam ca rāmasya tvam varṣāṇi caturdaśa/* As Dasharatha was at his wit’s end and was almost collapsing away, it was at that nick of time, Kaikeyi rescued and having felt extremely delighted and even grateful to her stated : Shubha darshini! I am happy and delighted to bestow two boons from me . Then Kaikeyi replied: Prana Natha! I would avail of these two boons at my convenience and the King approvingly stated : ‘tathaasthu’! Manthara thus reminded of this and stated: Devi! don’t you recall those two boons! I had always been reminding you but used to smile and ignore me. Now, this is indeed the most opportune time to utilise right now to receive these two boons and certainly reverse the exigency of Rama Pattabhishekha. The two boons be therefore demanded; one to perform Bharata’s Rajyabhisheka and another to instruct for Rama’s ‘aranya vaasa’ for fourteen years. *Krodhāgāraṁ praviśyādya kruddhevāśvapateḥ sute, śeṣvānantarhitāyām tvam bhūmau malinavāsini, mā smainam pratyudīkṣethā mā cainam abhibhāṣathāḥ/* Mandhara then advised Kaikeyi to change to an ugly and uncouth dress with anger and short temper and enter the the distinct ‘chamber of extreme anger’ in her residence with disheveled hair with a grumpy manner, readily noticeable by the servant maids and security personnel. Then she might lie down on a mat on earth. As the word would get spread like lightning, the King would become aware and on his arrival, she should neither open her eyes nor utter one word even. The King could never ever see you upset and angry in that manner as he is most affectionate with you. He could never see you angry, much less tolerate you in this condition. He could never in his life sideline your wish. Therefore may your fortune and hope be sustained and fortified. He might offer you innumerable material enticements in exchange but never yield to them. Remind him of the boons that he gave you at the time of the battle with the asura and the boons bestowed to to you then and the demand of yours now: *yadā tu te varam dadyāt svayam utthāpya rāghavaḥ, vyavasthāpya mahārājaṁ tvam imaṁ vṛṇuyā varam/ rāmaṁ pravrajayārāṇye nava varṣāṇi pañca ca, bharataḥ kriyatām rājā prthivyām pārthivarṣabhaḥ/* In the event of Dasharatha of getting haughty and fiery when you ask him of the two boons, then you might remind him coolly about his ‘dharma pramaana vachana’ or the oath of his conscience and truthfulness. Then you should affirm to him

with firmness and decisiveness: *Rāmam pravṛājayāranye nava varṣāṇi pañca ca, bharataḥ kriyatām rājā pṛthivyām pāṛthivarṣabhah/* When you are asking for the two ‘varaas’, say it sternly and firmly: ‘ Send Rama to a far off forest for fourteen jungle life and let Bharata be made the King’. Kaikeyi! once Rama goes off for forest life far away for fourteen years, then Bharata should be well established and the Public too would get used to Bharata and the memory of Rama would be wiped out by that time. Devi! you must most certainly seek the boon of Rama’s ‘vana vaasa’ then your dear son’s life ambition of becoming a King would come true! Within that time frame, Rama too would lose his sheen and Bharata would be rid of opposing forces. More over Bharat’s sons would come of age and maturity. They too would increasingly have the desire for acquiring military skills and by the passage of time, the roots of hopes for kingship would get stronger by the day and ‘Ramaabhisheka’ would become a mirage in public eye. As Manthara concluded her poisonous counsellings, Kaikeyi admired her forecating skills and said that this Kubja was indeed the very best and most articulated convincer of forecastings of events. She said: Kubje! How skilfully you had interpreted the ‘shadyantra’ or unravelling of the masterly plan of King Dasharatha! Being slim and petty in stature with bent down back holding a stick, you do possess a typical sinister mind to fathom the evils of powerful men like a fallen flower some how withstanding the sweeps of forceful winds. While continuing to shower praises of Mandhara’s slim and crooked body frame with the fathomlessnss of her evil brain power, Kaikeyi exclaimed: Asuraraja Shambara was an adept with thousand ‘maayaavi’ skills, but Mandhara was by birth aware far many more of them as they are replete with her ‘mati-smriti-buddhi-and raaja neeti’! As Kaikeyi was not fatigued by complementing negative and anticipatory futuristics of Kubja, and declared: *atra te pratimokṣyāmi mālām kubje hiraṇmayīm, abhiṣikte ca bharate rāghave ca vanam gate/ jātyena ca suvarṇena suniṣṭaptena sundari, labdhārthā ca pratītā ca lepayiṣyāmi te sthagu/* Kubje! In the eventuality of Bharata’s Rajabhisheka and Rama’s ‘aranya vaasa’, I shall present to you a very heavy golden necklace studded with precious jewellery and invaluable and celestial silk dresses and once you are adorned with them you should be elevated to a high pedestal with bright maidens serving you with decilacies to eat and body parts to be softly massaged. As Kaikeyi was flying high on the skies of imagination, a very practical Manthara reminded Kaikeyi to transform her mood to the immediate task ahead and lie down with uncouth hair and dress soon. Kaikeyi then asserted : *Aham hi naivaastaraani na srajo nachandanam naanjana paana bhojanam, na kinchidicchhaami na cheha jeevanam nachodito gacchhati Raagavo vanam/* In the event of Rama not being despatched to the far off forests, then I shall never sleep in comfort, nor wear normal dresses, nor adorn flowers, chandana, anjana, bhojana, and in such a miserable life even end up. So saying she entered a dark room on a miserable mat on the ground.

Sarga Ten

King Dasharatha seeks to pacify her beloved queen Kaikeyi

Aajñāpya tu mahārājo rāghavasyābhiṣecanam, priyārham priyam ākhyātum viveśāntahpuram vaśi/ tām tatra patitām bhūmau śayānām atathocitām, pratapta iva duḥkhena so ’paśyaj jagatīpatih/ sa vṛddhas taruṇīm bhāryām prāṇebhyo ’pi garīyasīm, apāpaḥ pāpasamkalpām dadarśa dharaṇītale/ kareṇum iva digdhena viddhām mṛgayuṇā vane, mahāgaja ivāranye snehāt parimamarśa tām/ parimṛśya ca pāṇibhyām abhisamtrastacetanaḥ, kāmī kamalapatrākṣīm uvāca vanitām idam/ na te ’ham abhijānāmi krodham ātmani samśritam, devi kenābhīyuktāsi kena vāsi vimānitā/ yad idam mama duḥkhāya śeṣe kalyāṇi pāmsuṣu, bhūmau śeṣe kimarthaṁ tvaṁ mayi kalyāṇa cetasi, bhūtopahatacittveva mama cittapramāthinī/ santi me kuśalā vaidyā abhītuṣṭās ca sarvaśaḥ, sukhītām tvām kariṣyanti vyādhim ācakṣva bhāmini/ kasya vā te priyam kāryam kena vā vipriyam kṛtam, kaḥ priyam labhatām adya ko vā

sumahad apriyam/ avadhyo vadhyatām ko vā vadhyaḥ ko vā vimucyatām, daridraḥ ko bhavatv ādhyo dravyavān vāpy akimcanaḥ/ aham caiva madīyāś ca sarve tava vaśānugāḥ, na te kaṁ cid abhiprāyaṁ vyāhantum aham utsahe/ ātmano jīvitenāpi brūhi yan manasecchasi, yāvad āvartate cakram tāvatī me vasumḍharā/ tathoktā sā samāśvastā vaktukāmā tad apriyam, paripīḍayitum bhūyo bhartāram upacakrame/

King Dasharatha being busy head over heels with multifarious responsibilities had just concluded a meeting of his minsters and close advisers took a long breath and felt that indeed, he had yet not met his queens and alert with latest reports that all the preparations were nicely falling in place. He had first entered the interiors of Devi Kaikeyi foremost. In that palace, one would normally witness even at the entry the groups chirrups of parrots, peacocks and swans, soft and lilting sounds of music instruments, busy groups of servant maids competing each others with their dresses and ornaments, clean and elevated platforms surrounded by a variety of green and clean plants and fruit bearing trees, and full of rich varieties of eats and sweets being carried from one chamber to another and such divinely atmosphere. But Dasharatha found the surroundings inactive, dark, with deadly calmness and surprisingly lonely, quiet like a burial ground. Normally the servant maids should have announced the entry of the King himself and amid lot of fanfare, the Queen should have come out to welcome him and usher him in. He could not see her either in waiting halls, nor living rooms and not even in her bed room. Dasharatha wondered as what would have happened and remarked within himself that this was all very strange and unreal. He raised his voice in a commanding tone and shouted as to where was the ‘pratihaari’ or the informer woman. The latter ran forward to the King and with a covered face and bent feet mumbled: The queen ran towards the ‘Kopa griha’ or the corner home of anger and anguish with crestfallen face and unkempt dress and loosely hanging hair! Dasharatha paced fast along towards the dark corner room and witnessed the queen lying lonely crying away with swollen cheeks and sleepy eyes with incessant tears in her eyes often jerking up with heavy breathing on a naked mat with crumpled dress and unkempt hair. The King was old and the wife was in charming youth and always treated as of his own ‘praana’ the vital energy. The King was indeed flawless and Kaikeyi appeared to be decisive. He saw her as if a celestial women fell on the bare earth! The King then bent down and touched her with both of his hands and having emboldened himself with the trepidation as to what might she want touched smoothly all over her legs and feet. *na te ’ham abhijānāmi krodham ātmani samśritam, devi kenābhiyuktāsi kena vāsi vimānitā/ yad idam mama duḥkhāya śeṣe kalyāṇi pāmsuṣu, bhūmau śeṣe kimarthaṁ tvaṁ mayi kalyāṇa cetasi, bhūtopahatacittveva mama cittapramāthinī/* Devi! is you anger against me! had somebody offended you! What could indeed be the mysterious cause that had pulled you down to to this ugly state.! You are a symbol of joy and ever happy personality spreading happiness around you. I could only guess that some deep affront ought to have shaken up your sensitive psyche and feelings. Please indicate whether any illness had brought you down to this stage as we have top class physicians who could be commanded at once. Devi! kindly cry not, as I am ready to impose any punishment to the offender. *Aham caiva madīyāś ca sarve tava vaśānugāḥ, na te kaṁ cid abhiprāyaṁ vyāhantum aham utsahe/ ātmano jīvitenāpi brūhi yan manasecchasi, yāvad āvartate cakram tāvatī me vasumḍharā/* A person of my stature Devi! is your ready servant and even if my own life might be at stake your wish should be fulfilled, but tell me clearly what precisely is tormenting your mind!

Sarga Eleven

Kaikeyi seeks to remind of Dasharatha’s promise of granting her of two boons at a battle as she saved him and demands Rama’s fourteen year ‘vana vaasa’ and Bharata’s Rajyabhisheka in return

Nāsmi viprakṛtā deva kena cin na vimānitā, abhiprāyas tu me kaś cit tam icchāmi tvayā kṛtam/ pratijñām pratijānīṣva yadi tvaṁ kartum icchasi, atha tad vyāhariṣyāmi yad abhiprārthitaṁ mayā/ evam uktas tayā rājā priyayā strīvaśaṁ gataḥ, tām uvāca mahātejāḥ kaikeyīm īṣadutsmitaḥ/ avalipte na jānāsi tvattaḥ priyataro mama, manujo manujavyāghrād rāmād anyo na vidyate/ bhadre hṛdayam apy etad anumṛśśyoddharasva me, etat samīkṣya kaikeyi brūhi yat sādhu manyase/ balam ātmani paśyantī na mām śaṅkitum arhasi, kariṣyāmi tava prītiṁ sukr̥tenāpi te śape/ tena vākyena saṁhṛṣṭā tam abhiprāyam ātmanaḥ, vyājahāra mahāghoram abhyāgatam ivāntakam/ yathākrameṇa śapasi varam mama dadāsi ca, tac chṛṇvantu trayastrimśad devāḥ sendrapurogamāḥ/ candrādityau nabhaś caiva grahā rātryahanī diśaḥ, jagac ca pṛthivī caiva sagandharvā sarākṣasā/ niśācarāṇi bhūtāni gr̥heṣu gr̥hadevatāḥ, yāni cānyāni bhūtāni jānīyur bhāṣitaṁ tava/ satyasaṁdho mahātejā dharmajñāḥ susamāhitaḥ, varam mama dadāty eṣa tan me śṛṇvantu devatāḥ/ iti devī maheṣvāsaṁ parigṛhyābhīśasya ca, tataḥ param uvācedaṁ varadaṁ kāmamohitaṁ/ varau yau me tvayā deva tadā dattau mahīpate, tau tāvad aham adyaiva vakṣyāmi śṛṇu me vacaḥ/ abhiṣeka samārambho rāghavasyopakalpitaḥ, anenaivābhīṣekeṇa bharato me 'bhīṣicyatām/ nava pañca ca varṣāṇi dandakāranyam āśritaḥ, cīrājinajaṭādhārī rāmo bhavatu tāpasah/ bharato bhajatām adya yauvarājyam akanṭakam, adya caiva hi paśyeyam prayāntam rāghavam vane/

As King Dasharatha was literally inebriated with the arrows of Kama Deva and became too impulsive with passion for his dearest life partner, Devi Kaikeyi coolly with equanimity and even coquettishly and flirtatiously replied with reciprocative affection displayed by Dasharatha: *Nāsmi viprakṛtā deva kena cin na vimānitā, abhiprāyas tu me kaś cit tam icchāmi tvayā kṛtam/ pratijñām pratijānīṣva yadi tvaṁ kartum icchasi, atha tad vyāhariṣyāmi yad abhiprārthitaṁ mayā/* Deva! Neither any body has harmed me nor any body has insulted me. I have a deep desire which could be fulfilled only by your dear self! If you could fulfil that wish then you make a 'pratigjna' or truthful and firm promise. The King was then got diluted from his erstwhile anxiety and anguish and then lifted her lying on earth on a miserable mat and taking her on his thighs and embrace, and said *avalipte na jānāsi tvattaḥ priyataro mama, manujo manujavyāghrād rāmād anyo na vidyate/ bhadre hṛdayam apy etad anumṛśśyoddharasva me, etat samīkṣya kaikeyi brūhi yat sādhu manyase/ balam ātmani paśyantī na mām śaṅkitum arhasi, kariṣyāmi tava prītiṁ sukr̥tenāpi te śape/*Devi! Kaikeyi! Very truthfully affirming that on the entire earth there is none whatsoever dearest to me as you, excepting for Rama! I swear on Shri Rama that your desire should be fulfilled. You ought indeed be aware that without Shri Rama, I cannot be alive without seeing Shri Rama for even an hour! And on such Shri Rama now, I swear that your wish be fulfilled! Then Kaikeyi turned her mind to selfishness and concentrated her thoughts in favour of Bharath. She said: Raja! May Indra and all the Devas too hear your swearing now. Let Chandra, Surya, Aakash, Planets, Directions, Universe, Earth, Gandharva, Rakshasaas too bear witness to what the King had just sworn about. Then she stated: Maharaja! Do you recall that at the time of your battle with Shambara in dandakaranya when I accompanied you by keeping awake up day and night and at a crucial moment you were saved by me and in turn you bestowed two valuable boons to me which I stated that I would avail of them at a time of my choice. In case you are not prepared to grant those two boons now, then I would have to perform my 'praana tyaga'. This was how the King was being ensnared cleverly from various angles. She thus said that she would now like to avail the two boons and finally expressed: *Abhiṣeka .samārambho rāghavasyopakalpitaḥ, anenaivābhīṣekeṇa bharato me 'bhīṣicyatām/ nava pañca ca varṣāṇi dandakāranyam āśritaḥ, cīrājinajaṭādhārī rāmo bhavatu tāpasah/ bharato bhajatām adya yauvarājyam akanṭakam, adya caiva hi paśyeyam prayāntam rāghavam vane/* Deva! Prithvi natha! My first boon would be that what all preparations have been performed for Rama Pattabhisheka be turned to Bharata Pattabhisheka. The second boon should be : *Nava pancha cha varshaani dandakaaranya - maashritaḥ, cheeraajinadharo dheero Ramo bhavatu taapasah, Bharato bhajataamadya youvarajya - makantakam/ Eva me paramah kaamo dattameva varam vrine, adya chaivahi pashyantam Raghavam vave/* Dheera swabhava Shri Rama be donned in deer skin as a tapasvi and be despatched to

dandakaaranya for fourteen years and Bhṛata be blessed as the next king. These are my two boons which may be kindly granted to me by you if you please!.

Sarga Twelve

Dasharatha's remorse at Kaikeyi's undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain

Tataḥ śrutvā mahārāja kaikeyyā dāruṇaṁ vacaḥ, vyathito vilavaś caiva vyāghrīm dṛṣtvā yathā mṛgaḥ/ asanvṛtāyām āsīno jagatyām dīrgham ucchvasan, aho dhig iti sāmārṣo vācam uktvā narādhipaḥ, moham āpedivān bhūyaḥ śokopahatacetanāḥ/ cireṇa tu nṛpaḥ saṁjñāṁ pratilabhya suduḥkhitaḥ, kaikeyīm abravīt kruddhaḥ pradahaṇn iva cakṣuṣā/ nṛśaṁse duṣṭacāritre kulasyāsyā vināśini, kiṁ kṛtaṁ tava rāmeṇa pāpe pāpaṁ mayāpi vā/ sadā te janānī tulyām vṛttiṁ vahati rāghavaḥ, tasyaiva tvam anarthāya kinṁnimitam ihodyatā/ tvam mayātmavināśāya bhavanaṁ svaṁ praveśitā, avijñānān nṛpasutā vyālī tīkṣṇaviśā yathā/ jīvaloko yadā sarvo rāmasyeha guṇastavam, aparādhaṁ kam uddīśya tyakṣyāmīṣtam ahaṁ sutam/ kausalyām vā sumitrām vā tyajeyam api vā śriyam, jīvitam vātmano rāmaṁ na tv eva pītṛvatsalam/parā bhavati me prītir dṛṣtvā tanayam agrajam, apaśyatas tu me rāmaṁ naṣṭā bhavati cetanā/ tiṣṭhel loko vinā sūryaṁ sasyaṁ vā salilam vinā, na tu rāmaṁ vinā dehe tiṣṭhet tu mama jīvitam/ tad alaṁ tyajyatām eṣa niścayaḥ pāpaniścaye, api te caraṇau mūrdhnā spṛśāmy eṣa prasīda me/ bhūmipālo vilapann anāthavat; striyā grhīto dṛghaye 'timātratā papāta devyāś caraṇau prasāritāv; ubhāv asanṣpṛśya yathāturas tathā/

As Kaikeyi conveyed her frightful statement likewise, Dasharatha was stunned and shoked to the core as momentarily lost his balance of mind. He felt that he was visioning a bad dream or was it an illusion! Her words were piercing into his ears and right into his heart. He felt that a tiger was suddenly caged became helpless. He was merely able to state: 'aho dhikkaar! what a sudden turn of evens and swooned with senselessness. After lapse of time he recovered somewhat and shouted loud with rage and feeble vulnerability : ' Oh heartless, malicious and vintictive woman! You were born to destroy and the outstanding tradition of this Kingdom. What wickedness and hatred that you have had for Shri Rama! He has had always worshipped you even more than his own mother! It looks that you had entered into this great family only like a coiled and poisoned serpent woman only to uproot and devastate it. The entire universe esteems Rama for his unimaginable qualities. I could disown Koushalya and even Sumitra, but never Rama Lakshmanas. If I do not find Rama even for a minute, I lose my mental balance. Even in the absence of Sun my universe might survive and agricultural fields might still yield crops without water but I could never survive without Rama! May I prostrate to you by falling my head at your feet, but oh! sinful female, do not very kindly be so spiteful and malicious in this manner! I am indeed prepared to let Bharat be adorned with Rajyabhisheka if that satisfies your ego and meanness ! Do you ever recall that you were never tired of declaring in the public that your eldest son was Rama but not Bharata! How come your mentality had transformed mean and vicious overnight! *Tasya dharmatmano Devi vane vaasam yashasvinah, katham rochase bheeru nava varshani pancha cha/ Atyanta sukumaarasya tasya dharme kritaatmanah, katham rochayase vaasamaranya brhusa daarune!* Devi! How could you yourself being a kind woman could suggest and feel for yourself that Rama should be despatched for jungle life for fourteen long years! Is not your heart a stone! *Satyena lokaan jayati dvijan daanena Raghavaḥ, gurucchshrushayaa veero dhanushaa yudhi shaatravaan/ Satyam daanam tapasyaago mitrataa shochamaarjavam, Vidyaa gurushushrushaa dhruvaanyetaani Ragave/* Shri Rama is a purusha simha who cleans up the hearts of every being who get readily attracted to him. Owing to his benign temper, he readily attracts the worlds, and his charitable disposition wins over dwijas, his ready service wins over the gurus, and his excellence in archery frightens his opponents. Satya-daana-tapa-tyaga-mitrata-pavitrata-saralata, vidya and guru shushrusha or truthfulness, charity, meditation, affability, purity of mind and action, softness, knowledge and service to Gurus are the hallmarks of his personality! Kaikeyi! Do realise that I am aged awaiting the termination of my life and my condition is terribly miserable. Please be kind

to me!’ Having heard all these entreaties by her husband, Kaikeyi replied: Raja! Having given the boons, you appear to be retracing steadfast promises and make belief lame excuses. Your ‘pratiginas’ or assertive declarations do not become of your stature and family background. Do you not recall that your ancestor Emperor named **Shaihya** intervened in the fight of an innocent pigeon and an eagle by weighing that much of meat of the pigeon and offered it from his own body! Similarly, King **Alarka** donated his own eyes to a blind brahmana boy and deserved higher lokas!

[Vishleshanas about Kings Shiabya and Alarka:

King Shiba, the most illustrious the son Ushinara, of Bhoja King was the husband of Parishthana the daughter of King Yayati. King Shaihya conquered the entire world single handed and performed several Ashvamedha Yagnas and was an outstanding personality of charity. He was famed to have willingly offered his own flesh by weighing the equal quantity of his own flesh but an innocent pigeon caught by weighing that much quantity of its raw meat from his own flesh. At the conclusion of this kind of charity never heard of in the past or for all times to come, the pigeon and the hawk revealed themselves as Agni Deva and Devendra who were testing the extent to which the King could reach in his disposition of charity. They blessed the king to reach swarga with his own mutilated body. Yet another instance of Shiba’s earlier life was that he never hesitated to kill his own son to satisfy the demand of a brahmana of great virtue as the son committed a ‘maha pataka’ of stealing. Dharma Raja in the form of the Brahmana who actually tempted the boy for stealing restored the boy’s life once again. Yet in another context, the Chakravarti was stated to have encountered the ‘Atma’ of King Yayati after the latter’s death and facilitated it to restore it back to swarga!

King Alarka according to Markandeya Purana was the son of King Ritudhwaj crowned him early duu to ond age. At the time of crowning, queen Madalasa presented him a ring and said - 'O son! This ring contains a note which will teach you on how a king should administer the kingdom.' Saying this, Madalasa blessed Alarka and left the palace with her husband Ritudhwaj to spend their lives in the forest. After his accession to the throne, King Alarka ruled justly. In due course of time, he got many sons. He followed the dictates of Dharma, Arth and Kama while ruling his kingdom. In spite of enjoying all the luxuries, Alarka still could not experience bliss and felt as if he was missing something in his life. Very soon, Subahu came to learn about the royal luxuries of his brother Alarka and got tempted to enjoy the same luxuries. To attain his objective, Subahu took the help of the king of Kashi. The king of Kashi sent an envoy to Alarka with a message to give the kingdom to Subahu, which Alarka refused. Instead, he sent a reply that the request must be made by Subahu himself. 'I will not give him my kingdom out of fear of war,' said Alarka. But Subahu did not pay heed and with the help of the king of Kashi, launched a massive attack on his kingdom and conquered it. Now Alarka's days of sorrow had begun. He then remembered the ring presented by his mother Madalasa. He opened the ring and found a letter in it. The letter said- 'When you lose your everything, give up the company of your present advisors and join the company of learned sages.' This message made Alarka to pine for the company of the learned sages. Very soon, he went to the refuge of Dattatreya and requested him to remove his miseries. Dattatreya assured him of removing his miseries at once but before doing that, he wanted to know the reasons for his miseries. Alarka said- 'I do not long for pleasures but my elder brother wants to grab my kingdom.' Markandeya Purana further states: King Alarka approached Mahatma Dattatreya as a ‘Sharanardhi’ (refuge) and prayed to him to guide him and wipe out his distress. Dattatreya replied that the King was indeed truthful as he made a confession that he was suffering from anguish. He then asked Alarka to carry out an introspection as to who was he? What kind of grief did he suffer from? King Alarka tried to figure out the inter-relationship of the Soul and the three kinds of basic problems of humanity viz. Adhi-Bhoutika, Adhyatmika and Adhi Daivika, ie the troubles related to physical, internal and God-made categories. He reasoned that he was not a component of ‘Panchabhutas’-Prithivi (Earth), ‘Aapas’ (Water), ‘Tejas’(Fire), ‘Vayu’ (Wind) and ‘Aakash’ (Sky), but has the sensibilities related to these Entities. Even if he were not the ‘Sharir’ (Physique), he however had the independent feelings that led to the complexes of Inferiority or Superior

feelings. Indeed, it would be essential to discard those kinds of feelings by an enlightened Gyani. After all, when a person is aware that essentially a human body is not eternal, then why should there be the feelings of happiness or otherwise; especially when there was a realisation that these feelings were made by the mind but not the inner soul which was free from such illusive fears. Alarka thus analysed the current situation arising out of the state of his mind, since he was not the body, nor the mind, and not even his superficial consciousness. Thus analysed, the King Alarka convinced himself that there was no harm done if his elder brother Subahu desired to take over Kingship, then there was no need for resisting the idea! Also, desire and attachment propelled by ego and prestige are the root causes of happiness or grief. Mahatma Dattatreya stated: *Ahami tyamkurotpanno mameti skandhavaanmahaan, Gruhakshetroccha shakhaascha putradaaraadi pallavah/Dhanadhanya maha patro naikakaala pravardhitah, Punyaapunyaagra pushpascha Sukha duhkha maaphalah* ('Ahamkaar' or sense of self is the seed which produces a huge tree of 'Agyaan' or Ignorance; 'Mamatva' or selfishness is the trunk of the tree; Gruha (Abode) and Kshetra (Farm lands) are the high and large branches; wife and children are the tender leaves; 'dhana dhanya' or money and foodgrains viz. wealth are the enormous leaves; 'Punyaapunya' (Fruits of noble deeds or sins) constitute the major flowers and 'Sukha Duhkkas' or delight and misery are the end results.) How could those human beings, who are tired of 'Samsar' (Life and Family matters) and seek shelter under the 'Agyan' Tree which is rooted in the lack of correct knowledge or awareness, ever consider to attain Salvaton? Only those noble persons who possess a sharp axe named 'Vidya' (Knowledge) could pull down the mammoth tree of ignorance and egocentricity with the active help of the heavy rocks of 'Satsanga'! King Alarka expressed his gratitude to Mahatma Dattatreya that he gave him the solace in clearing his conscience about the eventualiy of stepping down from his throne in favour of his brother Subahu. But his doubt in his mind continued to waver and was not able to detach from natural strings. He desired to learn the art of disconnecting human psyche from Paramatma, so that there would not be a recurrence of 'Punarjanma' (Rebirth). Dattatreya replied: *Yogecha shaktividusham yena shreyah param bhavet, Muktiyogaatatha yogah samyakjnaa mahipathey /Sangaddoshod bhavah duhkha matatwasakta chetasamam/* (Yogis are able to distinguish 'Gyan' from 'Agyan' and that is called 'Mukti'; manifestation of Parabrahma takes place despite the natural features of the illusory world. From Yoga emerges 'Moksha', 'Samyak Gyan' (detailed analysis) comes from Yoga, 'Duhkha' (Sorrow) springs from Gyan; 'Mamata' (Sense of Belonging) comes from 'Duhkha'. Further, Selflessness demolishes 'Mamata' and results in 'Viragya'; this is the state suitable for Yoga or configuration of the Self with the Super Force.]

Sarga Twelve continued:

Kaikeyi states *Aham hi vishamadyaiva peetvaa tavaagratah, pashyante marishyaami Ramo yadya abhishicyate/* If Rama's abhisheka were performed, I will instantly take to poison. King Dasaharatha stated: Kaikeyi! Do you understand that in case Rama declines your own personal instruction of his having to leave for the forests, then too he would carry out your instruction and such is the magnanimity of Rama! But what indeed would follow be your widowhood and with none else to look for in my absence and of Rama, the treatment to be meted out to you as a tyrant is unimaginable! Kaikeyi! then be happy and greatly contented without me, Koushalya and Sumitra! Raja Kumati! It is my unimaginable misfortune that you had entered into our lives. How indeed could you ever horrible words of Bharata's rajyabhisheka and Rama's 'vana vaasa'! This gives me a repulsion on womanhood as you could be so extremely selfish, but the entirety of womanhood is distinctive but the mother of Bharata is exceptional. Here is an example of a son being drowned in miseries and a father being ready to rid of the son. Likewise the woman whom the husband is ravished about but the woman desires to kill the husband. Whenever Rama with bright clothing and masculine jewellery is visualised by me, I get restored my own days of youth. Let the universe be without Surya, let not Indra the vajradhari not bestow rains on earth, but if Rama were to be safe then my life gets fortified. Arre! Kaikeyi! You are my destroyer and the worst enemy, donning the form of my death; how indeed could I got ensnared to a 'nagin', a serpent woman! As

you are threatening me with death like this, how come your teeth be intact without breaking into thousand pieces ! I prostrate to you in disgust and desperation, Kaikeyi! be kind to me!

Sarga Thirteen

Dasharatha's intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors

Atadarhaṁ mahārājaṁ śayānam atathocitam, yayātim iva puṇyānte devalokāt paricyutam/ anartharūpā siddhārthā abhūtā bhayadarśinī, punar ākārayām āsa tam eva varam aṅganā/ tvaṁ katthase mahārāja satyavādī dṛḍhavrataḥ, mama cemaṁ varam kasmād vidhārayitum icchasi/ evam uktas tu kaikeyyā rājā daśarathas tadā, pratyuvāca tataḥ kruddho muhūrtaṁ vihvalann iva/ mṛte mayi gate rāme vanam manujapumgave, hantānārye mamāmitre rāmaḥ pravrajito vanam/ yadi satyaṁ bravīmy etat tad asatyaṁ bhaviṣyati, akīrtir atulā loke dhruvaṁ paribhavaś ca me/ tathā vilapatas tasya paribhramitacetasaḥ, astam abhyagamat sūryo rajanī cābhyavartata/ sa triyāmā tathārtasya candramaṇḍalamaṇḍitā/ rājño vilapamānasya na vyabhāsata śarvarī/ tathaivoṣṇam viniḥśvasya vṛddho daśaratho nṛpaḥ, vilālāpārtavad duḥkhaṁ gaganāsaktalocanaḥ/ na prabhātaṁ tvayecchāmi mayāyaṁ racito 'ñjaliḥ, atha vā gamyatām śīghraṁ nāham icchāmi nirghṛṇām, nṛśamsām kaikeyīm draṣṭum yatkrte vyasanam mahat/ evam uktvā tato rājā kaikeyīm samyatāñjaliḥ, prasādayām āsa punaḥ kaikeyīm cedam abravīt/ sādhuṣṭtasya dīnasya tvadgatasya gatāyuṣaḥ, prasādaḥ kriyatām devi bhadre rājño viśeṣataḥ/ sūnyena khalu suśroṇi mayedaṁ samudāhṛtam, kuru sādhu prasādam me bāle saḥdayā hy asi/ viśuddhabhāvasya hi duṣṭabhāvā; tāmrekaṣaṇasyāśrukalasya rājñāḥ, śrutvā vicitraṁ karuṇam vilāpam; bhartur nṛśamsā na cakāra vākyam/ tataḥ sa rājā punar eva mūrchitaḥ; priyām atuṣṭām pratikūla -bhāṣiṇīm, samikṣya putrasya vivāsanam prati; kṣītau viśamjño nipapāta duḥkhitāḥ/

Maharaja Dasharatha the greatest hero of the times was literally down to earth crawling in the most miserable condition crestfallen at the feet of Kaikeyi! He was in the same condition as his his ancestor Chakravarti Yayati of Ikshvaku lineage who was turned down from Deva Loka after his death since the positive balance of his virtue and viciousness was of enormous negativity due to his uncouth reliance on charming but vicious womanhood.

[Visleshana on Yayati:

Yayati, the son of Nahusha and his wife Viraja, was a famed Emperor who defeated all the Kings of the World and married Devayani the daughter of Asura Guru Shukracharya, besides Sharmishtha the daughter of Vishvaparya, a Rakshasa King. Indra was pleased to gift Yayati a Divine Chariot with seven powerful horses with which he traversed the world and divided his Empire into seven divisions to distribute it among five of his sons. A Maharshi gave a boon that if any of his sons could agree to exchange their youth to his old age then he could secure a fresh lease of youth. His eldest son **Yadu** from Devayani refused and so did others excepting Sharmishtha's son **Puru** who readily agreed. Yayati took over Puru's youth and enabled him travel around to unravel earthly pleasures for long. But finally returned discovering that the ephemeral joys of the world were endless like Agni in a Homa kunda assuming larger and larger proportions as long as ghee is served and no human would be satisfied with food, gold, ornaments or women. By so realising, he returned his youth to Puru and took to Vanaprastha or retirement. That was how he slipped down from the experiences of swarga but descended down into the company of 'Saadhu Pungavas' or of Groups of Virtue and Enlightenment!]

Kaikeyi too in her inner consciousness was concerned that her public support and even his own son Bharata's reaction were of lurking concerns , sought to prolong the conversation with Dasharata and said: Maha Raja! you had been all the time posing to me that you had been a 'satyavaadi' and 'dhriddha pratigjna'but at the opportune time seeking excuses of escapism! This jibe of Kaikeyi led Dasharatha

from the state of entreating and seeking to convince her made him suddenly flare up and shouted on her as follows: Oh, low class woman! You are my enemy! As Rama would leave for forests and I would die, then be happy forever! In the heaven too, Devas would be enquiring me of Rama's welfare and which reply could I give them! Should I answer that Rama was despatched by you to forests by threatening my life and hence could not hold myself and reached here! Or should I tell Devas that out of my infatuation for Kaikeyi I packed Rama for forest life! If I state like that then the earlier statement would be contradictory. How could indeed ask Rama the shuraveera-vidvan to get lost in the forests! How could Rama the blue lotus eyed hero with broad shouldered invincibility be punished to go suffer the forest life for no fault of his! Even with full awareness that a person who sacrifices anything for the happiness of fellow beings be made unhappy with a wretched life for fourteen long years and rejoice myself! Oh, sinful stone hearted woman named Kaikeyi! do you realise that on entire earth, your name would be blackened with disgrace and shamefulness forever! As Dasharatha was haughtily reprimanding Kaikeyi in disgust and desperation thus, sunset was closing in and stars on the sky commenced twinkling; he looked at the sky and addressed it: 'Raatri Deva with the starry sky! I prostrate to you not to speed up the next morning kindly with my folded hands! If you do not delay and prolong the night, then I should have to witness the deadly and sinful face of Kaikeyi in the day light! Then he addressed Kaikeyi again: 'Kalyanamayi Devi! I am the helpless, death nearing King of this Country named Dasharatha seeking your mercy! I made a public announcement about Rama's pattabhisheka early morning tomorrow; please make me not a butt of joke and of shame! Be kind to me! If you allow Rama to be the king, you should be happy for ever and ever. Maha Devi! Sumukhi! Sulochani! This proposal is doubtless rejoicing merriment to me, to Rama, to the public, to acharyas, and even to Bharata; as such let this be fulfilled!

Sarga Fourteen

Kaikeyi's stubbornness to relent - Vashishta Maharshi's intervention fails and Charioteer Sumanra asked Rama's arrival at the King's Palace

Putrasokārditam pāpā visamjñam patitam bhuvi, viveṣṭamānam udīkṣya saikṣvākam idam abravīt/ pāpam kṛtveva kim idam mama saṁśrūtya saṁśravam, śeṣe kṣititale sannah sthityām sthātum tvam arhasi/ āhuḥ satyam hi paramam dharmaṁ dharmavido janāḥ, satyam āśrītya hi mayā tvaṁ ca dharmaṁ pracoditāḥ/ saṁśrūtya śaibyāḥ śyenāya svām tanuṁ jagatīpatiḥ, pradāya pakṣiṇo rājañ jagāma gatim uttamām/ tatha hy alarkas tejasvī brāhmaṇe vedapārage, yācamāne svake netre uddhṛtyāvīmanā dadau/ saritām tu patiḥ svalpām maryādām satyam anvitāḥ, satyānurodhāt samaye velām khām nātivartate/ samayam ca mamāryemaṁ yadi tvaṁ na kariṣyasi, agratas te parityaktā parityakṣyāmi jīvitam/ evam pracodito rājā kaikeyā nirviśaṅkayā, nāśakat pāśam unmoktum balir indrakṛtām yathā/ udbhrāntahṛdayaś cāpi vivarṇavanado 'bhavat, sa dhuryo vai parispondan yugacakrāntaram yathā/ vihvalābhyām ca netrābhyām apaśyann iva bhūmipaḥ, kṛccrād dhairyeṇa saṁstabhya kaikeyīm idam abravīt/ yas te mantrakṛtāḥ pāñir agnau pāpe mayā dhṛtaḥ, tam tyajāmi svajam caiva tava putram saha tvayā/ tataḥ pāpasamācārā kaikeyī pāṛthivam punaḥ, uvāca paruṣam vākyam vākyajñā roṣamūrchitā/ kim idam bhāṣase rājan vākyam gararujopamam, ānāyayitum akliṣṭam putram rāmam ihārhasi/ sthāpya rāje mama sutam kṛtvā rāmam vanecaram, niḥsapatnām ca mām kṛtvā kṛtakṛtyo bhaviṣyasi/ sa nunna iva tīkṣṇa pratodena hayottamaḥ, rājā pradocito 'bhīkṣṇam kaikeyīm idam abravīt/ dharmabandhena baddho 'smi naṣṭā ca mama cetanā, jyeṣṭham putram priyam rāmam draṣṭum icchāmi dhārmikam/ iti rājñō vacaḥ śrūtṅvā kaikeyī tadanantaram, svayam evābravīt sūtam gaccha tvaṁ rāmam ānaya/ tataḥ sa rājā tam sūtam sannaharṣaḥ sutam prati, śokāraktekṣaṇaḥ śrīmān udvīkṣyovāca dhārmikāḥ/ sumantraḥ karuṇam śrūtṅvā dṛṣṭvā dīnam ca pāṛthivam, pragṛhītāñjaliḥ kim cit tasmād deśād apākraman/ yadā vaktum svayam dainyān na śasāka mahīpatiḥ, tadā sumantram mantrajñā kaikeyī pratyuvāca ha/ sumantra rāmam drakṣyāmi śīghram ānaya sundaram, sa manyamānaḥ kalyāṇam hṛdayena nananda ca/ sumantraś cintayām āsa tvaritam coditas tayā, vyaktam rāmo 'bhīṣekārtham ihāyāsyati dharmavit, iti sūto matim kṛtvā harṣeṇa mahatā punaḥ, nirjagāma mahātejā rāghavasya didṛkṣayā/ tataḥ purastāt

sahasā vinirgato; mahīpatīn dvāragatān vilokayan, dadarśa paurān vividhān mahādhanān; upasthitān dvāram upetya viṣṭhitān/

As King was disheartened and lying on the ground with disillusionment, Kaikeyi resumed her tirading harangue: Maharaja! What all you had granted me as your two boons to me are now being socisited now and this would not behove of you to fall on ground like this as this is neither a gentleman's way of conduct nor a truthful fulfillment of a promise. May I once again recall the golden examples of Shiblya and Alarka that I had given you and how they had finally achieved 'sadgati' subsequently. The Great Oceans of force and fury too never cross the boundaries prescribed on earth by vidhata. *Satyam sananuvartasva yadi dharme dhrutaa matih, sa varah saphalo mestu varado hyaasi sattama/* Truthfulness is of Pranava swarupa embedded into dharma; satya is indestructible and from that truthfulness one secures the Parabrahmatva! Arya! In case you are still unable to fulfil my justified desires as you promised than I would have no other option but to resort to 'atma tyaga'. *Evam pracodito rājā kaikeyyā nirviśaṅkayā, nāśakat pāśam unmoktum balir indrakṛtaṁ yathā/ udbhrāntahṛdayaś cāpi vivarṇavanado 'bhavat, sa dhuryo vai parispendan yugacakrāntaram yathā/* This was how Kaikeyi tied up underlining Dasharath's appeal to truthfulness like Bali Chakravarti could not wriggle out from his promise of donating a mere three feet area for Vamana's tapasya!

[Vishleshana on Vamanavatara was detailed in Essence of Vaalmiki Bala Ramayana but some excerpts are given for ready reference: Having been trained in all these disciplines of Dharma, Vamana Deva as a brahmachari had one fine morning left for the Yagna Shaala of Bali Chakravarti as the latter was executing a Sacred Yagna while carrying his mat, danda /stick, chhatra / umbrella and kamandulu / water vessel. Danava Guru Shukracharya was aware that Vishnu Deva in the form of Vamana Murti was arriving at the Yagna and briefed Bali Chakravarti to be extremely careful as Vishnu was a sauve and highly talented person to put words in the mouths of the opponents. The Guru reminded Chakravarti that the latter denied the age-old practice of rights to yagna's shares to Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say 'no' to it! Bali told the Danava Guru: *Brahman katha -maham bruyaamanyapihi yachitah, Naastiti kim Devasya Samsaarasyaaghahaarinah/ Vratopa-vaasairvividhairyah Prabhurgrunhatey Harih, Sa mey vakshyati deheeti Govindah kimato -dhikam? Naasteeti yanmayanoktamanyeshaamapi yaachataam, Vakshyaami kathamaaya -tey tadadya chaamarechutey/Shlaagha eva hi veeraanam Daanaacchaapt samaagamah, Na badhaakaari yadyaanam tadanga Balavat smrutam/* (Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and 'Veera purushaas' would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya: *Yatagjnaatwaa Munisreshtha! Daanavighna karenamey, Naiva Bhavyam Jagannaatheey Govidey samupastitheey!* (By understanding the above, Munisreshtha! Please do not create 'Daana Vighnaas' or hurdles in the execution of the Charity!). As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered 'Arghya', 'Aasana', Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and

if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: *Sarva Devamayam rupam darshayaamaasa tatksanaat/ Chandra Suryoutu nayaney dyouh shirascharanou Kshitih, Paadaangulyah Pishaachaastu Hastaangulya –scha Gruhakaah/ Vishvedevaascha jaanusthaa janghey Saadhyaah Surottamaah, Yakshaah naksheshu sambhuta rekhaapsaraastathaa/ Drushtirrukshaanya seshaani keshaah Suryamshvah Prabhoh, Taarakaa romakupaani romeshu cha Maharshayah/ Baahavo vidishatasya Dishaah Shrotrey Mahatmanah, Ashvinou Shravaney tasya naasaa Vayurmahaatmanah/ Prasadey Chandramaa Devo Mano Dharmah samaashritah, Satyasyaabhavad Vaani Jihvaa Devi Saraswati/ Greevaarditirdeva mataa Vidyaastadvalayastathaa, Swargadwaaramabhunmaitrah twashtaa Pushaa cha vai bhruvou/ Mukhe Vaishvaanarschaascha vrushanou tu Prajaapatih, Hridayamcha Param Brahma Pumstwam vai Kashapo Munih/ Prushthesya Vasavo Devaa Marutah Sarva saandhishu, Vakshasthaley tathaa Rudro Dharryachaasya Mahaarnavah/ Udarey chaasya Gandharvaa Marutascha Mahaabalaah, Lakshmirmedhaa Dhrutih Kaantih Sarv Vidyaascha vai Katih/ Sarvajyoteesham Yaaneeha Tapascha Paramam mahat, Tasya Devaadhi Devasya tejah prodbhutamuttamam/ Tanou Kukshishu Vedaascha jaanuni cha Mahaamakhaah, Ishtayah pashavaschaasya Dwujaanaam cheshtitaanicha/ Tasya Devamayam rupam drushtaa Vishnormahaatmanah, Upasarpanti tey Daityaah patangaa iva paavaakam/ Chakshurastu Mahaa Daityaah Paadaangushtam gruheetavaan, Dantaabhyaam tasya vai greevaa mangushtheynaahana dharih/ Prathamya Sarvaansuraan Paadahastathalairvibhuh, Krutwaa Rupam Mahaakaayam Samjahaaraashu Modineem/ Tasya Vikramato Bhumim Chandraadityaou stanaantarey, Nabho Vikramamaanasya sakthidesho stitathaarvibhou/Param Vikramaanasya jaanumuley Prabhaakarou, Vishnoraastaam sthitasyaitow Devapaalana jkarmani/ Jitwaa Lokatrayam taamscha hatwaachaasura pungavaan, Purandaraaya Trailokyam dadou Vishnurunurukramah/*

(Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairyaa, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the ‘Homa Phalas’ at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.]

The Sarga is continued: Dashratha’s face was like that of an ox irked and tightly tied between two strong wooden poles and his usual brightness of face got faded off pale and his heart beat got speeded up badly. With shaken up face as his usual kingly courage dimmed away, he had with tormented tone uttered the

vedic verse of homage to Agni with prostration stating : *Saashtaangam te grihnaami soubhagatvaaya hastam/* and so on and mumbled holding Kaikeyi's both hands: 'Paapini! I am hereby sacrificing my own son of glory!' Then he continued: the night is over and as soon as Surya Deva rises, I shall no doubt declare likewise, but kindly do me the favor of allowing Rama to 'offer jalanjali' after my death! Recently I made the public announcement with pride about Rama's pattabhisheka but please not insist of a similar announcement openly with my head hanging down with shame. Kaikeyi then said haughtily: Raja! call for Rama now and initiate arrangements for Bharata to become the next King soon. King too desired to see Rama. Meanwhile as the early hours of the morning chimed, Ayodhya got extremely busy with the Rajyabhisheka, as flags were furled afresh, public got assembled gradually on high roads, street corners and market places, shops and temples got busy and a typical atmosphere of joviality and excitement got elated. Vasishta Maharshi in a great sense of fulfillment accompanied by other Rishis and groups of Vedic Panditas approached Sumanta and instructed him to convey to the King that he had arrived. All types of seeds, sugandhas, honey, ratnas, fresh curds, plentiful milk, kushas, fruits, eight beautiful kanyas, elephants, white horses of excellent nativity, khadga-dhanush-palkis- chhatra- chamara- well fed and huge bulls, simhasanas, vyaghra charmas, suvarna malas, white and coloured robes, herds of white cows, acharyas, brahmana panditas, and the cream citizens of Ayodhya were getting in place rapidly all awaiting the arrival of Pushya Nakshatra soon enough. As per Vasishta's instruction, Sumantu entered King Dasharatha's palace to hurry up the King as Vasishta was already awaiting his arrival. King's erstwhile evening instructions not to allow any visitor was ignored and Sumantu started forcing his way to the King's interior chamber and initiated his praises aloud from a distance just as Maathali the celestial charioteer would to Devendra! He eulogised Dasharatha and requested him to get ready soon as the entire Rajya Sabha pioneered by Vasishta was awaiting his most auspicious arrival. The more that Sumantu was showering praises on Dasharatha, the worse that Dasharatha was sinking in his spirits. As he was not responding at all, Sumantu heard the voice of Devi Kaikeyi in an agry and harsh tone: Sumanta! Fetch Rama here at once! As Sumantu peeped out there was a commotion of jubilation as of the noisy and uncontrollable waves of the ocean were about to cross its limits.

Sarga Fifteen

Sumanta arrives at Rama's palace

*Te tu tām rajanīm uṣya brāhmaṇā vedapāragāḥ, upatasthur upasthānaṁ saharājapurohitāḥ/ amātyā
balamukhyāś ca mukhyā ye nigamasya ca, rāghavasyābhiṣekārthe prīyamāṇās tu saṁgatāḥ/ udite vimale
sūrye puṣye cābhyāgate 'hani, abhiṣekāya rāmasya dvijendrair upakalpitaṁ/ kāñcanā jalakumbhāś ca
bhadrapīṭhaṁ svalamkṛtaṁ, rāmaś ca samyagāstīrṇo bhāsvarā vyāghracarmaṇā/ gaṅgāyamunayoh
punyāt saṁgamād āhṛtaṁ jalam, yāś cānyāḥ saritaḥ punyā hradāḥ kūpāḥ sarāṁsi ca/ prāgvāhāś
cordhvavāhāś ca tiryagvāhāḥ samāhitāḥ, tābhyaś caivāhṛtaṁ toyaṁ samudrebhyaś ca sarvaśaḥ/
kṣaudraṁ dadhighṛtaṁ lājā dharbhāḥ sumanasah payah, salājāḥ kṣīribhiś channā ghaṭāḥ
kāñcanarājatāḥ, padmotpalayutā bhānti pūrṇāḥ paramavāriṇā/ candrāmśuvikacaprakhyāṁ pāṇḍuraṁ
ratnabhūṣitaṁ, sajjāṁ tiṣṭhati rāmasya vālavayajanam uttamam/ candramaṇḍalasaṁkāśam ātapatraṁ ca
pāṇḍuram, sajjāṁ dyutikaraṁ śrīmad abhiṣekapuraskṛtaṁ/ pāṇḍuraś ca vṛṣaḥ sajjāḥ pāṇḍurāśvaś ca
susthitaḥ, prasrutaś ca gajaḥ śrīmān aupavāhyah pratikṣate/ aṣṭau kanyāś ca maṅgalyāḥ
sarvābharanabhūṣitāḥ, vāditrāṇi ca sarvāṇi bandinaś ca tathāpare/ ikṣvākūṇāṁ yathā rājye
saṁbhriyetābhiṣecanam, tathā jātīyāṁ ādāya rājaputrābhiṣecanam/ te rājavacanāt tatra samaveta
mahīpatim, apaśyanto 'bruvan ko nu rājño naḥ prativedayet/ na paśyāmaś ca rājānam udiṭaś ca
divākaraḥ, yauvarājyābhiṣekaś ca sajjō rāmasya dhīmataḥ/ iti teṣu bruvāṇeṣu sārvaḥ saḥ mahīpatīn,
abravīt tān idaṁ sarvān sumantro rājasatkṛtaḥ/ ayaṁ prcchāmi vacanāt sukham āyuṣmatām aham,*

*rājñāḥ saṁpratibuddhasya yac cāgamanakāraṇam/ ity uktvāntaḥpuradvāram ājagāma purāṇavit,
 āśīrbhir guṇayuktābhir abhitsuṣṭāva rāghavam/ gatā bhagavatī rātrirahaḥ śivam upasthitam, budhyasva
 nṛpaśārdūla kuru kāryam anantaram/ brāhmaṇā balamukhyās ca naigamās cāgatā nṛpa, darśanam
 pratikāṅkṣante pratibudhyasva rāghava/ stuvantaṁ taṁ tadā sūtaṁ sumantraṁ mantrakovidam,
 pratibudhya tato rājā idaṁ vacanam abravīt/ na caiva saṁprasuto 'ham ānayed āśu rāghavam, iti rājā
 daśarathaḥ sūtaṁ tatrānvaśāt punaḥ/ sa rājavacanam śrutvā śirasā pratipūjya taṁ, nirjagāma nṛpāvāsān
 manyamānaḥ priyaṁ mahat/ prapanno rājamārgaṁ ca patākā dhvajaśobhitam, sa sūtas tatra śuśrāva
 rāmādhikaraṇāḥ kathāḥ/ tato dadarśa ruciraṁ kailāsasadyśaprabham, rāmaveśma sumantras tu
 śakraveśmasamaprabham/ mahākapāṭapīṭam vitardīśataśobhitam, kāñcanapratimaikāgrāṁ
 mañividrumatoraṇam/ śāradābhraḥghanaprakhyāṁ dīptaṁ meruguhopamam, dāmabhir varamālyānām
 sumahadbhir alaṁkṛtam/ sa vājiyuktena rathena sārathir; narākulaṁ rājakulaṁ vilokayan, tataḥ
 samāsādyā mahādhanam mahat; prahṛṣṭaromā sa babhūva sārathiḥ/ tad adrikūṭācalameghasamñibham;
 mahāvīmānottamaveśmasamghavat, avāryamāṇaḥ priveśa sārathiḥ; prabhūtaratnaṁ makaro
 yathārṇavam/*

Through out the previous night, the full strength of Brahmanas and co-Purohitas spent the entire time on the Vedika itself. The Ministers, Senadhipati and his top officials of army-cavalry-elephantry and so on too were in their best uniforms and dresses. The full strength of Brahmanas were busy on the vedika with their respective duties. The gorgeous robes for Shri Rama with moon shine bright pure white and yellow streaked colour stiched with precious stones and jewellery were readied too. Varied kinds of musical instruments and musicians in their striking dresses were readied for action. Meanwhile, Sumantu who had earlier addressed the 'sabha' addressing the audience to add to the excitement: ' I am now leaving for the palace of King Dasharatha to request him to grace here even before Shri Rama would make his grand appearance; are all ready to welcome the King with applauses; then came a reverberating reply with exuberance and applauses! Then Sumantu reached the palace of the King and forced his way into the interiors despite the protests that the King ordered that none ever should go inside. As Devi Kaikeyi had earlier ordered angrily to bring there at once, Dasharatha too in half sleepy and highly annoyed tone shouted at Sumanta: *Ramamaanaya Suteti yadasyabhihito, kimidam kaaranam yena mamaagjnaa prati-vaahyate, na chaiva samaprasuptohamaanayehashu Raghavam/* Have you not heard the loud instruction to bring Rama at once! Why are you not heeding that instruction at once! What is the reason for not complying the instruction forthwith! As the King heard the annoyance, Sumanta drove away the chariot at once and on way noticed the unprecedentedly surging crowds on the 'Raja Marga' and made headway to the Palace of Shri Rama which was looking like 'Indra Bhavana' with decorations of flags, huge flower garlands, decorated bye lanes, minarets with sky high banners and buntings, strings of most attractively chiselled 'Murtis' in marble stones as also silver and shining brass decoratives at the entrance 'praakaras'. Saaradhi Sumantra then made an entry by his multi- horse driven chariot into the long brass metal covered runway leading to the waiting reception hall. Indeed the Shri Rama's palace was like the elegantly decorated prototype of possibly imaginable Indra Bhavan with the surroundings of green grass of freshness with 'mriga pakshi ramaneeyata' or of the ambience of deers, peacocks and other birds like doves with water fountains.

Sarga Sixteen

Rama and Lakshmana on the way to King's Palace enjoying public's joy at Rama's elevation

*Sa tad antaḥpuradvāram samatītya janākulam, praviviktām tataḥ kakṣyām āsasāda purāṇavit/
 prāsakārmukabibhradbhir yuvabhir mṛṣṭakuṇḍalaiḥ, apramādibhir ekāgraiḥ svanuraktair adhiṣṭhitām/
 tatra kāṣāyiṇo vṛddhān vetrapāṇīn svalaṁkṛtān, dadarśa viṣṭhitān dvāri stryadhyakṣān susamāhitān/ te
 samīkṣya samāyāntaṁ rāmapriyacikīrṣavaḥ, sahabhāryāya rāmāya kṣipram evācacakṣire/ prativeditam
 ājñāya sūtaṁ abhyantaram pīṭuḥ, tatraivānāyayām āsa rāghavaḥ priyakāmyayā/ taṁ vaiśravaṇasaṁkā -
 śam upaviṣṭam svalaṁkṛtam, dādarśa sūtaḥ paryāṅke sauvaṇṇo sottaracchade/ varāharudhirābheṇa*

*śucinā ca sugandhinā, anuliptam parārdhyena candanena paramitapam/ sthitayā pārśvataś cāpi
vālavyajanahastayā, upetaṁ sītayā bhūyaś citrayā śaśinaṁ yathā/ taṁ tapantam ivādityam upapannam
svatejasā, vavande varadam bandī niyamajño vinūtavat/ prāñjalis tu sukham prṣtvā vihāraśayanāsane,
rājaputram uvācedam sumantro rājasatkṛtaḥ/ kausalyā suprabhā deva pitā tvaṁ draṣṭum icchati,
mahīṣyā saha kaikeyyā gamyatām tatra māciram/ evam uktas tu saṁhṛṣṭo narasiṁho mahādyutiḥ, tataḥ
saṁmānayām āsa sītām idam uvāca ha/ devī devaś ca devī ca samāgamya madantare, mantreyete
dhruvam kiṁ cid abhiṣecanasamhitam/ lakṣayitvā hy abhiprāyaṁ priyakāmā sudakṣiṇā, saṁcodayati
rājānaṁ madartham madirekṣaṇā/ yādṛśī pariṣat tatra tādṛśo dūta āgataḥ, dhruvam adyaiva mām rājā
yauvarājye 'bhiṣekṣyati/ hanta śīghram ito gatvā drakṣyāmi ca mahīpatiḥ, saha tvaṁ parivāreṇa sukham
āssva ramasya ca/ patisaṁmānitā sītā bhartāram asitekṣaṇā, ādvāram anuvavrāja maṅgalāny
abhidadhyuṣī/ sa sarvān arthino dṛṣtvā sametya pratinandya ca, tataḥ pāvakaśamkāśam āruroha
rathottamam/ muṣṇantam iva cakṣūṁṣi prabhayā hemavarcasam, kareṇuśiśukalpais ca yuktaṁ
paramavājibhiḥ/ hariyuktaṁ sahasrākṣo ratham indra ivāśugam, prayayau tūrṇam āsthāya rāghavo
jvalitaḥ śrīyā/ sa parjanya ivākāśe svanavān abhinādayan, nīketān nīryayau śrīmān mahābhrād iva
candramāḥ/ chatracāmarapāṇis tu lakṣmaṇo rāghavānujaḥ, jugopa bhrātaram bhrātā ratham āsthāya
prṣṭhataḥ/ tato halahalāśabdas tumulaḥ samajāyata, tasya niṣkramamāṇasya janaughasya samantataḥ/
sa rāghavas tatra kathāpralāpam; śuśrāva lokasya samāgatasya, ātmādhikārā vividhāś ca vācaḥ;
prahṣṭarūpasya pure janasya/ eṣa śrīyaṁ gacchati rāghavo 'dya; rājaprasādād vipulāṁ gamiṣyan, ete
vayaṁ sarvasamṛddhakāmā; yeṣāṁ ayaṁ no bhavitā praśāstā, lābho janasyāsyā yad eṣa sarvaṁ;
prapatsyate rāṣṭram idam cirāya/ sa ghoṣavadbhiś ca hayaiḥ sanāgaiḥ; puraḥsaraiḥ svastika -
sūtamāgadhaiḥ, mahīyamānaḥ pravaraś ca vādakair; abhiṣṭuto vaiśravaṇo yathā yayau/
kareṇumātāṅgarathāśvasamkulaṁ; mahājanaughaiḥ paripūrṇacatvaram, prabhūtaratnam
bahupanyasamcayam; dadarśa rāmo ruciraṁ mahāpatham/*

Sumantra reached the inner chamber of the Palace as being under the security of women headed by an old male and asked him to convey that Sumantra had arrived at the door step. On reaching this message Rama realised that the most trusted charioteer of the King Dasharatha had arrived at the door step of the inner chamber of his palace and despatched the personal attendants to usher Sumantra to see him. As Sumantra was let in after through the layers of the security rings, he saw Rama was being seated along with his dharmapatni Devi Sita as both were seated together with hand in hand like Chandra and Chitra Nakshatra both smeared with 'sugandhita chandana lepa'. The well-bred, civil, gracious symbol of politeness Sumantra involuntarily stated 'Shri Rama! How fortunate and blessed be the mother Koushalya to have begotten a son like ! Having thus exclaimed, Sumantra then conveyed the message that King Dasharatha as being seated with Queen Devi Kaikeyi had asked Rama to meet him at once without any delay whatever.. Then Rama told Devi Sita: *Devi devaś ca devī ca samāgamya madantare, mantreyete dhruvam kiṁ cid abhiṣecanasamhitam/ lakṣayitvā hy abhiprāyaṁ priyakāmā sudakṣiṇā, saṁcodayati rājānaṁ madartham madirekṣaṇā/ yādṛśī pariṣat tatra tādṛśo dūta āgataḥ, dhruvam adyaiva mām rājā yayauvarājye 'bhiṣekṣyati/ hanta śīghram ito gatvā drakṣyāmi ca mahīpatiḥ, saha tvaṁ parivāreṇa sukham āssva ramasya ca/Devi!* It appears that father Dasharatha and mother Kaikeyi together must have surely thought of something very special and auspicious being planned in connection with my impending Rajyabhisheka! It ought to be in respect of a detail that might have slipped away from their thought-horizons and Mother Kaikeyi therefore ought to have desired to know of my considered opinion for my compliance in that special context! Indeed my mother Kaikeyi must have planned something very very special and hence this message being conveyed only through their most trusted and intimate Sumantra the King's conscience keeper. As the 'antaranga parishad' or the most intimate one to one meeting of my parents must be in progress for my ready compliance, they ought to have commanded for me and hence this very special message! Let me therefore hasten to leave and Devi Sita! Meanwhile do enjoy with you group of your special and intimate mates meanwhile! As Rama got up ready to let Sumanta accompany him, Devi Sita accompanied Rama upto the door as a sign of auspiciousness. Then Sita reminded of her erstwhile suggestion by herself to request the King and the Queen to ascertain from the Vidvans that as a sequel to the Rajyabhisheka it should be a good idea to follow up soon with Rajasuya Yajna also. Indeed

that was how Indra asked Brahma , did he not! My best wishes to you dearest husband as you are then dressed up in deer skin in vrata diksha holding a deer horn and as I would be at service behind you then at the yagjna! How indeed would that I would like to imagine that at such glorious occasion, the Vajra-dhaari Indra from the east, Yama Raja from the south, Varuna Deva from the west and Kubera from the north would protect and bless you! So surmising, Devi Sita came upto the door, as Lakshmana stood waiting for Rama with folded hands. Then Rama met some intimate friends in the middle hall and proceeded to the chariot and got seated comfortably as driven by Sumantra. As the chariot was proceeding as through on the high road as sounding with ‘megha garjana’ or the roars of clouds. Lakshman too was standing behind Rama as a body guard. The chariot then passed through the enthusiastic crowds while a group of mighty soldiers surrounded the chariot making way ahead and clearing behind. Then as the chariot was passing through sounds of orchestrated instruments of music were tuned and ‘Vandimaagadhas’ or well dressed men and women singing away in harmony showering flowers and praises. The onlooker women , all dressed up colourfully were expressing how fortunate was Devi Sita to secure the most deserving husband as Rama! Thus the citizens of Ayodhya were able to have a thrilling glimpses of Rama with surging crowds were being controlled with the Defence Forces lined up all along the route.

Sarga Seventeen

Excellent preparations in the city for the celebrations by the following day

Sa rāmo ratham āsthāya saṁprahr̥ṣṭasuhṛ̥jjanaḥ, apaśyan nagaram śrīmān nānājanasamākulam/ sa gr̥hāir abhrasamkāśaiḥ pāṇdurair upaśobhitam, rājamārgam yayau rāmo madhyenāgarudhūpitam/ śobhamānam asaṁbādham taṁ rājapatham uttamam, saṁvṛtam vividhaiḥ paṇyair bhakṣyair uccāvacaḥ api/ āśīrvādān bahūñ śṛṇvan suhṛ̥dbhiḥ samudīritān, yathārham cāpi saṁpūjya sarvān eva narān yayau/ pitāmahair ācaritam tathaiva prapitāmahaiḥ, adyopādāya taṁ mārgam abhiṣikto ‘nupālaya/ yathā sma lālītāḥ pitrā yathā pūrvaiḥ pitāmahaiḥ, tataḥ sukhataram sarve rāme vatsyāma rājani/ alam adya hi bhuktena paramārthair alam ca naḥ, yathā paśyāma niryāntam rāmam rājye pratiṣṭhitam/ ato hi na priyataram nānyat kiṁ cid bhaviṣyati, yathābhiṣeko rāmasya rājenāmitatejasah/ etās cānyās ca suhṛ̥dām udāsīnaḥ kathāḥ śubhāḥ, ātmasaṁpūjanīḥ śṛṇvan yayau rāmo mahāpatham/ na hi tasmān manaḥ kaś cic cakṣuṣī vā narottamāt, naraḥ śaknoty apākraṣṭum atikrānte ‘pi rāghave/ sarveṣām sa hi dharmātmā varṇanām kurute dayām, caturṇām hi vayahsthānām tena te tam anuvratāḥ/ sa rājakulam āsādy mahendrabhavanopamam, rājaputraḥ pitur veśma praviveśa śriyā jvalan/ sa sarvāḥ samatikramya kakṣyā daśarathātmajāḥ, saṁnivartya janām sarvaṁ śuddhāntahpuram abhyagāt/ tataḥ praviṣṭe pitur antikaṁ tadā; janaḥ sa sarvo mudito nṛpātmaje, pratīkṣate tasya punaḥ sma nirgamaḥ; yathodayam candramasaḥ saritpatih/

As Rama was thus riding the chariot on the ‘Raja Marga’ the Royal Highway, he witnessed by himself that the city was decorated to the brim with flags, banners, scented airs of freshness, showers of scented flowers, and surging crowds in lanes and byelanes. The select associates of Rama accompanying him noticed that several onlookers were in trances gazing lost and moved by his darshan with surging tears of joy and fulfillment. Some were stating: *āśīrvādān bahūñ śṛṇvan suhṛ̥dbhiḥ samudīritān, yathārham cāpi saṁpūjya sarvān eva narān yayau/* Our sincere blessings to Rama as he was deserving the best! Others were stating in high tones: *pitāmahair ācaritam tathaiva prapitāmahaiḥ, adyopādāya taṁ mārgam abhiṣikto ‘nupālaya/* Raghunandana! May you follow the tradition of enormous name and fame with which your great grand fathers, grand fathers and the father ruled and administered with virtue and justice. Some of the onlooking passers by were addressing the audience: *yathā sma lālītāḥ pitrā yathā pūrvaiḥ pitāmahaiḥ, tataḥ sukhataram sarve rāme vatsyāma rājani/* Friends and brothers! We should all be far more fortunate to have Rama as the King than how kind and concerned the present and the previous Kings have been! A few of other onlookers expressed: *alam adya hi bhuktena paramārthair alam ca naḥ, yathā paśyāma niryāntam rāmam rājye pratiṣṭhitam/* As we are about to vision Rama as the next King soon

after emerging from his father's climactic blessings, then we should be rejoicing with fulfillment now and the 'paramartha maarga' thereafter! *Etās cānyās ca suhrdām udāsīnaḥ kathāḥ śubhāḥ, ātmasaṃpūjanīḥ śṛṇvan yayau rāmo mahāpatham/* While listening to the welcome praises and best wishes and compliments being showered on him and the ancestry, Rama had well gauged the samples of the public image, their personal affection and their innermost feelings. *Sarveśām sa hi dharmātmā varṇānām kurute dayām, caturṇām hi vayahsthānām tena te tam anuvratāḥ/* Dharmatma Shri Rama thus like a cynosure attracted the admiration of all the classes of the Ayodhya society as they were unquestionable loyalists to him surely. Thus Rama had entered the King Dasharatha's Grand Palace and walked in straight in the innermost chamber of the King Dasharatha who was waiting for Rama like the ocean was the Moon indeed!

Sarga Eighteen

Rama witnessing the heart broken Dasharatha and Kaikeyi's rude intervention demanding Rama's Vana Vaasa for fourteen years in proscribed dress code and of Bharat's Kingship

Sa dadarśāsane rāmo niṣaṇṇam pitaram śubhe, kaikeyīśahitam dīnam mukhena pariśuśyatā/ sa pituś caraṇau pūrvam abhivādya vinītavat, tato vavande caraṇau kaikeyyāḥ susamāhitaḥ/ rāmetry uktvā ca vacanam vāṣparyākulekṣaṇaḥ, śaśāka nṛpatir dīno nekṣitum nābhibhāṣitum/ tad apūrvam narapater dṛṣṭvā rūpam bhayāvaham, rāmo 'pi bhayam āpannaḥ padā spṛṣṭveva pannagam/ indriyair aprahrīṣṭais tam śokasamtāpakarśitam, niḥśvasantaḥ mahārājam vyathitākulacetasaḥ/ ūrmi mālinam akṣobhyaḥ kṣubhyantaḥ iva sāgaram, upaplutaḥ ivādityaḥ uktānṛtam ṛṣim yathā/ acintyakalpaḥ hi pituḥ tam śokam upadhārayan, babhūva saṃrabdhatarāḥ samudra iva parvaṇi/ cintayām āsa ca tadā rāmaḥ pitṛhite rataḥ, kiṃsvid adyaiva nṛpatir na mām pratyabhinandati/ anyadā mām pitā dṛṣṭvā kupito 'pi prasīdati, tasya mām adya saṃprekṣya kimāyāsaḥ pravartate/ sa dīna iva śokārto viṣaṇṇavadanadyutiḥ, kaikeyīm abhivādyaiva rāmo vacanam abravīt/ kaccin mayā nāparādham ajñānād yena me pitā, kupitas tan mamācakṣva tvaṃ caivainaḥ prasādaya/ vivarṇavadano dīno na hi mām abhibhāṣate, śārīro mānaso vāpi kaccid enaḥ na bādhathe, samtāpo vābhitāpo vā durlabhaḥ hi sadā sukham/ kaccin na kiṃ cid bharate kumāre priyadarśane, śatruḥne vā mahāsattve mātṛjñāḥ vā mamāśubham/ atoṣayan mahārājam akurvan vā pituḥ vacaḥ, muhūrtam api neccheyam jīvituḥ kupite nṛpe/ yatomūlam naraḥ paśyet prādurbhāvam ihātmanaḥ, katham tasmin na varteta pratyakṣe sati daivate/ kaccit te paruṣam kiṃ cid abhimānāt pitā mama, ukto bhavatyā kopena yatṛāsyā lulitaḥ manah/ etad ācakṣva me devi tattvena paripṛcchataḥ, kiṃnimittam apūrvam 'yaṃ vikāro manujādhiṇe/ ahaṃ hi vacanād rājñāḥ pateyam api pāvake, bhakṣayeyam viṣam tīkṣṇam majjeyam api cārṇave, niyukto guruṇā pitṛā nṛpeṇa ca hitena ca/ tad brūhi vacanam devi rājño yad abhikāṅkṣitam, kariṣye pratijāne ca rāmo dvir nābhibhāṣate/ tam ārjavasaṃyuktam anāryā satyavādinam, uvāca rāmaḥ kaikeyī vacanam bhr̥śadāruṇam/ purā devāsure yuddhe pitṛā te mama rāghava, rakṣitena varau dattaḥ saśalyena mahārāṇe/ tatra me yācito rājā bharatasyābhiṣecanam, gamanam daṇḍakārāṇyeva tava cādyaiva rāghava, yadi satyapratijñam tvaṃ pitaram kartum icchasi, ātmānam ca narareṣṭha mama vākyam idam śṛṇu/ sa nideśe pituḥ tiṣṭha yathā tena pratiśrutam, tvayārāṇyam praveṣṭavyam nava varṣāṇi pañca ca/ sapta sapta ca varṣāṇi daṇḍakārāṇyam āśritaḥ, abhiṣekam imaṃ tyaktvā jaṭācīradharo vasa/ bharataḥ kosalapure praśāstu vasudhām imām, nānāratnasamākīrṇāḥ savājirathakuñjarām/

As Rama entered the interiors of the King's palace, he found both Dasharatha and Kaikeyi were seated in chairs and were looking drowned in distress and agitation with dried up, swollen faces and pitiable faces. He prostrated before them and touched their feet. Dasharatha in a feeble tone said: 'Rama!' and burst out and kept silent. There were tears in his eyes and could not look into the eyes of Rama. Rama was alarmed with fear as though he touched a serpent and jumped with shock. He realised that his father was crying away for a long time as though a tragedy attacked him from his senses. He was breathing heavily and broke into crying as if the ocean was distressed with high tides and as though Rahu grasped Surya tightly and with a firm grip. Rama wondered as to what could have been the root cause for this and got agitated

like the ocean waves which rose higher and higher on a full moon night! What indeed could have happened to day as his father was not even speaking to me eye to eye, whereas he would look at most fondly and break into endearing pep talk that each time he met him. *Anyadā mām pitā dr̥ṣṭvā kupito 'pi prasīdati, tasya mām adya samprekṣya kimāyāsaḥ pravartate/* Normally on any occasion on any day whenever he was angry with me, he was always cool down on seeing me and become normal very soon and get back to his characteristic joviality. So thinking, Rama turning pale with sorrow and dullness then having greeted Kaikeyi once again and asked her: *Kaccin mayā nāparādham ajñānād yena me pitā, kupitas tan mamācakṣva tvaṁ caivainaṁ prasādaya/ vivarṇavadano dīno na hi mām abhibhāṣate, śārīro mānaso vāpi kaccid enaṁ na bād hate, saṁtāpo vābhitāpo vā durlabhaṁ hi sadā sukham/* Mother! Have I committed any blundering slip up mistake due to which my father is serious with me! Kindly ask him to forgive me and get him back to normalcy. I find that today, father is not even looking at me properly, let alone talk to me endearingly; what indeed could have been the cause of this unusual abnormality for this grievous situation! Is either physical ailment or mental disturbance tormenting him! Even one always seeks normalcy in health it is but natural that human body is at times susceptible some times. *kaccin na kiṁ cid bharate kumāre priyadarśane, śatrughne vā mahāsattve mātṛjñāṁ vā mamāśubham/* Trust that beloved Bharata or Mahabali Shatrughna or any of mothers Koushalya and Sumitra are happy and safe! *yatomūlaṁ naraḥ paśyet prādurbhāvam ihātmanaḥ, katham tasmin na varteta pratyakṣe sati daivate/ kaccit te paruṣaṁ kiṁ cid abhimānāt pitā mama, ukto bhavatyā kopena yatrāśya lūlitaṁ manaḥ/ etad ācakṣva me devi tattvena paripṛcchataḥ, kiṁnimittam apūrvō 'yaṁ vikāro manuḥjādhipē/* All the human beings realise that their very origin is initiated from the fathers and they are the 'pratyakṣa devatas' or the readily visualizable Gods on earth and that is why his anger on me is deplorable. Devi! May I in all seriousness seek your kind reply as to why my father is disgusted with me! *Atoṣayan mahārājam akurvan vā pitur vacaḥ, muhūrtam api neccheyāṁ jīvituṁ kupite nṛpe/* I am not prepared to live even for an hour or two as my father is unhappy with me out of his disgust! Then Kaikeyi replied to all the searching queries of Rama in sheer shamelessness as follows: *Na Raja kupito Rama vyaśanam naasya kinchīna, kinchīna manogatam tasya thadbhayaannanubhashate/* Rama! Maha Raja is neither angry nor faced with any physical nor mental difficulty; but he is unable to express himself out of fear from you! *Priyam tvaamapriyam vaktum vaanee naasya pravartate, tadavashyam tvayā kaaryam yadnenaashrutam mama/* You are his darling son and as such he is disabled to open his mouth to utter what you might not like to hear from him and out of sheer fear of you that he is keeping silent! Once in the past, he was so happy with me as I saved him in a battle when I happened to accompany him in his chariot and he gave me two boons and now having realised the serious impact of those boons, he is repentful when I am demanding their fulfillment now. At that time when he assured to gift the boons to me but now is unable to wriggle out of those promises. Could one withstand the rushing force of a flood with the building of a barrier now! *Dharma moolamidam Rama viditam cha sataamapi, tat satyam na tyajet Rajaa kupitastvatkrute yatha/* Rama! Truth is the root of Virtue; now you are the root cause of that Truthfulness and Virtue-fulness and that is why the King's two options are to lose you or the virtue! Now, you may decide yourself either to forego the value of virtue or to keep it up aloft! *Yadi tad vaksyate Rajaa shubham vaa yadiyaashubham, kariipyasi tatah sarvamaakhyaami punastavam/ Yadi tvabhihitam raagjnaa twayi tatra vipatyate, tatomabhidhaasyaami na yosha twayi vakshyati/* In case if the King desires to declare something- be that auspicious or otherwise- then if you are readily and heartily follow it in letter and spirit, then only I could reveal it, but not otherwise! If only you are able to bear what is the factual then only I could declare it for you vividly and clearly! As Kaikeyi blasted as above, Rama was stunned like a stone totally shaken up to the roots and stated: 'Aho Devi! You ought not to utter such statements from your mouth and tongue! If only the King orders me, I could jump into ferocious flames, happily consume deadly poison, and jump into the depths of an ocean! Maharaja is my guru, father, well wisher! On receiving his instructions, what all could I not be done for him. I am hereby swearing that his instruction be fulfilled against by life! Be it known firmly that Rama is not used to double speak ever!' Then Kaikeyi replied: the foremost fact was that in the context of 'Devasura samgrāma' when you were badly hurt by the arrows of the daitya then I saved him and gave me two precious boons and in turn I am claiming two boons: *Tatra me yaachito Raja Bharatasya abhishechanam, gamanam dandakaaranyo tava chaadaiva*

Raghava! Raghava! The first boon that I have desired is that Bharata be gifted with Rajabhisheka and the second boon would be that Rama be despatched to Dandakaranya. If you are truly and unhesitatingly seek to prove that you are a ‘Satyavaadi’ then you have the choice of being of ‘Pitru vaakya paripalaka’ or otherwise! Further, you too just now firmed up your vow then you ought to take these promises of the King accordingly! *Sa nideśe pitus tiṣṭha yathā tena pratiśrutam, tvayāranyaṁ praveṣṭavyaṁ nava varṣāṇi pañca ca/ sapta sapta ca varṣāṇi daṇḍakāranyaṁ āśritaḥ, abhiṣekam imaṁ tyaktvā jaṭācīradharo vasa/ bharataḥ kosalapure praśāstu vasudhām imām, nānāratnasamākīrṇām savājjirathakuñjarām/* Thus you should proceed for Vana vaasa for fourteen years soon and allow Bharata’s rajyabhisheka! Raghunandana Rama! May you thus resolve the puzzle of your father the King of Ayodhya by upholding dharma and truthfulness and save your father’s longstanding reputation!’. As Kaikiyi had thus announced the ultimatum, Dasharatha with swollen eye lids and dried up face drooped his head in shame and could not attempt his face to be shown to Rama. Yet Rama kept his calm and mental equilibrium, while Dasharatha stood up totteringly crying away incessantly.

Sarga Nineteen

Rama agrees to her terms and proceeds to mother Kouashalya to break the news

Tad apriyam amitraghno vacanaṁ maraṇopamam, śrutvā na vivyathe rāmaḥ kaikeyīm cedam abravīt/ evam astu gamiṣyāmi vanaṁ vastum ahaṁ tv ataḥ, jaṭācīradharo rājñāḥ pratijñām anupālayan/ idaṁ tu jñātum icchāmi kimarthaṁ mām mahīpatiḥ, nābhinandati durdharṣo yathāpuram arimdamah/ manyur na ca tvayā kāryo devi brūhi tavāgrataḥ, yāsyāmi bhava supritā vanaṁ cīrajaṭādharaḥ/ hitena guruṇā pitrā kṛtajñena nṛpeṇa ca, niyujyamāno viśrabdhaṁ kim na kuryād ahaṁ priyam/ alikaṁ mānasam tv ekaṁ hṛdayam dahatīva me, svayam yan nāha mām rājā bharatasyābhiṣecanam/ ahaṁ hi sītām rājyam ca prāṇān iṣṭān dhanāni ca, hṛṣṭo bhrātre svayam dadyām bharatāyāpracoditaḥ/ kim punar manujendreṇa svayam pitrā pracoditaḥ, tava ca priyakāmārthaṁ pratijñām anupālayan/ tad āśvāsaya hīmam tvam kim nv idaṁ yan mahīpatiḥ, vasudhāsaktanayano mandam āsrūṇi muñcati/ gacchantu caivānanyitum dūtāḥ śīghrajavair hayaiḥ, bharataṁ mātulakulād adyaiva nṛpaśāsanāt/ daṇḍakāranyaṁ eṣo ’ham ito gacchāmi satvaraḥ, avicārya pitur vākyaṁ samāvastum caturdaśa/ sā hṛṣṭā tasya tadvākyaṁ śrutvā rāmasya kaikayī, prasthānaṁ śraddadhānā hi tvarayām āsa rāghavam/ evam bhavatu yāsyanti dūtāḥ śīghrajavair hayaiḥ, bharataṁ mātulakulād upāvartayitum narāḥ/ tava tv ahaṁ kṣamaṁ manye notsukasya vilambanam, rāma tasmād itaḥ śīghram vanaṁ tvam gantum arhasi/ vrīḍānvitaḥ svayam yac ca nṛpas tvām nābhībhāṣate, naitat kim cin naraśreṣṭha manyur eṣo ’panīyatām/ yāvat tvam na vanaṁ yātaḥ purād asmād abhitvaran, pitā tāvan na te rāma snāsyate bhoksyate ’pi vā/ dhik kaṣṭam iti niḥśvasya rājā śokapariplutaḥ, mūrchito nyapatat tasmin paryanke hemabhūṣite/ rāmo ’py utthāpya rājānaṁ kaikeyyābhipracoditaḥ, kaśayevāhato vājī vanaṁ gantum kṛtatvaraḥ/ tad apriyam anāryāyā vacanaṁ dāruṇodaram, śrutvā gatavyatho rāmaḥ kaikeyīm vākyaṁ abravīt/ nāham arthaparo devi lokam āvastum utsahe, viddhi mām ṛṣibhis tulyam kevalam dharmam āsthitam/ yad atrabhavataḥ kim cic chakyaṁ kartum priyam mayā, prāṇān api parityajya sarvathā kṛtam eva tat/ na hy ato dharmacaraṇam kim cid asti mahattaram, yathā pitari śuśrūṣā tasya vā vacanakriyā/ anukto ’py atrabhavatā bhavatyā vacanād aham, vane vatsyāmi vijane varṣāṇiḥ caturdaśa/ na nūnam mayi kaikeyi kim cid āśamsase guṇam, yad rājānaṁ avocas tvam mameśvaratārā satī/ yāvan mātaram āpṛcche sītām cānunayāmy aham, tato ’dyaiva gamiṣyāmi daṇḍakānām mahad vanaṁ/ bharataḥ pālaved rājyam śuśrūṣec ca pitur yathā, tathā bhavatyā kartavyam sa hi dharmah sanātanaḥ/ sa rāmasya vacaḥ śrutvā bhṛṣam duḥkhahataḥ pitā, śokād āśaknuvan bāṣpaṁ praruroda mahāśvanam/ vanditvā carāṇau rāmo viśamjñasya pitus tadā, kaikeyyāś cāpy anāryāyā niṣpapāta mahādyutiḥ/ sa rāmaḥ pitaram kṛtvā kaikeyīm ca pradakṣiṇam, niṣkramyāntaḥ -purāt tasmāt svam dadarśa suhṛjjanam/ tam bāṣpaparipūrṇākṣaḥ pṛṣṭhato ’nujagāma ha, lakṣmaṇaḥ paramakruddhaḥ sumitrānandavardhanaḥ/ ābhiṣecanikaṁ bhāṇḍam kṛtvā rāmaḥ pradakṣiṇam, śanair jagāma sāpekṣo dṛṣṭim tatrāvicālayan/ na cāsya mahatīm lakṣmīm rājyanāśo ’pakarṣati, lokakāntasya kāntatvam sītaraśmer iva kṣapā/ na vanaṁ gantukāmasya tyajataś ca vasudharām, sarvalokātigasyeva lakṣyate cittavikriyā/ dhārayan manasā duḥkham indriyāṇi nigrhya ca, praviveśātmavān veśma

māturapriyaśamsivān/ praviśya veśmātibhṛṣaṁ mudānviṭam; samīkṣya tām cārthavipattim āgatām, na caiva rāmo 'tra jagāma vikriyām; suhrjjanasyātmavipattiśaṅkayā/

Shri Rama replied to Kaikeyi with poise and dignity: ‘*Evam astu gamiṣyāmi vanam vastum aham tv atah, jaṭācīradharo rājñah pratijñam anupālayan/* Mother! What ever instruction that you have given to me would be most certainly carried out as per father’s wish and to uphold his decision. I will wear the ‘jataacheera’ while moving out of Ayodhya as per your wish most certainly! But, mother! why is my father who is an outstanding warrior with great strength of fortitude is remainig silent. He is my well wisher, mentor, and father and I am ever grateful to him all through my life. May I, if you do not mind, make this query! This doubt is arising as to why my father himself never expressed his desire to let Bharata be the next king! *Aham hi sītām rājyam ca prāñān iṣṭān dhanāni ca, hr̥ṣṭo bhrātre svayam dadyām bharatāyāpracoditaḥ/ kiṁ punar manujendrena svayam pitrā pracoditaḥ, tava ca priyakāmārtham pratijñam anupālayan/* Even by your own instruction, I could have left this kingdom, discard Devi Sita, and even sacrifice my life without hesitation and even with joy! In case my father instucted me to keep up his word of his prestige and promise, would I hesitate to comply with it happily! From my own side, please give an assurance to the King that he need not keep crying away looking down on earth and without lifting his chin and upholding his head! *daṇḍakāraṇyam eṣo 'ham ito gacchāmi satvaraḥ, avicārya pitur vākyaṁ samāvastum caturdaśa/* I am ready to leave for dandakaranya straight away!’ As Rama thus readily consented to comply with her desire rightaway, Kaikeyi was glad and said that she would send a message to Bharata to return forthwith from his maternal uncle’s kingdom since Rama would leave for the forests at once. She further commented that his departure be acted upon at once, lest Dashratha would not be able to take his bath and food. As she commented thus: Dashratha heaved with long breathing shouted: ‘dhhikkara! What kind of misfortune has fallen onto me!’ and having said thus swooned and fell on his golden bed. Then ShriRama lifted his swooned father, arranged him in a lying posture and even as leaving for his travel to dandakaranya reacted to Kaikeyi’s heinous jibe that Rama’s departure if further delayed, his father might not take his bath and food as follows: ‘Devi! I would never wish to anchor my life for the sake of wealth. Kindly be assured that like Rishis I would value Dharma far beyond the reaches of wealth. I could any day discard even by life but not the values of virtue! Kindly remember this as my parting assurance. ‘Pitru agña paripalana’ of my father’s instruction happens to be my outstanding dharma and I esteem that far above my very life. *Anukto 'py atrabhavatā bhavatyā vacanād aham, vane vatsyāmi vijane varṣāñiḥa caturdaśa/ na nūnam mayi kaikeyi kiṁ cid āśamsase guṇam, yad rājānam avocas tvaṁ mameśvaratarā satī/* Even if my faher has not instructed me to proceed for ‘aranya vaasa’ by himself , I deem that you have an equal authority to instruct me yourself. Please never hesitate to do so as you have yet to assess me deeper. Now I shall seek my mother Devi Kousalya’s blessings too forthwith and explain the position to Sita too before proceeding for ‘dandakaranya’. Kindly also explain the position suitably as he should assume kingship forthwith as a great relief to the revered father and seve hom in the old age as that is the traditionl virtue and of responsibility’. So saying to Devi Kaikeyi, Rama prostrated to the swooned father, touched the feet of Devi Kaikeyi and having circumabulated them both made an exit from the ‘antahpura’ the interiormost chamber even as Lakshmana as also were suppressing their anger and anguish. Rama then was mentally prepared and decided to proceed for the travel forthwith. The select gathering of friends, associates, and prominet citizens who were already aware of the meteor like stunning news of Rama’s departure for ‘dandakaranya’ instead of Rajyabhisheka were nonplussed with disbelief and dismay. Then Rama proceeded to Queen Koushalya’s palace with his charactersic equanimity and poise. Lakshmana too was suppressing his mental turmoil and accompanied Rama.

Sarga Twenty

Koushalya’s sudden and of tragic news leads to agony and standstill senselessness as Rama seeks to pacify

Rāmas tu bhṛśam āyasto niḥśvasann iva kuñjarah, jagāma sahito bhrātrā mātur antaḥpuram vaśī/ so 'paśyat puruṣam tatra vṛddham paramapūjitam, upaviṣtam gṛhadvāri tiṣṭhataś cāparān bahūn/ praviśya prathamām kakṣyām dvitīyāyām dadarśa saḥ, brāhmaṇān vedasaṃpannān vṛddhān rājñābhisatkr̥tān/ pranamya rāmas tān vṛddhāns tṛtīyāyām dadarśa saḥ, striyo vṛddhās ca bālās ca dvārarakṣaṇatatparāḥ/ vardhayitvā prahr̥ṣtās tāḥ praviśya ca gṛham striyaḥ, nyavedayanta tvaritā rāma mātuh priyam tadā/ kausalyāpi tadā devī rātriṃ sthitvā samāhitā, prabhāte tv akarot pūjām viṣṇoḥ putrahitaiṣiṇī/ sā kṣaumavasanā hr̥ṣṭā nityam vrataparāyaṇā, agniṃ juhōti sma tadā mantravat kṛtamaṅgalā/ praviśya ca tadā rāmo mātur antaḥpuram śubham, dadarśa mātaram tatra hāvayantīm hutāśanam/ sā cirasyātmajam dṛṣṭvā mātṛnandanam āgatam, abhicakrāma saṃhr̥ṣṭā kiśoram vaḍavā yathā/ tam uvāca durādharṣam rāghavam sutam ātmanaḥ, kausalyā putravātsalyād idam priyahitam vacaḥ/ vṛddhānām dharmasīlānām rājarṣiṇām mahātmanām, prāpnuyh āyus ca kīrtim ca dharmam copahitam kule/ satyapratijñam pitarām rājānam paśya rāghava, adyaiva hi tvām dharmātmā yauvarājye 'bhiṣekṣyati/ mātaram rāghavaḥ kim cit prasāryāñjalim abravīt, sa svabhāvavinītaś ca gauravāc ca tadānataḥ/ devi nūnam na jāñiṣe mahad bhayam upasthitam, idam tava ca duḥkhyā vaidehyā lakṣmaṇasya ca/ caturdaśa hi varṣāni vatsyāmi vijane vane, madhumūlaphalair jīvan hitvā munivad āmiṣam/ bharatāya mahārājō yauvarājyam prayacchati, mām punar daṇḍakāranyam vivāsayati tāpasam/ tām aduḥkhotitām dṛṣṭvā patitām kadalīm iva, rāmas tūthāpayām āsa mātaram gatacetasam/ upāvṛtyotthitām dīnām vaḍavām iva vāhitām, pāṃsugun̄ḥṭhasarvāgnīm vimamarśa ca pāṇinā/ sā rāghavam upāśīnam asukhārtā sukhocitā, uvāca puruṣavyāghram upaśṛṇvati lakṣmaṇe/ yadi putra na jāyethā mama śokāya rāghava, na sma duḥkham ato bhūyaḥ paśyeyam aham aprajā/ eka eva hi vandhyāyāḥ śoko bhavati mānavaḥ, aprajāsmīti saṃtāpo na hy anyāḥ putra vidyate/ na dṛṣṭapūrvam kalyāṇam sukham vā patipauruṣe, api putre vipaśyeyam iti rāmāsthitam mayā/ sā bahūny amanojñāni vākyāni hṛdayacchidām, aham śroṣye sapatnīnām avarāṇām varā satī, ato duḥkhatarām kim nu pramadānām bhaviṣyati/ tvayi saṃnihite 'py evam aham āsam nirākṛtā, kim punaḥ proṣite tāta dhruvam maraṇam eva me/ yo hi mām sevate kaś cid atha vāpy anuvartate, kaikeyyāḥ putram anvīkṣya sa jano nābhibhāṣate/ daśa sapta ca varṣāni tava jātasya rāghava, atītāni prakāṅkṣantyā mayā duḥkhariparīkṣayam/ upavāsaiś ca yogaiś ca bahubhiś ca pariśramaiḥ, duḥkham saṃvardhito mogham tvām hi durgatayā mayā/ sthīram tu hṛdayam manye mamedam yan na dīryate, prāvṛṣṭva mahānadyāḥ spr̥ṣtam kūlam navāmbhasā/ mamaiva nūnam maraṇam na vidyate; na cāvakaśo 'sti yamakṣaye mama, yad antako 'dyaiva na mām jihīṛṣati; prasahya sinho rudatīm mṛgīm iva/ sthīram hi nūnam hṛdayam mamāyasam; na bhidyate yad bhuvi nāvadīryate, anena duḥkhena ca deham arpitam; dhruvam hy akāle maraṇam na vidyate/ idam tu duḥkham yad anarthakāni me; vratāni dānāni ca saṃyamās ca hi, tapaś ca taptam yad apatyakāraṇāt; suniṣphalam bījam ivoptam ūṣare/ Yadi hy akāle maraṇam svayecchayā; labheta kaś cid guru duḥkha karṣitaḥ, gatāham adyaiva pareta saṃsadam; vinā tvayā dhenur ivātmajena vai/ bhṛśam asukham amarṣitā tadā; bahu vilalāpa saṃīkṣya rāghavam, vyasanam upaniśāmya sā mahat; sutam iva baddham avekṣya kimnarī/

As the frightful news Rama's instantly proceeding to 'dandakaranya' and of Bharat's pattabhisheka subsequently was spread up like wild fire, there were talks that King Dasharatha had gone insensitive and even insane. From the queen's palaces there were loud and incessant 'aartanaadaas' or howls of cryings especially from the palaces of queens by their maids and male servants who had almost gone berserk like unruly herds of cows. Out of shame, King Dasharatha hid himself and so did the friends and relatives staying in the royal palaces from public interaction. Shri Rama then proceeded to his mother Devi Kaushalya's inner chambers accompanied by Lakshmana. While entering the queen's inner chamber, there were intimate servants and select visitors making 'Jaya jaya ninaadaas' or loud victory sounds and shouts of spontaneous sympathies. Select groups of elderly Vedagjna Pandithas raised their tones of 'vijayee bhava' or may Rama be ever victorious! The 'aantarangika' intimate and chosen women of the Prime Queen Devi Kausalya ran ahead to notify Shri Rama's arrival. The queen was awake through the previous night earnestly performing Vishnu Puja and was just concluding the 'aahutis' or offerings to Agni. Raghunandana Rama then realised that in that 'Deva Karya' she was surrounded by several 'puja dravyas' like curd, akshatas, ghee, modakas, havishya, dhaanya, white flower garlands, samidhas and

naivedyas and kalasha patras with sacred waters of rivers. She was wearing a bright and white saree and was looking extremely tired due to 'raatri jagarana and upavaasa' or keeping awake the night long and fasting. It was in that condition as she was offering 'tarpana' to Devas of her faith, Devi Koushalya was nearing Rama like a female horse was nearing its colt. Rama prostrated and touched her feet and she had atonce hugged him with mother's love. She said: my darling son! May you be blessed with long life, glory and victory in what ever task you would handle. She said further: Maha Raja had decided to soon fulfill your rajyaabhisheka as the Yuva Raja ! Then she requested him to be seated comfortably first and take his food too. Thereafter having realised that he would have to at once proceed for 'dandakaranya' he initiated saying with folded hands: *devi nūnaṁ na jānīṣe mahad bhayam upasthitam, idaṁ tava ca duḥkhāya vaidehyā lakṣmaṇasya ca/ caturdaśa hi varṣāṇi vatsyāmi vijane vane, madhumūlaphalair jīvan hitvā munivad āmiṣam/ bharatāya mahārājo yauvarājyaṁ prayacchati, mām punar daṇḍakāranyaṁ vivāsayati tāpasam/* 'Devi! You are indeed not aware that there is a huge danger awaiting you and on realising this, Sita too would be shaken up as you too. Now, I am destined to proceed to dandakaranya and now you are asking me be seated comfortably as I should be soon seated on a mat of 'kusha grass'! I would have now to discard the kingly pleasures now and be contented with 'kanda mula phala- pattas', or leaves and roots for food for fourteen years in thick forests. King Dasharatha had decided that Bharata be the King and I be despatched as a tapasvi to dandakaranya. As I have to leave for the forests now, would it not be proper to wear kusha grass clothing and be content with the food of roots and leaves.' On hearing the statement of Rama, Devi Kouslyia had collapsed with a shock like a massive 'salva vriksha' got smashed with a mighty axe, just as celestial woman was forced to fall down wilfully on earth! All through her life, she never was aware as to what the expression of misery had meant nor had ever experienced it all through her erstwhile life. She then sought Rama's assistance to stand some how as the latter sought to brush out the dust from her body. She then attempted to speak to Rama while Lakshmana was present too: ' My son Raghu nandana! I am now faced with such a tragedy that I would have liked to have been a childless barren woman and thart you were not born to me at all so that this pitiable condition would not have been encountered by me. A barren woman would perhaps been worried that a child were not born to her at all. Rama! I longed for and cherished the fulfillment of my ambition that even during my prime queenship, my husband would bestow the gift of my son's Rajyabhishekha and that I would have the privilege of being the 'Raja maata' while I would have reaped the advantages thereby. Now I would have to listen and bear the taunts and sneers of the forthcoming Queen Mother. Then what would happen when you should be away for very long! Women could never tolerate such a situation excepting misery and abusive slurs! Being excessively obsessed with his pretty and youngext wife, my husband has been passive with me for long time now. Now the situation would be far the worse especially her son Bharata would be the king. How indeed could I pass my time without your being away and Devi Kaikeyi would soon become harsh, fault finding and abusive towards me now on! Now your child hood and bachelorship were over and you had entered married life and I have been longing for peaceful and contented life ahead, but with no support from cognizable sources, how do you presume my daily life would not be a deathlike misery! Do you not realise that with growing age and with no possible support, you mother would be left away to doom and death! My son! Do you not realise that I observed frequent fastings, Deva Pujas, bringing you up the extraordinary care, helping and guiding the helpless men and women, and countless deeds of virtue, but is there a return now when I am in dire need for myself. *sthiraṁ tu hṛdayaṁ manye mamedam yan na dīryate, prāvṛṣīva mahānadyāḥ sprṣṭam kūlam navāmbhasā/ mamaiva nūnaṁ maraṇam na vidyate; na cāvakaśo 'sti yamakṣaye mama, yad antako 'dyaiva na mām jihīṛṣati; prasahya sīmho rudatīm mṛgīm iva/* Rama! Indeed my heart is like a stone bearing what all has befallen to me; in fact, it is like a boulder withstanding the unusual force of heavy rains originated from high mountains! Most essentially learnt lesson of my life is that what all the outcome of lifelong vrata-daana-limb controls are a mere waste. The long and deep meditations that were made for good progeny proved to be like sowing seeds for reaping wasteful dry grass. I should be like a helpless old cow without the support of a male calf, ever waiting for Yama Raja to be kind and lift me up with death soon for relief from my bondage!

Sarga Twenty One

Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt psyche, but Rama explains that ‘pitru vaakya paripaalana’ ought to be his life’s motto and dharma.

tasya jyeṣṭho 'si dāyādo rāma ity abhiviśrutah, tad grhāṇa svakaṁ rājyam avekṣasva jagan
nṛpa/ikṣvākūṇām hi sarveṣāṁ rājā bhavati pūrvajah, pūrvajenāvaraḥ putro jyeṣṭho rājye 'bhiṣicyate/
Tathā tu vilapantīm tām kausalyām rāmamātaram, uvāca lakṣmaṇo dīnas tat kālasadṛśaṁ vacaḥ/ na
rocate mamāpy etad ārye yad rāghavo vanam, tyaktvā rājyaśriyaṁ gacchet striyā vākyavaśaṁ gataḥ/
viparītaś ca vṛddhaś ca viṣayaiś ca pradharṣitaḥ, nṛpaḥ kim iva na brūyāc codyamāṇaḥ samanmathaḥ/
nāsyāparādham paśyāmi nāpi doṣaṁ tathā vidham, yena nirvāsyate rāṣṭrād vanavāsāya rāghavaḥ/ na
taṁ paśyāmy aham loke parokṣam api yo naraḥ, amitro 'pi nirasto 'pi yo 'sya doṣaṁ udāharet/
devakalpam ṛjuṁ dāntaṁ ripūṇāṁ api vatsalam, avekṣamāṇaḥ ko dharmam tyajet putram akāraṇāt/ tad
idaṁ vacanaṁ rājñah punar bālyam upeyuṣaḥ, putraḥ ko hṛdaye kuryād rājavṛttam anusmaran/ yāvad
eva na jānāti kaś cid artham imaṁ naraḥ, tāvad eva mayā sārddham ātmasthaṁ kuru śāsanam/ mayā
pārśve sadhanuṣā tava guptasya rāghava, kaḥ samartho 'dhikaṁ kartuṁ kṛtāntasyeva tiṣṭhataḥ/
nirmanuṣyāṁ imāṁ sarvāṁ ayodhyāṁ manujarṣabha, kariṣyāmi śarais tīkṣṇair yadi sthāsyati vipriye/
bharatasyātha pakṣyo vā yo vāsya hitam icchati, sarvān etān vadhiṣyāmi mṛdur hi paribhūyate/ tvayā
caiva mayā caiva kṛtvā vairam anuttamam, kasya śaktiḥ śriyaṁ dātum bharatāyāriśāsana/ anurakto 'smi
bhāvena bhrātaraṁ devi tattvataḥ, satyena dhanuṣā caiva datteneṣṭena te śape/ dīptam agnim aranyaṁ
vā yadi rāmaḥ pravekṣyate, praviṣṭaṁ tatra mām devi tvaṁ pūrvam avadhāraya/ harāmi vīryād duḥkham
te tamaḥ sūrya ivoditaḥ, devī paśyatu me vīryaṁ rāghavaś caiva paśyatu/ etat tu vacanaṁ śrutvā
lakṣmaṇasya mahātmanaḥ, uvāca rāmaṁ kausalyā rudantī śokalālasā/ bhrātus te vadataḥ putra
lakṣmaṇasya śrutam tvayā, yad atrānantaram tat tvaṁ kuruṣva yadi rocate/ na cādharmyaṁ vacaḥ śrutvā
sapatnyā mama bhāṣitam, vihāya śokasāntaptāṁ gantum arhasi mām itaḥ/dharmajña yadi dharmiṣṭho
dharmam caritum icchasi, śuśrūṣa mām ihaṣṭhas tvaṁ cara dharmam anuttamam/ śuśrūṣur janānīm
putra svagrhe niyato vasan, pareṇa tapasā yuktaḥ kāśyapas tridivaṁ gataḥ/ yathaiva rājā pūjyas te
gauraveṇa tathā hy aham, tvām nāham anujānāmi na gantavyam ito vanam/ tvadviyogān na me kāryaṁ
jīvitena sukhena vā, tvayā saha mama śreyas tṛṇānām api bhakṣaṇam/ yadi tvaṁ yāsyasi vanam tyaktvā
mām śokalālasāṁ, aham prāyam ihāsiṣye na hi śakṣyāmi jīvitum/ tatas tvaṁ prāpsyase putra nirayaṁ
lokaviśrutam, brahmahatyāṁ ivādharmāt samudraḥ saritāṁ patih/ vilapantīm tathā dīnāṁ kausalyāṁ
janānīm tataḥ, uvāca rāmo dharmātmā vacanaṁ dharmasaṁhitam/ nāsti śaktiḥ pitur vākyam
samatikramitum mama, prasādaye tvām śirasā gantum icchāmy aham vanam/ ṛṣiṇā ca pitur vākyam
kurvatā vratacāriṇā, gaur hatā jānatā dharmam kaṇḍunāpi vipaścitā/ asmākaṁ ca kule pūrvam
sagarasyājñāyā pituḥ, khanadbhiḥ sāgarair bhūtim avāptaḥ sumahān vadhah/ jāmadagnyena rāmeṇa
reṇukā janānī svayam, kṛttā paraśunāranye pitur vacanakāriṇā/ na khalv etan mayaikena kriyate
pitṛśāsanam, pūrvair ayam abhipreto gato mārgo 'nugamyate/ tad etat tu mayā kāryaṁ kriyate bhuvi
nānyathā, pitur hi vacanaṁ kurvan na kaś cin nāma hīyate/ tām evam uktaḥ janānīm lakṣmaṇaṁ punar
abravīt, tava lakṣmaṇa jānāmi mayi sneham anuttamam, abhiprāyam avijñāya satyasya ca śamasya ca/
dharmo hi paramo loke dharme satyaṁ pratiṣṭhitam, dharmasaṁśritam etac ca pitur vacanam uttamam/
saṁśrutya ca pitur vākyam mātur vā brāhmaṇasya vā, na kartavyaṁ vṛthā vīra dharmam āśritya tiṣṭhatā/
so 'ham na śakṣyāmi pitur niyogam ativartitum, pitur hi vacanād vīra kaikeyāhaṁ pracoditaḥ/ tad enām
visṛjānāryāṁ kṣatradharmāśritāṁ matim, dharmam āśraya mā taikṣṇyaṁ madbuddhir anugamyatām/
tam evam uktaḥ sauhārdād bhrātaraṁ lakṣmaṇāgrajaḥ, uvāca bhūyaḥ kausalyāṁ prāñjaliḥ śirasānataḥ/
anumanyasva mām devi gamiṣyantam ito vanam, śāpitāsi mama prāṇaiḥ kuru svastyayanāni
me, tīrṇapratijñas ca vanāt punar eṣyāmy aham purīm/ yaśo hy aham kevalarājyākāraṇān; na pṛṣṭhataḥ
kartum alaṁ mahodayam, adīrghakāle na tu devi jīvite; vṛṇe 'varām adya mahīm adharmataḥ/
prasādayan naravṛṣabhaḥ sa mātaram; parākramāj jigamiṣur eva daṇḍakān, athānujaṁ bhṛṣam
anuśāsya darśanam; cakāra tām hṛdi janānīm pradakṣiṇam/

As Devi Kousalya was describing of the fate of a helpless woman, Lakshmana sought to cut short her description of another type of a woman with a knife laced with honey edges. He explained that Shri Rama too was most unhappy with the ongoing happenings but the nature in another type of womanhood as of Kaikeyi had become overwhelming for the father. ‘ Elder mother! you must please understand that firstly father has become old and lost balance of mind along with his analytical power. Secondly, he is under the control of Kamadeva. I am totally convinced that Rama is above board and does not deserve to be humiliated and banished for fourteen hard years of jungle life by any stretch of imagination but is bound by the dictum of ‘pitru vaakya paripalana thus he having become a victim of circumstances being tied up tightly with principles. Now, as regards King Dasharatha, you ought to be aware that as to which father who has the great reputation of being an outstanding reputation of courage, diplomacy and enormous love for Rama would have ever imagined of banishing his own son especially as the latter is a soft, clean minded, self controlled and even passive for his sworn enemies! All the same, how indeed such reputed King could have taken a childish decision is due to the huge pressure on his mind’. Thus Lakshmana sought to soften the troubled psyche of Devi Kousalya. Then Lakshmana addressed Shri Rama: ‘Raghu veera! When you hold and lift up your dhanush and stand straight up like Yama Raja with extreme concentration to destroy the enemy, who do you think that stands beside you for defence behind and who else do you realise that along with you would by complementing and multiplying your arrows and suffocate the opposing forces. In case either Bharata or his co defending champions fight against you or me, then the again the entire Ayodhya could be dismantled into splintered pieces. If an eventuality might arise that Kaikeyi encourages violence against you, then I am prepared to throw her into prison even against the will of the King Dasharatha! Raghunandana! How dare one could oppose me and that Bharata to be made the King. *Anurakto 'smi bhāvena bhrātaram devi tattvataḥ, satyena dhanuṣā caiva datteneṣṭena te śape/ dīptam agnim aranyaṁ vā yadi rāmaḥ pravekṣyate, praviṣṭaṁ tatra mām devi tvam pūrvam avadhāraya/ harāmi vīryād duḥkhaṁ te tamaḥ sūrya ivoditaḥ, devī paśyatu me vīryaṁ rāghavaś caiva paśyatu/*My senior mother! I swear on my truthfulness, my dhanush, the charities that I have given away and so on, believe me that I admire and love Rama for ever! I could jump into flames for his sake even as we are about to enter into deep, thick and dingy jungles! Then the bravery and fortitude of Rama as supplemented by my own too should protect you from any eventuality of sorrow and helplessness like the brightness of Sun smashes darkness’. As Lakshmana assuaged Kousalya’s pitiable condition and fright, she stated: ‘My son Rama! As I am strengthened by Lakshmana’s assurances, I am being slowly getting somewhat relieved of my distress and dismay. As such, I leave you to abide by your own volition and may decide as per your considered judgment. Yet at the same time, you are no doubt aware that ‘seva’ to mother would be as per dharma. *yathaiva rājā pūjyas te gauraveṇa tathā hy aham, tvām nāham anujānāmi na gantavyam ito vanam/ tvadvīyogān na me kāryaṁ jīvitena sukhena vā, tvayā saha mama śreyas tṛṇānām api bhakṣaṇam/ yadi tvam yāsyasi vanaṁ tyaktvā mām śokalālasām, aham prāyam ihāsiṣye na hi śakṣyāmi jīvitum/* Just as you are proud and respectful of your father, so ought to be of your mother. I might not be able to instruct you to get lost into the forests, but surely request you not go to the forests. In case you decide not to accede to my request, I find to reason to my carry on with my life. If you leave me behind like this, then I should keep on fasting for days or months and fall dead.’ Then Rama replied: ‘ Dear adored mother! May I place my head down at your feet. I have no capability and audacity to negate father’s instructions and have no option but to go to dandakaranya as that would tantamount to ‘go hatya’. There was the instance of Vidvan Kandu Muni on receiving the instruction of his father never hesitated to perform ‘go hatya’! *asmākaṁ ca kule pūrvam sagarasyājñayā pituḥ, khandabhiḥ sāgarair bhūtim avāptaḥ sumahān vadhaḥ/ jāmādagnyaena rāmeṇa reṇukā janatī svayam, kṛtā paraśunārāṇye pitur vacanakāriṇā/*Our heritage and ancestry has been such that by the instruction of Sagara Chakravarti, his son and even the latter lineage of King’s of Bhagiratha were never contented to dig up earth and secure Akasha Ganga to Patala to purify the souls of the ancestors. Also, Bhargava Rama the son of Maharshi followed the instruction and killed his own mother!

[Vishleshana on 1. Bhagiratha and 2. Parashu Rama . Bhagiratha: Emperor Sagara performed Asvamedha (Horse) Sacrifice and Indra hid the horse which was discovered by the unruly 60,000 sons of

Sagara, nearby the place where Sage Kapila was practising Sankhaya Yoga and when disturbed badly, the Sage burnt all of them into ashes by his power. Sagar's another son Ansuman pursued the search of the Sacrificial Horse and found the Horse where Kapila was in meditation. Ansuman begged of the Sage about the whereabouts of his cousins and was informed that the hooligans were burnt to death and could be brought back to life only when washed by the River of Ganges which could only be brought down to Earth from the Skies. The Sacrifice of Horse having been performed by Sagara, Ansuman began his devotion to Lord Siva to bring Ganges down to Earth. But neither he nor his father Dilipa could succeed in the mission. It was for **Bhagiradha** to pursue the operation further. His life's mission was to bring Ganges down to Earth from Heavens. Bhagiradha's prayers were indeed granted by Mother Ganges to the devotee but warned him that the force of the flow from the Heavens to Earth could be withstood by no less than Lord Siva Himself! Bhagiradha never stopped his grand endeavour and worshipped Lord Siva with austerity and purity who agreed, not only because of the sincerity with which the devotee desired to fulfill the long-standing family wish but also owing to the reason of Universal advantage. The Lord assumed a massive body and controlled the force of the River flowing from Lord Vishnu's feet and bore the brunt of the impact on His head in His 'Jatajut' or twisted hairs and released but a portion of the Holy River. Bhagiradha directed the fiery flow by riding a fast Chariot and brought it to the place where the ashes of his forefathers were purified and their souls liberated to Heavens. Maha Bhagavata)

Parashu Raama was a paradigm of paternal devotion and destruction of Evil. In the lineage was born Jamadagni and his wife Renuka gave birth to their youngest son **Parasu Rama** or Rama with an axe. He destroyed the whole clan of contemporary Kings who were tyrants and cruel to their Subjects. Devi Renuka the mother of Parasurama reached a River for bathing and found a Gandharva King too bathing with his wives. She had a slight fascination of the Gandharva in her mind. This was noticed by Jamadagni and as she returned from the river-bed ordered her head to be chopped. Son Parasurama killed his mother with his axe instantly even as an evil-feeling of mind was felt by her. Sage Jamadagni appreciated the spontaneous action and asked for a boon to Parasurama and the latter requested that his mother be brought to life again. Such was the paternal devotion and fearlessness of Parasurama who re-established Dharma and valour. Maha Bhagavata]

Shri Rama continued: 'There were many instances of 'Pitru VakyaParipalana' down the ages being fully aware of the risks of blatant 'adharma' like digging the earth deep, 'go hatya' and even 'maatru hatya'! *Naaham dharmapurvam te pratikulam pravartaye, purvairabhipreto gato maargonugamyate/* Therefore, dear mother, I am not diverging from the established principles of dharma which my ancestors, or Rishis or Maha Panditas had traversed along in the past. *Tadetat tu mayaa kaaryam kriyate bhuvi naanyathaa, piturhi vachanam kurvan na kaschinnaama heeyate/* I am faithfully following the most appropriate path destined and prescribed for me and nothing contrary to it. Whosoever would follow the instructed path chosen for my father should be indestructible howsoever frightful and heinous that might be!' Having thus reiterated his decision of 'aranya vaasa', Rama addressed Lakshmana as follows: 'Brother Lakshmana! I am fully seized of your attachment for me and am your valour, bravery and indomitable energy. Mother Koushalya is highly agitated and is unable to overcome it. She is still not able to appreciate the values of dharma, satya, dama, and kshama or virtue-truthfulness- self restraint and forgiveness. You are aware of the value of dharma on earth in which truthfulness is embedded into. Father's directive to me is a component of dharma. Persons of faith and worthy significance have the duty of complying with and obeying the instructions of father, mother, guru and the learned. Veera Lakshmana! That is why father's considered instruction could not be transgressed as explained in his presence by no uncertain terms by Devi Kaikeyi. That is why those who abide by the 'kshaatra dharma' ought to discard the so called common sense, anchor to dharma and soften the resistance and attitudinal rigidity.' Having thus firming up his resolute action, he bent down at his mother's feet once again and said: *Anumanyasva maam Devi! gamishyaantamito vanam, shaapitaasi mama praanaih kuru svastyanaani me/Devi!* I will proceed to the forests and give me your permission with best your wishes for 'swasti' and farewell. Just as Rajarshi Yayati in the past had abandoned swarga and returned to earth, I too take a vow that I shall most certainly return to Ayodhya.! *Shokam sandhaaryataam maatarhridaye*

saadhu maa shuchah, vanavaasaadi haishyaami punah kritvaa piturvachah/ Dear mother! do very kindly suppress your anguish and do not cry away; after obeying the instructions of revered father, I will most certainly return back to Ayodhya! My sincere advice to you, to me, to Sita, to Lakshman, and Mother Sumitra too that we ought not to transgress the wishes of dear father and that indeed is the ‘sanaatana dharma’ the age old and time less principle! Mother! do not yet discard all items meant for the Rajyabhisheka but do please suppress your emotions, have the items required for my forest life to be offered to me and kindly allow me to exit for now. As Rama had thus unemotionally and convincingly assuaged the most disturbed psyche of his mother, the latter had somewhat recovered and said: ‘dear son! In the context of dharma I am also visualising the inevitable and sudden occurrences; but indeed could I survive in your absence. You should not have left me away in this way. How could I survive in your absence! Of which worth are all these fastings, pujas and jagaranas! What have I achieved now excepting of a ‘jeevan mrityu’ or of the form of a dead aliveness!’ Then Devi Kousalya addressed Lakshmana and said: ‘I am no doubt aware of your valour and deep attachment to Rama but you are also a party to this mess and are putting me and Sumitra too subjecting us to untold misery. I am fully seized of the outstanding significance of Dharma *per se*, but are ignoring the other aspects of dharma like bharya dharma-artha dharma-and kaama dharma and these three essential aspects of dharma. ‘Atthi satkara’ along with one’s wife is dharma; like wise, execution in the form of one’s beloved wife is kaama dharma; putra prapti and subsequent attainment post life is dharma. Dharma encompasses discharge of artha-kama-mokshas of the Purusharthas. Dharma against the rudimentary precepts of ‘purusharthas’ is that which is devoid of meaningful life and be worthy of being discarded. I am aware the a father figure is of uniqueness but the directives given by him out of infatuation, or mental disability, or prejudice, or anger are worthy of discarding; the carry outs of such mental aberrations of a father are not prodharma but its negations. Kumara Lakshmana! Remember, while following the instruction of a cruel father, then one should seek to the considered advises of the mother or a guru.’ As Kousalya was prompting Lakshmana like wise, Rama tried to somehow divert the attention of both of them; indeed, he felt her genuine expressions of agony at the misfortune befallen on her suddenly and over night, especially from the peaks of the erstwhile rejoicement. But since he had made up his mind with his firm decision he felt that he would have liked to somehow moved out prostrating and circumambulating thrice before his departure along with Lakshmana. He then addressed Lakshmana as a diversion.

Sarga Twenty Two

Rama asked Lakshmana to remove all the preparatory materials like the vessels etc. meant for his Rajyabhisheka since that would be unwanted then

Atha tam vyathayā dīnam saviśeṣam amarṣitam, śvasantam iva nāgendram roṣavisphāritekṣaṇam/ āsādyā rāmaḥ saumitriṁ suhrdaṁ bhrātaraṁ priyam, uvācedaṁ sa dhairyeṇa dhārayan sattvam ātmavān/ saumitre yo 'bhiṣekārthe mama sambhārasambhramah, abhiṣekanivṛttyarthe so 'stu sambhārasambhramah/ yasyā madabhiṣekārtham mānasam paritapyate, mātā naḥ sā yathā na syāt saviśaṅkā tathā kuru/ tasyāḥ śaṅkāmayam duḥkham muhūrtam api notsahe, manasi pratisamjātam saumitre 'ham upekṣitum/ na buddhipūrvaṁ nābuddham smarāmīha kadā cana, mātṛṇām vā pitur vāham kṛtam alpaṁ ca vipriyam/ satyaḥ satyābhisamdhaś ca nityam satyaparākramaḥ, paralokabhayād bhīto nirbhayo 'stu pitā mama/ tasyāpi hi bhaved asmin karmaṇy apratisamhṛte, satyam neti manastāpas tasya tāpas tapeca mām/ abhiṣekavidhānam tu tasmāt samhṛtya lakṣmaṇa, anvag evāham icchāmi vanam gantum itaḥ punaḥ/ mama pravrajānād adya kṛtakṛtyā nṛpātmajā, sutaṁ bharatam avyagram abhiṣecayitā tataḥ/ mayi cīrājīnadhare jātāmaṇḍaladhārīṇi, gate 'raṇyam ca kaikeyyā bhaviṣyati manasukham/ buddhiḥ praṇītā yeneyam manas ca susamāhitam, tat tu nārhami samkleṣṭum pravrajīṣyāmi māciram/ kṛtāntas tv eva saumitre draṣṭavyo matpravāsane, rājyasya ca vitṛṇasya punar eva nivartane/ kaikeyyāḥ pratipattir hi katham syān mama pīḍane, yadi bhāvo na daivo 'yam kṛtāntavīhito bhavet/ jānāsi hi yathā saumya na mātṛṣu mamāntaram, bhūtapūrvaṁ viśeṣo vā tasyā mayi

sute 'pi vā/ so 'bhiṣekanivṛttyarthaiḥ pravāsārthaiś ca durvacaiḥ, ugrair vākyair ahaṁ tasyā nānyad daivāt samarthaye/ katham prakṛtisampannā rājaputrī tathāguṇā, brūyāt sā prākṛteva strī matpīḍām bhartṛsamnidhau/ yad acintyaṁ tu tad daivaṁ bhūteṣv api na hanyate, vyaktaṁ mayi ca tasyām ca patito hi viparyayaḥ/ kaś cid daivena saumitre yoddhum utsahate pumān, yasya na grahaṇaṁ kiṁ cit karmaṇo 'nyatra dṛśyate/ sukhaduhkhe bhayakrodhau lābhālābhau bhavābhavau, yasya kiṁ cit tathābhūtaṁ nanu daivasya karma tat/ vyāhate 'py abhiṣeke me paritāpo na vidyate, tasmād aparitāpaḥ saṁs tvam apy anuvidhāya mām, pratisamhārāya kṣipram ābhiṣecanikīm kriyām/ na lakṣmaṇāsmiṁ mama rājyavighne; mātā yavīyasy atiśaṅkanīyā, daivābhipannā hi vadanty aniṣṭaṁ; jānāsi daivaṁ ca tathāprabhāvam/

As the Rama Rajyabhisheka was cancelled, Lakshmana was utterly frustrated and disgusted psychologically and was looking like a fumingly mad elephant king with restless and roving eyes. But Shri Rama was cool and composed with self control as though nothing had gone amiss and addressed Lakshmana with no feeling of ill will: 'Lakshmana! Be normal and unflustered; what all the materials many of which were expensive and rare with studiousness and patience have been collected and acquired for the Rajyabhisheka be please disposed off and instead collect the simple paraphernalia for our journey for settlement into the forests. There should not be any remnants and traces of whatever material and arrangements had been collected and made which Kaikeyi would not have liked be please dismantled and disappeared. I would not like any delay in wiping away the traces of neither the material nor the memories even. She should not be disturbed with sad memories of men and women frantically collecting material and pre arrangements. Lakshmana! I might have offended my mothers or father in the past on some occasions unknowingly or unrealisingly for which I am regretful. Especially, father has been tormented by the fright of death! May that fear be kept far aloof! In case my 'rajyabhisheka' was not stalled and that I have not have proceeded to forests forthwith, then that feeling of death might have been doubled up. Lakshmana! *Abhiṣekavidhānam tu tasmāt samhṛtya lakṣmaṇa, anvag evāham icchāmi vanam gantum itaḥ punaḥ/ mama pravṛjānād adya kṛtakṛtyā nṛpātmaajā, sutaṁ bharatam avyagram abhiṣecayitā tataḥ/* It is due to these reasons that I wish to remove traces of my rajyabhisheka and proceed with no further loss of time to the forests. On my exit, may mother Kaikeyi be contented and with the least apprehensions commence Bharata's rajyabhisheka with comfort and peace of mind! As I am shortly dressed up in deer skin and with dishevelled hair with a 'jataajuta' on head, then she should me contented. I do not really disappoint her as she is merely following my fate which Brahma has destined for me. This eventuality must therefore be construed as an act of God only to be reconciled with and obeyed. Other wise how could Kaikeyi have thought of this occurrence! Soumya Lakshmana! Do not you recall the times when I had never realised any feeling of difference of my mother and the other mothers and vice versa too and similarly the sons were affectionate to all the mothers and brothers as a well knit family. But the act of God made the difference of Kaikeyi's mind and used such deplorable language as from a lowly woman while attacking the father. *Yad acintyaṁ tu tad daivaṁ bhūteṣv api na hanyate, vyaktaṁ mayi ca tasyām ca patito hi viparyayaḥ/ kaś cid daivena saumitre yoddhum utsahate pumān, yasya na grahaṇaṁ kiṁ cit karmaṇo 'nyatra dṛśyate/sukhaduhkhe bhayakrodhau lābhālābhau bhavābhavau, yasya kiṁ cit tathābhūtaṁ nanu daivasya karma tat/* As has now happened is what God has willed. None of the Beings on earth or even those in the upper lokas could neither foresee nor stall what has been willed by the directive of Vidhaata and thus prompted Kaikeyi to provoke and influence father. Indeed, when the time arrives for either joy or sorrow, the fruits of the erstwhile 'karma' of a Being become irresistible and no force on earth or the universe in totality. Sukha-dukkhas, bhaya-krodhas, utpatti vinaashas are inexplicable as one experiences and are thus the Acts of the Unknown.

[Bhagavad Gita Stanza 56 of Sankhya Yoga is quoted: *Duhkeshvanudvignamānaḥ suksheshu vigataspruḥaḥ, veetaraaga bhaya krodhaḥ sthitadheer- muniruchyate/* Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of 'Sthitapagñantva'! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to

disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva's approval even an ant or insect would not do harm. And 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own 'karma phala' or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal.]

Shri Rama thus exhorted Lakshmana: May all the materials and arrangements made for my Rajyabhisheka be expunged and destroyed traceless and never even feel that the root cause of this confusion and chaos is Kaikeyi but an act of the Unknown.

Sarga Twenty Three

Reacting to remove the material for Rajyabhisheka, Lakshmana continued arguing whether the decision was correct, but Rama once again reiterated that his decision was irrevocable

Iti bruvati rāme tu lakṣmaṇo 'dhaḥśīrā muhuḥ, śrutvā madhyam jagāmeva manasā duḥkhaḥarṣayoḥ/ tadā tu baddhvā bhrukuṭīm bhruvor madhye naraṣabha, niśaśvāsa mahāsarpa bilastha iva roṣitaḥ/ tasya duḥsprativīkṣyam tad bhrukuṭīśahitam tadā, babhau kruddhasya simhasya mukhasya sadṛśam mukham/ agrahas tam vidhunvaṁs tu hastī hastam ivātmanaḥ, tiryag ūrdhvaṁ śarīre ca pātayitvā śīrodharām/ agrākṣṇā vīkṣamāṇas tu tiryag bhrātaram abravīt, asthāne sambhramo yasya jāto vai sumahān ayam/ dharmadoṣaprasaṅgena lokasyānatiśaṅkayā, katham hy etad asaṁbhrāntas tvadvidho vaktum arhati/ yathā daivam aśauṇḍiraṁ śauṇḍīraḥ kṣatriyaṣabhaḥ, kiṁ nāma kṛpaṇam daivam aśaktam abhiśamsasi/ pāpayos te katham nāma tayoḥ śaṅkā na vidyate, santi dharmopadhāḥ ślakṣṇā dharmātman kiṁ na budhyase/ lokavidviṣṭam ārabdham tvadanyasyābhiṣecanam, yeneyam āgatā dvaidham tava buddhir mahīpate, sa hi dharmo mama dveṣyaḥ prasaṅgād yasya muhyasi/ yady api pratipattis te daivī cāpi tayor matam, tathāpy upekṣaṇīyam te na me tad api rocate/ viklavo vīryahīno yaḥ sa daivam anuvartate, vīrāḥ saṁbhāvitātmāno na daivam paryupāsate/ daivam puruṣakāreṇa yaḥ samarthaḥ prabādhitum, na daivena vipannārthaḥ puruṣaḥ so 'vasīdati/ drakṣyanti tv adya daivasya pauraṣam puruṣasya ca, daivamānuṣayor adya vyaktā vyaktir bhaviṣyati/ adya matpauraṣahataṁ daivam drakṣyanti vai janāḥ, yad daivād āhataṁ te 'dya dṛṣṭam rājyābhiṣecanam/ atyaṅkuṣam ivoddāmaṁ gajaṁ madabalodddhatam, pradhāvitam aham daivam pauraṣeṇa nivartaye/ lokapālāḥ samastās te nādyā rāmābhiṣecanam, na ca kṛtsnās trayo lokā vihanyuḥ kiṁ punaḥ pitā/ yair vivāsas tavāraṇye mitho rājan samarthitaḥ, araṇye te vivatsyanti caturdaśa samās tathā/ aham tadāśam chetsyāmi pitus tasyāś ca yā tava, abhiṣekaviḥātēna putrarājyāya vartate/ madbalena viruddhāya na syād daivabalaṁ tathā, prabhaviṣyati duḥkhāya yathograṁ pauraṣam mama/ ūrdhvaṁ varṣasahasrānte prajāpālyam anantaram, āryaputrāḥ kariṣyanti vanavāsaṁ gate tvayi/ pūrvarājārṣivṛttiyā hi vanavāso vidhīyate, prajā nikṣipyā putreṣu putravat paripālāne/ sa ced rājany anekāgre rājyavibhramaśaṅkayā, naivam icchasi dharmātman rājyam rāma tvam ātmani/ pratijāne ca te vīra mā bhūvaṁ vīralokabhāk, rājyam ca tava rakṣeyam aham veleva sāgarām/ maṅgalair abhiṣiñcasva tatra tvam vyāpṛto bhava, aham eko mahīpālān alam vārayitum balāt/ na śobhārthāv imau bāhū na dhanur bhūṣaṇāya me, nāsirābandhanārthāya na śarāḥ stambhahetavaḥ/ amitradamanārtham me sarvam etac catuṣṭayam, na cāham kāmāye 'tyartham yaḥ syāc chatrur mato mama/ asinā tīkṣṇadhāreṇa vidyuccalitavarcasā, pragrhītena vai śatrum vajriṇam vā na kalpaye/khaḍganiṣeṣaṇiṣṭair gahanā duṣcarā ca me, hastyaśvanarahastoruśīrobhir bhavitā mahī/ khaḍgadharāhatā me 'dya dīpyamānā ivādrayaḥ, patiṣyanti dvipā bhūmau meghā iva savidyutah/ baddhagodhāṅgulitrāṇe pragrhītaśarāsane, katham puruṣamānī syāt puruṣāṇām mayi sthite/ bahubhiś caikam atyasyann ekena ca bahūṇ janān.viniyokṣyāmy aham bāṇān nṛvājigajamarmasu/ adya me 'straprabhāvasya prabhāvaḥ prabhaviṣyati, rājñas cāprabhutām kartum prabhutvaṁ ca tava prabho/ adya candanasārasya keyūrāmokṣaṇasya ca, vasūnām ca vimokṣasya suhṛdām pālānasya ca/ anurūpāv

imau bāhū rāma karma kariṣyataḥ, abhiṣecanavighnasya kartṛṇām te nivāraṇe/ bravīhi ko 'dyaiva mayā viyujyatām; tavāsuhr̥t prāṇayaśaḥ suhr̥jjanaiḥ, yathā taveyaṁ vasudhā vaśe bhavet; tathaiva mām śādhi tavāsmi kimkaraḥ/ vimṛjya bāṣpaṁ parisāntvya cāsakṛt; sa lakṣmaṇaṁ rāghavavaṁśavardhanaḥ, uvāca pitrye vacane vyavasthitām; nibodha mām eṣa hi saumya satpathaḥ/

As Rama instructed to remove all the materials and expunge all the traces of the erstwhile proposal of Rama Rajyabhisheka, Lakshmana took to long and heavy breathing with indescribable anguish and fury like a cobra pulled out of its deep outlet and like a lion raged from its cave. He shook his head like a reluctant king of elephants throwing its trunk up, down and sideways and saw Rama's face and said: 'My dear brother! You might be thinking that a section of the public might perhaps be feeling that how could you be a king of virtue in case you defy the instruction of the father. You might also be thinking that in case you might not be following the paternal instruction, others too might follow your example and that in this manner the principle of dharma might get degraded! You are also talking in terms of 'daivika nirṇaya' and taking umbrage under the garb of one's fate on the principle of 'as you sow, so you reap'! Does not this kind of psychology tantamount to escapism and even helplessness. This is another form of 'asamardhata' or lack of courage and assertiveness. Why are we concerned of the likely criticism of sinful sections of the society! Is 'dharma' the reversal of 'nyaya' or of mutual complementarity! Raghunandana! Why are you of proven background of fame and valour taking umbrage of fate as after all such beginnings of fate might as well have taken the forms of non starters! Kindly pardon my inability to follow your unjustifiable instructions! Rama Prabhu! You are being carried away by the instruction of the father under the cover and clothing dress of dharma, and I am still not convinced. Surely you are yourself be of two-mindedness and as father himself too should not have been too, but got succumbed equally so as per the misleading interpretation of dharma of which Kaikeyi herself was neither a believer nor a follower. But she took advantage of father's weak mindedness which with equal weakness that you too are following up like a sheep following another! Indeed it is time to get out of this vicious circle. I am still not convinced that father and mother were standing in the way of your Rajyabhisheka owing to 'Daivika Prerana' or the celestial decision and even if you are so convinced, still that would be challenged by me. *viklavo vīryahīno yaḥ sa daivam anuvartate, vīrāḥ sambhāvitātmāno na daivam paryupāsate/* Only those who are timid, nervous and apprehensive take the coverage under lucklessness and misfortune but are unable to vindicate with desisive and resolute action. *yair vivāśas tavāraṇye mitho rājan samarthitāḥ, araṇye te vivatsyanti caturdaśa samās tathā/ ahaṁ tadāśāṁ chetsyāmi pitus tasyāś ca yā tava, abhiṣekavighātena putrarājyāya vartate/ madbalena viruddhāya na syād daivabalaṁ tathā, prabhaviṣyati duḥkhāya yathograhāṁ pauraṣaṁ mama/* Rajan! All those who have tricked you away for the fourteen long years of forest life should indeed go and hide themselves likewise. I am prepared to turn Kaikeyi's ambitions to despatch Rama for forest life into ashes. To all those who seek to oppose me, should be subjected to frightful kind of 'pushaārtha' and 'daiva bala' in reverse and would not be able to escape my grip! May you assume Kingship now for thousand years and your next generation too should assume further kingship lineage. *pratijāne ca te vīra mā bhūvaṁ vīralokabhāk, rājyaṁ ca tava rakṣeyam ahaṁ veleḥ sāgaram/ maṅgalair abhiṣiñcasva tatra tvaṁ vyāpṛto bhava, ahaṁ eko mahīpālān alāṁ vārayitum balāt/* Maha Vira Rama! I would take a 'pratigjna' or vow that just as the tides of an ocean would never cross the boundaries, your kingdom too would be saved by me for ever. Therefore, kindly do let me be allowed to retain the materials for your 'rajyabhisheka'. My hands are not merely meant as symbolic brightness nor my dhanush and sword but are truly and genuinely meant for destroy the enemy and once as I am convinced that a person is an enemy, I could never leave without destruction. Once I hold my sparkling sword is lifted up by my arms, it might be presumed as of Indra the 'vajra dhaari' himself. As its mighty punch gets hit, elephants and horses are torn to pieces like thunderous clouds on the sky. Rama! Why do you not insrtuct me here and now, to sift the two categories of your true followers and enemies and remove traces of the latter. Having heard the heated up emotions of Lakshmana as above, Shri Rama reiterated his forceful descisiveness and said: Soumya! Do please understand that I am firm in my resolve to truthfully follow the instructions of my parents as this is the singular path to be followed most assertively.

Sarga Twenty Four

Devi Kousalya, reacting sharply about Rama's decisiveness to undergo Vana Vasa, resolves to follow him, and Rama invoked the argument of her preserving Pativratya and should not desert her husband

*Tam samīkṣya tv avahitaṁ pitur nirdeśapālāne, kausalyā bāṣpasamruddhā vaco dharmiṣṭham abravīt/
adṛṣṭaduḥkḥo dharmātmā sarvabhūtapriyamvadaḥ, mayi jāto daśarathāt katham uñchena vartayet/ yasya
bhṛtyāś ca dāsāś ca mṛṣṭāny annāni bhuñjate, katham sa bhoksyate nātho vane mūlaphalāny ayam/ ka
etac chraddadhec chrutvā kasya vā na bhaved bhayam, guṇavān dayito rājño rāghavo yad vivāsyate/
tvayā vihinām iha mām śokāgnir atulo mahān, pradhakṣyati yathā kakṣam citrabhānur himātyaye/
katham hi dhenuḥ svam vatsam gacchantam nānugacchati, aham tvānugamiṣyāmi yatra putra gamiṣyasi/
tathā nigaditaṁ mātṛā tad vākyam puruṣarṣabhaḥ, śrutvā rāmo 'bravīd vākyam mātaram bhṛṣa -
duḥkhitam/ kaikeyā vañcito rājā mayi cāraṇyam āśrite, bhavatyā ca parityakto na nūnam vartayiṣyati/
bhartuḥ kila parityāgo nṛśaṁsaḥ kevalam striyāḥ, sa bhavatyā na kartavyo manasāpi vigarhitaḥ/ yāvaj
jīvati kākutsthaḥ pitā me jagatīpatiḥ, śuśrūṣā kriyatām tāvat sa hi dharmāḥ sanātanaḥ/ evam uktā tu
rāmeṇa kausalyā śubha darśanā, tathety uvāca supṛitā rāmam akliṣṭakāriṇam/ evam uktas tu vacanam
rāmo dharmabhṛtām varaḥ, bhūyas tām abravīd vākyam mātaram bhṛṣaduḥkhitam/ mayā caiva bhavatyā
ca kartavyam vacanam pituḥ, rājā bhartā guruḥ śreṣṭhaḥ sarveṣām īśvaraḥ prabhuḥ/ imāni tu mahārāṇye
vihṛtya nava pañca ca, varṣāṇi paramaprītaḥ sthāsyāmi vacane tava/ evam uktā priyam putram
bāṣpapūrṇānanā tadā, uvāca paramārtā tu kausalyā putravatsalā/ āsām rāma sapatnīnām vastum
madhye na me kṣamam, naya mām api kākutstha vanam vanyam mṛgīm yathā, yadi te gamane buddhiḥ
kṛtā pitur apekṣayā/ tām tathā rudatīm rāmo rudan vacanam abravīt, jīvantyā hi striyā bhartā daivataṁ
prabhur eva ca, bhavatyā mama caivādyā rājā prabhavati prabhuḥ/ bhartuḥ kila parityāgo nṛśaṁsaḥ
kevalam striyāḥ, sa bhavatyā na kartavyo manasāpi vigarhitaḥ/ yāvaj jīvati kākutsthaḥ pitā me
jagatīpatiḥ, śuśrūṣā kriyatām tāvat sa hi dharmāḥ sanātanaḥ/ evam uktā tu rāmeṇa kausalyā śubha
darśanā, tathety uvāca supṛitā rāmam akliṣṭakāriṇam/ evam uktas tu vacanam rāmo dharmabhṛtām
varaḥ, bhūyas tām abravīd vākyam mātaram bhṛṣaduḥkhitam/ mayā caiva bhavatyā ca kartavyam
vacanam pituḥ, rājā bhartā guruḥ śreṣṭhaḥ sarveṣām īśvaraḥ prabhuḥ/ imāni tu mahārāṇye vihṛtya nava
pañca ca, varṣāṇi paramaprītaḥ sthāsyāmi vacane tava/ evam uktā priyam putram bāṣpapūrṇānanā tadā,
uvāca paramārtā tu kausalyā putravatsalā/ āsām rāma sapatnīnām vastum madhye na me kṣamam, naya
mām api kākutstha vanam vanyam mṛgīm yathā, yadi te gamane buddhiḥ kṛtā pitur apekṣayā/ tām tathā
rudatīm rāmo rudan vacanam abravīt, jīvantyā hi striyā bhartā daivataṁ prabhur eva ca, bhavatyā
mama caivādyā rājā prabhavati prabhuḥ/ bharataś cāpi dharmātmā sarvabhūtapriyamvadaḥ, bhavatīm
anuvarteta sa hi dharmarataḥ sadā/ yathā mayi tu niṣkrānte putrasokena pārthivaḥ, śramam nāvāpnuyāt
kim cid apramattā tathā kuru/ vratopavāsaniratā yā nārī paramottamā, bhartāram nānuvarteta sā ca
pāpagatir bhavet/ śuśrūṣam eva kurvīta bhartuḥ priyahite ratā, eṣa dharmāḥ purā dṛṣṭo loke vede śrutāḥ
smṛtaḥ/ pūjyās te matkṛte devi brāhmaṇāś caiva suvratāḥ, evam kālāṁ pratīkṣasva
mamāgamanakāṅkṣiṇī/ prāpsyase paramam kāmam mayi pratyāgate sati, yadi dharmabhṛtām śreṣṭho
dhārayiṣyati jīvitam/ evam uktā tu rāmeṇa bāṣpaparyākulekṣaṇā, kausalyā putrasokārtā rāmam vacanam
abravīt, gaccha putra tvam ekāgro bhadraṁ te 'stu sadā vibho/ tathā hi rāmam vanavāsaniścitam;
samīkṣya devī paramēṇa cetasā, uvāca rāmam śubhalakṣaṇam vaco; babhūva ca svastyayanābhikāṅkṣiṇī/*

Meanwhile, Devi Kousalya continued her expressions of frustration and anguish with interterminal weeping and unclear low voice said: how could I ever survive this shock of life by realising that Rama would have to survive by counting each morsel of uncooked rice, roots and fruits while even servants and maids would be eating well flavored and tasty food each day. Could Maharaja Dasharatha banish for forest life the cynosure of the Kakutstha heritage and shake up in the deep sleep of one and all of even the public! Undoubtedly the entire public would be ready to follow Rama to forests voluntarily and with gratitude for ensuring their life safe, happy and with dharma. His popularity comes from the depths of their thoughts and deeds as the ideal most human being. My unbearable anguish is like red hot fire fanned my forceful

winds of helplessness. It is due to my desperation that my heavy breathing too is like a furnace of an irrevocable disaster. *katham hi dhenuḥ svam vatsam gacchantam nānugacchati, aham tvānugamiṣyāmi yatra putra gamiṣyasi/* Beloved son! As normally a cow takes its steps forward and its calf follows the mother's tail; but in this case, as you proceed I shall follow you footsteps. As Kousalya was crying away her heart out, Rama said: dear mother! Kaikeyi has no doubt brought over this disaster by provoking my helpless father any way. Now, in this way if you too desert him, how indeed could he survive! *Bhartuḥ kila parityāgo nṛṣaṃsaḥ kevalam striyāḥ, sa bhavatyā na kartavyo manasāpi vigarhitaḥ/ yāvaj jīvati kākutsthaḥ pitā me jagatīpatiḥ, śuśrūṣā kriyatām tāvat sa hi dharmāḥ sanātanaḥ/* Leaving behind a helpless and aged husband would doubtless be the most cruel and heartless act for a woman of virtue. Even a single flash of such thought should be most abhorable and the meanest since that would pave the way of his ruinous disaster! As long as he the the jewel of the Kakutsa Vamsha Maha Raja Dasharatha survives, it is your golden duty to serve that glorious husband of yours. Instantly, Devi acquiesced with compliance and got heart broken again. Then Rama exhorted his mother: 'Revered father's instruction is an equal duty; more so, he is the King, master of his subjects, peerless guide, our Ishvara and the unquestioned over lord. My dearest mother! As far as I am concerned, I should like to visit and tour the proverbial and massive 'dandakaranya' and return with fame and pride, even as your memories and thoughts are deep rooted in my innermost self always.' As Rama thus assuaged the tormented Devi Kousalya's psyche, he stated further: 'My dearmost mother! do you not realise that on her entire life long, a woman of 'Pativratya' esteem the husband as a Devata and Ishvara, just as I ought to consider both of you as my prized and priceless possessions! As long as the great and celebrated King Dasharatha is alive, never think you are an 'anaatha' or helpless. Further, *bharataś cāpi dharmātmā sarvabhūtapriyamvadaḥ, bhavatīm anuvarteta sa hi dharmarataḥ sadā/* Bharata too is a 'dharmaatma' or the symbol of dharma and nyaya, who is known for helping each and every individual and be assured of special 'seva' and considered service for you. Be therefore make all your endeavors to keep composed and serve the old father with your personalised service possibly alleviating his mindset too. *vrato pavāsaniratā yā nārī paramottamā, bhartāram nānuvarteta sā ca pāpagatir bhavet/ śuśrūṣam eva kurvīta bhartuḥ priyahite ratā, eṣa dharmāḥ purā dṛṣṭo loke vede śrutaḥ smṛtaḥ/* Indeed you are fully aware mother! From the view point of outstanding stree dharma, maintain the 'vrata-upaasa' routine and attend to the service to husband which surely concretizes the path of heaven and to the contrary pulls down to the 'atho lokas'. Do follow this as a routine and await my return with patience and faith in Almighty. If only the Great King, my dear and most venerable father were to await my return, that should be deemed as my greatest gift of my life! As Rama sought to explain and convince his mother, she made great efforts to stop her incessant cryings and said: My heroic and peerless son of my unique pride! May your 'aranya vaasa' bestow supreme self confidence with epic like success, victory and safe return with such vindication that mankind and mother earth had never witnessed.

Sarga Twenty Five

With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa' and she relented finally

Saa vineeya tam āyāsam upasprśya jalām śuci, cakāra mātā rāmasya maṅgalāni manasvinī/ svasti sādhyāś ca viśve ca marutaś ca maharṣayaḥ, svasti dhātā vidhātā ca svasti pūṣā bhago 'ryamā/ ṛtavaś caiva pakṣāś ca māsāḥ saṃvatsarāḥ kṣapāḥ, dināni ca muhūrtāś ca svasti kurvantu te sadā/ smṛtir dhṛtiś ca dharmāś ca pāntu tvām putra sarvataḥ, skandaś ca bhagavān devaḥ somaś ca sabṛhaspatiḥ/saptarṣayo nāradaś ca te tvām rakṣantu sarvataḥ, nakṣatrāṇi ca sarvāṇi grahāś ca sahadēvatāḥ, mahāvanāni carato muniveśasya dhīmataḥ/ plavagā vṛścikā daṃśā maśakāś caiva kānane, sarīṣpāś ca kītāś ca mā bhūvan gahane tava/ mahādvipāś ca simhāś ca vyāghrā ṛkṣāś ca daṃśṭriṇaḥ, mahiṣāḥ śṛṅgiṇo raudrā na te druhyantu putraka/ nṛmāmsabhojanā raudrā ye cānye sattvajātayaḥ, mā ca tvām himsiṣuḥ putra mayā sampūjitāś tv iha/ āgamāś te śivāḥ santu sidhyantu ca parākramāḥ, sarvasaṃpattayo rāma svastimān gaccha putraka/ svasti te 'stv āntarikṣebhyaḥ pāṛthivebhyaḥ punaḥ

punaḥ, sarvebhyaś caiva devebhyo ye ca te paripanthinaḥ/ sarvalokaprabhur brahmā bhūtabhartā tatharṣayaḥ, ye ca śeṣāḥ surās te tvām rakṣantu vanavāsinam/ iti mālyaiḥ suragaṇān gandhaiś cāpi yaśasvinī, stutibhiś cānurūpābhir ānarcāyatalocanā/ yan maṅgalaṁ sahasrākṣe sarvadevanamaskṛte, vṛtranāśe samabhavat tat te bhavatu maṅgalam/ yan maṅgalaṁ suparṇasya vinatākalpayat purā, amṛtaṁ prārthayānasya tat te bhavatu maṅgalam/ oṣadhīm cāpi siddhārtham viśalyakaraṇīm śubhām, cakāra rakṣām kausalyā mantrair abhijajāpa ca/ ānamya mūrdhni cāghrāya pariśvajya yaśasvinī, avadat putra siddhārtho gaccha rāma yathāsukham/ arogaṁ sarvasiddhārtham ayodhyām punar āgatam, paśyāmi tvām sukham vatsa sūthitaṁ rājaveśmani/ mayārcitā devagaṇāḥ śivādayo; maharṣayo bhūtamahāsuroragāḥ, abhiprayātasya vanaṁ cirāya te; hitāni kāṅkṣantu diśaś ca rāghava/ itīva cāsrupratipūrṇalocanā; samāpya ca svastyayanaṁ yathāvidhi, pradakṣiṇaṁ caiva cakāra rāghavaṁ; punaḥ punaś cāpi nipīḍya sasvaje/ tathā tu devyā sa kṛtapradakṣiṇo; nipīḍya mātus caraṇau punaḥ punaḥ, jagāma sītānilayaṁ mahāyaśāḥ; sa rāghavaḥ prajvalitaḥ svayā śrīyā/

Then having finally, albeit reluctantly, given permission to Rama to leave for ‘vana vaasa’, Devi Kousalya accorded ‘mangalacharana’ as a mark of sending him off with auspiciousness and best blessings and stated: Raghukula bhushana! Now nothing would prevent you from proceeding and keep on treading only on the path of dharma followed by men of high virtue. At the same time, you should always be vigilant and keep safe from risks and dangers. My son, you have all been visiting temples of Deva- Devis and ashramas of Maharshis; may all of them provide security at every moment. May all the ‘astrshastra vidyas’ so meticulously taught to you by Brahmarshi Vishvamitra provide constant protection to you. May your inborn traits of ‘pita-sushrysha’ - ‘maata seva’ - ‘satya paalana’ provide constant safety. Nara shreshtha! May samidhas-kusha grasaa-pavitris- yajna vedis-puja mandiras-deva puja related places and temples - parvatas- trees- plants- water bodies- birds- serpents- and lions in the forests too extend protection. May Saandhyas-Vaishva Devas- Marud ganas - and Maharshis be vigilant to accord constant protection and so do Dhata- Vidhata-Pusha-Bhaga-Aryamas. May Indra-Ashta Loka Paalakaas- Shat Ritus- and Kala maana of years-months- days and nights- kshana kshanas provide you auspiciousness. May Shruti- Smriti-and Dharma ensure your well being. To Skanda Deva- Soma-Brihaspati- Saptarshis- and Brahmarshi Narada , may I seek Rama’s welfare at every minute. My son! May I make appeals to Siddha ganas, ashta dishas, and dik palakas for Rama’s protection constantly. My earnest submissions to all the mountains, oceans, Varuna Deva, Dyuloka, Antariksha, Prithivi, Vaayu, charaachara praanis, the entirety of nakshatras, nava grahas, dusks and dawns to grant safety to Rama. May the eternal Kala Devata bestow safety to my son constantly. May he not be concerned even for a minute of any fright or panic from the fearful Rakshasas- Pishachas-and cruel animals. May not the deep jungles infested with lions, tigers, wolves , cunning foxes, poisonous snakes, and even ants and mosquitos give any type of trepidation to my son Rama. Then having pleaded all possible sources of vigil and safety, Devi Koushalya blessed Rama thus: *āgamās te śivāḥ santu sidhyantu ca parākramāḥ, sarvasampattayo rāma svastimān gaccha putraka/ svasti te ’stv āntarikṣebhyaḥ pāṛthivebhyaḥ punaḥ punaḥ, sarvebhyaś caiva devebhyo ye ca te paripanthinaḥ*/Dear son! May all the ways and means bestow auspiciousness to you; your intrepidity and treasures of virtue ensure your welfare! My best wishes and blessings to you for your travel and safe return. Swasti to you from the celestials, from earth and thereunder, and even from your enemies. Rama! The ‘dandakaranya’ that you are about to enter is governed by Shukra-Soma-Surya-Kubera and Yama; may I make sincere appeals to ensure safety, comfortable stay and safe return back to Ayodhya. Similarly, may Agni-Vayu- and Rishis enable Rama to steadfastly remember and recite during his worships, snaana-aachananas and so on’. So stating , Kousalya concluded her pujas, and formally performed the worship of Homagni for invoking various Devas in the presence of Ritviks and Veda Panditas and gave the ‘Prasaada’ to Rama Lakshmanas, while the latter gave away dakshinas and new clothes to the veda brahmanas. *Yan maṅgalaṁ sahasrākṣe sarvadevanamaskṛte, vṛtranāśe samabhavat tat te bhavatu maṅgalam/ yan maṅgalaṁ suparṇasya vinatākalpayat purā, amṛtaṁ prārthayānasya tat te bhavatu maṅgalam*/The according of ‘Mangalacharana’ in that context was indeed memorable by Devi Koushalya along with the innumerable ritvikas and veda panditas was reminiscent of what Sahasra netra dhari **Mahendra’s** auspicious send off in the context of killing **Vritrasura** or that of **Vinata Devi** to her son

Garuda secure ‘Amrita’! Subsequently, Devi Koushalya drew dear Rama near to her with love and deep attachment and blessed him again and again and stated to proceed with safe return with suppressed feelings and low-hoarse-shaky and murmuring tone, while Rama with stoic placidity made repeated ‘pradakshinas’ and ‘paada namaskaaraas’ repeatedly to mother and proceeded to Devi Sita’s ‘Mahal’.

[Vishleshanas: 1. on Vritrasura- Dadhiti-Indra - 2. Vinata - Garuda- Amrita: 1) Indra’s Court is a masterpiece of the Universe, with Indra as a cynosure, surrounded by several semi-Gods and seated along with him by Sachi Devi. Guru Brihaspati, the Great Guide and Teacher of all the Subjects of the Court was among the Principal Advisor. In this ideal setting unfortunately, Brihaspati felt humiliated by Indra, as due respect to a Spiritual Master was not paid to him as Indra started cutting short and interrupting the Guru often. In course of time, Brihaspati stopped attending the Court. Indra no doubt apologised to the Guru, but the Guru did not relent. Lord Brahma called Indra and reprimanded him for his follies and had to look for an alternative. At the request of Demi-Gods, Brahma then appointed Visvarupa, the son of Diti’s daughter Rachana and Prajapati Tvasta. In course of time, Indra got suspicious of the intentions of Visvarupa, the newly appointed Guru of Devatas; although Visvarupa was the son of Prajapati Tvastha, his mother Rachana was the daughter of Diti whose credentials were of Demons. While performing ‘Homams’/ ‘Yagnas’, he was in the habit of reciting the offerings to Fire God meant for Indra, Varuna and other Devatas loudly, but offered ‘Ghee’(classified butter) secretly to demons as well. Also, Visvarupa who had three heads, used to consume ‘Soma Ras’(Nectar) with one mouth, another with Wine and the third one with food. In a fit of rage, Indra killed Visvarupa, despite the knowledge that killing a Brahmin Priest would attract heavy penalty which was cleared by suitable means eventually.. On learning what Indra did, Tvastha performed high-quality spiritual ceremonies with a view to avenge the death of his son. As a result, a huge, frightful figure emerged from the Fire-pit, who looked like capable of destroying the entire Universe. Tvasta named the giant demon as **Vritra**, as he was the product of enormous asceticism covering all the planetary systems. The entire army of Devas, headed by Indra, pulled out their collective strength pitted against the one man militia of Vritra to no avail. They had to, in fact, run in different directions in sheer self defence. Finally they made a group prayer to Lord Vishnu for a quick solution as Vritra was growing in power minute by minute. The divine response came that Sage Dadhichi could only help retrieve the ugly situation. The Sage assimilated spiritual knowledge and passed on the same to Asvini Devatas who attained the position of Jeevan Muktha (Liberation in life itself). The Mantras, including Narayana Kavacha was passed on to Prajapati Tvasta who in turn passed it on to his son Visvarupa too. The Narayana Kavacha fortified the body of **Sage Dhadhichi** and only the backbone of the Sage could help to put an end to Vritra. The Devas thus made a collective prayer to Dadhichi to spare his body for the noble cause of ending Vritrasura. Dadhichi consented and his back- bone was converted into a mighty Thunderbolt by the Divine Architect, Viswakarma. A ferocious battle followed then, when Satya Yuga was ending and Threta Yuga was being ushered in, as the entire force of powerful Demons headed by Vritrasura on one side and the mighty Demi Gods headed by Indra seated on ‘Airavatha’ - the Heavenly Elephant- fortified in his arms with the thunderbolt made out of Dhadhichi’s back bone prepared by Viswakarma. Before using the Thunderbolt, Vritrasura became furious and fought Indra on one to one basis. He tormented and put Indra to shame. He taunted Indra to say that he made the heinous crime of killing a Holy Brahmin, Viswarupa and got away from the sin in a surreptitious manner. He cursed Indra and told that he was a coward and culpable. Without the Thunderbolt he would have been reprehensible. Vritrasura further said ‘Almighty in His enormous Wisdom showed the way to kill me to stabilise order in the Universe and that the kind of death which has been awarded to me by Super Force Himself is my reward and not a punishment, as He is the Creator, Preserver and Destroyer and His decision is ultimate.’ By so saying Vritrasura invited the Thunderbolt to attain Salvation. Thus ended the memorable story of Vritrasura into the pages of the Great Puranas. When Vritrasura attained ‘Moksha’, all the Celestial Planets, Demi-Gods, Gandharvas and so on praised his valour, but Indra was the single being who was remorseful as he had the Guilt Complex to have killed two Brahmins, Visvarupa and Vritrasura. Indra’s sinful reaction was chased by a feeling that a Chandala woman of old age suffering from untouchable diseases, till Indra ran away to Manas Sarovar, the abode of Goddess Lakshmi. When

Demi-Gods, and Sages advised Indra to attain freedom from the sin to perform the Yagna of Asvamedha or Sacrifice of Horse in Vedic Method then only Indra got absolved of the sin.(Sources: Maha Bhagavata and Devi Bhagavata Puranas)

2: Vinata-Garuda-Amrita: Vinata and Kadru were among the two wives of Kashyapa Muni. Kadru hatched thousands of eggs creating snakes while Vinata hatched only two. Vinata broke one egg and found a child named Aruna but was deformed. Eventually Aruna became the charioteer of Surya Deva. In a mutual bet, Vinata and Kadru out of playfulness; the bet was as to which colour was of Uchchaishrava the celestial horse born during ksheera saagara mathana; Vinata replied that the horse was white but the bet was lost since the horse's tail was black. Vinata lost the bet and became Kadru's servant and served her as also the progeny of snakes. The second son of Vinata named Garuda too was born weak with a beak and wings like an eagle but with the features of a human. As Garuda grew up he noticed that his mother was a slave and did all the domestic work including looking after the snake children. The latter used to tauntingly address Garuda as the son of Vinata and order him to give him rides on the sky. One day, Garuda was ordered by Kadru to take all her snake children to a near by island while Vinata should carry herself. In anger and disgust Garuda carried the snake children too high on the sky and the latter were half burnt by the heat of Surya Deva. Then as the snake kids screamed and Kadru prayed to Indra who instantly saved them by rain showers. On landing back, Garuda told the serpent kids that he could keep on taking to many islands but on the condition that her mother be freed from the slavery. But Vinata disagreed and asked Garuda to strengthen his body by reaching Himalayas and lifting big tortoises and elephants to eat. Garuda did so and eventually made his body mighty and invincible. One day he found an elephant and tortoises and having lifted them, placed the preys on a strong branch of a huge tree to settle down and eat. But Vāṁśasthī Sages of miniature sizes hanging down the branch realised that the massive bird could fly them down to an island near by and befriended them by calling it as 'Garuda' or the one who could lift up massive loads. He helped them and they suggested to approach swarga on the high skies to secure amrit for longevity. As Garuda was nearing Swarga, Indra got concerned about the mighty sky and ran to Brihaspati. The latter, having realised the purpose of Garuda to lift amrita drops, alerted all the Devas including Vayu- Varuna- Agni-and so on and even the vajrayudha of Indra could not stop Garuda who finally did secure a pot of amrit and desired that his mother be freed from her slavery too. On way back, Vishnu appeared and smilingly offered that he could be his 'vaahana' for ever.!]

Sarga Twenty Six

As Rama left Kousalya with mutual anguish, the Public too was unaware of the tragic development, much less Devi Sita who was horrified

*Abhivādyā tu kausalyāṁ rāmaḥ saṁprasthito vanam, kṛtasvastyaṇo mātṛā dharmiṣṭhe vartmani
sthitaḥ/ virājayan rājasuto rājamārgaṁ narair vṛtam, hṛdayāny āmamantheva janasya guṇavattayā/
vaidehī cāpi tat sarvaṁ na śuśrāva tapasvinī, tad eva hṛdi tasyās ca yauvarājyābhiṣecanam/ devakāryaṁ
sma sā kṛtvā kṛtajñā hṛṣṭacetanā, abhijñā rājadharmānām rājaputraṁ pratīkṣate/ praviveśātha rāmas tu
svaveśma suvibhūṣitam, prahṛṣṭajanasampūrṇaṁ hriyā kim cid avānmuḥhaḥ/ atha sītā samutpatya
vepamānā ca tam patim, apaśyac chokasāmtaptaṁ cintāvyākulilendriyam/ vivarṇavadanaṁ dṛṣṭvā tam
prasvinnam amarṣanam, āha duḥkhābhisamtaptā kim idānīm idaṁ prabho/ adya bārhaspataḥ śrīmān
yuktaḥ puṣyo na rāghava, procyate brāhmaṇaiḥ prājñaiḥ kena tvam asi durmanāḥ/ na te śataśalākena
jalaphenanibhena ca, āvṛtaṁ vadanam valgu chatreṇābhivirājate/ vyajanābhyāṁ ca mukhyābhyāṁ
śatapatranibhekṣanam, candrahaṁsaprakāśābhyāṁ vījyate na tavānanam/ vāgmīno bandināś cāpi
prahṛṣṭās tvam nararṣabha, stuvanto nādyā dṛśyante maṅgalaiḥ sūtamāgadhāḥ/ na te kṣaudraṁ ca dadhi
ca brāhmaṇā vedapāragāḥ, mūrdhni mūrdhāvasiktasya dadhati sma vidhānataḥ/ na tvām prakṛtayaḥ
sarvā śreṇīmukhyāś ca bhūṣitāḥ, anuvrajitum icchanti paurājapapadās tathā/ caturbhir vegasampannair
hayaiḥ kāñcanabhūṣanaiḥ, mukhyaḥ puṣyaratho yuktaḥ kim na gacchati te 'grataḥ/ na hastī cāgrataḥ
śrīmāns tava lakṣaṇapūjitaḥ, prayāṇe lakṣyate vīra kṛṣṇameghagiri prabhaḥ/ na ca kāñcanacitraṁ te*

paśyāmi priyadarśana, bhadraśanaṁ puraskṛtya yāntaṁ vīrapuraḥsaram/ abhiṣeko yadā sajjah kim idānīm idaṁ tava, apūrvō mukhavarṇaś ca na praharṣaś ca lakṣyate/ itīva vilapantīm tām provāca raghunandanah, sīte tatrābhavāṁs tāta pravrajayati mām vanam/ kule mahati sambhūte dharmajñe dharmacārīṇi, śṛṇu jānaki yenedaṁ krameṇābhyāgataṁ mama/ rājñā satyapratijñena pitrā daśarathena me, kaikeyyai prīṭamanasā purā dattau mahāvarau/ tayādya mama sajjē 'sminn abhiṣeke nṛpodyate pracoditaḥ sa samayo dharmeṇa pratinirjitaḥ/ caturdaśa hi varṣāṇi vastavyaṁ daṇḍake mayā, pitrā me bharataś cāpi yauvarājye niyojitaḥ, so 'haṁ tvām āgato draṣṭuṁ prasthito vijanaṁ vanam/ bharatasya samīpe te nāhaṁ kathyaḥ kadā cana, ṛddhiyuktā hi puruṣā na sahante parastavam, tasmān na te guṇāḥ kathyā bharatasyaṅgrato mama/ nāpi tvam tena bhartavyā viśeṣeṇa kadā cana, anukūlatayā śakyaṁ samīpe tasya vartitum/ ahaṁ cāpi pratijñāṁ tām guroḥ samanupālayan, vanam adyaiva yāsyāmi sthirā bhava manasvini/ yāte ca mayi kalyāṇi vanaṁ muniniṣevitam, vratopavāsaratayā bhavitavyaṁ tvayānaghe/ kālyam utthāya devānāṁ kṛtvā pūjāṁ yathāvidhi, vanditavyo daśarathaḥ pitā mama nareśvaraḥ/ mātā ca mama kausalyā vṛddhā saṁtāpakarṣitā, dharmam evāgrataḥ kṛtvā tvattaḥ saṁmānam arhati/ vanditavyaś ca te nityaṁ yāḥ śeṣā mama mātaraḥ, snehapraṇayasambhogaiḥ samā hi mama mātaraḥ/ bhrātṛputrasamau cāpi draṣṭavyau ca viśeṣataḥ, tvayā lakṣmaṇaśatrughnau prāṇaiḥ priyatarau mama/ vipriyaṁ na ca kartavyaṁ bharatasya kadā cana, sa hi rājā prabhuś caiva deśasya ca kulasya ca/ ārādhitā hi śīlena prayatnaiś copasevitāḥ, rājānaḥ saṁprasīdanti prakupyanti viparyaye/ aurasān api putrān hi tyajanty ahitakārīṇaḥ, samarthān saṁpragrṇṇanti janān api narādhipālḥ/ ahaṁ gamiṣyāmi mahāvanaṁ priye; tvayā hi vastavyam ihaiva bhāmini, yathā vyalīkaṁ kuruṣe na kasya cit; tathā tvayā kāryam idaṁ vaco mama/

As Rama departed Kouslaya's 'Rani Vaasa' and moved on to the Raja Marga, the public was yet not perhaps fully aware of the impending eventuality; even Devi Sita was not aware but just having completed her puja was planning to complete the finishing touches ahead. As he was entering the 'antahpura' or the inner chamber, Rama was looking profound and ruminating with his chin down. On noticing his entry, Devi Sita stood up and offered a seat. She noticed that his behavior and conduct were not normal. She became a little restless and asked him as to what has the matter. Dharmatma Shri Rama was fighting to control his emotions. She asked as to what could have occurred to disturb his balance. She said that at the arrival of Pushya nakshatra, veda panditas had decided as the muhurta was nearing, and he should be happy and jovial, but why was he feeling abnormal. How is it that the select crowd of 'Vandi magadhas' or professional praisers of Rama's great qualities are yet not around even after his arrival. Why the Ministers, Senapatis, renowned co kings and top officials and prominent citizens have yet not arrived! Why has not the well decorated King of Elephants arrived yet, to carry Rama on the Raja Marga with pomp and show to attract the admiration and celebration of the crowds while the well dressed soldiers lead the procession! Why this situation of queit even worse than the normalcy, let alone a day or two just earlier! *Itīva vilapantīm tām provāca raghunandanah, sīte tatrābhavāṁs tāta pravrajayati mām vanam/* As Sita was agitated likewise, Rama merely said: 'Sita! My revered father is banishing me to Dandakaranya. You belong to the family background of Dharma and as such could readily appreciate the ramifications and implications of Dharma. Rama then continued to explain briefly that his father has granted two boons to mother Kaikeyi long ago; as the preparations of his rajyabhisheka were in climatic swing, mother Kaikeyi reminded of the two boons and thus tied the King tight and could not be able to wriggle out. Rama then conveyed to Sita as follows: '*Caturdaśa hi varṣāṇi vastavyaṁ dandake mayā, pitrā me bharataś cāpi yauvarājye niyojitaḥ, so 'haṁ tvām āgato draṣṭuṁ prasthito vijanaṁ vanam/* As such, my father had to necessarily abide by the boons granted to Kaikeyi that I should immediately leave for dandakaranya for a stay of fourteen years and Bharata to be made the Yuva Raja. On my way to the forest life, I have come to convey this news. Please do not praise me before Bharata as he might not bear it. You may not even describe about my qualities even among your intimate friends even . *Ahaṁ cāpi pratijñāṁ tām guroḥ samanupālayan, vanam adyaiva yāsyāmi sthirā bhava manasvini/* I am now prepared to proceed to dandakaranya to obey my father's instructions and you should be brave and resolute to bear my absence. Indeed you're an ideal wife and hence continue your routine of timely pujas and abstinences being ever devoted to my father and mother Kousalya. To my other mothers too be

devoted equally with affection and intimacy. Bharat and Shatrughna are dear to me as of my own ‘praana’ and as such you should sustain continued consideration for them. Especially, you ought not to resort to any undesirable thought and action that might be undesirable to them. As I am leaving now, you should bear my absence for now and follow my instructions with faith and compliance dutifully.

Sarga Twenty Seven

Devi pleads her accompanying Rama for the forest life

*Evam uktā tu vaidehī priyārḥā priyavādinī, praṇayād eva saṁkruddhā bhartāram idam abravīt/
āryaputra pitā mātā bhrātā putras tathā snuṣā, svāni puṇyāni bhuñjānāḥ svaṁ svaṁ bhāgyam upāsate/
bhartur bhāgyam tu bhāryaikā prāpnoti puruṣarṣabha, ataś caivāham ādiṣṭā vane vastavyam ity api/ na
pitā nātmajo nātmā na mātā na sakhījanah, iha pretya ca nārīṇāṁ patir eko gatiḥ sadā/ yadi tvam
prasthito durgam vanam adyaiva rāghava, agratas te gamiṣyāmi mṛdnantī kuśakaṇṭakān/ īrṣyā roṣau
bahiṣkṛtya bhuktaśeṣam ivodakam, naya mām vīra viśrabdhah pāpam mayi na vidyate/ prāsādāgrair
vimānair vā vaihāyasagatena vā, sarvāvasthāgatā bhartuḥ pādacchāyā viśiṣyate/ anuśiṣṭāsmi mātṛā ca
pitṛā ca vividhāśrayam, nāsmi saṁprati vaktavyā vartitavyam yathā mayā/ sukham vane nivatsyāmi
yathaiva bhavane pituḥ, acintayantī trīṇī lokāṁś cintayantī pativratam/ śuśrūṣamāṇā te nityam niyatā
brahmacārīṇī, saha raṁsyte tvayā vīra vaneṣu madhugandhiṣu/ tvam hi kartum vane śakto rāma
saṁparipālanam, anyasya pai janasyeha kiṁ punar mama mānada/ phalamūlāśanā nityam bhaviṣyāmi
na saṁśayaḥ, na te duḥkham kariṣyāmi nivasantī saha tvayā/ icchāmi saritaḥ śailān palvalāni vanāni ca,
draṣṭum sarvatra nirbhūtā tvayā nāthena dhīmatā/ hamsakāraṇḍavākīrṇāḥ padminīḥ sādhipuṣpitāḥ,
iccheyam sukhinī draṣṭum tvayā vīreṇa saṁgatā/ saha tvayā viśālākṣa raṁsyte paramanandinī, evam
varṣasahasrāṇām śataṁ vāham tvayā saha/ svarge 'pi ca vinā vāso bhavitā yadi rāghava, tvayā mama
naravyāghra nāham tam api rocaye/ aham gamiṣyāmi vanam sudurgamam; mṛgāyutam vānaravāraṇair
yutam, vane nivatsyāmi yathā pitur gr̥he; tavaiva pādāv upagr̥hya saṁmatā/ ananyabhāvām
anuraktacetasaṁ; tvayā viyuktām maraṇāya niścītām, nayasva mām sādhu kuruṣva yācanām; na te
mayāto gurutā bhaviṣyati/ tathā bruvāṇām api dharmavatsalo; na ca sma sītām nṛvaro ninīṣati, uvāca
cainām bahu saṁnivartane; vane nivāsasya ca duḥkhitām prati/*

As Rama had conveyed the news of his decision of his imminent departure to dandakaranya, Devi Sita reacted stating that she was rather amused with his decision of leaving her behind and counselling her about the ‘do’s and dont’s’ in his absence. She said: ‘Arya putra! Each and every father, mother, brother, son, and daughter-in-law would have to reap and experience one’s own fate of joy or otherwise. But, it is only the wife that her husband’s destiny decides her destiny too. For every married woman it is only the husband that her life gets anchored to either in the ongoing life or there after too, but not her father, mother, son, friends or associates of the family and not even her own body.

[In this context, Manu Smṛiti is quoted: *Pitaarakshati Kaumare Bhartaa rakshati youvane, Putrastu sthaavire bhaave na stree swaatantrya marhati/ Sookshmebhyopi prasangebhyah striyo rakshyaa visheshatah, Dvayorhikulayoh shokamaavahed arakshitaah/ Imam hi sarva varnaanaam pashyanto dharmamuttamam/* (During the ‘Kaumara dasa’ before wedding, the father takes the responsibility, whereafter the husband and in old age the sons, thus a female is always protected though not independent! Even minute expressions might not offend a female and be safeguarded lest there might be unhappiness in either of the families of father and husband, and indeed a female plays a significant yet sensitive role of both the families and hence the need for her balancing act! Manu Smṛiti also explains further: *Naasti streenaam pridhagyanona vratam naapyuposhanam, Patim shushrushate yattutena svarge maheeyate/ Kamavrittevaa gunairvaa parivarnitah, Nastriyah parivarjasyaat satatam daiva vatpatih/ Sadaa prahvaashtayaa bhavyam grihakaaryech dakshayaa, Susamskrutopaskarayaa vyayechaamuktahastayaa/* (As women have no yagnas, vratas and such other acts of virtue, they are happy to share such acts along

with their husbands. Notwithstanding the shortcomings of their husbands the wives would do well to with faith to them and concentrate more on their domestic chores with expertise and run the family with wisdom and dedication and be the major force of maintaining peace and happiness home). Further is stated in general: *Karyeshu dasi, Karaneshu manthri; Bhojeshu mata, Shayaneshu rambha; Kshamayeshu dharithri, Roopeshu lakshmi; Satkarma yukta, Kuladharmata patni/* An ideal wife should be like a loyal maid for service; an intelligent adviser; a mother like with affection while feeding food; a romantic-proactive and comforting woman like a damsel; a woman of beauty, charm and richness like Goddess Lakshmi Herself with dedication and humility; and above all be ever forgiving with compassion and ready understanding like Bhudevi Herself!]

Devi Sita continued: *yadi tvam prasthito durgam vanam adyaiva rāghava, agratas te gamiṣyāmi mṛdnantī kuśakaṇṭakān/ īrṣyā roṣau bahiṣkṛtya bhuktaśeṣam ivodakam, naya mām vīra viśrabdhah pāpam mayi na vidyate/* Raghu nandana! As you would be now passing through dense forests by hopping and jumping sharp thorns and rocks, then I too would be prepared to do so, in fact, by leading you the path. Therefore, never think jealous of my courage, nor of doubt, nor of 'tyaga' or sacrifice, resignation, desperation and of generosity but as my duty. Therefore, Maha Veera! I am too your Veera Patni! How can you abandon me and for which kind of my grievous blunder that you seek to abandon me! Whether the husband enjoys the fruitful pleasures of living in sky high residences, or travelling in pushpaka vimaanas, or the experiences of 'Ashta Siddhis', a Pati vrata ought to equally take part and share.

[Vishlesana of Ashta Siddhis: or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedā Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on.]

Devi Sita continues: ' My parents had thoroughly trained me about the do's and don'ts and none else to teach me in connection with the present exigency. *Aham durgam gamishyaami vanam purushavarjitam, naanaa mriganaakeernam shardulaganasevitam/* Even if several cruel animals like tigers and lions I have determined to enter along with you! I would feel comfortable as though I would reside in my parents house. I would in fact spend my times as if I am experiencing the pleasures of three lokas in your company as which pativrata dharma exists but to reside with you! [Vyasa Maharshi states succinctly: *Pativrataatu naaree bhartru shushrushanotsukaa, Natasya vidyate paapam ihaloke paratracha, Pativrataadharmarataa Rudraanyeva na samshayah, Tasyaah paraabhavam kartum shaknoti najanah kashchit/* A pativrata who sincerely serves her husband shall qualify with attainment of her current and ensuing lives and eventually attain the status of a Rudrani or Devi Parvati.]

She continues further: 'Veera! I should be able to practice celibacy and keep constant company with sweet conversation. *tvam hi kartum vane śakto rāma saṁparipālanam, anyasya pai janasyeha kiṁ punar mama mānada/ phalamūlāsanā nityam bhaviṣyāmi na saṁśayah, na te duḥkham kariṣyāmi nivasantī saha tvayā/* Rama! You have the unique capability to save and safeguard any or all the persons while why can

you not able to protect me! It is my firm decision to follow you, come what may! I am fully prepared and none could stop me. I will give you no trouble whatever; but on the other hand will be of sweet company while sharing the remnant food of roots and fruits. How I wish to fulfill my life long wish of freely visiting water streams and enjoy bathing in them in the company of white and lovely swans, while flying birds sing away and move about right above me! Arya Putra! My great desire is to bathe at your feet in a ‘sarovara’ and swim joyfully. May such tranquil lives be spent for thousands of years of heavenly times! Believe me if that type of celestial living in your company is available what else is the purport of bliss! *Ananyabhāvām anuraktacetasaṃ; tvayā viyuktām maraṇāya niścītām, nayasva mām sādhu kuruṣva yācanām; na te mayāto gurutā bhaviṣyati/* Swami! My heart is so much surfeit with your personality that without you , I would most certainly die of separation and hence my prostrations to you to let me accompany you most certainly’. As Devi Sita kept on insisting by invoking ‘pativrata dharma’- fulfillment of her life’s desires and offers of mutual adjustment, and finally the threat of her very life, Rama continued his utmost reluctance and disapproval to let Devi Sita to accompany him to the dandakaranya. Then he described the enormous tortures, sufferings, and critical predicaments even to strong willed men of heroism, let alone women even with rough and sturdy nature in one’s daily life for an unimaginable fourteen arduous years!

Sarga Twenty Eight

Rama dissuades Sita to accompany him for Vana Vaasa due to miseries there

Evaṃ bruvatīm sītām dharmajño dharmavatsalaḥ, nivartanārthe dharmātmā vākyam etad uvāca ha/ sīte mahākulīnāsi dharme ca niratā sadā, ihācara svadharmam tvam mā yathā manasaḥ sukham/ sīte yathā tvam vakṣyāmi tathā kāryam tvayābale, vane doṣā hi bahavo vadatas tām nibodha me/ sīte vimucyatām eṣā vanavāsakṛtā matiḥ, bahudoṣam hi kāntāram vanam ity abhidhīyate/ hitabuddhyā khalu vaco mayaitad abhidhīyate, sadā sukham na jñāmi duḥkham eva sadā vanam/ girinirjharasambhūtā girikandaravāsinām, simhānām ninadā duḥkhāḥ śrotum duḥkham ato vanam/ supyate parṇaśayyāsu svayaṃ bhagnāsu bhūtale, rātriṣu śramakhinnena tasmād duḥkhataṛam vanam/ upavāsaś ca kartavyā yathāprāṇena maithili, jaṭābhāraś ca kartavyo valkalāmbaradhāriṇā/ atīva vātas timiraṃ bubhukṣā cātra nityaśaḥ, bhayāni ca mahānty atra tato duḥkhataṛam vanam/ sarīṣpāś ca bahavo bahrūpāś ca bhāmini, caranti pṛthivīm darpād ato dukhataṛam vanam/ nadīnilayanāḥ sarpā nadīkuṭilagāmināḥ, tiṣṭhanty āvṛtya panthānam ato duḥkhataṛam vanam/ pataṃgā vṛścikāḥ kīṭā daṃśāś ca maśakāiḥ saha, bādhanṭe nityam abale sarvaṃ duḥkham ato vanam/ drumāḥ kaṇṭakinaś caiva kuśakāśāś ca bhāmini, vane vyākulaśākhāgrās tena duḥkhataṛam vanam/ tad alaṃ te vanam gatvā kṣamaṃ na hi vanam tava, vimṛśann iha paśyāmi bahudoṣataṛam vanam/ vanam tu netum na kṛtā matis tadā; babhūva rāmeṇa yadā mahātmanā, na tasya sītā vacanaṃ cakāra tat; tato ’bravīd rāmam idaṃ suduḥkhitā/

Even being fully aware of the multi-faceted Dharma, Shri Rama had still not been convinced of Devi Sita following him to the dandakaranya, fully weighing carefully the pros and cons. Devi Sita was agitated with tears overflowing from her eyes. He addressed her saying that he having been born of an excellent family background firmly embedded to the principles of dharma should realise the mind of her husband and follow it in the spirit and context of the situation. She was an ‘abala’ and could never be able to yield to the pressures of the multiple complexities of men and situations. He reiterated that in her own interest she should please abandon the idea. Facing jungle men and equally terrorising cruel animals would pose minute to minute trepidation even to brave warriors in the battles. The walking paths are awfully muddy, hard and forest elephants in groups are prone to splash mud sideways and all over blinding the men and co animals like bears, monkeys and forest donkeys. The entire jungle, which has no path to tread and to follow on prescribed walkways, is full of creepers, bushy grass, and piercing thorns while wild animals keep squeaking heart rending sounds far and just near one’s ears. One has to sustain eating fruits fallen

on the ground besides roots, seeds and leaves many of which could be poisonous resulting in instant deaths. Mithilesa Raja Kumari! Keeping upavaasaas as per one's capacity, besides wearing 'jataabhara' hair-do, course 'valkala vastra' or deer skin dress would be your ornaments. Forest dweller humans of cities as normally required to take bath thrice a day would turn each day a nightmare. One needs to be contented by eating what comes a day as per luck. The forests are prone to frightening sweeps of heavy winds, severe cold and shattering rain pours, besides land slides and earthquakes. Most poisonous cobras with raised hoods, fearful hisses and fast swerling coils are of normal tree hanging eventuality, especially in dead nights of utter darkness, while mountainous reptiles normally crawl and hiss on crooked pathways if visible. Abala Sita! Bats, scorpions, swarms of bees and honey bees are but a component of a jungle. Moreover, one has to cut and pierce into thick and endless thorny bushes for entry to make the crooked lanes and byelanes. A few of forest dwellers who survive somehow are ever faced with death before-beside-behind and ahead of them, ever counting their minutes-hours and days ready for all types of eventualities and exigencies with sturdy bodies eating raw meat of animals, fishes, and of even passers by if need be. Dear Sita! You have to toughen your body and more so on total control of desires, anger, passion, irritability; most essentially the ability of overcoming situations of fright, terror and sudden horror. *Tad alam te vanam gatvā kṣamam na hi vanam tava, vimṛśann iha paśyāmi bahudoṣataram vanam/* That precisely why Sita! I have thoroughly visualized any possibility of accompanying with me and you shall never be able to withstand the enormity of the untold travails of doing so. But the ever insistent and never relenting Devi Sita stated as follows.

Sarga Twenty Nine

Sita invokes her 'Paativratya Dharma' and insists

Etat tu vacanam śrutvā sītā rāmasya duḥkhitā, prasaktāśrumukhī mandam idam vacanam abravīt/ ye tvayā kīrtitā doṣā vane vastavyatām prati, guṇān ity eva tām viddhi tava snehapuraskṛtān/ tvayā ca saha gantavyam mayā gurujanāññayā, tvadviyogena me rāma tyaktavyam iha jīvitam/ na ca mām tvatsamīpastham api śaknoti rāghava, surāñām īśvaraḥ śakraḥ pradharṣayitum ojasā/ patihīnā tu yā nārī na sā śakṣyati jīvitum, kāmam evamvidham rāma tvayā mama vidarśitam/ atha cāpi mahāprājña brāhmaṇānām mayā śrutam, purā pitṛgrhe satyam vastavyam kila me vane, lakṣaṇibhyo dvijātibhyaḥ śrutvāham vacanam grhe, vanavāsakṛtotsāhā nityam eva mahābala/ ādeśo vanavāsasya prāptavyaḥ sa mayā kila, sā tvayā saha tatrāham yāsyāmi priya nānyathā/ kṛtādeśā bhaviṣyāmi gamiṣyāmi saha tvayā, kālaś cāyam samutpannaḥ satyavāg bhavatu dvijah/ vanavāse hi jānāmi duḥkhanī bahudhā kila/ prāpyante niyataḥ vīra puruṣair akṛtātmabhiḥ/ kanyayā ca pitur gehe vanavāsaḥ śruto mayā, bhikṣiṇyāḥ sādhuṣṛtāyā mama mātur ihāgrataḥ/ prasāditaś ca vai pūrvaḥ tvaḥ vai bahuvidham prabho, gamanam vanavāsasya kāṅkṣitam hi saha tvayā/ kṛtakṣaṇāham bhadram te gamanam prati rāghava, vanavāsasya sūrasya caryā hi mama rocate/ śuddhātman premabhāvād dhi bhaviṣyāmi vikalmaṣā, bhartāram anugacchantī bhartā hi mama daivatam/ pretyabhāve 'pi kalyāṇaḥ saṃgamo me saha tvayā, śrutir hi śrūyate puṇyā brāhmaṇānām yaśasvinām/ iha loka ca pitṛbhir yā strī yasya mahāmate, adbhira dattā svadharmeṇa pretyabhāve 'pi tasya sā/ evam asmāt svakām nārīm suvṛttām hi pativratām, nābhirocayase netum tvaḥ mām kenaha hetunā/ bhaktām pativratām dīnām mām samām sukhaduḥkhaḥ, netum arhasi kākutstha samānasukhaduḥkhiṇīm/ yadi mām duḥkhitām evam vanam netum na cecchasi, viṣam agniḥ jalam vāham āsthāsyē mṛtyukāraṇāt/ evam bahuvidham tam sā yācate gamanam prati, nānumene mahābāhus tām netum vijanam vanam/ evam uktā tu sā cintām maithilī samupāgatā, snāpayantīva gām uṣṇair āsrubhir nayanacyutaiḥ/ cintayantīm tathā tām tu nivartayitum ātmavān, krodhāviṣṭām tu vaidehīm kākutstho bahv asāntvayat/

Prananadha! What all the risks and sufferings that you have vividly described to me could be withstood by me in your company. In your magnificent company of nearness and dearness, what all difficulties are required to be faced would be melted away. When none could dare to look at you straight in your eyes,

then of which significance are animals and reptiles. *Tvayā ca saha gantavyam mayā gurujanāññayā, tvadvijogena me rāma tyaktavyam iha jīvitam*/Shri Rama! Carrying the blessings of my Gurus as I do, I have decided to accompany you as otherwise, I have decided finally to end up my very existence. Being along with you, even Devas and even Lord Indra would not be able to change my decisiveness. Shri Rama! No Pativrata could ever bear and suffer the ‘vijoga’ or prolonged separation from her husband and would rather end up her life. When I was not married earlier and was extremely mischievous, some of the Brahmanas who were fed up with my naughtiness used to say: ‘You will surely live in forests; indeed those casual and flippant remarks have now turned true!’ Veera! I am indeed aware that ‘vana vaasa’ entails all types of problems and endless ordeals and tortures, but that should not be so for those who lack decisiveness of body and mind. In fact, having arrived here after wedding I expressed my fanciful desire for forest life and you had conceded to my desire too, if you please recall. Now, this is the time that I am able to fulfill my desire to accompany you for your service. Shuddhamaana! You are my overlord and here is by opportunity to accompany you to purify all my lifelong blemishes and sins as womanhood after wedding is a boon to serve husband and the singular master and ‘pratyaksha devata’ or God in ready reality. To follow you even to ‘paraloka’ bestows auspiciousness and fulfillment. At the time of our wedding, my father took vows by leaving ‘pavitra jajaas’ or sacred waters on earth that I would belong to you for ever in this life and ever thereafter! *Pretyabhāve ‘pi kalyāṇaḥ saṁgamo me saha tvayā, śrutir hi śrūyate punyā brāhmaṇānām yaśasvinām*/ Famed Brahmana Vedic Panditas had quoted from Vedas that an auspicious wedding performed with affection and belief assures unity of the husband and wife on earth and in swarga too. Devi Sita continues further: ‘I am your ‘Dharmapatni’, ‘Vrata paalaka’ and ‘Pativrata’ and assuredly, I will most certainly follow your footsteps. Kakutsa kula bhushana Rama! I am your staunch devotee, the most ideal ‘Pativrata’, the forlorn-dejected and desperate Life Partner, the Equal Collaborator of Joys and Difficulties; do very kindly let me accompany you! *Yadi mām duḥkhitām evaṁ vanaṁ netuṁ na cecchasi, viṣam agniṁ jalaṁ vāham āsthāsyē mṛtyukāraṇāt*/ This indeed is my ultimate determination that in case I would not be allowed to accompany you, I will commit suicide by drinking poison, or jump into flames or drown in deep waters. Thus despite innumerable warnings of impending dangers of forest life, Devi Sita kept on crying incessantly and kept on insisting Rama to allow her to accompany him.

Sarga Thirty

Sita sobs heavily and Rama had to finally to concede to accompany him

Sāntvyamānā tu rāmeṇa maithilī janakātmajā, vanavāsanimitāya bhartāram idam abravīt/ sā tam uttamasamvignā sītā vipulavakṣasā, prañayāc cābhimānāc ca paricikṣepa rāghavam/ kiṁ tvāmanyata vaidehaḥ pitā me mithilādhipaḥ, rāma jāmātaram prāpya striyaṁ puruṣavigraham/ anṛtaṁ balaloko ‘yam ajñānād yad dhi vakṣyati, tejo nāsti param rāme tapatīva divākare/ kiṁ hi kṛtvā viṣaṇṇas tvaṁ kuto vā bhayaṁ asti te, yat parityaktukāmas tvaṁ mām ananyaparāyaṇām/ dyumatsenasutaṁ vīra satyavantam anuvratām, sāvitrīm iva mām viddhi tvaṁ ātmavaśavartinīm/ na tv ahaṁ manasāpy anyam draṣṭāsmi tvadrte ‘nagha, tvayā rāghava gaccheyam yathānyā kulapāmsanī/ svayaṁ tu bhāryām kaumārīm ciraṁ adhyuṣitām satīm, śailūṣa iva mām rāma parebhyo dātum icchasi/ sa mām anādāya vanaṁ na tvaṁ prasthātum arhasi, tapo vā yadi vāraṇyaṁ svargo vā syāt saha tvayā/ na ca me bhavitā tatra kaś cit pathi pariśramaḥ, prṣṭhataḥ tava gacchantyā vihāraśayaneṣv api/ kuśakāśaśareṣīkā ye ca kaṇṭakino drumāḥ, tūlājinasaṁsparśā mārge mama saha tvayā/ mahāvāta samuddhūtaṁ yaṁ mām avakarīṣyati, rajo ramaṇa taṁ manye parārdhyam iva candanam/ śādvaleṣu yad āśiṣye vanānte vanagoracā, kuthāstaraṇatalpeṣu kiṁ syāt sukhatarām tataḥ/ patraṁ mūlaṁ phalaṁ yat tvaṁ alpaṁ vā yadi vā bahu, dāsyasi svayaṁ āhṛtya taṁ me ‘mṛtarasopamam/ na mātur na pitus tatra smarīṣyāmi na veśmanaḥ, ārtavāny upabhuñjānā puṣpāṇi ca phalāni ca/ na ca tatra gataḥ kiṁ cid draṣṭum arhasi vipriyam, matkṛte na ca te śoko na bhaviṣyāmi durbharā/ yas tvayā saha sa svargo nirayo yas tvayā vinā, iti jānan parām prītiṁ gaccha rāma mayā saha/ atha mām evaṁ avyagrām vanaṁ naiva nayiṣyasi, viṣam adyaiva pāsyāmi mā viṣam dviṣatām vaśam/ paścād api hi duḥkhena mama naivāsti jīvitam, ujjhitāyās

tvayā nātha tadaiva maraṇam varam/ idam hi sahitum śokam muhūrtam api notsahe, kim punar daśavarṣāṇi trīṇi caikam ca duḥkhitā/ iti sā śokasamtaptā vilapya karuṇam bahu, cukrośa patim āyastā bhr̥ṣam āliṅgya sasvaram/ sā viddhā bahubhir vākyair digdhair iva gajāṅganā, cira samniyatam bāṣpaṁ mumocāgnim ivāraṇih/ tasyāḥ sphaṭikasamkāśam vāri samtāpasambhavam, netrābhyām parisusrāva paṅkajābhyām ivodakam/ tām pariṣvajya bāhubhyām viśamjñām iva duḥkhitām, uvāca vacanam rāmaḥ pariviśvāsayaṁs tadā/ na devi tava duḥkhena svargam apy abhirocaye, na hi me 'sti bhayaṁ kim cit svayambhor iva sarvataḥ/ tava sarvam abhiprāyam avijñāya śubhānane, vāsam na rocaye 'raṇye śaktimān api rakṣaṇe/ yat sṛṣṭāsi mayā sārddham vanavāsāya maithili, na vihātum mayā śakyā kīrtir ātmavatā yathā/ dharmas tu gajanāśoru sadbhir ācaritaḥ purā, tam cāham anuvarte 'dya yathā sūryam suvarcalā/ eṣa dharmas tu suśroṇi pitur mātus ca vaśyatā, ataś cājñām vyatikramya nāham jīvitum utsahe/ sa mām pitā yathā śāsti satyadharmapathe sthitaḥ, tathā vartitum icchāmi sa hi dharmah sanātanaḥ, anugacchasva mām bhīru sahadharmacarī bhava/ brāhmaṇebhyaś ca ratnāni bhikṣukebhyaś ca bhojanam, dehi cāśamsamānebhyaḥ samtvarasva ca māciram/ anukūlaṁ tu sā bhartur jñātvā gamanam ātmanaḥ, kṣipraṁ pramuditā devī dātum evopacakrame/ tataḥ prahr̥ṣṭā paripūrṇamānasā; yaśasvinī bhartur avekṣya bhāṣitam, dhanāni ratnāni ca dātum aṅganā; pracakrame dharmabhṛtām manasvinī/

Devi Sita continued her sobbings with her determination and pressing close to Rama's broad chest continued her sobbings: Shri Rama! When my father got you married to me was it only for bodily sensuousness but not for sharing mental and psychological issues too. My Lord, when you seek to leave me behind, would not the public react that your mental agility and physical energy like that of Surya Deva himself was proved to be a falsehood into timidity! Then how depressed and shameful that I should feel deserted and dejected! *Kim hi kṛtvā viṣaṇṇas tvam kuto vā bhayam asti te, yat parityaktukāmas tvam mām ananyaparāyaṇām/ dyumatsenasutam vīra satyavantam anuvratām, sāvitrīm iva mām viddhi tvam ātmavaśavartinīm/* You are getting afraid of taking me along with you and for which specific, solid and fear of anybody or reason that you wish to abandon me! Just as Maha Pativrata Devi Savitri followed Dyumtsena Kumara Satyavaan's shadow as held by Yama Dharmaraja, I too would most certainly follow you Rama!

[Vishleshana on Devi Savitri- Satyavan- Yama Raja- and Satyavan's Lasting relief:

Sati Savitri an outstanding Pativrata who defied Yama Dharma Raja into conviction!

Matsya Purana describes that in the days of yore, there was a King named Ashwapati of Shaakala Vamsa in Madra Desha (the present Sialkot Territory) who did not secure a son. Being highly devoted to Devi Savitri (Gayatri), he intensified his worship to her and performed a daily 'havan'/ oblation to Agni with white 'Tilas' (Sesame seeds) in the presence of thousand Brahmanas for ten months and finally Devi Savitri appeared to Ashwapati on a Chaturthi day and granted an illustrious daughter to him and queen Malati; the baby was named as Savitri since she was born by the grace of Devi Savitri. The daughter grew into a charming and highly virtuous girl; a chance visit of Brahmarshi Narada to the King and the daughter indicated that her husband would die on a specified day after her wedding. They both indeed were terribly worried about Narada's prophesy but she was married in due course to the son of King Jhumnatsen called Satyavan who was a charismatic prince. But unfortunately the King lost his kingdom as also the eye sight of his and of the wife. Savitri emboldened herself and faced the situation with confidence and performed unreserved and steadfast service to the parents-in-law. At the sametime, she served her husband so much that Narada's prophesy was always ringing in her ears constantly and never allowed the husband even for a while. She also worshipped her Guru and followed each and every advice of his as a word of law. Thus she was worshipping her husband, her parents-in-law and her Guru as much as never in history had performed in the past. As the specific Chaturthi that Narada warned about her

husband's death within a year, she took permission of her blind parents-in-law and her Guru and entered a jungle along with Satyavan and decided to keep her husband the happiest man and spent every moment with him by showing and sharing with him the most memorable beauties of Nature, the waterfalls, the cool waters, the fragrant and colourful flowers and so on. She described that couples of hares, crows, lions, monkeys, and deers were all in a state of maddening infatuation and such wonderful experiences tended to extend lives forever! Meanwhile, Satyavan felt like cutting wood from some dry trees but Savitri cautioned that he should not be away from her. In great fun, he said that he would never ever dare to be away from her. Suddenly, Satyavan felt excruciating pain in his head and fell flat. Even while realising as to what was happening, she sensed that some thumb-long figures tied to Satyavan's soul and were ready to draw it towards the Southern direction and visioned that Yama Dharma Raja himself was present there. She screamed with astonishment and closely following Yamaraja sobbed away and said: Sacred Scriptures assured that sincere devotion to mother provided this loka, devotion to father would secure Swarga and devotion to Guru would fetch Brahma loka but of what avail was her sincerity if Scriptures made false promises? Dharma Raja replied: Do not interfere with my duty; indeed the Scriptures were right, the dead soul was a virtuous person and that she too was a real Pativrata, but there was a fixed procedure of terminating a human being as per one's life span which was pre-determined and judgment was given as per norms. Savitri counter argued that for a woman, husband was a Deity and the provider of safety; a father, brother or a son were no doubt the safeguarders but the husband was above all and if he were to be forcibly taken away then she had no other alternative but to immolate her life. Dharma Raja was indeed taken back at her firmness and smilingly said that such an incidence as this was rare and that he would be pleased to bestow *any boon* excepting her husband's life. As Savitri took up the opportunity, she requested him to restore the eyesight as also the Kingdom to her in-laws and Dharma Raja readily granted these boons and asked her to go back so that he could perform his duty. He also asked her not to follow further and tire out herself without any aim or useful purpose. Devi Savitri replied that she would never feel tired following great celebrities of the stature of Dharma Raja, even if they were annoyed because only such emblems of Dharma could sift persons of genuineness or other-wise; it was stated in the Scriptures that one should never be afraid of even Agni, poison, and snakes compared to evil persons where as 'Satpurushas' had an inner conscience and even if they were apparently rude and hurtlingly outspoken, their basic quality would be outstanding and subject to change of stance since such 'Mahatmas' test the authenticity of other persons being faced. Even normal and impartial Kings and Administrators would tend to examine the realities of those who make requests and a Deity par excellence like Dharma Raja would like to make sure whether her supplications were pure and straight from the heart or not. That was the reason why Savitri felt untired of following Dharma Raja! Apparently, Dharma Raja was pleased with the logic of Savitri and replied that without insisting on the life of Satyavaan, she might ask for another boon. She grabbed the opportunity and requested that her parents were not blessed with a son; despite performing countless Sacred deeds and their daily homas in favour of Gayatri / Savitri they succeeded on giving birth to a daughter but not a 'Vamsoddhaaraka'. Dharma Raja conceded the *second boon* too and firmly admonished Savitri to pester further but should return home at once to organise the obsequies of her departed husband. Having secured the second boon from Dharmaraja, Savitri still followed the former and stated that any human being would like to fulfil three essential steps of Dharma, Artha and Kama as the corner-stones of an ideal life. She affirmed: *Dharmaanjanam tathaa kaaryam purushena vijaanataa, Tallaabham Sarva laabhebhyo yadaa Daiva viseshatey/ Dharmascha arthascha kaamascha trivargo janmanah phalam, Dharma heenasya kaamaarthey vandhyaa sutasamou Prabho/ Dharmadarthastathaa kaamo Dharmallokadwayam tathaa, Dharma ekonuyaatyenam yatra*

kwachanagaaminam/ Shareerena samam naasham sarvamanya -ddhi gacchati, Ekohi jaayatey jantureka eva vipadyatey/ (Deva! Any Enlightened person seeks to earn Dharma since that secures the best of gains; the objective of life is to fulfil the means of Dharma viz. Artha and Kaama; conversely, wealth and fulfilment of desires alone without Dharma would be wasting one's life. Dharma would certainly fulfil the means to achieve it and could at the same time lead to Salvation too. In the final analysis, a dying person leaves every thing behind except Dharma and a person born does not bring any possessions nor takes anything at death). Dharma Raja was pleased with what Savitri said and asked her a *third boon* to that outstanding Pativrata who had been fighting for her husband's life. In turn, Savitri asked the boon: *Varayaami twayaa dattam putraanaam shatamourasam, Anapatyasya lokeshu gatih kila na vidyatey/* (Deva! I request you to give me the boon of securing hundred sons of my own, since without obtaining sons, there would be no 'Sadgati' to her and husband as parents). Yama Raja then granted this boon also and Savitri commended Dharma as follows: *Dharmaadharma vidhaanajna Sarva Dharma Pravartaka, Twameva Jagato naathaha Prajaa samyamaney Yamah/ Karmanaaman -rupena Yasmaad Yamayasey Prajaah, Tasmaad vai proachyasey Deva Yama ityeva naamatah/ Dharmaneymaah Prajaah Sarvaa yasmaad ranjayasey Prabho, Tasmaat tey Dharma raageti naama Sadbhirnigadyatey/ Sukrutam dushkrutam chobhey Purodhaaya yadaa janaah/ Tatsavakaasham mrutaa yaanti tasmaat twam Mrutyu ruchyatey/* (Dharmaadharma Vidhaata! You are the highest Administrator of Dharma; since you are the Chief Regulator of Dharma, you are called *Yama*. As you ensure that human beings do not indulge in Adharma and make them follow the Path of Truth, you are known as *Dharma Raja*. Since when human beings die, you confront them with a full account of their good and bad deeds, and hence you are known as *Mrityu*. As the dead persons are approached by you with the details of each action of theirs by each Kshana/ second, and measure of Kaala or Time, you are called as *Kaala*. Since you are the designated Authority to terminate the life of each and every 'charaachara' or mobile and immobile being, you are titled *Antak*. As you are the eldest son of Surya Deva who has the name of Viwasvaan, you carry the name of *Vaiwasvata*. As and when the life of any being is over, you catch him suddenly and that is why you have another name viz. *Sara praanahara*. Devesha! Thanks to you the Ruk-Yajur- Sama Vedas continue to popularise the Principles of Virtue and Justice eternally; you are the upkeeper of nobility and discipline the world over and I have come to the shield of safety from you; kindly give back my husband at once as my in-laws too are frantic now for his life. As Savitri concluded her desperate prayers, Dharma Raja asserted that he was giving away Satyavan's life back, that he would secure her hundred sons who would all become famous Kings, that her parents too would be blessed with hundred sons of virtue and that her brother would be popular as Malava, the King of Malva. Thus concludes the Sacred Legend of Maha Saadhvi Savitri: *Tasmaad Saadhwyaha Striyah Pujaah Satatam, Taasaamtu vakyam bhavateeha midhya na jaatu lokeshu charachareshu/ Tasmaat sadaa taah pari pujaneeyaah, Kaamaan Samagraanabhi kaamayaanaih/* (Hence women of High Virtue ought to be worshipped since the Three Lokas are preserved due to their grace. The voices of Pativratas should never be ignored as they are worthy of veneration and fulfill their desires].

Devi Sita continued to address Rama: 'Raghunandana! I am certainly not like a fallen woman of shame as I have never ever thought of any other male with even a trace of desire. I have not seen or felt likewise. I was married even as a teen aged Kumari and would wish to live in your exclusive company like a Pativrata for very very long like a 'Sati Saadhvi'. You cannot discard me like a cheap dancing girl who earns livelihood for herself and husband! Shri Rama! You seem to be advising me to stay back and be polite and get controlled by that younger brother of yours viz. Bharata; you might do so yourself but certainly not me, as he was the culprit to thwart your being the legitimate yuva raja! This is another

strong reason for accompanying you Rama! *Sa mām anādāya vanam na tvam prasthātum arhasi, tapo vā yadi vāraṇyam svargo vā syāt saha tvayā/* Hence my decisiveness to go along with you hand in hand, even if I were to perform tapasya like a yogini, or to enter the darkest forests or to attain swarga but together! As a feel luxurious golden swing mattresses under garden umbrellas or rest on your comfortable lap give me the same feeling as striding hard on the worst possible slush or rocks in you blissful company. As and when the gruelling and backbreaking ordeal of walking on thorny bushes and trees is encountered, your comforting company gets me the feeling of walking on cotton and smooth deerskin! If I am banged and even lifted up by sandstorms then I might feel experienced with sandalwood paste in your company. With your comfort again, as I would have sleep in huts under trees, then would feel that in I am rolling in bird- feather like soft cushions. I assure you that I shall not be a burden for you. But being with you I feel I am in heaven and without you, it would be a hell. I am not afraid of vana vaasa but without you it surely be so and then would die sooner than later. Without you I cannot spend even two hours, but how do you expect me to live for fourteen years!' By so saying, Devi broke down into loud and severe weeping by tightly embracing Rama. She then got up and moved about in circles crying away like a she - elephant attacked by poisonous arrows and seeking to jump into severe flames. Then Rama too got terribly agitated with the magnitude and severity of her action and with her both hands pressed her on his chest and said firmly: *Na devi tava duḥkkena svargam apy abhirocaye, na hi me 'sti bhayam kim cit svayambhor iva sarvataḥ/ tava sarvam abhiprāyam avijñāya śubhānane, vāsam na rocaye 'raṇye śaktimān api rakṣaṇe/* Devi! If you do so strongly feel that you would attain 'swarga sukha', that type of happiness too could be discarded by me, but trust me I am afraid of nothing like swayambhu Brahma himself. I am most certainly capable of defending you, but only advised you not to put yourself to difficulties. *yat sṛṣṭāsi mayā sārddham vanavāsāya maithili, na vihātum mayā śakyā kīrtir ātmavatā yathā/ dharma tu gajanāśoru sadbhir ācaritaḥ purā, taṁ cāham anuvarte 'dya yathā sūryam suvarcalā/* In case you are born and destined to suffer and stay with me, but do realise that 'atmajnani purushas' or self awakened men would not hesitate to discard their natural instincts and hence my warnings of impending perils. Several instances could be cited that even Celestials of high standards of virtue had allowed their spouses to follow them as their shadows. Did not Surya Deva allow Suvarchala - Sangina Devi follow as her shadow! You too may perhaps follow me, even being the great hazards involved!

[Vishleshana on Surya Deva and Sangina Devi:

Bhavishya Purana: It was on 'Saptami' Tithi that Bhagavan Surya made his initial manifestation to the Universe. His original Appearance inside a Holy Egg continued and from there itself, he grew and hence was called 'Martaanda'. He was wedded to the daughter of Daksha Prajapati, called Sanjna, and begot Dharma Raja, Vaivasvata and Yamuna Devi. But since Sanjna was unable to bear the heat and dazzle of Surya Deva, created from her shadow a similar substitute, called Chhaya Devi to proxy her and left for Uttarakuru Desha to perform Tapasya in the form of as a horse. Meanwhile, Chhaya Devi gave birth to Shaneswara and Devi Tapati, but aftersome time, Chhaya Devi's partial attitude to her own children and those of Sanjna came to be noticed; Yama Dharma pointed out to Chhaya Devi about the differential treatment and in course of the argument, Yama raised his right leg's ankle which was objected to by Chhaya and she gave a curse to Yama that if his feet ankles were placed on Earth they would be eaten by worms! As Dharma Raja complained to Surya Deva, the father assuaged the feelings of his son, who was in fact a specimen of virtue, saying that the 'shaap' of Sandhya Devi was not to be too harmful since, after all, worms might take away the flesh and blood of his ankle to Bhuloka but feet would be in tact any way. Sandhya was frightened and blurted the truth to Surya Deva that Sanjna materialised her to deputise her and the latter left to her father's place; Daksha told Surya Deva that Sanjna could not withstand his heat and had been performing Tapasya in the form of a horse at Uttarakuru. Surya requested Vishwakarma to reduce his heat and radiance and after assuming the forms of a horse approached Sanjna and by the mutual contact of the noses of Surya and Sanjana in horse forms were born Ashvini Kumars and Raivata. Since the Episode of Sanjna and Surya occurred on Sapta Tithi of Magha Shukla Paksha as above, the day is considered as most auspicious to signify the union the Couple.]

Rama continued to soften Devi Sita from her agitation and extreme anguish: He explained once again that he was having to go to dandakaranya only and exclusively due to the decision of the father and ‘the’ mother and indeed it was his bounden duty having to do so; only his ‘puja and aaradhana’ was compelling to do so as service to the father-mother-and guru would be the only means of fulfillment of the paramarthas of dharma-artha-kaama-mokshas evidently and that sanatana dharma was the inevitable path of mortal life for salvation. Yet when you are giving me the untimate warning : ‘ *Mama sannaa matih Site netum tvaam dandakaavanam, vaasishyaameeti saa tvam maamanuyaantum sunischitaa/ Saa hidrishtaavadyaangi vanaaya madirekshane, anugacchasva maam bheeru sahadharmachaaree bhava/* Keeping in view your such decisiveness as being even desperate with the threat of your sacrificing the life, my earlier decision appears to be getting diluted! There fore I am now perforce having to relent myself to reluctantly agree to accompany me.’ Then Rama asked Sita to initiate earliest action to get ready, by way of discarding her jewellery as donations to ‘brahmana strees’ and change the dress suitably for the ‘yatra’. Then finally having fought her way to make Rama agree as her desire was fulfilled, Devi Sita gave away ‘dhana’ of Brahmanas and ‘daana’ to Brahmanis, with joy and excitement!

Sarga Thirty One

Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities

Tato 'bravīn mahātejā rāmo lakṣmaṇam agrataḥ, sthitam prāggāminam vīram yācamānam kṛtāñjalim/ mayādyā saha saumitre tvayi gacchati tad vanam, ko bhariṣyati kausalyām sumitrām vā yaśasvinīm/ abhivarṣati kāmair yaḥ parjanyaḥ prthivīm iva, sa kāmāpāśaparyasto mahātejā mahīpatiḥ/ sā hi rājyam idam prāpya nṛpasyāśvapateḥ sutā, duḥkhitānām sapatnīnām na kariṣyati śobhanam/ evam uktas tu rāmeṇa lakṣmaṇaḥ ślakṣṇayā girā, pratyuvāca tadā rāmaḥ vākyajño vākyakovidam/ tavaiva tejasā vīra bharataḥ pūjayiṣyati, kausalyām ca sumitrām ca prayato nātra saṁśayaḥ/ kausalyā bibhṛyād āryā sahasram api madvidhān, yasyāḥ sahasram grāmānām saṁprāptam upajīvanam/ dhanur ādāya saśaram khanitrapīṭakādharāḥ, agratas te gamiṣyāmi panthānam anudarśayan/ āhariṣyāmi te nityam mūlāni ca phalāni ca, vanyāni yāni cānyāni svāhārāṇi tapasvinām/ bhavāms tu saha vaidehyā girisānuṣu raṁsyate, aham sarvaḥ kariṣyāmi jāgrataḥ svapataś ca te/ rāmas tv anena vākyena supṛitāḥ pratyuvāca tam, vrajāpṛcchasva saumitre sarvaḥ eva suhrjjanam/ ye ca rājño dadau divye mahātmā varuṇaḥ svayam, janakasya mahāyajñe dhanuṣi raudradarśane/ abhedyakavace divye tūñi cākṣayasāyakau, ādityavimalau cobhau khaḍgau hemapariṣkṛtau/ satkṛtya nihitam sarvaḥ etad ācāryasadmani, sa tvam āyudham ādāya kṣipram āvraja lakṣmaṇa/ sa suhrjjanam āmantrya vanavāsāya niścitaḥ, ikṣvākugurum āmantrya jagrāhāyudham uttamam/ tad divyaḥ rājaśārdūlaḥ satkṛtam mālyabhūṣitam, rāmāya darśayām āsa saumitriḥ sarvaḥ āyudham/ tam uvācātmavān rāmaḥ prītyā lakṣmaṇam āgatam, kāle tvam āgataḥ saumya kāṅkṣite mama lakṣmaṇa/ aham pradātum icchāmi yad idam māmakaḥ dhanam, brāhmaṇebhyas tapasvibhyas tvayā saha paramtapa/ vasantīha dṛḍham bhaktyā guruṣu dvijasattamāḥ, teṣāḥ api ca me bhūyaḥ sarveṣāḥ copajīvinām/ vasiṣṭhaputraḥ tu suyajñam āryam; tvam ānayāśu pravaram dvijānām, abhiprayāsyāmi vanaḥ samastān; abhyarcya śiṣṭān aparān dvijātīn/

As Devi Sita and Shri Rama had been seeking to mutually convince each other, finally the adamant Sita perforce made Rama to agree to let Sita to accompany him to dandakaranya. Even as they were arguing each other, Lakshmana had almost arrived. Then the latter bent down and pressed Rama’s tight and addressed Devi Sita that even if thousands of elephants and cruel animals of dandakaranya might chase Sita-Ramas, he would most certainly lead them ahead of the couple ever ready and vigilant up with his ‘dhanush’. Along with me, do both of you keep on enjoying the chirrupings of multi coloured birds and the continous buzzing sounds of honey bees. As Rama kept on listening to Lakshmana’s assurances, Rama negated the proposal of Lakshmana. The latter stated to Rama: Dear brother! *Anugjnaata tastu bhavataa purvameva yadasyaham, kimidaaneem punarapi kriyate me nivaaranam/* You had already consented to my proposal to accompany you, but why are changing your mind now! Rama explained:

Dear Lakshmana! You are my true friend, dharma paraayana or the follower- cum - enforcer of dharma, true follower of moral values, and my very 'praana' or the life force undoubtedly. But in my absence, who would look after your mother Devi Sumitra and my mother Devi Kousalya! Maha Raja Dasharatha who had been fulfilling the wishes of each and every body like the rains of the sky on earth so far, but now unfortunately is caught badly in the mesmerising net of Devi Kaikeyi now. He might also be highly disturbed and perhaps guilty in his mind due to my absence. Bharata would in any case be under the total control of his mother Kaikeyi. This is why I am having to have second thoughts of you accompanying me. I am overwhelmed with your faith and devotion to me, no doubt. But once you too are absent, it would be too difficult to imagine the condition of your mother and of mine and neither; they will most certainly be disappointed, discouraged and become psychological wrecks in the course of months and years'. Lakshmana stated: My eldest brother Rama! Why are you presuming that Bharata could turn out as so mean and degraded; would he be so disrespectful and vengeful to the mothers. Rama replied: Most essentially, Bharata would be in the tight grip of Kaikeyi even so as she keeps King Dasharadha as the main force. Lakshmana retorts: Maha Veera Rama! Suppose once having become the King, if Bharata were to take to ill justified paths being self opinionated and arrogant and does not look after the mothers, then I should undoubtedly destroy sarva lokas without doubt. Further Devi Kousalya is capable of safeguarding herself and my mother Devi Sumitra too. They both have the solid backing of thousands of villages as their residents are indebted to them for the well being and ready support to them. Therefore, *Kurushva maamanucharam vaidharyam neha vidyate, kritaayoham bhavishyaami tava chaarthah prakalpyate*/ Therefore, Shri Rama! Let me kindly accompany you. I shall keep holding the dhanush day in and out keep vigil and as you would move forward should be the forward mover ever ensuring that the principles of virtue would never be tampered with. Each and every day, it should be responsibility to bring fruits, vegetables and roots besides 'havan samagri' for your agni karyas. Further, *bhavāms tu saha vaidehyā girisānuṣu raṁsyate, ahaṁ sarvaṁ kariṣyāmi jāgrataḥ svapataś ca te*/ Even as you and Devi Vaidehi gleefully seek to ascend the mountain tops, I should provide impregnable security cover and perform errands dutifully.' As Lakshmana thus asserted most earnestly and dutifully, Rama was pleased and finally said: ' Sumitranandana! Go now to mother Sumitra and wife besides close admirers and meet them of your decision to accompany Rama Sitas for vana vaasa. Lakshmana! Remember that at the maha yajna performed by King Janaka at Mithila, Varuna Deva himself appeared and gifted to you a fierce looking omni potent dhanush along a 'tuneera' with 'akshya baanaas' and an unbreakable 'kavacha' besides a sun like bright long sword as were kpt at the residence of 'acharya'. Do please collect all these and after obtaining acharya's blessings bring them too'. Shri Rama further instructed Lakshmana to request 'Suyagjna' the son of Maharshi Vasishtha to meet Rama and return back to him at the earliest.

Sarga Thirty Two

Sita Rama's charity to Vasishtha Kamara Sujyagjna and wife- brahmanas, brahmacharis, servants

Tataḥ śāsanam ājñāya bhrātuh śubhatarāṁ priyam, gatvā sa praviveśāṣu suyajñasya niveśanam/ tam vipram agnyagāraṣṭhaṁ vanditvā lakṣmaṇo 'bravīt, sakhe 'bhyāgaccha paśya tvaṁ veśma duṣkarakāriṇaḥ/ tataḥ saṁdhyāṁ upāsyāṣu gatvā saumitriṇā saha, juṣṭaṁ tat prāviśal lakṣmī rāmyaṁ rāmaniveśanam/ tam āgataṁ vedavidam prāñjaliḥ sītayā saha, suyajñam abhicakrāma rāghavo 'gnim ivārcitam/ jātārūpamayair mukhyair aṅgadaiḥ kuṇḍalaiḥ śubhaiḥ, sahema sūtrair maṇibhiḥ keyūrain valayair api/ anyaiś ca ratnair bahubhiḥ kākutsthaḥ pratyapūjayat, suyajñam sa tadovāca rāmaḥ sītāpracoditah/ hāraṁ ca hemasūtraṁ ca bhāryāyai saumya hārāya, raśanām cādhunā sītā dātum icchati te sakhe/ paryāṅkam agryāstaraṇaṁ nānāratnavibhūṣitam, tam apīcchati vaidehī pratiṣṭhāpayitum tvayi/ nāgaḥ śatruṁ jayo nāma mātulo yaṁ dadau mama, tam te gajasahasreṇa dadāmi dvijapuṁgava/ ity uktaḥ sa hi rāmeṇa suyajñāḥ pratigṛhya tat, rāmalakṣmaṇasītānām prayujyāśiṣaḥ śivāḥ/ atha bhrātaram avyagram priyam rāmaḥ priyamvadaḥ, saumitriṁ tam uvācedaṁ brahmeva tridaśeśvaram/ agastyam kauśikam caiva tāv ubhau brāhmaṇottamau, arcayāhūya saumitre ratnaiḥ sasyam ivāmbubhiḥ/ kausalyāṁ ca ya āśīrbhir bhaktaḥ paryupatiṣṭhati, ācāryas taittirīyāṇām abhirūpaś ca vedavit/ tasya

*yānam ca dāsīs ca saumitre sampradāpaya, kauśeyāni ca vastrāṇi yāvat tuṣyati sa dvijah/ sūtaś
citrarathaś cāryaḥ sacivaḥ suciroṣitaḥ, toṣayainam mahārhaiś ca ratnair vastrair dhanais tathā/
śālivāhasahasraṁ ca dve śate bhadraśāms tathā, vyañjanārthaṁ ca saumitre gosahasraṁ upākuru/ tataḥ
sa puruṣavyāghraḥ tad dhanam lakṣmaṇaḥ svayam, yathoktaṁ brāhmaṇendrāṇāṁ adadād dhanado
yathā/ athābravīd bāṣpakalāṁ tiṣṭhataś copajīvināḥ, sampradāya bahu dravyam ekaikasyopajīvināḥ/
lakṣmaṇasya ca yad veśma grāhaṁ ca yad idaṁ mama, aśūnyaṁ kāryam ekaikaṁ yāvadāgamanam mama/
ity uktvā duḥkṛtaṁ sarvaṁ janam tam upajīvinam, uvācedaṁ dhanadhyakṣaṁ dhanam ānīyatām iti, tato
'sya dhanam ājahruḥ sarvaṁ evopajīvināḥ/ tataḥ sa puruṣavyāghraḥ tad dhanam sahalakṣmaṇaḥ,
dvijebhyo bālavyāghrebhyaḥ kṛpaṇebhyo 'bhyadāpayat/ tatrāsīt piṅgalo gārgyaḥ trijaṭo nāma vai dvijah, ā
pañcamāyāḥ kākṣyāyā nainaṁ kaś cid avārayat/ sa rājaputraṁ āsādy trijaṭo vākyam abravīt, nirdhano
bahuputro 'smi rājaputra mahāyasaḥ, uñchavṛttir vane nityam pratyavekṣasva mām iti/ tam uvāca tato
rāmaḥ parihāsasamanvitam, gavām sahasraṁ apy ekaṁ na tu viśrāṇitaṁ mayā, parikṣipasi daṇḍena
yāvat tāvad avāpsyasi/ sa śāṭīm tvaritaḥ kaṭyām sambhrāntaḥ pariveṣṭya tām, āvidhya daṇḍam cikṣepa
sarvaprāṇena vegitaḥ/ uvāca ca tato rāmaḥ tam gārgyam abhisāntvayan, manyur na khalu kartavyaḥ
parihāso hy ayaṁ mama/ tataḥ sabhāryas trijaṭo mahāmuniḥ; gavām anīkaṁ pratigrhya moditaḥ,
yaśobalapṛitisukhopabṛmhiṇīḥ; tad āśiṣaḥ pratyavadaṁ mahātmanaḥ/*

As Lakshmana was thus instructed my Rama, Guruputra Suyagjna accompanied Lakshmana and while Rama seated with Sita made several 'daanas' to Suyagjna. He donated for Suyagjna's wife several golden earrings, necklaces, finger rings, bangles and shoulder ornaments. To Suyagjna he donated an elephant named Shatrujaya well decorated, as King Janaka gifted to Rama. The mightily pleased Suyagjna blessed Sita Ramas and Lakshmana profusely. Then Lakshmana asked the most revered Agastya and Vishvamitra Maharshis to be welcomed and offered thousand cows, swarna mudras, silverware, and invaluable Nava Ratnas of handful diamonds, pearls, sapphires, corals, rubies, gomedha and vaidurya . Later, Lakshmana directed all possible 'yajur veda taittireeya shakha panditaas' to be donated with horse carts, servants and service maids, silk clothes, thousands of cows, and cash from the royal treasury to their heart's contentment. Rama further said that some of the katha shakha and kalaapa shakha brahmacharis who had been in constant touch with him as he admired them for their constant 'swaadhyaya' or recitation of vedas be invited and gifted with eighty camels, handfuls of precious stones from the treasury, thousand bullock carts and several varieties of 'dhanyas'. Likewise, there are groups of 'mekhala dhari brahmacharis' from select 'guru kulaas' who were gifted by me at the instance of my mother as she was extraordinarily contented be also be invited for distribution of appropriate donations.' As per Rama's directives, the 'daanaas' of dhana-dhanya-vastu-vahanaas' were carried out by Lakshmana like Kubera himself from the treasury. Then Rama called his personal attendant servants and distributed their wages for fourteen years in advance while stating to them, that they should never feel the absence of Rama Lakshmanas but be contented till their return. Then he commenced distributing ample cash to long winded queues of 'anaadhas' or helpless men-women-and children. Further there were some 'garga gotriya brahmanas' named 'trijatas' at the outskirts of Ayodhya who were truly helpless very elderly and decrepits, just barged into the five boundary 'praakaaraas' of Rama's palace despite the resisting soldiers for some succor and livelihood. These were like Bhrigu and Angeera Maharshis and shouted with shaky voices: *Nirdhano bahuputrosmi Rajaputra Mahabala, kshatavrittirvane nityam pratyavekshasva maamiti/* 'Maha bali Raja Kumara, I am hopelessly stricken by abject poverty with a number of children to support, roaming around the nearby forests for some kind of food. My prostrations to you to mercifully provide some food and clothing'. Rama replied: 'I possess countless herds of cows; you may please accept as many cows as my stick once thrown by me'; so saying Rama with his extended 'aajaanu baahu' or long hands upto his ankles threw away the stick ! He further said: I am stating this a remark of humor and do not be please get offended; what I am stating is that you would be very happy and contented from hereon! Then Rama readily donated in ample measure for the vidvans to be ever contented!' *Dvijah sahrud bhrityajenothavaa tadaa daridra bhikshaacharanascha yo bhavet, na tra kaschit babhuva tarpito yathaarha sammaanana daana sambhramaih/* This was how, Rama at that time made sure that none whosoever like brahmana-sahrida-sevaka-daridra- bhikshkas were left unattended!

Sarga Thirty Three

Sita Rama Lakshmanas visit Kaikeyas's palace to meet Dasharatha as Nagara vaasis weep away

Dattvā tu saha vaidehyā brāhmaṇebhyo dhanam bahu, jagmatuḥ pitaram draṣṭum sītayā saha rāghavau/ tatto grhīte duṣprekṣye aśobhetām tadāyudhe, mālādāmabhir āsakte sītayā samalamkṛte/ tataḥ prāsādaharmyāṇi vimānaśikharāṇi ca, adhiruhya janāḥ śrīmān udāsīno vyalokayat/ na hi rathyāḥ sma śakyante gantum bahujanākulāḥ, āruhya tasmāt prāsādān dīnāḥ paśyanti rāghavam/ padātim varjitacchatram rāmaḥ dṛṣṭvā tadā janāḥ, ūcur bahuvidhā vācaḥ śokopahatacetasah/ yaṁ yāntam anuyāti sma caturaṅgabalaṁ mahat, tam ekaṁ sītayā sārddham anuyāti sma lakṣmaṇaḥ/ aiśvaryaśya rasajñāḥ san kāmīnām caiva kāmadaḥ, necchaty evāṇṛtaṁ kartum pitaram dharmagauravāt/ yā na śakyā purā draṣṭum bhūtair ākāśagair api, tām adya sītām paśyanti rājamārgagatā janāḥ/ aṅgarāgocitām sītām raktacandana sevinīm, varṣam uṣṇam ca sītām ca neṣyaty āśu vivarṇatām/ adya nūnam daśarathaḥ sattvam āviśya bhāṣate, na hi rājā priyam putram vivāsayitum arhati/ nirguṇasyāpi putrasyā kātham syād vipravāsanam, kiṁ punar yasya loko 'yaṁ jito vṛttena kevalam/ āṇṣaṁsyam anukrośaḥ śrutam śīlam damaḥ śamaḥ, rāghavam śobhayanty ete śaḍguṇāḥ puruṣottamam/ tasmāt tasyopaghātena prajāḥ paramapīḍitāḥ, audakānīva sattvāni grīṣme salilasaṁkṣayāt/ pīḍayā pīḍitam sarvaṁ jagad asya jagatpateḥ, mūlasyevopaghātena vṛkṣaḥ puspaphalopagaḥ/ te lakṣmaṇa iva kṣipram sapatnyaḥ sahabāndhavāḥ, gacchantam anugacchāmo yena gacchati rāghavaḥ/ udyānāni parityajya kṣetrāṇi ca grhāṇi ca, ekaduḥkhasukhā rāmam anugacchāma dhārmikam/ samuddhṛtanidhānāni paridhvastājirāṇi ca, upāttadhanadhānyāni hṛtasārāṇi sarvaśaḥ/ rajasābhyavakīrṇāni parityaktāni daivatāiḥ, asmattyaktāni veśmāni kaikeyī pratipadyatām/ vanam nagaram evāstu yena gacchati rāghavaḥ, asmābhiś ca parityaktam puram saṁpadyatām vanam/ bilāni daṁṣṭriṇaḥ sarve sānūni mṛgapakṣiṇaḥ, asmattyaktam prapadyantām sevyamānam tyajantu ca/ ity evaṁ vividhā vāco nānājanasamīritāḥ, śuśrāva rāmaḥ śrutvā ca na vicakre 'sya mānasam/ pratīkṣamāṇo 'bhijanaṁ tadārtam; anārtarūpaḥ prahasann ivātha, jagāma rāmaḥ pitaram didṛkṣuḥ; pitur nideśam vidhivac cikīrṣuḥ/ tat pūrvam aikṣvākasuto mahātmā; rāmo gamiṣyan vanam ārtarūpam, vyatiṣṭhata prekṣya tadā sumantram; pitur mahātmā pratihāraṇārtham/ pitur nideśena tu dharmavatsalo; vanapraveśe kṛtabuddhiniścayaḥ, sa rāghavaḥ prekṣya sumantram abravān; nivedayasvāgamanam nṛpāya me/

Shri Rama along with Devi Sita besides Lakshmana had given away considerable charities and proceeded for King Dasharath's 'darshan'; before doing so, they witnessed the puja preparations made earlier by Sita like the variety of fresh and sweet odoured flowers , and climbed up the seven storied palace with a sense of disappointment and witnessed a sea of surging crowd waiting for Rama, while looking at each other with silence. On descending and entering the foreyard of the palace they encountered innumerable cryings and shouts : *Padātim varjitacchatram rāmaḥ dṛṣṭvā tadā janāḥ, ūcur bahuvidhā vācaḥ śokopahatacetasah/ yaṁ yāntam anuyāti sma caturaṅgabalaṁ mahat, tam ekaṁ sītayā sārddham anuyāti sma lakṣmaṇaḥ/ aiśvaryaśya rasajñāḥ san kāmīnām caiva kāmadaḥ, necchaty evāṇṛtaṁ kartum pitaram dharmagauravāt/* As Rama-Sita-Lakshmanas commenced walking on the high road, the crowds got surging with heart rending and reverberating sobbings aloud remarking: 'what strange is the sudden twist of destiny that instead of heralding chaturana sena ahead, Rama is leading along with Sita as followed by Lakshmanas walking barefooted on the road! Even as the symbol of 'aishwarya' or opulence, Rama is being humiliated by fate just because he desires to vindicate the fulfillment of his father's prestige and promise! Alas, the celestials flying high on the skies are brought down to roads and bylanes: it is a shame that we are noticing the born princess Devi Sita at street corners. As damsel like Sita who is normally worshipped with luxurious lavishness with the service of sandal paste and such sweet fragrances is going to be exposed to mid day severity of Sun- ever pouring rains- lashing sand storms- and the severity of icy cold and soon enough an angel would dry up with patchy and dried up grimace! Surely, King Darsaratha of glory and magnanimity must have become a victim of a 'pishaacha' with an unstable mind; otherwise, how could he have banished a symbol of high virtue, especially as he was head over heels infatuated with

Rama! Moreover, even if a son be a worthless and characterless person, how could a father accord such a punishment to a son, and more surprisingly the son would faithfully accept the cruel father's instruction! *Aanṛśamsyam anukrośaḥ śrutam śīlam damaḥ śamaḥ, rāghavam śobhayanty ete śaḍguṇāḥ puruṣottamam/* Indeed Narashreshtha Shri Rama is an outstanding 'puruṣottama' or a human being *par excellence* being an emblem of the six precepts of Dharma viz. soft nature- mercifulness-knowledge-character- and self control. It was bad enough to negate Rama Pattabhisheka but far worse to banish him forest life that too for fourteen life! This situation is akin to torture persons who are already out of a dried up water body! This context is reminiscent of the orderly nature of the respectable society that we live in, in the same manner that a huge tree with blooming flowers and well ripend fruits gets most suddenly downed and severed! *Mulam hyesha manushyaanaam dharmasaaro mahaadyutih, pushpam phalam cha patram cha shakhaaschaaryetare janaah/* This exemplary Shri Rama is the cornerstone of 'Jagat vyavstha' or the very order of the Society, and is like to severe the order is like demolishing a tree with branches, leaves, flowers and fruits. May we all not follow Rama to the forests, just as Sita and Lakshmana are doing! Let us leave behind our agricultural fields, gardens, houses and follow Rama the exemplary! I should accompany him to share his troubles and tribulations. Let us atonce, dig up what ever 'nidhis' or treasures and belongings that we possess, dhana-dhanyas as stored by us, discard even our pujas, bali vaishnavas, mantra pathanas, yajna karyas, mantra pathanas and so on, and follow Rama with joy. May Kaikeyi reign that type of deserted kingdom with freedom and joy! By so doing, the forests would be converted as cities and vice versa. The cruel animals, poisonous serpents and hordes of elephants and several other wild animals and birds would then move away. Then the deserted houses with broken household vessels and discarded furniture by comfortably occupied with the well wishers of Devi Kaikeyi with glee. As several agitated voices from the public were heard, Rama was reactionless and proceeded to Kaikeyi's palace and at the entrance, he found Sumantra who was standing crying away. But Rama was as undisturbed as always and asked Sumantra to please inform King Dasharatha of his arrival at his door step.

Sarga Thirty Four

Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa; the latter swoons and recovers and embraces them and swoons again

Sa rāmapreṣitaḥ kṣipram saṁtāpakaluṣendriyaḥ, praviśya nṛpatiṁ sūto niḥśvasantaṁ dadarśa ha/ ālokya tu mahāprāññāḥ paramākula cetasaṁ, rāmam evānuśocantaṁ sūtaḥ prāññalir āśadat/ ayaṁ sa puruṣavyāghra dvāri tiṣṭhati te sutaḥ, brāhmaṇebhyo dhanam dattvā sarvaṁ caivopajīvinām/ sa tvā paśyatu bhadraṁ te rāmaḥ satyaparākramaḥ, sarvān suhṛda āpṛcchya tvām idānīm didṛkṣate/ gamiṣyati mahāranyaṁ taṁ paśya jagatīpate, vṛtaṁ rājaguṇaiḥ sarvair ādityam iva raśmibhiḥ/ sa satyavādī dharmātmā gāmbhīryāt sāgaropamaḥ, ākāśa iva niṣpaṅko narendrah pratyuvāca tam/ sumantrānaya me dārān ye ke cid iha māmakāḥ, dārāiḥ parivṛtaḥ sarvair draṣṭum icchāmi rāghavam/ so 'ntaḥpuram atītyaiva striyas tā vākyam abravīt, āryo hvayati vo rājā gamyatām tatra māciram/ sa evam uktāḥ striyaḥ sarvāḥ sumantreṇa nṛpājñayā, pracakramus tad bhavanaṁ bhartur ājñāya śāsanam/ ardhasaptaśatās tās tu pramadās tāmrālocanāḥ, kausalyāṁ parivāryātha śanair jagmur dhṛtavratāḥ/ āgateṣu ca dāreṣu samavekṣya mahīpatiḥ, uvāca rājā taṁ sūtaṁ sumantrānaya me sutam/ sa sūto rāmam ādāya lakṣmaṇam maithilīm tadā, jagāmābhīmukhas tūrṇam sakāśam jagatīpateḥ/ sa rājā putram āyāntam dṛṣṭvā dūrāt kṛtāñjalim, utpapātāsanaṁ tūrṇam ārtāḥ strījanasaṁvṛtaḥ/ so 'bhīdudrāva vegena rāmam dṛṣṭvā viśāṁ patiḥ, tam asaṁprāpya duḥkhārtaḥ papāta bhuvi mūrchitaḥ/ taṁ rāmo 'bhyapātata kṣipram lakṣmaṇas ca mahārathaḥ, viśaṁjñam iva duḥkhena saśokaṁ nṛpatiṁ tadā/ strīsaahasraninādaś ca saṁjajñe rājaveśmani, hāhā rāmeti sahasā bhūṣaṇadhvanimūrchitaḥ/ taṁ pariṣvajya bāhubhyām tāv ubhau rāmalakṣmaṇau, paryāṅke sītayā sārdham rudantaḥ samaveśayan/ atha rāmo muhūrtena labdhasaṁjñam mahīpatim, uvāca prāññalir bhūtvā śokārṇavapariplutam/ āpṛcche tvām mahārāja sarveśam īśvaro 'si naḥ, prasthitaṁ daṇḍakāraṇyaṁ paśya tvām kuśalena mām/ lakṣmaṇam cānujānīhi sītā cānveti mām vanam, kāraṇair bahubhis tathyaḥ vāryamāṇau na cecchataḥ/ anujānīhi sarvān naḥ śokaṁ utsṛjya

mānada, lakṣmaṇam mām ca sītām ca prajāpatir iva prajāḥ/ pratīkṣamāṇam avyagram anujñām jagatīpateḥ, uvāca rarjā saṁprekṣya vanavāsāya rāghavam/ ahaṁ rāghava kaikeyyā varadānena mohitaḥ, ayodhyāyās tvam evādyā bhava rājā nigṛhya mām/ evam ukto nṛpatinā rāmo dharmabhṛtām varaḥ, pratyuvācāñjalim kṛtvā pitaram vākyakovidāḥ/ bhavān varṣasahasrāya pṛthivyā nṛpate patiḥ, ahaṁ tv arāṇye vatsyāmi na me kāryam tvayānṛtam/ śreyase vṛddhaye tāta punarāgamanāya ca, gacchasvāriṣṭam avyagraḥ panthānam akutobhayam/ adya tv idānīm rajanīm putra mā gaccha sarvathā, mātaram mām ca saṁpaśyan vasemām adya śarvarīm, tarpitaḥ sarvakāmais tvam śvaḥkāle sādhaiṣyasi/ atha rāmas tathā śrutvā pitur ārtasya bhāṣitam, lakṣmaṇena saha bhrātrā dīno vacanam abravīt/ prāpsyāmi yān adya guṇān ko me śvastān pradāsyati, apakramaṇam evātaḥ sarvakāmair ahaṁ vṛṇe/ iyaṁ sarāṣṭrā sajanā dhanadhānyasamākulā, mayā viśṣṭā vasudhā bharatāya pradīyatām/ apagacchatu te duḥkham mā bhūr bāṣpapariplutaḥ, na hi kṣubhyati durdharṣaḥ samudraḥ saritām patiḥ/ naivāham rājyam icchāmi na sukham na ca maithilīm, tvām ahaṁ satyam icchāmi nānṛtaṁ puruṣarṣabha/ puram ca rāṣṭram ca mahī ca kevalā; mayā niśṣṭā bharatāya dīyatām, ahaṁ nideśam bhavato 'nupālayan; vanam gamiṣyāmi cirāya sevitur/ mayā niśṣṭām bharato mahīm imām; saśailakhaṇḍām sapurām sakānanām, śivām susīmām anuśāstu kevalam; tvayā yad uktaṁ nṛpate yathāstu tat/ na me tathā pāṛthiva dhīyate mano; mahatsu kāmeṣu na cātmanaḥ priye, yathā nideśe tava śiṣṭasaṁmate; vyapaitu duḥkham tava matkṛte 'nagha/ naivāham rājyam icchāmi na sukham na ca maithilīm, tvām ahaṁ satyam icchāmi nānṛtaṁ puruṣarṣabha/ puram ca rāṣṭram ca mahī ca kevalā; mayā niśṣṭā bharatāya dīyatām, ahaṁ nideśam bhavato 'nupālayan; vanam gamiṣyāmi cirāya sevitur/ phalāni mūlāni ca bhakṣayan vane; girīmś ca paśyan saritaḥ sarāmsi ca, vanam praviśyaiva vicitrapādapaṁ; sukhī bhaviṣyāmi tavāstu nirvṛti/ Evam sa Rajaa vyasanaabhipannastaapena duḥkhena cha peedyamaanah/, aalingya putram suvinashtasangino bhumim gato naiva chicheshta kinchit/ Devyah samastaa ruruduh sametaastaam varjiyitvaa naradeva patneem, rudan Sumantropi jagaama moorccchaam hahaakritam tatra babhuva sarvaam/

As Shri Rama asked Sumantra to intimate of his arrival, the latter had done so and found King Dasharatha was crestfallen on the ground as Surya Deva was subdued by Rahu Graha bit by bit only ruminating about Rama with deep intensity and anguish. The King was addressed by Sumantra: ‘ Prithvi naadha! Shri Rama had just concluded the distribution of all his wealth by donating it to Brahmanas, servants, and various persons as the poor, vulnerable and the old. Now, before departure for dandakaranya; if you do kindly consent, may I ask him to meet you. You may like to see him without any prejudice or inhibition. Dasharatha replied: Please ask my queens too to get together at once. As the queens were at attendance, then he asked his sons too. Then entered Rama-Lakshmanas besides Devi Sita. *sa rājā putram āyāntam dṛṣṭvā dūrāt kṛtāñjalim, utpapātāsanāt tūrṇam ārtāḥ strījanasaṁvṛtaḥ/ so 'bhidudrāva vegena rāmaṁ dṛṣṭvā viśām patiḥ, tam asaṁprāpya duḥkhārtāḥ papāta bhuvi mūrchitaḥ/* As Rama-Sita-Lakshmanas entered with greetingful folded hands with unease and nervousness, Dasharatha who was surrounded by his queens, stood up totteringly and cried loudly his heart out. Even as he was so desperately crying away, Rama ran up to him to console his father the latter fell down on the floor unconscious. Sita and Lakshmana too ran to the spot with their senses benumbed. As this sudden succession of events took place, there were thousands of maids along with the queens cried out loudly shouting ‘ Hey Rama! Hey Rama’. Rama -Sita-Lakshmanas together lifted the father on their shoulders and took him and placed on the mattress cot. While Dashratha gained semi consciousness, Rama uttered with low tone with folded hands: *āpṛcche tvām mahārāja sarveṣām īśvaro 'si naḥ prasthitaṁ daṇḍakāraṇyam paśya tvam kuśalena mām/ lakṣmaṇam cānujānīhi sītā cānveti mām vanam, kāraṇair bahubhis tathayair vāryamāṇau na cecchataḥ/ anujānīhi sarvān naḥ śokam utsṛjya mānada, lakṣmaṇam mām ca sītām ca prajāpatir iva prajāḥ/* Maha Raja! You are our Deva! I am now leaving for dandakaranya and soliciting you command to do so; do kindly allow us to do so now as Sita and Lakshmana too are accompanying me. I tried my very best to stop for accompanying me but are extremely adamant; just as Sanaka-Sanandana- Sanatana- Sanatkumaras were blessed by his sons by Brahma for their executing rigorous tapsya, do kindly allow us to depart now. King Dasharatha replied: *ahaṁ rāghava kaikeyyā varadānena mohitaḥ, ayodhyāyās tvam evādyā bhava rājā nigṛhya mām/* Raghunandana! It was due to the blunderous boon that I gave to

Kaikeyi once upon a time that this most unfortunate exigency has occurred; do kindly kill me and become the King of Ayodhya . Rama replied: Maha Raja! you should most certainly reign the kingdom for thousand years, as I have the least desire to become the King and wish to live in the forests. On the completion of the destined fourteen years of forest life, I should most certainly return and fall at your feet. Then the King stated crying loudly: ‘Most unfortunately, I am tied of tightly to the shackles of Truthfulness and simultaneously Kaikeyi has been pressing me to hurry up for your leaving soon. Hence, my best wishes and blessings to you till you return safe with auspiciousness . May not any kind of hurdles or difficulties be faced on way and everthafter. But I have only one request to you to atleast for a day and night so that I could enjoy your company for a little more time till the morning next! But most unfortunately, my wife Kaikeyi happens to be a covered up ash around fire. Then Dasharatha then stared at Rama Lakshmanas crying in fits and starts as Rama interrupted the weepings and stated: ‘ Maha Raja! I have by now given away my ‘dhana dhanyas’ already and even discarded the residents of the Kingdom and now this belongs to Bharata. *Vanavaasa kritaa buddhir na cha medya chalishyati, yastu yuddhai varo dattah Kaikeyyai varadatvaya, deeyataam nikhilenaiva satyastvam bhava paarthiva/ Aham nidesham bhavato yadhouttanu paalayan, chaturdasha samaa vatsye vane vanacharai saha, maa vimarsho vasumate Bharataaya pradeeyataam/* Rama continued affirming: ‘ My decision to leave for ‘vana vaasa’ stands firmly. What ever promise that you gifted to mother Kaikeyi be never negated and vindicated your ‘pratigjna’ most certainly. I will truthfully obey to proceed for fourteen years of rigorous vana vaasa. Give away the kingdom to Bharata; this is the ultimate and resolute decision. Kindly be brave, wipe off your tears and never cry; you are like the deep ocean and should never get perturbed by the flows of lakes and streams! *naivāhaṁ rājyam icchāmi na sukhaṁ na ca maithilīm, tvāṁ ahaṁ satyam icchāmi nāṇṛtaṁ puruṣarṣabha/ puram ca rāṣṭraṁ ca mahī ca kevalā; mayā niṣṛṣṭā bharatāya dīyatām, ahaṁ nideśam bhavato ’nupālayan; vanaṁ gamiṣyāmi cirāya sevitum/* I would not be ever enamored of Kingdoms, pleasures, married life and any such rejoicements including of swarga sukhka and least of all my very life. My singular objective of is Pitru seva and the vindication of my dearest father’s ‘pratigjna’ only.’ As Shri Rama asserted, King Dasharatha embraced Rama tightly and fell down to the ground and Devis Koushalya and Sumitra cried out in high pitch and fell in unconsciousness, even as Devi Kaikeyi stood in a stoic manner. The entire Rana Vaasa got alarmed with unprecedented commotion with the loudest reverberations reaching to the high ceilings of the palace.

Sarga Thirty Five

Sumantra’s criticizes Kaikeyi as latter justifies

Tato nidhuya sahasaa shiro nihshvasya chaasakrut, paanim paanou vinishpashya dantaan katakataayya - cha/ Lochane kopasamrakte varnam purvochitam jahat, kopaabhibhutah sahasaa santaamashumbhaah gatah/ Manah sameekshamaanaascha suuto Dasharasyacha kampamaanniva Kaikeyyaa hridayan vaaksharaah shataih/ Yasyaastva patisyakto Raja Dashrathah svayam, bhartaa sarvasva jajatah sthaavasya charasyacha/ Nahyaakaaryatamam kinchittava deveeha vidyate, patighneem tvaamaham manye kulaghneemapi chaantatah/ Maavamamsthaa Dashratham bhartaaram varadam patim, bharturicchhaa hinaareenaa putrakotyaa visheshyate/ Yathaa vayo hiraajyaani praapnuvanti nripakshaye, Ikshvaakukula naathesmimstam lopayitumicchhaasi/ Rajaa bhavatu te putro Bharatah shaastu medineem, vayam tatra gamishyaamo yatra Ramo gamishyati/ Na cha te vishya kaschid braahmano vastumarhati, taadrusham tvayamaryaadimadya karma kaarishyasi, nuunam sarce gamishyaamo maargam raamanishevitam/ Aascharyaamiva pashyaami yaastate vrittameedrusham, aachaarantyaa na vidruta sadyo bhavati medinee/ Iti saanveshcha teekshanaischa Kaikeyeem Raaja samsadi, bhuyah sankshobhayaamaasa Sumantrastu kritaanjalih/ Naiva saa kshubhyate Dedvee na cha smapariduyate, na chaasyaa mukha varnasya lakshyate vikriyaa tadaa/

On recovery from his stupor, Sumantra stood up with extreme agitation and anger , took long and heavy breathing , displaying raised wrists, gnashing his teeth on his lips, commenced his lashing angry and livid remarks attacking Kaikeyi. Having prefaced his remarks stating that King Dashratha was her betrayed husband, her King and the boon bestower, he said: ‘how dare you that you have insinuated, insulted, and abused with low and mean mindedness! You have brought the Ikshvaku vamsha from glorious heights to deep and murky drenches. The entire public of the Kingdom would most certainly follow Rama to the forests and desert this place to a ‘smashana’ and then you and your Bharata could reign over the desert. No brahmana, and not even a self respecting human could be held back even by force. I wonder that as you have most consciously and wantonly perpetrated this type of heinous and inhuman act, how is it that there should not be repetitive earth quakes at once. How indeed that Maha Brahmarshis have not yet reacted with irrecoverable curses subjecting a demoness like you to turn into flames and ashes as you have dared to uproot the ‘maha vriksha’ of the symbol of virtue like Dasharatha and the Emblem of Sacrifice like the singular practioner of Pitru vaakya paalana like Rama!’ As Sumantra kept on grilling with such unbearable insults and insinuations as also hurling abuses, the shameless Kaikeyi was least perturbed betraying neither restlessness nor sense of shame, muchless of remorse!

Sarga Thirty Six

Dasaharatha asks Sumantra to carry some treasure for initial phase of vana vaasa

Tataḥ sumantram aikṣvākaḥ pīḍito 'tra pratijñayā, sabāṣpam atiniḥśvasya jagādedaṁ punaḥ punaḥ/ sūta ratnasusampūrṇā caturvidhabalā camūḥ, rāgavasyānuyātrārthaṁ kṣipraṁ pratividhīyatām/ rūpājīvā ca śālīnyo vaṇijaś ca mahādhanāḥ , śobhayantu kumārasya vāhinīm suprasāritāḥ/ ye cainam upajīvanti ramate yaiś ca vīryataḥ, teṣāṁ bahuvidhaṁ dattvā tān apy atra niyojaya/ nighnan mṛgān kuñjarāṁś ca pibāṁś cāraṇyakāṁ madhu, nadīś ca vividhāḥ paśyan na rājyaṁ saṁsmariṣyati/ dhānyakośaś ca yaḥ kaś cid dhanakośaś ca māmakaḥ, tau rāmam anugacchetāṁ vasantaṁ nirjane vane/ yajan puṇyeṣu deṣeṣu viśrjāṁś cāptadakṣiṇāḥ, ṛṣibhiś ca samāgamya pravatsyati sukhaṁ vane/ bharataś ca mahābāhur ayodhyāṁ pālayiṣyati, sarvakāmaḥ punaḥ śrīmān rāmaḥ saṁsādhyatām iti/ evaṁ bruvati kākutsthe kaikeyyā bhayaṁ āgatam, mukhaṁ cāpy agamāc cheṣaṁ svaraś cāpi nyarudhyata/ sā viṣaṇṇā ca saṁtrastā kaikeyī vākyam abravīt, rājyaṁ gatajanaṁ sādho pītamaṇḍām surām iva, nirāsvādyatamaṁ śūnyaṁ bharato nābhipatsyate/ kaikeyyāṁ muktalajjāyāṁ vadantyām atidāruṇam, rājā daśaratho vākyam uvācāyatalocanām, vahantaṁ kim tudasi mām niyujya dhuri māhite/ kaikeyī dviguṇam kruddhā rājānam idam abravīt, tavaiva vaṁśe sagaro jyeṣṭhaṁ putram upārudhat, asamañja iti khyātaṁ tathāyaṁ gantum arhati/ evaṁ ukto dhig ity eva rājā daśaratho 'bravīt, vrīḍitaś ca janaḥ sarvaḥ sā ca tan nāvabudhyata/tatra vṛddho mahāmātraḥ siddhārtho nāma nāmataḥ, śucir bahumato rājñāḥ kaikeyīm idam abravīt/ asamañjo gṛhītvā tu krīḍitaḥ pathi dārakān, sarayvāḥ prakṣipann apsu ramate tena durmatih/ taṁ dṛṣṭvā nāgaraḥ sarve kruddhā rājānam abruvan, asamañjaṁ vṛṣṇivaikam asmān vā rāṣṭravardhana/ tān uvāca tato rājā kimnimittam idam bhayaṁ, tāś cāpi rājñā saṁprṛṣṭā vākyam prakṛtayo 'bruvan/ krīḍitaś tv eṣa naḥ putrān bālān udbhrāntacetanaḥ, sarayvāṁ prakṣipan maurkhyād atulām prītim āśnute/ sa tāsāṁ vacanaṁ śrutvā prakṛtīnām narādhipa, taṁ tatyājāhitaṁ putram tāsāṁ priyacikīrṣayā/ ity evaṁ atyajad rājā sagaro vai sudhārmikaḥ, rāmaḥ kim akarot pāpam yenaivam uparudhyate/ śrutvā tu siddhārthavaco rājā śrāntatarasvanaḥ, śokopahatayā vācā kaikeyīm idam abravīt/ anuvrajiṣyāmy aham adya rāmaṁ; rājyaṁ parityajya sukhaṁ dhanam ca, sahaiva rājñā bharatena ca tvaṁ; yathā sukhaṁ bhuñkṣva cirāya rājyaṁ/

Maha Raja Dasharatha was a passive witness of the uncontrollable anger and anguish of Sumantra so strongly expressed against Kaikeyi, and having breathed heavily asked Sumantra to instruct the 'charuranga balas' of foot soldiers, cavalry, elephantry and military to follow the departing trio of Sita-Rama-Lakshmanas. He further instructed that he should like to organise yajna karyaas in the forests and there should not be any deficiency of treasury and 'anna bhandaar' or plentiful food material! He emphasised that Shri Rama be appropriately sent off without any feeling of discontentment. As the King gave such instructions of liberalism by way of Rama's comforting supplies to be sent, Kaiyeyi intervened saying that already a lot of liberalism was showered on the departing trio and on his return, Bharata might not like such undesirable charities to the 'departing heros'! As Kaikeyi made such unfortunate and heinous remarks, King Dasharatha shouted at Kaikeyi: 'Anarthe! Why are you persistently torturing me with your excruciating and ghastly remarks. Why did you not tell me even earlier that you get alarmed if I would like to send some sena to see off till the departure of the heros and some food and money for 'deva karyas' of yajnas there after! In reply to what the King said, Kaikeyi replied equally haughtily: Maha Raja! I wish to follow the example of your ancestor Sagara Chakravarti had shut the doors of his empire to his eldest son Asamanjasa and sent him off without consideration and any backing!

[Vishleshana on Sagara Chakravarti and his son Asamanjasa:

Sagara Chakravarti of Ayodhya in the remote past whose Dharmapatni was Keshini of Vidarbha Desha who too was a Satyavaadini. His second wife was named Sumati, the daughter of Arishtanemi Kashyapa and the sister of Garuda Deva. Sagara Chakravarti performed tapasya in the Himalaya Range along with his wives atop on the Bhrguprastavana Shikhara. After a century long tapsya, Maharshi Bhrgu blessed the Chakravarti that he would be famed in the entire universe till eternity and blessed him with several sons; he affirmed that one of the queens would beget a single son and another with sixty thousand sons. The King was overwhelmed with the boon of the Maharshi and politely enquired as to which of the Queens would beget only a single but famed 'vamshoddhaarak' son; in turn the Maharshi asked the spouses about their individual preferences..Then the highly enthusiastic younger wife Sumati the brother of Garuda replied that she would prefer strong sons of collective might and fame like Garuda himself, but Devi Keshini opted for a son like her Emporer husband, an outstanding example of virtue and justice with grit to sustain the Vamsha. Sagara and wives then prostrated and returned to the capital of the Empire. After a lapse of months, Devi Keshini gave birth to 'Asamanjasa' and Devi Sumati gave birth to a huge pot from which emerged sixty thousand sons of strength and brightness. Right from birth, this son turned out to be evil. The word Asamanjasa means imbalanced or improper. Since the son was full of evil nature, he came to be known as Asamanjasa. As years rolled on, the Charavarty became a renowned father of an army- like sons of supremacy and command. Asamanajasa used to collect youngsters of the empire to compete in swimming and enjoy himself vicariously and the parents kept on complaining to Sagara. At first, Sagara ignored the misdeeds of his sons. He tended to dismiss them as juvenile exuberance. But Asamanjasa and his brothers continued to do as they pleased. They disrupted the performances of yajnas and oppressed religious people. They appropriated for themselves the offerings that were made to gods at sacrifices. Apsaras were abducted by these evil princes. They also stole flower from the divine parijata tree. Drinking was their favourite pastime, together with robbery and theft. Finally Sagara Chakravarti banished Asamanjasa from the Empire. The forlorn Sagara decided to perform Ashvamedha Yajna. But Indra and Devas began to plot so as to devise ways for bringing about the destruction of the evil sons of Sagara. There was a Sage named Kapila who was devoted to Vishnu and was so powerful that he was like the great Vishnu himself. Kapila had an ashrama in the Patala Lokas

Indra and Devas prayed to Kapila to deliver the world from Sagara's evil sons. The Sacrifice Horse was launched and released under the supervision of Maharathi Amshuman the renowned 'dhanurdhara' and the famed son of Asamanjasa. But the Sacrifice Horse disappeared suddenly as was robbed away by Mahendra Himself. Since the launched Horse was missing, the Ritviks felt that it was not a good omen and that somebody appeared to have stolen and the robber be chased fast to recover it. Then presiding over the Yajna, the Chakravarti commanded the sixty thousand mighty Sagara Putras to chase the thief at once. He further ordered that even if they would have to go round the earth, they ought not return empty handed without the Sacrificial Horse. The Chakravarti declared that he would stay put firmly along with the Ritviks and Amshuman. The mighty sixty thousand strong Sagara Putras divided the territories of earth and left in grand groups and pierced earth with their swords and trishulas so fiercely that bhudevi looked to have wept with excruciating pain. In the process, the entire earth all over 'jambu dwipa' was dug up deep upside down as there were alarms of humans, animals and birds attracting the attention of celestials too as though there were repetitive and alarming earthquakes. The rattled celestials like Gandharvas, as also Asuras, and Maha Sarpas from the earth down under being alarmed approached Brahma Deva and complained: *Bhagavan pṛthivī sarvā khanyate sagarātmajaiḥ, bahavaś ca mahātmāno vadhyante jalacārīṇaḥ/ ayaṁ yajñahano 'smākam anenāśvo 'panīyate, iti te sarvabhūtāni nighnanti sagarātmajāḥ/* Brahma Deva! Sagara Chakravarti's sixty thousand strong sons of extraordinary physical prowess have broken down hells on earth and are digging earth deep under on the plea of searching for 'Yagnaashva' of Sagara's 'maha yajnya' and as a result earth had been dug up deep and entered the 'paatala lokas' too in a manner that the natives of earth and the nether lokas too are being decimated mercilessly and hence we are frightened being on the fringes of death! As the Sagara Kumaras continued the digging of Rasaatala for the missing Sacrificial Horse, Bhagavan Vishnu in the form of Kapila Maharshi reddened his eyes while the mighty Sagara Putras were engrossed in the unilateral task of digging again and again. They finally found the Sagara Chakravarti's Yagnaashva just near around the Maharshi. *asmākaṁ tvaṁ hi turagaṁ yajñīyaṁ hṛtavān asi, durmedhas tvaṁ hi samprāptān viddhi naḥ sagarātmajān/ śrutvā tad vacanaṁ teṣāṁ kapilo raghunandana, roṣeṇa mahatāviṣṭo humkāram akarot tadā/ tatas tenāprameyena kapilena mahātmanā, bhasmarāśīkṛtāḥ sarve kākutstha sagarātmajāḥ/* As soon as hardworking Sagara Putras cited the 'Yagnaashva' grazing in the vicinity of a Maharshi, they started shouting with anger with pent up emotions of frustrations for several days and nights stating 'you the wicked Maharshi! how dare you had hidden the Sacrificial Horse here as it had been grazing grass coolly here; now we the mighty have arrived; be it well realised that we are the mighty sons of the almighty Chakravarti Sagara himself! The Maharshi on hearing the braggings of Sagara Kumaras made a 'humkaara' in raging fury and the totality of the sixty thousand valiant force were burnt to ashes. Meanwhile Sagara wondered as to what might have happened to the Sagara Putras and the Sacrificial Horse as it was a long time that they departed. Then Amshuman volunteered to depart and find out about the position of his uncles. Chakravarti alerted the grandson to be very vigilant as he might encounter potent and enemy elements all the way and hence should be well armed with swords and archery. He further alerted that some persons of cunningness and misleadings might also be faced and such persons would need to be killed mercilessly. Thus having accorded an auspicious farewell Amshuman entered Rasatala came across Diggaja Virupaksha and the former prostrated and the diggaja who blessingly indicated that he would return soon with the Yagnaashva. Amshuman no doubt secured the Yagnaashva but was horrified to see the huge heaps of human ashes laid on the long stretches on land. Amshuman realised that the entire Sagara sena was no more and started crying away for long. Then he found the 'Yagnaashva' moving nearby. Amshuman then desired to greet the ashes and looked for any water

reserves nearby and searched a lot. Looking up at the high skies, he being equipped with the ability to vision far and high, spotted the Pakshi Raja Garuda who was the uncle of Sagara Putras as Devi Vinata the wife of Kashyapa begot Garuda the Vishnu vahana and Aruna the charioteer of the eka chakra of Surya Deva. Garuda Deva flew down and consoled Amshuman not to cry much as what all had happened was all for Loka Kalyana in the times ahead. Garuda Deva further stated that Maharshi Kapila being Vishnu himself had turned Sagara Putras for a purpose and hence it was not proper to perform 'jalaanjali' for the departed ones. He further stated that 'tarpanas' to the departed ones might as well be performed with the sacred waters of Ganga; Garuda asserted to Amshuman: *Gaṅgā himavato jyeṣṭhā duhitā puruṣarṣabha, bhasmarāśīkṛtān etān pāvayel lokapāvanī/ tayā klinnam idaṁ bhasma gaṅgayā lokakāntayā, śaṣṭīm putrasahasrāṇi svargalokaṁ nayiṣyati/* Narashreshtha! Himavan's elder daughter Devi Ganga be brought down to bhuloka from her celestial abode. Garuda further advised to return back to the Kingdom along with the Sacrificial Horse for the time being. On return King Sagara heard as to what all happened from Amshuman especially about the imperative of inviting the celestial lokas down to earth and relieve the Souls of the Sagara Kumaras. King Sagara then dutifully performed the Maha Ashva medha yajna and after ruling the kingdom for thirty thousand years passed away peacefully. Consequent upon the death of Sagara Chakravarti, the entire public of the Kingdom unanimously chose Amshuman as the King. Thereafter the illustrious Amshuman having ruled over the kingdom for ever thirty thousand years, departed for tapasya on the heights of Himalayas and thereafter reached swarja loka. Meanwhile King Amshuman's son Dilip who subsequently became the King recalled that that Chakravarti Sagara's famed sons who were his ancestors could not attain salvation yet due to the reason of Maha Garuda's directive that only the flows of Sacred Ganga could redeem. King Dilip kept on wondering through out his life as to how to bring down from the skies; meanwhile he was blessed with a son as named **Bhagiratha** who even from childhood outstanding traits of Dharma and what was more interesting was of grit and determination. The King Dilip who too proved himself as a King of virtuosity lived for thirty thousand years having well sustained the traditional values of Kingship established by the immemorial Sagara Chakravarti himself, even as planning ambitiously as to how best to bring Devi Ganga down to earth and at the end was welcomed into Imndra Loka. As Bhagiratha assumed Kingship, it looked that all the celestials came down and witnessed the royal ceremonies. He ruled the Kingdom strictly on the basis of the well established precepts of Dharma and Nyaya for good number of years but as there was no further progeny forthcoming for long, the divine duty of bringing Ganga down to earth became intense day after day and having determined so entrusted the responsibility of Kingship to his Ministers and retired to severe tapasya at the Punya kshetra Gokarna. His life's mission was to bring Ganges down to Earth from Heavens. Bhagiradha's prayers were indeed granted by Mother Ganges to the devotee but warned him that the force of the flow from the Heavens to Earth could be withstood by no less than Lord Siva Himself! Bhagiradha never stopped his grand endeavour and worshipped Lord Siva with austerities and purity who agreed, not only because of the sincerity with which the devotee desired to fulfill the long-standing family wish but also owing to the reason of Universal advantage. The Lord assumed a massive body and controlled the force of the River flowing from Lord Vishnu's feet and bore the brunt of the impact on His head in His 'Jatajut' or twisted hairs and released but a portion of the Holy River. Bhagiradha directed the fiery flow by riding a fast Chariot and brought it to the place where the ashes of his forefathers were purified and their souls liberated to Heavens. Till date, humanity continues to be grateful to him for the ever lasting memory of his gigantic efforts in our reaping the fruits of his labour in the huge land-mass covering entire 'Aryavarta' (Northern India)!.]

Thus having most unfortunately comparing Shri Rama's punishment to a fourteen year long living in 'dandakaranya' with Sagara Chakravarti's banishing the evil son Asamanjasa, the blatantly unashamed Kaikeyi confronted King Dasharatha who got shocked and bewildered with this comparison as the on lookers in the Inner Palace were upset and dazed too. Dasharatha's Prime Minister Siddhartha at once reacted agitatedly and explained the damaging comparison of Shri Rama and Asamanjasa! *Asamañjo gṛhītvā tu krīḍitaḥ pathi dārakān, sarayvāḥ prakṣipann apsu ramate tena durmatih/ tam dṛṣṭvā nāgarah sarve kruddhā rājānam abruvan, asamañjam vṛṣṭivāikam asmān vā rāṣṭravardhana/ tām uvāca tato rājā kinīmīttam idam bhayam, tās cāpi rājñā saṁprṛṣṭā vākyaṁ prakṛtayo 'bruvan/ krīḍitas tv eṣa naḥ putrān bālān udbhrāntacetanaḥ, sarayvām prakṣipan maurkhyād atulām prītim aśnute/ sa tāsām vacanam śrutvā prakṛtīnām narādhipa, tam tatyājāhitam putram tāsām priyacikīrṣayā/ ity evam atyajād rājā sagaro vai sudhārmikaḥ, rāmaḥ kim akarot pāpam yenaivam uparudhyate/* He expained in detail to Kaikeyi : 'Devi! Asamanja was an evil minded Raja Kumara who used to collect playful boys on streets and threw in to the Sayayu River for vicarious glee! The highly agitated heads of the public in the city were repeatedly requesting the Chakravarti to save them from the mischievous deeds and escapades of the Prince and his menacing followers. Then Sagara finally decided to get rid of the evil minded Asamanjasa and asked his soldiers to provide him adequate food and sustenance of money and pack him and followers banishing further entry into the empire. Then Asamanjasa and a few followers had to save themselves staying in mountain caves and sustain by eating roots, leaves and wild tree fruits. But, which evil path indeed that Rama had taken to and for which unimaginable deeds of mischief that he should deserve to be banned out of the Kingdom! *Nahi kinchana pashyaamo Raghavasyaagunam vayam, durlabho hyaasya nirayah Shassaankasyeva kalamasham!* One indeed could ever see critically even a spot of blemish in Rama like what one could see as of Shukla paksha dwiteeya chandra!' The Prime Minister then challenged Kaikeyi and warned her from 'Loka Ninda' or Public Hatred!' As Siddhardha thus reprimanded Kaikeyi, King Dashartha addressed her: 'Paapini the worst ever sinner! Do'nt you have that much of commonsense of comparing Asamanjasa and Shri Rama! You are surely on the way of stupidity and insanity! Now, I cannot tolerate any further and am leaving along with Rama the icon of perfection.

Sarga Thirty Seven

Rama Lakshmans dressed up in valkala vastras but Maharshi Vasishtha rejects Sita wearing that dress

Mahāmātravacaḥ śrutvā rāmo daśaratham tadā, anvabhāṣata vākyaṁ tu vinayajño vinītavat/ tyaktabhogasya me rājan vane vanyena jīvataḥ kim kāryam anuyātreṇa tyaktasaṅgasya sarvataḥ/ yo hi dattvā dvipaśreṣṭham kakṣyāyām kurute manah, rajjusnehena kim tasya tyajataḥ kuñjarottamam/ tathā mama satām śreṣṭha kim dhvajinyā jagatpate, sarvāṇy evānujānāmi cīrāṇy evānayantu me/ khaṇitrapītake chobhe mamānayata gacchataḥ, caturdaśa vane vāsam varṣāṇi vasato mama/ atha cīrāṇi kaikeyī svayam āhṛtya rāghavam, uvāca paridhatsveti janaughe nirapatrapā/ sa cīre puruṣavyāghraḥ kaikeyyāḥ pratigṛhya te, sūksmavastram avakṣipya munivastrāṇy avasta ha/ lakṣmaṇaś cāpi tatraiva vihāya vasane śubhe, tāpasāc chādane caiva jagrāha pitur agrataḥ/ athātmaparidhānārtham sītā kauśeyavāsinī, samīkṣya cīram saṁtrastā pṛṣṭā vāgurām iva/ sā vyapatrapamāṇeva pratigṛhya ca durmanāḥ, gandharvarājapratimam bhartāram idam abravīt, katham nu cīram badhnanti munayo vanavāsinaḥ/ kṛtvā kaṇṭhe ca sā cīram ekam ādāya pāṇinā, tasthau hy akuṣalā tatra vrīḍitā janakātmaja/ tasyās tat kṣipram āgamyā rāmo dharmabhṛtām varaḥ, cīram babandha sītāyāḥ kauśeyasyopari svayam/

Reacting what the Priminister of the Kingdom had explained to Kaikeyi, King Dasharatha stated that hereby he would be discarding the Kingship as he too should get readied to accompany Rama to the forest life. He remarked: 'Of which avail to me of the army and its headship as now onward I too should

sustain myself with roots and forest fruits. As an elephant king gets tied with iron shackles, I too would now be freed from them to move about freely now onward. Then the Prime Minister too sounded likewise and asked the servant maids of Kaikeyi to bring for him too ‘valkala vastras’. Then, surprisingly Kaikeyi herself brought several the deer skins to Shri Rama most insultingly and said with raised tone: alright! Wear them! Then the obedient Rama had accepted by stretching both of his hands and having changed his princely attire to that of hermit’s dress of deer skins in public gaze! Similarly, Lakshmana too discarded his princely dress and did what Rama did. Then Devi Sita readied herself to accept with shivering hands the ‘cheera vastras’ from Kaikeyi and having broken into unstoppable tears in her lotus eyes and with wet nose, looked at them staringly with sense of shame and timidity. With intermittent pauses, she extended both her hands even as Kaikeyi shoved the skins into Sita’s palms with a forceful push. Sita then discarded her soft and scented silk robes and asked Rama: Nadha! Do you know as to how do the forest women wear the deer skins! As Rama helped her, she made efforts to change over with shame, helplessness and frustration and stood beside her husband obediently. As she was doing so the servant maids cried away loudly wondering at the twists of fate from born princess to a jungle woman! Some of the elder servant maids who knew Rama as a boy, addressed him cryingly : Rama! How come the princess could transform as a forest lass! Maharshi Vasishtha too witnessed the ugliest scene with overflowing tears in his eyes especially as Devi Sita was proving herself as Maha Pativrata and shouted on Kaikeyi: *Na gantavyam vanam Devyaa Seetayaa sheela varjite, anushthaasyati Raamasya Sitaam prakritamaasanam/ Atmaa hi daaraah sarveshaam daara angrahavartinaam, aatmeyamiti Raamasya paalayishyati medineem/* ‘Durbuddhi Kaikeyi! Are you not the unique blunder of the Universe! Devi Sita should never be destined to experience forest life and instead be seated on a high throne of queenship. The entirety of womanhood is half of her physique and consciousness and as such the very Soul of Rama as the singular queen of the universe!’ The Maharshi further shouted on Kaikeyi: *Ekasya Raamasya vane nivaasastvayaa vrittah kaikeya raaja putri! Vibhushitayam prati karmanitvayaa vasatvaranye saha Raghavena/* ‘Kaikeyi! you demanded Rama’s ‘vana vaasa’ only, but not for Sita. But Sita has to be the queen and that of course possible with Rama as the King!’

Sargas Thirty Eight

Dasharatha too rejects Sita wearing Valka vastras even as Kaikeyi was unhappy, but Rama approves

Tasyām cīraṁ vasānāyām nāthavatyām anāthavat, pracukrośa janaḥ sarvo dhik tvām daśaratham tv iti/ sa niḥśvasyoṣṇam aikṣvākas tām bhāryām idam abravīt, kaikeyi kuśacīreṇa na sītā gantum arhati/ nanu paryāptam etat te pāpe rāma vivāsanam, kim ebhiḥ kṛpaṇair bhūyaḥ pātakair api te kṛtaiḥ/ evaṁ bruvantaṁ pitaraṁ rāmaḥ saṁprasthito vanam, avākśirasam āsīnam idam vacanam abravīt/ iyaṁ dhārmika kausalyā mama mātā yaśasvinī, vṛddhā cākṣudraśīlā ca na ca tvām devagarhite/ mayā vihīnām varada prapannām śokasāgaram, adṛṣṭapūrvavyasanām bhūyaḥ saṁmantum arhasi/ imām mahendropamajātagarbhiṇīm; tathā vidhātum janamīm mamārhasi, yathā vanasthe mayi śokakarśitā; na jīvitam nyasya yamakṣayaṁ vrajet/

Maharshi Vasishtha had then very angrily shouted on King Dasharatha that Devi Sita had come to the state of assuming the ‘Cheera Vastras’ as an ‘anaadha’ or a desolate or rejected woman even being a Queen; He howled and wept stating : Shame on you as a King of Glory! You have sacrificed your entire life as a valiant , brave and proud Maha Raja, upholding the supreme principles of Dharma and Fame. Then the angry Maharshi shouted on Kaikeyi: ‘ Is it appropriate that Devi Sita is forced to dress up as a forest woman’! *Iyam hi kasyaapi karoti kinchit tapasvini Raja vasasya putree,yaa cheeramaasadya*

janasya madhye sthita visanginaa shramaneeva kaachit! As Vasishtha scolded the King, the latter in turn further addressed Kaikeyi: ‘In which unkindly manner that you handed over and forced this Dharma patni Sita to dare and to wear the ‘mriga charmas’!; which kind of vengeance is that which is justified by any stretch of imagination! *Cheeraanyapaasvaajjanakasya kanyaa neyam pratigjnaa mama dattapurvaa, yathaa sukham gacchhatu Rajaputree vanam samagraa saha sarvatratraih/ Kaikeyi!* You seemed to have forced to remove her royal dress and commanded her to go to forests only this specific manner as you had taken a vow to do so! You had threatened that you would not be alive but did that have any impact of Devi Sita’s dress code! Which kind of heinous vengeance is this against an innocent Sita simply due to her bring the wife of Rama! *Raamena yadi te paape kinchitkritamashobhanam, apakaarah ka iha te Vaidehyaa darshitothame/* Oh miserable fallen woman! In case Rama had done any harm to you or your interest to you, then it might have behaved like as you had, but in which manner are you justified to have done what all you have had!’ As the King was blasting away Devi Kaikeyi, Shri Rama intervened: ‘Dharmatma! Dear father! My mother Devi Kousalya has too come of age; her mind set is quite virtuous and broad visioned and all through her life and she had never negated your instructions. Even as she is unable to withstand my absence for long, you ought to be sensitive enough to take care of your good health and longevity too. That is precisely why you should maintain calmness without excessive anger and frustration. This is my earnest request, before our departure for ‘dandakaranya’.

Sarga Thirty Nine

Dasharatha breaks into cryings, Sunantra arrives with the chariot, Sita receives ‘pati seva upadesha’ from Kousalya, Rama Sita Lakshmanas bid farewell to all.

Rāmasya tu vacaḥ śrutvā muniveśadharaṁ ca tam, samīkṣya saha bhāryābhī rājā vigatacetanā/ nainam duḥkhena saṁtaptāḥ pratyavaikṣata rāghavam, na cainam abhisamprekṣya pratyabhāṣata durmanāḥ/ sa muhūrtam ivāsaṁjñō duḥkhitaś ca mahīpatiḥ, vilalāpa mahābāhū rāmam evānucintayan/ manye khalu mayā pūrvam vivatsā bahavaḥ kṛtāḥ, prāṇino himsitā vāpi tasmād idam upasthitam/ na tv evānāgate kālē dehāc cyavati jīvitam, kaikeyyā klīṣyamānasya mṛtyur mama na vidyate/ yo ’haṁ pāvakaśaṁkāśaṁ paśyāmi purataḥ sthitam, vihāya vasane sūkṣme tāpasācchādāṁ ātmajam/ ekasyāḥ khalu kaikeyyāḥ kṛte ’yam klīṣyate janāḥ, svārthe prayatamānāyāḥ saṁśritya nikṛtiṁ tv imām/ evam uktvā tu vacanam bāṣpeṇa pihitekṣṇaha, rāmeti sakṛd evoktvā vyāhartuṁ na śaśāka ha/ saṁjñāṁ tu pratilabhyaiva muhūrtāt sa mahīpatiḥ, netrābhyāṁ āsrupūrṇābhyāṁ sumantram idam abravīt/ aupavāhyaṁ ratham yuktvā tvam āyāhi hayottamaiḥ, prāpayainam mahābhāgam ito janapadāt param/ evam manye guṇavatām guṇānām phalam ucyate, pitrā mātṛā ca yat sādhuṁ viro nīrvāsyate vanam/ rājñō vacanam ājñāya sumantraḥ śīghravikramaḥ, yojayitvāyayau tatra ratham aśvair alaṁkṛtam/ tam ratham rājaputrāya sūtaḥ kanakabhūṣitam, ācacakṣe ’ñjalim kṛtvā yuktam paramavājjibhiḥ/ rājā satvaram āhūya vyāpṛtam vittasaṁcaye, uvāca deśakālajñō nīcitam sarvataḥ śuci/vāsāṁsi ca mahārḥṇi bhūṣaṇāni varāṇi ca, varṣāṇy etāni saṁkhyāya vaidehyāḥ kṣipram ānaya/ narendreṇaivam uktas tu gatvā kośagrhaṁ tataḥ, prāyacchat sarvam āhṛtya sītāyai kṣipram eva tat/ sā sujātā sujātāni vaidehī prasthitā vanam, bhūṣayām āsa gātrāṇi tair vicitrair vibhūṣaṇaiḥ/ vyarājayata vaidehī veśma tat suvibhūṣitā, udyato ’mśumataḥ kālē khaṁ prabheva vivasvataḥ/ tam bhujābhyāṁ pariṣvajya śvaśrūr vacanam abravīt, anācarantīm kṛpaṇam mūdhnī upāghrāya maithilīm/ asatyāḥ sarvaloke ’smin satatam satkṛtāḥ priyaiḥ, bhartāram nānumanyante vinipātagataṁ striyaḥ/ sa tvayā nāvamantavyaḥ putraḥ pravrajīto mama, tava daivatam astv eṣa nīrdhanaḥ sadhano ’pi vā/ vijñāya vacanam sītā tasyā dharmārthasaṁhitam, kṛtāñjalir uvācedaṁ śvaśrūṁ abhimukhe sthitā/ kariṣye sarvam evāham āryā yad anuśāsti mām, abhijñāsmi yathā bhartur varitavyam śrutaṁ ca me/ na mām asajjanenāryā samānayitum arhati, dharmād vicalitum nāham alaṁ candrād iva prabhā/ nātantrī vādyate vīṇā nācakro vartate rathaḥ, nāpatiḥ sukham edhate yā syād api śatātmajā/ mitam dadāti hi pitā mitam mātā mitam sutaḥ, amitasya hi dātāram bhartāram kā na pūjayet/ sāham evaṁgatā śreṣṭhā śrutadharmaparāvarā, ārye kim avamanyeyam strīṇāṁ bhartā hi daivatam/ sītāyā vacanam śrutvā kausalyā hṛdayaṁgamam, śuddhasattvā mumocāśru sahasā duḥkhaharṣajam/ tam prāñjalir abhikramya mātṛmadhye ’tisatkṛtām

rāmaḥ paramadharmajño mātaraṁ vākyam abravīt/ amba mā duḥkhitā bhūḥ tvaṁ paśya tvaṁ pitaraṁ mama, kṣayo hi vanavāsasya kṣipram eva bhaviṣyati/ suptāyās te gamiṣyanti navavarṣāṇi pañca ca, sā samagram iha prāptaṁ mām drakṣyasi suhṛdyṣṭam/ etāvad abhinītartham uktvā sa janānīm vacaḥ, trayāḥ śataśatārdhā hi dadarśāveṣya mātaraḥ/ tās cāpi sa tathaivārtā mātṛr daśarathātmajāḥ, dharmayuktam idaṁ vākyam nijagāda kṛtāñjaliḥ/ saṁvāsāt paruṣaṁ kim cid ajñānād vāpi yat kṛtam, tan me samanujānīta sarvāś cāmantrayāmi vaḥ/ jajñe 'tha tāsāṁ saṁnādaḥ krauñcīnām iva niḥsvanah, mānavendrasya bhāryāṇām evaṁ vadati rāghave/ murajapaṇavameghaghoṣavad; daśarathaveśma babhūva yat purā, vilapita paridevanākulaṁ; vyasanagataṁ tad abhūt suduḥkhitam/

As Rama thus requested his father to take very special care of his mother and of his own health with least possible mental tension of his own too, Dasharatha could not even speak nor even see properly due to excessive tears flowing blurring his vision. For a while he looked lost of his memory but quickly enough recovered and mumbled: ‘ perhaps, in by previous life I might have killed countless ‘praanis’ and forcibly resorted to separation of cows from their calves. As my time of death had not taken place yet, I am having to suffer at the hands of Kaikeyi. Alas, even as my dear sons of Fire like purity are before me clad with deer skins instead of silk garments of dazzling brightness, my vital energy is still ticking.’ Then Dasharatha with his stilled senses could barely utter : ‘hey Ram’ and relapsed into a heavy swoon lost consciousness and could not utter a word. After a while however he was able to accost Sumantra instructing in a kind of sign-language to take Rama upto the boundaries of Ayodhya. In his mind however, Dasharatha was able to think on the memory screen: *Evaṁ manye guṇavatām guṇānām phalam ucyate, pitrā mātṛā ca yat sādhuḥ vīro nirvāsyate vanam/* As one’s own eldest son of outstanding virtue and character is forcibly sent away from one’s own house by the parents, then the same type of retribution of justice gets awarded, as per Shastras. Meanwhile, Sarathi Sumantra announced to the King that a prize chariot with top ranking white horses was readied up. Then the King called for the ‘Koshaadhaari’, or the Chief Treasurer and instructed that Devi Sita’s body wise precious jewellery be got ready in the chariot. Meanwhile Devi Kousalya hugged her daughter-in-law tightly and was hardly able to say in feeble tone: *asatyāḥ sarvaloke 'smīn satatam satkṛtāḥ priyaiḥ bhartāraṁ nānumanyante vinipātagataṁ striyaḥ/* My dearest daughter! Those women who having secured respect and pleasure from her husbands but discard them in difficult times are termed as ‘Asatis’ or of tainted family environment. Such women are multi faced and of multiple moods. *Saadhveenaam tu sthitaanaam tu sheele satye shrute sthite , streenaam pavitram paramam patireko visheshyate/ Sa tvayaa naavamantavyah purah pravraajito vanam, tava deva samastvesha nirdhanah sadhanopivaa/* But, women of high family background of upbringing, truthfulness, virtue, and the directives of Shastra tend to turn them as ‘pativratas’. Devi Sita readily absorbed the intent and connotation of what her mother-in-law counselled and replied: Mother! I will most certainly practise what you have counselled especially about the pattern of behavior towards my husband, as this indeed had been a counselling of the yore. Just as the ‘Prabha’ or the Shine and Coolness would never be away from Chandra, a Pativrata could never be distinct from her husband and that precisely is the essence of loyal wife in the timings of cool rains or thunders. *nātantrī vādyate vīṇā nācakro vartate rathaḥ, nāpatih sukham edhate yā syād api śatātmajā/* The musical instrument of Veena would not be sounded without ‘tantri’ nor a chariot could move without a charioteer; a woman might produce hundred children but might not yield true contentment to her husband. *Mitam dadāti hi pitā mitam mātā mitam sutāḥ, amitasya hi dātāraṁ bhartāraṁ kā na pūjayet/* A woman might reap happiness and solace from her father, brother, or children but no other male could gift her unlimited joy! Would there be woman whose sincere service with devotion and faith to her husband reap pleasure in ‘iha loka’ and ‘para loka’. As Devi Sita expressed her sentiments, Kousalya was overwhelmed with joy with bursting tears. In turn, Sita folded her hands and asked her that this passing instance of a fourteen year forest life be considered as only a passing phase and as such neither she herself should not take to heart nor nag the old King. Then Shri Rama folded his hands and bid farewell to all the three mothers.

Sarga Forty

Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas
crowds alight the chariot and the crowds get terribly agitated

*Atha rāmaś ca sītā ca lakṣmaṇaś ca kṛtāñjalih, upasaṁgrhya rājānam cakrur dīnāḥ pradakṣiṇam/ taṁ
cāpi samanujñāpya dharmajñāḥ sītayā saha, rāghavaḥ śokasaṁmūḍho janānīm abhyavādayat/ anvakṣam
lakṣmaṇo bhrātuh kausalyām abhyavādayat, atha mātuh sumitrāyā jagrāha caraṇau punaḥ/ taṁ
vandamānam rudatī mātā saumitrīm abravīt, hitakāmā mahābāhum mūrdhny upāghrāya lakṣmaṇam/
sṛṣṭas tvaṁ vanavāsāya svanuraktaḥ suhṛjjane, rāme pramādam mā kārṣiḥ putra bhrātari gacchati/
vyasanī vā samṛddho vā gatir eṣa tavānagha, eṣa loke satām dharmo yaj jyeṣṭhavaśago bhavet/ idaṁ hi
vṛttam ucitam kulasyāśya sanātanam, dānam dīkṣā ca yajñeṣu tanutyāgo mṛdheṣu ca/ rāmaṁ daśaratham
viddhi mām viddhi janakātmajām, ayodhyām aṭavīm viddhi gaccha tāta yathāsukham/ tataḥ sumantraḥ
kākutsthaṁ prāñjalir vākyam abravīt, vinīto vinayajñāś ca mātālir vāsavam yathā/ ratham āroha
bhadraṁ te rājaputra mahāyaśaḥ, kṣipraṁ tvām prapāyisyāmi yatra mām rāma vakṣyasi/ caturdaśa hi
varṣāṇi vastavyāni vane tvayā, tāny upakramitavyāni yāni devyāsi coditaḥ/ taṁ ratham sūryasaṁkāśam
sītā hr̥ṣṭena cetasa, āruroha varārohā kṛtvālaṁkāram ātmanah/ tathaivāyudhajātāni bhrātṛbhyām
kavacāni ca, rathopasthe pratinyasya sacarmakathinam ca tat/ sītātṛtīyān ārūḍhān dṛṣṭvā dhṛṣṭam
acodayat, sumantraḥ saṁmatān āśvān vāyuvegasamāñ jave/ prayāte tu mahāranyaṁ cirarātrāya
rāghave, babhūva nagare mūrccā balamūrccā janasya ca/ tat samākulasambhṛantaṁ mattasaṁkupita
dvipam, hayaśiñjitanirghoṣam puram āsīn mahāsvanam/ tataḥ sabālavṛddhā sā purī paramapīḍitā
rāmam evābhidudrāva gharmārtaḥ salilam yathā/ pārśvataḥ pṛṣṭhataś cāpi lambamānās tadunmukhāḥ,
bāṣpapurṇamukhāḥ sarve tam ūcur bhṛśaduḥkhitāḥ/ saṁyaccha vājinām raśmīn sūta yāhi śanaiḥ śanaiḥ,
mukham drakṣyāmi rāmasya durdarśam no bhaviṣyati/ āyasam hṛdayam nūnam rāmamātur asaṁśayam,
yad devagarbhapratiṁ vanaṁ yāti na bhidyate/ kṛtakṛtyā hi vaidehī chāyevānugatā patim, na jahāti ratā
dharme merum arkaprabhā yathā/ aho lakṣmaṇa siddhārthaḥ satatām priyavādinam, bhrātaram
devasaṁkāśam yas tvaṁ paricariṣyasi/ mahaty eṣā hi te siddhir eṣa cābhyudayo mahān, eṣa svargasya
mārgaś ca yad enam anugacchasi, evaṁ vadantas te soḍhum na śekur bāṣpam āgatam/ atha rājā vṛtaḥ
strībhīr dīnābhīr dīnacetaṇaḥ, nirjagāma priyaṁ putram drakṣyāmīti bruvan grhāt/ śuśruve cāgrataḥ
strīṇām rudantīnām mahāsvanaḥ, yathā nādaḥ karenūnām baddhe mahati kuñjare/ pitā ca rājā
kākutsthaḥ śrīmān sannas tadā babhau, paripūrṇaḥ śaśī kāle grahenopapluto yathā/ tato halahalāśabdo
jajñe rāmasya pṛṣṭhataḥ, narāṇām prekṣya rājānam sīdantaṁ bhṛśaduḥkhitam/ hā rāmeti janāḥ ke cid
rāmamātetī cāpare, antaḥpuraṁ samṛddham ca krośantaṁ paryadevayan/ anvikṣamāṇo rāmas tu
viṣaṇṇam bhrāntacetasaṁ, rājānam mātaram caiva dadarśānugatau pathi, dharmapāśena saṁkṣiptaḥ
prakāśam nābhyudaikṣata/ padātinau ca yānārhāv aduḥkhārhaḥ sukhocitau, dṛṣṭvā saṁcodayām āsa
śīghram yāhīti sārathim/ na hi tat puruṣavyāghro duḥkhadaṁ darśanam pituh, mātus ca sahitum śaktas
totrārdita iva dvipaḥ/ tathā rudantīm kausalyām ratham tam anudhāvatīm, krośantīm rāma rāmeti hā sīte
lakṣmaṇeti ca, asaṁkṛt praikṣata tadā nṛtyantīm iva mātaram/ tiṣṭheti rājā cukroṣa yāhi yāhīti rāghavaḥ,
sumantrasya babhūvātmā cakrayor iva cāntarā/ nāśrauṣam iti rājānam upālabdho 'pi vakṣyasi, ciraṁ
duḥkhasya pāpiṣṭham iti rāmas tam abravīt/ rāmasya sa vacaḥ kurvann anujñāpya ca taṁ janam, vrajato
'pi hayāñ śīghram codayām āsa sārathiḥ/ nyavartata jano rājño rāmam kṛtvā pradakṣiṇam, manasāpy
āśruvegaiś ca na nyavartata mānuṣam/ yam icchet punar āyāntam nainam dūram anuvrajet, ity amātyā
mahārājam ūcur daśaratham vacaḥ/ teṣāṁ vacaḥ sarvaguṇopapannaṁ; prasvinnagātraḥ
praviṣaṇṇarūpaḥ, niśamya rājā kṛpaṇaḥ sabhāryo; vyavasthitas taṁ sutam īkṣamāṇaḥ/*

Rama Lakshmanas and Devi Sita touched the feet of King Dasharatha and performed 'pradakshina' to King Dasharatha. Rama Sita's once again prostrated to Koushalya and so did Lakshmana to Devi Sumitra. Sumitra said endearingly that while performing dutiful devotion to Sita-Ramas, he should be ever vigilant as his bounden duty to the elder brother would be obligatory; she stressed that Lakshmana ought to consider that Rama should be considered on par with King Dasaratha himself and Devi Sita as his own mother. She then wished auspicious farewell while emphasising the ancient precepts of dharma: *Idam hi vṛttam ucitam kulasyāśya sanātanam, dānam dīkṣā ca yajñeṣu tanutyāgo mṛdheṣu ca/* Daana-deeksha- and tyaga or liberal charity- determined resolution- and sacrifice are the ancient precepts of

dharma. Then Sumantra the ever dutiful charioteer with folded hands, like Matali to Indra, requested Sita-Rama-Lakshmanas to enter the chariot with auspiciousness and remarked that their eventful entry would mark the clicking of the clock of fourteen years as prescribed by Devi Kaikeyi! This remark of Sumantra would indeed smack of a jibe at the villian of Ramayana! Then Devi Sita was seated foremost along with Rama, while Lakshmana was standing behind, while Sumantra initiated the forward movement. *tataḥ sabālavṛddhā sā purī paramapīḍitā, rāmam evābhīdudrāva gharmārtāḥ salilam yathā/ pārśvataḥ prṣṭhataś cāpi lambamānās tadunmukhāḥ, bāṣpāpūrṇamukhāḥ sarve tam ūcur bhṛśaduhkhitāḥ/ samyaccha vājinām raśmīn sūta yāhi śanaiḥ śanaiḥ, mukham drakṣyāmi rāmasya durdarśam no bhaviṣyati*/The crowds of Ayodhya then started running behind the chariot from a child to the old aged as though they were terribly thirsty running for drops of water on mid days. They started shouting at the charioteer to slow down the run stating that henceforth visualisation of Rama in person might occur for several years now! There were remarks from the crowd: *kṛtakṛtyā hi vaidehī chāyevānugatā patim, na jahāti ratā dharme merum arkaprabhā yathā*/Devi Sita has proved now as a true Pativrata being ever present with Rama like Surya Deva is ever anchored to Meru Mountain.

Vishleshana on Meru Mountain and Surya Deva:

Meru Parvata: *Meroh praachayaam dishaayaam tu Manasottara murdhani, vasvoka saaraa Mahendra puri hema parishkritaa/ Dakshinena punar meror Maanasasvaiva prishthatah, Vaivasvatonivasati Yamaasamyam -ana pure/ Prateechyaam cha punrmero manassyaiva murdhani, Sukhaa naama puri ramyaa Varunasyaapi dheematah/ Disyuttarasyaam Merestu Manassyaiva murdhani, tulyaa Mahendra puraastu Somasyaapi Vibhaapuri/ Maanasassyottare prishthe Lokapaalaas -chaturdisham, sthithaa dharma vyavastaardham Dharma samrakshanaaya cha/ Loka paalo parishtha -atthu sarvato dakshinaayane, kaashthaa gatasya Suryasya gatim tasyanibodhata/Dakshinopa- krame Suryah kshipteshuriva gacchati, jyotishaam chakramaadaaya satatam parigacchati/ Madhyata chamaraavatyaaam yadaa bhavati Bhaskarah, Vaivasvate Samyamane udyamstatra pradrishyate/ Sukhaayaa mardharaatryaaam tu Vibhaayaa mastameticha, Vaivasvate Samyamane madhyaahne tu Raviryadaa/ Sukhaayaa matha vaarunyaamuttishtthantu drishyate, vibhyaayaamardharaatram tu maahendryaa mastameticha/ Sukhaayaamatha vaarunyaam madyaahne cha aryamaa yadaa, vibhaayaam Somapuryaaam tu uttishthati Vibhaavasuh/ Raatyardhamamaraavartyaaam astameti Yamasya cha, Somapuryaaam Vibhaayaam tu maddhaahnechaaryamaa yadaa/ Maahendryaa mamaraavartyaaam mudgacchati ivaakarah, Ardha raatram Samyamane Vaarunyaamastameticha/* (To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata's back side, there is Manasapurvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasapurvata atop Sukha Purawhere Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palakas during his period. Now, about the dakshinayana the travel of Surya ; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circubambulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranas thereafter till Sun set. Surya has the constant awareness of he 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till

disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to see Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi.]

The surging crowds were also making remarks on Lakshmana: *aho lakṣmaṇa siddhārthaḥ satatām priyavādinam, bhrātaram devasamkāśam yas tvam paricariṣyasi*/ They appeared to have stated that when Maha Vishnu descended to earth as Rama, Adishesha accompanied him as Lakshmana, his services to Rama were exemplary; he had no thoughts of his own comfort but other than of Rama's as he would not sleep a wink, as a guard over his brother with ever lasting vigil. The public of Ayodhya was surging on the main high roads and the street corners connecting the Raja Marga for Rama darshana beating their chests and crying aloud; the women folk were particularly agitated with hoarse and shrill throats as though the maha pralaya submerged the earth. Meanwhile, King Dasharadha too along with the queens and maids moved out of his palace with tottering steps and shaky physique wondering whether he could ever vision Rama once again in his life time. That particular scene was like Chandra Deva having been bitten off by Rahu at the 'grahana kaala'! Then Rama instructed Sumantra to speed up the chariot but the latter was just not able to do so as the rushing flow of men, women and children looked alarming. As the chariot was nearly approaching the terminal of the Raja Marga, the crowds, their gusty flows, and the high pitched sounds were alarming like of earth quakes. Meanwhile King Dasharatha was unable to stand and lost his balance while Rama having realised the extreme seriousness of the situation desperately shouted to let the chariot move faster and faster, even as there were to be the blatant hazards of casualty of a crushes of men-women-and children.

Sarga Forty One

As the unruly crowd was interrupting the Chariot several times, the citizens were crying away aloud shattering the skies, especially the women folk

Tasmims tu puruṣavyāghre niṣkrāmati kṛtāñjalau, ārtasabdo hi samjajñe strīṇām antaḥpure mahān/ anāthasya janasyāśya durbalasya tapasvinaḥ, yo gatim śaraṇam cāsīt sa nāthaḥ kva nu gacchati/ na krudhyaty abhiśasto 'pi krodhanīyāni varjayan, kruddhān prasādayan sarvān samaduḥkhaḥ kva gacchati/ kausalyāyām mahātejā yathā mātari vartate, tathā yo vartate 'smāsu mahātmā kva nu gacchati/ kaikeyā kliṣyamānena rājñā samcodito vanam, paritrātā janasyāśya jagataḥ kva nu gacchati/ aho niścetano rājā jīvalokasya sampriyam, dharmyam satyavratam rāmaṁ vanavāso pravatsyati/ iti sarvā mahiṣyas tā vivatsā iva dhenavaḥ, ruruduś caiva duḥkḥhārtāḥ sasvaram ca vicukruśuḥ/ sa tam antaḥpure ghoram ārtasabdam mahīpatiḥ, putrasokābhisamtaptaḥ śrutvā cāsīt suduḥkḥhitaḥ/ nāgnihotrāṇy ahūyanta sūryaś cāntaradhīyata, vyaśjan kavalān nāgā gāvo vatsān na pāyayan/ triśaṅkur lohitāṅgaś ca bṛhaspatibudhāv api, dāruṇāḥ somam abhyetya grahāḥ sarve vyavasthitāḥ/ nakṣatrāṇi gatārcīmṣi grahāś ca gatatejasāḥ, viśākhāś ca sadhūmāś ca nabhasi pracakāśire/ akasmān nāgaraḥ sarvo jano dainyam upāgamat, āhāre vā vihāre vā na kaś cid akaron manaḥ/ bāṣpaparyākulamukho rājamārgagato janaḥ, na hr̥ṣṭo lakṣyate kaś cit sarvaḥ śokaparāyaṇaḥ/ na vāti pavanaḥ śīto na śaśī saumyadarśanaḥ/ na sūryas tapate lokam

*sarvaṃ paryākulam jagat/ anarthinaḥ sutāḥ strīṇāṃ bhartāro bhrātaraḥ tathā, sarve sarvaṃ parityajya
rāmam evānvacintayan/ ye tu rāmasya suhṛdaḥ sarve te mūḍhacetasāḥ, śokabhāreṇa cākrāntāḥ śayanam
na juḥs tadā/ tatas tv ayodhyā rahitā mahātmanā; purāṇdareṇeva mahī saparvatā, cacāla ghoram
bhayaabhārapīḍitā; sanāgayodhāśvagaṇā nanāda ca/*

As the Shri Rama- Sita- Lakshmana's chariot as conducted by Sumantra had literally penetrated forcibly through the thronging crowds crying away with agony from their hearts and souls, the 'Ranivasa Streets' too were agitated shouting with agony: 'Alas indeed: Rama is leaving all of us away! He is the source of our strength to defend us whenever we were blamed by the superiors, he would readily be available to mediate and defend us and vindicate justice and thus share our genuine sorrows! He had always been helpful to us and pro-active in our domestic problems and in our discharge of official duties. Rama had been always treating us the servant maids respectfully as in the case of his mothers! Where is Rama to have left us in the depths of distress like this, for no fault or sinful deed of his, just because of the personal ambition and sinful desire of Kaikeyi and the helplessness of the forlorn King! Alas indeed, this is our fate too as the King has lost his balance of mind, even despite his glory and popularity for his heroic and 'dharmaic' deeds, had despatched Rama to the deep forests, even he is a symbol of 'dharma parayana, satyavrata, and nyaaya sheela!' Are not we and so do the rest of the Queens like the aging cows having lost their unique calf, desperate with anguish and helplessness!' Having heard such high pitch distressed shoutings with heart beatings, King Dasharatha who had cried and cried was lost in blankness of thinking. *Naagnihotraani ahuyanta naapachan grihamedhinah, akruvan na prajaah kaaryam Sryas- chaantara dheeyata/ Vyasrujan kavalaan naagaagaavo vatsaan na paayayan, putram prathamajam lahbdhwaa jananee naabhya nadata/* Through out that fateful day, fireplaces and the kitchens were shut down, the householders never ate any food, the public was unable to perform their routine chores and was a complete standstill; eventually there was Sunset, elephants discarded their food, cows did not feed their calves and most strangely enough no pregnant mother was delighted at the offspring delivered on that fateful day! All the planets like Trishanku, Mangala, Guru, Budha as also Shukra, Shani and so on followed 'vakra gati' or the distorted routes and got cruel around Chandra is the night time. The brightness and the twinkle of 'Nakshatra Mandalas' was blank and blackened and the night was dismal and unusual. In fact, as Rama's chariot wheels gained momentum, there were tremors and quakes of earth. The 'ashta diks' or the eight directions got twisted disfigured and there was directionless gloom all around. *tatas tv ayodhyā rahitā mahātmanā; purāṇdareṇeva mahī saparvatā, cacāla ghoram bhayaabhārapīḍitā; sanāgayodhāśvagaṇā nanāda ca/* Thus entire Ahodhyapuri fell silent, crestfallen, gloomy and forlorn but for frightening and pitched up shouts and cryings without Rama the epic hero!

Sarga Forty Two

King Dasharatha cries and swoons for Rama, distances from Kaikeyi and shifts to Kausalya's palace

*Yāvat tu niryatas tasya rajorūpam adṛśyata, naivekṣvākuvaras tāvat saṃjahārātmacakṣuṣī/ yāvad rājā
priyam putram paśyaty atyantadhārmikam, tāvad vyavardhatevāsya dharanyām putradarśane/ na paśyati
rajo 'py asya yadā rāmasya bhūmipah, tadārtaś ca viṣaṇṇaś ca papāta dharaṇītale/ tasya dakṣiṇam
anvagāt kausalyā bāhum aṅganā, vāmaṃ cāsyānvagāt pārśvam kaikeyī bharatapriyā/ tām nayena ca
saṃpanno dharmeṇa nivayena ca, uvāca rājā kaikeyīm samīkṣya vyathitendriyaḥ/kaikeyi mā mamāṅgāni
sprākṣis tvam duṣṭacārīṇī, na hi tvām draṣṭum icchāmi na bhāryā na ca bāndhavī/ ye ca tvām upajīvanti
nāhaṃ teṣāṃ na te mama, kevalārthaparām hi tvām tyaktadharmām tyajāmy aham/ agrhṇām yac ca te
pāṇim agniṃ paryañayam ca yat, anujānāmi tat sarvam asmiṃ loke paratra ca/ bharaṭaś cet pratītaḥ
syād rājyam prāpyedam avyayam, yan me sa dadyāt pitrartham mā mā tad dattam āgamat/ atha
reṇusamudhvastaṃ tam utthāpya narādhipam, nyavartata tadā devī kausalyā śokakarṣitā/ hatveva
brāhmaṇam kāmāt sprṣṭvāgnim iva pāṇinā, anvatapyata dharmātmā putram saṃcintya tāpasam/
nirṭyaiva nirṭyaiva sīdato rathavartmasu, rājño nātibabhau rūpaṃ grastasyāṃśumato yathā/ vilālāpa
ca duḥkhārtaḥ priyam putram anusmaran, nagarāntam anuprāptaṃ buddhvā putram athābravīt/*

vāhanānām ca mukhyānām vahatām taṁ mamātmajam, padāni pathi dṛśyante sa mahātmā na dṛśyate/ sa nūnaṁ kva cid evādyā vṛkṣamūlam upāsritaḥ, kāṣṭhaṁ vā yadi vāśmānam upadhāya śayiṣyate/ utthāsyati ca medinyāḥ kṛpaṇaḥ pāṁśugunṭhitaḥ, viniḥśvasan prasaravaṇāt kareṇūnām ivarṣabhah/ drakṣyanti nūnaṁ puruṣā dīrghabāhuṁ vanecarāḥ, rāmam utthāya gacchantam lokanātham anāthavat/ sakāmā bhava kaikeyi vidhavā rājyam āvasa, na hi taṁ puruṣavyāghraṁ vinā jīvītum utsahe/ ity evaṁ vilapan rājā janaughenābhisaṁvṛtaḥ, apasnāta ivāriṣṭaṁ praviveśa purottamam/ śūnyacatvaraveśmāntām saṁvṛtāpaṇadevatām, klāntadurbaladuḥkhārtām nātyākīrṇamahāpathām/ tām avekṣya purīm sarvām rāmam evānucintayan, vilapan prāviśad rājā grhaṁ sūrya ivāmbudam/ mahāhradam ivākṣobhyaṁ suparṇena hṛtoragam, rāmeṇa rahitaṁ veśma vaidehyā lakṣmaṇena ca/ kausalyāyā grhaṁ śīghraṁ rāma mātūr nayantu mām, iti bruvantaṁ rājānam anayan dvāradaśitaḥ/ tatas tatra praviṣṭasya kausalyāyā niveśanam, adhiruhyāpi śayanaṁ babhūva lulitaṁ manah/ tac ca dṛṣtvā mahārājō bhujam udyamya vīryavān, uccaiḥ svareṇa cukrośa hā rāghava jahāsi mām/ sukhitā bata taṁ kālaṁ jīviṣyanti narottamāḥ, pariṣvajanto ye rāmam drakṣyanti punar āgatam/ na tvām paśyāmi kausalye sādhu mām pāninī sprśa, rāmam me 'nugatā dṛṣṭir adyāpi na nivartate/ taṁ rāmam evānucintayantaṁ; samīkṣya devī śayane narendram, upopaviśyādhikam ārtarūpā; viniḥśvasantī vilalāpa kṛcchraṁ/

Even as the horse cart carrying Rama Lashmana Sitas disappeared far away from human vision and the dust raised and the sounds of horses got distant, King Dasharatha fell down unconscious once again, when Devi Kousalya was standing right to him and Kaikeyi to his left. As Kousalya lifted up Dasharatha slowly and sought to comfort him with care and concern, he saw the pretentious Kaikeyi as if she too shared the anxiety touched his body, the King who was even at the verge of relapse again pulled up his throat and yelled: *kaikeyi mā mamāṅgāni sprākṣīs tvam duṣṭacārīnī, na hi tvām draṣṭum icchāmi na bhāryā na ca bāndhavi/* 'Paapapurni Kaikeyi! Don't you dare and touch my body as I hate to look at your face! You are neither my wife nor relative! You are merely interested in your welfare and wealth and hence I am discarding you as my wife. No doubt I had wedded you by 'agnipramana', but am hereby divorcing you in this life and next life too. *bharataś cet pratītaḥ syād rājyam prāpyedam avyayam, yan me sa dadyāt pītarthaṁ mā mā tad dattam āgamat/* In case Bharata too gets overjoyed on assuming the kingship without any qualms of his conscience, if he cares to perform my 'shraaddha' after by death and offered 'pinda daana and jala tarpanaas', may those obsequies be invalidated by Pitru Devatas.' Thus King Dasharatha was spewing venomous and malicious fire addressing Kaikeyi, Devi Kausalya was concerned of the King's frenzy and having pacified him somewhat took him away to his mansion. By realising his own mistake of giving away the boons to Kaikeyi from which he could not wriggle out by the tight mess that he had jumped in and the most unfortunate consequences, he had to ruminate for life-taking consequences of disaster and irrecoverable agony. He kept on gazing behind for the chariot like Surya Deva devoured by Rahu. He commenced imagining that the footprints of the horses tied to the chariot were visible but Rama had disappeared! He got immersed in the thoughts of Rama as always enjoyed lying on cushioned beds with aromatic smells all around but now would have to perforce lie sleepless on bare and piercing mountain rocks! Then he would have to breathe heavily and wake up and stand by dusting his body with bare hands like an elephant king would use his trunk and seek to clean. He should clearly be like an 'anaadha' and with no help anywhere in the sight should take to his duties for himself and his wife too. Thus imagining the fateful days ahead of Rama then, involuntarily, Dasharatha flared up suddenly and shouted at Kaikeyi : oh wretched woman! Be a widow soon and reign the Kingdom without worries, as in the absence of Shri Rama my life is not worth prolonging. Having thus declared, he sought to enter his mansion; he noticed the roads were empty, the market places were closed and the city of Ayodhya looked lonely and blank, as though Surya Deva hid himself with dark clouds and as if Garuda lifted the ever bustling Ayodhya up to blank clouds. Then he asked the doormen to carry him away to Kousalya and having reached there stated in sinking tone: 'take me to Rama'. Then she broke into loud cryings and could not control herself.

Sarga Forty Three

Maha Rani Kousalya's agony

Tataḥ samīkṣya śayane sannam śokena pārthivam, kausalyā putraśokārtā tam uvāca mahīpatim/ rāghavo naraśārdūla viṣam uṇtvā dvijihvavat, vicariṣyati kaikeyī nirmukteva hi pannagī/ vivāsyā rāmaṁ subhagā labdhakāmā samāhitā, trāsaiṣyati mām bhūyo duṣṭāhir iva veśmani/ atha sma nagare rāmaś caran bhaikṣam gr̥he vaset, kāmākāro varam dātum api dāsam mamātmajam/ pātayitvā tu kaikeyyā rāmaṁ sthānād yatheṣṭataḥ, pradīṣṭo rakṣasām bhāgaḥ parvaṇīvāhitāgninā/ gajarājagatir vīro mahābāhur dhanurdharaḥ, vanam āviśate nūnam sabhāryaḥ sahalakṣmaṇaḥ/ vane tv adṛṣṭaduḥkḥānām kaikeyyānumate tvayā, tyaktānām vanavāsāya kā nv avasthā bhaviṣyati/ te ratnahīnās taruṇāḥ phalakāle vivāsitāḥ, katham vatsyanti kṛpaṇāḥ phalamūlaiḥ kṛtāśanāḥ/ apīdānīm sa kālāḥ syān mama śokakṣayaḥ śivaḥ, sabhāryam yat saha bhrātrā paśyeyam iha rāghavam/ śrutvaivopasthitau vīrau kadāyodhyā bhaviṣyati, yaśasvinī hr̥ṣṭajanā sūcchritadhvajamālīnī/ kadā prekṣya naravyāghrāv aranyāt punarāgatau, nandiṣyati purī hr̥ṣṭā samudra iva parvaṇī/ kadāyodhyām mahābāhuḥ purīm vīraḥ pravekṣyati, puraskṛtya rathe sītām vṛṣabho govadhūm iva/ kadā prāṇisahasrāṇi rājamārge mamātmajau, lājair avakariṣyanti praviśantāv arimdamau/ kadā sumanasah kanyā dvijātīnām phalāni ca, pradīśantyāḥ purīm hr̥ṣṭāḥ kariṣyanti pradakṣiṇam/ kadā pariṇato buddhyā vayasā cāmaraprabhaḥ, abhyupaīṣyati dharmajñas trivarṣa iva mām lalan/ niḥsamśayaṁ mayā manye purā vīra kadaryayā, pātu kāmēṣu vatseṣu mātṛjñām śātītāḥ stanāḥ/ sāhaṁ gaur iva simhena vivatsā vatsalā kṛtā, kaikeyyā puruṣavyāghra bālavatseva gaur balāt/ na hi tāvad guṇair juṣṭam sarvaśāstraviśāradam, ekaputrā vinā putram aham jīvitum utsahe/ na hi me jīvite kiṁ cit sāmātham iha kalpyate, apaśyantyāḥ priyam putram mahābāhum mahābalaṁ/ ayaṁ hi mām dīpayate samutthitas; tanūjaśokaprabhavo hutāśanaḥ, mahīm imām raśmibhir uttamaprabho; yathā nidāghe bhagavān divākaraḥ/

A highly agitated Pattamahishi Kousalya then addressed her husband that now that Rama had finally left Ayodhya for ‘aranya vaasa’, Kaikeyi ought to be like a ‘sarpini’ or a female cobra having now acquired fresh skin with pioson emitting from her throat and with unlimited freedom. As the hidrance of Rama having been crossed, she would now indulge in find faulting opportunities against me. If only Rama were to be a beggar on streets or be a slave to Kaikeyi, even then in such situations might be preferred by me as at least then I could have his daily darshan; perhaps I should have begged Kaikeyi for such alternatives, but now I could not even see him or be contented with his presence! But now, Kaikeyi has had the last and form resolve in despatching Rama to the dense jungles for a long duration of fourteen years and this would smack of a situation of Devatas being denied of the taste of the ‘havishaanna’ by way of offerings to Agnihotra and instead of offering that to Rakshasaas! By now, Rama like an elephant king would have entered the deep forests along with his dear ‘saadhvi’ and trusted younger brother. Maha Raja! is this not a cruel twist of destiny that an exemplary human like Shri Rama has been instructed by his own father and was banished to unknown forests as accompanied by his faithful wife and ever trusted brother! Indeed, was this absolutely inevitable to have accorded approval to a vicious and extremely selfish woman! Such youthful persons especially in the wake of their auspicious weddings should have been granted by their parents of memorable wedded life instead of cruelly ordering them to suffer miseries of the dimension of this magnitude! When and whether in my life time might arrive a fortuitous time as I could see Rama in person but not in imagination ever and when could I meet Devi Sita and Lakshmanas the ever loyalists of ages! When again the citizens of Ayodhya could hear even hints of their return and get intoxicated in raptures with unending celebrations of houses, markets, temples, and Raja Margas let alone the sreet corners besides each and every house holds! Indeed the city of Ayodhya and the entire kingdom would be awaiting the most auspicious time as though of the great oceans wait on for the Purnima the Full Moon Day with faith and devotion. Like the cows are inevitably followed by bulls, the arrival of Rama Sita Lakshmanas should be a truly historic occasion that the citizens of Ayodhya should be patiently awaiting so that, that would be a cause for agitation of the internal and external enemies and outstanding relief for the Kingdom. When again the pretty brahmana kanyas of Ayodhya with shining dresses and sparkling looks queue up for the memorable welcome of Rama Sita Lakshmanas at the entrance gates of Ayodhya with scented flower shovers, musical dances and trays of delightful ‘aarties’!

Maha Raja! It appears that in my previous life, I might have been a low class female who forced to feed a toddler with milk denied of calves as her mother's breasts were mutilated! Indeed, Kaikeyi denied me of forcefully thrusting such milk instead of the joy of my breast milk! Indeed, how could I bear the sufferance of the absence of my dearest Rama. How the mother earth continue the oppressive heat of scorching mid day Sun as I have to bear the separation of Rama for long! Putra shoka is like the tyrannical fire burning me with hopelessness and desperation!

Sarga Forty Four

Devi Sumitra assuages Kousalya's tormented psyche

Vilapantīm tathā tām tu kausalyām pramadottamām, idam dharme sthitā dharmyam sumitrā vākyam abravīt/ tavārye sadguṇair yuktāḥ putrah sa puruṣottamaḥ, kim te vilapitenaivam kṛpaṇam ruditena vā/ yas tavārye gataḥ putras tyaktvā rājyam mahābalaḥ, sādhu kurvan mahātmānam pitaram satyavādinām/ śiṣṭair ācarite samyak śāśvat pretya phalodaye, rāmo dharme sthitāḥ śreṣṭho na sa śocyāḥ kadā cana/ vartate cottamām vṛttim lakṣmaṇo 'smin sadānaghaḥ dayāvān sarvabhūteṣu lābhas tasya mahātmanah/ aranyavāse yad duḥkham jānatī vai sukhocitā, anugacchati vaidehī dharmātmānam tavātmajam/ kīrtibhūtām patākām yo loke bhrāmayati prabhu, damasatyavrataparaḥ kim na prāptas tavātmajah/ vyaktam rāmasya vijñāya śaucam mahātmyam uttamam, na gātram amśubhiḥ sūryaḥ saṁtāpayitum arhati/ śivāḥ sarveṣu kāleṣu kānanebhyo viniḥsṛtaḥ, rāghavam yuktaśītoṣṇaḥ seviṣyati sukho 'nilaḥ/ śayānam anagham rātrau pitevābhipariṣvajan, rāsmibhiḥ saṁsprṣaṇ śītaiś candramā hlādayiṣyati/ dadau cāstrāṇi divyāni yasmai brahmā mahaujase, dānavendram hataṁ dṛṣṭvā timidhvajasutam raṇe/ pṛthivyā saha vaidehyā śriyā ca puruṣarṣabhaḥ, kṣipram tiṣṭhbir etābhiḥ saha rāmo 'bhiṣekṣyate/ duḥkhajam viṣṇjanty asram niṣkrāmantam udikṣya yam, samutsrakṣyasi netrābhyām kṣipram ānandajam payaḥ/ abhivādayamānam taṁ dṛṣṭvā sasuhṛdam sutam, mudāśru mokṣyase kṣipram meghalekeva vārṣikī/ putras te varadaḥ kṣipram ayodhyām punar āgataḥ, karābhyām mṛdupīnābhyām caraṇau pīḍayiṣyati/ niṣamya tal lakṣmaṇamātrvākyam; rāmasya mātūr naradevapatnyāḥ, sadyaḥ śarīre vinanāśa śokaḥ; śaradgato megha ivālpatoyaḥ/

As Sumitra Devi the mother of Lakshmana then addressed Kousalya emphasising the futility of crying and heart renderings. She stated that Rama being a genuine 'Satyavaadi' would most certainly obey the instructions of his father, come what might! *śiṣṭair ācarite samyak śāśvat pretya phalodaye, rāmo dharme sthitāḥ śreṣṭho na sa śocyāḥ kadā cana/* Dear sister! If Rama were to be shielded by Dharma and followed the unique path of truthfulness, such exemplary human beings sheltered and defended be admired but never cried for; this is definitely so as they should reap positive outcomes in their 'iha-paraas'on in the ongoing and subsequent lives, assuredly. Lakshmana is replete with helpfulness to each and every being on earth; most certainly for Rama especially. This is an assetful and most dependable trust of optimism. Now, Devi Sita of Maha Lakshmi swarupa as the incarnation of opulence and fortune has followed Rama like Lakshmi follows Maha Vishnu. Indeed, she is most certainly aware of the implications and the inherent complications. *kīrtibhūtām patākām yo loke bhrāmayati prabhu, damasatyavrataparaḥ kim na prāptas tavātmajah/* If it were against this type of backing that Rama would be unfurling the banner of auspiciousness and success, then what else could be the pathway to worldwide fame for Rama the unique! As he were to hoist the flag of glory, then why ruminate but look ahead instead, without agitation and helplessness! By realising the purity and brilliance, could even mid-day Surya Rays scorch Rama's body ever! In fact Rama would be immune from the shivers of freezing cold or burning chars of Sun and those respective blasts of winds should prove ineffective of their impact! Devi Kousalya! *Dadau cāstrāṇi divyāni yasmai brahmā mahaujase, dānavendram hataṁ dṛṣṭvā timidhvajasutam raṇe/* Don't you recall that Brahmarshi Vishvamitra had taught innumerable 'divya astras' to Rama to withstand the onslaughts of the most heinous rakshasaas like Subahu the son of Shambarashura!

[Vishleshama on Rama's killing Subahu Rakshasa: Refer Essence of Valmiki Baala Ramayana Sarga Thirty:

'Having rested in the Tataka vana itself overnight, Vishvamitra addressed Shri Rama smilingly and expressed his great satisfaction at the Tataki samhara and initiated his teachings of applied astra vidya/ He stated that initially he would teach the celestial missiles of danda chakra, dharma chakra, kaala chakra, vishnu chakra, and the most powerful Aindra chakra. Then the Sage instructed the arts of application and throwing away of Indra's Vajrastra, Shiva Deva's trishula praharana, and Brahma's granted Aishikastra and Shira -chedana astra. Then the Maharshi taught the boys of the magnificent vidya of 'gadaa praharana' or the art of battling with maces like 'modaki' - 'prahari' - shikhari of forcible applications of mace strokings, throwings and mace head rubbings. Then Vishvamitra taught the astras of 'dharma paasha-kaala paasha-and varuna paasha'. Subsequently they were taught two kinds of dry and wet rounded applications of astras viz. 'ashani- pinaka-narayanaastras'. Then Rama Lakshmanas were taught Agneyastra fond of Agni Deva resulting in fierce flames of fire renowned as Shikharaastra- Vayavyastra which sweeps away the opponent with virulent sweeps away. Then the Maharshi teaches the Kakutsa nandanaas of 'Hayashira Astra' - 'Krounchana Astra' and 'Shakti Dvayaastra' or of high potent twin astras attacking the opponent with doubled up potency. The Maharshi was pleased to instruct Rama Lakshmanas the astras named 'kankala' -the devastating 'musala' - and the destructive 'Kapaala' and 'Kinkini' and such astras which could lift up and throw the opponents forcefully. Then in the series were taught the famed 'Nandana Astra' of Vidyadharas as well as the associated mace of fame. The 'Gandharva Priya' astras of 'Sammohana' for relapsing into senselessness like 'Prastaavana- Prashamana-and Soumya' were taught too, besides the 'Mohanaastras' such as for varshana-shoshana-santaapana-vilaapana-maadana which was the beloved of Kama Deva Manmadha himself, and the Gandharvapriya 'Maanava astra', besides the Pishacha priya 'Mohanastra'. Brahmarshi Vishvamitra then instructed the Astras named 'Taamasa-Soumana-Samvarta-Durjaya- Mousala-Satya-and Mayamayaastras too. Then the Maharshi imparted to Rama Lakshmanas the glorious 'Surya prabha Astra' which when once released as an arrow would destroy the enemies to ashes. Simultaneously, the Maharshi conferred 'Shishira naamaka Chandraastra', 'Tvashta (Vishvakarma) naamaka 'Daarunaastra', Bhaga Deva namaka 'Bhayankaraashtra' and 'Sheetoshna' naamaka Astra of Manu Deva. Thus with facing the able disciples of Rama Lakshmanas, the Maharshi Vishvamitra was pleased to bestow the 'astra vidya' of his entire learning.]

Brahmarshi Vishvamitra was then approached by Rama Lakshmanas to explain them vividly as to how and when the Rakshasas were in the habit of destroying the yagjñi karyas of the tapasvees in the ashrama. Then the ashramavaasi rishis near Vishvamitra replied that Maharshi Vishvamitra had already assumed 'mouna vrata' for six days, and thus Rama Lakshmanas would need to be extremely vigilant for six nights long and safeguard from the attacks of the 'nishaacharas'. Accordingly Rama Lakshmanas being alert 'dhanurdharaas' had been vigilant standing just by the side of the Maharshi. As 'agni jvalaas' came up initiated by 'Upaadhyaya' or of the role of Brahma- 'Purohita' of the role of Upadrashta, the flames went up too high as a forewarning indicators of the entry of the rakshasas. Then Vishvamitra along with the Ritvijās initiated the 'aahananeeyaagni' [Panchaagnis being described as Garhapatya- Aahavaneeya- Dakshinaagni-Sabya and Avasatya representing Heaven-Clouds-Earth- Man and Woman vide Kathopa -nishad]. *Mantravac ca yathānyāyaṃ yajño 'sau sampravartate, ākāśe ca mahān śabdaḥ prādūr āsīd bhayānakah/ āvārya gaganam megho yathā prāvṛṣi nirgataḥ, tathā māyām vikurvāṇau rākṣasāv abhyadhāvatām/ mārīcaś ca subāhuś ca tayor anucarās tathā, āgamyā bhīmasamkāśā rudhiraughān avāsyjan/* As the resonance of the mantras recited in a pitch increased, there came up the high sounds on the sky with reverberations and dark clouds reflected the massive figures of rakshasas named Maareecha and Subaahu and initiated pourings of blood from the high skies, even as groups of other rakshasas started yelling and joined the task of pouring blood. Rama then addressed Lakshmana and stated that the rakshasas had now arrived and both the Kumaras pitched up their arrows reciting the relevant mantras of 'Maanavaastra'. The arrow from Shri Rama was shot at and pierced Maricha's chest and the latter was farflung by hundred yojanas into the depths of the Sea. Smilingly, Rama told

Lakshmana that this Mantra of ‘Manavasatra’ had only helped to faint and farflung Maricha but now let ‘agneyastra’ be released so that the other mighty Subaahu be killed for good! So saying as Subahu was killed, the rest of the rakshasas fled away for good never ever to return. This was how Raghunandana Shri Rama got rid of all the rakshasa elements of evil energies wantonly spoiling the dharmic duties of yajna karyas by Munis for a very long time. The grateful indwellers of the Ashram praised Rama Lakshmanas under the supreme leadership of Brahmarshi Vishvamitra himself.]

Sarga Forty Four continued: Devi Sumitra further addressed Devi Kousalya that Rama the Purusha Simha was thus a hero of might by body, mind and enormous experience in withstanding the enemies of Rakshasas, let alone humans of evil and of fierce animals and reptiles. Further: *Suryasyapi bhavet Suryo hyaagneragnih Pabhoh Prabhuḥ, Shriyaah shreescha bhavedagrayaa, keertyaah keertih, kshame kshamaah, Devatam Devataanaam cha bhutanaam bhutasattamah, tasya ke hyaagunaa Devi vaney vyaapyathavaa pure!* Devi! Rama in terms of radiance Surya Deva pales into insignificance while he excels Agni Deva in generating heat just as he is Lakshmi among Lakshmis, ‘kshama’ or forbearances excels kshamaas; not only this, He is ‘the’ Deva among Devas, and the Bhuta among Pancha bhutas. Be it in forests, cities or whereso ever, could there be a Supreme Being among the Beings in the entirety of Creation! Now, the Maha Purusha Shri Rama is atonce the Supreme Mix of Prithvi-Sita-and Lakshmi and thus be in worshipped all together!’ Thus having appeased Devi Kousalya’s excessive agitation, Devi Sumitra assured that he should emphatically assert that the ‘Kaala maana’ or the passage of time would pass sooner or later and Shri Rama accompanied by Devi Sita and brother Lakshmana should return and as such she should await their return with patience and trust; *putras te varadaḥ kṣipram ayodhyāṁ punar āgataḥ, karābhyāṁ mṛdupīnābhyāṁ carāṇau pīḍayiṣyati/* Soon enough your auspicious son should arrive back and by uttering sweet bits of conversation should press your feet with their mighty hands with extreme softness; that situation should soon enough return as you should rain your hot tears of joy and excitement, like the present clouds of dejection should shower mountain tops of the present state of your dejection. Devi Kousalya thus got assuaged her dense feelings of agony and dejection.

Sarga Forty Five

Rama appeals to the Ayodhya public not to hurt Dasaratha or Bharata- elders insist on following Rama upto Tamasa river banks

Anuraktā mahātmānam rāmaṁ satyaparakramam, anujagmuḥ prayāntaṁ taṁ vanavāsāya mānavāḥ/ nivartite 'pi ca balāt suhr̥dvarge ca rājini, naiva te sam̐nyavartanta rāmasyānugatā ratham/ ayodhyānilayānāṁ hi puruṣāṇāṁ mahāyaśāḥ, babhūva guṇasampannaḥ pūrṇacandra iva priyaḥ/ sa yācyamānaḥ kākutsthaḥ svābhiḥ prakṛtibhis tadā, kurvāṇaḥ pitaraṁ satyaṁ vanam evānvapadyata/ avekṣamāṇaḥ sasnehaṁ cakṣuṣā prapibann iva, uvāca rāmaḥ snehena tāḥ prajāḥ svāḥ prajā iva/ yā prītir bahumānaś ca mayy ayodhyānivāsināṁ, matpriyārthaṁ viśeṣeṇa bharate sā niveśyatām/ sa hi kalyāṇa cāritraḥ kaikeyyānandavardhanaḥ, kariṣyati yathāvad vaḥ priyāṇi ca hitāni ca/ jñānavṛddho vayobālo mṛdur vīryaguṇānvitaḥ, anurūpaḥ sa vo bhartā bhaviṣyati bhayāpahaḥ/ sa hi rājaguṇair yukto yuvarājaḥ samīkṣitaḥ, api cāpi mayā śiṣṭaiḥ kāryaṁ vo bhartṛśāsanam/ na ca tapyed yathā cāsau vanavāsaṁ gate mayi, mahārājaḥ tathā kāryo mama priyacikīrṣayā/ yathā yathā dāśarathir dharmam evāsthito 'bhavat, tathā tathā prakṛtayo rāmaṁ patim akāmayan/ bāṣpeṇa pihitaṁ dīnaṁ rāmaḥ saumitriṇā saha, cakarṣeva guṇair baddhvā janāṁ punar ivāsanam/ dvijās trividhaṁ vṛddhā jñānena vayasaujasā, vayahprakampaśirasō dūrād ūcur idaṁ vacaḥ/ vahanto javanā rāmaṁ bho bho jātṛyās turaṁgamāḥ, nivartadhvaṁ na gantavyaṁ hitā bhavata bhartari, upavāhyas tu vo bhartā nāpavāhyaḥ purād vanam/ evam ārtapralāpāṁs tān vṛddhān pralapato dvijān, avekṣya sahasā rāmo rathād avatatāra ha/ padbhyāṁ eva jagāmātha sasītaḥ sahalakṣmaṇaḥ, samnikṣṭapadanyāso rāmo vanaparāyaṇaḥ/ dvijātīṁs tu padātīṁs tān rāmaś cāritravatsalaḥ, na śaśāka ghṛṇācakṣuḥ parimoktum rathena saḥ/ gacchantam eva taṁ dṛṣṭvā rāmaṁ sambhṛāntamānasāḥ, ūcuḥ paramasamtaptā rāmaṁ vākyam idaṁ dvijāḥ/ brāhmaṇyaṁ kṛtsnam etat tvāṁ brahmaṇyam anugacchati, dvijaskandhādhirūḍhās tvāṁ agnayo

'py anuyānty amī/ vājapeyasamutthāni chatrāny etāni paśya naḥ, pṛṣṭhato 'nuprayātāni haṁsān iva jalātyaye/ anavāptātapatrasya raśmisaṁtāpitasya te, ebhiś chāyām kariṣyāmaḥ svaiś chatrair vājapeyikaiḥ/ yā hi naḥ satataṁ buddhir vedamantrānusāriṇī, tvatkṛte sā kṛtā vatsa vanavāsānusāriṇī/ hṛdayeṣv avatiṣṭhante vedā ye naḥ paraṁ dhanam, vatsyanty api grheṣv eva dārāś cāritrarakṣitāḥ/ na punar niścayaḥ kāryas tvadgatau sukṛtā matiḥ, tvayi dharmavyapekṣe tu kiṁ syād dharmam avekṣitum/ yācīto no nivartasva haṁsaśuklaśiroruhaiḥ, śirobhir nibhṛtācāra mahīpatanapāṁsulaiḥ/ bahūnām vitatā yajñā dvijānām ya ihāgatāḥ, teṣāṁ samāptir āyattā tava vatsa nivartane/ bhaktimanti hi bhūtāni jaṁgamājaṁgamāni ca, yācamāneṣu teṣu tvaṁ bhaktiṁ bhakteṣu darśaya/ anugaṁtum aśaktāś tvāṁ mūlair uddhṛtavegibhiḥ, unnatā vāyuvegena vikrośantīva pādapāḥ/ niśceṣṭāhārasaṁcārā vṛkṣaikaṣṭhānaviṣṭhitāḥ, pakṣiṇo 'pi prayācānte sarvabhūtānukampinam/ evaṁ vikrośatām teṣāṁ dvijātīnām nivartane, dadṛṣe tamasā tatra vārayantīva rāghavam/

As the Maha Satya Vrata Shri Rama left Ayodhya and proceeded for assuming long stay in the forests, a large crowd of followers too joined in even as discarding their belongings behind out of agony and desperation. Then Rama addressed the crowds not to get agitated and disheartened for the time being and should meanwhile extend their hearty wishes to the new King Bharata and to his mother Devi Kaikeyi too. Then he complemented Bharata as an extremely learned and mature 'jnaani' and assuredly would extend his helpfulness, charitable disposition, fraternity and protective nature with sincerity and confidence. Rama further declared that King Dasharatha with outstanding wisdom and lifelong experience had thus preferred Bharata as the new King and as such the public must abide by the directives of King Dasharatha as he was longing for retired and peaceful life for now. As such, Rama appealed for refraining their mood of agitation to settlement to a new Kingship with innovative and initiative full of modern style of administration. Rama further stated that the followers had indeed displayed their loyalty to him no doubt for which he should express his gratitude but ought not to transgress the limits as after all even oceans were aware of their boundaries and never cross beyond. Having thus prevented the followers, especially the older generation of Brahmanas, Rama stopped the chariot and descended down to walk. The old Brahmanas affirmed: 'Raghu nandana! You are the unique well wisher of Brahmanas and as such the entirety of 'brahmana samaaja' had decided to follow as we take Agni on our shoulders and follow you as we seek to always perform 'vaaja peya yajña' or the horse sacrifices. They continued stating: *hṛdayeṣv avatiṣṭhante vedā ye naḥ paraṁ dhanam, vatsyanty api grheṣv eva dārāś cāritrarakṣitāḥ/ na punar niścayaḥ kāryas tvadgatau sukṛtā matiḥ, tvayi dharmavyapekṣe tu kiṁ syād dharmam avekṣitum*/Shri Rama! Our greatest gift and prosperity is our Veda Jnaana embedded in our hearts and that is why we have left behind our wives and children safe at our homes. Now we have dedicated to the cause of Dharma and hence there could not be any reconsideration to uphold the principles. Rama the epitome of 'Sadaachaara'! We are like the swans with our head hairs totally white and even by falling on earth with our devotion to you, we do humbly entreat you either let us follow you or better still return to Ayodhya! Fortunately for Rama, the Vriddha Brahmanas had to halt since the powerful flows of Tamasa River were encountered. The River was of forceful return flows even as the horses of the chariot of Sumanta were bathed and refreshed for the return journey to take place.

Sarga Forty Six

Rama Sita Lakshmana's over night stay at Tamasa banks- they leave earliest unnoticed- public felt bad

Tatas tu tamasā tīraṁ ramyam āśritya rāghavaḥ, sītām udvīkṣya saumitrim idaṁ vacanam abravīt/ iyaṁ adya niśā pūrvā saumitre prasthitā vanam, vanavāsasya bhadraṁ te sa notkaṇṭhitum arhasi/ paśya śūnyāny aranyāni rudantīva samantataḥ, yathānilayam āyadbhir nilīnāni mṛgadvijaiḥ/ adyāyodhyā tu nagarī rājadhānī pitur mama, sastrīpumsā gatān asmāñ śociṣyati na saṁśayaḥ/ bharataḥ khalu dharmātmā pitaraṁ mātaraṁ ca me, dharmārthakāmasahitair vākyair āśvāsayaṣyati/ bharatasyānṛṣaṁ - satvaṁ saṁcintyāhaṁ punaḥ punaḥ, nānuśocāmi pitaraṁ mātaraṁ cāpi lakṣmaṇa/ tvayā kāryaṁ naravyāghra mām anuvrajatā kṛtam, anveṣṭavyā hi vaidehyā rakṣaṇārthe sahāyatā/ adbhir eva tu

saumitre vatsyāmy adya niśām imām, etad dhi rocate mahyaṁ vanye 'pi vividhe sati/ evam uktvā tu saumitraṁ sumantram api rāghavaḥ, apramattas tvam aśveṣu bhava saumyety uvāca ha/ so 'śvān sumantraḥ saṁyamya sūrye 'staṁ samupāgate, prabhūtayavasān kṛtvā babhūva pratyānantaraḥ/ upāsyatu śivāṁ saṁdhyāṁ dṛṣtvā rātrim upasthitāṁ, rāmasya śayanaṁ cakre sūtaḥ saumitriṇā saha/ tām śayyāṁ tamasātīre vīkṣya vṛkṣadalaiḥ kṛtām, rāmaḥ saumitriṇāṁ sārddhaṁ sabhāryaḥ saṁviveśa ha/ sabhāryaṁ saṁprasuptaṁ taṁ bhrātaraṁ vīkṣya lakṣmaṇaḥ, kathayām āsa sūtāya rāmasya vividhān guṇān/ jāgrato hy eva tām rātrim saumitrer udito raviḥ, sūtasya tamasātīre rāmasya bruvato guṇān/ gokulākulatīrāyās tamasāyā vidūrataḥ, avasat tatra tām rātrim rāmaḥ prakṛtibhiḥ saha/ utthāya tu mahātejāḥ prakṛtīs tā niśāmya ca, abravīd bhrātaraṁ rāmo lakṣmaṇaṁ puṇyalakṣaṇam/ asmadvyapekṣān saumitre nirapekṣān grheṣv api, vṛkṣamūleṣu saṁsuptān paśya lakṣmaṇa sāmpratam/ yathaite niyamam paurāḥ kurvanty asmannivartane, api prāñān asiṣyanti na tu tyakṣyanti niścayam/ Yaavad eva tu saṁsuptās tāvad eva vyaṁ laghu, ratham āruhya gacchāmaḥ panthānam akutobhayaṁ/ ato bhūyo 'pi nedānīm ikṣvākupuravāsinaḥ, svapeyur anuraktā māṁ vṛkṣamūlāni saṁśritāḥ/ paurā hy ātmakṛtād duḥkhād vipramocyā nṛpātmajaiḥ, na tu khalv ātmanā yojyā duḥkhena puravāsinaḥ/ abravīd lakṣmaṇo rāmaṁ sākṣād dharmam iva sthitam, rocate me mahāprājña kṣipram āruhyatām iti/ sūtas tataḥ saṁtvaritāḥ syandanaṁ tair hayottamaiḥ, yojayitvātha rāmāya prāñjaliḥ pratyavedayat/ mohanārthaṁ tu paurāṇām sūtaṁ rāmo 'bravīd vacaḥ, udaṇmukhaḥ prayāhi tvam ratham āsthāya sārathē/ muhūrtaṁ tvaritaṁ gatvā nirgataya ratham punaḥ, yathā na vidyuh paurā māṁ tathā kuru saṁāhitaḥ/ rāmasya vacanaṁ śrutvā tathā cakre sa sārathiḥ, pratyāgamyā ca rāmasya syandanaṁ pratyavedayat/ taṁ syandanaṁ adhiṣṭhāya rāghavaḥ saparicchadaḥ, śighragām ākulāvartām tamasāṁ ataran nadīm/ sa saṁtīrya mahābāhuḥ śrīmāñ śivam akaṇṭakam, prāpadyata mahāmārgam abhayaṁ bhayadarśinām/

Having crossed Tamasa River, Rama then looked at Sita and addressed Lakshmana that since they had the uproarious scenes of public agitations behind, that would be the very first evening and night of their forest life. Before settling down, let us enjoy the scenery of chirruping birds and the movements of forest animals. Then in retrospection, Rama continued: indeed all through the day, the public of Ayodhya should have been terribly agitated, especially King Dashradha had been taking care of them like his own sons and the latter too had been of outstanding virtues. Now as far as our parents they should have been crying away so bitterly that they could even turn blind. *Bharataḥ khalu dharmātmā pitaraṁ mātaraṁ ca me, dharmārthakāmasahitair vākyair āśvāsayiṣyati/ bharatasyānṛṣaṁ -satvaṁ saṁcintyāhaṁ punaḥ punaḥ, nānuśocāmi pitaraṁ mātaraṁ cāpi lakṣmaṇa/* Bharata is a 'dharmatma' in his core and on his return to Aydyodhya, he ought to be assuaging the King and the mothers, by way of dharma-artha-and kaama. As I keep recalling about the soft and unadulterated nature of Bharata, I feel quite confident of the parents and their agitative tendency. Having thus feeling confident about Bharata, Rama addressed Lakshmana: *tvayā kāryaṁ naravyāghra māṁ anuvrajatā kṛtam, anveṣṭavyā hi vaidehyā rakṣaṇārthe sahāyatā/* 'Nara shrestha Lakshmana! As you have strongly affirmed to have accompanied me and Sita, I feel immensely relieved as the best possible protector to Devi Sita'. Then Rama informed Lakshmana to merely fetch some water as he was not feeling like eating fruits and roots, as no doubt were available in the forest aplenty. Then Rama in a somewhat relaxed mood addressed Sumantra and requested him to look after the horses with care and attention. There after, Lakshmana made appropriate arrangements of grass beds for Sita Ramas for resting through the night, and there away after entered into conversation with Sumantra about the ourstanding qualities of Shri Rama the Yuga Purusha all through the night. As the next dawn arrived, there were crowds of cows assembling on the banks of Tamasa river. Rama and Sita too woke up and found big crowds of Ayodhya citizens on the other side of the bank; most of them were resting having wept long into the early hours and many were determined to witness the further movement of Rama-Sita-Lakshmanas. Lakshmana suggested to let the chariot move ahead very soon - perhaps unnoticed by the crowds, and proceed further to the extent possible. Soon enough they got into the chariot and sought to move forward and commence their journey into the dense forests as far as the horses could carry the chariot. Thereafter Sumantra having waited for the arrival of the auspicious timing kept the horses toward the northern side and wished Rama-Sita-Lakshmanas for a successeful journey onward till their victorious return to Ayodhya.

Sarga Forty Seven

Ayodhya elders and women got disturbed inability to see off Ramas to the deeper forests crossing Tamasa

Prabhātāyām tu śarvaryām paurās te rāghavo vinā, śokopahataniśceṣṭā babhūvur hatacetasah/ śokajāśruparidyūnā vīkṣamāṇās tatas tataḥ, ālokaṁ api rāmasya na paśyanti sma duḥkhitāḥ/ tato mārgānusāreṇa gatvā kiṁ cit kṣaṇaṁ punaḥ, mārganāśād viśādena mahatā samabhiplutaḥ/ rathasya mārganāśena nyavartanta manasvinaḥ, kiṁ idaṁ kiṁ kariṣyāmo daivenopahatā iti/ tato yathāgatenaiva mārgēṇa klāntacetasah, ayodhyām agaman sarve purīm vyathitasajjanām/ anugamyā nivṛttānām rāmam nagaravāsinām/, udgatānīva sattvāni babhūvur amanasvinām/

As the citizens who could not witness the departure of the chariot or Rama-Sita-Lakshmanas with Sumantra, they felt anguished as there was no sign of the departure. They got agitated by themselves: *Dhirastu khalu nidraam taam yayaapahata chetasah, naadya pashyaamahe Raamam prithuraskam maha bhujam/* Alas! It was a shame that we had slept off instead of keeping awaken in the night and we were unfortunate to have missed the scene of the departure of Rama-Sita-Lakshmanas. How has Rama departed away to forests without even a trace! Of which avail is our being still alive without the confidence of his personal presence now! Shall we not dare to walk on thorns and hard rocks which they too are going to encounter step after step. How can we live without Rama in Ayodhya as the 'living- dead' beings with no urge for life and its worth. We are now onward missing his sweet face, comforting tongue, and fortuitous personality. We had planned to leave Ayodhya for good along with Rama, but we curse our own fates ! In this way, the entirety of the crowds of Ayodhya were distressed, like groups of crying and braying away calves without their cows. This was how the crowds dispersed in groups of heart rendering cryings and slowly walked back with despair and self-disgust at their misfortune. *Aalokya nagareem taam cha kshayavyakula maanasaah, aavartyant teshruuni nayanaih shoka peeditaih/* On return to the city of Ayodhya, the returning crowds were full of heart rending cryings with dismay that neither followed Rama to the forests nor could even see him departing; on return to their houses, they were self defeated of their disgusting misfortune.

Sarga Forty Eight

Ayodhya woman folk cry away Rama Sita Lakshmanas for further 'vana vaasa'

Svaṁ svaṁ nilayam āgamyā putradārāiḥ samāvṛtāḥ, aśrūṇi mumucuḥ sarve bāṣpeṇa pihitānanāḥ/ na cāhr̥ṣyan na cāmodan vaṇijo na prasārayan, na cāśobhanta paṇyāni nāpacan gr̥hamedhinaḥ/ naṣṭam dṛṣṭvā nābhyānandan vipulam vā dhanāgamam, putram prathamajam labdhvā janani nābhyānandata/ gr̥he gr̥he rudantyaś ca bhartāram gr̥ham āgatam, vyagarhayanto duḥkhārtā vāgbhis totir iva dvipān/ kiṁ nu teṣāṁ gr̥haiḥ kāryam kiṁ dārāiḥ kiṁ dhanena vā, putir vā kiṁ sukhair vāpi ye na paśyanti rāghavam/ ekaḥ satpuruṣo loke lakṣmaṇaḥ saha sītayā, yo 'nugacchati kākutstham rāmam paricaran vane/ āpagāḥ kṛtapuṇyās tāḥ padmīnyāś ca sarāṁsi ca, yeṣu snāsyati kākutstho vigāhya salilam śuci/ śobhayiṣyanti kākutstham aṭavyo ramyakānanāḥ, āpagāś ca mahānūpāḥ sānumantaś ca parvatāḥ/ kānanam vāpi śailam vā yaṁ rāmo 'bhigamiṣyati, priyātithim iva prāptam nainam śakṣyanty anarcitum/ vicitrakusumāpīḍā bahumañjaridhārīṇaḥ, akāle cāpi mukhyāni puspāṇi ca phalāni ca, darśayiṣyanty anukrośād girayo rāmam āgatam/ vidarśayanto vividhān bhūyaś citrāṁś ca nirjharān, pādapāḥ parvatāgreṣu ramayiṣyanti rāghavam/ yatra rāmo bhayaṁ nātra nāsti tatra parābhavaḥ, sa hi śūro mahābāhuḥ putro daśarathasya ca/ purā bhavati no dūrād anugacchāma rāghavam, pādacchāyā sukhā bhartus tādṛśasya mahātmanāḥ, sa hi nātho janasyāśya sa gatiḥ sa parāyaṇam/ vayaṁ paricariṣyāmaḥ sītām yūyam tu rāghavam, iti paurastryo bhartṛṇ duḥkhārtās tat tad abruvan/ yuṣmākaṁ rāghavo 'raṇye yogakṣemaṁ vidhāsyati, sītā nārījanyasyāśya yogakṣemaṁ kariṣyati/ ko nv anenāpratītena sotkaṇṭhita -

janena ca, saṁprīyetāmanojñena vāsena hṛtacetasā/ kaikeyyā yadi ced rājyaṁ syād adharmyam anāthavat, na hi no jīvitenaṛthaḥ kutaḥ putraiḥ kuto dhanaiḥ/ yayā putras ca bhartā ca tyaktā aiśvaryaakāraṇāt, kaṁ sā parihared anyam kaikeyī kulapāmsanī/ kaikeyyā na vyaṁ rājye bhṛtakā nivasemahi, jīvantiyā jātu jīvantiyaḥ putrair api śapāmahe/ yā putram pāthivendrasya pravāsayati nirghṛṇā, kas tām prāpya sukhāṁ jīved adharmyam duṣṭacārīṇīm/ na hi pravrajite rāme jīviṣyati mahīpatiḥ, mṛte daśarathe vyaktaṁ vilopas tadanantaram/ te viṣaṁ pibatāloḍya kṣīṇapūṇyāḥ sudurgatāḥ, rāghavam vānugacchadhvam āsrutīm vāpi gacchata/ mithyā pravrajito rāmaḥ sabhāryaḥ sahalakṣmaṇaḥ, bharate saṁniṣṣṭāḥ smaḥ saunike paśavo yathā/ tās tathā vilapantiyas tu nagare nāgarastrīyaḥ, cukruśur bhṛṣasamāptā mṛtyor iva bhayāgame/ tathā striyo rāmanimittam āturā; yathā sute bhrātari vā vivāsite, vivalya dīnā rurudur vicetasāḥ; sutair hi tāsāṁ adhiko hi so 'bhavat/

On return to their houses like fugitives from the warfront, they got surrounded by their wives and sons who too broke out with heart rending shoutings and cryings from their eyes to the ground. The trading community had not opened their shops and establishments for days. Markets were empty and respective citizens made no efforts to cook their food as their kitchens remained shut. The births in some homes were resented and no celebrations were observed. The returning husbands who entered their houses were resented as if they ran back from the warfront; in fact the wives at their homes made taunts as the piercing 'trishula' like hits to elephants. They jibed saying as to their inability even to see the final departure of Rama to the forests and that all the bravado that they left was a mere wasteful effort! *ekah satpuruṣo loke lakṣmaṇaḥ saha sītayā, yo 'nugacchati kākutstham rāmaṁ paricaran vane/* There is only one person of truthfulness like Lakshmana who is accompanying Rama Sita and it is he and he alone who is worthy of uniqueness and the rest of the humanity was worthy of condemnation. It is only that outstanding and purposeful Being who joins Rama taking bath in a waterbody, or a pond or a river or ocean. It is again that forest that Rama would visit which is blessed, or that mountain that He would mount, or that river in which he would bathe! *pādacchāyā sukhā bhartus tādrṣasya mahātmanaḥ, sa hi nātho janasyāsyā sa gatiḥ sa parāyaṇam/* It is that person of deservedness of praise who rests under the security and auspiciousness of Lord Rama's feet. He is our safety, path of comfort and final destination! The woman folk of Ayodhya then cried hoarse raspingly: may we even get an opportunity of serving Devi Sita while the menfolk secure a chance to serve Rama ever! Then the women of public diverted their attention: *kaikeyyā yadi ced rājyaṁ syād adharmyam anāthavat, na hi no jīvitenaṛthaḥ kutaḥ putraiḥ kuto dhanaiḥ/ yayā putras ca bhartā ca tyaktā aiśvaryaakāraṇāt, kaṁ sā parihared anyam kaikeyī kulapāmsanī/* As Kaikeyi takes over the kingdom in her control, we swear that we continue to be 'anaadhaas' or helpless and forlorn, since the very concept of dharma gets deranged and distorted! If we have to live through our lives, then of what avail would be of existence, our family and of children! Alas, Kaikeyi is such a detestable woman who could sacrifice a son and her own husband out of her lust for power with least consideration of age old established principles to torned pieces. *!kaikeyyā na vyaṁ rājye bhṛtakā nivasemahi, jīvantiyā jātu jīvantiyaḥ putrair api śapāmahe/* Then the womanhood of Ayodhya unanimously declared that they would all wish to swear by their sons that as long as Kaikeyi were to be alive, then would discord the Kingdom, even if we survive some how! It should all be due to Kaikeyi that this kingdom of glory should be doomed with neither yajna karyas nor of safety and progress but slip down as the center of 'upadravaas' or of 'Tapatrayas'.

[Vishleshana on Tapatrayas:

Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. In Vishnu Purana: Maharshi Parashara described about Tapatrayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatrayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka' (physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers

and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Maharshi Parashara emphasized that there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya.]

The Sarga is continued:

‘ na hi pravrajite rāme jīviṣyati mahīpatiḥ, mṛte daśarathe vyaktam vilopas tadanantaram/ te viṣaṁ pibatāloḍya kṣīṇapūṇyāḥ sudurgatāḥ, rāghavam vānugacchadhvam āsrutiṁ vāpi gacchata/ The Public Voice affirms: ‘As Rama had since left for ‘vana vaasa’, King Dashartha would die soon and simultaneously the Kingdom would get shattered. Thus may this be clear that the days of virtue and justice get terminated eventually. In such a dire situation, it would be preferable to gulp down poison, or follow Rama or leave this Kingdom to another and never take the name of Kaikeyi once again! *mithyā pravrājito rāmaḥ sabhāryaḥ sahalakṣmaṇaḥ, bharate samniṣṛṣṭāḥ smaḥ saunike paśavo yathā/* The womanfolk of Ayodhya got agitated further that they were convinced of the villainess Kaikeyi trapping the King by strings of lies and threats in the name of ‘dharma and nyaaya’ managed to banish Rama and along with him Devi Sita and the ever faithful Lakshmana for as many years as fourteen tortuous years of life in dandakaranya so that they might not survive or get blurred on the mental screen of the public any way! We of the public thus get tied to Bharata; indeed our situation is of a sacrificial animal in the name of yajna thus being faced by a devil or the deep sea!’ Thus the ‘Nagara Strees’ of Ayodhya were crying away highly agitated with ‘mrityu bhaya’ or of the fright of death soon! Meanwhile, the day was closed as Sunset occurred, the gloom of dark night was ushered in, as the sanatana grihas did not initiate the Agni karyas nor the vedaadhyayan of shrotriyas were heard, while markets were not even opened. The ever buzzing city of Ayodhya descended into darkness and of gloom.

Sarga Forty Nine

Public of Kosala Janapada throng at the Chariot carrying Ramas who also cross Veda shruti-Gomati-Skandika rivers

Rāmo 'pi rātriśeṣeṇa tenaiva mahad antaram, jagāma puruṣavyāghraḥ pitur ājñām anusmaran/ tathaiva gacchatas tasya vyapāyād rajanī śivā, upāsyā sa śivām samdhyām viṣayāntam vyagāhata/ grāmān vikṣṭasīmāms tām puspitāni vanāni ca, paśyann atiyayau śīghram śarair iva hayottamaiḥ/ śṛṇvan vāco manuṣyāṇām grāmasamvāsavāsīnām, rājānam dhig daśaratham kāmasya vaśam āgatam/ hā nṛśamsādyā kaikeyī pāpā pāpānubandhinī, tīkṣṇā sambhinnamaryādā tīkṣṇe karmaṇi vartate/ yā putram īdṛśam rājñāḥ pravāsayati dhārmikam, vana vāse mahāprājñām sānukrośam atandritam/ etā vāco manuṣyāṇām grāmasamvāsavāsīnām, śṛṇvan atiyayau vīraḥ kosālān kosaleśvaraḥ/ tato vedaśrutiṁ nāma śivavāri - vahām nadīm, uttīryābhimukhaḥ prāyād agastyādhyuṣitām diśam/ gatvā tu suciram kalam tataḥ śītajalām nadīm, gomatiṁ goyutānūpām atarat sāgaramgamām/ gomatiṁ cāpy atikramya rāghavaḥ śīghragair hayaiḥ, mayūrahaṁsābhiritām tatāra syandikām nadīm/ sa mahīm manunā rājñā dattām ikṣvākave purā, sphītām rāṣṭrāvṛtām rāmo vaidehīm anvadarśayat/ sūta ity eva cābhāṣya sārathīm tam abhikṣaṇaḥ, haṁsamattasvaraḥ śrīmān uvāca puruṣarṣabhaḥ/ kadāhaṁ punar āgamyā sarayvāḥ puspīte

vane, mṛgayām paryāṭṣyāmi mātṛā pitṛā ca saṁgataḥ, nātyartham abhikāṅkṣāmi mṛgayām sarayūvane, ratir hy eṣātulā loke rājaraṣigaṇasaṁmatā/ sa tam adhvānam aikṣvākaḥ sūtam madhurayā girā, tam tam artham abhipretya yayauvākyam udīrayan/

Rama during the night before kept on thinking about the happenings of the just concluded days and the state of affairs in Ayodhya especially about the welfare of his father. As the morning arrived, he performed his bathing-sandhya vandana, and so on get ready again to proceed further. As the chariot was moving forward through scatterings of petty villages and hamlets, comments from villagers were overheard such as : ‘alas! the King ought not to have given weightage to the loose talks and empty threats of Queen Kaikeyi. Unfortunately, he was enticed by her and took most ill justified decisions. It was a great tragedy to have sent Rama for ‘aranya vaasa’ for no fault of his yet, he obeyed his most heinous instructions of Kaikeyi. That woman named Kaikeyi is a contemptible and despicable specimen of womanhood of cruelty and ingratitude who should never cross one’s memory screen as she forced the magnanimous King of virtue and maturity to banish and hound Rama the epic hero with long and unheard hardship of forest life! Devi Sita the born princess who was only a giver but never a taker but was thrust with untold miseries that even a poor and below-ordinary female could ever imagine. Alas, a King of Dasharatha’s stature had to perforce sacrifice a symbol of valour and virtue the unparalleled Shri Rama who was innocent of any misdeed in his lifetime even by slip of tongue, let alone of action.’ Rama was truly shaken up by the kind of comments made by the village folk as per their own spontaneous reactions. Then having crossed the Kosala village, the chariot moved forward towards the river named ‘Veda shruti’ and having crossed it proceeded towards the southern direction for many hours and reached the banks of river Gomati with several ups and downs, besides drenches out of which the chariot encountered countless tortoises crossing the zig zag by lanes. After crossing River Gomati, the chariot reached the banks of River Skandika and there beyond were small hamlets known for huge agricultural fields as in ancient ages King Manu donated to the Ikshvaku King.

[Padma Purana is quoted: By dint of relentless Tapasya, Vaivasvata secured the boon from Brahma of becoming the Supreme Administrator of Prithvi of high virtue and Fortune and thus he became the First Manu Ever! Vaisvasvata Manu had ten sons, viz. Ila, Ikshvaku, Kushanaabha, Arishta, Dhrushta, Arishyant, Karusha, Mahabali Sharyati, Purushaghna, Naabhaga and Ambarisha.]

Then Shri Rama exclaimed to Saradhi Sumanta: Alas! when indeed could I return and joyfully meet my dear parents and experience a picnic to the flowered and green gardens on the banks of River Sarayu ever!

Sarga Fifty

Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight-and Nishada Raja Guha welcomes them

*Viśālān kosalān ramyān yātvā lakṣmaṇapūrvajāḥ, āsasāda mahābāhuḥ śṛṅgaverapuram prati/ tatra tripathagām divyām śivatoyām āśaivalām, dadarśa rāghavo gaṅgām puṇyām ṛṣinisevitām/ Jalaaghgataa-
ttuhasigram phena nirmalahaasineem, kvachid veneekritajalaam kvachidaavrita sevitaam/
haṁsāsārasaṁghuṣṭām cakravākopakūjitām, śiṁśumaraś ca nakraiś ca bhujamgaiś ca niṣevitām/ tām
ūrmikalilāvartām anvavekṣya mahārathaḥ, sumantram abravīt sūtam ihaivādyā vasāmahe/ avidūrād
ayaṁ nadyā bahupuspapravālavān, sumahān iṅgudīṛkṣo vasāmo ‘traiva sārathē lakṣaṇaś ca sumantraś
ca bāḍham ity eva rāghavam, ukṭvā tam iṅgudīṛkṣaṁ tadopayayatur hayaiḥ/ rāmo ‘bhiyāya tam ramyaṁ
ṛkṣam ikṣvākunandanaḥ, rathād avātarat tasmāt sabhāryaḥ sahalakṣmaṇaḥ/ sumantro ‘py avatīryaiva
mocayitvā hayottamān, ṛkṣamūlagataṁ rāmam upatasthe kṛtāñjaliḥ/ tatra rājā guho nāma
rāmasyātmasamaḥ sakhā, niṣādajātyo balavān sthapatīś ceti viśrutah/ sa śrutvā puruṣavyāghraṁ rāmam
viṣayam āgatam, vṛddhaiḥ parivṛto ‘mātyair jñātibhiś cāpy upāgataḥ/ tato niṣādādhipatiḥ dṛṣṭvā dūrād
avasthitam, saha saumitriṇā rāmaḥ samāgacchad guhena sah/ tam ārtāḥ saṁpariṣvajya guho rāghavam*

abravīt, yathāyodhyā tathedaṁ te rāma kiṁ karavāṇi te/ tato guṇavadannādyam upādāya prthagvidham, arghyaṁ copānayat kṣipraṁ vākyam cedam uvāca ha/ svāgataṁ te mahābāho taveyam akhilā mahī, vayaṁ preṣyā bhavān bhartā sādhu rājyaṁ praśādhi naḥ/ bhakṣyaṁ bhojyaṁ ca peyaṁ ca lehyaṁ cedam upasthitam/ śayanāni ca mukhyaṇi vājināṁ khādanam ca te/ guham eva bruvāṇam taṁ rāghavaḥ pratyuvāca ha, arcitāś caiva hr̥ṣṭāś ca bhavatā sarvathā vayam/ padbhyāṁ abhigamāc caiva snehasaṁdarśanena ca, bhujābhyāṁ sādhuṣṛtābhyāṁ pīḍayan vākyam abravīt/ diṣṭyā tvāṁ guha paśyāmi arogaṁ saha bāndhavaiḥ, api te kūsalam rāṣṭre mitreṣu ca dhaneṣu ca/ yat tv idaṁ bhavatā kiṁ cit prītyā samupakalpitaṁ, sarvaṁ tad anujānāmi na hi varte pratigrahe/ kuśacīrājīnadharaṁ phalamūlāśanam ca mām, viddhi praṇihitaṁ dharme tāpasam vanagocaram/ aśvānāṁ khādanenāham arthī nānyena kena cit, etāvatātrabhavatā bhaviṣyāmi supūjitaḥ/ ete hi dayitā rājñāḥ pitur daśarathasya me, etaiḥ suvihitair aśvair bhaviṣyāmy aham arcitaḥ/ aśvānāṁ pratipānam ca khādanam caiva so 'nvaśāt, guhas tatraiva puruṣaṁ svaritaṁ dīyatām iti/ tataś cīrottaraśaṅgaḥ saṁdhyāṁ anvāsyā paścimāṁ, jalam evādade bhojyaṁ lakṣmaṇenāhṛtaṁ svayam/ tasya bhūmau śayānasya pādau prakṣālya lakṣmaṇaḥ, sabhāryasya tato 'bhyetya tathau vṛkṣam upāśritaḥ/ guho 'pi saha sūtena saumitrim anubhāṣayan, anvajāgrat tato rāmam apramatto dhanurdharaḥ/ tathā śayānasya tato 'sya dhīmato; yaśasvino dāśarather mahātmanaḥ, adṛṣṭaduḥkhasya sukhocitasya sā; tadā vyatīyāya cireṇa śarvarī

Thus taking leave of crossing the border of Koshala Desha's border, Shri Rama exclaimed to Lakshmana and bid good-bye to Ayodhya; he stated that it was that glorious city which has had the distinction of being administered by Kakuthsa Kings and would return to it one day and repay his indebtedness to it as he should long to meet his dear parents. Then with tears flowing from his eyes, he addressed the residents of 'janapada' and said that it was rather late that they had been waiting for us to reach here and thanked them profusely for their patient waiting. He then got down from the chariot accompanied by Sita Lakshmanas and greeted the 'janapadas' after pradakshinas, just as at the 'pradosha kaala' the devotees perform the self-circumambulations around Surya Deva. There after Rama Sita Lakshmanas witnessed the picturesque view of 'Pavitra Ganga' and the cool breezes flowing across and noticed that groups of Sages were busy with their services. The Holy Ganga could be imagined that Apsaras were bathing in the far depths of the flows while Deva- Danava-Gandharva- Kinnaras were enhancing the purity of their innerselves what with the uniqueness of Parama Shiva and his 'jataajutaas' with standing the force of its descent from the high skies thanks to Bhagiratha the grand forefather of Rama's ancestry. The earthshaking thuds and reverberations down the unimaginable mountain tops, the flows of Ganga appear to form a 'Shiva jataajuta' - or 'Veni samudaya', the 'warp and woof' or the weavings of yarn threads across and straight! The 'jataajuta' as was thus frmed was like an immortal string of honey bees!

[Vishleshana on Parama Shiva's 'Jataajuta' vide Sarga Forty Three of Valmiki Baala Ramayana is quoted: Maharshi Vishvamitra addressed Shri Rama that after Brahma Deva gave the boon to Bhagiratha who was literally standing with heightened foot fingers, the latter got busy as immersed in invoking Maha Deva. Subsequently Pashupati Shiva too appeared and confirmed: *Prītas te 'haṁ naraśreṣṭha kariṣyāmi tava priyam, śirasā dhārayiṣyāmi śailarājasutām aham/ tato haimavatī jyeṣṭhā sarvalokanamaskṛtā, tadā sātimahad rūpaṁ kṛtvā vegam ca duḥsaham, ākāśād apatad rāma śive śivaśirasy uta/*

Narashreshtha! I am pleased with your inhuman determination and selfless dedication to some how usher Devi Ganga down to earth and provide salvation to your ancestors; indeed I shall be delighted to fulfil your ambition and help to hold the mighty flows of Ganga into my 'jataajuta' the twisted and coarse head hairs from 'akaasha'. Then Shri Rama! As Paramashiva sanctioned Bhagirath's life time ambition, Himalaya Deva's elder daughter and Devi Parvati's elder sister Devi Ganga readily consented but had only one reservation that as she jumps down to Shiva's jataajuta the flows might further flow down to Patala instead of being held on earth itself! Shiva realised Devi Gangas impertinent remark and decided that he would hide her flows right into his jataajutas. Then Devi Ganga jumped down on Shiva mastaka and he held the flows which got instantly absorbed in the jataajutas. The flows of Ganga lost their way in the labyrinthins of Shiva's jataajuta and the forceful flows could not even reach earth, let alone down to Patala as Ganga wondered. Bhagiratha who had wondered as to where the flows disappeared and once

again resorted to deep meditation to Maha Shiva. The latter released one of the forceful flows of Ganga to fall down to Bindu Sarovara as they assumed seven flows of which Hladini-Paavani and Nalini turned east; while Suchakshu-Seeta-and Mahanadi Sindhu flowed westward. *Saptamichanvgaat taasaam Bhageeradham tadaa, Bageerayopi Raajarshi divyam syandanamaasthitah/ Praayadagne mahatejaa gangaatam chaapyanuvrajat, gaganaacchankara shirastato dharanimaagataa/* The seventh flow of Ganga followed the chariot of Bhagiratha, he had thus accomplished the unique task of bringing Ganga from Shiva's head down to the his following! As the flows of Ganga followed thus, the speed and ferocity of the waves attracted fishes, tortoises and various water borne species joined as earth appeared to have become far richer thereafter. This superb attraction happening on earth instantly raised the curiosity of the celestial beings as though thousand more Suryas got presented by themselves. As the flows of Ganga got stabilised with speed and thrust gradually near normalcy reached and got widened from bank to bank pushing houses and crop fields too. Gandharvas and several Devas gradually gathered themselves as the flows of Ganga rolled down from Shiva's head and his unimaginable hairs themselves and eventually crowds of angels took to heartily taking in the pure sweetness of the waters, bathing in them and swimming too thoroughly revelling in the irresistible flows. And so do humans and innumerable other species especially due to their firm and proven belief of the sacred flows and even drops of 'Ganjajala'. In this context, Brahmarshi Vishvamitra addressing Shri Rama affirmed that Deva-Rishi-Daitya-Danava, Rakshasa, Gandharva, Yaksha, Kinnara, Naaga, Sarpa, Apsaras, all the entirety of water species, besides men, women, and animals made fast inroads into the ever purifying flows of Sacred Ganga. *Ta to hi yajamaanasya Jahnordbhutakarmanah, gangaa saplaavayaamaasa yagjnavaatam mahatmanah/ Tasyaavalepanam jnaatvaa kruddhho Jahnuscha Ragahva, apibat tu jalam sarvam Gangaayaah paramadbhutam/* As the flows of Ganga are fierce and roaring with nasty sounds, Rajarshi Jahnu was performing a maha yajna, and the furious flows of Ganga entered right into the yajna vedika; the Rajarshi got terribly furious at the alleged arrogance of Ganga and thus drank up the River waters totally in a manner that not even a drop of the River remained on earth. Deva Gandharva Rishis were shocked and stunned at the crisis and prayed collectively to very kindly revive Ganga once again stating that he was a father figure and Devi Ganga his daughter. The Rajarshi was pleased with the prayers and finally released Ganga through his ears and the father daughter relationship got universal recognition ever since.^[1]

Further Stanzas continued: As the high sounds of swan groups are reverberating, swarms of chakravaaka birds too were enhancing the exquisiteness of the scenery. The buzz of honey bees on the cool waves of Ganga and was clearly audible to the ears further adding to the striking charm, Rama was tempted and instructed Sumanta that they would all spend the night there on the banks of Ganga itself. He further stated that not far away he was informed that there should be a huge 'Ingudeeka Vriksha' with heavy and high branches with ripe and sweet fruits with mangificent setting of scenery of Ganga and that they would like to carry them upto that point for leaving the chariot. As they got down and were refreshing themselves with great contentment, the horses were freed too for the night. *Tatra rājā guho nāma rāmasyātmasamaḥ sakhā, niṣādajātyo balavān sthapatīś ceti viśrutaḥ/ sa śrutvā puruṣavyāghraṁ rāmaṁ viṣayam āgatam, vṛddhaiḥ parivṛto 'mātyair jñātibhiś cāpy upāgataḥ/* In the principality of Shringa - verapura on the banks of Ganga, there was a Chieftain of Fishermen and Boatmen named 'Guha', whose birth was a 'nishada' a hunter in forests, who was sturdy and hefty in physique but buttery of mind and of virtue. Guha was informed by the villagers on his way that great hero of Ayodhya Shri Rama was on his way to the banks of Ganga. He came to realise the outlines of the background of Rama as recognisable not in royal dresses but in deer skins. Guha on reaching the presence of Rama, he had instantly recognised and embraced Rama the 'purushottama'. He broke into crying and begged Rama that he was totally at the command of what all service that could be extended. Guha declared that his entire local authority was at his disposal and offered the bhakshya-bhojya-lehya-choshya-paaneeyas, comfortable beds and seats to the outstanding guests. Rama was truly overwhelmed with the hospitality arrangements and assured that he was extremely grateful for the services. He however stated: *kuśacīrājīnadharam phalamūlāśanam ca mām, viddhi praṇihitam dharma tāpasam vanagocaram/* As our requirements are to abide and to follow the dress codes and food regulations that necessitate our ways of living ahead, hence the varieties of eats

and drinks are forbidden and hence be returned with gratitude. We are to be dressed by mriga charmas and sustain by consuming kanda-moola-phalas. All the same, we would be happy by taking care of the horses of the chariot and what all you could do for them should be welcomed most. King Dasharatha was particularly concerned of the proper care of these horses of divine like attachment. Then having performed sandhya vandana and frugal eating, Rama and Sita rested on the well arranged ‘kusha graasa’ beds. But Lakshmana and Guha continued their conversation particularly about the recent developments at Ayodhya.

Sarga Fifty One

Lakshmana - Guha feel and exchange expressions of sadness

Tam jāgratam adambhena bhrātur arthāya lakṣmaṇam, guhaḥ saṁtāpasamtapto rāghavam vākyam abravīt/ iyaṁ tāta sukhā śāyā tvadartham upakalpita, pratyāśvasiḥi sādhu asyāṁ rājaputra yathāsukham/ ucito 'yaṁ janaḥ sarvaḥ kleśānāṁ tvaṁ sukhocitaḥ, gupyarthaṁ jāgariṣyāmaḥ kākutṣtha - sya vyaṁ niśāṁ/ na hi rāmāt priyataro mamāsti bhuvi kaś cana, bravīmy etad ahaṁ satyaṁ satyenaiva ca te śape/ asya prasādād āśāṁse loke 'smiṁ sumahad yaśaḥ, dharmāvāptiṁ ca vipulāṁ arthāvāptiṁ ca kevalāṁ/ so 'haṁ priyasakhaṁ rāmaṁ śāyānaṁ saha sītayā, rakṣiṣyāmi dhanuṣpāṇiḥ sarvato jñātibhiḥ saha/ na hi me 'viditaṁ kiṁ cid vane 'smiṁś carataḥ sadā, caturaṅgaṁ hy api balaṁ sumahat prasahemahi/ lakṣmaṇas taṁ tadovāca rakṣyamāṇas tvayānagha, nātra bhūtā vyaṁ sarve dharmam evānupaśyātā/ kathaṁ dāśarathau bhūmau śāyāne saha sītayā, śakyā nidrā mayā labdhum jīvitaṁ vā sukhāni vā/ yo na devāsuraḥ sarvāḥ śakyāḥ prasahitum yudhi, taṁ paśya sukhasaṁviṣṭaṁ ṛṇeṣu saha sītayā/ yo mantra tapasā labdho vividhaiś ca pariśramaiḥ, eko daśarathasyaiṣa putraḥ sadṛśalakṣaṇaḥ/ asmiṁ pravrajito rājā na ciraṁ vartayiṣyati, vidhavā medinī nūnaṁ kṣipram eva bhaviṣyati/ vinadya sumahānādaṁ śrameṇoparatāḥ striyaḥ, nirghoṣoparataṁ tāta manye rājaniveśanam, kausalyā caiva rājā ca tathaiva janāni mama, nāśāṁse yadi jīvanti sarve te śarvarīm imāṁ/ jīved api hi me mātā śatrughnasyānvavekṣayā, tad duḥkhaṁ yat tu kausalyā vīrasūṛ vinaśiṣyati/ anuraktajanākīrṇā sukhālokapriyāvahā, rājavyasanasaṁśṛṣṭā sā purī vinaśiṣyati/ atikrāntam atikrāntam anavāpya manoratham, rājye rāmam anikṣipya pitā me vinaśiṣyati/ siddhārthāḥ pitaraṁ vṛttaṁ tasmiṁ kālā hy upasthite, pretakāryeṣu sarveṣu saṁskariṣyanti bhūmipam/ ramyatatvarasamsthānāṁ suvibhakta - mahāpathāṁ, harṁyaprasādasampannāṁ gaṇikāvaraśobhitāṁ/ rathāśvagajasambādham tūryanādavināditāṁ, sarvakalyāṇasampūrṇāṁ hr̥ṣṭapuṣṭajanākulāṁ/ āramodyānasampannāṁ samājotsavaśālīnīm, sukhitā vicariṣyanti rājadhānīm pitur mama/ api satyapratijñena sārddham kuśalinā vyaṁ, nivṛtte vanavāse 'smiṁ ayodhyāṁ praviśemahi/ paridevayamānasya duḥkḥārtasya mahātmanaḥ, tiṣṭhato rājaputrasya śarvarī sātyavartata/ tathā hi satyaṁ bruvati prajāhite; narendraput্রে, guru - sauḥṛdād guhaḥ, mumoca bāṣpaṁ vyasanābhipīḍito; jvarāturo nāga iva vyathāturaḥ/

Nishada Raja Guha then initiated conversation with Lakshmana about the singularly fascinating topic of the outstanding cynosure Shri Rama. *na hi rāmāt priyataro mamāsti bhuvi kaś cana, bravīmy etad ahaṁ satyaṁ satyenaiva ca te śape/* Lakshmana declared : ‘ I am proud to declare unilaterally that in my life time there could be no other personality that fascinates me like Shri Rama on the face of earth and that it should be by his grace that one even like me could attain the fulfillment of the chaturvidha purushardhas of dharma-artha- kaama-mokshas in one’s very life. I would ever keep vigilant to ensure the security of Sita Ramas even as they rest peacefully by keeping my ‘dhanur banaas’ ready. As I have the natural instinct of knowing each and every movement of the forests, even the ‘chaturanga sena’ of the enemies could be put to frustration and crumbling disappearance by total extinction. Lakshmana continued: ‘ Dharmapara Nishada King! Persons upholding the values of virtue are never defeated and are fearless. Rama along with Sita therefore experiences the same ease and comfort as on plush beds of luxury while lying on drygrass natural beds; similarly a ‘mahaanubhaava’ like Rama gets similar taste of ‘kanda moola phalaas’ and pancha bhakshyaas alike. Even all such other comforts and luxuries of human life are of no consequence to the outstanding human in the garb of a top celestial like Rama! Indeed, King Dasharatha who had been all through his life practised the tenets of Dharma like upasana of Gayatri,’ *krucchha*

chandraayana vrataas', yagjnaanushtaana and so on and that was how, Rama was born as his son! Now, as Rama was uprooted to forest life 'willy nilly' under the shadow of dharma, King Dasharadha's life time has to get terminated sooner or latter and Devi Koushalya like Mother Earth herself would get widowhood. The womanhood of the 'Rani vaasa' would soon scream and seek to break their hearts but would eventually reconcile to realities of existence. It might be an exclamatory mark whether the queen mothers of Kousalya and Sumitra might or might not absorb the shock of father's absence. Then Lakshmana poses the questions: *Api jeevedDasharatho vanavaasaat punarvayam, pratyagagamy mahaatma-
naanapi pashyaama suvratam/ api satyapratijñena sāratham kuśalinā vayam, nivṛtte vanavāse 'sminn
ayodhyāṁ praviśemahi/* Whether King Dasharatha would survive the return of three of us and obtain his personal blessings! Whether Rama as accompanied by us would re-enter Ayodhya happily and successfully!.' Thus Lakshmana kept on discussing the various issues raised by him to Guha the Nishada King through out the night!

Sarga Fifty Two

Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumamtra-
Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt.

*Prabhātāyām tu śarvāyām pṛthu vṛkṣā mahāyaśāḥ, uvāca rāmaḥ saumitriṁ lakṣmaṇaṁ śubhalakṣaṇam/
bhāskarodayakālo 'yaṁ gatā bhagavatī niśā, asau sukṛṣṇo vihagaḥ kokilas tāta kūjati/ barhiṇānām ca
nirghoṣaḥ śrūyate nadatām vane, tarāma jāhnavīm saumya śīghragām sāgaraṁgamām/ vijñāya rāmasya
vacāḥ saumitriṁ mitranandanāḥ, guhaṁ āmantrya sūtaṁ ca so 'tiṣṭhad bhrātur agrataḥ/ tataḥ kalāpān
saṁnahya khaḍgau baddhvā ca dhanvināu, jagmatur yena tau gaṅgām sītayā saha rāghavau/ rāmam eva
tu dharmajñam upagamy vinītavat, kim ahaṁ karavāṇīti sūtaḥ prāñjalir abravīt/ nivartasvety
uvācainam etāvad dhi kṛtaṁ mama, yānaṁ vihāya padbhyām tu gamiṣyāmo mahāvanam/ ātmānaṁ tv
abhyanuñātam avekṣyātaḥ sa sārathiḥ, sumantraḥ puruṣavyāghram aikṣvākam idam abravīt/
nātikrāntam idam loke puruṣeṇa kena cit, tava sabhrātṛbhāryasya vāsaḥ prākṛtavat vane/ na manye
brahmācārye 'sti svadhīte vā phalodayaḥ, mārḍavārjavayor vāpi tvām ced vyasanam āgatam/ saha
rāghava vaiḍehyā bhrātṛā caiva vane vasan, tvām gatiṁ prāpsyase vīra trīṁl lokāṁs tu jayann iva/
vayaṁ khalu tatā rāma ye tayāpy upavañcitāḥ, kaikeyā vāsam eṣyāmaḥ pāpāyā duḥkhabhāgiṇaḥ/ iti
bruvann ātma samaṁ sumantraḥ sārathis tadā, dṛṣṭvā dura gataṁ rāmaṁ duḥkhārto rurude ciraṁ/ tatas
tu vigate bāṣpe sūtaṁ sprṣṭodakam śucim, rāmas tu madhuraṁ vākyaṁ punaḥ punar uvāca tam/
ikṣvākūṇām tvayā tulyaṁ suhṛdaṁ nopalakṣaye, yathā daśaratho rājā mām na śocet tathā kuru/
śokopahata cetāś ca vṛddhaś ca jagatīpatiḥ, kāma bhārāvasannaś ca tasmād etad bravīmi te/ yad yad
ājñāpayet kim cit sa mahātmā mahīpatiḥ, kaikeyāḥ priyakāmarthaṁ kāryaṁ tad avikāṅkṣayā/
etadarthaṁ hi rājyāni praśāsati nareśvarāḥ, yad eṣāṁ sarvakṛtyeṣu mano na pratihanyate/ tad yathā sa
mahārājō nālīkam adhigacchati, na ca tāmyati duḥkhena sumantra kuru tat tathā/ adṛṣṭaduḥkhaṁ
rājānaṁ vṛddham āryaṁ jīvendriyam, brūyās tvam abhivādyaiḥ mama hetor idam vacaḥ/ naivāham
anuśocāmi lakṣmaṇo na ca maithilī, ayodhyāyās cyutās ceti vane vatsyāmaheti vā/ caturdaśasu varṣeṣu
nivṛtteṣu punaḥ punaḥ, lakṣmaṇaṁ mām ca sītāṁ ca draṁsyasi kṣipram āgatān/ evam ukṭvā tu rājānaṁ
mātaraṁ ca sumantra me, anyāś ca devīḥ sahitāḥ kaikeyīm ca punaḥ punaḥ/ ārogyaṁ brūhi kausalyām
atha pādābhivandanam, sītāyā mama cāryasya vacanāl lakṣmaṇasya ca/ brūyās ca hi mahārājaṁ
bharataṁ kṣipram ānaya, āgataś cāpi bhārataḥ sthāpyo nṛpamāte pade/ bhārataṁ ca pariṣvajya
yauvarājye 'bhiśicya ca, asmatsamātpajam duḥkhaṁ na tvām abhibhaviṣyati/ bhārataś cāpi vaktavyo
yathā rājani vartase, tathā mātṛṣu vartethāḥ sarvāśv evāviśeṣataḥ/ yathā ca tava kaikeyī sumitrā
cāviśeṣataḥ, tathaiva devī kausalyā mama mātā viśeṣataḥ/ nivartyamāno rāmeṇa sumantraḥ
śokakarṣitaḥ, tat sarvaṁ vacanaṁ śrutvā snehāt kākutstham abravīt/ yad ahaṁ nopacāreṇa brūyām
snehād aviklavaḥ, bhaktimān iti tat tāvad vākyaṁ tvām kṣantum arhasi/ kathaṁ hi tvadvihīno 'haṁ
pratiyāsyāmi tām purīm, tava tāta viyogena putraśokākulām iva/ sarāmam api tāvan me rathaṁ dṛṣṭvā
tadā janaḥ, vinā rāmaṁ rathaṁ dṛṣṭvā vidūryetāpi sā purī/ dainyaṁ hi nagaṛī gacched dṛṣṭvā śūnyam*

imam ratham, sūtāvaśeṣam svaṁ sainyam hataṁ ivāhave/ dūre 'pi nivasantaṁ tvāṁ mānasenāgrataḥ
 sthitam, cintayantyo 'dya nūnam tvāṁ nirāhārāḥ kṛtāḥ prajāḥ/ ārtanādo hi yaḥ pauraḥ muktas
 tadvipravāsane, rathasthaṁ mām niśāmyaiva kuryuḥ śataguṇam tataḥ/ ahaṁ kiṁ cāpi vakṣyāmi devīm
 tava suto mayā, nīto 'sau mātulakulam saṁtāpam mā kṛthā itī asatyam api naivāhaṁ brūyām vacanam
 īdṛśam, katham apriyam evāhaṁ brūyām satyam idam vacaḥ/ mama tāvan niyogasthās tvadbandhu -
 janavāhinaḥ, katham ratham tvayā hīnam pravakṣyanti hayottamāḥ/ yadi me yācamānasya tyāgam eva
 kariṣyasi, saratho 'gnīm pravekṣyāmi tyakta mātra iha tvayā/ bhaviṣyanti vane yāni tapovighnakarāṇi te,
 rathena pratibādhiṣye tāni sattvāni rāghava/ tat kṛtena mayā prāptaṁ ratha caryā kṛtaṁ sukham, āśamse
 tvatkṛtenāhaṁ vanavāsakṛtaṁ sukham/ prasīdecchāmi te 'raṇye bhavitum pratyānantaraḥ, prītyābhitam
 icchāmi bhava me pratyānantaraḥ/ tava śuśrūṣaṇam mūrdhnā kariṣyāmi vane vasan, ayodhyāṁ
 devalokaṁ vā sarvathā prajahāmy aham/ hi śakyā praveṣṭum sā mayāyodhyā tvayā vinā, rājadhānī
 mahendrasya yathā duṣkṛtakarmaṇā/ ime cāpi hayā vīra yadi te vanavāsinaḥ, paricaryāṁ kariṣyanti
 prāpsyanti paramāṁ gatim/ vanavāse kṣayam prāpte mamaiṣa hi manorathah, yad anena rathenaiva
 tvāṁ vaheyaṁ purīm punaḥ/ caturdaśa hi varṣāni sahitasya tvayā vane, kṣaṇabhūtāni yāsyanti śataśas tu
 tato 'nyathā/ bhṛtyavatsala tiṣṭhantaṁ bhartṛputragate pathi, bhaktaṁ bhṛtyam sthitam sthityāṁ tvaṁ na
 mām hātum arhasi/ evam bahuvidham dīnam yācamānam punaḥ punaḥ, rāmo bhṛtyānukampī tu
 sumantram idam abravīt/ jānāmi paramāṁ bhaktim mayi te bhartṛvatsala, śṛṇu cāpi yadārtham tvāṁ
 preṣayāmi purīm itaḥ/ nagarīm tvāṁ gataṁ dṛṣtvā janānī me yavīyasī, kaikeyī pratyayam gacched iti
 rāmo vanaṁ gataḥ/ parituṣṭā hi sā devi vanavāsaṁ gate mayi, rājānam nātiśaṅketa mithyāvādīti
 dhārmikam/ eṣa me prathamah kalpo yad ambā me yavīyasī, bharatārakṣitaṁ sphītaṁ putrarājam
 avāpnuyāt/ mama priyārtham rājñas ca sarathas tvaṁ purīm vraja, saṁdiṣṭas cāsi yānarthāms tāms tām
 brūyās tathātathā/ ity uktvā vacanam sūtaṁ sāntvayitvā punaḥ punaḥ, guhaṁ vacanam aklībam rāmo
 hetumad abravīt, jaṭāḥ kṛtvā gamiṣyāmi nyagrodhakṣīram ānaya/ tat kṣīram rājaputrāya guhaḥ kṣipram
 upāharat, lakṣmaṇasyātmanaś caiva rāmas tenākaroj jaṭāḥ/ tau tadā cīravasanau jaṭamaṇḍaladhārīnau,
 aśobhetām ṛṣisamau bhrātaraṁ rāmalakṣmaṇau/ tato vaikhānasaṁ mārgam āsthitāḥ sahalakṣmaṇaḥ,
 vratam ādiṣṭavān rāmaḥ sahāyam guhaṁ abravīt/ apramatto bale koṣe durge janapade tathā, bhavethā
 guha rājam hi durārakṣatamaṁ matam/ tatas taṁ samanujñāya guhaṁ ikṣvākunandanaḥ, jagāma
 tūrṇam avyagrah sabhāryaḥ sahalakṣmaṇaḥ/ sa tu dṛṣtvā nadītre nāvam ikṣvākunandanaḥ, titīṛṣuḥ
 śīghragāṁ gaṅgāṁ idam lakṣmaṇam abravīt/ āroha tvaṁ nara vyāghra sthitāṁ nāvam imāṁ śanaiḥ,
 sītāṁ cāropayānvakṣam parigrhya manasvinīm/ sa bhrātuh śāsanam śrutvā sarvam apratikūlayam,
 āropya maithilīm pūrvam ārurohāt mavāms tataḥ/ athāruroha tejasvī svayam lakṣmaṇapūrvajah, tato
 niśādādhipatir guho jñātīn acodayat/ anujñāya sumantram ca sabalam caiva taṁ guhaṁ, āsthāya nāvam
 rāmas tu codayām āsa nāvikaṁ/ tatas taiś coditā sā nauḥ karṇadhārasamāhitā, śubhasphyavegābhihata
 śīghram salilam atyagāt/ madhyam tu samanuprāpya bhāgīrathyās tv aninditā, vaidehī prāñjalir bhūtvā
 tām nadīm idam abravīt/ putro daśarathasyāyam mahārājasya dhīmataḥ, nideśam pālayatv enaṁ gaṅge
 tvadabhirakṣitaḥ/ caturdaśa hi varṣāni samagrāṇy uṣya kānane, bhrātrā saha mayā caiva punaḥ
 pratyāgamiṣyati/ tatas tvāṁ devi subhage kṣemeṇa punar āgatā, yakṣye pramuditā gaṅge
 sarvakāmasamṛddhaye/ tvaṁ hi tripathagā devi brahma lokaṁ samīkṣase, bhāryā codadhirājasya loka
 'smin saṁpradṛśyase/ sā tvāṁ devi namasyāmi praśamsāmi ca śobhane, prāpta rāje naravyāghra śivena
 punar āgate/ gavām śatasahasrāṇi vastrāṇy annam ca peśalam, brāhmaṇebhyaḥ pradāsyāmi tava
 priyacikīrṣayā/ tathā sambhāsamānā sā sītā gaṅgāṁ aninditā, dakṣiṇā dakṣiṇam tīraṁ kṣipram
 evābhyupāgamat/ tīraṁ tu samanuprāpya nāvam hitvā nararṣabhaḥ, prātiṣṭhata saha bhrātrā vaidehyā
 ca paramtapah/ athābravīn mahābāhuḥ sumitrānandavardhanam, agrato gaccha saumitre sītā tvāṁ
 anugacchatu/ pṛṣṭhato 'haṁ gamiṣyāmi tvāṁ ca sītāṁ ca pālayan, adya duḥkham tu vaidehī vanavāsasya
 vetsyati/ gataṁ tu gaṅgāparapāram āśu; rāmaṁ sumantraḥ pratataṁ nirīkṣya, adhvaaprakarṣād
 vinīyṭtadṛṣṭir; mumoca bāṣpaṁ vyathitas tapasvī/ tau tatra hatvā caturo mahāmṛgān; varāham ṛṣyam
 pṛṣṭaṁ mahārurum, ādāya medhyam tvaritaṁ bubhukṣitau; vāsāya kāle yayatur vanaspatim/

Rama addressed Lakshmana that as the dawn had arrived and the birds had begun their chirrupings, it should be time for departure and to gradually start crossing the vast and holy Ganga! Lakshmana alerted Sumantra and Nishada Raja Guha alike. The latter commanded to get a suitable boat ready and got the

indication of its readiness too. Meanwhile Rama Lakshmanas too got ready with their respective body sheaths, arrows, swords etc. along with Devi Sita and arrived at the banks of the river. Sumantra was then instructed to return to King Dasharatha and seek his blessings even as the ‘sarathi’ broke into uninterrupted sobbings. He said: Raghunandana! This manner of your having to leave for ‘aranya vaasa’ along with your ‘paativratya sahadharmacharini’ wife and the ever obedient Lakshmana is not only unprecedented but also historic for all times to come. That this maha purusha who has been exemplary with Vedadhyayana-brahmacharyapalana- and phala siddhi standing unique in human form is being subjected to this cruelty is beyond comprehension. Shri Rama! This is truthfully fateful that along with the citizens of the kingdom we are having to bear this misfortune on one side and the further days of cruelty and disaster having to bear future times of hardship at the misfortune at the hands of the villionous Kaikeyi too.’ As Sumantra kept on pouring his heart out for long, Rama replied: My dear Sumantra! As per my reckoning there might not be any other loyal human to Ikshvaku vamsha like you. Now on return to Ayodhya, your prime responsibility to convince King Dasharatha to nomalcy as soon as possible. On the one hand King Dasharatha has since turned old and weak physically and additionally he is terribly agitated at the tragic and disastrous scenes mentanly too. This is precisely why whatever instructions that the King commands especially those which would please Devi Kaikeyi be assiduously followed at once. My personal request to you dear Sumantra by your swearing on me! Never ever utter one word that might not hurt the sentiment of the great King Dasharatha and possibly seek to assuage his agitated feelings to light hearted expressions of relief and hope. Sumantra! *naivāham anuśocāmi lakṣmaṇo na ca maithilī, ayodhyāyās cyutās ceti vane vatsyāmaheti vā/ caturdaśasu varṣeṣu nivṛtteṣu punaḥ punaḥ, lakṣmaṇam mām ca sītām ca drakṣyasi kṣipram āgatān/* May we viz. Rama-Sita-Lakshmanas are neither stating nor feeling bad about; this assurance be kindly conveyed to Maha Raja. On the other hand , we should surely return to Ayodhya and meet me, Sita and Lakshmana. Sumatra! You should also convey the pleasant news of our welfare to our mothers, especially to Devi Kaikeyi too. Further to mother Koushalya, may this be intimated that we especially from Devi Sita and Lakshmanas too are seeking to prostrate before her. Sumantra! Kindly do on our behalf request Maha Raja to forthwith ask Bharata to return soon and take over the responsibilities awaiting him so that the ‘yuvarajatva’ be bestowed on him at the earliest. On the arrival of Bharata do please convey to him as from me that he should treat all the mothers as his own. He may also conveyed that he should straight away take obey the instruction of the father to assume the yuvarajatva and that would be indeed the gateway to contentment of ‘iha’ and ‘paralokas’ As Shri Rama devoted considerable time to Sumantra conveying the do’s and don’t’s on his return to Ayodhya, Sumantra too made a few submissions to Shri Rama: ‘ Shri Rama! What ever is going to be submitted to you as your faithful devotee be kindly excused; how could I return to Ayodhya as though nothing amiss had ever happened. As soon as the public should become aware that I would return without Rama-Sita-Lalkshmanas, they should at once react agitatedly. They should feel that the chariot would be returning having been defeated and merely the charioteer was returning dejectedly. *dūre ’pi nivasantaṁ tvām mānasenāgrataḥ sthitam, cintayantyo ’dya nūnam tvām nirāhārāḥ kṛtāḥ prajāḥ/ ārtanādo hi yaḥ paurair muktas tadvipravāsane, rathasthaṁ mām niśāmyaiva kuryuḥ śataguṇam tataḥ/ ahaṁ kiṁ cāpi vakṣyāmi devīm tava suto mayā, nīto ’sau mātulakulaṁ saṁtāpaṁ mā kṛthā itī asatyam api naivāham brūyām vacanam īdṛśam, katham apriyam evāham brūyām satyam idaṁ vacaḥ/* Even as you are far away, the public should be feeling that you are very near to their hearts and most understandably worried awaiting my return without taking food and even water! Indeed, you had heard the agitated cryings and shoutings at high pitch of the public. Most certainly, on witnessing my return to the city would attract rebounding agitations once again. On meeting Devi Kousalya on my return to Ayodhya, should I inform her that you were safely despatched to his ‘sasuraal’ or your father in law’s residence and that should be why she might not worry at all! How could I hide this ugly untruth that I had to leave behind at the care of the unknown and unimaginable jungle living for very long time. Rama! How on earth you could wish me safe return to Ayodhya being fully aware that the recalcitrant and obstinate horses tied to the chariot would seek to return to Rama by the reverse route. Raghu nandana! That is the precise reason why he should not ask me to return to Ayodhya but instead instruct me to accompany you; other wise I would like to jump in to fire along with the chariot. If only you allow me to stay back, I would ensure that no cruel animal

could disturb your peace of mind and chase away by the chariot; That would be on the analogy of even an outstanding ‘dharma parayana’ could enter into Indra Loka but not a human who could enter Ayodhya without you! *Chaturdaśa hi varṣāṇi sahitasya tvayā vane, kṣaṇabhūtāni yāsyanti śataśas tu tato ’nyathā*/My ambition is to return to Ayodhya along with you after the fourteen year ‘vana vaasa’; indeed, the fourteen year period should be over like within fourteen minutes if I were to be with you!’ In this manner, Sumantra had sincerely begged of Rama to allow him during the vana vaasa period. Then Rama replied to say: ‘Sumantra! I am totally aware of your intense devotion for me but when you would return to Ayodhya, then only Devi Kaikeyi would be actually convinced that we had been despatched for the ‘vana vaasa’. Without convincing in this manner, even Dharmatma King Dasharatha might wonder as to why Sumantra had not returned yet! In fact, without your non- return might raise a doubt in the mind of Devi Kaikeyi whether there might not be any concern for Bharat’s free Rajyabhisheka!’ Rama thus convincingly replied to Sumantra and finally succeeded to despatch him. Then Rama addressed Nishada Raja Guha that it would not be proper for him and Sita- Lakshmana to attract further attention of the passers by and proceed at once to cross the River. Then Rama-Sita-Lakshmanas hurried up to change the dress of deer skins as of Munis by finally assuming the ‘vanaprastha dharma’.

[Vishleshana on Vaanaprastha Dharma as quoted from Manu Smriti -Aachara Khanda:

Every snaataka Dwija pursuant to the Grihastaashrama into the Vaanaprastha stage of life should pursue the Vidhis or principles of dharma with determination and ‘indriya nigrāh’, while aging with wrinkles and white hair as per the practice of generations after generation. He might even discard cultivation entrusting him to sons and retire into forests with his wife but retaining his duty of the daily ‘agni karyas’ along with the required implements being prepared for eating fruits and roots, and wearing old yet clean clothes and unshaven beards or hairs yet with bathings in mornings and evenings ensuring ‘baahyaantara shuchi’. He should offer ‘bali’ to share his food with creatures and insects, give away charities and perform ‘atithi seva’ as per his ability, as also daily vedaadhyayana. *Vaitaanikam cha juhuyaadagnihotram yathaavidhi, darshamaskandayan parva purnaa -maasam cha yogatah/Riksheshtyaagrayanaam chaiva chaaturmaa -syaani chaaharet, turaayanam cha kramasho dakshasyaayanameva cha/* Vaitaanikaagni is called the merger of Aahavaneeya and Dakshinaagi and thus performing the Vaitaagni as prescribed is what is expected of dwija during the vaanaprastaashrama stage of life. At the same time, he should not slip away from the duty of ‘ishti karyas’ of agni on darsha pourami and amavasyas. The prescribed shrota karmas of Nakshatreshti and Aagraayaneshti be neglected nor those during Chaaturmasyas and at Uttaraayana-Dakshinaayana transition days of Surya Deva’s directional changes. The Vaanaprastha Prajas are also required to perform homa karyas with the purodasa cakes and boiled karus prepared by their own hands of fresh grains of Vasanta or Sharad ritu crops and the remains after the homa kriyas be eaten by themselves as tempered with salt. They should otherwise eat the vegetables, roots and fruits as also the dried fruits and oil extracts but avoiding madya-maamsas and banned fruits like bhurina-shighruka-sleshmaankas as also honey. During the month of Ashviyuja, one should discard stored food items or old clothes. The Vaanaprasthaa should only consume food cooked by fire or ripened as fruits duly emaciated by teeth or pulped or digestible or of grinding tools. *Naktam chaannam samashneeyaadhivaa vaaahritya shaktitah, chaturthakaaliko vaa syaat syaad vaapyashtamakaalikah/ Chaandraayanavidhaanairvaa shuklakrisnecha vartayet, pakshaantayorvaapyashneeyaad yavaagum kvathitaam sakrit/* or food be consumed as nakta bhojana that is to refrain from eating as per one’s ability or take food either in the day or night, keep ‘upavaasa’ or fasting till the next night or the day there after till the fourth day.

Chaandraayana bhojana involves reducing the fistful food intakes from prathama to amaavasya and in the reverse way from prathama to purnima during krishna paksha and shukla paksha respectively. As an alternative, the Vaanaprasthas might always subsist on flowers, fruits and roots fallen on earth. Besides performing ‘trikaala snaanas’ or mornings-middays and evenings, a Vaanaprastha should practise ‘Panchaagni saadhana’ or maintaining four fires around, besides Surya on the sky during greeshma months; the rainy season under the open skies and in the hemanta ritu or of winter season wearing wet clothes to always sustain the rigours of austerities. At the time of ‘trikaala snaanas’ in mornings-middays and evenings, tarpanas to Devas and Pitru Devas be executed and possibly achieve higher levels of

asceticism. In the quest for harshness and severity of one's own body and psyche, the vaanaprastha might be seated in the midst of sacred fires around and within under open skies sans shelter, maintain silence and bare subsistence on meagre intakes of roots and fruits. *Etaashchaanyaashcha seveta deeksha viprovane vasan, vividhaashchau panishadeer aatmasansiddhaye shruteeh/ Rishibhirbraahmanaishchaiva grihasthaireva sevitaah, vidyaatapo vivridhdyartham shareerasya cha shuddhaye/* or even the afore-mentioned vannaprastha dharmas apart, Brahmanas who even otherwise practise accomplishment of 'tadaatmya' or union of Antaratma and Paramatma as was explained in the various Sacred Scriptures like Upanishads do constantly strive for and so do great Maharshis. Thus such exemplary Brahmanas are straight to walk in north easterly direction and always on the singular path of virtue, live on water and air, being totally self-controlled until the final body collapse but with total fulfillment with neither fear nor grief nor even attachment but of 'sat plus nyaasa' or of Interaction with Sanyasa literally at the final destination of bliss]

Sarga Fifty Two continued: *Tato vaikhaanasam margamaasthitah sahalakshmanah, vratamaadish - tavaan Raamah sahaayam gohamabraveet/* Then Rama along with Sita-Lakshmanaas assumed 'Vaanaprastha maarga' and addressed Guha the Nishada King as the latter had meanwhile confirmed that the boat was ready right on the adjacent banks of the holy Ganga and that Rama along with Devi Sita and Lakshmana be ready for decent. Guha said: Purushasimha Rama! Do please hold the hand of Devi Sita and after her being seated then you could be seated comfortably. Rama then did so and asked Lakshmana to follow suit. Then Rama performed formal 'Ganga Vandana' and signalled that the boat be moved out.

[An interesting version about the boatsman as nominated by Nishada King Guha states he desired to be he be allowed to wash Rama's feet as his limited income as a boatman he would not afford any more boats nor many wives to support. Rama smiled looking at Sita devi and remained silent. The boatsman continued: Sir! I have heard that the dust from your feet touched a stone and turned into a woman. My boat is made of several pieces of wood and if the dust of your feet fell on my boat, then the boat might not turn into several women. It would not be possible for me to maintain a huge family. That is why I am requesting to wash the feet and make it dust free before you step into the boat. Rama smiled at his pure and innocent faith recalling the incident of Ahalya having been cursed as a stone by Gautama Maharshi. After washing the feet the boatman placed his hands on earth and asked Rama to place the first step on his hand before stepping into the boat. As soon as they alighted from the boat, Devi Sita immediately withdrew a ring from her finger and handed it over to Rama, signaling to him to pass it on to the boatman. The latter refused as people of the same profession should not charge each other for their services; like a barber or washerman. A barber never takes payment, when he gives a haircut to another barber. Even a washer-man never charges a fellow washer-man. Similarly I ferry Ganges and you ferry 'Bhava Sagara'!]

Sarga's stanza 83 continued: As the boat had caught on momentum and speed, then Devi Sita made an appeal to Devi Ganga: *putro dasarathasyāyam mahārājasya dhīmataḥ, nideśam pālayatv enam gaṅge tvadabhirakṣitaḥ/ caturdaśa hi varṣāṇi samagrāṇy uṣya kānane, bhrātrā saha mayā caiva punaḥ pratyāgamiṣyati/ tatas tvām devi subhage kṣemeṇa punar āgatā, yakṣye pramuditā gaṅge sarvakāmasamṛddhaye/* Mother Ganga! Rama the son of King Dasharatha of Ikshvaku lineage is passing through your sacred river by obeying the instruction of his father for 'vana vaasa' for fourteen long years along with his younger brother. May we seek your blessings for our safe return. Mother! You have the distinctive glory of your forceful flows in Akasha-Bhu-Patalas as three loka gaamini, from Brahma Loka to finally merge into the Samudra Raja. As and when we conclude our 'yatra', we will once again invoke your blessings, with heads and hands down with our prostrations. We seek your kindness for our safe return and as a gesture of our gratitude, we would like to perform 'daana karyas' at the famed temples at

the tirthas on way back in praise of your glory!'. As Devi Sita had been making appeals to and promises for their safe return, the boat travel concluded successfully and she along with Rama Lakshmanas came out of the boat in the safe company of Rama Maha bhakta Guha the King of Nishadaas. Then Shri Rama addressed Lakshmana to be ready with alertness as they would have to enter the density of the forest ahead and that the safety of Sita should be paramount; he said that as Lakshmana would lead the way, he as accompanied by Sita be followed. He said: *Na hi taavadatikraantaasukaaraa kaachana kriyaa, adya duhkham tu vaidehee vanavaasasya pravekshyati*/ We are now going to enter such a real forest where no human being could ever dare; this is such a dense forest with steep ups and downs requiring attention step by step. Then as they had carefully crossed that stretch of danger with steep ups and falls with vicious thorns and crawling poisonous reptiles with no sign of a pathway, reached 'Vatsa desha' and of 'Prayaga' its capital. This place was rich in crops and of well fed persons of strong physique and Rama Sita Lakshmanas reached a huge tree under which Rama duly performed his evening austerities even as Devi Sita was playing with deers, wild pigs and the like; Lakshmana got busy with the dinner arrangement of 'kandamoola phalas' for their dinner followed by night's rest.

[Vishleshana on Prayaga: *Prayaga (Allhabad)*: Maha Padma Purana eulogises Prayaga in Uttara Khanda as follows: *Jahnvi Ravisutaa Parameshthiputri Sinndhutrayaabharana Tirthavara Prayaga, Sarvesha maamanugrahaana nayaswa chordhwamantastamo dashavidham dalaya swadhaamnaa*/ (Prayaga Tirtha Raja which wears the ornament of three Unique Rivers of Ganga from Vishnu paada-Yamuna the daughter of Surya-Saraswati the daughter of Brahma! Sarveswara! Be very kind to me and lift my stature and demolish the ten folded 'Avidyaandhakara' or the Darkness of Ignorance and enlighten me into knowledge of brilliance!) *Vaageesha Vishnaveesha Purandaraadyaah Paapapranaashaaya Vidaam Vidopi, Bhajanti yatteeramaneela neelam sa Tirtha raajo jayati prayagah*/ (Victory to you Prayaga Tirtha Raja! You are so illustrious that Brahma-Vishnu-Shiva- Indraadi Devas as also Rishi-Maharshis vie with each other to rejoice the Pure White and Blue waters of three Maha Nadis converging together!) *Kaalindajaa sangamavaapya yatra pratyagataa swargadhuni dhuneti, Adhyaatma taapatrayam janasya sa TeerthaRaajo jayati Prayagaha*/ (Victory to you Prayaga Tirtha Raja! Manushyas on accomplishing the Sangama of Ganga- Kalindini-Yamuna witness themselves the complete destruction of 'Tapatrayas' viz. Adhyatmika or Issues of Psychological and Mental nature, Adhi daivika or God made problems and Adhibhoutika or of physical ailments !) Padma Purana further states: Victory to you Prayaga Tirtha! You assume bright blue colour and its varying shades which indeed do pacify human beings from the cyclical tribulations of deaths and births. Victory to you Prayaga Tirtha Raja! Brahma and all the Devatas do frequently take reprieve from their own duties only to enjoy your comforting diversion and even Yama dharma Raja too sometimes frees himself from wielding his ever whipping 'danda' just to refresh and rejuvenate himself with the tranquility of the Sangama Raja. Victory to you Prayaga Tirtha Raja! Those persons who dive and bathe in this Sangama of three illustrious Rivers viz. 'Brahminaputri Tripatha-striveni' would reap the 'Akshata Yaga Phala' and make way to Brahma Loka! *Lokaanaam akshamanaa -naam Makhakritushu Kalou Swargakaamair japastutyaadi shtotrairvachobhih kathamamarapada prapti chintaaturaanaam*/ *Agnishtomaashwamedha pramukhamara phalam samyagaalocchhya saanga Brahmaadyaisteertha rajobhimatada upadishtoyameva Prayagah*/ (In Kaliyuga, human beings no doubt are desirous of attaining Swarga but are unable to execute Yajna-Yaagaas but could resort to Japa-Stuti-Stotra-Paatha and the like; at same time they are desirous of achieving Ashwamedhaadi Yajna phala too; so Brahma and Devatas thought over and materialised Prayaga Tirtha Raja to achieve the similar phala by merely but sincerely observe the bathing regulations and secure Salvation). *Grahaanancha yathaa Suryo*

Nakshatraanaa yathaa Shashi, Tirthaanaamuttamam tirtham Prayagaasyamanuttamam/ (Just as among the Grahas Surya is the outstanding and among the Stars the Moon, Prayaga indeed the the Unique among the Tirthas) *Prayage tu Naro yastu Maagha snaanam karoti cha, Na tasya phala samkhyasti shrunu Devarshi sattama/* (Those who perform Maagha Snaana at Prayaga, they have no measure of Phala sampatti!) To know about the further ‘mahima’ or Unique significance of Prayaga, one might refer to Matsya, Kurma, Agni Maha Puranas also! The very fact that there is a Sangam of three Maha Nadis lends the credential of Prayaga to be the King of Tirthas in Bharat. As there are three distinct river flows have their confluence, this Tirtha rightly designated as Triveni distinguishes itself as Agni Swarupa or of Yagjna VEDI; the intermediate region of Ganga-Yamuna is of ‘Garhapatyagni’; whereas the region beyond Ganga viz. Pratishthanpur-Jhansi is of ‘Ahavaniyaagni’ and the Region beyond Yamuna ie. Alarkapura and Aarila is to be considered as ‘Dakshinaagni’. Hence those who decide to stay at Prayaga for three nights representing the Three Rivers signified as three types of Agni, would derive the benefit of three Sacred Rivers and three forms of Agni! There is a Magha month celebration at Prayaga and those visiting the Maha Tirtha are in this month are designated as Kalpa Vasis! Several such Kalpavasi Yatis residing at the Triveni Sangama make it a point to reside here during Soura Maasa Makara Samkranti upto Kumbha Sankranti and as per Chandramaana stay right up to the end of Maagha Month. Now every twelve years there is a Maha Kumbha at Prayaga when Brihaspati is in Vrishabha Raasi and Surya is in Makara Raasi; every such six years, Ardha Kumbha is observed and then again there is a srting arrival of yatis and a big Mela is organised at Prayaga. Duties at Prayaga: Yatis to Prayaga Tirtha are expected to observe Upavasa or fasting, Japa, Daana, and worship. ‘Mundan’ is a normal duty for males and widows whereas for married women, ‘Veni daana’ or cutting of long head hair edges duly tied together smeared with Mangala Dravyas like turmeric powder and scented sindura powder are to be slashed with scissors and the hair pieces so cut along with recitation of Mantras blessing long marital life with longevity of husbands; there after ‘Mangala Snanas’ or Sacred and auspicious bathings are performed again with Mantra recitals while leaving the discarded pieces of their hair edges so slashed formally to the flows of Holy Triveni Sangam. The concerned husbands who would have already bathed earlier should once again perform three dips in the flow by holding the shoulders of their wives. There after at the designated Sangama Sthala where the confluence of Ganga and Yamuna waters of brightness and blueish hues and distinct temperatures of coldness and mild warmth-with Saraswati as the under current, puja is to be performed with three dips again possibly or if travelling by boat, by sprinkling of the Sacred Sangam flows on heads. Pinda Puja/ Tarpana and Pinda daana in favour of Pitru Devas would be the next duty to be observed on banks of Prayaga Sangam. Main Devasthaanas at Prayaga: *Trivenim Madhavam Somam Bharadwajaam cha Vaasukim, Vandekshaya vatam Shesham Prayagam Tirtha naamakam/* (Triveni, Bindumadhava, Someshwara, Vaasuki naaga, Akshaya Vata, and Sesha Naaga or Baladeva are the principal Tirthas worthy of including in the Prayaga Yatra itinerary. Veni Madhava is a renowned Vaishnava Peetha nearby Triveni Sangama adjacent to Akshaya Vata. This Bindu Madha in water form comprises twelve Madhavas viz. Shankha Madhava, Chakra Madghava, Gada Madhava, Padma Madhava, Ananta Madhava, Bindu Madhava, Manohara Madhava, Asi Madhava, Sankashtahara Madhava, Adi Venu Mahava, Adi Madhava, Shri Veni Madhava; these Madhavas are either Murtis, or Sacred Rocks or of Jala Swarupa Sthanas. Akshaya Vata is near Patalapura Cave as a dry tree bush on Yamuna River bank where several Murtis are on display like Annapurna, Maha Lakshmi, Gauri Ganesha, Bala Mukund, Maha Deva, Saraswati, Vishnu, Nrisimha, Rama Sita Lakshmana Hanuman etc. Besides these, the other Mandirs are Mankemeshwar Mandir of Shiva and Somanatha reachable by boat, Bindu Madhava already mentioned, Naga Vasuki and Bala Deva or Shesha Mandir, Shiva Kuti or Koti Tirtha,

Bharadwaja Ashrama, all on Ganga Banks. Lalitha Devi Mandira as mentioned in ‘Tantra Chudamani’ is one of the Shakti Peethas at Prayaga where Devi Sati’s right hand finger fell following her mortal body parts slicing off by Vishnu Chakra and Devi’s name is called Alopī Devi. Prayag’s Antarvedi Parikrama is stated to take a couple of days commencing from Triveni sangama Snaana and Bindu Madhava worship followed by Yamuna bank’s Paapa vimochana Tirtha, Parashurama Tirtha, Govardhana Tirtha, Pischacha mochana Tirtha, Manah Kameshwara Tirtha, Kapila Tirtha, Indreshwara Shiva, Takshaka Kunda, Takshakeshwara Shiva, Kaaliya hrada, Chakra Tirtha, Sindhu Sagara Tirtha near Kakaraghaat, and on the road to Pandava Kupa, Varuna Kupa in Gadhayi Sarai, Kashyapa Tirtha, Dravyeshwara nadha Shiva, Surya Kunda and so on. There after, Hanumam darshana and Triveni Snaana would terminate the Antarvedi Parikrama. Bahir Vedi Parikrama is stated to be taken up about ten days but after this one has to undertake Antar vedi parikrama too. Kurma Purana details an account of Prayaga Mahatmya by narrating of Yudhishtara’s remorse and anguish on the conclusion of the Kurukshetra Battle where not only Kaurava cousins but even Bhishma, Karna his own elder brother, several uncles, Gurus and associates were killed; as he desired to perform ‘Prayaschitta’ or formal atonement/ expiation the Vedic way, Maharshi Markandeya suggested Prayaga Titha darshana and penance., since this Kshetra was protected against Evils by some sixty thousand bows and arrows in favour of Ganga and Sabita Deva riding seven horses protected River Yamuna, while Devi Saraswati flowing under ground has the protection of Brahma himself; Indra and Devas kept constant vigil, Vishnu is ever protective and Maha Deva resides on the Vata Vriksha / banyan tree on the banks of the Sangama. The Purana is quoted: *Prayaagaam smaranaamasya sarvamaayaati sankshamam, Darshanaat tasya Tirthasya mnaamasamkirtinaadapi, Mrityikaa labhanaad vaapi Narah paapaat pramuchyate/* (The very thought of Prayaga would suffice to destroy sins; Prayaga darshana and naama samkirtana or even the touch of Prayaga sand would evaporate all sins). Along with the banks of Yamuna and Ganga are countless Tirthas each of which has a description; Kurma Purana highlights Yamuna’s southern side two Maha Nagas Kambal and Ashwatara who were great devotees of Parama Shiva stayed at that Tirtha and Snaan there would ward off ‘sarpa badha’ forever. Another Tirtha named ‘Hamsa prapatana’ near Pratishtaanapura and the belief is that Apsara landed there by Hamsa/ Swan and bathing there enriches beauty of body and heart; Koti Tirtha bathing and possibly death is stated to ensure Swarga nivasa for crores of years. On Ganga’s eastern side is Sarva Samudra Gahvara or Cave and stay there for three days and nights observing fast and celibacy and mental control performing meditation would fetch Ashwamedha Yagna phala. Sangama snaana in Maagha month for three days ensures enormous material fulfillment and at the termination of life the assured passage to higher Lokas. Those who could perform ‘karishagni seva’ or tapasya within a circles of flames of dried cow dung on the banks of the Sangama Place would bestow and preserve diseaseless body and physical fitness. Yet another Tirtha on the northern side of River Yamuna ensures Runa Vimochana or freedom from indebtedness.]

Sarga Fifty Three

As Rama asks Lakshmana to return back to Ayodhya at least now but Lakshmana protests

Sa tam vr̥kṣaṁ samāsādyā saṁdhyāṁ anvāsya paścimāṁ, rāmo ramayatām śreṣṭha iti hovāca lakṣmaṇam/ adyeyam prathamā rātrir yātā janapadād bahiḥ, yā sumantreṇa rahitā tām notkaṇṭhitum arhasi/ jāgartavyam atandribhyāṁ adya prabhṛti rātriṣu, yogakṣemo hi sītāyā vartate lakṣmaṇāvayoh/ rātriṁ kathāṁ cid evemām saumitre vartayāmahe, upāvartāmahe bhūmāv āstīrya svayam ārjitaiḥ/ sa tu saṁviśya medinyām mahārhaṣāyanocitaḥ, imāḥ saumitrāye rāmo vyājahāra kathāḥ śubhāḥ/ dhruvam adya mahārājō duḥkhaṁ svapiti lakṣmaṇa, kṛtakāmā tu kaikeyī tuṣṭā bhavitum arhati/ sā hi devī

mahārājaṃ kaikeyī rājyakāraṇāt, api na cyāvayet prāṇān dṛṣṭvā bharatam āgataṃ/ anāthaś caiva vṛddhaś ca mayā caiva vinākṛtaḥ, kiṃ kariṣyati kāmātmā kaikeyyā vaśam āgataḥ/ idaṃ vyasanam ālokyā rājīnaś ca mativibhramam, kāma evārdhadharmābhyām garīyān iti me matiḥ/ ko hy avidvān api pumān pramadāyāḥ kṛte tyajet, chandānuvartinam putram tāto mām iva lakṣmaṇa/ sukhī bata sabhāryaś ca bharataḥ kekayīsutah, muditān kosalan eko yo bhokṣyaty adhirājavat/ sa hi sarvasya rājyasya mukham ekaṃ bhaviṣyati, tāte ca vayasātīte mayi cāraṇyam āśrite/ arthadharmāu parityajya yaḥ kāmam anuvartate, evam āpadyate kṣiprām rājā daśaratho yathā/ manye daśarathāntāya mama pravrajānāya ca, kaikeyī saumya saṃprāptā rājyāya bharatasya ca/ apīdānīm na kaikeyī saubhāgyamadamohitā, kausalyām ca sumitrām ca saṃprabādheta matkṛte/ mā sma matkāraṇād devī sumitrā duḥkham āvaset, ayodhyām ita eva tvaṃ kālē praviśa lakṣmaṇa/ aham eko gamiṣyāmi sītayā saha daṇḍakān, anāthāyā hi nāthas tvaṃ kausalyāyā bhaviṣyasi/ kṣudrakarmā hi kaikeyī dveṣād anyāyyam ācaret, paridadyā hi dharmajñe bharate mama mātaram/ nūnam jātyantare kasmīn striyaḥ putrair viyojitāḥ, jananyā mama saumitre tad apy etad upasthitam/ mayā hi cirapuṣṭena duḥkhasaṃvardhitena ca, viprāyujyata kausalyā phalakāle dhig astu mām/ mā sma sīmantiṇī kā cij janayet putram īdṛśam, saumitre yo 'ham ambāyā dadmi śokam anantakam/ manye prītiviśiṣṭā sā matto lakṣmaṇasārīkā, yasyās tac chrūyate vākyam śuka pādam arer daśa/ śocantyāś cālpabhāgyāyā na kiṃ cid upakurvātā, pūtreṇa kiṃ aputrāyā mayā kāryam arimāma/ alpabhāgyā hi me mātā kausalyā rahitā mayā, śete paramaduḥkhārtā patitā śokasāgare/ eko hy aham ayodhyām ca pṛthivīm cāpi lakṣmaṇa, tareyam iṣubhiḥ kruddho nanu vīryam akāraṇam/ adharmabhaya bhūtaś ca paralokasya cānagha, tena lakṣmaṇa nādyāham ātmānam abhiṣecaye/ etad anyac ca karuṇam vilapya vijane bahu, āsrupūṇnamukho rāmo niśi tūṣṇīm upāviśat/ vilapyoparatam rāmaṃ gatārciṣam ivānalam, samudram iva nirvegam āśvāsayata lakṣmaṇaḥ/ dhruvam adya purī rāma ayodhyā yudhinām vara, niṣprabhā tvayi niṣkrānte gatacandreva śarvarī/ naitad aupayikaṃ rāma yad idaṃ paritapyase, viśādayasi sītām ca mām caiva puruṣarṣabha/ na ca sītā tvayā hīnā na cāham api rāghava, muhūrtam api jīvāvo jalān matsyāv ivoddhṛtau/ na hi tātam na śatrughnam na sumitrām paramāta, draṣṭum iccheyam adyāham svargam vāpi tvayā vinā/ sa lakṣmaṇasyottama puṣkalaṃ vaco; niśamya caivaṃ vanavāsam ādarāt, samāḥ samastā vidadhe paramātaḥ; prapadya dharmam sucirāya rāghavaḥ/

As the night had fallen, Rama alerted Lakshmana that this night even being on the outskirts of a city, especially as Sumantra also not being present, we ought to be careful of safeguarding Devi Sita. Hence they should sleep on a line with Rama in between. Then Rama further commenced conversation: Lakshmana! By now our father should be sleeping with heavy heart and Kaikeyi should be feeling happy and contented. But would the arrival of Bharata at Ayodhya not dishearten the father! Unfortunately, the King is helpless without support, is truly lonely, and is under the full control of Devi Kaikeyi. I should therefore feel that more than of 'dharma' and 'artha', the King is more obsessed with 'kaama' only. Lakshmana! I keep pondering about the manner in which I had been sacrificed as had been readily carried out by me, just for obliging a woman, is all due to him! Bharata is doubly fortunate as the son of an assertive mother of this kingdom as well as the proxy queen of Koshala desha too. Father is too old for administration and I have been driven away too, and as such Bharata is most fortunate. Be there a King ever in the books of history that by ignoring the other 'purusharthas', only 'kaama' being the most dominant one in which the old King has become a victim! Lakshmana! I am now getting more and more convinced that Devi Kaikeyi was born and ushered into the queenship of Ayodhya only to drive me away with 'vana vaasa' and usher in Bharata into kingship. Lakshmana! Instead of getting into this vortex of vana vaasa by me, I would sincerely urge that you should return to Ayodhya at the morning tomorrow and look after the mothers even now for their safeguard. My great concern now is that Devi Kaikeyi might harm our mothers or atleast not proactively treat them well. I can and should be able to safeguard Sita surely myself. Lakshmana! I am getting more and more concerned about the certainty of Kaikeyi acting against the interests of our mothers; she might poison the mothers or eliminate them out of hatred and jealousy. I am unfortunately getting concerned that my mothers might have acted with impatience or even impertinence with other women in their earlier lives by forcing them to get deserted from their sons likewise. It is shameful that all along our mothers had looked after us this far yet we are unable to repay

their trust when they need it most in their older ages. Sumitra nandana! May not hereafter any unlucky mother like of mine give birth to men of hard luck as I provide no solace but heartbreaking sorrow to her! Lakshmana! I do admit that my mother is head over wheels concerned of my welfare by each of my steps, but at the same time would also nag me a lot by even saying: ‘you fool! May you eat off the foot fingers of your enemies!’ Then I smile about her innocent and deep attachment for me!’ Lakshmana! It is my misfortune that I have given her deep sorrow and never of any solace; fie! On the uselessness of my life for her being my son! Imaginably now she should be lying down after endless and heart shattering cryings of helplessness for my sake! Lakshmana! Some times I feel that I should vindicate my right with assertion by taking over not only Ayodhya but the entire bhu loka even but then cool down my anger by realising that a human being’s physical might obviously water down by the celestial powers of ‘dharma’ and ‘praarabdha’! *Adharma bhayabheetascha paralokasya chaanagha, tena Lakshmana naadyaahamaamaat-maanabhishechate/* Lakshmana! I am obviously controlled by the shackles of ‘dharma’ and hence disabled to assume the Rajyaabhisheka!’ Likewise, Shri Rama let all his internal and humanlike emotions erupt over suddenly as in the case of pentup and controlled ‘agni jwaalaas’ flaring up. Ther after, Rama sat through long hours of the night due to restlessness and extraordinary self-control. Lakshmana having sensed the seriousness of the situation, remarked that the night by Ayodhya should be moon less on the sky at that time! Then Lakshmana remarked: ‘This should not behove of a Purusha simha of Rama’s stature, especially by according resounds in the heart of Devi Sita! Further, without them I should be a fish out of water! Furthermore, I would feel shattered if Rama were not there, then I should wish to vision my father-mother-brothers-and all the rest only in Swarga Loka!’ Ther after, Rama Sitas lied down for the night on a grass bed made by Lakshmana.

Sarga Fifty Four

Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain

Te tu tasmin mahāvṛkṣa uṣitvā rajanīm śivām, vimale ’bhyudite sūrye tasmād deśāt prastathire/ yatra bhāgīrathī gaṅgā yamunām abhivartate, jagmus tam deśam uddīśya vigāhya sumahad vanam/ te bhūmim āgān vividhān deśānś cāpi manoramān, adṛṣṭapūrvān paśyantas tatra tatra yaśasvinaḥ/ yathākṣemeṇa gacchan sa paśyaṁś ca vividhān drumān, nivṛttamātre divase rāmaḥ saumitrim abravīt/ prayāgam abhitaḥ paśya saumitre dhūmam unnatam, agner bhagavataḥ ketum manye saṁnihito munih/ nūnam prāptāḥ sma sambhedaḥ gaṅgāyamunayor vayam, tathā hi śrūyate śambdo vāriṇā vārighaṭṭitaḥ/ dārūṇi paribhinnāni vanajair upajīvbhiḥ, bharadvājāśrame caite dṛśyante vividhā drumāḥ/ dhanvinau tau sukham gatvā lambamāne divākare, gaṅgāyamunayoḥ saṁdhau prāpatur nilayaṁ muneḥ/ rāmas tv āśramam āsādy trāsayan mṛgapakṣiṇaḥ, gatvā muhūrtam adhvānam bharadvājam upāgamat/ tatas tv āśramam āsādy muner darśanakāṅkṣiṇau, sītayānugatau vīrau dūrād evāvatasthatuḥ/ hutāgnihotraṁ dṛṣṭvaiva mahābhāgam kṛtāñjaliḥ, rāmaḥ saumitriṇā sārddham sītayā cābhyavādayat/ Nyavedayata cātmānam tasmai lakṣmaṇapūrvajāḥ, putrau daśarathasyādvām bhagavan rāmalakṣmaṇau/ bhāryā mameyaṁ vaidehī kalyāṇī janakātmajā, mām cānuyātā vijanam tapovanam aninditā/ pitrā pravrājyamānam mām saumitir anujāḥ priyaḥ, ayam anvagamad bhrātā vanam eva dṛḍhavrataḥ/ pitrā niyuktā bhagavan praveśyāmas tapovanam, dharmam evācariṣyāmas tatra mūlaphalāśanāḥ/ tasya tadvacanam śrutvā rājaputrasya dhīmataḥ, upānayata dharmātmā gām arghyam udakam tataḥ/ mṛgapakṣibhir āsīno munibhiḥ ca samantataḥ, rāmam āgatam abhyarcya svāgatenāha tam munih/ pratigṛhya ca tām arcām upaviṣṭam sarāghavam, bharadvājo ’bravīd vākyam dharmayuktam idam tadā/ cirasya khalu kākutstha paśyāmi tvām ihāgatam, śrutam tava mayā cedam vivāsanam akāraṇam/ avakāśo vivikto ’yaṁ mahānadyoḥ samāgame, puṇyaś ca ramaṇīyaś ca vasatv iha bhagān sukham/ evam uktas tu vacanam bharadvājena rāghavaḥ, pratyuvāca śubham vākyam rāmaḥ sarvāhite rataḥ/ bhagavann ita āsannaḥ pauraṇapado janaḥ, āgamiṣyati vaidehīm mām cāpi prekṣako janaḥ, anena kāraṇenāham iha vāsam na rocaye/ ekānte paśya bhagavann āśramasthānam uttamam, ramate yatra vaidehī sukhārḥā janakātmajā/ etac chrutvā śubham vākyam bharadvājo mahāmuniḥ, rāghavasya tato vākyam artha grāhakam abravīt/ daśakrośa itas tāta girir yasmin nivatsyasi, maharṣisevitaḥ puṇyaḥ sarvataḥ sukha

darśanaḥ/ golāṅgūlānucarito vānararkṣaṇiṣevitaḥ, citrakūṭa iti khyāto gandhamādanasaṁnibhaḥ/ yāvatā citra kūṭasya naraḥ śṛṅgāṇy avekṣate, kalyāṇāni samādhatte na pāpe kurute manaḥ/ ṛṣayas tatra bahavo vihr̥tya śaradām śatam, tapasā divam ārūḍhāḥ kapālaśirasā saha/ praviviktam ahaṁ manye taṁ vāsam bhavataḥ sukham, iha vā vanavāsāya vasa rāma mayā saha/ sa rāmaṁ sarvakāmais taṁ bharadvājaḥ priyātithim, sabhāryaṁ saha ca bhrātrā pratijagrāha dharmavit/ tasya prayāge rāmasya taṁ maharṣim upeyuṣaḥ, prapannā rajanī puṇyā citrāḥ kathayataḥ kathāḥ/ prabhātāyām rajanyām tu bharadvājam upāgamat, uvāca naraśārdūlo munim jvalitatejasam/ śarvarīm bhavanann adya satyaśīla tavāśrame, uṣītāḥ smeha vasatim anujānātu no bhavān/ rātryām tu tasyām vyuṣṭāyām bharadvājo 'bravīd idam, madhumūlaphalopetaṁ citrakūṭam vrajeti ha/ tatra kuñjarayūthāni mṛgayūthāni cābhitaḥ, vicaranti vanānteṣu tāni drakṣyasi rāghava/ prahr̥ṣṭakoyaṣṭikakokilasvanair; vināditam taṁ vasudhādharam śivam, mṛgaiś ca mattair bahubhiś ca kuñjaraiḥ; suramyam āsādyā samāvasāśramam/

Having thus spent under the huge tree through the night , Sita Rama Lakshmanas proceeded from the banks of Triveni Sangama into the wild forests. Having gradually passed through the areas which are seldom accessible by witnessing the Nature's multi faceted manifestations, stopping over at times out of fatigue or for eating the fruits and roots, Rama addressed Lakshmana by sensing smokes of fire on the lower skies as the tree trunks and dried up leaves were burnt whether Bharadvaja Maharshi ashram was nearby. As it indeed was the Ashram and in its vicinity the disciples of the Maharshi who noted the dhanurdhara heros clad in deer skins along with a young woman too. On informing of their arrival, the 'sishyas' informed the Maharshi who by his 'ashta siddhis' realised the background of Rama along with ita Lakshmanas.

[Brahmrshi Bharadvaja, the famed Pravara Rishi next only to Angeerasa-Barhaspatya-Bharadvaja as the initiators of Gotras. Born of Deva Brihaspati himself, his timeless Scriptures include Bharadvaja Samhita, Charaka Samhita]

Having been duly welcomed, Maharshi Bharadvaja blessed the 'atithis' who had prostrated to the Maharshi before being seated. Shri Rama explained that both of the were the sons of King Dasharatha and Devi Sita was his 'dharmapatni' being the daughter of King Janaka. Rama said further that as per his father's directive, the three some would enter the forests and on way had arrived at the ashram. Maharshi extended all possible 'atithi satkaraas' He then stated: *cirasya khalu kākutsṭha paśyāmi tvām ihāgatam, śrutam tava mayā cedam vivāsanam akāraṇam/ avakāśo vivikto 'yam mahānadyoḥ samāgame, puṇyaś ca ramaṇīyaś ca vasatv iha bhagān sukham/ 'Kakustha kula bhushana Shri Rama! I have been awaiting your arrival for long at this ashram and am happy. I was informed that you had been suddenly instructed to proceed for 'vana vaasa' without justification. This place is an ideal place as the 'sangama' of the most revered Rivers of Ganga and Yamuna. This ashram as an ideal place for your stay here most comfortably. I should heartily recommend for your peaceful stay'. Rama replied: Mahatma! This place is too near from the villages of this kingdom and there would be considerable flow of public to see and talk to us and as such would not be appropriate for our stay here. We request you to suggest another distant place which should not be easily accessible for visitors. *daśakrośa itas tāta girir yasmin nivatsyasi, maharṣisevitaḥ puṇyaḥ sarvataḥ sukha darśanaḥ/ golāṅgūlānucarito vānararkṣaṇiṣevitaḥ, citrakūṭa iti khyāto gandhamādanasaṁnibhaḥ/ yāvatā citra kūṭasya naraḥ śṛṅgāṇy avekṣate, kalyāṇāni samādhatte na pāpe kurute manaḥ/ ṛṣayas tatra bahavo vihr̥tya śaradām śatam, tapasā divam ārūḍhāḥ kapālaśirasā saha/ praviviktam ahaṁ manye taṁ vāsam bhavataḥ sukham, iha vā vanavāsāya vasa rāma mayā saha/*Rama! Some distance away [about an estimated 80 miles away] from Prayaga to Chitrakuta should be an ideal place as several Rishis too reside having made their ashramas there. No doubt there would be countless 'langura-vanaraas' or big sized apes and monkeys in the vicinity of the 'muni-ashramaas' and like the picturesque 'Gandhamaadana Mountains'. On reaching there and witnessing the 'shikharas' and the picturesque valley views one should secure spontaneous inside motivation never to part with and even remote traces of sinfulness get extincted. That is the place for Rishis stay, congregate, and plactise yagjnas, swadhayas, and reverberations of veda pathanas in groups of Vidyarthi Muni Kumaras. Rama! I am most convinced that ought to be the most ideal place for your stay, lest you might stay back in my*

ashram itself! Thus the Maharshi having described the most ideal place for Rama-Sita-Lakshmanas, the Maharshi extended hospitality of the night and asserted: *Naanaa naganopetah kinnarogara sevitaḥ, mayura naadaabhirato gaja raaja nishevitaḥ, gamyataam bhavataa shalschitrakutah sa vishrutah/* Rama! I should strongly recommend the well famed Chitrakuta mountain range wild with greenery, kinnara-sarpas, peacock sounds galore, replete with elephant groups and in all the most picturesque ever! Maharshi further asserted: This view of the range of mountains is not only readily enchanting but also replete with purity of place-heart-and soul as you should readily feel the grandeur of Nature as never before by all of you three, with the murmurings of river Mandakni, mountain tops, caves, endless water streams. The variety of visual paradise with the music birds in the background be such as Devi Sita should most certainly enjoy as a life time experience when years get shortened as days and nights! Rama! Therefore, go and enjoy in the sweet company of Sita Devi and the fool-proof protection of Mahaveera Lakshmana!

Vishleshana on Chitra koota: Most significant fact is that Lord Shri Ram along with Devi Sita and brother Lakshman spent years together at this 'Tapobhumi' or Meditation Land of Sanctity- where Maharshi Atri and his illustrious follower Munis stayed too- during his forest life as per his father Dasharatha's wish. Chitrakoot means the 'Hill of many wonders'. Chitrakoot falls in the northern Vindhya Mountain range. Chitrakoot Parvat Mala includes Kamad Giri, Hanumaan Dhara, Janki Kund, Lakshman pahari, and Devangana famous Religious mountains. It was in these deep forests that Shri Rama-Devi Sita and Lakshmana spent a few months of their fourteen years of exile. Renowned Sages like Atri-Anasuya- and Vaalmiki did their tapasyas. Shri Rama was stated to have performed his father's obsequies during his exile period. Valmiki speaks of Chitrakoot as an eminently holy place inhabited by the great sages, abounding in monkeys, bears and various other kinds of fauna and flora. Both the Maharshis Bharadwaja and Vaalmiki paid outstanding tributes to Chitrakoota as one of the most picturesque places of dharma and satkarma. And so did Kalidasa and Tulasi Das in later times. its this bewitching impact of this place. At Chitrakut, the parikrama or circumambulation of Kamadagiri /mountain and Shri Rama Darshan are the significant tasks. The parikrama is to take some five days of some 30 km. Starting from Raghava Prayaga 'snana' at Sitapur- Koti Tirtha, Sita Devi's Kichen, Hanuman Dhara-Keshavaghar, Pramodavana, Janaki kund, Sirasa vana, Spkatika shila, Anasuya- Gupta Godavari snana, Kailasa Parvata darshana- and from Chabepura to Bharat kupa and Rama Shayya or Rama's bed. On way in the Parikrama occur Mukharavinda where snana is of importance followed by temples of Hanuma, Saakshi Gopala, Lakshmi Narayana, Shri Ramas sthaana, Tulasidasa nivasa, Kaikeyi and Bharata Mandirs, Charana Paduka Mandir. There are three most hallowed 'Charana Chinha' or foot prints of Lord Shri Rama viz. Charana Paduka or His footwear prints, Janaki kunda and 'Sphatika shaala'. The specific Spot where Bharata met Rama for the first time and the molten stone of Rama's footprint is visible still. Among other hallowed Places nearby Charana Paduka are Lakshman Hill and Lakshman Mandir, Janaki Kund, Anasuya-Atri Ashram, Gupta Godavari and so on. Nearby Chitra kut are Ganesha Kund, Valmiki Ashram, Viradha Kunda, Sharabhanga Ashram, Sutikshan Ashram and Rama Vana.

Sarga Fifty Five

Ramas cross Yamuna from Prayaga- Sita prays to Yamuna- their overnight stay at otherside of Yamuna

Uṣitvā rajanīm tatra rājaputrāv arimdamau, maharṣim abhivādyātha jagmatus taṁ girim prati/ Teshaam svasyayanam caiva Maharshih sa cha kaara ha, prasthitaan prekshya taamschaiva pitaa putraanivou - rasaan/ tataḥ pracakrame vaktuṁ vacanaṁ sa mahāmuniḥ, Bharadwājō maha tejaa Raamam satya paraakraam/ athāsādyā tu kālindīm śīghrasrotasamāpagām, tatra yūyam plavaṁ kṛtvā taratāmśumatīm nadīm/ tato nyagrodham āsādyā mahāntaṁ haritacchadam, vivṛddhaṁ bahubhir vṛkṣaiḥ śyāmaṁ siddhopasevitam/ krośamātraṁ tato gatvā nīlaṁ drakṣyatha kānanam, palāśabadarīmīśraṁ rāma vaṁśaiś ca yāmunaiḥ/ sa panthāś citrakūṭasya gataḥ subahuśo mayā, ramyo mārdayayuktaś ca vanadāvair vivarjitah, iti panthānam āvedya maharṣiḥ sa nyavartata/ upāvṛtte munau tasmin rāmo

lakṣmaṇam abravīt, kṛtapuṇyāḥ sma saumitre munir yan no 'nukampate/ iti tau puruṣavyāghrau mantrayitvā manasvinau, sītām evāgrataḥ kṛtvā kālindīm jagmatur nadīm/ tau kāṣṭhasaṁghātam atho cakratuḥ sumahāplavam, cakāra lakṣmaṇaś chittvā sītāyāḥ sukhamaṇasaṁ/ tatra śriyam ivācintyām rāmo dāśarathīḥ priyām, īṣatsaṁlajjamānām tām adhyāropayata plavam/ tataḥ plavenāmśumatīm śīghragām ūrmimālinīm, tīrajair bahubhir vṛkṣaiḥ saṁterur yamunām nadīm/ te tīrṇāḥ plavam utsrjya prasthāya yamunāvanāt, śyāmaṁ nyagrodham āseduḥ śītalaṁ haritacchadam/ kausalyām caiva paśyeyāṁ sumitrām ca yaśasvinīm, iti sītāñjalīm kṛtvā paryagachad vanaspatim/ kroṣamātram tato gatvā bhrātaraṁ rāmalakṣmaṇau, bahūn medhyān mṛgān hatvā ceratur yamunāvane/ vihr̥tya te barhiṇapūganādite; śubhe vane vāraṇavānarāyute, samam nadīvapram upetya saṁmataṁ; nivāsam ājagmur adīnadarśanaḥ/

Having rested night long, Rama Sita Lakshmanas got readied to leave for their journey onward for the Chitrakuta mountain range. Maharshi Bharadwaaja stated swasari vaachakaas r of auspicious statements and addressed Shri Rama: ‘You all should reach the ‘sangama’ or the merger point of the Sacred Rivers of Ganga and Yamuna and proceed westward. As the swift currents of Ganga get reversed and as the flows of Yamuna gain speed you should follow the route from where Yamuna flows from and thus take to the northern direction forests where big sized trees normally fall down hit by the fast flows and that specific banks of the sangama is popularly called as ‘Shyamavata’. In fact a number of Siddha Purushas are normally seated under the shades of trees on the banks. You either rest or proceed further for a distance of a few miles when you should find a place called Neela vana, with tall trees of Sallaki and Badari nomenclature. That precisely the way ahead to Chitrakuta mountains.’ Maharshi Bharadwaaja stated that he had gone by that very route several times and that was soft for the eyes and the vision which despite being dense with tall and huge trees which were free from the forest fires. Then having sought to understand the instructions of the Maharshi, Rama Sita Lakshmanas touched the feet of the Maharshi repeatedly. On the way ahead, Rama exclaimed that the Maharshi had been extremely kind to them and that they had reaped ample ‘punya’ or fruits of some past deeds of virtue. So exchanging their words of good fortune, reached the banks of the ‘sangama’ of the holy rivers. Then the wondered as how to cross over the flows. Lakshman noticed several tree trunks fallen and dried up and scattered on the banks and created a kind of a wooden plank which floats in the water flows with bent and erected safety sides; he had also improvised a bench type of seating facility for Devi Sita . Further Lakshmana discovered some goat skin hangings having been found dried up further improvised as a floor covering and a seat cover for Deevi Sita to sit on. They first pulled up Devi Sita onto the floating wooden plank, while she was extremely self conscious and shyful of the onlookers on the banks but slowly got settled on the raised seat. Then she made prayers to the flows of the Sacred Yamuna River: ‘*Kaalimndiya madhyamaayataa Sita tvenaama vadati, swasti Devi taraani twaam paarayenme pativrataam/ Yakshye twaam gosahasrena suraaghatashatena cha, swasti pratyagagate raame pureemikshvaaku paalitaam/* Devi Kaalindi! I am crossing your river by wooden platforms and we beseech you to safeguard and let us pass without any problem as my revered husband and brother in law are on a mission of prolonged vana vaasa. On our safe return after the vana vaasa to Ayodhya, I take a vow hereby to give away charities of thousand cows and several pujas to you and related devataas.’ Meanwhile, the three some had safe journey across the Sacred Yamuna and were seated under the cool shadow of a ‘maha vriksha’. She then prayed to the Maha Vriksha too while performing ‘parikrama’ around the tree to bless them to successfully complete the entire duration of their forest life and be able to receive the affectionate blessings from the parents-in-law. As Rama got ready to proceed, he asked Lakshmana to keep his arrows and bow ready ahead of them. Having passed considerable distance, they halted again for another night under another maha vriksha on yet another banks of the Sacred River with cool and breezy winds blew along.

Sarga Fifty Six

Ramas reach Chitrakoota-Maharshi Valmiki at ashram- latter teaches Lakshmana to build ‘Rama Kuteera’

Atha rātryām vyatītāyām avasuptam anantaram, prabodhayām āsa śanair lakṣmaṇam raghunandanah/ saumitre śṛṇu vanyānām valgu vyāharatām svanam, sampratiṣṭhāmahe kālaḥ prasthānasya paramtapa/ a sa suptah samaye bhrātrā lakṣmaṇah pratibodhitah, jahau nidrām ca tandrīm ca prasaktam ca pathi śramam/ tata utthāya te sarve sprṣṭvā nadyāḥ śivam jalam, panthānam ṛṣiṇoddīṣṭam citrakūṭasya tam yayuh/ tataḥ samprasthitah kāle rāmaḥ saumitriṇā saha, sītām kamalapatrākṣīm idam vacanam abravīt/ ādīptān iva vaidehi sarvataḥ puspitān nagān, svaiḥ puspaiḥ kiṃśukān paśya mālinaḥ śiśirātyaye/ paśya bhallātakān phullān narair anupasevitān, phalapatrair avanatān nūnam śakṣyāmi jīvitum/ paśya droṇapramāṇāni lambamānāni lakṣmaṇa, madhūni madhukārībhīḥ sambhṛtāni nage nage/ eṣa kroṣati natyūhas tam śikhī pratikūjati, ramaṇīye vanoddeṣe puṣpasamstarasamkate/ mātāṃgayūthānusṛtaṃ pakṣisamghānunādītam, citrakūṭam imam paśya pravṛddhaśikharam girim/tatas tau pādacāreṇa gacchantau saha sītayā, ramyam āsedatuh śailam citrakūṭam manoramam/ tam tu parvatam āsādyā nānāpakṣigaṇāyutam, ayam vāso bhavet tāvad atra saumya ramemahi/ lakṣmaṇānaya dārūṇi dṛḍhāni ca varāṇi ca, kuruṣvāvasatham saumya vāse me 'bhiratam manah/ tasya tadvacanam śrutvā saumitriṃ vividhān drumān, ājahāra tataś cakre parṇa śālām ariṃ dama/ śuśrūṣamāṇam ekāgram idam vacanam abravīt, aiṇeyam māmsam āhṛtya śālām yakṣyāmahe vayam/ sa lakṣmaṇah kṛṣṇamṛgaṃ hatvā medhyam patāpavān, atha cikṣepa saumitriḥ samiddhe jātavedasi/ tam tu pakvam samājñāya niṣṭaptam chinnaśonitam, lakṣmaṇah puruṣavyāghram atha rāghavam abravīt/ ayam kṛṣṇah samāptāṅgaḥ śṛtaḥ kṛṣṇa mṛgo yathā, devatā devasamkāśa yajasva kuśalo hy asi/ rāmaḥ snātvā tu niyato guṇavān japyakovidah, pāpasamśamanam rāmaś cakāra balim uttamam/ tām vṛkṣaparṇac chadanām manojñām; yathāpradeśam sukṛtām nivātām, vāsāya sarve vivīṣuḥ sametāḥ; sabhām yathā deva gaṇāḥ sudharmām/ anekanānāmṛgapakṣisamkule; vicitrapuṣpastabalair drumair yute, vanottame vyālamṛgānunādite; tathā vijahruḥ susukham jitendriyāḥ/ suramyam āsādyā tu citrakūṭam; nadīm ca tām mālyavatīm sutīrthām, nananda hr̥ṣṭo mṛgapakṣijuṣṭām; jahau ca duḥkham puravipravāsāt/

Having kept on guard till late hours well past midnight, Lakshmana was tired and as the early hours of the morning arrived, Rama woke up and softly told Lakshmana to wake up, take wash and pray as it was time to commence the journey. On the care free movement of the walk forwards, and with a view to fan out enthusiasm, Rama drew Devi Sita's attention to look at the palaasha vriksha and the fresh fruits of the ongoing Vasanta season. He said that since public could never reach these places, the trees were drooping with the heaviness of the fresh fruits. In his characteristic enthusiasm Rama addressed Lakshmana too to listen to the sweet singing of 'koels' and the hearty dances of peacocks with well spread wings of amazingly arresting uniformity of the colour patterns of brightness. All through the way, Rama was truly lost in the wilderness of nature, its colourful flowers, mind blowing singings of cuckoos, the hard collection of sweetness of flowers assiduously collected by the honey bees, and the repetitive sloganeerings of chataka birds. *Tatastou paada chaarena gacchatou saha Seetayaa, ranmymaasedattuh shailam Chitra kutam manoramam/* Along with Devi Sita, the Rama Lakshmana brothers have had their extremely delightful 'pada yatra' and reached the chitrakoota. Rama was taken aback at scenic excellence of the surroundings and decided to stay back there itself. He asked Lakshmana to settle there itself as the mountains around were alluring with plenty of flowers and fruits and the persons settled there itself appear healthy and strong experiencing peaceful existence. *Munayascha mahatmaano vasantyasmin shilaaschaye, ayam vaaso bhavet taat vayamatra vasemahi/* Rama addressed Lakshmana that they should be settling there itself as this was the 'ashrama' of several Munis too. Thus having decided, Rama-Sita-Lakshmanas approached Maharshi Vaalmiki ashram and prostrated at his feet. Then Shri Rama introduced himself, Devi Sita and brother Lakshmana and provided a brief on the past events so far. Then in the course of conversation, Maharshi advised Lakshmana to cut and fetch tree trunks so that he could teach the methodology of constructing 'kuteeraas' or hutments for human living as per 'vaastu shanti and vaastu shastra'. Maharshi Vaalmiki suggested to uproot and pull up a Gajakanda, burn it half way, perform puja to 'adhishtana vana devataas', then at the 'dhruva sangjna soumya muhurta' initiate the installation of the 'kuteera', perform vaastu devata yajna. Maharshi further advised Rama as follows: *Ayam sarvah samastaangah shrutah krishnamrigo mayaa, Devataa Deva sankasha yajasva kushalo-*

*hyasi/ Rama! This semi burnt gajakanda tree trunk is such as to set right all the physical parts; now perform the homa kaaryas to Vaastu Devatas, as you Rama! Are an expert in the 'homa karyas'. Then Rama took his bath, followed the shoucha-santoshadi regulations, and after the mantra pathana -japas, then entered the 'Parna Kuteera' along with Devi Sita and brother Lakshmana formally right under the guidance of no less a Mahatma of Maharshi Valmiki's stature! Then he executed Bali Vaishva Deva Karma, Rudra Yaaga and Vaishnava yaaga followed by 'Vaastu Dosha Shanti'. Further, Shri Rama set up even in that miniature 'kuteera' the 'vedi sthalas' for 'Ashta Dikpalakas' viz: Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana; 'Chaitya' or Ganesha adi Devas in piled up form and 'Aayatana' or the resting places for eg. Vishnu-Shiva-Brahma. Thus this Sarga is concluded: *suramyam āsādyā tu citrakūṭam; nadīm ca tām mālyavatīm sutīrthām, nananda hr̥ṣṭo mṛgapakṣijusṭām; jahau ca duḥkham puravipravāsāt/* Chitrakoota mountain is a memorable place of unusual glory, what with 'punya sthalas' of tirtha sthaanas, ups and downs, river ghats, and Venerable River Mandakini replete with pashu-pashis of unimaginable variety. It is at that hallowed place that Shri Rama-Devi Sita-Lakshmanas spent their joyous life time experiences ever!*

[Vishleshana on Vaastu Shastra from Matsya Purana:

Eighteen Rishis gave the Rules and Regulations of Vaastu Shastra to the posterity and these Rishis were: Bhṛigu, Arti, Vasishtha, Vishwakarma, Maya, Nagnajit, Bhagavan Shankara, Indra, Kumara, Nandeswara, Shounaka, Garga, Vasudeva, Aniruddha, Shukra and Brihaspati. As regards, the knowledge of *Griha Nirmaana*, the results of initiating construction activity in various *MONTHS* are as follows: in Chaitra Month 'Vyadhi' or diseases are caused; in Vaisakha the Constructors gain cows and Ratnas; in Jyeshtha Month, death is indicated in the family; in Ashadha month construction helps gain of servants, Ratnas and 'Pashus' or domestic animals; in Shraavana Month there would be gain of servants; dangers and risks in Bhadrapada Month; construction in Aswin Month might lead to risk to wife; in Kartik Month there would be gain of Dhana- Dhanya or Money and Crops; in Margasirsha month there would be surplus of Bhojyas or Food Items; commencement of construction in the month of Pausha might lead to thefts and loss of materials; Construction in Magha Month there would be benefits but some fear or possibility of Fire and finally, activities of construction during Phalguna Month should yield gold, progeny and prosperity.

Initiating the Construction of Grihas / houses is considered the best in respect of the following *NAKSHATRAS OR STARS*: Ashvini, Rohini, Mula, the three Uttaraas, Mrigashira, Swati, Hasta, and Anuradha. As regards the *DAYS*, all the days of a week are good, *except Sundays and Tuesdays*. In regard to *YOGAS*, construction should not start on the following yogas viz. Vyaaghat, Shula, Vyatipaata, Atiganda, Vishkambha, Ganda, Parigha and Vajra. Following *MUHURTAS* are stated to be ideal for construction viz. Sweta, Maitra, Maahendra, Gaandhawa, Abhijit, Rouhini, Vairaja, and Savitri. To decide on the *SHUBHA LAGNA*, the activity of construction should be commenced when the Chandra bala as also Suryabala would be equally positive. The most important activities apart, 'Stambharohana' or the hoisting of the Pillar should be taken up first; similarly the procedures should be the same as in respect of the construction of Praasaads, wells and such mini water bodies.

SOIL TEST would be the foremost activity before the actual construction is taken up. Sweta (White), Lal (Red), Peeta (yellowish) and kaala (black) may be the ideal soils for the Four 'Varnas' of Brahmana, Kshatriya, Vaishya and Shudra respectively. Taste-wise, the soil may be sweetish for Brahmanas, sour for Kshatriyas, 'tiktha' or bitter for Vaishyas and 'Kasaili' / Kashaya / Pungent for Shudras. As a part of the soil quality test, saplings are to be planted and the best soil quality would yield the growth over three nights; medium growth over five nights and minimal growth over a week. The best soil obviously would give out the quickest yield.

By way of a diagram, the area meant for construction is drawn as a big square which is divided into nine squares while each square is further sub-divided into nine smaller squares, thus making a total of eighty

one square. Of these, thirty two Devatas are worshipped in as many sub-squares and thirteen Devatas from outside those sub squares, thus accounting for forty five squares. The names and the positioning of the respective Deities are: Shikhi, Parjanya, Jayant, Indra, Surya, Satya, Brusha, Antakisha, Vayu, Pusha, Vitatha, Brihatsakshatha, Yama, Gandharva, Bhiring raaja, Mriga, Pitrugana, Daivarika, Sugreeva, Pushpadanta, Jalaadhusha, Asura, Sesha, Paapa, Roga, Ahi, Mukhya, Bhallata, Soma, Sarpa, Aditi and Diti; these thirty two Deities are Baahya Devatas. These Deities are to be worshipped in the four Dik-konas like Ishaana. Now, outside the Vaastu Chakra the following four Deities are to be worshipped viz. Aapa, Savitra, Jaya, and Rudra. In the middle nine squares, on the four sides of Brahma, eight Sadyha Devatas are to be positioned and these are Aryama, Savita, Viviswaan, Vibhudha -adhipa, Mitra, Raajayakshma, Prithvidhara, and Apavatsa. Apa, Apavatsa, Parjanya, Agni and Diti-these are of five Devataa varga to be worshipped in Agneya-kona. Further, twenty Devataas are positioned in two rows: Aryama, Viwaswaan, Mitra and Pritvidhara-these four are stationed on three sides of Brahma in three, three positions each. This is the Procedure of worship to all the relevant Deities.

The methodology of construction varies from one building to another such as Chatuhshaala, Trishaala; Dwishala etc. The Chatuh shaala is open from all four sides with gates /doors on all the sides, known as *Sarvatomukha* and is normally ideal for a Palace or a Temple. A building which has no door to the west is called *Nandyavarta*; without a door on the Southern side is called *Vardhamaana*; without a door on the Eastern side is called *Swastika*; and without an opening on the Northern side is *Ruchaka*. A King's Palace is ideally measured the hundred and eight hand-lengths, while that of a Prince has sixty six measures; a General's abode with sixty four measures; forty eight measures to forty eight measures; and thirty two for an ordinary citizen. As regards the 'Stambhas' (Pillar) in an ordinary house, its circumference is multiplied by nine times and the result must be the depth of the pillar underground; a four angled pillar is called 'Ruchak'; eight angled pillar is 'Vajra'; sixteen angled pillar is 'Dwi Vajra', thirty two angled pillar is 'Praleenak' and a pillar whose mid-region is round is called 'Vritra'. All the residential homes should be entered from the right side 'Pravesha Dwar'. Entry from the eastern side where Indra and Jayanta exist is the best; in the southern side 'dwara', it is said that Yama and Vitatha are supposed to be ruling and is good too; on the western dwara, Varuna and Pushpadanta are prominent; Uttara dwar is governed by Bhallat and Sowmya and is quite propitious. But one should be careful of 'vedhas' or forced entries: for instance, such vedhas through side-lanes might result in 'Kulakshaya' or damage to the Vamsha; forced entry through trees might end up in mutual hatred of family members; vedha through mud would bring in sorrows; vedha through water ways would result in problems; vedha through pillars might end up through difficulties arising due to women. Entering from one house to another could end up in grief to the master of the house. A house which opens on its own might result in madness of a family member. Similarly, a house which gets closed on its own could end up in 'Kula naasha' / distress to the Kula. Entry through a very high door could lead to 'Raja bhaya' or difficulties on account of Authorities. If the door is too low, there could be 'Chora bhaya' or fear of thefts. A door just above another door could attract Yamaraja darshan. If a house with a main door of disproportionate size is built in the middle of a big road is made, the master of the house would not live for long. If the main door is smaller than the other doors of a house, that house might not have contentment and would be a constant abode of recurring predicaments. The rear portion of the house must be kept duly adorned with trees, foliage, pots and decoratives. The east of the house there should be 'Vata' vriksha; in the Southern side Udumbara tree and the western side Pippala Tree and Pluksha tree on the northern side. Nearby the house, trees with thorns and Ksheera Vrikshas or milk-yielding trees are not good. It would be propitious to grow trees like Pumnaga, Ashoka, Shami, Tilaka, Champa, Dadimi, Peepali, Draksha, Arjuna, Jambeera, Puga, Panasa, Ketaki, Malati, Kamala Chameli, Mallika, Coconut, Kela, Kadali and Patala as these Trees are signs of Lakshmi / prosperity. Houses are better not built in the extreme vicinity of temples, Dhurtas or mischievous elements, General Administration, Four-Lane Centers, since there might be causes for irritation, fear and problems. Leaving ample space before, rear and sides of the building is a must. It would be advisable to have the southern part of the house elevated and such an abode is called a 'Sampurna' or complete from the Vaastu point of view and would thus bestow the best of advantages.

To lay the ‘Adhara Shila’ (Foundation Stone) of a building, the Priest should determine the ‘Muhurat’, decorate the Stone with white cloth, lay ‘Nava Ratnas’ and Gold along with Nava Dhanyas or nine varieties of appropriate seeds and with the help of masons fix up the stone, and perform ‘puja’ to Ganapati, Vaastu Deva, Ishta Devata or the Family Deity with formal ‘Mantrocchaarana’, also perform ‘Havan’/ homa to Agni Deva with milk, ghee and honey: The relevant Havan Mantra is: *Vaastoshpatey Pratiijaanee –hyasmaantswaavesho anameevo bhavaa nah, yat tvemahey prati tanno jupuswa sham no bhava dwipatdey sham chatushpadey/*

VAASTU YAGNA comprises: Sutrapath, Stambhaaropana or hoisting of the main Pillar, Dwara vamshocchraya, Griha Pravesha and Vaastu Shanti. Sutrapath takes place in the Ishana Disha and Stambhaaropana in Agneya kona. Vaastu Deva’s ‘Pada Chinhas’ or foot prints should be set up and the ‘Karta’ should do ‘pradakshinas’ (circumambulation) around the foot-prints. It is stated that water with the powder of Munga, Ratna and Suvarna should be sprinkled while designing the ‘Pada-Chihnaas’. Incidentally, the signs of Vaastu should never be ash, lit up firesticks, nails, skins, horns, bones, and skull as some ill-informed persons tend to do so and such material would lead to distress, danger and difficulties. It is advisable that masons and other workers are present at the time of Griha Pravesha. *Ishaaney Devataagaaram tathaa Shaanti gruham bhavet, Mahaanasam thathaagneye tatpaarswam chottarey jalam, Gruhasyopakaram sarvam Nairutye Sthaapaded Buddhah/ Bandhasthaanam bahih kuryaat snaana mandapameyvacha, Dhana Dhaanyam cha Vaayavye karmashaalaam tato bahih, Evam Vaastu viseshah syaad Ghruha bhatruh shubaavaham/* (To the Ishaana side of any house, the Devataagraha and Shantigriha must be set up; its kitchen must be in the Agneya kona; to the northern side the ‘Jala sthaan’ (Water reservoir); all the house materials be kept in the Nairuti kona; the place for keeping domestic animals like cows and buffalos as well as bathing rooms are better constructed outside the house; the storage place for Dhana-dhanya should be kept in the Vayavya kona; the ‘Karya shala’ or the Offices should be organised outside the residential place. This pattern of living would certainly assure excellent propitiousness and happiness to the entire family. At the ‘Griha Pravesha’ function (House Warming Time) approaches, Peace and Prosperity is ushered in as stated: *Krutwaagrato Dwijavaraanatha Purnakumbham Dhadyakshataamala pushpa phalopa shobham/ Datwaa hiranyavasanaani tadaa Dwijebhyo, Maangalya Shaanti nilayaya gruham vishekthu/ Gruhoktahoma vidhaanaa Bali karma kuryat, Praasaada Vaastu shamaney cha vidharya uktah, Santarpayed vijavaraanatha bhakshya bhojyeh, Shuklaambarah Swabhavanam pravishet sa dhupam/*

(As the house is fully ready, the Head of the family should initiate the action of conducting ‘Mangala Shanti’ with a group of Brahmanas ahead along with a ‘Kalasha’/Vessel, full of Sweet Water, Curd, Akshatas, tender mango leaves, flowers, fruits and coconuts as also scented sandal water, agarbattis/ incense sticks and oil-wick lamps nicely lit and decorated, as Brahmanas recite Veda hymns and musical instruments are played, while entering the house at the appointed ‘Muhurta’. There after Griha praasaadas/ doors and other household items are purified for Vaastu Shaanti and Homa and Balidaan are performed. Brahmanas are treated with Bhojan and gifts of gold, vastras and dakshinas, where after relatives and friends are treated too with bhojan and gifts.)]

Sarga Fifty Seven

Sumantra reaches Ayodhya- ‘aarta naadaas’ by public and Dasharatha and queens

Kathayitvā suduḥkhārtāḥ sumantreṇa ciraṁ saha, rāma dakṣiṇa kūlasthe jagāma svagrhaṁ guhaḥ/ anujñātaḥ sumantro ’tha yojayitvā hayottamān, ayodhyāṁ eva nagarīm prayayau gāḍhadurmanāḥ/ sa vanāni sugandhīni saritaś ca sarāṁsi ca, paśyann atiyayau śīghraṁ grāmāṇi nagarāṇi ca/ tataḥ sāyāhnaśamaye tṛtīye ’hani sārathīḥ, ayodhyāṁ samanuprāpya nirānandām dadarśa ha/ sa śūnyām iva niḥśabdām dṛṣtvā paramadurmanāḥ, sumantraś cintayām āsa śokavegasamāhataḥ/ kaccin na sagajā sāśvā sajanā sajanādhipā, rāma saṁtāpaduḥkhena dagdhā śokāgninā purī, iti cintāparaḥ sūtas tvaritaḥ praviveśa ha/ sumantram abhiyāntaṁ taṁ śataśo ’tha sahasraśaḥ, kva rāma iti prachantaḥ sūtaḥ

abhyadravan narāḥ/ teṣāṃ śaśaṃsa gaṅgāyām aham āpṛcchya rāghavam, anujñāto nivṛtto 'smi dhārmikeṇa mahātmanā/ te tīrṇā iti vijñāya bāṣpapurṇamukhā janāḥ, aho dhig iti niḥśvasya hā rāmeti ca cukruśuḥ/ śuśrāva ca vacas teṣāṃ vṛndam vṛndam ca tiṣṭhatām, hatāḥ sma khalu ye neha paśyāma iti rāghavam/ dānayaajñavivāheṣu samājeṣu mahatsu ca, na drakṣyāmaḥ punar jātu dhārmikam rāmam antarā/ kiṃ samartham janasyāsyā kiṃ priyam kiṃ sukhāvaham, iti rāmeṇa nagaram pītṛvat paripālitaṃ/ vātāyanagatānām ca strīṇām anvantarāpaṇam, rāmaśokābhīptānām śuśrāva paridevanam/ sa rājamārgamadhyena sumantraḥ pihitānanaḥ, yatra rājā daśarathas tad evopayayau grham/ so 'vatīrya rathāc chīghram rājaveśma praviśya ca, kakṣyāḥ saptābhīcakrāma mahājanasamākulāḥ/ tato daśarathastrīṇām prāsādebhyas tatas tataḥ, rāmaśokābhīptānām mandam śuśrāva jalpitaṃ/ saha rāmeṇa niryāto vinā rāmam ihāgataḥ, sūtaḥ kiṃ nāma kausalyām śocantīm prativakṣyati/ yathā ca manye durjīvam evam na sukaram dhruvam, ācchidya putre niryāte kausalyā yatra jīvati/ satya rūpam tu tadvākyaṃ rājñāḥ strīṇām niśāmayan, pradīptam iva śokena viveśa sahasā grham/ sa praviśyāṣṭamīm kakṣyām rājānam dīnam ātulam, putraśokaparidyūnam apaśyat pāṇḍare grhe/ abhigamya tam āśīnam narendram abhivādya ca, sumantro rāmavacanam yathoktam pratyavedayat/ sa tūṣṇīm eva tac chrutvā rājā vibhrānta cetanaḥ, murchito nyapatad bhūmau rāmaśokābhīpīḍitaḥ/ tato 'ntahpuram āviddham murchite prthivīpatau, uddhṛtya bāhū cukrośa nṛpatau patite kṣitau/ sumitrayā tu sahitā kausalyā patitam patim, utthāpayām āsa tadā vacanam cedam abravīt/ imam tasya mahābhāga dūtam duṣkarakārīṇaḥ, vanavāsād anuprāptam kasmān na pratibhāṣase/ adyemam anayam kṛtvā vyapatrapasi rāghava, uttiṣṭha sukṛtam te 'stu śoke na syāt sahāyatā/ deva yasyā bhayād rāmam nānupṛcchasi sārathim, neha tiṣṭhati kaikeyī viśrabdham pratibhāṣyatām/ sā tathoktvā mahārājaṃ kausalyā śokalālasā, dharanyām nipapātāśu bāṣpaviplutabhāṣiṇī/evam vilapatīm dṛṣṭvā kausalyām patitām bhuvi, patim cāvekṣya tāḥ sarvāḥ sasvaram ruruduḥ striyaḥ/ tatas tam antahpuranādam utthitam; samīkṣya vṛddhās taruṇāś ca mānavāḥ, striyaś ca sarvā ruruduḥ samantataḥ; puram tadāsīt punar eva saṃkulam/

As Sumantra who very much desired to stay back and accompany Rama-Sita- Lakshmanas too without returning to Ayodhya was some how reconciled as Rama had convincingly demanded him to return to Ayodhya. From Shringverapura on the second day evening on his return, he witnessd that the entire Ayodhya was lifeless and silent. He ruminated with melancholy and depression that no noise was heard, no activity on roads and markets, and along with men and women even cows, horses, and elephants were devoid of any presence; it appeared that right from the King to all the Beings in Ayodhya were apparently burnt off with silence as of a dead city! As Sumantra's chariot appeared at the outskirts, suddenly the news spread and thousands of the citizens ran towards the chariot shouting ' where is Rama now'?! As the chariot slowed down somewhat, Sumantra replied: *teṣāṃ śaśaṃsa gaṅgāyām aham āpṛcchya rāghavam, anujñāto nivṛtto 'smi dhārmikeṇa mahātmanā te tīrṇā iti vijñāya bāṣpapurṇamukhā janāḥ, aho dhig iti niḥśvasya hā rāmeti ca cukruśuḥ/* 'Friends! I had gone upto the banks of Ganga along with Shri Raghunadha and the latter instructed me to return back to Ayodhya'. Then Sumantra broke out with loud cryings with gasping breathlessness shouting with his fists beating his chest: 'Ha Rama, Ha Rama' repeatedly.' Then having some what recovered, he murmured: 'Ha! We are all ruined and killed, we may not visualize him again! *dānayaajñavivāheṣu samājeṣu mahatsu ca, na drakṣyāmaḥ punar jātu dhārmikam rāmam antarā/ kiṃ samartham janasyāsyā kiṃ priyam kiṃ sukhāvaham, iti rāmeṇa nagaram pītṛvat paripālitaṃ/* Have we to witness and perform all kinds of 'dhaarmic' and social activities without Rama's presence ever! What kind of things and activities that we could perfom hereafter without Rama's presence!' Thus Sumantra had haltingly let the horses move slowly having covered his face with dark cloth wrapped, drifted away towards the Raja Bhavan where King Dasharatha was lying like a 'living corpse'! Even as Sumantra descended the chariot, the womenfolk raised huge alarms and 'hahakaras' and chest beatings looking at each other; the noises became more and more thunderous with reverberations and King Dasharatha who had been thus far in semi-consciousness woke up agitatedly and having realised that Sumantra should have returned and thought as to which kind of explanation to offer to Devi Kousalya! At the same time, Kousalya too having sensed the arrival of Sumantra felt within herself, that Sumantra should be thinking as to how Kousalya was still alive despite Rama having been pushed off to forests on the morning of his rajyabhisheka! It was at that moment of self appraisals of the King and the

Prime Queen that Sumantra stepped in. He reported to the King about the details of his travel in great detail. Dasharadha heard what all Sumantra conveyed and at the end of the reportings, looked blank and fell down unconscious on earth even as the surrounding men and women raised huge alarms. . Then with the help of the co queen Devi Sumitra, Koushalya lifted the King to bed. Then as the King got slightly recovered, she addressed the King and said: ‘Maha Raja! Sumantra has returned now and why don’t you please ask him about Rama’s welfare! Are you feeling ashamed of what had happened! Are you not a Satyavaadi! If you cry, then do you not feel that your near and dears too would follow your example of ‘yathaa Raja, tathaa praja’! Now , Devi Kaikeyi is not present; so you may fearlessly enquire about your son’s happenings.’ Having burst out with anguish, Devi Kousalya too fell unconscious and the entire womanhood screamed in high pitch and so did the totality of Ayodhya!

Sarga Fifty Eight

Sumantra conveys Shri Rama- Lakshmanas’s messages to the father and mothers

Pratyāśvasto yadā rājā mohāt pratyāgataḥ punaḥ, athājuhāva taṁ sūtaṁ rāmaṁ vṛttāntakāraṇāt/ vṛddhaṁ paramasaṁtaptam navagraham iva dvipam, viniḥśvasantaṁ dhyāyantaṁ asvastham iva kuñjaram/ rājā tu rajasā sūtaṁ dhvastāṅgaṁ samupasthitam, āsru pūrṇamukhaṁ dīnam uvāca paramārtavat/ kva nu vatsyati dharmātmā vṛkṣamūlam upāśritaḥ, so ’tyantasukhitaḥ sūta kim aśiṣyati rāghavaḥ, bhūmipālātmajo bhūmau śete katham anāthavat/ yaṁ yāntam anuyānti sma padāti rathakuñjarāḥ, sa vatsyati katham rāmo vijanaṁ vanam āśritaḥ/ vyālair mṛgair ācaritaṁ kṛṣṇasarpaniṣevitam, katham kumārau vaidehyā sārddhaṁ vanam upasthitau./ sukumāryā tapasvinyā sumantra saha sītayā, rājaputrau katham pādair avaruhya rathād gatau/ siddhārthaḥ khalu sūta tvaṁ yena dṛṣṭau mamātmajau, vanāntam praviśantau tāv aśvināv iva mandaram/ kim uvāca vaco rāmaḥ kim uvāca ca lakṣmaṇaḥ, sumantra vanam āśādy kim uvāca ca maithilī, āsitaṁ śayitaṁ bhuktaṁ sūta rāmasya kīrtaya/ iti sūto narendreṇa coditaḥ sajjamānayā, uvāca vācā rājānaṁ sabāṣpaparirabdhyā/ abravīn mām mahārāja dharmam evānupālayan, añjaliṁ rāghavaḥ kṛtvā śirasābhipraṇamya ca/ sūta madvacanāt tasya tātasya viditātmanaḥ, śirasā vandanīyasya vandyau pādaḥ mahātmanaḥ/ sarvam antaḥpuram vācyam sūta mad vacanāt tvayā, ārogyam aviśeṣeṇa yathārham cābhivādanam/ mātā ca mama kausalyā kuśalam cābhivādanam, devi devasya pādaḥ ca devavat paripālaya/ bhārataḥ kuśalam vācya vācya madvacanena ca, sarvāśv eva yathānyāyam vṛttim vartasva mātṛṣu/ vaktavyaś ca mahābāhur ikṣvākukulanandanaḥ, pitaram yauvarājyastho rājyastham anupālaya/ ity evam mām mahārāja bruvann eva mahāyaśāḥ, rāmo rājīvatāmrākṣo bhṛṣam āsrūṇy avartayat/ lakṣmaṇas tu susaṁkrudho niḥśvasan vākyam abravīt, kenāyam aparādheṇa rājaputro vivāśitaḥ/ yadi pravrajito rāmo lobhakāraṇakāritam, varadānanimittam vā sarvathā duṣkṛtaṁ kṛtam, rāmasya tu parityāge na hetum upalakṣaye/ asaṁkṣya samārabdham viruddham buddhilāghavāt, janayīṣyati saṁkrośam rāghavasya vivāsanam/ aham tāvan mahārāja pītṛtvam nopalakṣaye, bhrātā bhartā ca bandhuś ca pitā ca mama rāghavaḥ/ sarvalokapriyam tyaktvā sarvalokahite ratam, sarvaloko ’nurajyeta katham tvānena karmaṇā/ jānakī tu mahārāja niḥśvasantī tapasvinī, bhūtopahatacittve viṣṭhitā vṛṣmṛtā sthitā/ adṛṣṭapūrvavyasanā rājaputrī yaśasvinī, tena duḥkhena rudatī naiva mām kim cid abravīt/ udvīkṣamāṇā bhartāram mukhena pariśuṣyatā, mumoca sahasā bāṣpaṁ mām prayāntam udīkṣya sā/ tathaiva rāmo ’śrumukhaḥ kṛtāñjaliḥ; sthito ’bhaval lakṣmaṇabāhupālitaḥ, tathaiva sītā rudatī tapasvinī; nirīkṣate rājaratham tathaiva mām/

As King Dasharatha got fully recovered from his state of unconsciousness, he called for Sumantra and asked him as to what Rama gave as his parting message. At that time, the Suta Sumantra was full of dust and mud, with swollen eyes having cried all the way back and having prostrated to the King was unable to speak coherently. Then the King showered questions in a torrential manner asked: *kva nu vatsyati dharmātmā vṛkṣamūlam upāśritaḥ, so ’tyantasukhitaḥ sūta kim aśiṣyati rāghavaḥ, bhūmi pālātmajo bhūmau śete katham anāthavat/ yaṁ yāntam anuyānti sma padāti rathakuñjarāḥ, sa vatsyati katham rāmo vijanaṁ vanam āśritaḥ/ Suta! How could Dharmatma Shri Rama could live under the shades of*

trees! He has been a pampered son all his life so far; what would be eating right now! Sumantra! He has never ever been subjected to any type of grief in his life, how is he able to bear this misery now! He is used to soft and princely cushions for sleep, how is he able to lie down on stoney and uneven bare earth! When ever he was to travel, soldiers were walking or riding by horses and elephants behind and ahead; now like an ‘anaadha’ walks on rocks and watery slushes in loneliness but for his wife and brother! *vyālair mṛgair ācaritaṁ kṛṣṇasarpaniṣevitam, kathaṁ kumārau vaidehyā sārddhaṁ vanam upasthītau,*/ As poisonous cobras crawl and dangerous fierce lions and tigers move about freely, how could Rama survive along with Sita and Lakshmana walking barefooted. Sarathi! You are indeed fortunate to witness Rama-Sita-Lakshmanas entering and braving the fearful jungles as Ashvini Kumaras roam about Mandaraachala forests! *kim uvāca vaco rāmaḥ kim uvāca ca lakṣmaṇaḥ, sumantra vanam āsādyā kim uvāca ca maithilī, āsitam śayitam bhuktaṁ sūta rāmasya kīrtaya*/Sumantra! While parting from Rama and Sita, what was the message that he had given! Do please tell me the details of how Rama was seated, slept off, eaten and so on. If only you could provide me these finer details, I should feel like my ancestor King Yayati had slipped down from heaven into the company of ‘satpurushas’; you would be like wise blessed to provide me the details of the daily-hourly-and even minute details of Rama. [Refer to Sarga Thirteen above] Subsequently, Sarathi Sumantra replied giving the parting messages of Rama to the King Dasharatha and his mother Devi Kousalya respectively. The message to the King first: ‘Maha Raja! My earnest prostrations to you; on my behalf I am requesting Sumantra to stoop down and touch your feet. I seek your indulgence to very kindly convey our welfare to my respected mothers and to seek their blessings to us’. Further Maha Raja! Shri Rama addressed his dear mother Devi Kousalya as follows: ‘ Respected Mother! My sincere prostrations to you. I am safe and so are Sita-Lakshmanas who are also seeking to convey their respective ‘paada abhivandanaas’ to you. I am always fully conscious of ‘dharma pari - paalana’. I request you to duly and dutifully perform agnihotra kaarya’ and devata puja every day and faithfully serve Maharaja as your ‘nitya devata’ by performing his ‘charana seva’. Further by discarding your sense of superiority and seniority, I solicit your indulgence to treat my co-mothers especially Mother Kaikeyi. Do provide due recognition to Yuva Raja Bharata on his arrival back. Please appreciate the Raja Dharma and treat him accordingly. *vaktavyaś ca mahābāhur ikṣvākukulanandanāḥ, pitaraṁ yauvarājyastho rājyastham anupālaya*/ Dear brother! I am sure that you would pay equal consideration for all the mothers. After your Yuva Rajaabhisheka, I am confident that you would uphold the outstanding reputation of Ikshvaku Vamsha as also take all precautions to ensure the good health of our dearest father. The King has become aged and of unsteady health and hence you may have to sincerely follow and abide by his administrative decisions without hurting his psyche. Yuva Raja Bharata! Kindly look after my dear mother well and accord proper treatment’. Having thus reported what all Shri Rama had stated, Sumantra stopped reporting. He said that at that time, Shri Rama who is well known for his self restraint broke down with tears rolling down his cheeks. Sumantra further continued the narration to the King: As Rama was crying away expressing Bharata’s possible maltreatment to Devi Kousalya, brother Lakshmana took the offensive and shouted: ‘ Sumantra! Tell me as to which unpardonable sin that Rama had perpetrated to deserve banishment to dandakaranya for an excruciating fourteen years!! Raja Dashratha had got the instruction of Kaikeyi and at once without thinking even for a while the respected father took a far reaching and irrevocable decision to banish Rama. Lakshmana in his characteristic anger and anguish raised his tone: *yadi pravrajito rāmo lobhakāraṇakāritam, varadānanamittam vā sarvathā duṣkṛtam kṛtam, rāmasya tu parityāge na hetum upalakṣaye/ asamikṣya samārabdham viruddham buddhilāghavāt, janayisyati saṁkrośam rāghavasya vivāsanam*/Whether this act of highhandedness originated from Kaikeyi’s avarice or the King’s indecisive incompetence, I strongly feel with assertion that the act was a

glaring sin! Whether this act of banishing Rama for jungle life was due to the King's incapacity or an act of God, but surely this is abhorable and disgusting. This action is a blatant violation of the established principles and having been perpetrated by a father is no father! As far as I am concerned, I do not have the truthful feeling of the King as a father, but indeed Rama is my brother, father figure, closest friend and my master!' While reporting to King Dasharatha in the presence of Devis Kousalya and Sumitra, Charioteer Sumantra also conveyed the reaction of Devi Sita too; Tapasvini and Maha Pativrata Janaka nandini at the time of his departure, she took long and elongated breathing and stood still; she was obviously moved by the physical and mental tortures of her husband as shared by her too, kept on weeping with her head down and suffering her fate. As Sumantra's chatiot moved on, she kept on staring into wilderness; Sumantra then out of desperation stated: 'May not this misfortune befall even to enemies and Rakshasaas'!

Sarga Fifty Nine

Condition of the Ayodhya public at the state of Ramas distresses Dashatratha extremely

Mama tv aśvā nivṛttasya na prāvartanta vartmani, uṣṇam aśru vimuñcanto rāme samprasthite vanam/ ubhābhyām rājaputrābhyām atha kṛtvāham ajñālim, prasthito ratham āsthāya tad duḥkham api dhārayan/ guheva sārddham tatraiva sthito 'smi divasān bahūn, āśayā yadi mām rāmaḥ punaḥ śabdāpayed iti/ viṣaye te mahārāja rāmayasanakarśitāḥ, api vṛkṣāḥ parimlānaḥ sapuṣpāṅkurakorakāḥ/ na ca sarpanti sattvāni vyālā na prasaranti ca, rāmaśokābhībhūtaḥ tan niṣkūjam abhavad vanam/ līnapuṣkarapatrāś ca narendra kaluṣodakāḥ, samtaptapadmāḥ padminyō līnamīnavihaṁgamāḥ/ jalajāni ca puṣpāni mālyāni sthalajāni ca, nādyā bhānty alpaganadhīni phalāni ca yathā puram/ praviśantam ayodhyāṁ mām na kaś cid abhinandati, narā rāmam apaśyanto niḥśvasanti muhur muhur/ harmyair vimānaiḥ prāsādair avekṣya ratham āgatam, hāhākārakṛtā nāryo rāmādarśanakarśitāḥ/ āyatair vimalair netrair aśruvegapariplutaiḥ, anyonyam abhivikṣante vyaktam ārtatarāḥ striyaḥ/ nāmītrāṇām na mītrāṇām udāsīnajanasya ca, aham ārtatayā kaḁ cid viśeṣaṁ nopalakṣaye/ apraḥṣṭamanuṣyā ca dīnanāgaturamgamā, ārtasvaraparimlānā viniḥśvasitaniḥsvanā/ nirānandā mahārāja rāmapravṛjā-nātulā, kausalyā putra hīneva ayodhyā pratibhāti mā/ sūtasya vacanam śrutvā vācā paramadīnayā, bāṣpohatayā rājā taṁ sūtam idam abravīt/ kaikeyyā viniyuktena pāpābhijanabhāvayā, mayā na mantrakuśalair vṛddhaiḥ saha samarthitam/ na suhṛdbhir na cāmātyair mantrayitvā na naigamaiḥ mayāyam arthaḥ sammoḥāt strīhetōḥ sahasā kṛtaḥ/ bhavitavyatayā nūnam idam vā vyasanam mahat, kulasyāsyā vināśāya prāptam sūta yadṛcchayā/ sūta yady asti te kiṁ cin mayāpi sukṛtam kṛtam, tvaṁ prāpayāṣu mām rāmam prāṇāḥ samtvarayanti mām/ yad yad yāpi mamaivājñā nivartayatu rāghavam, na śakṣyāmi vinā rāma muhūrtam api jīvitum/ atha vāpi mahābāhur gato dūram bhaviṣyati, mām eva ratham āropya śīghraṁ rāmāya darśaya/ vṛttadamṣṭro maheṣvāsaḥ kvāsau lakṣmaṇapūrvajāḥ, yadi jīvāmi sādhy enaṁ paśyeyam saha sītayā/ lohitākṣam mahābāhum āmuktamaṇikuṇḍalam, rāmam yadi na paśyāmi gamiṣyāmi yamakṣayam/ ato nu kiṁ duḥkhatarām yo 'ham ikṣvākunandanam, imām avasthām āpanno neha paśyāmi rāghavam/ hā rāma rāmānuja hā hā vaidehi tapasvinī, na mām jānīta duḥkhena mriyamāṇam anāthavat, dustaro jīvatā devi mayāyam śokasāgaraḥ/ aśobhanam yo 'ham ihādya rāghavam; didṛkṣamāṇo na labhe salakṣmaṇam, itīva rājā vilapan mahāyaśāḥ; papāta tūrṇam śayane sa mūrchitaḥ/ iti vilapati pārthive pranaṣṭe; karuṇataram dviguṇam ca rāmahetoḥ, vacanam anuṇiṣamya tasya devī; bhayam agamat punar eva rāmamātā/

Saardhi Sumantra continued about his return from Sita-Rama-Lakshmanas as his eyes were overflowing with tears and the heart was aching with heaviness while he was greeting them with folded hands.. His concentration on the return path was weak replete with cryings aloud. He wondered whether without returning to Ayodhya, he could stay back with Guha Raja who guided Ramas in crossing Sacred Ganga

by the boat. As perforce started the return journey, I witnessed that freshness of flowers was not noticed while the fruits on the trees were getting dried up. Waterbodies were looking dried up, animal groups were lying scattered without food and even snakes and other poisonous creatures were lying on way without hissings and rapid runs. As rivers were not sparkling with flying fishes, the water birds were seated on dried up tree branches on the banks. Maha Raja! The green gardens of Ayodhya were looking dried up, as the chirruping birds were in hideouts. On the ever buzzing high roads with traffic snarls were empty and a few groups of men and women noticing Sumantra's chariot empty were heaving long breathings with disappointment yet a few of them being inquisitive got surrounded. Even from distances, the load cryings and breast beatings of scattered groups of the public were audible. Sumantra continued his narration to King Dasharaatha: *aprahṛṣṭamanuṣyā ca dīnanāgaturāṅgamā, ārtasvaraparimlānā viniḥśvasitanihṣvanā/ nirānandā mahārāja rāmapravṛjā- nātulā, kausalyā putra hīneva ayodhyā pratibhāti mā/* Maha Raja! The citizens of Ayodhya are totally listless and enervated. Even horses and elephants are inactive and lying in groups. They are just like Devi Kousalya looking blank and bleak.' As Suta Sumantra concluded his narration, King Dasharatha raised his voice! *kaikeyā viniyuktena pāpābhijanabhāvayā, mayā na mantrakuśalair vṛddhaiḥ saha samarthitam/ na suhṛdbhir na cāmātyair mantrayitvā na naigamaiḥ, mayāyam arthaḥ saṁmohāt strīhetoh sahasā kṛtaḥ/ bhavitavyatayā nūnam idam vā vyasanam mahat, kulasyāsyā vināśāya prāptam sūta yadṛcchayā/* Suta Sumantra! I had myself brought about this tragedy at the evil advice of that evil woman Kaikeyi unilaterally, even without consulting the learned and experienced Gurus and well wishers. I am wholly responsible for this cruel act due to my infatuation for the heartless villainess ! Sumantra! This horrible and thoughtless decision of mine has happened irrevocably for the downfall and obliteration of this glorious empire! Can you now be kind enough to let me reach Rama at once as I donot think that I could survive without seeing him in person. May I entreat you to please do so at once as I might have to soon enough visit Yama loka without seeing him. Then Dasharadha cried out loudly: *hā rāma rāmānuja hā hā vaidehi tapasvinī, na mām jānīta duḥkhena mriyamāṇam anāthavat, dustaro jīvātā devī mayāyam śokasāgarah/* Ha Rama! Ha Lakshmana! Ha Videhararaja kumari tapasvini Sita! You have no idea as to how, I am dying for you as an 'anaadha' the truly helpless!' As King Dasharatha was totally drowned with uninterrupted flood of grief likewise , he had once again got into unconsciousness as Devi Kousalya got terribly alarmed and started behaving rather wildly!

Sarga Sixty

Anguish and sufferance of Devi Kouasalya sought to be assuaged by Sumantra

Tato bhūtopasṛṣṭeva vepamānā punaḥ punaḥ, dharāṇyām gatasattveva kausalyā sūtam abravīt/ naya mām yatra kākutsthaḥ sītā yatra ca lakṣmaṇaḥ, tān vinā kṣaṇam apy atra jīvitum notsahe hy aham/ nivartaya rathaṁ śīghraṁ daṇḍakān naya mām api, atha tān nānugacchāmi gamiṣyāmi yamakṣayam/ bāspavegaupahatayā sa vācā sajjamānayā, idam āśvāsayan devīm sūtaḥ prāñjalir abravīt/ tyaja śokaṁ ca moham ca sambhramam duḥkhajam tathā, vyavadhūya ca saṁtāpam vane vatsyati rāghavaḥ/ lakṣmaṇas cāpi rāmasya pādau paricaran vane, ārādhayati dharmajñāḥ paralokaṁ jitendriyaḥ/ vijane 'pi vane sītā vāsam prāpya grheṣv iva, visrambham labhate 'bhītā rāme saṁnyasta mānasā/ nāsyā dainyam kṛtam kim cit susūkṣmam api lakṣaye, uciteva pravāsānām vaidehī pratibhāti mā/ nagaropavanam gatvā yathā sma ramate purā, tathaiva ramate sītā nirjaneṣu vaneṣv api/ bāleva ramate sītā bālacandranibhānanā, rāmā rāme hy adīnātmā vijane 'pi vane satī/ tadgataṁ hṛdayam hy asyās tad adhīnam ca jīvitam, ayodhyāpi bhavet tasyā rāma hīnā tathā vanam/ pathi prcchati vaidehī grāmāṁś ca nagarāṇi ca, gatiṁ dṛṣtvā nadīnām ca pādapān vividhān api/ adhvanā vāta vegena sambhramenātāpena ca, na hi gacchati vaidehyās candrāmśusadṛśī prabhā/ sadṛśam śatapatrasya pūrṇacandropama - prabham, vadanam tadvadānyāyā vaidehyā na vikampate/ alaktarasaraktābhāv alaktarasavarjītau, adyāpi caranau tasyāḥ padmakosasamaprabhau/ nūpurodghuṣṭaheleva khelaṁ gacchati bhāminī, idānīm api vaidehī tadrāgā nyastabhūṣaṇā/ gajaṁ vā vīkṣya siṁham vā vyāghraṁ vā vanam āśritā, nāhārayati saṁtrāsam bāhū rāmasya saṁśritā/ na śocyās te na cātmā te śocyo nāpi janādhipaḥ, idam hi caritam loke

pratiṣṭhāsyati śāśvatam/ vidhūya śokaṁ parihr̥ṣṭamānasā; mahar̥ṣiyāte pathi suvyavasthitāḥ, vane ratā vanyaphalāśanāḥ pituḥ; śubhāṁ pratijñāṁ paripālayanti te/ tathāpi sūtena suyuktavādinā; nivāryamāṇā sutaśokakar̥ṣitā, na caiva devī virarāma kūjītāt; priyeti putreti ca rāghaveti ca/

Devi Kousalya became shaking severely as though with ‘bhuta aavesha’ or as if a devil entered into her psyche, and loudly instructed Sumantra: *naya mām yatra kākutsthaḥ sītā yatra ca lakṣmaṇaḥ, tān vinā kṣaṇam apy atra jīvitum notsahe hy aham/ nivartaya rathaṁ śīghraṁ daṇḍakān naya mām api, atha tān nānugacchāmi gamiṣyāmi yamakṣayam/* ‘Where ever Rama-Sita-Lakshmanas are, reach me atonce; if not, I should make my travel to Yama Loka!’ Sumantra got alarmed as Devi Kousalya was shouting, he replied in low voice: Maha Rani! Please do not get rattled up with shoka-moha-and dukkha ; Shri Rama would have comfortably settled down while Lakashmana and Devi Sita should be at his tranquil feet. Devi Sita should be performing puja to Rama by now with devotion and unshaken faith and that should why she must have been fearless. To my reckoning, she must have already got reconciled and even accustomed to the present situation. Do you not recall her frequent visits to nearby forests for fun, often all by herself! She must be by now playful with Rama like a carefree lass in that celestial company of hers! *tadgataṁ hṛdayaṁ hy asyās tad adhīnaṁ ca jīvitam, ayodhyāpi bhavet tasyā rāma hīnā tathā vanam/* Devi Sita’s heart is replete with Rama and her very life is tied up firmly with him; be it Ayodhya or dense forests, it is just the same for her with Rama. I recall that on way to the forests, she was curious about each kind of tree, or flower of fruit as she is a true nature lover. She used to some times convey to Rama Lakshmanas that she liked to go alone in the garden -like- wildernesses with vegetation, wild fruits and roots nearby! I recall that Devi Sita had never commented about Kaikeyi’s highhandedness. On the other hand she was always expressing Devi Kousalya’s magnificence, her spontaneous reactions even against oddities and her generosity. Even her tiresomeness of long chariot rides with ups and downs on the way, the attacks of speedy currents of winds, the views of loathsome or frightening scenes on way, or the blazing severity of Sun, had not disturbed her as though she was always in the care of cool rays of Chandra! After all, she is under the constant care and vigil of Shri Rama, then why should be concerned of wild elephants, cruel tigers and lions! *na śocyās te na cātmā te śocyo nāpi janādhipaḥ, idaṁ hi caritaṁ loke pratiṣṭhāsyati śāśvatam/ vidhūya śokaṁ parihr̥ṣṭamānasā; mahar̥ṣiyāte pathi suvyavasthitāḥ, vane ratā vanyaphalāśanāḥ pituḥ; śubhāṁ pratijñāṁ paripālayanti te/* Therefore Maha Rani! Never ever cry for Rama Lakshmanas and least of all for me but do kindly concentrate on Maha Raja’s health and your well being. Be this known that Shri Rama divya charitra should be ever popular till mankind lasts.!’ So saying Sumantra assuaged the shaken up self confidence of Devi Kousalya.

Sarga Sixty One

Kousalya’s crying protests against Dasharatha

Vanam gate dharmapare rāme ramayatām vare, kausalyā rudatī svārtā bhartāram idaṁ abravīt/ yady apitriṣu lokeṣu prathitaṁ te mayad yaśaḥ, sānukrośo vadānyaś ca priyavādī ca rāghavaḥ/ katham naravaraśreṣṭha putrau tau saha sītayā, duḥkhitau sukhasamvṛddhau vane duḥkham sahiṣyataḥ/ sā nūnaṁ taruṇī śyāmā sukumārī sukhocitā, katham uṣṇaṁ ca śītaṁ ca maithilī prasahiṣyate/ bhuktvāśanaṁ viśālākṣī sūpadaṁśānvitaṁ śubham, vanyaṁ naivāram āhāraṁ katham sītopabhokṣyate/ gītavādītranirghoṣaṁ śrutvā śubham aninditā, katham kravyādasiṁhānāṁ śabdaṁ śroṣyaty aśobhanam/ mahendradhvajasamkāśaḥ kva nu śete mahābhujāḥ, bhujaṁ parighasamkāśam upadhāya mahābalaḥ/ padmavarṇaṁ sukeśāntaṁ padmaniḥśvāsam uttamam, kadā drakṣyāmi rāmasya vadanam puṣkarekṣaṇam/ vajrasāramayaṁ nūnaṁ hṛdayaṁ me na samśayaḥ, apaśyantyā na taṁ yad vai phalatīdaṁ sahasradhā/ yadi pañcadaśe varṣe rāghavaḥ punar esyati, jahyād rājyaṁ ca kośaṁ ca bharatenopabhokṣyate/ evaṁ kanīyāsā bhrātrā bhuktaṁ rājyaṁ viśāṁ pate, bhrātā jyeṣṭhā varīṣṭhāś ca kimarthaṁ nāvamaṁsyate/ na pareṇāhṛtaṁ bhakṣyaṁ vyāghraḥ khādītum icchati, evam eva naravyāghraḥ paralīdhaṁ na maṁsyate/ havir ājyaṁ puroḍāśaḥ kuśā yūpās ca khādirāḥ, naitāni yātayāmāni kurvanti punar adhivare/ tathā hy āttam idaṁ rājyaṁ hṛtasārāṁ surāṁ iva, nābhimantum

alam rāmo naṣṭasomam ivādhvaram/ naivamvidham asatkāram rāghavo marṣayiṣyati, balavān iva śārdūlo bāladher abhimarśanam/ sa tādṛśaḥ siṃhabalo vṛṣabhākṣo naraṣabhaḥ, svayam eva hataḥ pitrā jalajenātmajo yathā/ dvijāti carito dharmāḥ śāstradṛṣṭaḥ sanātanaḥ, yadi te dharmanirate tvayā putre vivāsite/ gatir evāk patir nāryā dvitīyā gatir ātmajaḥ, tṛtīyā jñātayo rājamś caturthī neha vidyate/ tatra tvaṃ caiva me nāsti rāmaś ca vanam āśritaḥ, na vanam gantum icchāmi sarvathā hi hatā tvayā/ hataṃ tvayā rājyam idaṃ sarāṣṭram; hataḥ tathātmā saha mantribhiś ca, hatā saputrāsmi hatāś ca pauraḥ; sutaś ca bhāryā ca tava prahṛṣṭau/ imāṃ girāṃ dāruṇaśabdasaṃśritāṃ; niśamya rājāpi mumoha duḥkhitaḥ, tataḥ sa śokaṃ praviveśa pārthivaḥ; svaduṣkṛtāṃ cāpi punas tadāsmarat/

Having heard Saarathi Sumantra's detailed account on return from the entry point of the Deep forests and the ever hard life ahead of Sita Rama Lakshmanas, Devi Kousalya addressed King Dasharatha as follows: 'Maha Raja! As is well realised by Tri Lokas, you are the kindest, broad minded, soft spoken Dharmatma! But, you have not realised that your sons and daughter-in-law brought up with luxurious background would encounter unusual and unheard of difficulties of deep forest living. How had you ever imagined that a just married princess of some sixteen-eighteen years of Devi Sita could bear the extremities of scorching heat and freezing cold under the open skies! Devi Sita being of royal background is used to taste and leave away 'pancha bhaksha paramaannas' but now would have to bite dried up and semi cooked food out of sheer necessity! She is used to auspiciousness and objects of lavishness listening to soft and soothing musical notes around, but now would have to ear breaking roars of lions right before her! Maha Bali-Maha baahu Shri Rama was used to rest his broad shoulders, strong and tall hands on cushioned and well raised head rest but now sleep of like a wooden log due to extreme tiresomeness on bare earth full of dust. When indeed in my life time that I could vision his readily arresting countenance like an open lotus of freshness with his soft breathing of scented flowers and ever sparkling eyes and cool looks! My heart is made of steel and even without seeing him may it not break into smithereens and splintered pieces. I must have in my past life been apparently a cruel monster without mercy and that is why my consciousness keeps running to the deep forests! I am not convinced that even after the end of the prescribed 'vana vaasa', Bharata would not leave the treasury. Maha Raja! It is said that in the 'shraddha karmas', some house holders of selfishness tend to serve food to the near and dears of the family of the karta and then later on to the prescribed Brahmana atithis! But, the truly virtuous and learned vidvans refrain from consuming even drops of 'amrita' before serving to the 'athithi brahmanas'. At the same time, those brahmanas who finish off their bhojanas first do get up and walk away, the learned vidvans being unable to finish off soon seek to some how gulp out of shyness. The golden rule of 'panti bhojana' is to keep pace with the co-eaters. Further, an ox is not ready to part with the stick firmed up into the earth!. *Evam kaneeyasaa bhraatraa bhuktam raajyam vishaampate, bhraataa jyeshtho varishthascha kimartham naavamanyate/* Maha Raja! On this very analogy, how could the elder and most suitable brother is disallowed in favour of the younger, and how could the elder brother accept the 'ucchhista'! Just as havishya, ghrita, purodasha, and kusha grass once utilised in one yagjna are never utilised in another yagjna, how indeed a kingdom ruled by the younger brother be accepted by the elder brother! Like wise again, is it possible to consume 'soma rasa' in one yagjna be consumed once again in another yagjna! Just as a powerful tiger's tail is not possible to hold by some one, then would the tiger not bear that insult! Could a person of Ramas's stature bear that insult either! *Naitasya sahita lokaa bhayam kuryur - mahaamrudhe, adharma tvahi dharmatmaa lokam dharmena yojayet/* Even if all the lokaas are united and wage a battle unitedly, Rama is unnerved facing them all; but in this way that the kingdom is taken away in grave injustice, then even he did not transgress the precincts of dharma; after all, could a dharmatma like Rama himself resort to adharma! Moreover, Maha parakrami Maha baahu Rama with his golden arrows could burn off maha samudra, like Samvartaka Agni Deva in the pralaya time could devastate the praana koti! Unfortunately however, Maha Veera Rama was devoured by his own father like a big fish devours its own small fish! Maha Raja! *Gatirekaa patirmaaryaa dviteeyaa gatiraatmajah, triteeyaa*

jnaatayo Raajanchaturthaa naiva vidyate/ It is said that the support for a woman is her husband, later her son, further the father's brother or other relatives, and there beyond none at all.[Manu Smriti is quoted in this context:*Pitaarakshati Kaumare Bhartaa rakshati youvane, Putrastu sthaavire bhaave na stree swaatantrya marhati/ Sookshmebhyopi prasangebhyah striyo rakshyaa visheshatah, Dvayorhikulayoh shokamaavahed arakshitaah/ Imam hi sarva varnaanaam pashyanto dharmamuttamam/ Paanam durjana samsargah patyaacha virahotanam, Svapnonyageha vaasascha naaree sandushanaani shat/*(During the 'Kaumara dasa' before wedding, the father takes the responsibility, whereafter the husband and in old age the sons, thus a female is always protected though not independent! Even minute expressions might not offend a female and be safeguarded lest there might be unhappiness in either of the families of father and husband, and indeed a female plays a significant yet sensitive role of both the families and hence the need for her balancing act!] But unfortunately Maha Raja! *tatra tvam caiva me naasti ramaś ca vanam āśritaḥ, na vanam gantum icchāmi sarvathā hi hatā tvayā/ hataṁ tvayā rājyam idaṁ sarāṣṭraṁ; hataṁ tathātmā saha mantribhiś ca, hatā saputrāsmi hatās ca pauraḥ; sutaś ca bhāryā ca tava prahr̥ṣṭau/* Among these supporting sources, you would not be counted since you are under the spell of Kaikeyi; now the second support line too is unavailable as you had already despatched him away to the forests and my other supports of 'bandhu-bandhavas' are too far off and thus am helpless and lonely; yet I can not go to forests, since stree dharma prescribes 'pati seva' and thus I am having to stay back without reaching my son, any way! My dear husband! Having sent off Rama to forests, you have not only ruined me, but also the high reputation of the Kingdom including the innocent ministers and the public too!' Thus having attacked the King with sword like sharp words out of desperation, disgust and distress, Devi Kousalya fell down to earth unconsciously!

Sarga Sixty Two

Regretful Dasharatha with folded hands and prostrations seeks pardon from Kousalya

Evam tu kruddhayā rājā rāmamātrā saśokayā, śrāvitaḥ parusaṁ vākyaṁ cintayām āsa duḥkhitā/ tasya cintayamānasya pratyabhāt karma duṣkṛtam, yad anena kṛtaṁ pūrvam ajñānāc chabdavedhinā/ amanāś tena śokena rāmaśokena ca prabhuh, dahyamānas tu śokābhyāṁ kausalyām āha bhūpatiḥ/ prasādaye tvāṁ kausalye racito 'yam mayāñjaliḥ, vatsalā cāṇṣāmsā ca tvam hi nityaṁ pareṣv api/ bhartā tu khalu nārīṇāṁ guṇavān nirguṇo 'pi vā, dharmāṁ vimṛśamānānām pratyakṣaṁ devi daivatam/ sā tvāṁ dharmaparā nityaṁ dṛṣṭalokaparāvāra, nārhaṣe vipriyaṁ vaktuṁ duḥkhitāpi suduḥkhitam/ tad vākyaṁ karuṇaṁ rājñāḥ śrutvā dīnasya bhāṣitam, kausalyā vyasṛjad bāṣpaṁ praṇālīva navodakam/ sa mūdrhṇi baddhvā rudatī rājñāḥ padmam ivāñjalim, sambhramād abravīt trastā tvaramāṇākṣaram vacaḥ/ prasīda śirasā yāce bhūmau nitatitāsmi te, yācitāsmi hatā deva hantavyāhaṁ na hi tvayā/ naiśā hi sā strī bhavati ślāghanīyena dhīmatā, ubhayor lokayor vīra patyā yā samprasādyate/ jānāmi dharmāṁ dharmajña tvāṁ jāne satyavādinam, putraśokārtayā tat tu mayā kim api bhāṣitam/ śoko nāśayate dhairyaṁ śoko nāśayate śrutam, śoko nāśayate sarvaṁ nāsti śokasamo ripuḥ/ śayam āpatitaḥ soḍhum praharo ripuhastataḥ, soḍhum āpatitaḥ śokaḥ susūkṣmo 'pi na śakyate/ vanavāsāya rāmasya pañcarātro 'dya gaṇyate, yaḥ śokahataharṣāyāḥ pañcavarṣopamo mama/ taṁ hi cintayamānāyāḥ śoko 'yam hṛdi vardhate, adīnām iva vegena samudrasalilam mahat/ evam hi kathayantyās tu kausalyāyāḥ śubhaṁ vacaḥ, mandaraśmir abhūt suryo rajanī cābhyavartata/ atha prahlādito vākyaḥ devyā kausalyayā nṛpaḥ, śokena ca samākrānto nidrāyā vaśam eyivān/

As Devi Kousalya spoke most harshly and fell unconsciously, King Dasharatha was stunned and shocked. He took long sighs and drew heavy breathings. Kousalya was lying beside him and he was afraid of even touching her to bring her back to senses. He started recalling and recounting the blunders that he

committed. As Kousalya too regained senses, both of them kept on crying. He started shivering with shame and fear. Then with trembling tone he begged her with folded hands to become normal; he said that she had always excused the lapses of others and similarly she might pardon his blunders too with kindness as he being her husband. *Bhartā tu khalu nārīṇām guṇavān nirguṇo 'pi vā, dharmam vimṛśamānānām pratyakṣam devi daivatam/* Whether a husband is a characterless, hatred worthy and despicable human being, he is still deemed as a 'pratyaksha devata'. [A Sati Savitri defied Yama Dharma Raja into conviction and revived her husband's life from death! A **Sumati** who was an outstanding Pativrata adored a Leper husband and even prostrated before a woman whom her husband desired to sleep with!] 'Devi! You too are a 'dharma patni' and well versed with the ways of the world, and of human beings- to err is human and to forgive is divine!' As her husband had literally begged her pardon, Devi Kousalya had apparently reconciled with tears rained down without stop and stated: 'Deva! I am now lying down on earth and fallen at your feet; I beg you to please calm down; if you also ask for my pardon, then I am as good as dead. *Naiṣā hi sā strī bhavati ślāghanīyena dhīmatā, ubhayor lokayor vīra patyā yā samprasādyate/ jānāmi dharmam dharmajña tvām jāne satyavādinam, putraśokārtayā tat tu mayā kim api bhāṣitam/* A husband is always a 'pratyaksha devata' indeed both in this world and elsewhere. He as a 'buddhimaan' of virtue tends to guide and convince his wife; lest the wife be found fault with. Maha Raja! I am aware of 'stree dharmas', especially in the context of being truthful. What all I have burst out was actually in the context of my 'putra shoka' or the extreme concern of my unique son; indeed I regret having expressed likewise. *Shoko nāśayate dhairyam śoko nāśayate śrutam, śoko nāśayate sarvaṁ nāsti śokasamo ripuḥ/* One's mental agony tends to kill its stability; that distress leads to black out 'shastra jnaana' or awareness of traditional values; indeed that grief of the worst enemy of the self! [Bhagavad Gita is quoted: *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/* Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; this further shapes up as anger which results in lack of the mental poise and imbalance.] *śayam āpatitaḥ soḍhum praharo ripuhastataḥ, soḍhum āpatitaḥ śokaḥ susūkṣmo 'pi na śakyate/* The sufferings of physical attacks by enemies are perhaps bearable, but what one's own destiny would have to be endured merely! As Shri Rama has left for 'vana vaasa' since five days by now, I have only able to keep counting; alas these five nights seem to be five long years! The intense thoughts of Rama's absence keep stepped up day by day as the force of the river flows is intensified before merging into the Great Oceans!'

As Devi Kousalya had cooled down somewhat against the background of attacking King Dashratha mercilessly. Indeed both Dasharatha and Kousalya were grievously agitated retrospectively and having been terribly tired slept off cryingly.

Sarga Sixty Three

Dasaratha's confession to Kousalya about his youthful blunder of killing a Muni Kumara

Pratibuddho muhur tena śokopahataacetanaḥ, atha rājā daśarathaḥ sa cintām abhyapadyata/ rāmalakṣmaṇayoś caiva vivāsād vāsavopamam, āviveśopasargas taṁ tamaḥ sūryam ivāsuram/ sa rājā rajanīm ṣaṣṭhīm rāme pravrajite vanam, ardharātre daśarathaḥ saṁsmaran duṣkṛtaṁ kṛtam, kausalyām putraśokārtāṁ idaṁ vacanam abravīt/ yad ācarati kalyāṇi śubham vā yadi vāśubham, tad eva labhate bhadre kartā karmajam ātmanah/ guru lāghavam arthānām ārambhe karmaṇām phalam, doṣam vā yo na

jānāti sa bāla iti hocyate/ kaś cid āmravaṇaṁ chittvā palāśāṁś ca niṣiñcati, puṣpaṁ dṛṣṭvā phale gr̥dhnūḥ sa śocati phalāgame/ so 'ham āmravaṇaṁ chittvā palāśāṁś ca nyaṣecayam, rāmaṁ phalāgame tyaktvā paścāc chocāmi durmatih/ labdhaśabdena kausalye kumāreṇa dhanuṣmatā, kumāraḥ śabdavedhīti mayā pāpam idaṁ kṛtam/ tad idaṁ me 'nusaṁprāptaṁ devi duḥkhaṁ svayaṁ kṛtam, saṁmohād iha bālena yathā syād bhakṣitaṁ viṣam, evaṁ mamāpy avijñātaṁ śabdavedhyamayaṁ phalam/ devy anūdhā tvam abhavo yuvarājo bhavāmy aham, tataḥ prāvṛḍ anuprāptā madakāma - vivardhinī/ upāsyahi rasān bhaumāṁś taptvā ca jagad aṁśubhiḥ, paretācaritāṁ bhīmāṁ ravir āviśate diśam/ uṣṇam antardadhe sadyaḥ snigdā dadṛṣire ghanāḥ, tato jahṛṣire sarve bhekasāraṅgabārhiṇaḥ/ patitenāmbhasā channaḥ patamānena cāsakṛt, ābabhau mattasāraṅgas toyarāśir ivācalaḥ/ tasminn atisukhe kāle dhanuṣmān iṣumān rathī, vyāyāma kṛtasamkalpaḥ sarayūṁ anvagāṁ nadīm/ nipāne mahiṣaṁ rātrau gajaṁ vābhyāgataṁ nadīm, anyāṁ vā śvāpadaṁ kaṁ cij jighāṁsur ajitendriyaḥ/ athāndhakāre tv aśrauṣaṁ jale kumbhasya paryataḥ, acakṣur viṣaye ghoṣaṁ vāraṇasyeva nardataḥ/ tato 'ham śaram uddhṛtya dīptam āśviṣopamam, amuñcaṁ niṣitaṁ bāṇam aham āśviṣopamam/ tatra vāg uṣasi vyaktā prādūrāsīd vanaukasah, hā heti patatas toye vāg abhūt tatra mānuṣī, katham asmavidhe śastraṁ nipatet tu tapasvini/ praviviktāṁ nadīm rātrāv udāhāro 'ham āgataḥ, iṣuṇābhihatataḥ kena kasya vā kiṁ kṛtam mayā/ ṛṣer hi nyasta daṇḍasya vane vanyena jīvataḥ, katham nu śastreṇa vadho madvidhasya vidhīyate/ jaṭābhāradharasyaiva valkalājinavāsasaḥ, ko vadhena mamārthī syāt kiṁ vāsyāpakṛtam mayā/ evaṁ niṣphalam ārabdham kevalānarthasamhitam, na kaś cit sādhu manyeta yathaiva gurutalpagam/ nemaṁ tathānuśocāmi jīvitakṣayam ātmanaḥ, mātaraṁ pītaraṁ cobhāv anuśocāmi madvidhe/ tad etān mithunaṁ vṛddham cirakālabhṛtaṁ mayā, mayi pañcatvam āpanne kām vṛttim vartayīṣyati/ vṛddhau ca mātāpitarāv aham caikeṣuṇā hataḥ, kena sma nihataḥ sarve ubālenākṛtātmanā/ taṁ giram karuṇāṁ śrutvā mama dharmānukāṅkṣiṇaḥ, karābhyām saśaram cāpam vyathitasyāpatad bhuvi/ taṁ deśam aham āgamya dīnasattvaḥ sudurmanāḥ, apaśyam iṣuṇā tīre sarayvās tāpasam hatam/ sa mām udvīkṣya netrābhyām trastam asvasthacetasaṁ, ity uvāca vacaḥ krūrām didhakṣann iva tejasā/ kiṁ tavāpakṛtam rājan vane nivasatā mayā, jihīṛṣur ambho gurvarthaṁ yad aham tāḍitas tvayā/ ekena khalu bāṇena marmāny abhigate mayi, dvāv andhau nihatau vṛddhau mātā janayitā ca me/ tau nūnaṁ durbalāv andhau matpratīkṣau pipāsitau, ciram āśākṛtāṁ tṛṣṇāṁ kaṣṭāṁ saṁdhārayi - ṣyataḥ/ na nūnaṁ tapaso vāsti phalayogaḥ śrutasya vā, pītā yan mām na jānāti śayānam patitaṁ bhuvi/ jānann api ca kiṁ kuryād āsaktir aparikramaḥ, bhidyamānam ivāśaktas trātum anyo nago nagam/ pitus tvam eva me gatvā śīghram ācakṣva rāghava, na tvām anudahet kruddho vanam vahnir ivaidhitaḥ/ iyam ekapadī rājan yato me pitur āśramaḥ, taṁ prasādaya gatvā tvām na tvām sa kupitaḥ śāpet/ viśalyaṁ kuru mām rājan marma me niṣitaḥ śarah, ruṇaddhi mṛdu sotsedham tīram amburayo yathā/ na dvijātir aham rājan mā bhūt te manaso vyathā, śūdrāyām asmi vaiśyena jāto janapadādhipa/ itīva vadataḥ kṛccrād bāṇābhihatamarmaṇaḥ, tasya tv ānamyamānasya taṁ bāṇam aham uddharam/ jalārdragātraṁ tu vilapya kṛccrān; marmavraṇaṁ saṁtatam ucchasantam, tataḥ sarayvām tam aham śayānam; samīkṣya bhadre subhṛśaṁ viṣaṇṇaḥ/

Raja Dasharatha who slept off after intense mutual grief along with Devi Koushalya, suddenly woke up midnight with subdued thoughts of Rama who was just like Surya Deva got darkened by Rahu. Then he initiated his thoughts of his erstwhile sins committed by him in the past. As Koushalya too woke up, then he shared his memories and said: *yad ācarati kalyāṇi śubham vā yadi vāśubham, tad eva labhate bhadre kartā karmajam ātmanaḥ/ guru lāghavam arthānām ārambhe karmaṇām phalam, doṣam vā yo na jānāti sa bāla iti hocyate/* 'Kalyani! Human beings are subjected to good and bad deeds in their respective lives. The results of the 'Sukha Dhukhaas' are naturally recorded in what is named as 'prarabdha'. As a deed is initiated and its end results of pluses and minuses are not pondered about is a 'murkha' or an ignorant person. In case a person having noticed in a garden the charming red flowers of Palaasha tree, imagining that its fruits must also be very tasty and thus plants in his garden, then he would be sadly disappointed since the fruits are full of gum the adhesive. *Avigjnyaya phalam yo hi karma tyevaanudhaavati, sa shochet phalavelaayaam yathaa kimshukasechakah/ so 'ham āmravaṇaṁ chittvā palāśāṁś ca nyaṣecayam, rāmaṁ phalāgame tyaktvā paścāc chocāmi durmatih/* Those who do not realise the repercussions of a deed get anxious to perform at once and reap the consequences like cut a mango tree

and anticipate ‘palaasha’ flowers! Once upon a time in my youthfuledays as I was reputed as an excellent ‘arrows man’, I had committed a sinful blunder! Now, I am reaping the resultant act of viciousness. *tad idam me ’nusaṁprāptaṁ devi duḥkhaṁ svayaṁ kṛtaṁ, saṁmohād iha bālena yathā syād bhakṣitaṁ viṣaṁ, evaṁ mamāpy avijñātaṁ śabdavedhyamayam phalam*/Devi! My heinous deed of killing a ‘muni kumara’ by poisoned arrows due to sheer arrogant nonchalance is now rebounding me . I fact I had the self pride of learning ‘shabdavedhi baana vidya’ or the knowledge of releasing arrows on the basis of knowing distant sounds and that immaturity has now recoiled in Rama’s aloofness from me.’ King Dasharatha further continued his confessional recall of yet another tragic episode of his past life: ‘Devi! When I was not wedded to you and was a Yuva Raja, I picked up my articles of archery and commenced riding my chariot for hunting animals even like lions or tigers. On entering a forest on the banks of River Sarayu, I was moving around a lot in search of animals till almost the dusk time. I felt thirsty and had a further ride till the river bed by which time it was dark; as I came up almost up to the river, there was the sound of a pot being filled in by the river water. But later realised that it perhaps was of an elephant drinking water by lifting its trunk up and down to reach its mouth. I desired to test my penchant for ‘shabda vedhi vidya’ again. I aimed at the precise place where the sound waves originated from and released a poisonous arrow. Almost simultaneously, there were the sounds of dropping big pots full of water and ‘haahaakaras’ of a humam being: *Iṣuṇābhihataḥ kena kasya vā kiṁ kṛtaṁ mayā/ ṛṣer hi nyasta daṇḍasya vane vanyena jīvataḥ, kathaṁ nu śastreṇa vadho madvidhasya vidhīyate/ jaṭābhāradharasyaiva valkalājīnavāsasaḥ, ko vadhena mamārthī syāt kiṁ vāsyāpakṛtaṁ mayā/ evaṁ niṣphalam ārabdham kevalānarthasamhitam, na kaś cit sādhu manyeta yathaiva gurutalpagam*/ Who has hit me with an arrow, what wrong have I committed! I have already discarded my evil profession of harrassing various beings and have since assumed the life of a sage by merely eking my livelihood with ‘kanda moola phalaas’ or roots and wild tree fruits by wearing ‘mriga charmas’ as a ‘tapasvi’. Of which avail of killing me like this! You have no use or purpose served by killing me like this; may your murder of an innocent person like me recoil on you! May this murderer be advised that he should reap ‘pancha pahapatakas’

[Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana].

I am not regretful of being killed but my aged parents become solaceless and sourceless. Indeed more than me , you have literally killed my aged parents!’ King Dasharatha continued the description of his state of mind to Devi Kousalya further: ‘ I was bewildered for a while as the dying person’s sinking tone halted. I felt moved with ready sympathy and ran to the spot from where voice ringing in my ears. The tapasvi was irrevocably hurt and lying with the broken pot in his hands as he was pierced through the poisonous arrows. He saw me approaching him and fixed his eyes on me as though they would convert me into ash and shouted : Raja! you have not only killed me but my aged parents too. They are weak, old and blind too. They are waiting for me for long as they are badly thirsty. They are obviously unaware that I am dying myself. Can a dying tree due to heavy storm possibly help another tree! Go atonce to my hut at this side of the hill nearby and convey them of my dying condition and hopefully they might not curse you to turn into ashes. Now, as I have excruciating pain and please remove the poisonous arrow from my back. Please do not hesitate to do so as poison is sinking into my veins. You may be alarmed that you have perpetrated ‘Brahma hatya’. As I am nearing death, may I declare that I am not a Brahmana by birth; I was born to a vaishya husband and a low caste woman. On hearing his confession and as the poison had entered into his vitals, then I removed the poisonous arrow in one stroke and closed his eyes.

Sarga Sixty Four

Having revealed details of the Muni hatya, the helpless cryings of his blind parents , Vriddha Muni’s curse that Dasaratha’s death would occur in son’s absence, Dasharatha collapsed to death!

Tad ajñānān mahat pāpam kṛtvā saṁkulitendriyaḥ, ekas tv acintayam buddhyā katham nu sukṛtaṁ bhavet/ tatas tam ghaṭam ādaya pūrṇam paramavāriṇā, āśramam tam aham prāpya yathākhyātapatham gataḥ/ tatrāham durbalāv andhau vṛddhāv aparīṇāyakau, apaśyam tasya pitarau lūnapakṣāv iva dvijau/ tannimittābhir āsīnau kathābhir aparikramau, tām āśām matkṛte hīnāv udāsīnāv anāthavat/ padaśabdam tu me śrutvā munir vākyam abhāṣata, kiṁ cirāyasi me putra pāṇīyam kṣipram ānaya/ yannimittam idam tāta salile krīḍitam tvayā, utkaṇṭhitā te mātēyam praviśa kṣipram āśramam/ yad vyalīkam kṛtam putra mātṛā te yadi vā mayā, na tan manasi kartavyam tvayā tāta tapasvinā/ tvam gatis tv agatīnām ca cakṣus tvam hīnacakṣuṣām, samāśaktās tvayi prāṇāḥ kiṁ cin nau nābhibhāṣase/ munim avyaktayā vācā tam aham sajjamānayā, hīnavyāñjanayā prekṣya bhīto bhīta ivābruvam/ manasaḥ karma ceṣṭābhir abhisamstabhya vāgbalam, ācacaḥ tv aham tasmai putravyasanajam bhayam/ kṣatriyo 'ham daśaratho nāham putro mahātmanah, sajjanāvamataṁ duḥkham idam prāptam svakarmajam/ bhagavaṁś cāpahasto 'ham sarayūtīram āgataḥ, jighāmsuḥ śvāpadaṁ kiṁ cin nipāne vāgataṁ gajam/ tatra śruto mayā śabdo jale kumbhasya pūryataḥ, dvipo 'yam iti matvā hi bāṇenābhīhato mayā/ gatvā nadyās tatas tīram apaśyam iṣuṇā hṛdī, vinirbhinnam gataprāṇam śayānam bhuvi tāpasam/ bhagavañ śabdam ālakṣya mayā gajajighāmsunā, viśṛṣṭo 'mbhasi nārācas tena te nihataḥ sutaḥ/ sa coddhṛtena bāṇena tatraiva svargam āsthitāḥ, bhagavantāv ubhau śocann andhāv iti vilapya ca/ ajñānād bhavataḥ putrah sahasābhīhato mayā, śeṣam evaṁgate yat syāt tat prasīdatu me munīḥ/ sa tac chrutvā vacaḥ krūram niḥśvasaṁ śokakarṣitaḥ, mām uvāca mahātejāḥ kṛtāñjalim upasthitam/ yady etad aśubham karma na sma me kathayeh svayam, phalen mūrdhā sma te rājan sadyaḥ śatasahasradhā/ kṣatriyeṇa vadho rājan vānaprasthe viśeṣataḥ, jñānapūrvam kṛtaḥ sthānāc cyāvayed api vajriṇam/ ajñānād dhi kṛtam yasmād idam tenaiva jīvasi, api hy adya kulam nasyād rāghavānām kuto bhavān/ naya nau nṛpa tam deśam iti mām cābhyabhāṣata, adya tam draṣṭum icchāvah putram paścimadarśanam/ rudhireṇāvasitāṅgam prakīrṇājinavāsasam, śayānam bhuvi niḥsamjñam dharmarājaśam gatam/ athāham ekas tam deśam nītvā tau bhṛṣaduḥkhitau, asparśayam aham putram tam munim saha bhāryayā/ tau putram ātmanah sprṣṭvā tam āsādyā tapasvinau, nipetatuḥ śarīre 'sya pitā cāsyedam abravīt/ na nv aham te priyaḥ putra mātaram paśya dhārmika, kiṁ nu nālīngase putra sukumāra vaco vada/ kasya vāpararātre 'ham śroṣyāmi hṛdayaṁgamam, adhīyānasya madhuraṁ sāstraṁ vānyad viśeṣataḥ/ ko mām saṁdhyāṁ upāśyaiva snātva hutahutāśanaḥ, ślāghayiṣyaty upāsīnaḥ putrasokabhayārditam/ kandaṁlaphalam hṛtvā ko mām priyam ivātithim, bhojayiṣyaty akarmanyam apragraham anāyakam/ imām andhām ca vṛddhām ca mātaram te tapasvinīm, katham putra bhariṣyāmi kṛpāṇām putragardhinīm/ tiṣṭha mā mā gamah putra yamasya sadanam prati, śvo mayā saha gantāsi jananyā ca samedhitāḥ/ ubhāv api ca śokārtāv anāthau kṛpānau vane, kṣipram eva gamiṣyāvas tvayā hīnau yamakṣayam/ tato vaivasvataṁ dṛṣṭvā tam pravakṣyāmi bhāratīm, kṣamatām dharmarājo me bibhṛyāt pitarāv ayam/ apāpo 'si yathā putra nihataḥ pāpakarmaṇā, tena satyena gacchāsu ye lokāḥ śastrayodhinām/ yānti sūrā gatim yām ca saṁgrāmeṣv anivartinaḥ, hatās tv abhimukhāḥ putra gatim tām paramām vraja/ yām gatim sagaraḥ śaibyo dilīpo janamejayaḥ, nahuṣo dhundhumāraś ca prāptās tām gaccha putraka/ yā gatiḥ sarvasādhūnām svādhyāyāt patasaś ca yā, bhūmidasyāhitāgneś ca ekapatnīvratasya ca/ gosahasrapradātīṇām yā yā gurubhṛtām api, dehanyāsa - kṛtām yā ca tām gatim gaccha putraka, na hi tv asmin kule jāto gacchaty akuśalām gatim/ evaṁ sa kṛpāṇām tatra paryadevayatāśakṛt, tato 'smai kartum udakam pravṛttaḥ saha bhāryayā sa tu divyena rūpeṇa muniputraḥ svakarmabhiḥ, āśvāsyā ca muhūrtaṁ tu pitarau vākyam abravīt/ sthānam asmi mahat prāpto bhavatoḥ paricāraṇāt, bhavantāv api ca kṣipram mama mūlam upaiṣyataḥ/ evaṁ ukṭvā tu divyena vimānena vapuṣmatā, āruroha divam kṣipram muniputro jitendriyaḥ/ sa kṛtvā tūdakam tūrṇam tāpasah saha bhāryayā, mām uvāca mahātejāḥ kṛtāñjalim upasthitam/ adyaiva jahi mām rājan maraṇe nāsti me vyathā, yac chareṇaikaputraṁ mām tvam akārsīr aputrakam/ tvayā tu yad avijñānān nihato me sutaḥ śuciḥ, tena tvām abhiśapsyāmi suduḥkham atidāruṇam/ putravyasanajam duḥkham yad etan mama sāmpratam, evaṁ tvam putrasokena rājan kālam kariṣyasi/ tasmān mām āgataṁ bhadre tasyodārasya tadvacah, yad aham putrasokena saṁtyakṣyāmy adya jīvitam/ yadi mām saṁsprṣed rāmaḥ sakṛd adyālabheta vā, na tan me sadṛśam devi yan mayā rāghave kṛtam/ cakṣuṣā tvām na paśyāmi smṛtir mama vilupyate, dūtā vaivasvatasyaite kausalye tvarayanti mām/ atas tu kiṁ duḥkhataṁ yad aham jīvitakṣaye, na hi paśyāmi dharmajñam rāmaṁ satyaparākyamam/ na te manuṣyā devās te ye cāruśubhakuṇḍalam, mukham drakṣyanti rāmasya varṣe pañcadaśe punaḥ/ padmapatrekṣaṇam subhru

sudamṣṭram cārunāsikam, dhanyā drakṣyanti rāmasya tārādhipanibhaṁ mukham/ sadṛśaṁ śāradasyendoḥ phullasya kamalasya ca, sugandhi mama nāthasya dhanyā drakṣyanti tanmukham/ nivṛttavanavāsaṁ tam ayodhyāṁ punar āgatam, drakṣyanti sukhino rāmaṁ śukraṁ mārgagataṁ yathā/ ayam ātmabhavaḥ śoko mām anātham acetanam, saṁsādayati vegena yathā kūlaṁ nadīrayaḥ/ hā rāghava mahābāho hā mamāyāsa nāśana, rājā daśarathaḥ śocaṁ jīvitāntam upāgamat/ tathā tu dīnaṁ kathayan narādhipaḥ; priyasya putrasya vivāsanāturaḥ, gate 'rdharātre bhr̥śaduḥkhapīḍitas; tadā jahau prāṇam udāradarśanaḥ/

King Dasharatha thus described the most unintentional death of the Munikumara and followed the way by which the latter's parents were to live in the banks of the river Sarayu. He found the parents in a pathetic condition of old, weak, blind, and helpless state. As he reached there he started shivering with fear and tried to say in a low and trembling tone; he said : 'Mahatmas! I am not your son here but am a kshatriya named Dasharatha and most unfortunately committed a blunder. I had come down to the banks of Sarayu with the intention of killing wild and cruel animals like tigers and lions and felt that such animals would normally arrive at the banks of the river. At the time of dusk, I could not see properly and felt that a wild elephant arrived at the river banks and was drinking water by the help of its trunk into its mouth. Then I lifted by dhanush and released a poisonous arrow. But most unfortunately, it was not an elephant but a tapasvi who was targetted and fell down with loud cries of pain almost dying. On reaching the spot, he was writhing in excruciating pain and informed that his blind, old, weak, and helpless parents were nearby and were badly thirsty. As I prostrated at his feet and confessed that the accident had taken place out of the terribly mistaken notion of a wild elephant most unknowingly, he revealed details about you, cried out loudly for the parents but asked to take away the poisonous arrow at once due to terrible pain. *ajñānād bhavataḥ putraḥ sahasābhihato mayā, śeṣam evaṁgate yat syāt tat prasīdatu me muniḥ/* In this manner, most unrealisingly and most unfortunately your dear son has reached heaven; as I have confessed truthfully, I beg of your pardon and very kindly resist your anger and anguish not to give me a 'shaap''. Dasharatha continued the narration of the accident and stated that in view of my truthful confession, the aged parents did not give me an instant curse to turn me into ashes! They were dazed with blankness, cried out silently, took long and heavy breathings, and fainted. On recovery gradually, the old parent said: *yady etad aśubhaṁ karma na sma me kathayeḥ svayam, phalen mūrdhā sma te rājan sadyaḥ śatasahasradhā/ kṣatriyeṇa vadho rājan vānaprasthe viśeṣataḥ, jñānapūrvam kṛtaḥ sthānāc cyāvayed api vajriṇam/ ajñānād dhi kṛtaṁ yasmād idam tenaiva jīvasi, api hy adya kūlaṁ nasyād rāghavaṇām kuto bhavān/* Raja! If you have not immediately informed us and confessed about your irrtreivable sin, then your head would have broken into hundreds and thousands of smithereens. If a kshatriya would have wantonly committed and escaped the most heinous sin of this nature, even Vajradhari Indra ought to have been dethroned and thrown out. If a Brahmaṇḍi Muni engaged in deep tapasya were to have been killed with 'shastra astras' knowingly and consciously, then his head would have broken into seven parts. But since this tragedy occurred most accidentally and as you have truthfully confessed at once, you are alive and the entire Raghu Vamsha would have been wiped out! Now, Nareshwara, you take both of us to the spot where the dear son is lying dead.' As both the parents were conducted to the spot, they said softly: 'Dear son! Why are you not greeting us nor speaking to us; why are you lying here; are you annoyed with me! Dear son! If you are annoyed with me, why don't you atleast speak to your mother! Why do you not embrace her; son! Say some thing. Only last evening, you were performing 'swaadhyaya' of scriptures in your musical voice and the explained their analysis. Now, after your bath, sandhyavandana, agnihotra, how would you appease us with our 'putra shoka' now. Who should now bring kanda-moola-phalas and provide us 'athithi satkaaraas'! Dear son! Your 'tapasvini' mother is blind, aged, helpless and is crying with 'putra shoka'; how could I being in similar features and situations look after her! Son! Do not enter Yama Loka now; please let us also accompany you. On personally meeting Yama Dharm Raja, I shall make an appeal to padon our son, as he could not maintain his parents! Dear son, you are totally sinless but a sinful kshatriya has killed you, and on account of my truthfulness do reach quickly those lokaas where astra yodhi shura veeraas; but son, never ever show your back but face the enemies with courage and confidence and reach 'veera swarga'. Son! When you reach there you shall encounter veera purushas

like Sagara, Shaibya, Dileep, Janamejaya, Nahusha and Dundhumaara. Those who take to Swaadhyaya and Tapasya are presumably accomplish 'Para Brahma Prapti'. Bhumi daata, Agnihotri, Ekapatnivrati, and giver of charity of thousand cows, and Guru sevakas are stated to attain 'maha prasthaana'; be blessed to reach there most certainly.' In this manner the aged father performed 'jalaanjali' or tarpanas to the departed son. Having thus performed the obsequies to the departed Soul, the old man addressed King Dasharatha and stated that he would like to give him a shaap: *putravyasanajam duḥkham yad etan mama sāmpratam, evaṁ tvaṁ putraśokena rājan kālāṁ kariṣyasi*/Raja! Your death would occur when you would suffer the distress of 'putra viyoga' which I am presently suffering. However, I may not curse you with 'brahma hatya pataka' as you are a kshatriya and you have killed a Vaishya Muni'. Thus concluding the curse to me, Kousalya! the old couple both offered their bodies to dense flames even as I was staring stunned. Devi! This was how that out of youthful carelessness that I killed a Great Muni Kumara and in return secured the curse.'

Having concluded the sad killing of Muni Kumara and the details there after about the curse received by the parents of the victim besides the climaxing their self immolations to 'agni jwaalas', King Dasharatha addressed Devi Kousalya: *Tadetacchintayaanena smritam paapam mayaa swayam, tadaa baalyaat kritam devi shabdavedhyanukarshinaa/ Tasyaayam karmano devi vipaakah samupasthitah, apayyaih saha saambhukte vyaadhirannarase yathaa, tasmaanmayaagatam Bhadre tasyodaarasya tad vachah/* Devi! In this manner due to the youthful ebullience, I had utilised the 'shabda vedhi astra' as the poisonous arrow pushed the Muni to death, and now I am vividly recalling the details of that involuntary tragedy and the consequences; that accident resulted me into this curse of 'putra viyoga' at the time of my death. As the entire taste of excellent food spoils a speck of poison is bound to react, is it not! Now this is the time when the Mahatma's curse is nearing me! Kousalye! Now I am facing mrityu devata! I can clearly vision her approaching me and I can not see any thing else! Touch me to decide whether I am conscious. Those getting ready for yama loka yatra would not recognise even close relatives. Only Shri Rama's personal touch could perhaps revive me. *Na tanme sadrusham Devi yanmayaa Raghava kritam, sadrusham tatthu tasyaiva yadanena kritam mayi/* Dedvi! The manner in which I had behaved and treated Shri Rama was such that I am totally unworthy of me. Who is that monster on earth who could reject a son of high virtue and fame! He had made his quitting quietly despite his awareness of his elevation on that very morning! Kousalye! Now my vision is blurred, memory power is sinking, and lo, behold! Yama dootaaas have stood up to take me and I am only seeing Rama on my memory screen! He is not a human being but Devata himself! *Padma patrekshanam subhru sudamshtram chaarunaasikam, dhanyaa drakshyanti Ramasya taraadhipasamam mukham/* Blessed be that human who could vision that countenance with lotus eyes, prettiest eye brows, sparkling teeth and alluring nose and Purna Chandra samana face! Kousalye! My consciousness is hazy, heart beat is sinking and the sensations of vision, hearing, smell, taste, and breathing are getting terminated. *Ha Raghava Maha Baaho haa mama asanaashana, ha pitru priya me naatha haa mamaasi gatah suta/* Ha Mahabaahu Raghu nandana! Ha my overcomer of difficulties, ha Pitru priya, ha my Nadha, ha my dearest son! Having shouted thus Dasharatha finally stated: Saadhvi Kousalya, Tapaswini Sumitra, Cruel Shatru Kaikeyi, and Mahtma Rama! And collapsed finally!

[Vishlesanas : i) on the process of death- ii) departed jeevatma-iii: Yama- iv: Mrityu Sukta

[Prashnopanishad vide III.6-7 explains the **process of death**: *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dyaa saptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaam eva manushya lokam//*(The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub- branches or arteries, among which permeates 'Vyana' of the Pancha Pranaas, activating the various directions of the heart spreading all over the joints, shoulders

and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. Chhandogya Upanishad vide VIII.vi.6 explains: *Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtaika tayordhvam ayann amritatvam eti vishvavam anya utkramane bhavanti/* In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head. While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues)III.8-9) *Adityo ha vai baahya praana udayati, esha hyenam chaakshusham praanam anugrahnaanah prithivyaam ya Devataa saishaa purushasyaapaanam avashtabhyaantaraah yad aakaakaashas sa samaano vaayur vyaanah// Tejo ha vai udaanah tasmaad upashaanta tejaah punarbhavam indriyair manasi sampadyamaanaih//*(Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above,Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.)III.10-12) *Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shloka: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa,adhyaatmam chaiva praanasya vijnayaamritam ashnute, vijnayaamritam ashnute, iti//*(Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana, the Consciousness tapers off and ‘praana yuktah tejasaa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)]

The departed ‘jeevatma’ discarding life behind is accompanied by Lord Yama:Yama:Pareyivaasam pravato maheeranu, bahubhyah panthaam anupaspashaanam, Vaivasvatam sangamanam janaanaam, Yamam Rajanam havishaa duvasya/ May King Yama the son of Surya Deva/ Vivasvaan, be worshipped as he is followed by His relatives and admirers of the departed; Yama has travelled far from the heights

beyond and taken to the perfect destination without disturbing any one else. The Stanza is from Rig Veda 10-14.1. ii-iv)

The departed jeeva:*Idam tvaa vastram prathama nvaagan/ Apaitaduuhya yadihaabibhah puraa, ishtaapurtamanusampashya dakshinaam yathaa te dattam bahudhaa vi bandhushu/ Imoau yunajmi te vahnee asuneeyaaya odhave, yaabhyaam Yamasya saadanam, sukrutaam chaapi gacchataat/* May the departed one arrive here with new ideas and forget the erstwhile impulses and memories, recalling however the erstwhile actions some of which might have satisfied the conscience such as the acts of dakshinas to brahmanas vis a vis the wealth given by the kinsmen. May the departed one be yoked by two oxen to carry the body dear so far as the life and these oxen reach the abode of Lord Yama or alternatively to other abodes in case that It had done 'satkarmas' earning virtue outweighing the deeds of vice.v-viii) *Pushaa tvetah chyaavayantu pra vidvaan, anashthapashuh bhuvanasya gopaah, sa tvaitebhyah pari dadat pitrubhyo, agnirdevebhyah suvidanniyebyah/ Pushemaa aashaa anu veda sarvaah, so asmam abhiyatamena neshat, svastidaa aaghrunih sarvaveero, aprayucchan pura etu prajaanan/ Aayuh vishvaayuh pari pasati tvaa pusha, tvaa paatu prapathe purastaat, yatraaste sukruto, yatra te yayuh, tatratvaa devah Savitaa dadhaatu/ Bhuvanasya pat idam havih, agnaye rayimate svaaha/* May Pushan the omniscient escort the departed Soul to another world as His rays never fail to protect all the Beings and reach them to Pitru Loka and may Agni Deva reach the concerned Devas further on. Indeed Pushan is totally conversant with all the Lokas successively as He is aware the ways and means of leading the jeevaatma to safety free from perils. The post life of departed mortals is well realised by Pushan and hence lead them upto the halts en route. As the Souls which may have done well with the earnings of 'punya', the celestial Savitur would place them well in advance and accordingly lead these with care. Hence, Paramatma! may this offering of the body remains engulf by Agni Deva ultimately! The stanzas v-vii are repeats of Rigveda Mantras of 10.17.3-5-4 respectively.]

iv: Mrityu Sukta: Taittiriya Aranyaka 3.15.1-6 :Mrityu Sukta

Hariam harantamanuyanti Devaah, Vishvasyeshaanaam vrishabham mateenaam, Brahma swarupamanu medamaagaat, ayanam maa vividheervikramasva/ Ma cchido mrityo maa vadheeh maa me balam vivruho maa pramosheeh, prajaam maa me reerisha aayurugna, nrichakshasam tvaa havishaa vidhema/ Sadyas - chkamaanaaya pravepaanaaya mrityave paarasmaa aashaa ashrunvan, kaamenaajanayanpunah/ Kaamena me kaama aagaat, hridayaadhbhudayam mrityoh, yadameeshaamadah priyam tadaituup maamabhi/ Pare mrityo anuparehi panthaam, yaste sva itaro Devayaanaat, chakshushmate shrinvate te braveemi, maa nah prajaam reerusho mot veeraan/ Pra poorve manasaa vandamaanah naadhamano vrishabham charshaneenaam, yah prajaanaam eka karanamaanusheenaam mrityum yaje prathamaja - amritasya/ These verses are stated to be recited in the rites of cremation.

Samasta Devas are stated to accompany the Mrityu Devata- *harim harantam*; the latter is the Lord of all the worlds and thoughts of the departed. As Mrityu Devata approaches the yajamaana or the victim, the latter assumes an appropriate form. May the Devata be contented with the stanzas recited and destroy the obstacles faced in the journey post life. Mrityu! At the time of departure of the victim, do kindly spare him from severing his body parts causing pain and tolerant energy. Kindly also do not harm my progeny, much less the victim's life span as we are prepared to serve you with suitable offerings. Mrityu Deva! You are source and form of terror and panic to all the Beings with 'Praana'; all the 'ashta dishas' receive the 'aartha naadaas' or the signals of frightening cries. May the children of the departed one be equipped

to face moment of departure and spared from the distress that pursues. May the heart of Mrityu be kind and beneficial to the victim and family members. Mrityu Deva! may all paths except Devayana be blocked as that is the only path that the victim desires and surely deserves! May Mrityu be endowed with kind thoughts and actions as the victim seeks mercy and forgiveness after the departure to realise the Truth of Life!

Sarga Sixty Five

Pursuant to Dasharatha's death, his queeens cried out, deathly praises and music followed

Atha rātryām vyatītāyām prātar evāpare 'hani, bandinaḥ paryupātiṣṭhaṁs tat pārthivaniveśanam/ tataḥ śucisamācārāḥ paryupasthāna kovidaḥ, strīvarṣavarabhūyiṣṭhā upatasthur yathāpuram/ haricandanasaṁprkṭam udakam kāñcanair ghaṭaiḥ, āninyuḥ snānaśikṣājñā yathākālam yathāvidhi/ maṅgalālam -bhañyāni prāśanīyān upaskarān, upanīnyus tathāpy anyāḥ kumārī bahulāḥ striyaḥ/ atha yāḥ kosalandrasya śayanam pratyānantarāḥ, tāḥ striyas tu samāgamya bhartāram pratyabodhayan/ tā vepathuparītās ca rājñāḥ prāṇeṣu śaṅkitāḥ, pratisrotas tṛṇāgrāṇām sadṛśam saṁcakampire/ atha saṁvepamanānām strīṇām dṛṣṭvā ca pārthivam, yat tad āśaṅkitam pāpam tasya jajñe viniścayaḥ/ tataḥ pracukruśur dīnāḥ sasvaram tā varāṅganāḥ, kareṇava ivāraṇye sthānapracyutayūthapāḥ/ tāsām ākranda śabdena sahasodgatacetane, kausalyā ca sumitrā ca tyaktanidre babhūvatuḥ/ kausalyā ca sumitrā ca dṛṣṭvā sprṣṭvā ca pārthivam, hā nātheti parikruśya petatur dharaṇītale/ sā kosalandraduhitā veṣṭamānā mahītale, na babhrāja rajodhvastā tāreva gaganacyutā/ tat samuttrastasaṁbhrāntam paryutsuka - janākulam, sarvatas tumulākrandam paritāpārtabāndhavam/ sadyo nipatitānandam dīnaviklava - darśanam, babhūva naradevasya sadma diṣṭāntam īyuṣaḥ/ atītam ājñāya tu pārthivarṣabham; yaśasvinam saṁparivārya patnayaḥ, bhr̥śam rudantyaḥ karuṇam suduḥkhitāḥ; pragṛhya bāhū vyalapann anāthavat/

Following the death of King Dasharatha on the previous night, next morning the 'Vandeejana' or the professional prayer- cum-praisers of the departed assembled in the 'Raja Mahal'. Vyakarana- Mantra- Panditas of the Royal Establishment, as also professional singers assumed their turns in praise of the departed King. Svara yukta shloka reciters too assembled in large numbers out side the Raja Mahal blessing the departed Soul. Stuti ganas with modulated clappings and singing the glories of King Dasharatha! Meanwhile, several royal servants initiated the fetching various material in bulk like chandana-karpura-darpana-aabhushana-vastra- gangaajala- vessels of varying sizes. The 'antahpura strees' or the womanfolk of the interiors of the queens queued up to perform 'parikramas' or circumambulations of the body. Some of the select women had even touched the body and got bewildered that the body was still warm and sprang up in surprises. Devis Kousalya and Sumitra were in half sleep as they were awoken till the small hours of the day break. Some of the antahpura strees had even thought that as the queens Kousalya and Sumitra were sleeping as the King had departed! Suddenly they seemed to have recovered from slumber and screamed and shouted 'hey praana naadha'! *Tataḥ sarvaa Narendrasya Kaikeyee pramukhaḥ striyaḥ, rudasyaḥ shokasantaptaḥ nipeturgata chatanaḥ/* Then as Queen Kaikeyi too having arrived, all the queens became benumbed and fell down unconscious crying away.

Sarga Sixty Six

Queens, Ministers and staff- and public vision the body as retained in oil vessels

Tam agniṁ iva saṁśāntam ambuhīnam ivārṇavam, hataprabham ivādityam svargatham prekṣya bhūmipam/ kausalyā bāṣpapurṇākṣī vividham śokakarṣitā, upagṛhya śīro rājñāḥ kaikeyīm pratyabhāṣata/ sakāmā bhava kaikeyi bhūṅkṣva rājyam akaṇṭakam, tyaktvā rājānam ekāgrā nṛśamse duṣṭacārīṇi/ vihāya mām gato rāmo bhartā ca svargato mama, vipathe sārthahīneva nāham jīvitum utsahe/ bhartāram tam parityajya kā strī daivatam ātmanaḥ, icchej jīvitum anyatra kaikeyyās tyaktadharmaṇaḥ/ na lubdho

budhyate doṣān kiṃ pākam iva bhakṣayan, kubjānimittam kaikeyā rāghavāṇān kulam hatam/ aniyoge niyuktena rājñā rāmaṃ vivāsitam, sabhāryam janakaḥ śrutvā patitapsyaty aham yathā/ rāmaḥ kamalapatrākṣo jīvanāśam ito gataḥ, videharājasya sutā tahā sītā tapasvinī, duḥkhasyānucitā duḥkham vane paryudvijīsyati/ nadatām bhīmaghoṣāṇām niśāsu mṛgapakṣiṇām, niśamya nūnam saṃstrastā rāghavam saṃśrayīsyati/ vrddhaś caivālpaputras ca vaidehīm anicintayan, so 'pi śokasamāviṣṭo namu tyakṣyati jīvitam/ tām tataḥ saṃpariṣvajya vilapanīm tapasvinīm, vyapaninyuḥ suduḥkhārtām kausalyām vyāvahārikāḥ/ tailadroṇyām athāmātyāḥ saṃveśya jagatīpatim, rājñāḥ sarvāṇy athādiṣṭāś cakruḥ karmāṇy anantaram/ na tu saṃkalanam rājño vinā putreṇa mantriṇaḥ, sarvajñāḥ kartum īṣus te tato rakṣanti bhūmipam/ tailadroṇyām tu sacivaiḥ śāyitam tam narādhipam, hā mṛto 'yam iti jñātvā striyas tāḥ paryadevayan/ bāhūn udyamya kṛpānā netraprasravaṇair mukhaiḥ, rudantyaḥ śokasamāptāḥ kṛpānam paryadevayan/ niśānakṣatrahīneva strīva bhartṛvivarjitā, purī nārājatāyodhyā hīnā rājñā mahātmanā/ bāṣparyākulajanā hāhābhūtakuḷāṅganā, śūnyacatvaraveśmāntā na babhrāja yathāpuram/ gataprabhā dyaur iva bhāskaram vinā; vyapetanakṣatragāṇeva śarvarī, purī babhāse rahitā mahātmanā; na cāsrakaṇṭhākulamārgacatvarā/ narāś ca nāryaś ca sametya saṃghaśo; vigarhamāṇā bharatasya mātaram, tadā nagaryām naradevasaṃkṣaye; babhūvur ārtā na ca śarma lebhire/

Devi Kousalya with over wept and swollen face looking at the body of her husband was looking like a dried up ocean, shinelss Surya, and burnt off dry ash . Then as Devi Kaikeyi lifted up the dead head of the King on her lap, Koushlaya stated in a low voice: Kaikeyi, your wish is fulfilled now. Now that the hurdle of the King having been removed, now enjoy the 'Saamrajya' all by your self! Rama had gone away and the King has been eliminated; of what avail my life now! *bhartāram tam parityajya kā strī daivatam ātmanah, icchej jīvitum anyatra kaikeyyās tyaktadharmanah/ na lubdho budhyate doṣān kiṃ pākam iva bhakṣayan, kubjānimittam kaikeyā rāghavāṇān kulam hatam/* Could there be any body in the womanhood in the universe who kills her venaration worthy of husand and live with luxury and joy! Victimised and getting poisoned by Mandhara, you are squarely responsible for the death of the husband and getting rid of Rama-Sita-Lakshmanas in one masterly stroke to ruin the Raghu Vamsha just for vicarious joy! That Kaikeyi is squarely responsible for pushing Rama forcefully out is once known to King Janaka , how much of appreciative he would be! What a shame that my son would not even know that I was cursed with widowhood! Is Devi Sita the born princess of Mithila worthy of this type of unimaginable hardship. Even whenever there harsh sounds of pashu pakshis heard, she used to hide on my lap! If only the aged Janaka Maha Raja who had only the daughters as his offspring were to know that Devi Sita too accompanied Rama for the ever long forced 'vana vaasa', he would surely not be alive. *Saahamadyaiva dishtaantam gamishyaami pativrataa, idam shareeramaamaalingya pravekshyaamo hutaashanam/* I am also ready to follow the parivrataa's duty of 'sahagamana' by jumping into the fire along with the body of my husband!' As such relentless address made by Kousalya to Kaikeyi and simultaneously embracing the departed body, the Ministers gradually took away the queens and the surrounding ladies from the body to initiate the task of soaking the body in oil in large and flat plated vessels, as per the instructions of Maharshi Vasishtha. This has been done so to preseve the body till 'dahana samskaara'. As the body was lifted there were uproars and shouts by the queens and all the onlookers. *niśānakṣatrahīneva strīva bhartṛvivarjitā, purī nārājatāyodhyā hīnā rājñā mahātmanā/ bāṣparyākulajanā hāhābhūtakuḷāṅganā, śūnyacatvaraveśmāntā na babhrāja yathāpuram/* In the absence of the departed King, Ayodhya puri was barren like a starless sky and like a king with his widows! *Rutetu putraad dahanam Mahipate naarochayamste suhrudah samaagataah, iteeva tasnim- sc haayane nyaveshayan vichintya Raaajaanamichyanta darshanam/* Veda Panditah who had assembled there had unanimously decided not to initiate the daaha-samskaara and as such the body was retained in oilful vessel. Meanwhile the entirety of the citizens of Ayodhya were queued up for the final view of the body of the King.

[Vishleshana on widowhood:

Departed person's widow: *Iyam naareem patilokam vrinaanaa ni padyat upa tvaa, martya pretam, dharma puraanaanupaalayantee, tasyai prajaam dravinam cheha dhehi/ Udeerdhva naaryabhi jeevalokam gataasum etamupa shesha ehi, hastaagraabhasya deedhishoh, tavedam patyurjanitvamabhi sam babhutha/ Suvarnaam hastaadadaanaa mritasya, shriyai brahmane tejase balaaya, atraiva tvam, ihavayam sushevaa, vishvaah sprudho abhimaateerjeyam/ Dhanurhastaat aadadaano mritasya, shriyai kshatraayoujase balaaya, atraiva tvam iha vayam sushevaa, vishvaay sprudho abhimaateerjayem/ Maniam hastadaadaanaa mritasya, shriyai visho pushthiyai balaaya, atraiva tvam, ida vayam sushevaa, vishvaah sprudho abhimaaraarjeeyem/* The widow of the departed husband who chose her husband and lived along with him has to continue her duty as a widow now and assign the properties of the husband to the progeny. Atharva Veda 18.3.1. The widow is then advised to get back normalcy as she would be under a shock and realise the reality that her husband was no more; indeed the person who took your hand on wedlock had left her now. After all, she would have to continue to remain in existence and recover her normalcy since she should fight back the evils of the world and fortify herself. One has to reconcile to the absence of the husband and realise that he was not there. Yet, she would have to take a vow that he was there and get readied for a lonely fight. The stanza 6.1.15 viz. *Dhanurhastaat* explains that since the upbringing of the progeny has to be the wife's prime need of the hour, the widow should take over the bow from the hands of the departed husband's hands and be prepared for a battle to protect the children and stay there itself and face the situations. Thus she takes the challenge of life ahead. Vyasa Maharshi explains of some features of widows: *Patyaomritepi yo yoshivaidhavyam paalayet kvachit, Saapunah praapya bhartaaram svarga bhogaan sameeshnute/ Vidhavaa kabari baddhah bhartru bandhaaya chaayate, Shirasovasanam tasmaat kaaryam vidhavaatathaa, Ekaahaarah Sadaa kaaryah nadviteeyah kadaachana/ Gandhadra –vyasya sambhogonaiva kaaryastathaa kvachit, Tarpanam pratyaham kaaryam bhartuh kushatilodakaih/ Vishnostu pujanam kaaryam patibudhaana chaanyadhaa, Patimeva sadaa dhyaaedvishnu rupa dharam param, Evam dharma paraanityam vidhavaap shubhaamataa/(* As a husband passes away and the widow observes the regulations of widowhood, since a widow is distinguished as being one, it is preferred that her head hair is removed forever, takes a single meal a day and refrain from a second meal that day! She should not use fragrances and not utilise flowers; every day she should perform tarpana with 'tilodakas' or black Tilas with water using 'darbhas'. Those women who are widowed should consider as the diseased husband as Vishnu himself and then her remaining life would be spent peacefully without problems and even though as of a woman of auspiciousness.]

Sarga Sixty Seven

Maharshis assemble with Purohita Vasishtha to urgently decide on the successor King

Vyatītāyām tu śarvaryām ādityasyodaye tataḥ, sametya rājakartāraḥ sabhām īyur dvijātayaḥ/ mārkaṇḍeyo 'tha maudgalyo vāmadevaś ca kāśyapaḥ, kātyayano gautamaś ca jābālīś ca mahāyaśāḥ/ ete dvijāḥ sahāmātyaiḥ prthag vācam udīrayan, vasiṣṭham evābhimukhāḥ śreṣṭho rājapurohitam/ atītā śarvarī duḥkham yā no varṣaśatopamā, asmin pañcatvam āpanne putraśokena pārthive/ svargataś ca mahārājo rāmaś cāraṇyam āśritaḥ, lakṣmaṇaś cāpi tejasvī rāmaṇaiva gataḥ saha/ ubhau bharaṭasatrughnau kkekayeṣu paramtapau, pure rājagrhe ramye mātāmahaniveśane/ ikṣvākūṇām ihādyāiva kaś cid rājā vidhīyatām, arājakaḥ hi no rāṣṭram na vināśam avāpnuyāt/ nārājale janapade vidyunmālī mahāsvanaḥ, abhivarṣati parjanya mahīm divyena vāriṇā/ nārājake janapade bījamuṣṭiḥ prakīryate, nārākake pituḥ putro bhāryā vā vartate vaśe/ arājake dhanam nāsti nāsti bhāryāpy arājake, idam atyāhitam cānyat kutaḥ satyam arājake/ nārājake janapade kārayanti sabhām narāḥ, udyānāni ca ramyāni hr̥ṣṭāḥ punyagrāhāni ca/ nārājake janapade yajñaśīlā dvijātayaḥ, satrāṇy anvāsate dāntā

brāhmaṇāḥ saṁśītavratāḥ/nārājake janapade prabhūtanāṭanartakāḥ, utsavās ca samājās ca vardhante rāṣṭravardhanāḥ/ nārājake janapade siddhārthā vyavahāriṇaḥ, kathābhir anurajyante kathāśīlāḥ kathāpriyaiḥ/ nārājake janapade vāhanaiḥ śīghragāmibhiḥ, narā niryānty arāṇyāni nārībhiḥ saha kāmīnaḥ/ nārākaje janapade dhanavantāḥ surakṣitāḥ, śerate vivṛta dvārāḥ kṛṣigorakṣajīvināḥ/ nārājake janapade vaṇijo dūragāmināḥ, gacchanti kṣemam adhvānam bahupunyasamācitāḥ/ nārājake janapade caraty ekacaro vaśī, bhāvayann ātmanātmānam yatrasāyaṁgrho munīḥ/ nārājake janapade yogakṣemam pravartate, na cāpy arājake senā śatrūn viśahate yudhi/ yathā hy anudakā nadyo yathā vāpy atṛṇam vanam, agopālā yathā gāvas tathā rāṣṭram arājakam/ nārājake janapade svakam bhavati kasya cit, matsyā iva narā nityam bhakṣayanti parasparam/ yehi sambhinnamaryādā nāstikās chinnaśaṁśayāḥ, te 'pi bhāvāya kalpante rājadaṇḍanipīditāḥ/ aho tama ivedam syān na prajñāyeta kiṁ cana, rājā cen na bhavem! loka vibhajan sādhasādhunī/ jīvaty api mahārāje tavaiva vacanam vayam, nātikramāmahe sarve velām prāpyeva sāgarah/ sa naḥ samīkṣya dvijavaryavṛttaḥ; nṛpaḥ vinā rājyam arāṇyabhūtam, kumāram ikṣvākusutam vadānyam; tvam eva rājānam ihābhiṣīcaya/

As all through the night the public Ayodhya thronged for the darshan of the departed King of far reaching reputation, the early morning thereafter, the Kingdom's vidwan Brahmanas collected at the royal court. The Brahmana shreshthas like Markadeya, Moudralya, Vaama Deva, Kashyapa, Gautama and Jaabaali sat before Maharshi Vasishtha and gave their opinions. The substance of what they expressed as follows: 'The passing away of great King Dasharatha to heavens is indeed unfotunate. More unfortunate would be when Rama accompanied by Devi Sita and Lakshmana Kumara had left on a long Aranya Vaasa. Bharata Shatrughnas had been on a pleasure holiday to Devi Kaikeyi's father's kingdom. *ikṣvākūṇām ihādyava kaś cid rājā vidhīyatām, arājakam hi no rāṣṭram na vināśam avāpnuyāt/ nārājale janapade vidyunmālī mahāsvanaḥ, abhivarṣati parjanya mahīm divyena vāriṇā/ nārājake janapade bījamuṣṭiḥ prakīryate, nārākake pituḥ putro bhāryā vā vartate vaśe/ arājake dhanam nāsti nāsti bhāryāpy arājake, idam atyāhitam cānyat kutaḥ satyam arājake/* Now this is a serious situation when there is no King of this glorious Ikshvaaku Vamsha in position and in the absence of a King, the Kingdom would be at heavy stake and there is an immediate urgency to declare a King. In a Kingdom where there is no King, it is asserted that in the villages and townships- let alone in Ayodhya- neither lightnings on the sky nor clouds would yield timely rains and the mother earth could yield good crops. Without a King, neither the children nor the wives would be under the regulation of a husband and the entire family life would be at stake. Then where would be order of the society, the central- township- village level administration, the public gardens, dharma shalaas, temples, chatur varnas, yagjnaadi dharma karyas, group meetings, music-dances; and above all internal security and external safety! *Yathaa drishtiḥ shareerasya nityameva pravartate, tathaa narendro rashrtasya prabhavaḥ satyadharmayoh/* Just as one's concentration is anchored on one's own body parts [like eyes, nose, ears, skin, tongue, and entries and exits] Raja like the mind or brain is the nucleus, and the supreme controller of all the aspects of the Kingdom, both internal and external. *Rajaa satyam cha dharmascha Rajaa kulavataam kulam, Raja maataa pitaa chaiva Rajaa hita karo nrinam/* A King is the representation of truthfulness and virtue; he is stated to be the foremost of all classes of the Kingdom. He is the father -mother- and the chief adviser of one and all in the kingdom. *Yamo Vaishnavanah Shakro Varunascha Maha Balah, vishishyante Narendrana vrittina mahataa tatah/* A King by the virtue of his own background and sensitivities might be a Yama, Kubera, Indra, or Varuna and many more features and characteristics. Yama Raja punishes, Kubera bestows wealth, Indra is an outstanding administrator, and Varuna enforces good conduct; but a King is all rolled in one! *Sa naḥ samīkṣya dvijavaryavṛttaḥ; nṛpaḥ vinā rājyam arāṇyabhūtam, kumāram ikṣvākusutam vadānyam; tvam eva rājānam ihābhiṣīcaya/* Hence Maharshi! Do nominate an Ideal King at once!

[Vishleshana on an Ideal Kingship vide Manu Smriti-Achaara Khanda]

Ideal Kingship: Manu Deva then describes the ways of conduct and dharmas of a King about his origin and keys to his success as a popular and famed head of a nation. On attaining kingship to a deserving and select kshatriya origin, the King is coronated by the prescribed Vedic Principles to assume the duties

expected as from a Head of the Kingdom. This is so when a Leader of the Society has to establish an authoratative Institution based essentially on Dharma and Nyaya and above all to ensure safety and security as an Integrated Identity among the comity of co-kingdoms. Hence the group of Devas like Indra, Surya, Vaayu, Yama, Agni, Varuna, Chandra and Kubera confer Kingship to the most suitable Kshatriya as per Vedic Verses hence as the unique representative of the lusters and magnificences of the combinations of the representative Devas; indeed like a Sun God the King becomes too radiant to gaze and provides the great source of authority and power sourced from the respective Devas of warmth yet heat of Agni, sweep and speed of Vaayu, placidity and coolness of Chandra, sternness and demand of justice/ virtue of Yama, ample food and sustenance of Varuna, and the auspiciousness and prosperity of Kubera! Even a King as an infant is worthy of respect and awe as there is a worthy King in him and ought to be so venerated. Indeed, careless approach and casual treatment paid to an infant king, who is no doubt, backed up the strong foundations of Kingship as from Vedic Principles, as Agni could provide warmth as also burn the whole family and property as of 'lock-stock- and barrel'! A King with his 'kaarya siddhi' or the success of his purpose as per the prevalent circumstances of 'Desha Kaala Tatwa' seeks to attain 'dharma siddhi' as he assumes varied features of kshama, krodha, mitrata, or even pratikaara or revenge! A King indeed is 'sarva tejomaya' or all powerful as he could usher in Devi Lakshmi or alround prosperity, or his anger might invite mrityu or death. If a King is annoyed even by default, the victim's misfortune kicks off and his indignation is certain to mritu! *Tasmaad dharmam yamishteshu sa vyavasyennaraadhipah, anishtam chaapyanishteshu tam dharmam na vichaalayet/ Tasyaarth the sarvabhutaanaam goptaaram dharmama -atmajam, brahmatejomayam dandam- asrijat purvameeshvarah/* or that is why the dharmas originally created by the institution of Kingship are such as never to be infringed upon and hence the age old principles are such as shaped by the conscience of any King either of mercy or of punishments. This why any of the 'sthaavara-jangamaas' or of moving-immoveable nature in Srishti are driven by the impulses of their own consciences too and the interpretations of respective Kingships as per 'desha - kaala- paristhitis' or of contemporary situations need necessarily to be upheld and observed. Hence punishments truly represent the King, his Purushtva of assertion and of unquestionable Leadership ; punishment only governs, protects, and sustains vigilance even in sleep or casualness as the constant guard and caution. *Sameekshya sa dhritah samyak sarvaa ranjayati prajaah, asameekshya praneetastu vinaashayati sarvatah/* Once punishment is made applicable and enforced, it uproots the evil but once gets lax then attracts further evil. In the case of a King's negligence of punishment, the defaulted person once saved perpetuates the evil as a fried fish about to be pitch-forked spared or soft cotton piece turns into an iron rod! In case a King spares a criminal from punishment, a crow would steal a pitru pinda or a dog sniff or lick a sacrificial food just as a person of illfame forcefully occupies another's lawful house in possession since *dandasya hi bhayaat sarvam jagad bhogaaya kalpate/* or the entire world loses the grip of fear and becomes all kinds of illegal perversions. Once a rod is spared then even a child is spoilt; Deva, Daanava, Gandharva, Raakshasa, Pakshi, Sarpas too once spared would be victimised with evil; being devoid of 'daanda', the conduct of all the beings in Srishti gets sullied and in respect of human beings varnaashrama dharmas are severely broken irretrievably paving way for vices and engendering evil forces *Yatra shyaamo lohitaaksho dandashcharati paapahaa, prajaastatra na muhyanti netaa chet saadhu pashyati/ Tasyaahuh sampranetaaram raajaanam satyavaadinam, sameekshya kaarinam praajnam dharm kaamaartha kovidam/* That exactly why the concept of Kingship or Leadership is stated as the hinge and hold of the sensitive balance of virtue and vice; where punishment is due it ought to stalk around assuming black color and of red eyes demolish blemishes and sins. Moreso it is in the context of fulfilling the four human aspirations of Dharma-Artha-Kaama-Moksha in a measured manner; indeed hence is the presence of Leadership as assumed by a King. Kingship is defined as who is aware and conscious of the are of punishing and sparing the stick ; *tam raajaa pranayansamyak trivargena abhivardhate* or He is the ideal King who is truthfully wedded to the principles of virue and nyaaya, modest and ideal earnings for the Self and dependents besides spare for charity, and controlled and regulated by moderate and just desires; but certainly not to fullfill sensual pleasures, deceitful ways of flippant lives and of selfish motivations. When punishment is prescribed it may not be palatable to unrelenting minds, but when the king concerned does not proclaim it in a non commensurate manner

without adequately examining or hiding facts of the case, then the King if partial in judgment is not spared too and might affect his family even. Once the King and his family is ruined, then the store of 'adharmaas' so collected might affect not only his possessions of castles, his territories and his 'praja' and their fortunes also. Contrarily a champion of Dharma and Nyaya would carve a niche not merely among the co-kings but as in respect of Maharshis and even Devas might secure a qualification for Brahmatva! A continuous series of undue punishments out of hiding facts or ignoring them and issued by an unjust King would have repercussions on the disgrace and ruin of his deputies down the line in the Vamsha and might adversely affect those concerned like Ministers, Army Commanders and so on as involved in the declarations of judgments. Further on, even the Sages would feel the guilt and the thought processes of Devas receiving 'havyas' at the Agni Karyas in the Kingdom might be disturbed! Hence: *Shuchinaa satyasandhena yathaa shaastaanusaarinaa, pranetum shakyaate dandah susahaayena dheemataa/ Svaraashtre nyaaya vrittah syaad bhrishadashcha shatrushu, suhritsvajihmah snigdheshu braahmaneshu kshamaanvitah/* The ideal most King is such sagacious, truthful and intelligent kind of unique followers of Dharma and Nyaya, ably assisted by equally professional deputies, and indeed his judgments for or against punishments or rewards are stated to be one among the countless ones of his worthy race. The fame of such rarity are like drops of oil spreading fast in running flows of water. However the ill fame of a King unworthy of his title and seat tends to act like butter on the water flows steadily till the day of doom. The idealism of Kingship upholds the dignities of the Chatur Varnas and ensures their continuity.. Such Kings of rarity are stated to possess their daily routine as follows: in the early mornings itself, they attend the congregations of the learned and the aged vidwans of Rig-Yajur-Saama Vedas and discuss the specifics of Dharmas and of Administrative Principles involved. They worship and honour such vidwans appropriately and abide by their teachings as discussed. Such exemplary Kings are never harmed but enjoy longevity and prosperity. They are modest and that modesty makes them imperishable. For want of modesty, several Kings in history had perished along with their belongings and on the other hand hermits in forests had turned to be Kings. *Veno vinashtovinayaatnahushashchaiva paarthivah/Sudaah paija vanashchaiva sumukho nimoreva cha/ Prithustu vinayaad raajyam praaptavaan manureva cha, Kuberashcha dhanaishvaram brahmanyam chaiva Gaadhijah/* In the historical introspective, illustrious Chakravartis or Emperors like Vena, Nahusha, Sudaasa, Yavana, Sumukha, and Nimi perished out of their questionable and evil conduct. On the other hand Prithu and Manu flourished as Chakravatis out of their outstanding modesty and impeccable character and Kubera gained the position of Dhanaadyaksha and one of the Ashtapalakas of the Universe. Vishwamitra the illustrious son of Gaadhi a Kshatriya by birth attained the status of an elevated Brahmana by the dint of perseverance, tasya and conduct. The King should perfectly understand the aspirations of the common persons of the day especially in avoiding the pitfalls of co-Kings and most unhesitatingly try to initiate steps in constructing such a Capital City and never even seek to his own personal comfort but ensure his deputies and staff as well as the public of the Kingdom to live with comfort and safety. Towards this end, he needs to construct a fortress protected by vagaries of seasons and possible eventualities of diseases or natural disasters. Such a fortress of distinction and status be suitably equipped with defence forces to ensure safety from attacks of beasts, robbers, internal forces of revolution, external foes and such elements and fortified with weapons, grains, cattle and fodder, ample water and tools, as also Vidwans, artisans, and representatives of chatur varnas, and above all Purohitaas or Priests and Ritvigs to duly perform various smarta karmas of auspicious nature besides the shroutha karmas of daily agni karyas and Sacrifices. *Yajeta raajaa kratubhirvi vidhairaapta dakshinaih, dharmartham chaiva viprebhyo dadyaad bhogaan dhanaani cha/ Saanvatsarikamaaptaishcha raashtraadaahaarayad balim, syaachchaamnaayaparo loke varteta pitrivatnrisu/* The King has to be such as always engaged in Ashwamedhaadi yajnas attracting learned Brahmans to receive gifts and charities of golden ornaments, precious clothes and so on besides providing employment to workers as also the participating crowds of public with feasts. Indeed the King is stated more than a father and protector of the interests of one and all. As the citizens of the Kingdom are responsive of the noble activities of the King and the band of his officials of commitment ensuring peace and safety, the taxes are paid on time and general business climate is salutary and hence the economy is sound and attracts investments from the public and from foreign kingdoms too. Besides plugging in

loopholes of business transactions, the King too motivate the officials down the line with incentives , moral persuasion and punishments against inefficiency or corruption. As BrahmanaVidyathis emerge out of Guru Kula after Vedaadhyayana are suitably gifted and trained for more and more tough assignments to preserve and promote dharmaacharana since *nidhir braahmanobhi dheeyate* or indeed Brahmanas are the treasures installed by the Kings that could neither be lost nor robbed; such treasures could also not be split, nor perish as they are ever-sustained by the purity and blaze of Agni itself. *Samamabraahmane daanam dvigunam braahmanabrue, praadheete shatasaahasramanantam veda -paarage/ Paatrasya hi visheshena shraddadhaanatayaiva cha, alpam vaa bahu vaa pretya daanasya phalamashnute/* While charity is offered to any of Varnas then there would be good returns of ‘sukrita phala’, but once that daana is given to a Brahmana the returns get doubled ; once that daanas are executed to a well read and knowledgeble Brahmana, the fruits get further intensified hundred thousand fold, while the recipient is a Veda Vedanga paaranga, then he demands ‘anantha phala’! Even if a ‘daana’were given as per one’s own ability, then undoubtedly a deserving status is accomplished in the higher worlds.]

Sarga Sixty Eight

Vashishtha despaches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna

Teṣāṁ tadvacanāṁ śrutvā vasiṣṭhaḥ pratyuvāca ha, mitrāmātyagaṇān sarvān brāhmaṇāṁs tān idaṁ vacaḥ/ yad asau mātulakule pure rājagṛhe sukhī, bharato vasati bhrātrā śatrughnena samanvitah/ tac chīghraṁ javanā dūtā gacchantu tvaritair hayaiḥ, ānetuṁ bhrātarau vīrau kiṁ samīkṣāmahe vayam/ gacchantv iti tataḥ sarve vasiṣṭhaṁ vākyam abruvan, teṣāṁ tadvacanāṁ śrutvā vasiṣṭho vākyam abravīt/ ehi siddhārtha vijaya jayantāśokanandana, śrūyatām itikartavyaṁ sarvān eva bravīmi vaḥ, puram rājagṛhaṁ gatvā śīghraṁ śīghrajavair hayaiḥ, tyaktāśokair idaṁ vācyah śāsanād bharato mama/ Purohitas tvāṁ kuśalaṁ prāha sarve ca mantriṇaḥ, tvaramāṇaś ca niryāhi kṛtyam ātyayikaṁ tvayā/ mā cāsmāi proṣitaṁ rāmaṁ mā cāsmāi pitaraṁ mṛtam, bhavantaḥ śamsiṣur gatvā rāghavāṇāṁ imaṁ kṣayam/ kauṣeyāni ca vastrāṇi bhūṣaṇāni varāṇi ca, kṣipram ādāya rājñāś ca bharatasya ca gacchata, vasiṣṭhenābhyanujñātā dūtāḥ samtvartitā yayuḥ/ te hastina pure gaṅgāṁ tīrtvā pratyānmukhā yayuḥ, pāñcāladeśam āsādy madhyena kurujāṅgalam/ te prasannodakāṁ divyāṁ nānāvihagasevitām, upātijagmur vegena śaradaṇḍām janākulām/ nikūlavṛkṣam āsādy divyāṁ satyopayācanam, abhigamyābhivādyāṁ taṁ kuliṅgāṁ prāviśan purīm/ abhikālaṁ tataḥ prāpya tejo 'bhibhavanāc cyutāḥ, yayur madhyena bāhlikān sudāmānaṁ ca parvatam, viṣṇoḥ padaṁ prekṣamāṇā vipāśāṁ cāpi śālmālīm/ te śrāntavāhanā dūtā vikṛṣṭena satā pathā, giri vrajaṁ pura varam śīghraṁ āsedur añjasā/ bhartuḥ priyārthaṁ kularakṣaṇārthaṁ; bhartuś ca vaṁśasya parigrahārtham, aheḍamānās tvarayā sma dūtā; rātryāṁ tu te tat puram eva yātāḥ/

As Maharshis like Markandeya exhorted Maharshi Vasishtha about the urgency of appointing a King in place of the deceased King Dasharatha, the latter replied that Bharata was already nominated as the King of Ayodhya but as of then Bharata along with his younger brother had gone to his maternal uncle’s Kingdom on a holiday. Then as the Maharshis suggested, Maharshi Vasishtha had then instructed five horsemen named Siddhardha-Vijaya-Ashoka - and Nandana to race up their horses to Rajagriha Nagara and bring Bharata and Shatrughnas as quickly. The Maharshi briefed that they ought not to mention even one inkling about the developments at Ayodhya about the King’s passing away, or Rama-Sita-Lakshmana’s going for long time vana vaasa and so on. They should only convey : *Purohitas tvāṁ kuśalaṁ prāha sarve ca mantriṇaḥ, tvaramāṇaś ca niryāhi kṛtyam ātyayikaṁ tvayā/Bharata Shatrughna Kumaras! Purohita Vasishtha Maharshi and all the Ministers have the pleasure of sending their best wishes and enquiries of your welfare. The Purohita has requested both of you to return at once as he informed that there was a very urgent matter concerning you. mā cāsmāi proṣitaṁ rāmaṁ mā cāsmāi pitaraṁ mṛtam, bhavantaḥ śamsiṣur gatvā rāghavāṇāṁ imaṁ kṣayam/* Even by mistake or slip of tongue you ought not mention that Rama had proceeded for vana vaasa and thus King Dasharatha had passed away. Then to Bharata Shatrughnas were sent gifts and silk clothes. As per instructions the horsemen

proceeded forth with and on way rested for a while and further crossed the Apartaal Mountain and towards the south having reached Pralamba giri crossed River Maalini. Then they further crossed Hastinapura's Ganga, reached Panchla Desha, Sharadanda, Kulinga, River Ikshumati as was worshipped by King Dasharatha, Bahmaaka Desha, Sudama Parvata, venerated Vishnu Paada on the mountain top, then moved o towards Pipaasha River. By did desire to halt for the night as they were dead tired at the township of Girivraja but having indeed recalled the instructions of the Maharshi and hence had to hurry up by the exhausted horses to reach the Royal Palace.

Sarga Sixty Nine

As messengers arrive at Bharata's place, the latter felt 'dussvapnas' early morning

Yām eva rātriṁ te dūtāḥ praviśanti sma tām purīm, bharatenāpi tām rātriṁ svapno dṛṣṭo 'yam apriyaḥ/ vyuṣṭāṁ eva tu tām rātriṁ dṛṣṭvā taṁ svapnam apriyam, putro rājādhirājasya subhṛṣaṁ paryatapyata/ tapyamānaṁ samājñāya vayasyāḥ priyavādinaḥ, āyasaṁ hi vineṣyantaḥ sabhāyāṁ cakrire kathāḥ/vādayanti tathā śāntiṁ lāsayanty apī cāpare, nātakāny apare prāhur hāsyāni vividhāni ca/ sa tair mahātmā bharataḥ sakhibhiḥ priya vādibhiḥ, goṣṭhīhāsyāni kurvadbhir na prāhṛṣyata rāghavaḥ/ tam abravīt priyasakho bharataṁ sakhibhir vṛtam, suhṛdbhiḥ paryupāsīnaḥ kiṁ sakhe nānumodase/ evaṁ bruvāṇaṁ suhṛdaṁ bharataḥ pratyuvāca ha, śṛṇu tvaṁ yaṁ nimittam me dainyam etad upāgatam/ svapne pitaram adrākṣaṁ malinaṁ muktamūrdhajaṁ, patantaṁ adriśikharāt kaluṣe gomaye hrade/ plavamānaś ca me dṛṣṭaḥ sa tasmin gomayahrade, pibann añjalinaṁ tailaṁ hasann iva muhur muhuḥ/tatas tilodanaṁ bhuktvā punaḥ punar adhahśirāḥ, tailenābhyaktasarvāṅgas tailam evāvagāhata/ svapne 'pi sāgaram śuṣkaṁ candraṁ ca patitaṁ bhuvi, sahasā cāpi saṁśantaṁ jvalitaṁ jātavedasaṁ/ avadīrṇāṁ ca pṛthivīm śuṣkāṁś ca vividhān drumān, ahaṁ paśyāmi vidhvastān sadhūmāṁś caiva pārvatān/ pīṭhe kārṣṇāyase cainaṁ niṣaṇṇaṁ kṛṣṇavāsasaṁ, prahasanti sma rājānaṁ pramadāḥ kṛṣṇapiṅgalāḥ/ tvaramānaś ca dharmātmā raktamālyānulepanaḥ, rathena kharayuktena prayāto dakṣiṇāmukhaḥ/ evaṁ etan mayā dṛṣṭam imāṁ rātriṁ bhayāvahāṁ, ahaṁ rāmo 'tha vā rājā lakṣmaṇo vā mariṣyati/ naro yānena yaḥ svapne kharayuktena yāti hi, acirāt tasya dhūmāgraṁ citāyāṁ saṁpradṛśyate, etannimittaṁ dīno 'haṁ tan na vaḥ pratipūjaye/śuṣyatīva ca me kaṇṭho na svastham iva me manah, jugupsann iva cātmānaṁ na ca paśyāmi kāraṇam/ imāṁ hi duḥsvapnagatiṁ niśāmya tām; anekarūpāṁ avitarkitāṁ purā, bhayaṁ mahat tad dhr̥dayān na yāti me; vicintya rājānaṁ acintyadarśanam/

Even at the arrival of the Nagar, in the small hours of that morning , Bharata has had a very inauspicious dream and having called a few close friends , expressed his anxiety about it . The dear friends rejected the dream and sought by diverting his anxiety; some took to instrumental music, some soothened by dances and hilarious jokes, but Bharata was the least amused. Then he described about the bad dream; he said that in the dream he saw his father; his face was dirty, his hairs were uncouth, and he appeared to have fallen into a mass of mud from a mountain top. That mud was of excretion of a cow. Then he was applying oil, consuming flows of it and was swimming in it. His face was pale and dry as of a dried up ocean, as Moon fell down on earth. The entire earth was shaking in swings as though there were repetitive quakes. Mountains were breaking down with their sides falling down with thunderous thuds emitting heavy smokes all around. King Dasharatha was seated on a black boulder wearing black clothes as black women were abusing and beating him. Dharmatma Dashratha was wearing a blood red garland with red sanders wood powder besmeared all over his body seated on a donkey which was braying away towards the southern direction. One raakshasi female was forcibly drawing the donkey cart. This type of a horrifying dream in the early hours of the day break is indeed alarming prognosting the death of a person, be it a father, or a brother!*naro yānena yaḥ svapne kharayuktena yāti hi, acirāt tasya dhūmāgraṁ citāyāṁ saṁpradṛśyate, etannimittaṁ dīno 'haṁ tan na vaḥ pratipūjaye/śuṣyatīva ca me kaṇṭho na svastham iva me manah, jugupsann iva cātmānaṁ na ca paśyāmi kāraṇam/* This type of horrible and frightening dream is badly impacting me with with terror, as my voice is sinking, my vision is fading, my faculties of smell and hearing are thinning too ! *Imāṁ hi duḥsvapnagatiṁ niśāmya tām; anekarūpāṁ avitarkitāṁ purā,*

bhayaṃ mahat tad dhr̥dayān na yāti me; vicintya rājānam acintyadarśanam/ Friends! What all I have never even thought of or imagined, but I have had the most frightening and lurking feeling of Maha Raja Dasharatha appeared in my unforgettable dream of nerve shattering kind!

Sarga Seventy

Ayodhya's messengers arrive at Bharat's maternal uncle's palace, bring gifts and message to return

Bharate bruvati svapnam dūtās te klāntavāhanāḥ, praviśyāsahyaparikham ramyaṃ rājagrham puram/ samāgamyā tu rājñā ca rājaputreṇa cārcitāḥ, rājñāḥ pādau gṛhītvā tu tam ūcur bharataṃ vacaḥ/ Purohitastwaam kushalam praaha sarvecha Mantrinah, tvaramaanascha nirhyaahikrityakrityamaatyayikam tvayaa/ atra viṃśatikotyas tu nṛpater mātulasya te, daśakotyas tu saṃpūrṇās tathaiva ca nṛpātmaja/ pratigrhya ca tat sarvaṃ svanuraktaḥ suhṛjjane, dūtān uvāca bharataḥ kāmāḥ saṃpratipūjya tām/ kaccit sukuśalī rājā pitā daśaratho mama, kaccic cārāgatā rāme lakṣmaṇe vā mahātmani/ āryā ca dharmaniratā dharmajñā dharmadarśinī, arogā cāpi kausalyā mātā rāmasya dhīmataḥ/ kaccit sumitrā dharmajñā janani lakṣmaṇasya yā, śatrughnasya ca vīrasya sārōgā cāpi madhyamā/ ātmakāmā sadā caṇḍī krodhanā prājñamāninī, arogā cāpi kaikeyī mātā me kim uvāca ha/ evam uktās tu te dūtā bharatena mahātmanā, ūcuḥ saṃpraśritaṃ vākyam idam tam bharataṃ tadā, kuśalās te naravyāghra yeṣāṃ kuśalam icchasi/ bharataḥ cāpi tām dūtān evam ukto 'bhyabhāṣata, āpṛcche 'ham mahārājaṃ dūtāḥ saṃtvarayanti mām/ evam uktvā tu tām dūtān bharataḥ pārthivātmajaḥ, dūtāḥ saṃcodito vākyam mātāmaham uvāca ha/ rājan pitur gamiṣyāmi sakāśam dūtacoditaḥ, punar apy aham eṣyāmi yadā me tvam smariṣyasi/ bharatenaivam uktas tu nṛpo mātāmahas tadā, tam uvāca śubham vākyam śirasy āghrāya rāghavam/ gaccha tātānujāne tvām kaikeyī suprajās tvayā, mātaram kuśalam brūyāḥ pitaram ca paramāpā/ purohitam ca kuśalam ye cānye dvijasattamāḥ, tau ca tāta maheśvāsau bhrātaru rāmalakṣmaṇau/ tasmai hastyuttamāṃś citrān kambalān ajināni ca, abhisatṛtya kaikeyo bharatāya dhanam dadau/ rukma niṣkasahasre dve ṣoḍaśāśvaśatāni ca, satṛtya kaikeyī putram kekayo dhanam ādiśat/ tathāmātyān abhipretān viśvāsyāṃś ca guṇān vitān, dadāv aśvapatiḥ śīghram bharatāyānuvāyinaḥ/ airāvatān aindraśirān nāgān vai priyadarśanān, kharāṇ śīghrān saṃyuktān mātulo 'smai dhanam dadau/ antaḥpure 'tisaṃvṛddhān vyāghravīryabalān vitān, daṃṣṭrāyudhān mahākāyān śunāś copāyanam dadau/ sa mātāmaham āpṛcchya mātulam ca yudhājitam, ratham āruhya bharataḥ śatrughnasahito yayau/ rathān maṇḍalacakrāṃś ca yojayitvā paraśśatam, uṣṭrago 'śvakharair bhṛtyā bharataṃ yāntam anvayuh/ balena gupto bharato mahātmā; sahāryakasyātmamasamair amātyaiḥ, ādāya śatrughnam apetaśatrur; gṛhād yayau siddha ivendralokāt/

As Bharata was detailing the early morning dream of distress to his friends and gradually recovered by its impact, the messengers from Ayodhya arrived and having touched the feet of the Raja Kumara stated: *Purohitastwaam kushalam praaha sarvecha Mantrinah, tvaramaanascha nirhyaahi krityakrityamaatyayikam tvayaa/* Kumara! Purohita Vashishtha and all the Ministers would like to convey their blessings to you. They would like you to return to Ayodhya urgently on some official business. Then the messengers offered him valuable clothes and gifts, of which twenty crores were meant for the King of Kaikeya and ten crores meant for the Kumara's maternal uncle. Accordingly all the gifts were distributed by Bharata personally. Therafter Bharata enquired of the welfare of each and everybody at Ayodhya: *kaccit sukuśalī rājā pitā daśaratho mama, kaccic cārāgatā rāme lakṣmaṇe vā mahātmani/ āryā ca dharmaniratā dharmajñā dharmadarśinī, arogā cāpi kausalyā mātā rāmasya dhīmataḥ/ kaccit sumitrā dharmajñā janani lakṣmaṇasya yā, śatrughnasya ca vīrasya sārōgā cāpi madhyamā/ ātmakāmā sadā caṇḍī krodhanā prājñamāninī, arogā cāpi kaikeyī mātā me kim uvāca ha/* 'I hope my dear father the King Dashradha is happy and so do my famed elder brother Shri Rama. Trust the ever 'dharma paraayana' mother Devi Koshaulya contented and safe as ever. Also I hope brother Lakshmana and the 'dharmagjna' co-mother Devi Sumitra are happy. Further more, how is my own mother who is ever selfish for her reasons of self pride and superiority Devi Kaikayi!' As Bharata enquired of all the family members at Ayodhya, the messengers conveyed the welfare of them all and most respectfully reminded him to be ready for the

return travel at once. Then Bharata approached the maternal grand father and having respectfully prostrated to him stated that he was urgently required at Ayodhya for some official duty. The King then touched Bharata's head as a gesture of blessing. Similarly Bharata reached the maternal uncle with affection and was sent off with several elephants, tiger skins, valuable gifts of two thousand gold coins and jewellery, hundreds of well trained and faithful dogs, horses and elephants, and groups of body built and ever loyal personal attendant soldiers. Thus having recieved a ceremonial send off, Bharata along with the younger brother Shatrughna sat comfortably in the chariot with hundreds of soldiers, elephants, horses and innumerable and invaluable gifts behind and ahead.

Sarga Seventy One

Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!

Sa prānmukho rājagṛhād abhiniryāya vīryavān, hrādinīm dūrapārām ca pratyaksrotas taraṅgiṇīm, śatadrūm atarac chrīmān nadīm iksvākunandanah/ eladhāne nadīm tīrtvā prāpya cāparaparpatān, śilām ākurvatīm tīrtvā āgneyam śalyakartanam/ satyasaṁdhaḥ śuciḥ śrīmān prekṣamāṇaḥ śilāvaham, atyayāt sa mahāśailān vanam caitararatham prati/ veginīm ca kuliṅgākhyām hrādinīm parvatāvṛtām, yamunām prāpya saṁtīrṇo balam āśvāsayat tadā/ śītīkṛtya tu gātrāṇi klāntān āśvāsya vājinaḥ, tatra snātvā ca pītva ca prāyād ādāya codakam/ rājaputro mahāranyam anabhīkṣnopasevitam, bhadro bhadreṇa yānena mārutaḥ kham ivātyayāt/ toraṇam dakṣiṇārdhena jambūprastham upāgamat, varūtham ca yayau ramyam grāmam daśarathātmajaḥ/ tatra ramye vane vāsam kṛtvāsau prānmukho yayau, udyānam ujjiḥānāyāḥ priyakā yatra pādapāḥ/ sālāms tu priyakān prāpya śighrān āsthāya vājinaḥ, anujñāpyātha bharato vāhinīm tvarito yayau/ vāsam kṛtvā sarvatīrthe tīrtvā cottānakām nadīm, anyā nadīś ca vividhāḥ pārvatīyais turaṅgamaḥ/ hastipṛṣṭhakam āsādy kuṭikām atyavartata, tatāra ca naravyāghro lauhitye sa kapīvatīm, ekasāle śhānumatīm vinate gomatīm nadīm/ kalīṅga nagare cāpi prāpya sālavanam tadā, bharataḥ kṣipram āgacchat supariśrāntavāhanaḥ/ vanam ca samatītyāśu śarvāryām aruṇodaye, ayodhyām manunā rājñā nirmītam sa dadarśa ha/ tām purīm puruṣavyāghraḥ saptarātroṣiṭaḥ pathi, ayodhyām agrato dṛṣtvā rathe sāratham abravīt/ eṣā nātipratītā me puṇyodyānā yaśasvinī, ayodhyā dṛśyate dūrāt sārathē pāṇḍumṛttikā/ yajvabhīr guṇasaṁpannair brāhmaṇair vedapāragaiḥ, bhūyiṣṭham ṛṣhair ākīrṇā rājarṣivarapālītā/ ayodhyāyām purāśabdaḥ śrūyate tumulo mahān, samantān naranārjñāḥ tam adya na śṛṇomy aham/ udyānāni hi sāyāhne krīḍitvoparatair naraiḥ, samantād vipradhāvadbhiḥ prakāśante mamānyadā/ tāny adyānurudantīva parityaktāni kāmibhiḥ, arāṇyabhūteva purī sārathē pratibhāti me/ na hy atra yānair dṛśyante na gajair na ca vājibhiḥ, niryānto vābhīyānto vā naramukhyā yathāpuram/ anīṣṭāni ca pāpāni paśyāmi vividhāni ca, nimittāny amanojñāni tena sīdati te manāḥ/ dvāreṇa vaijayantena prāviśac chrāntavāhanaḥ, dvāḥsthair utthāya vijayam pṛṣṭas taiḥ sahito yayau/ sa tv anekāgṛhaḥ dayo dvāḥstham pratyarcya tam janamc sūtam āsvapateḥ klāntam abravīt tatra rāghavaḥ/ śrutā no yādṛśāḥ pūrvaṁ nṛpatīnām vināśane, ākārās tām aham sarvān iha paśyāmi sārathē/ malinam cāśrupūrṇākṣam dīnam dhyānaparam kṛśam, sastrī puṁsam ca paśyāmi janam utkaṇṭhitam pure/ ity evam ukṭvā bharataḥ sūtam tam dīnamānasāḥ, tāny anīṣṭāny ayodhyāyām prekṣya rājagṛham yayau/ tām śūnyaśṛṅgāṭakaveśmarathyām; rajo'ruṇadvārakapāṭayantrām, dṛṣtvā purīm indrapurī prakāśām; duḥkheṇa saṁpūrṇataro babhūva/ bahūni paśyan manaso 'priyāni; yāny anyadā nāsyā pure babhūvuḥ, avākṣirā dīnāmanā nahṛṣṭaḥ; pitur mahātmā praviveśa veśma/

From Raja Griha, Bharata Shatrughnas proceeded towards rivers Sudama and further to Hladini and Shatadru (Satej) and reached Aparaparvat named village and further to Shila River where 'shilpis' were famed for their 'shilpa vidya' or rock carvings. Then they reached the sangama place of Sarasvati and Ganga, and having crossed River Kulinga and reached the banks of Punya Nadi Yamuna. As the horses and the entourage were tired, Bharata-Shatrughna Kumaras had refreshing baths. Proceeding further, they reached Amshudhana village near Bhagirathi Ganga and on to the renowned Pragvat Nagara. Having crossed Ganga, they reached Kutikoshtthi rivulet, Torana graama, Jambuprastha, and Varuthaka village. They spent the night in a garden with tall trees and scented flowers. The next halt was at Kadamba

Gardens. There after, he hurried up to be able to cross the villages of Sarva Tirtha- Hasti prishthak-Rivers Kutika-Kapeevati-village Ekasaala-Vinata graama-and having crossed Gomati river banks and Saala vana near Kalinga nagara. As the horses and the soldiers were all dead tired they spent the next night too at Saala Vana. By the next day break, Bharata witnessed the ancient Ayodhya which was built by Manu. On the eighth day of their departure from Raja Griha, the entourage of Bharata was able to see Ayodhya from a distance. *eṣā nātipratītā me punyodyānā yaśasvinī, ayodhyā dṛśyate dūrāt sārathē pāṇḍumṛttikā/ yajvabhir guṇasaṃpannair brāhmaṇair vedapāragaiḥ, bhūyiṣṭham ṛṣhair ākīrṇā rājarṣivarapālītā/ ayodhyāyām purāśabdaḥ śrūyate tumulo mahān, samantān naranārīṇām tam adya na śṛṇomy aham/* Having seen the famed city of Ayodhya Bharata felt rather surprised and addressed the ‘saraathi’ who had arrived from Ayodhya, he stated: how come that this ever active and bristling city with rushing up citizens on the principal roads of approach were almost empty; this city is famed for alluring gardens, yajna karyas, veda brahmanas, traders, business men, market places, and the high pitched noises of crowds! *Drishyante vaani jopyadya na yathaapurvamatrsa vai, dhyaana samvignahridaya nashtavyaapaarayantritaah/* Worship of Deva Pratimas appears has stopped; flowers and garlands on sale in the markets are non existent; traders and shops are absent, what indeed is the reason for all this! *tāny adyānurudanīva parityaktāni kāmibhiḥ, aranyabhūteva purī sārathē pratibhāti me/ na hy atra yānair dṛśyante na gajair na ca vājibhiḥ, niryānto vābhiyānto vā naramukhyā yathāpuram/ anīṣṭāni ca pāpāni paśyāmi vividhāni ca, nimittāny amanojñāni tena sīdati te manaḥ/* Very normally as a daily routine, the evenings are crowded in the pulic gardens but they are all empty and these places are not only empty and the pavements are lying uncleaned and dirty as of several weeks! Sarathe! The City appears to be dead with no crowds, filthy and foul smellings like a forest! *ity evam uktvā bharataḥ sūtam tam dīnamānasaḥ, tāny anīṣṭāny ayodhyāyām prekṣya rājagṛham yayau/* Bharata having expressed his utter shock of the state of Ayodhya proceeded to Raja Mahal . On the way a few onlookers were heard saying that the sheen of Ayodhya would never return again, Bharata stooped his head in shame!

Sarga Seventy Two

Bharata reaches Kaikeyi palace and hears the news of his father’s demise- Rama Sita Lakshmana ‘vana vaasa’ and Bharata’s rajyaabhisheka!

Apāśyāms tu tatas tatra pitaram pitur ālaye, jagāma bharato draṣṭum mātaram mātur ālaye/ anuprāptam tu tam dṛṣṭvā kaikeyī proṣitam sutam, utpapāta tadā hr̥ṣṭa tyaktvā sauvarṇamānasaṃ/ sa praviśyaiva dharmātmā svagṛham śrīvivarjitam, bharataḥ prekṣya jagṛha jananyās caraṇau śubhau/ tam mūrdhni samupāghrāya pariśvajya yaśasvinam, aṅke bharatam āropya praṣṭum samupacakrame/ adya te kati cid rātryās cyutasyāryakaveśmanaḥ, api nādhvaśramah śīghram rathenāpatatas tava/ āryakas te sukuśalo yudhājini mātulas tava, pravāsac ca sukham putra sarvaṃ me vaktum arhasi/ evam pṛṣṭhas tu kaikeyyā priyam pāṛthivanandanaḥ, ācaṣṭa bharataḥ sarvaṃ mātṛe rājīvalocanaḥ/ adya me saptamī rātriś cyutasyāryakaveśmanaḥ, ambāyāḥ kuśalī tāto yudhājini mātulaś ca me/ yan me dhanam ca ratnam ca dadau rājā paramtapah, pariśrāntam pathy abhavat tato ‘ham pūrvam āgataḥ/ rājavākyaharair dūtais tvaryamāṇo ‘ham āgataḥ, yad aham praṣṭum icchāmi tad ambā vaktum arhasi/ śūnyo ‘yam śayanīyas te paryāṅko hemabhūṣitaḥ, na cāyam iksvākujanaḥ prahr̥ṣṭaḥ pratibhāti me/ rājā bhavati bhūyiṣṭhgam ihāmbāyā niveśane, tam aham nādyā paśyāmi draṣṭum icchann ihāgataḥ/ pitur grahīṣye caraṇau tam mamākhyāhi pṛcchataḥ, āhosvid amba jyeṣṭhāyāḥ kausalyāyā niveśane/ tam pratyuvāca kaikeyī priyavad ghoram apriyam, ajānantaṃ prajānanti rājyalobhena mohitā, yā gatiḥ sarvabhūtānām tām gatiṃ te pitā gataḥ/ tac chrutvā bharato vākyam dharmābhijanavāṇī śuciḥ, papāta sahasā bhūmau piṭṛśokabālārditaḥ/ tataḥ śokena saṃvītaḥ pitur maraṇaduḥkhiṭaḥ, vilalāpa mahātejā bhrāntākulitacetanaḥ/ etat suruciram bhāti pitur me śayanam purā, tad idam na vibhāty adya vihīnam tena dhīmatā/ tam ārtam devasaṃkāśam samīkṣya patitam bhuvi, utthāpayitvā śokārtam vacanam cedam abravīt/ uttiṣṭhottiṣṭha kim śeṣe rājaputra mahāyaśaḥ, tvadvidhā na hi śocanti santaḥ sadasi saṃmatāḥ/ sa rudatyā ciraṃ kālām bhūmau viparivṛtya ca, janānīm pratyuvācedam śokair bahubhir āvṛtaḥ/ abhiṣekṣyati rāmaṃ tu rājā yajñam nu yakṣyati, ity aham kṛtasamkalpo hr̥ṣṭo yātrām ayāśiṣam/ tad idam hy anyathā bhūtam vyavadīrṇam mano

mama, pitaram yo na paśyāmi nityam priyahite ratam/ amba kenātyagād rājā vyādhinā mayy anāgate, dhanyā rāmādayaḥ sarve yaiḥ pitā saṁskṛtaḥ svayam/ na nūnam mām mahārājaḥ prāptaṁ jānāti kīrtimān, upajighred dhi mām mūrdhni tātaḥ saṁnamya satvaram/ kva sa pāṇiḥ sukhaspārśas tātasyākliṣṭakarmaṇaḥ, yena mām rajasā dhvastam abhikṣṇam parimārjati/ yo me bhrātā pitā bandhur yasya dāso 'smi dhīmataḥ, tasya mām śīghram ākhyāhi rāmasyākliṣṭa karmaṇaḥ/ pitā hi bhavati jyeṣṭho dharmam āryasya jānataḥ, tasya pādaḥ grahīṣyāmi sa hīdānīm gatir mama/ ārye kim abravīd rājā pitā me satyavikramaḥ, paścimaṁ sādhusaṁdeśam icchāmi śrotum ātmanaḥ/ iti prṣṭā yathātattvam kaikeyī vākyam abravīt, rāmeti rājā vilapan hā sīte lakṣmaṇeti ca, sa mahātmā param lokam gato gatimatām varaḥ/ imām tu paścimām vācam vyājahāra pitā tava, kāla dharmaparikṣiptaḥ pāsair iva mahāgajaḥ/ siddhārthas tu narā rāmam āgataṁ sītayā saha, lakṣmaṇam ca mahābāhuṁ drakṣyanti punar āgatam/ tac chrutvā viśasādaiva dvitīyā priyaśaṁsanāt, viśaṇṇavadano bhūtvā bhūyaḥ papraccha mātaram/ kva cedānīm sa dharmātmā kausalyānandavardhanaḥ, lakṣmaṇena saha bhrātrā sītayā ca samam gataḥ/ tathā prṣṭā yathātattvam ākhyātum upacakrame, mātāsyā yugapad vākyam vipriyam priyaśaṅkayā/ sa hi rājasutaḥ putra cīravāsā mahāvanam, daṇḍakān saha vaidehyā lakṣmaṇānucaro gataḥ/ tac chrutvā bharatas trasto bhrātus cāritraśaṅkayā, svasya vaṁśasya mātāmyāt praṣṭum samupacakrame/ kaccin na brāhmaṇavadhaṁ hṛtaṁ rāmeṇa kasya cit, kaccin nāḍhyo daridro vā tenāpāpo vihiṁsitaḥ/ kaccin na paradārān vā rājaputro 'bhimanyate, kasmāt sa daṇḍakāraṇye bhrūṇaheva vivāsitaḥ/ athāsya capalā mātā tat svakarma yathātatham, tenaiva strīsvabhāvena vyāhartum upacakrame/ na brāhmaṇa dhanam kimcid dhṛtaṁ rāmeṇa kasya cit, kaś cin nāḍhyo daridro vā tenāpāpo vihiṁsitaḥ, na rāmaḥ paradārāmś ca cakṣurbhyām api paśyati/ mayā tu putra śrutvaiva rāmasyaivābhiṣecanam, yācitas te pitā rājyam rāmasya ca vivāsanam/ sa svavṛttiṁ samāsthāya pitā te tat tathākarot, rāmaś ca sahasaumitriḥ preṣitaḥ saha sītayā/ tam apaśyan priyam putram mahīpālo mahāyaśaḥ, putraśokaparidyūnaḥ pañcatvam upapedivān/ tvayā tv idānīm dharmajña rājatvam avalambyatām, tvatkrte hi mayā sarvam idam evaṁvidhaṁ kṛtam/ tat putra śīghram vidhinā vidhijñair/ vasiṣṭhamukhyaiḥ sahito dvijendraiḥ, saṁkālā rājānam adīnasattvam; ātmānam urvyām abhiṣecayasva/

Presuming that he would visit the King's palace later, Bharata foremost visited his mother's palace and on seeing the appearance of Bharata, Kaikeyi sprang up from her golden chair with excitement. He found his palace was looking unbecoming inside out, he touched his mother's feet. She embraced the sons and as they were seated, she initiated the conversation: my sons, I have missed you for long as you had gone to the maternal uncle's kingdom; how was the journey; hope all is well there; are you tired! Having nodded his head positively, he said that it was a week or so that he left his maternal grand father's place and all were safe and happy there and we were sent off with numberless gifts and memories. But tell me mother, why are you looking pale and lonely! Is the father not here; I have actually felt that father would be here itself, and that is why I preferred coming here itself first! Tell me where and how is dear father! Is he with mother Kousalya! Then Kaikeyi kept silent for a moment and thought that as Bharata was totally unaware of the factual situation that it was out of her self avarice which brought about her husbands's death, she responded slowly: *yā gatiḥ sarvabhūtānām tām gatiṁ te pitā gataḥ/ tac chrutvā bharato vākyam dharmābhijanavān śuciḥ, papāta sahasā bhūmau piṭṛśokabalārditaḥ* 'Son! Your dear father King Dasharadha, a great Mahatma, Tejasvi, Yajna sheela, satpurusha's ashaya, one night had reached where all the human beings finally should reach!' On hearing this stunning news suddenly, Bharata shouted loudly, cried broken down instantly and swooned down. On recovering senses gradually, he crawled up to the father's bed and cried that the bed was like a moon less sky and like dried up 'maha samudra'! Having burst out like wise, he crawled and rolled in rounds under the raised bed symbolically. Having gradually pacifying Bharata for good time, Kaikeyi addressed Bharata: *uttiṣṭhottiṣṭha kim šeṣe rājaputra mahāyaśaḥ, tvadvidhā na hi śocanti santaḥ sadasi saṁmatāḥ/ sa rudatyā ciraṁ kālam bhūmau viparivṛtya ca, janānīm pratyuvācedaṁ śokair bahubhir āvṛtaḥ/ abhiṣekṣyati rāmam tu rājā yajñam nu yakṣyati, ity aham kṛtasamkalpo hṛṣṭo yātrām ayāsiṣam/ tad idam hy anyathā bhūtaṁ vyavadīrṇam mano mama, pitaram yo na paśyāmi nityam priyahite ratam/* 'Raja! please get up as you are fallen on earth in this manner. You are worthy of being honoured in Royal Courts and your responsibility is of a King in the making. Dear son! Your mental sharpness at this juncture as the King of Ayodhya ought to be akin

to the supreme brightness of Surya Deva; you should now on be the figure of top authority of daana-dharmas- vedic karyas and all such responsibilities of a King.’ Then Bharata was further stunned and said: I had rightfully imagined that I was being called back from my maternal grandfather to join the celebrations of Shri Rama’s ‘yuva rajatva’! But on the contrary King Dasharatha is no more! What had happened to him! Did he take ill suddenly. Rama has to now take our the entire responsibility of ‘antyeshti!’ Now: *yo me bhrātā pitā bandhur yasya dāso ’smi dhīmataḥ, tasya mām śīghram ākhyāhi rāmasyākliṣṭa karmaṇaḥ/ pitā hi bhavati jyeṣṭho dharmam āryasya jānataḥ, tasya pādaḥ grahīṣyāmi sa hīdānīm gatiḥ mama/* Rama is my brother, father, relative and my dearest; please urgently send intimation Rama of my arrival. Those who are aware of the nuances of dharma are indeed aware that the elder brother is as good as one’s father himself and as such I seek his asylum!’ *Iti prushthaa yathaatatvam Kaikeyi vaakyababraveet, Rameti Rajaa vilapan haa Seete Lakshmaneti cha, sa mahatmaa param lokam gato matimataam varah/siddhārthās tu narā rāmam āgatam sītayā saha, lakṣmaṇam ca mahābāhum drakṣyanti punar āgatam/* As Bharata was insisting on Rama’s presence there, Kaikeyi cleverly and indirectly worded that the King Dasharatha took his last breathing crying: ‘Alas Rama, alas Sita, alas Lakshmana. While dying, he also expressed that those could witness Rama accompanied by Devi Sita and Lakshmana would be blessed.’ Innocently inquisitive Bharata asked as to where Rama Sita Lakshmanas had gone! Kaikeyi replied craftily that they were dressed in ‘mriga charma’ and departed for ‘dandakaranya’! Bharata kept on wondering as to why they had left likewise! Had Rama’s ‘dharma paraayanata’ which had been the hallmark of the Vamsha got degenerated! He interrogated Kaikeyi: Had Rama looted some body or killed an innocent! Hope Rama was not involved with another woman! *Kasmaat sa dandakaaranye bhrataa Raamo vivaasitah/* Why indeed Rama was punished and banished for ‘vana vaasa’? Then having seized of the seriousness of the situation, Kaikeyi revealed: ‘neither Rama looted and killed a brahmana, nor he had illicit love affair; but: *mayā tu putra śrutvaiva rāmasyaivābhiṣecanam, yācitas te pitā rājyaṁ rāmasya ca vivāsanam/ sa svavṛttiṁ samāsthāya pitā te tat tathākarot, rāmaś ca sahasaumitriḥ preṣitaḥ saha sītayā/ tam apaśyan priyaṁ putram mahīpālo mahāyaśāḥ, putraśokaparidyūnaḥ pañcatvam upapedivān/* Dear son! Let me now tell you the truthful reality: I had realised that King Dasharatha decided to celebrate the Yuva Raja Abhisheka to Rama and I requested that this opportunity be afforded in your favour and suggested that Rama be banished for ‘vana vaasa’. King Dasharatha recalling the two boons granted to me in the past and being a basic follower of Truthfulness, he conceded to my requests. As Sita and Lakshmana also decided to accompany Rama, they too accompanied Rama. As they proceeded to ‘vana vaasa’, the outstanding follower of ‘dharma and nyaya’, your father died of ‘putra shoka’. This indeed is the truthful reality. *tvayā tv idānīm dharmajña rājatvam avalambyatām, tvatkrte hi mayā sarvam idam evaṁvidhaṁ kṛtam/ tat putra śīghram vidhinā vidhijñair; vasiṣṭhamukhyaiḥ sahito dvijendrain, saṁkālya rājānam adīnasattvam; ātmānam urvyām abhiṣecayasva/* Now, My son of virtue, do assume the honour of Kingship as I have nicely crafted every detail; do not cry now and face the situation with firmness and as per dharma. Now, Kingship is right at your feet. So brace up the opportunity on hand with bravery, firmness and commitment! As all the arrangements have been tied up by no less than Maharshi Vasishtha himself, get ready of the Rajyabhisheka!’

Sarga Seventy Three

The rattled up Bharata protests violently and detests Kaikeyi’s evil mindedness

Shritvā tu pitaram vṛttam bhrātaru ca vivāsitaū, bharato duḥkhasaṁtapta idam vacanam abravīt/ kim nuṅkāryam hatasyeha mama rājyena śocataḥ, vihīnasyātha pitrā ca bhrātrā piṭṛsamena ca/ duḥkhe me duḥkham akaror vraṇe kṣāram ivādadhāḥ, rājānam pretabhāvastham kṛtvā rāmam ca tāpasam/ kulasya tvam abhāvāya kālarātrir ivāgatā, aṅgāram upagūhya sma pitā me nāvabuddhavān/ kausalyā ca sumitrā ca putraśokābhipīḍite, duḥkaram yadi jīvetām prāpya tvām janānīm mama/ nanu tv āryo ’pi dharmātmā tvayi vṛttiṁ anuttamām, vartate guruvṛttiṁ yathā mātari vartate/ tathā jyeṣṭhā hi me mātā kausalyā dīrghadarśinī, tvayi dharmam samāsthāya bhaginyām iva vartate/ tasyāḥ putram kṛtātmanam

cīravalkalavāsasam, prasthāpya vanavāsāya katham pāpe na śocasi/ apāpadarśinam śūram kṛtātmānam yaśasvinam, pravṛjya cīrivasanam kim nu paśyasi kāraṇam/ lubdhāyā vidito manye na te 'ham rāghavam prati, tathā hy anartho rājyārtham tvayā nīto mahān ayam/ aham hi puruṣavyāghrāv apaśyan rāmalakṣmaṇau, kena śaktiprabhāvena rājyam rakṣitum utsahe/ tam hi nityam mahārājo balavantam mahābalaḥ, apāśrito 'bhūd dharmātmā merur meruvanam yathā/ so 'ham katham imam bhāram mahādhuryasamudyatam, damyo dhuram ivāsādy saheyam kena caujaśā/ atha vā me bhavec chaktir yogair buddhibalena vā, sakāmām na kariṣyāmi tvām aham putragardhinīm, nivartayiṣyāmi vanād bhrātaram svajanapriyam/ ity evam uktvā bharato mahātmā; priyetarair vākyagaṇais tudāms tām, śokāturaś cāpi nanāda bhūyaḥ; simho yathā parvatagahvarasthaḥ/

Having heard the double edged horrifying developments at Ayodhya of the King's agitated death and the vana vaasa of Rama-Sita-Lakshmanas, Bharata was shocked and wept non-stop, shouting away: 'what use now is my Kingship; is it a boon or curse! The double horror is the sudden death of the father and the vana vaasa of the father like elder brother! This is like applying a thick layer of salt on a blistering wound! Now I am sunk! *Kulasya tvam abhāvāya kālarātrir ivāgatā, aṅgāram upagūhya sma pitā me nāvabuddhavān/* Mother! You have literally killed me as you murdered my father and seperated me from my father- like elder brother! Having tortured me this way you have applied two heavy fire bricks on my heart and even now you are blind of the poisonous events and their evil consequences! You are a 'paapi' and 'kalankini'! You have ruined our lives! Tell me why you had tortured and harassed my exemplary father! Explain to me why you had turned off Rama out of his place of living! He is such outstanding example of virtue and modesty without one word in protest! You have also tortured Param Saadhvis Devis Kousalya and Sumitra with double horrors of father's death and vana vasa for their sons of fame and of untold modesty! Do you not recall that these two mothers have been treating me and Sharughna as her own sons training us in virtue and dutifulness. *apāpadarśinam śūram kṛtātmānam yaśasvinam, pravṛjya cīrivasanam kim nu paśyasi kāraṇam/ lubdhāyā vidito manye na te 'ham rāghavam prati, tathā hy anartho rājyārtham tvayā nīto mahān ayam/* No body on earth could point out even one blemish or indiscretion of Shri Rama; he used teach and train the younger brothers as to how to behave with gurus, co- mothers, co-brothers, and co human beings and even other beings providing as the mottos of 'treat others as treat one's own self'. Do you not recall how tenderly your co mothers have been treating you even when you never reciprocated! How dare you insisted Rama Sita Lakshmanas to be attired in 'mriga charma'! Papini! Even a you could never discover even a single blemish in Rama! Now I cannot imagine as to what would be the outcome of this Kingdom as you have ruined it from its high pedestal of fame and name! Now without the support and confidence of 'Purusha Simhas' like Rama and Lakshmana, how indeed could I ensure the safety of this glorious kindim! Even Maha Rathi Dasharatha had been in the manner with which he had been banking on the outstanding bravery and confidence of Rama Lakshmanas! [Sarga six of the Essence of Vaalmiki Baala Ramayana is recalled about the warrior like King Dasharatha: 'the glorious 'Atiratha' who could face a battle of ten thousand 'Maha Rathaas' or great charioteers was an outstanding administrator with incredible far sight.] But now how indeed I could carry out this 'Rajya bhaara' or the heavy responsibility of Kingship! *Utpannaa tu katham buddhitaveyam paapadarshini, saadhu chaaritravibhrasththe purveshaam no vigarhitaah/Asmin kule hi sarveshaam jyeshtho Raajyebhishichyate, apare bhraatara -stasmin pravartane samaahitaah/* Durmati Kaikeyi! Even though you were an offspring of an outstanding heritage, some of my ancestors might have given a curse and that must have caused your ill famed birth. In this vamsha, the eldest son is only eligible to take over Kingship.[In fact, all over the universe, only 'primo geniture' or the first born, becomes the subsequent King!] *Na tu kaamam karishyaami tavaaham paapa nishchaye, yayaa vyaasanamaarabddham jeevitaanta -karam mama/* Sinful woman! The crooked and disgusting plan that you have devised shall most certainly be a hopeless failure and I am not a party to this horrible sin; wretched woman! You have brought me to the brink of this most dangerous turn to my very life!' So saying Bharata kept on crying aloud, but Kaikeyi roared like a hurt lioness in her cave!

Sarga Seventy Four

Bharata's open protests against Kaikeyi

Tām tathā garhayitvā tu mātaram bharatas tadā, roṣeṇa mahatāviṣṭaḥ punar evābravīd vacaḥ/ rājyād bhramśasva kaikeyi nṛśamse duṣṭacārini, parityaktā ca dharmeṇa mā mṛtaṁ rudatī bhava/ kiṁ nu te 'dūṣayaḥ rājā rāmo vā bhr̥śadhārmikah, yayor mṛtyur vivāsaś ca tvatkṛte tulyam āgatau/ bhrūṇahatyām asi prāptā kulasyāsyā vināśanāt, kaikeyi narakam gaccha mā ca bhartuḥ salokatām/ yat tvayā hīdṛśam pāpaṁ kṛtaṁ ghoreṇa karmaṇā, sarvalokapriyam hitvā mamāpy āpāditam bhayam/ tvatkṛte me pitā vṛtto rāmaś cāraṇyam āśritaḥ, ayaśo jīvaloke ca tvayāham pratipāditah / mātṛrūpe mamāmitre nṛśamse rājyakāmuke, na te 'ham abhibhāṣyo 'smi durvṛtte patighātiniḥ kausalyā ca sumitrā ca yāś cānyā mama mātaraḥ, duḥkhena mahatāviṣṭas tvām prāpya kuladūṣiṇīm/ na tvam aśvapateḥ kanyā dharmarājasya dhīmataḥ, rākṣaśi tatra jātāsi kulapradhvaṁsinī pituḥ/ yat tvayā dhārmiko rāmo nityam satyaparāyaṇaḥ, vanam prasthāpito duḥkhāt pitā ca tridivam gataḥ/ yat pradhānāsi tat pāpaṁ mayi pitrā vinākṛte, bhrātṛbhyām ca parityakte sarvalokasya cāpriye/ kausalyām dharmasamyuktām viyuktām pāpaniścaye, kṛtvā kaṁ prāpsyase tv adya lokam nirayagāminiḥ/ kiṁ nāvabudhyase krūre niyataṁ bandhusaṁśrayam, jyeṣṭham pīṭṣamaṁ rāmaṁ kausalyāyātmasambhavam/ aṅgapratyaṅgajāḥ putro hṛdayāc cāpi jāyate, tasmāt priyataro mātuh priyatvān na tu bāndhavaḥ/ anyadā kila dharmajñā surabhiḥ surasaṁmatā, vahamānu dadarśorvyām putrau vigatacetasau/ tāv ardhadivase śrāntau dṛṣṭvā putrau mahītale, ruroda putra śokena bāṣparyākulekṣaṇā/ adhastād vrajatas tasyāḥ surarājīṇo mahātmanaḥ, bindavaḥ patitā gātre sūkṣmāḥ surabhigandhinah/ tām dṛṣṭvā śokasam̐taptām vajrapāṇir yaśasvinīm, indraḥ prāñjalir udvignaḥ surarājo 'bravīd vacaḥ/ bhayam kaccin na cāsmāsu kutaś cid vidyate mahat, kuto nimittaḥ śokas te brūhi sarvahitaiṣiṇi/ evam uktā tu surabhiḥ surarājena dhīmatā, patyuvāca tato dhīrā vākyam vākyaviśārada/ śāntam pātam na vaḥ kiṁ cit kutaś cid amarādhipa, aham tu magnau śocāmi svaputrau viṣame sthitau/ etau dṛṣṭvā kṛṣṇau dīnau sūryaraśmipratāpinau, vadhyamānu balīvardau karṣakeṇa surādhipa/ mama kāyāt prasūtau hi duḥkhitau bhāra pīḍitau, yau dṛṣṭvā paritapye 'ham nāsti putrasamaḥ priyaḥ/ yasyāḥ putra sahasrāṇi sāpi śocati kāmadhuk, kiṁ punar yā vinā rāmaṁ kausalyā vartayīṣyati/ ekaputrā ca sādhvī ca vivatseyam tvayā kṛtā, tasmāt tvaṁ satatam duḥkham preṭya ceha ca lapsyase/ aham hy apacitiṁ bhrātuh pituś ca sakalām imām, vardhanam yaśasaś cāpi kariṣyāmi na saṁśayaḥ/ ānāyayitvā tanayam kausalyāyā mahādyutim, svayam eva pravekṣyāmi vanam muniniṣevitam/ iti nāga ivāraṇye tomarāṅkuśacoditah, papāta bhuvi saṁkruddho niḥśvasann iva pannagaḥ/ saṁraktanetraḥ śithilāmbaras tadā; vidhūtasarvābharaṇaḥ paramtapah, babhūva bhūmau patito nṛpātmajaḥ; śacīpateḥ keturivotsavakṣaye/

Bharata continued lashing his anger and hatred for his mother Kaikeyi! He said that she should be banished from the Kingdom as she had rolled down from the 'Dharma shikharas' or the mountain tops of dharma. Kaikeyi! as you have done the sin of 'Kula vinashana' you be deemed to have assumed the 'bhruna hatya maha paapa' killing a fertility egg and as such be cursed with 'naraka yatana' or the unimaginable experiences of hell.[Pancha Maha Patakas are stated as Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana.] In other words, she should seek to cry for a still born child like me. Give me one justification as to why you have hastened dear father's death, Rama Sita Lakshmana vana vaasa and as a corollary of 'loka ninda' or universal slander and denigration for me! *mātṛrūpe mamāmitre nṛśamse rājyakāmuke, na te 'ham abhibhāṣyo 'smi durvṛtte patighātini/* Owing to the avarice of becoming a King's Mother you have now turned out as 'dushta charini' and 'pati ghatini' or cruel demoness and a killer of husband! You will go down in human history as an evil mother of an innocent son! Devis Kousalya and Sumitraas well as the mothers of the Kingdom have all been crushed in their thoughts just because of your arrogance and high - handedness. Indeed you are not to be deemed as the 'kanya' of Dharmaraja King Ashvapati but 'kula dhvamsi raakshasi!' The double edged sins that you had committed are now resulting in vicious circles of sending off Dharmatma Rama to vanavasa, Pativrata Sita Devi accompanying him, dear Lakshmana following them, this led to father's death, and now your anxiety and ambition to reign the Kingdom by makinbg me a puppet King and pulling down the high prestige of the Kingdom and the worst of all making the public of

the Kingdom harassed and exposing it to internal rebellion and external attacks! Normally, mothers give birth to sons from the purity of their hearts, but not as toys to play with. *Anyadaa kila dharmagjnaa Surabhih sura sammataa, vahamaanou dadashrovyaa putrou vigata chetasou/* In the remote past, Surabhi Kama dhenu saw its sons as they had become senseless; like wise, a dharmatma stree too became unconscious like me. The two sons were commanded by the masters of the sons to keep on tilling the land even during the mid day blaze of the Sun. The kind mother Surabhi kept on crying about the fate and misfortune of the oxen. Lord Indra realised that the divine cow Kamadhenu was in distress. *Taam drishtvaa shoka samtaptaam varjapaaniryashasvineem, Indrah praanjalirudignah Sura raajobraved vachah/* As Indra Deva noticed that the Divine Cow Surabhi was crying away on the high skies incessantly, he prayed to her with folded hands ; he asked hear about her great grief. Kama dhenu replied: *Aham tu magnou shochoanmi swa putrou vishame sthitou, yetou drishta krushou deenou Surya rashmi prataapitou, vadhyamaanou balewevardou karshakena duraatmanaa/ Mama kaayaat prasootou hi duhkhitou bhaara peeditou, you drishtvaa paritapyeham naasti sutaan manyate param/* Deveshwara! I have no complaints from swarga; but my two sons in the form of oxen are being treated mercilessly by the farmers on earth even in heat of the mid Surya. These are my own children and like wise a number less oxen are born on earth! *Yasyaah putra sahasraani saapi shochati Kaamadruk, kim punaryaa vinaa Raamam Koushalyaa vartayishyati /* Just as Kamadhenu too keeps crying for her sons, Devis Kousalya and Sumitra too keep crying and how could they survive such hapless situation as their sons are be harassed for no fault of theirs! *aham hy apacitim bhrātuh pituś ca sakalām imām, vardhanam yaśasaś cāpi kariṣyāmi na saṁśayah/ ānāyayitvā tanayam kausalyāyā mahādyutim, svayam eva pravekṣyāmi vanam muniniṣevitam/* I have no decided that having renounced this type of very temporary Kingship as decided by Maharshis , I will most certainly go to Shri Rama and prostrated him to kindly return and accept his lasting Kingship! Having thus shouted at Kaikeyi, Bharata fell down on earth like an elephant and dragged himself like a serpent with heavy breathings.

Vishleshana on Surabhi: In the *Ramayana*, Surabhi is described to be distressed by the manner of public's treatment of her sons, the oxen, in the fields. Her tears are considered a bad omen for the Devas and Indra. *Raghu vamsha* of Kaalidaasa mentions that the King Dilip, an ancestor of Shri Rama once passed by Kamadhenu-Surabhi, but failed to pay respects to her, thus incurring the wrath of the divine cow, who cursed the king to go childless. So, since Kamadhenu had gone to Patala, Maharshi Vasistha advised the King to serve Nandini, Kamadhenu's daughter as the latter was in Vasishta's ashram. Accompanied by his wife, the King propitiated Nandini, who neutralized her mother's curse and blessed the King to have a son, who was named Raghu. The *Vana Parva* of the *Maha Bharata* also narrates a similar instance: Surabhi cries about the plight of her son, a bullock, who is overworked and beaten by his peasant-master. Indra, moved by Surabhi's tears, stopped rains to stop the ploughing of the tormented bullock!

Sarga Seventy Five

Bharata's 'shapatha' / swearing in the presence of Devi Kousalya

Tathaiva krośatas tasya bharatasya mahātmanah, kausalyā śabdā ajñāya sumitrām idam abravīt/ āgataḥ krūrakāryāyāḥ kaikeyā bharataḥ sutaḥ, tam aham draṣṭum icchāmi bharatam dīrghadarśinam/ evam uktvā sumitrām sā vivarṇā malināmbarā, pratathe bharato yatra vepamānā vicetanā/ sa tu rāmānujaś cāpi śatrughnasahitas tadā, pratathe bharato yatra kausalyāyā niveśanam/ tataḥ śatrughna bharatau kausalyām prekṣya duhkhitau, paryasvajeṭām duhkhārtām patitām naṣṭacetanām/ bharatam pratyuvācedam kausalyā bhṛṣāduhkhitā, idam te rājakāmasya rājyam prāptam akaṇṭakam, saṁprāptam bata kaikeyā śīghram krūreṇa karmaṇā/prasthāpya cīravasanam putram me vanavāsinam, kaikeyī kam guṇam tatra paśyati krūradarśinī/ kṣipram mām api kaikeyī prasthāpayitum arhati, hiraṇyanābho yatrāste suto me sumahāyaśāḥ/ atha vā svayam evāham sumitrānucarā sukham, agnihotram puraskṛtya prasthāsyē yatra rāghavaḥ/ kāmam vā svayam evādyā tatra mām netum arhasi, yatrāsau puruṣavyāghras tapyate me tapaḥ sutaḥ/ idam hi tava viśṭrnam dhanadhānyasamācitam, hastyasvarathasampūrnam

rājyaṃ niryātitaṃ tayā/ evaṃ vilapamānāṃ tām bharataḥ prāñjalis tadā, kausalyāṃ pratyuvācedaṃ śokair bahubhir āvṛtām/ ārye kasmād ajānantaṃ garhase mām akilbiṣam, vipulām ca mama prītiṃ sthirām jānāsi rāghave/ kṛtā śāstrānugā buddhir mā bhūt tasya kadā cana, satyasam̐dhaḥ satām śreṣṭho yasyāryo 'numate gataḥ/ praiṣyaṃ pāpīyasāṃ yātu sūryaṃ ca prati mehatu, hantu pādena gām suptām yasyāryo 'numate gataḥ/ kārayitvā mahat karma bhartā bhṛtyam anarthakam, adharmo yo 'sya so 'syās tu yasyāryo 'numate gataḥ/ paripālayamānasya rājño bhūtāni putravat, tatas tu druhyatām pāpam yasyāryo 'numate gataḥ/ baliṣad̐bhāgam uddhṛtya nṛpasyāraḥṣataḥ prajāḥ, adharmo yo 'sya so 'syāstu yasyāryo 'numate gataḥ/ sam̐śrutya ca tapasvibhyaḥ satre vai yajñadakṣiṇām, tām vipralapatām pāpam yasyāryo 'numate gataḥ/ hastyaśvarathasam̐bādhe yuddhe śastrasamākule, mā sma kārṣīt satām dharmam̐ yasyāryo 'numate gataḥ/ upadiṣṭam̐ susūkṣmārtham̐ śāstram̐ yatnena dhīmatā, sa nāśayatu duṣṭātmā yasyāryo 'numate gataḥ/ pāyasam̐ kṛsaram̐ chāgam̐ vṛthā so 'śnātu nirghṛṇaḥ, gurūṃś cāpy avajānātu yasyāryo 'numate gataḥ/ putrair dāraiś ca bhṛtyaiś ca svagrhe parivāritaḥ, sa eko mṛṣṭam̐ aśnātu yasyāryo 'numate gataḥ/ rājastribālavyuddhānām vadhe yat pāpam̐ ucyate, bhṛtyatyāge ca yat pāpam̐ tat pāpam̐ pratipadyatām/ ubhe sam̐dhye śayānasya yat pāpam̐ parikalpyate, tac ca pāpam̐ bhavet tasya yasyāryo 'numate gataḥ/ yad agnidāyake pāpam̐ yat pāpam̐ gurutalpage, mitradrohe ca yat pāpam̐ tat pāpam̐ pratipadyatām/ devatānām̐ piṭṛṇām̐ ca mātā pitros tathaiva ca, mā sma kārṣīt sa śuśrūṣām̐ yasyāryo 'numate gataḥ/ satām̐ lokāt satām̐ kīrtiyāḥ sajjusṭāt karmaṇas tathā, bhraśyatu kṣipram̐ adyaiva yasyāryo 'numate gataḥ/ vihinām̐ patiputrābhyaṃ kausalyāṃ pāṛthivātmajaḥ/ evaṃ āśvasayann eva duḥkhārto nipapāta ha/ tathā tu śapathaiḥ kaṣṭaiḥ śapamānam̐ acetanam̐, bharataṃ śokasam̐taptam̐ kausalyā vākyam̐ abravīt/ mama duḥkham̐ idaṃ putra bhūyaḥ samupajāyate, śapathaiḥ śapamāno hi prāñān uparuṇatsi me/ diṣṭyā na calito dharmād ātmā te sahalakṣmaṇaḥ, vatsa satyapratijño me satām̐ lokān̐ avāpsyasi/ evaṃ vilapamānasya duḥkhārtasya mahātmanaḥ, mohāc ca śokasam̐rodhād̐ babhūva lulitaṃ manāḥ/ lālapyamānasya vicetanasya; pranaṣṭabuddheḥ patitasya bhūmau, muhur muhur niḥśvasataś ca dīrgham̐; sā tasya śokena jagāma rātriḥ/

Having recovered his senses still persisting with distress, Bharata having mercilessly shouted at his mother, he approached the Ministers and addressed them: Hon'ble Ministers! I should most emphatically assert that I am not interested in Kingship and I was never informed of this status before my arrival. I was totally blank about what my father conceded of my kingship, as I was away along with brother Shatrughna well before his sad demise.. I was also blank about when and why Rama Sita Lakshmanas were forced to leave for vana vaasa. As Devis Kousalya and Sumitras came to realise that they were conferring with the Ministers, Devi Sumitra was informed and conveyed to Devi Koushalya that the cruel Kaikeyis son Bharata had arrived. After addressing the Ministers, Bharata Shatrughnas approached Koushalya. Even from a distance, Koushalya felt unease and fell unconscious, Bharata ran and kept her on his lap; on recovery, she kept on crying and said: *idaṃ te rājyakāmasya rājyaṃ prāptam̐ akaṇṭakam̐, sam̐prāptam̐ bata kaikeyyā śīghram̐ krūreṇa karmaṇā/prasthāpya cīravasanam̐ putram̐ me vanavāsinam̐, kaikeyī kaṃ guṇam̐ tatra paśyati krūradarśinī/* 'Dear son! You want the Kingdom only, is it not! Do have it by all means! Now, I fail to understand why Rama was banished for vana vaasa only wearing deer skins! May be Devi Kaikeyi is desirous of despatching me too after him. Or does she desire that along with Sumitra, I should surrender to flames so that she should be totally free from concerns!' Then Bharata repeatedly fell at Devi Kauslaya's feet again and again weepingly and held her hands entreatingly: *ārye kasmād ajānantaṃ garhase mām akilbiṣam, vipulām ca mama prītiṃ sthirām̐ jānāsi rāghave/ kṛtā śāstrānugā buddhir mā bhūt tasya kadā cana, satyasam̐dhaḥ satām̐ śreṣṭho yasyāryo 'numate gataḥ/ praiṣyaṃ pāpīyasāṃ yātu sūryaṃ ca prati mehatu, hantu pādena gām suptām̐ yasyāryo 'numate gataḥ/* Revered mother! kindly trust me as to what all had happened on our return here. I am truly blameless and you ought to realise how supreme Rama is and how much I admire and love him with pride. May those responsible for subjecting this misery be made it known all over the world that they are sinners of the lowest levels as per established precepts of virtue and justice! May such degraded sinners at whose behest Rama was banished for vana vaasa be reborn as chandalas in the next birth as the lowest servants of the worst of chaturvarnas, like those who face Surya and resort to 'mala muutras' or kick off the sleeping cows. May that heinous person responsible for tormenting Rama-Sita-Lakshmanas be reborn as slaves of

those cruel masters who refuse to pay wages and even deprive of their daily bread. *Akartaa chaakritag- t nascha tyaktaatmaa nirapannapah, loke bhavatu vidvashto yasyaaryonumate gatah/* That heinous human being responsible for despatching Rama for vana vaasa is despicable, ungrateful, rejected by the virtuous, shameless and worthy of public hatred. That desolate and wretched person would be such as should enjoy ‘mrishhtaanna’ or highly tasty and rich food all alone without sharing with one’s own children, servants, and let alone beggars! May such disgraceful and wicked person who has instructed Rama to be forcefully thrown out along with Dharmapatni and brother to wilderness with an early, lonely and distressed death. The monstrous and wicked sin in one’s human life is stated as the killing of a glorious king, an outstanding woman of virtue, an aged and helpless woman and an honest servant of trust; may that miserable sin be applicable to that fallen person responsible for Rama’s vana vasa. That loathsome villian responsible for Rama’s vana vaasa be soon a beggar with torn and detestable clothes to hide the body - shame, loaf around the universe with shoutings of hunger and thirst!’ As innumerable such curses were showered on ‘THAT WOMAN HIS OWN MOTHER’, Devi Koushalya was stilled and stunned and stated: *mama duḥkham idam putra bhūyah samupajāyate, śapathaiḥ śapamāno hi prāṇān uparunatsi me/ diṣṭyā na calito dharmād ātmā te sahalakṣmaṇaḥ, vatsa satyapratijñō me satām lokān avāpsyasi/* Dear son! Do kindly stop any more curses as each of those have had sinking feelings in me and my disgust for further living is ever palpitating in my sub-consciousness. I am however contented that son Lakshmana was never shaken from the precincts of Dharma . You too Kumara is of Satya Pratigjna and should most certainly be rewarded all along your future life now and ‘parama mukti’ there after. Having stated likewise, Kousalya drew Bharata on her and embraced him. [Padma Purana is quoted: Shri Rama at the end of his ‘avatara’ or incarnation finally walked into the Sacred Sarayu River. Bharat, Shatrughna, and all the citizens of Ayodhya along with their wives, Mantris, Servants, Vedikas, Brahmanas, the nearby animals, birds, and so on accompanied Shri Rama who never looked back. As Shri Rama went deep into the River, Lord Brahma, Devas, Rishis and all Celestial Beings extolled Raghunatha even as He took the Huge Form of Maha Vishnu with his four hands along with Bharata as Shankha, Shatrughna as Chakra, and Lakshmana as Gada with Sri Devi and Bhu Devi beside Him.]

Sarga Seventy Six

Raja Dasharatha’s ‘antyeshtthi’ / ‘dahana samskaara’

Tam evam śokasamtaptam bharatam kekayīsutam, uvāca vadatām śreṣṭho vasiṣṭhaḥ śreṣṭhavāg ṛṣiḥ/ alam śokena bhadram te rājaputra mahāyaśaḥ, prāptakālāṃ narapateḥ kuru samyānam uttaram/ vasiṣṭhasya vacaḥ śrutvā bharato dhāraṇām gataḥ, pretakāryāṇi sarvāṇi kārayām āsa dharmavit/ uddhṛtam tailasamkledāt sa tu bhūmau niveṣitam, āpītavarṇavadanaṃ prasuptam iva bhūmipam/ niveṣya śayane cāgrye nānāratnapariṣkṛte, tato daśaratham putro vilalāpa suduḥkhitah/ kim te vyavasitam rājan proṣite mayy anāgate, vivāsyā rāmaṃ dharmajñam lakṣmaṇam ca mahābalaṃ/ kva yāsyasi mahārāja hitvemaṃ duḥkhitam janam, hīnam puruṣasimhena rāmeṇākliṣṭakarmanā/ yogakṣemaṃ tu te rājan ko ’smin kalpayitā pure, tvayi prayāte svas tāta rāme ca vanam āśrite/ vidhavā pṛthivī rājams tvayā hīnā na rājate, hīnacandrevā rajanī nagarī pratibhāti mām/ Vidhava prithvi rajasatvayaa heenaa na raajate, heena chandrevā rajanī nagaree pratibhati maam/ evam vilapamānam tam bharatam dīnamānasam, abravīd vacanam bhūyo vasiṣṭhas tu mahān ṛṣiḥ/ pretakāryāṇi yāny asya kartavyāni viśāmpateḥ, tāny avyagram mahābāho kriyatām avicāritam/ tatheti bharato vākyam vasiṣṭhasyābhipūjya tat, ṛtvikpurohitācāryāms tvarayām āsa sarvaśaḥ/ ye tv agrato narendrasya agny agārād bahiṣkṛtāḥ, ṛtvigbhir yājakaś caiva te hriyante yathāvidhi/ śibilāyām athāropya rājānam gatacetanam, bāṣpakaṇṭhā vīmanasas tam ūhuḥ paricārakāḥ/ hiraṇyam ca suvarṇam ca vāsāmsi vividhāni ca, prakiranto janā mārgam nṛpater agrato yayuḥ/ candanāguruniryāsān saralaṃ padmakam tathā, devadārūṇi cāhṛtya citām cakrus tathāpare/ gandhān uccāvacāms cānyāms tatra dattvātha bhūmipam, tataḥ samveśayām āsuś citāmadhye tam ṛtvijah/ tathā hutāśanam hutvā jepus tasya tadartvijah, jaguś ca te yathāśāstraṃ tatra sāmāni sāmagāḥ/ śibikābhiś ca yānaiś ca yathārham tasya yoṣitaḥ, nagarān niryayus tatra vṛddhaiḥ parivṛtās tadā/ prasavyam cāpi tam cakrur ṛtvijo ’gnicitam nṛpam, striyaś ca śokasamtaptāḥ kausalyā pramukhās tadā/

krauñcīnām iva nārīṇām ninādas tatra śuśruve, ārtānām karuṇām kāle krośantīnām sahasraśaḥ/ tato rudantyo vivaśā vilapya ca punaḥ punaḥ, yānebhyah sarayūtīram avaterur varāṅganāḥ/ kṛtodakam te bharatena sārdaḥ; nṛpāṅganā mantripurohitās ca, puram praviśyāśruparītanetrā; bhūmau daśāham vyanayanta duḥkham/

As Bharata was in grievous distress, Maharshi Vasishtha approached Bharata to face the situation with fortitude as he should now perform his duty of ‘Pitru Antyoshthi Karma’ and the ‘Dahana Samskara’ of the King Dasharatha. Then the Ministers also initiated the task, Bharata approached the body preserved in oil, prostrated dutifully thrice and initiated the task. As the body was lifted from the oil the face of the body looked very pale; then the body was washed and was placed on a bed decorated with precious stones. Bharata got heart broken and cried stating: Maha Raja! you could not even wait for my arrival as I was away for a while, but having sent off Rama-Sita-Lakshmanas for vana vaasa, you hurried up to attain swarga! As you had left off peacefully, what did you think that in the absence of Rama about the fate of this kingdom! Maha Raja! *Vidhava prithvi rajasatvayaa heenaa na raajate, heena chandreva rajani nagaree pratibhati maam/* Without you the kingdom is widowed and your sons are paled off like the moonless night of their lives. As Bharata was crying away thus, Maharshi Vasishtha mildly alerted Bharata that he should recover himself at once and take up the duty faithfully with resilience, courage and with absolute peace of mind dutifully. Even as the Ritviks, Acharyas and Maharshis were hurrying up, the body was shifted to a ‘palki’ accordingly and taken to the crematorium as accompanied by Ministers, officials, renowned public figures, and servants, was placed on earth facing ‘Agni Jwalaas’ and the ‘havan’ was initiated. Some were decorating the body with chandana and sugandhas, guggulaas and while the high volume recitations of the ‘vedic mantras’ the body was dedicated to the high flames emerging from the wooden sticks of devadaaru-sarala- padmaka tree branches. Then the Ritvikas were rendering Saama Veda Shritis. It was at that time Queens Koushalya, Sumitra and Kaikeyi followed Bharata the main Karta made pradakshinas weepingly and finally fell down to earth with ‘saashtaanga pranaamaas’. Ritvikas with Vasishtha Muni in the lead too recited the relevant Mantras. Consequent on the ‘Daaha Karma’, Bharata, the Queens, Ministers, Purohitas, and the entire Public carried the ‘savaaris’ or the ashes to the banks of the Sacred River Sarayu for ‘jalaanjali’ tarpanas.

[Vishleshanas from Taittiriya Aranyaka: The departed ‘jeevatma’ discarding life behind is accompanied by Lord Yama- departed Soul-Pushan- Sayavari / cow- widow-and Agni

i) Yama: *Pareyivaasam pravato maheeranu, bahubhyah panthaam anupaspashaanam, Vaivasvatam sangamanam janaanaam, Yamam Rajanam havishaa duvasya/* May King Yama the son of Surya Deva/ Vivasvaan, be worshipped as he is followed by His relatives and admirers of the departed; Yama has travelled far from the heights beyond and taken to the perfect destination without disturbing any one else. The Stanza is from Rig Veda 10-14.1.)

The departed jeeva: *Idam tvaa vastram prathama nvaagan/ Apaitaduha yadihaabibhah puraa, ishtaapurtamanusampashya dakshinaam yathaa te dattam bahudhaa vi bandhushu/ Imoau yunajmi te vahnee asuneeyaaya odhave, yaabhyaam Yamasya saadanam, sukrutaam chaapi gacchataat/* May the departed one arrive here with new ideas and forget the erstwhile impulses and memories, recalling however the erstwhile actions some of which might have satisfied the conscience such as the acts of dakshinas to brahmanas vis a vis the wealth given by the kinsmen. May the departed one be yoked by two oxen to carry the body dear so far as the life and these oxen reach the abode of Lord Yama or alternatively to other abodes in case that It had done ‘satkarmas’ earning virtue outweighing the deeds of vice. *Pushaa tvetaḥ chyaavayantu pra vidvaan, anashthapashuh bhuvanasya gopaah, sa tvaitebhyah pari dadat pitrubhyo, agnirdevebhyah suvidanniyebhyah/ Pushemaa aashaa anu veda sarvaah, so asmam abhiyatamena neshat, svastidaa aaghrunih sarvaveero, aprayucchan pura etu prajaanan/ Aayuh*

vishvaayuh pari pasati tvaa pusha, tvaa paatu prapathe purastaat, yatraaste sukruto, yatra te yayuh, tatratvaa devah Savitaa dadhaatu/ Bhuvanasya pat idam havih, agnaye rayimate svaaha/ May Pushan the omniscient escort the departed Soul to another world as His rays never fail to protect all the Beings and reach them to Pitru Loka and may Agni Deva reach the concerned Devas further on. Indeed Pushan is totally conversant with all the Lokas successively as He is aware the ways and means of leading the jeevaatma to safety free from perils. The post life of departed mortals is well realised by Pushan and hence lead them upto the halts en route. As the Souls which may have done well with the earnings of 'punya', the celestial Savitur would place them well in advance and accordingly lead these with care. Hence, Paramatma! may this offering of the body remains engulf by Agni Deva ultimately! The stanzas v-vii are repeats of Rigveda Mantras of 10.17.3-5-4 respectively.

Sayaavari / Cow to cleanse the sins of the departed: *Purushasya sayaavarayapedaanim mujahhe, yadhaam no atra naaparrah puraa jarasa aayaati/ Purushasya sayaavari vi te simnaam praanaam, shareerena maheemahim, svadahyehi pitrunup, prajayaasmaanilahava/ Maivam maamstaa priyeham Devee satee pitrulokam yadaishi, Vishvavaaraa nabhasaa samvayantgee, tasyah porajaam dravinam cheha dhehi/* Sayavari is the cow which was stated dear to the departed person brought to the place of cremation as the symbol of all Devas. Thus, the Sayavari the symbol of Devas! Kindly remove the sins of the departed. As the departed one has loosened all his / her energies, may the Sayavari enter the planes of the firmament and lead the way to Pitru Loka. May you also provide your milk to the departed one en route and at the destination as you have access to all the lokas. (Garuda Purana vide Chapter 30: 41-42 and 52-53 are quoted: 'Tarkshya Deva! Any Being on Earth or Pancha Bhutas or the entirety of Creation is Vishnu. Hence whosoever performs a ' karma' or action, the fruit of that action is Vishnu too; thus a person when performs an act, good or otherwise, Vishnu decides the fruit of that action. At the end of the journey of a human- as in other cases too-River Vaitarani is commended as its waters would purify the sins made by the departed one- during the 'kaumara-youvana-vaardhakya- janma janmaantara' as also during 'raatri- praatah- madhyaahna-aparaahna' and both the sandhyas too. The singular solution is hence the charity of a 'kapila gomaata' to a well deserved Brahmana. The following is the verse to be recited at the time of Godaana: *Gaavo mamaagratah santu gavaam madhye vahaamyaham/ Yaa Lakshmeeh sarvabhutaanaam yaa cha Deve vyavasthita, dhenurupenasya Devee mama paapam vyapohatu/* Cow alone is ahead of me- the departed Soul, behind me as my support, my sides too; cow is in my heart and I am on the midst of cows. May the Lakshmi Svarupa-Sarva Bhuta Svarupa-Sarva Deva Svarupa- as the symbol of a Cow, destroy my sins instantly with this Go- Mata! Guruda Purana sums up : those who are destined to go to heaven are supposed to grab the tail of a cow that appears on the banks of the river Vaitarna to be led safely across to the ethereal shores of Vaikuntha)

Tributes to Agni Deva for the final offer of the dead body : *Imamagne chamasam vaa vi jighvarah, priyo devaanaamuta soumyaanaam, esha yashchaamaso deva paanah, tasmin Devaa amritaam maadayante/ Agnervarma pari gobhirvyayasva, sam prornushva medasaa peevasaacha, net tvaa, ghrushnurharasaa jarshyashaano, dadhat vidhakkshyan, paryangyaate/ Mainamagne vi daho, maabhi shoucho maasya tvacham chikshipo maa shareeram, yadaa shrutam karavi Jaatavedo, athemainam prahinutaan pitrubhyah/ Shrutam yadaa karasi Jaatavedo athemenam pari dattaat pitrubhyah, yadaa gacchantyaasuneetimetam, athaam Devaanaam vashaneerbhavaati/ Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/ Ajobhaagastapasaa tam tapasva, tam te shochishpatu tam te archih, yaaste shavaastanuvo jaatavedah, taabhirvahemam sukrutaam yatram lokaah/ Ayam vai*

tasmaadadhi, tvametadayam vai tadasya yonirasi Vaishvaanarah, putrah pitre loka krut, Jaatavedo vahemam sukrutaam yatram lokaah/ Agni Deva! please do not hurl or shake this dead body; it is dear to Devas as wells as to mortals; the former seek to enjoy the pleasure of the Soma juice and this vessel is the drink of Devas and the latter who are immortal take pleasure in the Soma; this stanza is a repeat of Rig Veda 10-16-8. The next stanza is a repeat of Rig Veda's previous stanza 10-16-7 addresses the dead body: you are enclosed with the 'kavacha' or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the 'Jeevatma' - Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your 'sukrita phala', you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10-16.-3. Referring to the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa meghe bhavati meghe bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/*(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva-- and Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: 'Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue; then there is hardly any difference of Vaishvanara and Jeevatma, especially after passing through the layers that the latter passes through! 6.2.1-3: On the path above after death, the jeeva is protected by three kinds of Devas besides Agni Deva; Ya etasya patho goptaarastebhyah svaaha, ya etasya patho rakshitaarah; tebhyyarasvaahaa, ya etasya pathorakshitaarastebhyah svaaha, Khyatre svaaha Apakhyatre svaahaa, Abhilaalapate svaahaa Abhilaalapate svaahaa, Apalaalapate svaahaagnaye karmakrite svaaha Yamatra naadheemastasmai svaah/ Yasta idmam jabharat, slshvidaano muurdhaanam vaa tatpate tvaayaa, Divo vishvasmaat seemaghaayata uruushyah/ Asmaatvamadhi jaatosi, tvadayam jaayataam punah, Agnaye Vishvaanaraaya suvargaaya lokaaya svaaha/ May the jeeva on the ascent to high skies be protected by this Agni Deva three Devas viz. Goptaarah, Rakshitaarah and Abhirakshitaata. May also this offering be received to Khyata who disclosed this secret as also to Apakhyata who refrains from disclosing the information. May also this offering to Deva Abhilaalapate who commends the deeds of virtue of the Jeevatma that performed in the just concluded mortal life and what is more , may Apalaapate Deva not to divulge the deeds of vice with great refrain. Above all, this offering be made to Agni Deva Himself in case any other Deities of help have not been addressed by default. Agni Deva! you are indeed the unique help in reaching our oblations to all the concerned deities including those who have not been addressed! May the passage of the 'pretaatma' to the respective destinations be free from all types of visissitudes. Agni Deva, you have had the background of

birth of the antaratma of the departed person irrespective of the dead person's pluses and minuses of concluded life. That is the supplication to you to assist the pretatma to a helpful rebirth. May the offering be received by Vaishvanara Agni in the upper worlds! The journey of the departed from Agni to the dogs of Yama to Pitru Loka to Surya: *Pra ketunaam brihataa yatyaagnih, aarodasee vrishabho roraveeti, divaaschidantaam upamaam udaanat, apaamapasthek mahisho vavardha/ Idam ta ekam, para vuu ta ekam, truteeyena jyotishaa sam vishasva, samveshane tanvaschaarudhi priyo, Devaanaam parame sadhasthe/ Naake suparnamupa yat patantam, hridaa venanto abhyachakshat tvaam, hiranyapaksham varunasyadootam, yamasya yonou shakunam bhuranyanyum/ Ati drava saarameyou shvaanou, chaturakshou shabaliu, saadhunaa pathaa, athaam pitruun suvidatraam upehi, Yamena ye sadhamaadam madanti/ You te shvaanou Yama rakshitaarou, chaturakshou pathirakshee nruchakshasou taabhyaam raajan paridehi enam, svasti chaasmaa anmееvam cha dhehi/ Urunasou asutrupaa udumbalou Yamasya dootao charato janaam anu, taavasmabhyam drishaye suryaaya, punardaataam asum adyaha bhadram/ Soma aikebhyah pavate, dhurutameka upaasate yebhyo madhi pradhaavati, taan chit evaapim gacchhataat/ Ye yudhyante pradhaneshu shuuraamso ye tanuutyajah, ye vaa sahasra dakshinaah, taan chit evaapim gacchhataat/ Tapasaa ye anaadhrushyaah, tapasaa ye svaryayuh, tapo ye chakrire mahah, taamschadevaapi gacchhataat/ Ashmanvatee Revati, sam rabhadvam, uttishthath pra tarataa sakhaayah, atraam jahaama ye asannashevaah, Shivaan vayam urtteeram abhi vaajaan/ Yadvai Devasya Savituh pavitram, sahasra -dhaaram vitatamantarikshe, yenaapunaat Indram anaatar maartyah, tenaaham maamsarvatanum punaami/ Yaa raashtraatpannaadapayanti shaakhaam abhimrutaa nrupatimicchamaanaah, dhaatustaaya sarvaah pavanena puutaah, prajamaasmaantrayyaa varchasaa saamsrujaaya/ Utvayam tamasah pari, jyotih pashyant uta taram, Devam devatraa, Suryam agamna jyotih ut tamam/ Dhataa punaatu Savitaa punaatu agnestejasaa Suryasya varchasaa / Agni Deva in the form of thick smoke flies high from bhumi to dyuloka with his flag assumed the form of a bull with roar; even as He enters the dyuloka with the assistance of Jala Deva assumes the form of lightnings This stanza is the same as Rig Veda vide 10-8-1. Rig Veda 10.56.1 denotes that this Praani is the food of Mrityu; Its basic form was of Agni, then that of Vayu the Deity of Wind and finally of Jyoti Tatva or of Atma Tatva. 'Meet this Soul and provide him 'tejasvi rupa' or of effulgence and get It divinity! The Third stanza is taken from Rigveda 10.121.6 meaning : This scene would be visible as that of a high flying bird Varuna in svarga loka and it is this bird which gets nourished in Yama Loka. But the departed Atma, if saved from Yama's dogs called Shaarameya which are four eyed and could change their appearance in multi colours, could then proceed to join the virtuous Pitru Loka. These Sharameya dogs both are actually are the dogs of intuition and are the gaurdians protecting the Atma on the way up towards the Deva Yaana the divine path with their divine vision. Thus the departed human beings are hunted or helped too by the 'Yama dootas'; Rig Veda vide 10.14.12 the messengers of Lord Yama are broad nosed and of extraordinary physical strength and mental energy. Once satisfied by the swing of balance of the departed soul's karma, the fierce dogs sober down and save from any evil forces on the right path. May these divine dogs guide the 'pretaatma' to reach the Land of Bliss and grant him relief from the sorrowful earth of 'arishdvargas' or the six principal evils of existence so that the Soul could look upon the Surya Deva with contentment and Joy! The seventh stanza referring to the Pitru Loka where Soma Juice flows is a repeat of Rig Veda 10.154.1; the meaning is ' Pretatma! Pitru Loka is the celestial place where Pitru Devas rejoice flows of Soma Juice and 'ghritaahutis' or the offerings of ghee while meditating on Surya Deva and that is why there is a rush for the honey of delight who are in the know and practice of Madhu Vidya. Rig Veda 1.90.6-8 explains about Madhu Vidya: *Madhu vaataa rutaayate madhu ksharanti sindhavah maadhveernah snatoshadheeh/ Madhunaktamutoshaso madhumatpaarthivam rajah, madhu**

dyourastu nah pitaa/ Madhumaanno vanaspatirmadhumaam astu Suryah maadhveergaavo bhavantu nah/ Sham no Mitrah sham Varunah sham no bhavatvaryamaa, sham na Indro Brihaspatih, sham no Vishnu-rurukramah/ May the practitioners of Yagjna Karyaas be endowed with Vaayu pravaaha rivers of sweetness as also all types of healthy herbals of pleasures. May like pitru devataas bestow divine juices of sweetness while the Maatru Varga Devatas too bless us with earthly juices of outstanding taste thus reaping the sweetness of ‘Iham and Param’ or on earth and thereafter! May all kinds of Vanaspatis grant us pleasures while Surya Deva with His ‘tejasvi kiranās’ or radiant rays shower happiness while the nights and ‘usha kaala’ ensure our joys always thus so that the herds of cows too yield sweet milk to us. May Mitra Deva, Varuna Deva, ‘Nyaaya Pradaata’ Aryama Deva, ‘Aishvaryavaan’ Indra Deva, ‘Vaani Swaami’ Brihaspati, and the Singular Universal Vishnu Bhagavan bless us all round auspiciousness!]

Sarga Seventy Seven

Bharatha performs Dashartha’s ‘shraaddha karma’ and ‘maha daanaas’ - collection of ashes and ‘nimajjana’ - ‘daaha samskaara’

Tato dasāhe 'tigate kṛtasauco nṛpātmajaḥ, dvādaśe 'hani saṁprāpte śrāddhakarmāṇy akārayat/ brāhmaṇebhyo dadau ratnaṁ dhanam annaṁ ca puṣkalam, bāstikaṁ bahuśuklaṁ ca gās cāpi śataśas tathā/ dāsīdāsaṁ ca yānaṁ ca veśmāni sumahānti ca, brāhmaṇebhyo dadau putro rājñas tasyaurdhvadaihi kam/ tataḥ prabhātasamaye divase 'tha trayodaśe, vilālāpa mahābāhur bharataḥ śokamūrchitaḥ/ śabdāpihitakaṇṭhaś ca śodhanārtham upāgataḥ, citāmūle pitur vākyaṁ idam āha suduḥkhitaḥ/ tāta yasmin niṣṛṣṭo 'haṁ tvayā bhrātari rāghave, tasmin vanam pravrajite śūnye tyakto 'smy ahaṁ tvayā/ yathāgatir anāthāyāḥ putraḥ pravrajito vanam, tām ambām tāta kausalyām tyaktvā tvaṁ kva gato nṛpa/ dṛṣtvā bhaṣmāruṇaṁ tac ca dagdhāsthithānamandalam, pituḥ śarīra nirvānaṁ niṣṭānaṁ viśasāda ha/ sa tu dṛṣtvā rudan dīnaḥ papāta dharaṇītale, utthāpyamānaḥ śakrasya yantra dhvaja iva cyutaḥ/ abhipetus tataḥ sarve tasyāmātyāḥ śucivratam, antakāle nipatitaṁ yayātim ṛṣayo yathā/ śatrughnaś cāpi bharataṁ dṛṣtvā śokapariplutam, viśamjño nyapatad bhūmau bhūmipālam anusmaran/ unmatta iva niścetā vilālāpa suduḥkhitaḥ, smṛtvā pitur guṇāṅgāni tāni tāni tadā tadā/ mantharā prabhavaś tīvraḥ kaikeyīgrāhasaṁkulah, varadānamayo 'kṣobhyo 'majjayac chokasāgarah/ sukumāraṁ ca bālaṁ ca satataṁ lālitaṁ tvayā, kva tāta bharataṁ hitvā vilapantaṁ gato bhavān/ nanu bhojyeṣu pāneṣu vastreṣu ābharaṇeṣu ca, pravārayasi naḥ sarvāṁs tan naḥ ko 'dya kariṣyati/ avadāraṇa kāle tu pṛthivī nāvadīryate, vihīnā yā tvayā rājñā dharmajñena mahātmanā/ pitari svargam āpanne rāme cāraṇyam āśrite, kiṁ me jīvita sāmārthyam pravekṣyāmi hutāśanam/ hīno bhrātrā ca pitrā ca śūnyām ikṣvākupālitaṁ, ayodhyām na pravekṣyāmi pravekṣyāmi tapovanam/ taylor vilapitaṁ śrutvā vyasanam cānvavekṣya tat, bhṛṣam ārtatarā bhūyaḥ sarva evānugāminaḥ/ tato viṣaṇṇau śrāntau ca śatrughna bharatāv ubhau, dharāṇyām saṁvyaceṣṭetām bhagnaśṛṅgāv ivarṣabhau/ tataḥ prakṛtimān vaidyaḥ pitur eṣāṁ purohitaḥ, vasiṣṭho bharataṁ vākyaṁ utthāpya tam uvāca ha/ trīṇi dvandvāni bhūteṣu pravṛttāny aviśeṣataḥ, teṣu cāparihāryeṣu naivam bhavitum arhati/ sumantraś cāpi śatrughnam utthāpyābhiprasādyā ca, śrāvayām āsa tattvajñāḥ sarvabhūtabhavābhavau/ utthitau tau naravyāghrau prakāśete yaśasvinau, varṣātapapariklinnau pṛthag indradhvajāv iva/ āsrūṇi parimṛdnantau raktākṣau dīnabhāṣīnau, amātyās tvarayanti sma tanayau cāparāḥ kriyāḥ/

After performing ‘dashaaha’, on the eleventh day Braratha after ‘atmashudhi’ performed ekaadashaah shraaddha followed by ‘prathama maasika sapindeekarana shraaddha’. The Pitru and Deva Brahmanas were amply rewarded after ‘bhojana tripti’, several danaas of dhana-ratna-vastra- suvarna-dhenus to the full contentment of the brahmanas.

[Visleshana on Shraddhas: The Brahmanas to be appointed as ‘bhoktas’ are to be well versed in Veda Vedangas, well behaved, healthy with no physical disabilities, coming of good family background,

infallible, and trained well in performing Parvana shraddha and /or ekoddishtha as well. Such ideal bhoktas be invited in advance by the Karta or his brother or son or disciple. The ‘nimantrana’ or invitation should be done with ‘Apasavya’ of ‘yagnopaveeta’ in respect of ‘Pitru sthaana bhokta’ and ‘savya’ position to Vaishwanara bhokta. The prescribed number of Pitru Sthana and Vaishwadeva Sthana is three and four but as per Desha-Kaala-Parishithis or convenience and availability a minimum of one each would be a must. Vaishwa Deva Brahmanas are to be seated Purva Mukha or east facing and Pitru Deva brahmanas are Uttara mukha or facing north. The respective Brahmanas of Pitru and Vaishwadevas are not mingled nor even touch each others. Vishwedevas are stated to be ten in number: *Kraturdaksho Vasuh Satyah Kaalah Kaamasthaivacha, Dhunischa Rochanaiva tathaa chaiva Pururavaah/ Ardraaascha darshete tu Vishwadavaah prakourtitaa/* (Kratu, Daksha, Vasu, Satya, Kaala, Kaama, Dhuri, Vilochana, Pururava and Ardrava are the Vaishwadevas). In the present context, two ‘Arghya patras’ or water vessel with ‘gandha-akshata-darbhas’ are placed at the seat of of the Vishwa Devas and are to be handed over with reverence to the representative Brahmanas and perform a pradakshibna around him. The arghya paatras / vessels could be of bronze or copper or palaasha leaves. Similarly at the Pitru sthaana Brahmana too has to be circubambulated but in an ‘apradikshina’ manner or the reverse manner changing the yajnopaveeta in the ‘praachhenaaveeti’ manner. All the tasks concerning the puja of the Brahamana representing Pitru Devatas need to be done including that of his puja with black tila to be ornamented on his head downward to his feet, while puja to similarly be done tp the Vaishwe deva with akshata white rice grains from head to feet. After puja to both the Viashwanara and Pitru Devata representative- Brahmanas with gandha-pushpa-dhupa- deepas, the next task would be Agnoukarana with the concurrence of the Brahmanas. This task is to make two homas after keeping Agni in the homa kunda twice reciting: *Saannidhyamupaasa Somaaya pitru matey Sadhaanamah/ Agnaye kavyavaahanaaya swahaananamah/* These homa kriyas need to be performed as of Pitru yagna vidhaana homa and since Pindapitru yagna is of two fold nature of Daivikatwa and Paitrukutwa the yagopaveeta might either be in Savya or Apasavya manners as per one’s own shakha manner. In any case, the remaining ‘anna’ needs to be disposed off in Agni itself and no remainder of it be retained. The next step is Pariveshana or purification of the cooked bhojana or bhakshya-bhojya-shaaka-soopanaadi padarthas with right hand wearing darbha followed by ‘ghritaabhikarana, then holding the right hand thumbs of the Brahmanas representing the Vaishwa Deva and Pitru Devas of three generations with naama-gotras , taking care of savya-praacheenaaveeti precautions, showing them around the padarhas placed in circles – in savya or apasavya manner respectively- and request them to commence the bhojana after performing ‘Aaposhana’ making the bhoktas feel completely comfortable discarding what ever they do not like. The karta would address the bhokas saying: *Anna heenam kriyaheenam mantra heenam yadbhavet, Sarvamachchidramiyutkaa tato yatnena bhojayet/* Even as the bhojana starts, there should be Swaadhyaya: *Swaadhyayam shraavayet Pitrye Dharma shastraani chaiva hi/* Anna Suktaadi Shravana is to be taken up during the Bhojana kaala. Also before the bhojana itself, the remainder of anna at Agnoukarana is to be placed as three small pindas along with ghee and tilas. After the bhojana follow the tasks of Sapindeekarana and Pinda pradana- puja karmas. As regards, ‘Madhyama Pinda viniyoga Vidhana’ or the matter related to be disposal of the middle pinda of the three pindas, it is customary that the wife of the Kartha if childless receives it with reverence in her hold with both palms from her husband as the Mantra is recited: *Apaamtvoushashadho - naagum rasam praashayaami bhutakrutam garbham dhatswa/* As the house wife eats the Madhya Pinda, the Mantra is to be recited: *Adhatta Pitara garbhamanta santaana vardhanam/* Manu states: *Pativrataa dharma patnou pitrupujamnatparaa, Madhumantu tatah pindamadhyatsamyak sutaarthinow/ Ayushmantam sutam vindet yasho medhaa samanvitam, Dhanavantam prajaavantam dhaarmikam*

saatwikam tathaa, iti/ In the event of wife not consuming the Madhyama Pinda, or even otherwise, the Tri Pindas be eaten by a Brahmana, or Agnihotra or cow or running water. In case a Karta cannot perform Parvana Shraddha for any reason of inability due to any reason he could perform the same as *Sankalpa Shraddha* .Source: Parashara Smriti]

There after on the thirteenth day of the agni samskaara, *śabdāpihitakaṇṭhaś ca śodhanārtham upāgataḥ, citāmūle pitur vākyaṃ idam āha suduḥkhiṭaḥ/ tāta yasmin niṣṛṣṭo 'haṃ tvayā bhrātari rāghave, tasmin vanam pravrajite śūnye tyakto 'smy ahaṃ tvayā/Bharata* broke down and cried aloud stating: ‘My dear father! You have entrusted this hard task of king ship to me after sending off my elder of incomparable virtue and capability. Why had you decided and despatched Rama the only source of strength to Devi Kousalya!’ On seeing the place of where the father’s body ashes was visualised, he recalled his memories and wept again: you had put mother Kuashalya with such heavy load of distress on her and me!’ As Bharata kept on crying again and again, Shatrughna followed suit. Then they kept on recalling their memories and suddenly went in rage and said: *mantharā prabhavas tīvraḥ kaikeyīgrāhasaṃkulaḥ, varadānamayo 'kṣobhyo 'majjayac chokasāgarah/* How indeed this vily and wretched woman Mandhara had entered the scene and ruined the psyche of Kaikeyi which led to all these diasters in a chain and threw us all midstream in the irrevocaable ocean of misery! Father! You are unforgettable as you had always ensured our comforts of food-drink-dress-and jewellery; now who would replace you! *pitari svargam āpanne rāme cāraṇyam āśrite, kiṃ me jīvita sāmārthyam pravekṣyāmi hutāśanam/ hīno bhrātrā ca pitrā ca śūnyām ikṣvākupālītām, ayodhyām na pravekṣyāmi pravekṣyāmi tapovanam/* Dear father had gone to heaven and Shri Rama had left us too without support; where is our stamina now and help ; our recourse is to jump into fire ; or else the other alternative is to enter tapovanas like ‘taapasis’. And our considered resolve is now to leave the glorious Ayodhya which was the cynosure kingdom ruled by the generation of Ikshvaaku.’ As Bharata Shatrughnas were swept away by the forceful tides of the ovean of sorrow, Maharshi Vishvamitra intervened: *trīṇi dvandvāni bhūteṣu pravṛttāny aviśeṣataḥ, teṣu cāparihāryeṣu naivam bhavitum arhati/* Bharata! There are three inevitable characteristics of mankind viz. hunger and thirst- sorrow and infatuation and old age and death. Being fully aware of these it is unnatural that bursting out wastefully to a person of self restraint is rather childish of immaturity’. As Maharshi Visishtha mildly reproached Bharata Shatrughnas wiped off their tears and got engaged with other urgent actions to be attended to.

Sarga Seventy Eight

Shatrugna attacks the villainess Kubja, the servant maid of Kaikeyi, to senselessness and spares her death!

Atra yātrām samīhantaṃ śatrughno lakṣmaṇānujaḥ, bharataṃ śokasamtaptam idaṃ vacanam abravīt/ gatiṃ yaḥ sarvabhūtānām duḥkhe kiṃ punar ātmana, sa rāmaḥ sattva saṃpannaḥ striyā pravrājito vanam/ balavān vīrya saṃpanno lakṣmaṇo nāma yo 'py asau, kiṃ na mocayate rāmaṃ kṛtvāpi piṭṇigraham/ pūrvam eva tu nigrāhyaḥ samavekṣya nayānayau, utpatham yaḥ samārūḍho nāryā rājā vaśam gataḥ/ iti sambhāṣamāṇe tu śatrughne lakṣmaṇānuje, prāgdvāre 'bhūt tadā kubjā sarvābharaṇa - bhūṣitā/ līptā candanasāreṇa rājavastrāṇi bibhratī, mekhalā dāmabhiś citrai rajjubaddheva vānarī/ tām samikṣya tadā dvāḥstho bhr̥ṣam pāpasya kāriṇīm, gr̥hītvākaruṇam kubjām śatrughnāya nyavedayat/ yasyāḥ kṛte vane rāmo nyastadehaś ca vaḥ pitā, seyam pāpā nṛśamsā ca tasyāḥ kuru yathāmati/ śatrughnaś ca tad ājñāya vacanam bhr̥ṣaduḥkhiṭaḥ, antahpuracarān sarvān ity uvāca dhṛṭavrataḥ/ tīvram utpāditam duḥkham bhrātṛjñām me tathā pituḥ, yayā seyam nṛśamsasya karmaṇaḥ phalam aśnutām/ evam uktā ca tenāśu sakhī janasaṃvṛtā, gr̥hītā balavat kubjā sā tadgrham anādayat/ tataḥ subhr̥ṣa saṃtaptas tasyāḥ sarvaḥ sakhījanaḥ, krudham ājñāya śatrughnam vyapalāyata sarvaśaḥ/

*amantrayata kṛtsnaś ca tasyāḥ sarvasakhījanaḥ, yathāyaṁ samupakrānto niḥśeṣaṁ naḥ kariṣyati/
sānukrośāṁ vadānyāṁ ca dharmajñāṁ ca yaśasvinīm, kausalyāṁ śaraṇaṁ yāmaḥ sā hi no 'stu dhruvā
gatiḥ/ sa ca roṣeṇa tāmṛākṣaḥ śatrughnaḥ śatrutāpanaḥ, vicakarṣa tadā kubjāṁ krośantīm pṛthivītale/
tasyā hy ākṛṣyamāṇāyā mantharāyās tatas tataḥ, citraṁ bahuvīdhaṁ bhāṇḍaṁ pṛthivyāṁ tad vyaśīryata/
tena bhāṇḍena saṁkīrṇaṁ śrīmadrājāniveśanam, aśobhata tadā bhūyaḥ sāradaṁ gaganam yathā/ sa balī
balavat krodhād gṛhītvā puruṣarṣabhaḥ, kaikeyīm abhinirbhartsya babhāṣe parusaṁ vacaḥ/ tair vākyaiḥ
parusaḥ duḥkhaiḥ kaikeyī bhṛṣaduḥkhitā, śatrughna bhayasaṁtrastā putraṁ śaraṇaṁ āgatā/ tām prekṣya
bharataḥ kruddhaṁ śatrughnam idam abravīt, avadhyāḥ sarvabhūtānāṁ pramadāḥ kṣamyatām iti/
hanyām aham imāṁ pāpāṁ kaikeyīm duṣṭacāriṇīm, yadi mām dhārmiko rāmo nāsūyen mātṛghātakam/
imām api hatām kubjāṁ yadi jānāti rāghavaḥ, tvām ca mām caiva dharmātmā nābhībhāṣisyate dhruvam/
bharatasya vacaḥ śrutvā śatrughno lakṣmaṇānujaḥ, nyavartata tato roṣāt tām mumoca ca mantharām/ sā
pādamūle kaikeyyā mantharā nīpapāta ha, niḥśvasantī suduḥkhitā kṛpaṇaṁ vilalāpa ca/
śatrughnavikṣepavimūḍhasaṁjñāṁ; saṁkṣya kubjāṁ bharatasya mātā, śanaiḥ samāśvāsayaḥ
ārtarūpāṁ; krauñcīm vilagnāṁ iva vīkṣamāṇām/*

As the duties of the thirteenth day were concluded, Shatrughna approached Bharata cryingly and said: How horrible was this that Rama who was not only in respect of family persons but to entire society was equally considerate and that ideal most person was humiliated and thrown out for long forest life! And this tragedy had happened due to one woman; ‘is this not a slander of the Society!’ Even then, that person of unique bravery and repute viz. Rama did not say one word in protest: how magnaanimous he had been! *pūrvam eva tu nigrāhyaḥ samavekṣya nayānayau, utpatham yaḥ samārūḍho nāryā rājā vaśam gataḥ*/As King Dasharatha was drowned in the evil influence of a woman, then itself having examined as to what was justice and what was not, that evil woman ought to have been imprisoned at the beginning itself! While this conversation was going on, Devi Kubja entered the eastern gate of the palace and stood having been decorated with bright precious jewellery, expensive silk clothing and with sweet scented body perfumes like an old female monkey. Even when she was entering, the doorman noticed her entry, he dragged her by her neck and addressed Shatrughna: *yasyāḥ kṛte vane rāmo nyastadehaś ca vaḥ pitā, seyaṁ pāpā nṛśamsā ca tasyāḥ kuru yathāmati/ śatrughnaś ca tad ājñāya vacanaṁ bhṛṣaduḥkhitāḥ, antaḥpuracarān sarvān ity uvāca dhṛtavrataḥ/ tīvram utpāditam duḥkham bhrātṛjñāṁ me tathā pituḥ, yayā seyaṁ nṛśamsasya karmaṇaḥ phalam aśnutām*/Rajakumara! It was this dirty woman who was responsible for Shri Rama’s departure for ‘aranya vaasa’ and dear father’s sad demise. Now she is being handed over to you and you may treat her suitably!’ Then Shatrughna had at once grabbed her both wrists and head hair, shouted loudly as the entire interiors of the palace got resounded: ‘This hateworthy wretched devil who made my father’s life miserable leading to his sad demise and responsible for the degraded sin of advising Kaikeyi to banish the Godly eldest brother ought to deserve apt punishment!’ As Shatrughna screamed with disgust and hatred, the onlookers especially the womanhood of the palace felt that he would surely kill her mercilessly. As Mandhara was dragged by her neck, her jewellery cracked up to bits, Kaikeyi rushed to rescue her and shouted at Shatrughna. But Shatrughna retaliated and she had to withdraw from his anger. Then Shatrughna addressed Bharata with extreme anger: *avadhyāḥ sarvabhūtānāṁ pramadāḥ kṣamyatām iti/ hanyām aham imāṁ pāpāṁ kaikeyīm duṣṭacāriṇīm, yadi mām dhārmiko rāmo nāsūyen mātṛghātakam/ imām api hatām kubjāṁ yadi jānāti rāghavaḥ, tvām ca mām caiva dharmātmā nābhībhāṣisyate dhruvam*/Pardon me! Women are not worthy of being killed by anybody. But for this fear of even Rama not excusing me for ‘stree hatya’, this nasty woman Mandhara is being spared! If Rama were to be aware of my indiscretion, he would never even speak to me. Then Bharata having seen this ugly scene, asked Shatrughna to leave Manthara to her own fate!

Sarga Seventy Nine

Ministers propose Bharata’s ‘rajyabhisheka’ - but the latter proposes only temporary authority as Shri Rama ought to be the real King .

Tataḥ prabhātasamaye divase 'tha caturdaśe, sametya rājakartāro bharataṁ vākyam abruvan/ gato daśarathaḥ svargaṁ yo no gurutaro guruḥ, rāmaṁ pravrāja vai jyeṣṭhaṁ lakṣmaṇaṁ ca mahābalaṁ/ tvam adya bhava no rājā rājaputra mahāyasaḥ, saṁgatya nāparādhnoti rājyaṁ etad anāyakaṁ/ ābhiṣecanikaṁ sarvaṁ idam ādāya rāghava, pratikṣate tvāṁ svajanaḥ śreṇayaś ca nṛpātmaja/ rājyaṁ grhāṇa bharata pitṛpaitāmahaṁ mahat, abhiṣecaya cātmānaṁ pāhi cāsmān naraśabha/ ābhiṣecanikaṁ bhāṇḍaṁ kṛtvā sarvaṁ pradakṣiṇaṁ, bharatas taṁ janaṁ sarvaṁ pratyuvāca dhṛtavrataḥ/ jyeṣṭhasya rājatā nityam ucitā hi kulasya naḥ, naivaṁ bhavanto mām vaktum arhanti kuśalā janāḥ/ rāmaḥ pūrvo hi no bhrātā bhaviṣyati mahīpatiḥ, ahaṁ tv araṇye vatsyāmi varṣāṇi nava pañca ca/ yuyjatām mahatī senā caturaṅgamahābalā, ānayaṣyāmy ahaṁ jyeṣṭhaṁ bhrātaraṁ rāghavaṁ vanāt/ ābhiṣecanikaṁ caiva sarvaṁ etad upaskṛtam, puraskṛtya gamiṣyāmi rāmahetor vanaṁ prati, tatraiva taṁ naravyāghraṁ abhiṣicya puraskṛtam, āneṣyāmi tu vai rāmaṁ havyaavāhaṁ ivādhvarāt/ na sakāmā kariṣyāmi svam imām mātṛgandhinīm, vane vatsyāmy ahaṁ durge rāmo rājā bhaviṣyati/ kriyatām śilpibhiḥ panthāḥ samāni viṣamāni ca, rakṣiṇaś cānusaṁyāntu pathi durgavicārakāḥ/ evaṁ sambhāṣamāṇaṁ taṁ rāmahetor nṛpātmajaṁ, pratyuvāca janaḥ sarvaḥ śrīmadvākyam anuttamaṁ/ evaṁ te bhāṣamāṇasya padmā śrīr upatiṣṭhatām, yas tvam jyeṣṭhe nṛpasute pṛthivīm dātum icchasi/ anuttamaṁ tad vacanaṁ nṛpātmaja; prabhāṣitaṁ saṁśravaṇe niśamya ca, praharṣajās taṁ prati bāṣpabindavo; nipetur āryānananetra - sambhavaḥ/ ūcus te vacanaṁ idam niśamya hr̥ṣṭāḥ; sāmātyāḥ sapariṣado viyātaśokāḥ, panthānaṁ naravarabhaktimāñ janaś ca; vyādiṣṭas tava vacanāc ca śilpivargaḥ/

Precisely fourteen days subsequently, the Mantris and the senior officials of the Kingdom called on Bharata Kumara and stated that since King Dasharatha had passed away and Shri Rama had already left for vana vaasa, you are the King now and formally should take over as the mourning period had formally concluded as meanwhile all the required arrangements had since been ready for your Rajyabhisheka. Then Bharata made a parikrama of the Abhisheka Kalasha, and addressed the officials as follows: *jyeṣṭhasya rājatā nityam ucitā hi kulasya naḥ, naivaṁ bhavanto mām vaktum arhanti kuśalā janāḥ/ rāmaḥ pūrvo hi no bhrātā bhaviṣyati mahīpatiḥ, ahaṁ tv araṇye vatsyāmi varṣāṇi nava pañca ca/ yuyjatām mahatī senā caturaṅgamahābalā, ānayaṣyāmy ahaṁ jyeṣṭhaṁ bhrātaraṁ rāghavaṁ vanāt/* Dear friends, you should not ask me to do so as Rama is the eldest of the family and in our vamsha, it has been our convention that the eldest son is only eligible for Kingship and that ought to be so. In place of Ramachandra I am prepared to undergo the prescribed vana vaasa in place of my elder brother. Therefore get ready with chaturanga sena so that my elder brother would return and assume the kingship. I desire that all the material ready for the Rajyabhisheka be also taken along so that he could return with Sita Lakshmanas as the perfect King with the purity of Agni and the Yajna Karyas there itself. *na sakāmā kariṣyāmi svam imām mātṛgandhinīm, vane vatsyāmy ahaṁ durge rāmo rājā bhaviṣyati/* In this very context, I should like to emphasize and reemphasize that my mother Kaikeyi's life ambition be rejected at any cost! There fore let the labour force be also ensure that the ups and downs of earth be rectified as much as possible so that the entire party could reach the place where Rama had reached with Devi Sita and Lakshmana. As the Mantris and senior officials who requested Bharata earlier were totally taken aback at Bharat's decisiveness to reject their proposal of his kingship; they stated: *evaṁ te bhāṣamāṇasya padmā śrīr upatiṣṭhatām, yas tvam jyeṣṭhe nṛpasute pṛthivīm dātum icchasi/* Mahatma! By your decisiveness like this , may you be blessed again and again and may the lotus eyed Maha Vishnu along with Devi Lakshmi be with you ever, as you desire to decline the kingship as that actually rests with Shri Rama the truly eligible eldest son! Later on the Mantris made a public announcement to one and all of the most exhilarating news of Rama-Sita-Lakshmanas return to Ayodhya as Rama being the fullfledged King, soon! The Public was overcome with unparalleled joy at the divine-like determination of Bharata rejecting the erstwhile misdoing of Kaikeyi!

Sarga Eighty

Bharata initiates the constuction of comfortable 'Raja Marga' from Riveres Sarayu to banks of Ganga

Atha bhūmipradeśajñāḥ sūtrakarmaviśārādāḥ, svakarmābhiratāḥ śūrāḥ khanakā yantrakās tathā/ karmāntikāḥ sthapatayaḥ puruṣā yantrakovidāḥ, tathā vardhakayaś caiva mārgiṇo vṛkṣataḥśakāḥ/ kūpakārāḥ sudhākārā vaṁśakarmakṛtas tathā, samarthā ye ca draṣṭāraḥ puratas te pratasthire/ sa tu harṣāt tam uddeśam janaughō vipulaḥ prayān, aśobhata mahāvegāḥ sāgarasyeva parvaṇi/ te svavāram samāsthāya vartmakarmāṇi kovidāḥ, karaṇair vividhopetaiḥ purastāt sampratasthire/ latāvallīś ca gulmāmś ca sthānūn aśmana eva ca, janās te cakrire mārgam chindanto vividhān drumān/ avṛkṣeṣu ca deśeṣu ke cid vṛkṣān aropayan, ke cit kuṭhāraiḥ ṭaṅkaiś ca dātraiś chindan kva cit kva cit/ apare vīraṇastambān balino balavattarāḥ, vidhamanti sma durgāṇi sthālāni ca tatas tataḥ/ apare 'pūrayan kūpān pāmsubhiḥ śvabhram āyatam, nimnabhāgāms tathā ke cit samāmś cakruḥ samantataḥ/ babandhur bandhanīyāmś ca kṣodyān samcukṣudus tadā, bibhidur bhedanīyāmś ca tāmś tān deśān narās tadā/ acireṇaiva kālena parivāhān bahūdakān, cakrur bahuvidhākārān sāgarapratimān bahūn, udapānān bahuvidhān vedikā parimaṇḍitān/ sasudhākuṭṭimatalaḥ prapūṣpitamahīruhaḥ, mattodghuṣṭadvijagaṇaḥ patākābhir alamkṛtaḥ/ candanodakasamsikto nānākusumabhūṣitaḥ, bahv aśobhata senāyāḥ panthāḥ svargapathopamaḥ/ ājñāpyātha yathājñapti yuktās te 'dhikṛtā narāḥ, ramaṇīyeṣu deśeṣu bahusvādūphaleṣu ca/ yo niveśas tv abhipreto bharatasya mahātmanaḥ, bhūyas taṁ śobhayām āsur bhūṣābhir bhūṣaṇopamam/ nakṣatreṣu praśasteṣu muhūrteṣu ca tadvidaḥ, niveśam sthāpayām āsur bharatasya mahātmanaḥ/ bahupāmsucayās cāpi parikhāparivāritāḥ, tatrendrakīlapratimāḥ pratolīvaraśobhitāḥ/ prāsādamālāsamyuktāḥ saudhaprākārasamvṛtāḥ, patākā śobhitāḥ sarve sunirmitamahāpathāḥ/ visarpatbhir ivākāṣe viṭaṅkāgravimānakaiḥ, samucchritair niveśas te babhuḥ śakrapuopamāḥ/ jāhnavīm tu samāsādyā vividhadruma kānanām, śītalāmalapānīyām mahāmīnasamākulām/ sacandratārāgaṇamaṇḍitaṁ yathā; nabhaḥkṣapāyām amalam virājate, narendramārgaḥ sa tathā vyarājata; krameṇa ramyaḥ śubhaśilpinirmitaḥ/

As instructed by Bharata, innumerable labour forces were arranged, to even out the pathway across mountains by way of diggings and clearing off forests, crossing water bodies and rives by several boats, diverting flows of rivers as possible, charioteers and machines for digging and road rollings, tree cutters, food, kichen and cooking arrangements, mats and animal skins for seating and resting, bullock-horse elephant-camel carts, wood cutters and furniture makers and so on. *sasudhākuṭṭimatalaḥ prapūṣpita - mahīruhaḥ, mattodghuṣṭadvijagaṇaḥ patākābhir alamkṛtaḥ/ candanodakasamsikto nānākusumabhūṣitaḥ, bahv aśobhata senāyāḥ panthāḥ svargapathopamaḥ/*In this manner, as the pathyway through jungles, mountains and water bodies was laid out like ‘Deva Margas’ with stone pebbles wide spread and evened out all along the route. Further the road ways were decorated with victory flags and huge banners with flowers and hangings at key and select points especially the road turnings. *ājñāpyātha yathājñapti yuktās te 'dhikṛtā narāḥ, ramaṇīyeṣu deśeṣu bahusvādūphaleṣu ca/ yo niveśas tv abhipreto bharatasya mahātmanaḥ, bhūyas taṁ śobhayām āsur bhūṣābhir bhūṣaṇopamam/* As per the instructions of Bharata, horded of halting places with tasteful restful resorts where tasty and sweet fruits plucked from the plentiful trees around be made available for the asking of the passers by. *nakṣatreṣu praśasteṣu muhūrteṣu ca tadvidaḥ, niveśam sthāpayām āsur bharatasya mahātmanaḥ/*Experts in Vaastu Shastra and of Nakshatra-Muhurta vidwans were engaged too to decide on the halting points of Bharata either for rest, or taking food , or for ablutions or night halts and accordingly the rest joints, kictchens , and food servive facilities to one and all got placed too. *jāhnavīm tu samāsādyā vividhadruma kānanām, śītalāmalapānīyām mahāmīnasamākulām/ sacandratārāgaṇamaṇḍitaṁ yathā; nabhaḥkṣapāyām amalam virājate, narendramārgaḥ sa tathā vyarājata; krameṇa ramyaḥ śubhaśilpinirmitaḥ/* All along the banks of Ganga enroute, a well laid ‘raja maarga’ got into excellent shape thanks to the industry and the short possibe time frame of the royal work force and their supervising engineers and experts of architects.

Sarga Eighty One

As ‘mangala vaadyas’ were heard on a morning, Bharata felt uneasy and asked Vasishtha to come to Rajya sabha with Ministers and officials

Tato nāndīmukhīm rātrim bharataṁ sūtamāgadhāḥ, tuṣṭuvur vāgviśeṣajñāḥ stavair maṅgalasaṁhitaiḥ/ suvarṇakoṇābhīhataḥ prāṇadad yāmadundubhiḥ, dadhmuh śaṅkhāṁś ca śataśo vādyāṁś choccāvaca - svarān/ sa tūrya ghoṣaḥ sumahān divam āpūrayann iva, bharataṁ śokasaṁtaptam bhūyāḥ śokair arandhrayat/ tato prabuddho bharatas taṁ ghoṣaṁ saṁnivartya ca, nāhaṁ rājeti cāpy uktvā śatrugṇam idam abravīt/ paśya śatrugṇa kaikeyyā lokasyāpakṛtaṁ mahat, viśrjya mayi duḥkhāni rājā daśaratho gataḥ/ tasyaiśā dharmarājasya dharmamūlā mahātmanaḥ, paribhramati rājaśrīr naur ivākarnikā jale/ ity evaṁ bharataṁ prekṣya vilapantaṁ vicetanam, kṛpaṇaṁ ruruduḥ sarvāḥ sasvaram yoṣitas tadā/ tathā tasmin vilapati vasiṣṭho rājadharmavit, sabhāṁ ikṣvākunāthasya praviveśa mahāyaśāḥ/ śāta kumbha - mayīm ramyām maṇiratnasamākulām, sudharmām iva dharmātmā sagaṇaḥ pratyapadyata/ sa kāñcana - mayām pīṭham parārthyāstaraṇāvṛtam, adhyāsta sarvavedajño dūtān anuśaśāsa ca/ brāhmaṇān kṣatriyān yodhān amātyān gaṇaballabhān, kṣipram ānayatāvyaagrāḥ kṛtyam ātyayikaṁ hi naḥ/ tato halahalāśabdo mahān samudapadyata, rathair aśvair gajaiś cāpi janānām upagacchatām/ tato bharataṁ āyantaṁ śatakratum ivāmarāḥ, pratyanandan prakṛtayo yathā daśarathaṁ tathā/ hrada iva timināgasamvṛtaḥ; stimitajalo maṇiśaṅkhaśarkaraḥ, daśarathasutaśobhitā sabhā; sadaśaratheva babhau yathā p/ā

As the preparations of laying the Raja Marga through the forests along and upto the Sacred Ganges were in full swing as per Bharata's instructions, there at Ayodhya on a prescribed early morning, Bharata was woken up by the 'vandimagadhas' or the troupe of praising awakeners. Subsequently, the morning drums and instrumental musician groups alerted Bharata who had been crying away besides thinking all through the night. Then he flared up at the groups of drummers and musicians and shouted: I am not the King! and stopped the sounds forthwith. Then he addressed Shatrughna: 'See! What type of damage that Kaikeyi had done; Maha Raja Dasharatha was despatched to Swarga and immersed us in deep distress! Now thanks to King Dasharatha now Rajya Lakshmi is floating like a boat which way to go by! *Yo hi nah smahaan naathah sopi pravraajito vane, anaya dharmamutrujya maatraa me Ragvah swayam*/ That maha swami and dharmagjna being the universal protector Raghunadha had already been sent off by my own mother and despatched away dharma with 'tilaanjali' !' As Bharata said so, the Rani vaasa women broke out in sobbings aloud. At that juncture, Maharshi Vasishtha entered the sabha bhavana of the ex. King Dasharatha. He then instructed Bharata Shatrughna to please attend. Then the Ministers, Sena patis, Public Leaders gradually occupied their seats.

Sarga Eighty Two

Bharata disagrees with Vasishtha that kingship was Rama's right and only a passing solution now

Tām āryagaṇasampūrṇām bharataḥ pragrahām sabhām, dadarśa buddhisampannaḥ pūrṇacandrām niśām iva/ āsanāni yathānyāyam āryāṇām viśatām tadā/ adṛśyata ghanāpāye pūrṇacandrevā śarvarī/ rājñas tu prakṛtiḥ sarvāḥ samagrāḥ prekṣya dharmavit, idam purohito vākyam bharataṁ mṛdu cābravīt/ tāta rājā daśarathaḥ svargato dharmam ācaran, dhana dhānyavatīm sphītām pradāya pṛthivīm tava/ rāmas tathā satyadhṛtiḥ satām dharmam anusmaran, nājahāt pitur ādeśam śaśī jyotsnām ivoditaḥ/ pitrā bhrātrā ca te dattaṁ rājyam nihatakaṇṭakam, tad bhuṅkṣva muditāmātyaḥ kṣipram evābhiṣecaya/ udīcyāś ca praīcyāś ca dākṣiṇātyāś ca kevalāḥ, koṭyāparāntāḥ sāmudrā ratnāny abhiharantu te/ tac chrutvā bharato vākyam śokenābhīpariplutaḥ, jagāma manasā rāmaṁ dharmajño dharmakāṅkṣayā/ sa bāṣpakalayā vācā kalahaṁsasvaro yuvā, vilālāpa sabhāmadhye jagarhe ca purohitam/ caritabrahma - caryasya vidyā snātasya dhīmataḥ, dharme prayatamānasya ko rājyam madvidho haret/ katham daśarathāj jāto bhaved rājyāpahārakaḥ, rājyam cāham ca rāmasya dharmam vaktum ihārhasi/ jyeṣṭhaḥ śreṣṭhaś ca dharmātmā dilīpanahuṣopamaḥ, labdhum arhati kākutstho rājyam daśaratho yathā/ anāryajusṭam asvargyam kuryām pāpam aham yadi, ikṣvākūṇām aham loke bhavyam kulapāmsanaḥ/ yad dhi mātṛā kṛtaṁ pāpam nāhaṁ tad abhirocaye, ihastho vanadurgasthaṁ namasyāmi kṛtāñjaliḥ/ rāmam evānugacchāmi sa rājā dvipadām varāḥ, trayāṇām api lokānām rāghavo rājyam arhati/ tad vākyam dharmasamyuktaṁ śrutvā sarve sabhāśadaḥ, harṣān mumucur aśrūṇi rāme nihitacetasaḥ/ yadi tv

āryam na śakṣyāmi vinivartayitum vanāt, vane tatraiva vatsyāmi yathāryo lakṣmaṇas tathā/ sarvopāyam tu vartiṣye vinivartayitum balāt, samakṣam ārya miśrāṇām sādḥūnām guṇavartinām/ evam uktvā tu dharmātmā bharato bhrātr̥vatsalaḥ, samīpastham uvācedaṁ sumantram mantrakovidam/ tūrṇam utthāya gaccha tvaṁ sumantra mama śāsanāt, yātrām ājñāpaya kṣipram balaṁ caiva samānaya/ evam uktaḥ sumantras tu bharatena mahātmanā, prahr̥ṣtaḥ so 'diśat sarvaṁ yathā samdiṣtam iṣṭavat/ tāḥ prahr̥ṣtāḥ prakṛtayo balādhyakṣā balasya ca, śrutvā yātrām samājñaptām rāghavasya nivartane/ tato yodhāṅganāḥ sarvā bhartṛn sarvān gr̥hegr̥he, yātrā gamanam ājñāya tvarayanti sma harṣitāḥ/ te hayair gorathaiḥ śīghraiḥ syandanaiś ca manojavaiḥ, saha yodhair balādhyakṣā balaṁ sarvaṁ acodayan/ sajjam tu tad balaṁ dṛṣṭvā bharato gurusannidhau, ratham me tvarayasveti sumantram pārśvato 'bravīt/ bharatasya tu tasyājñām pratigṛhya praharṣitaḥ, ratham gr̥hītvā prayayau yuktam paramavājjibhiḥ/ sa rāghavaḥ satyadhṛtiḥ pratāpavān; bruvan suyuktam dṛḍhasatyavikramah, guruṁ mahāranyagataṁ yaśasvinam; prasādayiṣyan bharato 'bravīt tadā/ tūṇa samutthāya sumantra gaccha; balasya yogāya balapradhānān, ānetum icchāmi hi taṁ vanastham; prasādyā rāmaṁ jagato hitāya/ sa sūtaputro bharatena samyag; ājñāpitaḥ saṁparipūrṇakāmaḥ, śaśāsa sarvān prakṛtipradhānān; balasya mukhyāmś ca suhr̥jjanam ca/ tataḥ samutthāya kule kule te; rājanyavaiśyā vṛṣalāś ca viprāḥ, ayūyujann uṣṭrarathān kharāmś ca; nāgān hayāmś caiva kulaprasūtān/

As Bharata graced the full Rajya Sabha like the post monsoon Sharad Ritu Purnima Chandra along with the sparkling Stars all around like vidwans, minsters, and the public figures of far reaching fame. Then Maharshi Vasistha addressed Bharata! ‘ Esteemed Bharata! Dharmagjna King Dasharatha has since left for heavens and Satyavaadi Shri Rama had left for forest life. Now on behalf all of us at this Grand Meet, may I request you to take over the reins of Kingdom. Once you agree, the huge fraternity of the co- Kings and the reputed businessmen from all over the globe are ready to dedicate their dhana-dhanya-vastu-vaahanas by way of their unanimity and great good will for you as the new King. Bharata then broke into tears in the open conference and in low voice addressed the Maharshi: ‘ Gurudeva! How could I a normal human like me steal away the Kingdom of the outstanding Shri Rama. He has the radiance of King Nahusha or King Dilip of this dazzling ancestry and of the just deceased Maharaja Dasharatha! *anāryajusṭam asvargyam kuryām pāpam aham yadi, ikṣvākūṇām aham loke bhaveyam kulapāmsanaḥ/* It is only the mean and undeserving persons who could resort to such sinfulness who would most certainly reach the lowest kind of narakas. If I assume the kingship that rightfully belongs to Rama, would that be not a grave slur to the most reputed Ikshvaaku Vamsha! *Yad dhi mātṛā kṛtam pāpam nāham tad abhirocaḥ, ihastho vanadurgastham namasyāmi kṛtāñjaliḥ/* As I have sincerely abhorred what my mother had planned and sinned grievously, I am hereby prostrating my elder brother Shri Rama living in deep forests from here itself. *Rāmaṁ evānugacchāmi sa rājā dvipadām varah, trayāṇām api lokānām rāghavo rājyam arhati/* I ought to therefore follow Shri Rama alone and he is the assuredly unquestionable King of Ayodhya. In fact, he is worthy of administering three lokas!’ As Bharata replied likewise to what Vasishtha Maharshi proposed, the entire conference hall resounded with clappings and appreciative cryings with tears. Then Bharata further asserted: ‘ *yadi tv āryam na śakṣyāmi vinivartayitum vanāt, vane tatraiva vatsyāmi yathāryo lakṣmaṇas tathā/ sarvopāyam tu vartiṣye vinivartayitum balāt, samakṣam ārya miśrāṇām sādḥūnām guṇavartinām/* In case I fail to have Rama returned back to Ayodhya, then I too should follow the example of Lakshmana and stay backalong with them all! I shall endeavour my utmost to return by using all my capabilities. I have already made elaborate preparations by way of making suitable road laying through the forests and crossing water bodies and rivers to facilitate Rama’s return and am strongly convinced of his approval for return to Ayodhya.’ Having thus concluding the Maha Sabha, he then addressed Sumantra to send his command to move the army. The entire audience in the Maha Sabha roared in raptures with applauses. As a ripple effect of the proceedings, the city of Ayodhya which had thus far crestfallen thus far and the public came alive. From each household, the woman folk egged on their husbands and the able bodied to join the procession along with the thousands of soldiers , apart from the workforce who had already positioned themselves. Then Bharata instructed Sumantra: *tūṇa samutthāya sumantra gaccha; balasya yogāya balapradhānān, ānetum icchāmi hi taṁ vanastham; prasādyā rāmaṁ jagato hitāya/* Sumantra! Have you not already

readied the Senapati to line up the army as we are about to launch the glorious fulfillment of our program of return with Shri Rama- Devi Sita-brother Lakshmana. Then the house holds Brahmana-Kshatriya-Vaishya and Lower classes of Ayodhya were pleasantly activated and got readied with unusual excitement and the anticipated fulfillment of their ambitions.

Sarga Eighty Three

Bharata's vana yatra and night halt at Shringaverapura

Tataḥ samutthitāḥ kālyāṇā āsthāya syandanottamam, prayayau bharataḥ śīghraṁ rāmadarśanakāṅkṣayā/ agrataḥ prayayus tasya sarve mantripurodhasaḥ, adhiruḥya hayair yuktān rathān sūryarathopamān/ navaṇāgasahasrāṇi kalpitāni yathāvidhi, anvayur bharataṁ yāntam iṣvāku kulanandanam/ śaṣṭhī rathasahasrāṇi dhanvino vividhāyudhāḥ, anvayur bharataṁ yāntam rājaputraṁ yaśasvinam/ śataṁ sahasrāṇy aśvānāṁ samārūḍhāni rāghavam, anvayur bharataṁ yāntam rājaputraṁ yaśasvinam/ kaikeyī ca sumitrā ca kausalyā ca yaśasvinī, rāmānayanasaṁhṛṣṭā yayur yānena bhāsvatā/ prayātās cāryasaṁghātā rāmaṁ draṣṭuṁ salakṣmaṇam, tasyaiva ca kathāś citrāḥ kurvāṇā hṛṣṭamānasāḥ/ meghaśyāmaṁ mahābāhuṁ sthīrasattvaṁ dṛḍhavrataṁ, kadā drakṣyāmahe rāmaṁ jagataḥ śokaṇāśanam/ Drishta eva hi naḥ shokamapanashyati Ragavah, tama sarvasya lokasy samudyinniva Bhaskarah// ity evaṁ kathayantas te saṁprahṛṣṭāḥ kathāḥ śubhāḥ, pariṣvajānās cānyonyam yayur nāgarikās tadā/ ye ca tatrapare sarve saṁmatā ye ca naigamāḥ, rāmaṁ prati yayur hṛṣṭāḥ sarvāḥ prakṛtayas tadā/ maṇi kārās ca ye ke cit kumbhakārās ca śobhanāḥ, sūtrakarmakṛtās caiva ye ca śastropajīvināḥ/ māyūrakāḥ krākacikā rocakā vedhakās tathā, dantakārāḥ sudhakārās tathā gandhopajīvināḥ/ suvarṇakārāḥ prakhyātās tathā kambaladhāvakāḥ, snāpakācchādakā vaidyā dhūpakāḥ śauṇḍikās tathā/ rajakās tunnavāyās ca grāmaghoṣamahattarāḥ, śailūṣās ca saha strībhir yānti kaivartakās tathā/ samāhitā vedavido brāhmaṇā vṛttasaṁmatāḥ, gorathair bharataṁ yāntam anujagmuḥ sahasraśaḥ/ suveśāḥ śuddhavasanaś tāmramṛṣṭānulepanāḥ, sarve te vividhair yānaiḥ śanair bharataṁ anvayuh/ prahṛṣṭamuditā senā sāvayāt kaikayīsutam, vyavatiṣṭhata sā senā bharatasyānuyāyini/ nirīkṣyānugatām senām tām ca gaṅgām śivodakām, bharataḥ sacivān sarvān abravīd vākyakovidāḥ/ niveśayata me saṁnyam abhiprāyeṇa sarvaśaḥ, viśrāntaḥ pratariṣyāmaḥ śva idānīm mahānadīm/ dātum ca tāvad icchāmi svar gatasya mahāpateḥ, aurdhvadeha nimittārtham avatīryodakam nadīm/ tasyaivam bruvato 'mātyās tathety uktvā samāhitāḥ, nyaveśayāms tāmś chandena svena svena prṭhakprṭhak/ niveśya gaṅgām anu tām mahānadīm; camūṁ vidhānaiḥ paribarha śobhinīm, uvāsa rāmasya tadā mahātmano; vicintayāno bharato nivartanam/

Bharata with unprecedented excitement for 'Shri Rama darshana' got readied in the morning on into an ideal chariot like that of Surya Ratha itself! The chariot was followed by a thousand elephants., six thousand chariots in which several 'dhanurdhara's too were present. Behind them were a lakh of horse men. Countless 'dwijas' of Brahmana-Kshatriya-Vaisya communities joining the procession. They were excited to the core as if they were all in 'Vrataanushthaana' or the supreme dedicated mindedness to meet and see for themselves Shri Rama Devi Sita Lakshmanas conversing in animated discussions especially Rama the Sthitaprajna-Samsara dukkha nivaraka- shyaama varna- aajaana bahu. They were all in trance like excitement embracing of camaraderie and solidarity. They are assuring mutually: *Drishta eva hi naḥ shokamapanashyati Ragavah, tama sarvasya lokasy samudyinniva Bhaskarah//* Just as Surya Deva at the 'ushahkaala' or early morning smashes darkness, the vision of Shri Rama should terminate the 'shoka-santaapa' or the agitated cryings of 'samsara'. The crowds in the procession were in multifarious body presentation- some wearing glittering clothes of variety with studded artificial semi and precious stones; some peacock wear dresses; some with besmeared sandal pastes, some with ivory made jewellery, some with bedspreads with variety of motifs, some with display of their skilled artistries of carpentry, metal works of copper, silver, gold, bronze and steel; some of the 'veda vettas' reciting stanzas on auspiciousness, safety, and good health and some displaying varieties of group dances, or 'vaadya brindaas' and so on. *Prahṛṣṭamuditā senā sāvayāt kaikayīsutam, vyavatiṣṭhata sā senā bharatasyānuyāyini/* The entire army

of Ayodhya of ‘chaturanga sena’ was on the move the followed Bhara Shatrughnas with unprecedented exhilaration and animation. The unending procession had thus Shringaverapura on the banks of Ganga. *Dātum ca tāvad icchāmi svar gatasya mahīpateḥ, aurdhvadeha nimittārtham avatīryodakam nadīm/ tasyaivam bruvato ’mātyās tathety uktvā samāhitāḥ, nyaveśayams tāmś chandena svena svena prthakprthak/* As the huge procession stopped over, the men and women of Ayodhya performed their respective tarpanas to King Dasharatha and rested there after for the night.

Sarga Eighty Four

Nishaada Raja hosts Bharata’s overnight stay before crossing Ganga the next day

Tato niviṣṭām dhvajinīm gaṅgām anvāśritām nadīm, niṣādarājo dṛṣṭvaiva jñātīn saṁtvarito ’bravīt/ mahatīyam ataḥ senā sāgarābhā pradṛśyate, nāsyāntam avagacchāmi manasāpi vicintayan/ eṣa hi mahākāyaḥ kovidāradhvaḥ rathe, bandhayiṣyati vā dāsān atha vāsmān vadhiṣyati/ atha dāśarathim rāmaṁ pitrā rājyād vivāsitam, bharataḥ kaikeyīputro hantum samadhiḡacchati/ bhartā caiva sakhā caiva rāmo dāśarathir mama, tasyārthakāmāḥ saṁnaddhā gaṅgānūpe ’tra tiṣṭhata/ tiṣṭhantu sarvadāsāś ca gaṅgām anvāśritā nadīm, balayuktā nadīrakṣā māmsamūlaphalāśanāḥ/ nāvām śatānām pañcānām kaivartānām śataṁ śatam, saṁnaddhānām tathā yūnām tiṣṭhantv atyabhyacodayat/ yadā tuṣṭas tu bharato rāmasyeha bhaviṣyati, seyaṁ svastimayī senā gaṅgām adya tariṣyati/ ity uktvopāyanam grhya matsyamāmsamadhūni ca, abhicakrāma bharataṁ niṣādādhipatir guhaḥ/ tam āyāntam tu saṁprekṣya sūtaputraḥ pratāpavān, bharatāyācacakṣe ’tha vinayajño vinītavat/ eṣa jñātisahasreṇa sthapatīḥ parivāritah, kuśalo daṇḍakārāṇye vṛddho bhrātus ca te sakhā/ tasmāt paśyatu kākutstha tvām niṣādādhipo guhaḥ, asaṁśayaṁ vijānīte yatra tau rāmalakṣmaṇau/ etat tu vacanam śrutvā sumantrād bharataḥ śubham, uvāca vacanam śīghram guhaḥ paśyatu mām iti/ labdhvābhyanuñjām saṁhr̥ṣṭo jñātibhiḥ parivāritah, āgamyā bharataṁ prahvo guho vacanam abravīt/ niṣkuṭaś caiva deśo ’yam vañcitāś cāpi te vayam, nivedayāmas te sarve svake dāśakule vasa/ asti mūlam phalam caiva niṣādaiḥ samupāhṛtam, ārdram ca māmsam śuṣkam ca vanyaṁ coccāvacam mahat/ āśamse svāsitā senā vatsyatīmām vibhāvarīm, arcito vividhaiḥ kāmāiḥ śvaḥ sasainyo gamiṣyasi/

Nishada Raja Guha having seen the huge Sena and Public of Ayodhya, addressed his men that the ocean like army of Ayodhya had arrived headed by Bharata as indicated by his chariot’s flag; I am not sure of the intentions of Bharata and therefore be ready for any eventuality. We have five hundred boats and having stored a back up of food and drinks. *yadā tuṣṭas tu bharato rāmasyeha bhaviṣyati, seyaṁ svastimayī senā gaṅgām adya tariṣyati/ ity uktvopāyanam grhya matsyamāmsamadhūni ca, abhicakrāma bharataṁ niṣādādhipatir guhaḥ/ yadā tuṣṭas tu bharato rāmasyeha bhaviṣyati, seyaṁ svastimayī senā gaṅgām adya tariṣyati/ ity uktvopāyanam grhya matsyamāmsamadhūni ca, abhicakrāma bharataṁ niṣādādhipatir guhaḥ/* In case Bharata’s intention is pro Rama, then we can certainly help them and ferry across to the other side of Ganga, otherwise not! So saying Guha alerted his well built boatsmen. Having decided thus Nishada Raja Guha alerted them and ferried near to Bharata and addressed Bharata: *eṣa jñātisahasreṇa sthapatīḥ parivāritah, kuśalo daṇḍakārāṇye vṛddho bhrātus ca te sakhā/ tasmāt paśyatu kākutstha tvām niṣādādhipo guhaḥ, asaṁśayaṁ vijānīte yatra tau rāmalakṣmaṇau/* ‘Kakusthakula - bhushana! I am the chief of Nishadas named Guha and I have my followers of boatsmen with thousands of strong men. I am the admirer of friend Shri Rama and am possessive of the whatwith all of the information of this adjacent dandakaranya. Decidedly, Rama Lakshmanas are of the features of your as a brother. And I could be of assistance to you and your followers. *niṣkuṭaś caiva deśo ’yam vañcitāś cāpi te vayam, nivedayāmas te sarve svake dāśakule vasa/ asti mūlam phalam caiva niṣādaiḥ samupāhṛtam, ārdram ca māmsam śuṣkam ca vanyaṁ coccāvacam mahat/* Nishada Raja then assured Bharata that the ‘vana pradeshas’ around would be like gardens for you and your followers and he and his men would be at the disposal for any type of service, so saying he asked his men to distribute flowers and fresh fruits. He further assured that he would initiate the service of him and his followers from the next early morning onward.

Sarga Eighty Five

Bharata and Nishada Raja exchange vies of Rama's magnanimity and valour

Evam uktas tu bharato niṣādādhipatiṃ guhaṃ, pratyuvāca mahāprājño vākyam hetvarthasamhitam/ ūrjitaḥ khalu te kāmāḥ kṛto mama guroḥ sakhe, yo me tvam īdṛśīm senām eko 'bhyarcitum icchasi/ ity uktvā tu mahātejā guhaṃ vacanam uttamam, abravīd bharataḥ śrīmān niṣādādhipatiṃ punaḥ/ katarena gamiṣyāmi bharadvājāśramam guha, gahano 'yam bhr̥śam deśo gaṅgānūpo duratyayaḥ/ tasya tadvacanam śrutvā rājaputrasya dhīmataḥ, abravīt prāñjalir vākyam guho gahanagocaraḥ/ dāśās tv anugamiṣyanti dhanvinaḥ susamāhitāḥ, aham cānugamiṣyāmi rājaputra mahāyaśaḥ/ kaccin na duṣṭo vrajasi rāmasyākliṣṭakarmanāḥ, iyaṃ te mahatī senā śaṅkāṃ janayatīva me/ tam evam abhibhāṣantam ākāśa iva nirmalaḥ, bharataḥ ślakṣṇayā vācā guhaṃ vacanam abravīt/ mā bhūt sa kālo yat kaṣṭam na mām śaṅkitum arhasi, rāghavaḥ sa hi me bhrātā jyeṣṭhaḥ pitṛsamo mama/ tam nivartayitum yāmi kākutstham vanavāsinam, buddhir anyā na te kāryā guha satyam bravīmi te/ sa tu samhṛṣṭavadanaḥ śrutvā bharatabhāṣitam, punar evābravīd vākyam bharataṃ prati harsitaḥ/ dhanyas tvam na tvayā tulyam paśyāmi jagatītale, ayatnād āgataṃ rājyam yas tvam tyaktum ihecchasi/ śāśvatī khalu te kīrtir lokān anucariṣyati, yas tvam kṛcchragataṃ rāmam pratyānayitum icchasi/ evam sambhāṣamāṇasya guhasya bharataṃ tadā, babhau naṣṭaprabhaḥ sūryo rajanī cābhyavartata/ samniveśya sa tām senām guhena paritoṣitaḥ, śatrughnena saha śrīmāñ śayanaṃ punar āgamat/ rāmacintāmayāḥ śoko bharatasya mahātmanaḥ, upasthito hy anarhasya dharmaprekṣasya tādṛśaḥ/ antardāhena dahanāḥ samtāpayati rāghavam, vanadāhābhisamtaptaṃ gūḍho 'gnir iva pādapam/ prasrutaḥ sarvagātrebhyaḥ svedaḥ śokāgnisambhavaḥ, yathā sūryāmśusamtapto himavān prasruto himam/ dhyānanirdaraśailena viniḥśvasitadhātunā, dainyapādapasamghena śokāyāsādhiṣṭhīṇā/ pramohānantasattvena samtāpauṣadhiveṇunā, ākrānto duḥkhaśailena mahatā kaikayīsutaḥ/ guhena sārḍham bharataḥ samāgato; mahānubhāvaḥ sajanaḥ samāhitaḥ, sudurmanās tam bharataṃ tadā punar; guhaḥ samāśvāsayaḍ agrajaṃ prati/

Bharata replied to Nishada king Guha: ' dear brother! I am beholden to you for your gesture and the distribution of fresh fruits to my army and followers.' Then he requested Guha to reach that specific direction where the ashram of Maharshi Bharadvaja. Guha assured that he would arrange to accompany him quite a few 'mallas' or very strong built men along with him. But , *kaccin na duṣṭo vrajasi rāmasyākliṣṭakarmanāḥ, iyaṃ te mahatī senā śaṅkāṃ janayatīva me/ tam evam abhibhāṣantam ākāśa iva nirmalaḥ, bharataḥ ślakṣṇayā vācā guhaṃ vacanam abravīt/* Guha expressed a doubt! Mahabali Rajakumara! I have only a doubt about your intention of your trying to meet Rama, since you are carrying such huge 'sena' along with you! Then Bharata replied in all seriousness: *mā bhūt sa kālo yat kaṣṭam na mām śaṅkitum arhasi, rāghavaḥ sa hi me bhrātā jyeṣṭhaḥ pitṛsamo mama/ tam nivartayitum yāmi kākutstham vanavāsinam, buddhir anyā na te kāryā guha satyam bravīmi te/* Nishada Raja! May that type of inauspicious occasion should never occur in my lifetime! I feel badly hurt by your expression of doubtfulness and you should never ever suspect my sincerity: Shri Raghu natha is not only my elder brother, but like my father. Kakutsanandana Shri Rama had left for long forest like, but believe me! I am going there near him only to prostrate to him with the express request to return home ! ' Guha too felt relieved of his doubt and said: *dhanyas tvam na tvayā tulyam paśyāmi jagatītale, ayatnād āgataṃ rājyam yas tvam tyaktum ihecchasi/ śāśvatī khalu te kīrtir lokān anucariṣyati, yas tvam kṛcchragataṃ rāmam pratyānayitum icchasi/* Bharata! You are truly great as you are of this firm decision and to ignore and discard the status of Kingship! I have yet to imagine a person of this 'dharma' of sacrifice, virtuousness and purity of supreme thought like you! Your decisiveness to request Shri Rama to discard forest life and grace Kingship should spread your glory globally in a unique manner!' Guha was overwhelmed and requested that the Ayodhya Sena be requested for overnight sleep. But, Bharta was unable to rest as he could not wipe off the bad memories of his return from his maternal grandfather's kingdom and the most unfortunate and unforgettable experiences from his father's death, the evil mindedness of his mother, the

most harrowing experience of Rama Sita Lakshmana vana vaasa and so on. *antardāhena dahanah saṁtāpayati rāghavam, vanadāhābhisam̐taptam̐ gūḍho 'gnir iva pādapam/ prasrutaḥ sarvagātrebhyaḥ svedaḥ śokāgnisambhavaḥ, yathā sūryāmśusam̐taptō himavān prasruto himam/* The internal anguish and untold distress of Bharata was like the ever engulfing flames of forest, from the dismaying news of the King's demise and Shri Rama viyoga. Bharata then had sweatings flowing all over his body like for inexplicable reasons, mid day blazing Sun melted off himalaya mountain peaks. Then Bharata was drowned in fear and mourning as thought his nervous system had got shaken up and was giving away! It was at that peak of mourning of Bharata, Guha met him in the morning next and gave him peace of mind and preparedness for the onward journey.

Sarga Eighty Six

Nishada Raja extols about the nobility and devotion to Rama by Lakshmana

Aacacakṣe 'tha sadbhāvaṁ lakṣmaṇasya mahātmanah, bharatāyāprameyāya guho gahanagocarah/ taṁ jāgrataṁ guṇair yuktaṁ varacāpeṣudhāriṇam, bhrātṛ guptyartham̐ atyantam̐ ahaṁ lakṣmaṇam̐ abravam/ iyaṁ tāta sukhā śayyā tvadartham̐ upakalpitaṁ, pratyāśvasiḥi śeṣvāsyāṁ sukhaṁ rāghavanandana/ ucito 'yam̐ janaḥ sarve duḥkhānāṁ tvaṁ sukhocitaḥ, dharmātmaṁs tasya guptyartham̐ jāgarīṣyāmahe vayam/ na hi rāmāt priyataro mamāsti bhuvi kaś cana, motsuko bhūr bravīmy etad apy asatyam̐ tavāgrataḥ/ asya prasādād āśam̐se loke 'smin̐ sumahad yaśaḥ, dharmāvāptim̐ ca vipulām̐ arthāvāptim̐ ca kevalām̐/ so 'haṁ priyasakhaṁ rāmaṁ śayānam̐ saha sītayā, rakṣīṣyāmi dhanuṣpāṇiḥ sarvaiḥ svair jñātibhiḥ saha/ na hi me 'viditaṁ kim̐ cid vane 'smiṁś carataḥ sadā, caturaṅgaṁ hy api balam̐ prasahema vayam̐ yudhi/ evam̐ asmābhir uktena lakṣmaṇena mahātmanā, anuñtā vayam̐ sarve dharmam̐ evānupaśyātā/ katham̐ dāśarathau bhūmau śayāne saha sītayā, śakyā nidrāmāyā labdhum̐ jīvitam̐ vā sukhāni vā/ yo na devāsuraḥ sarvaiḥ śakyaḥ prasahitum̐ yudhi, taṁ paśya guha saṁviṣṭam̐ tṛṇeṣu saha sītayā/ mahatā tapasā labdho vividhaiś ca pariśramaiḥ, eko dāśarathasyaiśa putraḥ sadṛśalakṣaṇaḥ/ asmin̐ pravrajite rājā na ciraṁ vartayiṣyati, vidhavā medinī nūnam̐ kṣipram̐ eva bhaviṣyati/ vinadya sumahānādam̐ śrameṇoparatāḥ striyaḥ, nirghoṣoparatam̐ nūnam̐ adya rājaniveśanam̐/ kausalyā caiva rājā ca tathaiva janani mama, nāśam̐se yadi te sarve jīveyuḥ śarvarīm̐ imām̐/ jīved api hi me mātā śatrughnasyānvave - kṣayā, duḥkhitā yā tu kausalyā vīrasūr vinaśiṣyati/ atikrāntam̐ atikrāntam̐ anavāpya manoratham̐, rājye rāmam̐ anikṣipyā pitā me vinaśiṣyati/ siddhārthāḥ pitaram̐ vṛttaṁ tasmin̐ kāle hy upasthite, pretakāryeṣu sarveṣu saṁskariṣyanti bhūmipam̐/ ramyacatvarasam̐sthānāṁ suvibhaktamahāpathām̐, harmyaprasāda - saṁpannām̐ sarvaratnavibhūṣitām̐/ gajāśvarathasambādham̐ tūryanādavināditām̐, sarvakalyāṇa - saṁpūrṇām̐ hṛṣṭapustajanākulām̐/ āramodyānasampūrṇām̐ samājotsavaśālinīm̐, sukhitā vicariṣyanti rājadhānīm̐ pitur mama/ api satyapratijñeṇa sāratham̐ kuśalinā vayam̐, nivṛtte samaye hy asmin̐ sukhitāḥ praviśemahi/ paridevayamānasya tasyaivaṁ sumahātmanah, tiṣṭhato rājaputrasya śarvarī sātyavartata/ prabhāte vimale sūrye kārayitvā jaṭā ubhau, asmin̐ bhāgīrathī tīre sukhaṁ saṁtāritau mayā/ jaṭādharau tau drumacīravāsasau; mahābalau kuñjarayūthapopamau, vareṣucāpāsiddharau param̐tapau; vyavekṣa - māṇau saha sītayā gatau/

Nishada King Guha, then described about the outstanding qualities of Lakshmana to Bharata. As Shri Rama was resting for a night sleep, Lakshmana was in the habit of addressing Shri Rama while desirous having the night sleep, then Lakshmana would say: Raghunandana! I have prepared a comfortable bed for you and you may please rest well. Guha said that he and Lakshmana were talking and exchanging views almost through the small hours of the morning. *Na hi rāmāt priyataro mamāsti bhuvi kaś cana, motsuko bhūr bravīmy etad apy asatyam̐ tavāgrataḥ/ asya prasādād āśam̐se loke 'smin̐ sumahad yaśaḥ, dharmāvāptim̐ ca vipulām̐ arthāvāptim̐ ca kevalām̐/* Lakshmana assured Guha that there was none like Rama on the face of earth and that he would provide raksha all through the night! Thanks to Rama, I could certainly beget dharma laabha, great fame, and luxuries of life; but there could be no other like ambition of mine right now to keep my arrows in readiness and ensure safety to Sita Ramas through out the night. Lakshmana further used to state Guha that there could never be a secret unknown to him in the

forest, and even an attack by ‘chaturana sena’ even could be faced instantaneously!’ Thus the Nishada informed about Lakshmana’s dedication to Rama, Bharata addressed Guha: ‘Nishada Raja! Indeed it is so as Lakshmana would be not able to neglect his duty any way. Moreover, Lakshmana is capable to handle singlehandedly even when sura-asuras combine in a mutual battle with him; that is how, Sita Ramas are sleeping without any problem at all!’ Having thus affirmed the complementary heroism of Rama Lakshmanas, Bharata then realised another context of Rani vaasa strees in Ayodhya too should be now peaceful as all along the unfortunate developments of Ayodhya swept them off their feet so far! Guha then continued his narration to Bharata about what Lakshmana felt when the latter told Guha: ‘Maha Ranis Kousalya, King Dasharatha and my mother Sumitra might or might not survive till now. My mother might survive perhaps due to the hope of Shatrughna who had left along with Bharata, but since Rama had left away, Devi Kousalya’s life could be risky! As far as King Dasharatha would be concerned, it appears certain that since Rama had left, he might not survive the shock’. Then Lakshmana could not further control his emotions and broke down: *api satyapratijñena sārddham kuśalinā vayam, nivṛtte samaye hy asmin sukhitāḥ praviśemahi*/ ‘Can we three after the termination of the fourteen vana vaasa return back to Ayodhya!’ Thus Guha conveyed what all Lakshmana expressed keeping awake through out the night. He then concluded his recall to Bharata that at the next early morning Rama Sita Lakshmanas proceeded further looking somewhat lost in thoughts into the forest even as were dressed with ‘mriga charma’ dresses.

Sarga Eighty Seven

On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrugna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns.

Guhasya vacanam śrutvā bharato bhr̥śam apriyam, dhyānam jagāma tatraiva yatra tac chrutam apriyam/ sukumāro mahāsattvaḥ śimhaskandho mahābhujah, puṇḍarīka viśālākṣas taruṇaḥ priyadarśanaḥ/ pratyāśvasya muhūrtaṁ tu kālāṁ paramadurmanāḥ, papāta sahasā totirair hṛdi viddha iva dvipaḥ/ tadavasthaṁ tu bharataṁ śatrughno 'nantara sthitaḥ, pariśvajya rurodaccair viśamjñāḥ śokakarśitaḥ/ tataḥ sarvāḥ samāpetur mātaro bharatasya tāḥ, upavāsa kṛṣā dīnā bhartṛvyaśanakarśitaḥ/ tāś ca taṁ patitaṁ bhūmau rudantyaḥ paryavārayan, kausalyā tv anusṛtyainaṁ durmanāḥ pariśasvaje/ vatsalā svam yathā vatsam upagūhya tapasvinī, paripapraccha bharataṁ rudantī śokalālasā/ putravyādhir na te kaccic charīraṁ paribādha, asya rājakulasyāsyadya tvavadheenam hi jeevitam/Tvaam drushtvaa putra jeevaami Raame sabhraatruke gate, vṛtte Dasharathe raagini naatha ekas tvam adya naḥ/ kaccin na lakṣmaṇe putra śrutaṁ te kiṁ cid apriyam, putra vā hy ekaputrāyāḥ sahabhārye vanaṁ gate/ sa muhūrtaṁ samāśvasya rudann eva mahāyaśāḥ, kausalyāṁ pariśāntvyedaṁ guhaṁ vacanam abravīt/ bhrātā me kvāvasad rātriṁ kva sītā kva ca lakṣmaṇaḥ, asvapac chayane kasmin kiṁ bhuktṛvā guha śamsa me/ so 'bravīt bharataṁ pṛṣṭo niśādādhipatir guhaḥ, yad vidhaṁ pratipede ca rāme priyahite 'tithau/ annam uccāvacaṁ bhakṣyāḥ phalāni vividhāni ca, rāmāyābhyavahārārthaṁ bahucopahṛtaṁ mayā/ tat sarvaṁ pratyānujñāsīt rāmaḥ satyaparākramaḥ, na hi tat pratyagrhnāt sa kṣatradharmam anusmaran/ na hy asmābhiḥ pratigrāhyaṁ sakhe deyaṁ tu sarvadā, iti tena vāyaṁ rājann anunītā mahātmanā/ lakṣmaṇena samānītaṁ pītvā vāri mahāyaśāḥ, aupavāsyam tadākārṣīt rāghavaḥ saha sītayā/ tatas tu jalaśeṣeṇa lakṣmaṇo 'py akarot tadā, vāg yatās te trayāḥ saṁdhyāṁ upāsata samāhitaḥ/ saumitris tu tataḥ paścād akarot svāstaraṁ śubham, svayam ānīya barhīṁṣi kṣipraṁ rāghava kāraṇāt/ tasmin samāviśad rāmaḥ svāstare saha sītayā, prakṣālyā ca tayoh pādāv apacakrāma lakṣmaṇaḥ/ etat tad iṅguḍīmūlam idam eva ca tat tṛṇam, yasmin rāmaś ca sītā ca rātriṁ tām śayitāv ubhau/ niyamyā pṛṣṭhe tu talāṅgulitravāñ; śaraiḥ supūrṇāv iṣudhī paramatapah, mahad dhanuḥ sajam upohya lakṣmaṇo; niśāṁ atiṣṭhat parito 'sya kevalam/ tatas tv ahaṁ cottamabāṇacāpadhṛk; sthito 'bhavaṁ tatra sa yatra lakṣmaṇaḥ, atandribhir jñātibhir āttakārmukair; mahendrakalpaṁ paripālayaṁ tadā/

Having heard the narration of what Nishada King and the latter’s reactions expressed by Lakshmana before proceeding to dandakaranya, Bharata was shaken off his senses and had a vague feeling whether

Rama would or would not agree to return to Ayodhya now! Bharata then lost his balance of mind and swooned down as though a huge tree was uprooted by an earth quake! Shatrughna was nearby and broke down. The mothers Kausalya-Sumitra-and Kaikeyi too surrounded and since they were on fast, they too were looking pale and helpless. As a mother cow caresses her calf in a similar situation, Devi Kousalya drew the sons on her lap and wept stating: ‘*putravyādhir na te kaccic charīraṁ paribādhate, asya rājakulasyāsyadya tvavadheenam hi jeevitam/Twaam drushtvaa putra jeevaami Raame sabhraatruke gate, vritte Dasharathe raagjni naatha ekas tvam adya nah/* Dear son Bharata!! Have you been affected by a body injury or mental shock that you are in this state! Now you are the single hope for this vamsha. I am surviving only due to you as my shelter Rama Lakshmanas had already gone away and King Dasharatha had left me too anyway.’ Then as Devi Kaushalya was feeling distressed, Bharata gradually recovered slowly and addressed Kousalya that he had since recovered. Then he addressed Guha to explain vividly as to where Rama Sitas, where was Lakshmana then, whether or what did they eat and sleep! Guha replied that his followers brought plentiful food which they were satisfied with. But when Guha offered several gifts, he had politely declined stating that Kshatriyas in general and Kings in particular would never accept gifts to others and should only offer. In the following night, Rama and Sita were on fast while Lakshmana accepted water only. Then Lakshmana himself made a comfortable bed for Rama Sitas and kept a vigil through out the night except the small hours of the day break. *niyamyā pṛṣṭhe tu talāṅgulitravāñ; śaraiḥ supūrṇāv iṣudhī paramatapah, mahad dhanuḥ sajam upohya lakṣmaṇo; niśām atiṣṭhat parito* ‘*sya kevalam/ tatas tv ahaṁ cottamabāṇacāpadhṛk; sthito* ‘*bhavaṁ tatra sa yatra lakṣmaṇaḥ, atandribhir jñātibhir āttakārmukair; mahendrakalpaṁ paripālayaṁs tadā/* Lakshmana then lifted his arrows drawn carryin on his back the arrows retainer on his back and by walking up and around the place of Rama Sita’s resing bed, kept awake like Lord Indra being protected by various Devas.

Sarga Eighty Eight

Guha showed the bed of ‘kusha grass’ by which Sita Ramas slept on that night and the ‘valkala vastras’ left behind.

Tac chrutvā nipuṇaṁ sarvaṁ bharataḥ saha mantribhiḥ, iṅgudīmūlam āgamyā rāmaśayyāṁ avekṣya tām/ abravīj janānīḥ sarvā iha tena mahātmanā, śarvarī śayitā bhūmāv idam asya vimarditam/ mahābhāga - kulīnena mahābhāgena dhīmatā, jāto daśarathenorvyāṁ na rāmaḥ svaptum arhati/ ajinottarasamaṁstīrṇe varāstarāṇasaṁcaye, śayitvā puruṣavyāghraḥ katham śete mahītale/ prāsādāgra vimāneṣu valabhīṣu ca sarvadā, haimarājatabhaumeṣu varāstarāṇaśāliṣu/ puṣpasaṁcayacitreṣu candanāgarugandhiṣu, pāṇḍurābhraprakāṣeṣu śukasamgharuteṣu ca/ gītavādītranirghoṣair varābharaṇāniḥsvanaiḥ, mṛdaṅgavaraśabdaiḥ ca satataṁ pratibodhitaiḥ/ bandibhir vanditaiḥ kāle bahubhiḥ sūtamāgadhaiḥ, gāthābhir anurūpābhiḥ stutibhiḥ ca paramatapah/ āsraddheyam idam loke na satyaṁ pratibhāti mā, muhyate khalu me bhāvaḥ svapno ‘*yam iti me matiḥ/ na nūnam daivataṁ kiṁ cit kālena balavattaram, yatra dāśarathī rāmo bhūmāv evaṁ śayīta saḥ/ videharājasya sūtā sītā ca priyadarśanā, dayitā śayitā bhūmau snuṣā daśarathasya ca/ iyaṁ śayyā mama bhrātur idam hi parivartitam, sthaṇḍile kathine sarvaṁ gātrair vimṛditam tṛṇam/ manye sābharaṇā suptā sītāsmiṁ śayane tadā, tatra tatra hi dṛśyante saktāḥ kanakabindavaḥ/ uttarīyam ihāsaktam suvyaktam sītayā tadā, tathā hy ete prakāśante saktāḥ kauśeyatantavaḥ/ manye bhartuḥ sukhā śayyā yena bālā tapasvinī, sukumārī satī duḥkham na vijānāti maithilī/ sārvaabhauma kule jātaḥ sarvalokasukhāvahaḥ, sarvalokapriyas tyaktvā rājyaṁ priyam anuttamam/ katham indīvaraśyāmo raktākṣaḥ priyadarśanaḥ, sukhabhāgī ca duḥkharhaḥ śayito bhuvi rāghavaḥ/ siddhārthā khalu vaidehī patiṁ yānugatā vanam, vayaṁ saṁśayitāḥ sarve hīnāḥ tena mahātmanā/ akarṇadhārā pṛthivī śūnyeva pratibhāti mā, gate daśarathe svarge rāme cāranyaṁ āśrite/ na ca prārthayate kaś cin manasāpi vasumdharaṁ, vane* ‘*pi vasatas tasya bāhuvīryābhirakṣitām/ śūnyasaṁvaraṇārakṣāṁ ayantritahayadvipām, apāvṛtapuradvārām rājadhānīm arakṣitām/ aprahrṣṭabalām nyūnām viśamasthām anāvṛtām, śatravo nābhimanyante bhakṣyān viśakṛtān iva/ adya prabhṛti bhūmau tu śayiṣye* ‘*haṁ tṛṇeṣu vā, phalamūlāśano nityaṁ jaṭācīrāṇi dhārayan/ tasyārtham uttaram kālam nivatsyāmi sukham vane, tam pratiśravam āmucya nāśya mithyā bhaviṣyati/ vasantaṁ*

bhrātūr arthāya śatrughno mānuvatsyati, lakṣmaṇena saha tv āryo ayodhyām pālayiṣyati/ abhiṣekṣyanti kākutstham ayodhyāyām dvijātayaḥ, api me devatāḥ kuryur imaṁ satyaṁ manoratham/ prasādyamānaḥ śīrasā mayā svayaṁ; bahuprakāraṁ yadi na prapatsyate, tato 'nuvatsyāmi cirāya rāghavaṁ; vane vasan nārhati mām upekṣitum/

As Nishada Raja explained to Bharata, the latter visioned that very grass made bed on which Rama slept and showed it to his mothers also. *mahābhāga -kulīnena mahābhāgena dhīmatā, jāto daśarathenorvyām na rāmaḥ svaptum arhati/ ajinottarasamstūrṇe varāstarāṇasamcaye, śayitvā puruṣavyāghraḥ katham śete mahītale/* Mothers! Look at this dry grass bed made by Lakshmana on which King Dashratha's eldest son Rajakumara on earth! He had always lived in 'maha bhavanas' with 'pushpaka vimana' like exteriors with high walls studded with gold and silver ornamentation of lavishness with readily energizing 'sugandhas' and mild sounds of parrot chirpings and of inbuilt conditions of climate; such Shri Rama had now slept on grass beds! That Raja Kumara who was used to listening mild music of sonorous instruments, 'Vandee ganas' to praise his bravery and skills of archery, groups of Panditas never tired of showering blessings at every palace joints by which he would pass through had slept on earth! *aśraddheyam idaṁ loke na satyaṁ pratibhāti mā, muhyate khalu me bhāvaḥ swapno 'yam iti me matiḥ/ na nūnaṁ daivataṁ kiṁ cit kālena balavattaram, yatra dāśarathī rāmo bhūmāv evaṁ śayita saḥ/ videharājasya sūtā sītā ca priyadarśanā, dayitā śayitā bhūmau snuṣā daśarathasya ca/* Is this type of state of affairs ever imaginable; is this a fib of imagination or a bad dream! Look at the 'Kaala prabhava' or the impact of time that is affecting Devi Sita; this looks that she had slept as indicative of her golden bracelet imprinted on the dry grass on which she slept off due to continuous strain of hard, weary and long walks in the forests 'in cognito'! *manye bhartuḥ sukhā śayyā yena bālā tapasvīnī, sukumārī satī duḥkham na vijānāti maithilī/* Bharata continued his address to his mothers: 'I feel that wives normally feel that her husbands expect the bed by which they sleep should be hard or soft as per the husband's choice; that must have been the reason why Devi Sita the frail female of royal family background had apparently never felt excepting by her husband's convenience and hence adjusted accordingly'. Having said so, Bharata had suddenly shouted with grief: *Haa hatosmi nrishamshosmi yat sabharyah krite mama, eedrisheem raghavah shayyaamadhishetaa hyaanaathavat/* Haa! I am as good as dead, and my life is useless. I am so cruel and malicious as I am responsible of this mess; my life is a curse, as am squarely responsible of this treachery and betrayal! I am havin to see the kind of bed that Rama as a helpless human of extreme vulnerability! *sārvabhauma kule jātaḥ sarvalokasukhāvahaḥ, sarvalokapriyas tyaktvā rājyaṁ priyam anuttamam/ katham indīvaraśyāmo raktākṣaḥ priyadarśanaḥ, sukhabhāgī ca duḥkhārhaḥ śayito bhūvi rāghavaḥ/* He being born of the background of a Chakravarti, who readily bestows relief to one and all, the outstanding blue lotus like body shine and with red lily like readily arresting looks, had discarded Kingship of glory! Behold him lying on this bed of dry grass! *siddhārthā khalu vaidehī patim yānugatā vanam, vayaṁ samśayitāḥ sarve hīnās tena mahātmanā/* Most undoubtedly, Videha nandini Devi Sita has proved herself as an outstanding pativrata of great renown and lasting memory to have never faltered in following Rama's footsteps!' Bharata further continued his musings: 'Maha Raja Dasharatha had become 'swarga vaasi'; Shri Rama had become 'aranya vaasi'. Now, I feel in this situation, I seem to be wandering directionless as sailor lost in the deep ocean of self pity! *adya prabhṛti bhūmau tu śayiṣye 'haṁ tṛṇeṣu vā, phalamūlāsano nityaṁ jaṭācīrāṇi dhārayan/ tasyārtham uttaram kālaṁ nivatsyāmi sukhaṁ vane, taṁ pratiśravam āmucya nāśya mithyā bhaviṣyati/* From now onwards my resolution should be to sleep on bare earth, consume roots and fruits as food, and wear the deer skins as my apparel. The remainder time of forest life, I should also be contented with life. The 'pratigina' as per King Dasharatha's directive would then not be belied. *vasantaṁ bhrātūr arthāya śatrughno mānuvatsyati, lakṣmaṇena saha tv āryo ayodhyām pālayiṣyati/ abhiṣekṣyanti kākutstham ayodhyāyām dvijātayaḥ, api me devatāḥ kuryur imaṁ satyaṁ manoratham/* The required time of 'vana vaasa' would then be exchanged by me and Shatrugna in place of Rama Lakshmanas who should proceed to Ayodhya forthwith. Then in Ayodhya, Shri Rama should take over the reins of 'Rama Rajya'. *prasādyamānaḥ śīrasā mayā svayaṁ; bahuprakāraṁ yadi na prapatsyate, tato 'nuvatsyāmi cirāya rāghavaṁ; vane vasan nārhati mām upekṣitum/* Bharata now makes the ultimate resolve: 'I will most certainly keep my head at

Shri Rama's feet and endeavour my very best to grant me the wish to return to Ayodhya and take over the Kingship which is deserved as per tradition and exchange with my forest life as per the late King's wish!

Sarga Eighty Nine

Bharata accompanied by sena, mothers, Munis and public arrives at Bharadvaja ashram

Vyūṣya rātriṃ tu tatraiva gaṅgākūle sa rāghavaḥ, bharataḥ kālyam utthāya śatrughnam idam abravīt/ śatrughnottīṣṭha kiṃ śeṣe niṣādādhipatiṃ guhaṃ, śīghram ānaya bhadraṃ te tārayiṣyati vāhinīm/ jāgarmi nāhaṃ svapimi tathaivāryaṃ vicintayan, ity evaṃ abravīd bhrātrā śatrughno 'pi pracoditāḥ/ iti saṃvadator evaṃ anyonyaṃ narasiṃhayoḥ, āgamyā prāñjaliḥ kāle guho bharataṃ abravīt/ kaccit sukhaṃ nadītīre 'vātsīḥ kākutṣṭha śarvarīm, kaccic ca saha sainyasya tava sarvaṃ anāmayam/ guhasya tat tu vacanaṃ śrutvā snehād udīritam, rāmasyānuvaśo vākyam bharato 'pīdam abravīt/ sukhā naḥ śarvarī rājan pūjitās cāpi te vayam, gaṅgām tu naubhir bahvībhīr dāśāḥ saṃtārayantu naḥ/ tato guhaḥ saṃtvaritāḥ śrutvā bharataśāsanam, pratipraviṣya nagaraṃ taṃ jñātījanam abravīt/ uttiṣṭhata prabudhyadhvaṃ bhadraṃ astu hi vaḥ sadā, nāvaḥ samanukarṣadhvaṃ tārayiṣyāma vāhinīm/ te tathoktāḥ samutthāya tvaritā rājaśāsanāt, pañca nāvām śatāny eva samāninyuḥ samantataḥ/ anyāḥ svastikavijñeyā mahāghaṇḍā dharā varāḥ, śobhamānāḥ patākinyo yuktavātāḥ susaṃhataḥ/ tataḥ svastikavijñeyām pāṇḍukambalasaṃvṛtām, sanandighoṣām kalyāṇīm guho nāvam upāharat/ tām āruroha bharataḥ śatrughnaś ca mahābalaḥ, kausalyā ca sumitrā ca yāś cānyā rājayoṣitaḥ/ purohitaś ca tat pūrvam gurave brāhmaṇās ca ye, anantaram rājadārās tathaiva śakaṭāpaṇāḥ/ āvāsam ādīpayatām tīrtham cāpy avagāhatām, bhāṇḍāni cādadanānām ghoṣas tridivam asprśat/ patākinyas tu tā nāvaḥ svayam dāśair adhiṣṭhitāḥ, vahantyo janam ārūḍham tadā saṃpetur āsugāḥ/ nārīṇām abhipūrṇās tu kās cit kās cit tu vājinām, kaś cit tatra vahanti sma yānayugyaṃ mahādhanam/ tāḥ sma gatvā param tīram avaropya ca taṃ janam, nivṛttāḥ kāṇḍacitrāṇi kriyante dāśabandhubhiḥ/ savaijayantās tu gajā gajārohāiḥ pracoditāḥ, tarantaḥ sma prakāśante sadhvajā iva parvatāḥ/ nāvaś cāruruhus tv anye plavaś terus tathāpare, anye kumbhaghāṭas terur anye teruś ca bāhubhiḥ/ sā puṇyā dhvajinī gaṅgām dāśaiḥ saṃtāritā svayam, maitre muhūrte prayayau prayāgavanam uttamam/ āśvāsayitvā ca camūm mahātmā; niveśayitvā ca yathopajoṣam, draṣṭum bharadvājam ṛṣipravaryam; ṛtvig vṛtaḥ san bharataḥ pratasthe/

At the Shringaverapura on the banks of the Sacred Ganga, the morning next Bharata woke up and addressed Shatrughna and asked him to ask Nishada King Guha soon to cross the river by his boat. Shatrughna replied that he too was not asleep like Bharata through the night thinking of Rama on the lines of Bharata. Meanwhile, Nishada Raja arrived and with folded hands and enquired whether their stay over night was satisfactory enough. Bharata thanked Guha profusely and requested him to arrange the sacred Ganga as soon as possible. Then Guha alerted his boatmen and got five hundred boats in position to ferry the army men too. Besides a special house boat named 'Swastika' too was arranged with well decorated carpets and soft cushions to lean back; this was able to navigate Purohitas, Gurus, Brahmana Panditas, Bharata Shatrughnas, Devis Kousalya- Sumitra- Kaikeyis, and select Raja Parivaara, and chosen women too. As the massive number of boats were flooded with soldiers there were inevitable sky high shouts, noises and confusion. Some of the boats were exclusively meant for women only. Likewise, they were earmarked for horses, cattle, donkeys and oxen. The sturdy boatmen raced up and soon enough reached the other banks. The public and the heavy influx of soldiers were asked to rest in the Prayaga vana. Then Bharata Shatrughnas along with select Deva Purohitas and Veda Brahmanas proceeded to the ashram of Maharshi Bharadvaja.

Sarga Ninety

Bharata visits Bharadvaja 'ashram'

Bharadvājāsramam dṛṣṭvā krośād eva naraśabhaḥ, balaṁ sarvaṁ avasthāpya jagāma saha mantribhiḥ/ padbhyāṁ eva hi dharmajño nyastaśastraparicchadaḥ, vasāno vāsasī kṣaume purodhāya purohitam/ tataḥ saṁdarśane tasya bharadvājasya rāghavaḥ, mantriṇas tān avasthāpya jagāmānu purohitam/ vasiṣṭham atha dṛṣṭvaiva bharadvājo mahātapāḥ, saṁcacālāsanāt tūrṇam śiṣyān arghyam iti bruvan/ samāgamya vasiṣṭhena bharatenābhivāditāḥ, abudhyata mahātejāḥ sutam daśarathasya tam/ tābhyāṁ arghyam ca pādyam ca dattvā paścāt phalāni ca, ānupūrvyāc ca dharmajñaḥ papraccha kuśalam kule/ ayodhyāyām bale koṣe mitreṣv api ca mantriṣu, jānan daśaratham vṛttam na rājānam udāharat/ vasiṣṭho bharataś cainam papracchatur anāmayam, śarīre 'gniṣu vṛkṣeṣu śiṣyeṣu mṛgapakṣiṣu/ tatheti ca pratijñāya bharadvājo mahātapāḥ, bharatam pratyuvācedam rāghavasnehabandhanāt/ kim ihāgamane kāryam tava rājyam praśāsataḥ, etad ācakṣva me sarvaṁ na hi me śudhyate manah/ suṣuve yama mitraghnam kausalyānandavardhanam, bhrātrā saha sabhāryo yaś ciram pravrajito vanam/ niyuktaḥ strīniyuktena pitrā yo 'sau mahāyaśāḥ, vanavāsī bhavetīha samāḥ kila caturdaśa/ kaccin na tasyāpāpasya pāpam kartum ihecchasi, akaṅtakam bhoktumanā rājyam tasyānujasya ca/ evam ukto bharadvajāḥ bharataḥ pratyuvāca ha, paryaśru nayano duḥkhād vācā saṁsajjamānayā/ hato 'smi yadi mām evam bhagavān api manyate, matto na doṣam āśaṅker naivam mām anuśādhi hi/ na caitad iṣṭam mātā me yad avocan madantare, nāham etena tuṣṭaś ca na tad vacanam ādade/ aham tu tam naravyāghram upayātaḥ prasādakaḥ, pratinetum ayodhyām ca pādau tasyābhivanditum/ tvam mām evam gataḥ matvā prasādam kartum arhasi, śaṁsa me bhagavan rāmaḥ kva saṁprati mahīpatiḥ/ uvāca tam bharadvajāḥ prasādād bharatam vacaḥ, tvayy etat puruṣavyāghram yuktaḥ rāghavavaṁśaje, guruvṛttir damaś caiva sādḥnām cānuyāyitā/ jāne caitan manaḥstham te dṛḍhīkaraṇam astv iti, aprcchaṁ tvām tavātyartham kīrtim samabhivardhayan/ asau vasati te bhrātā citrakūṭe mahāgirau, śvas tu gantāsi tam deśam vasādyā saha mantribhiḥ, etam me kuru suprajña kāmam kāmārthakovidā/ tatas tathety evam udāradarśanaḥ; pratītarūpo bharato 'bravīd vacaḥ, cakāra buddhim ca tadā mahāśrame; niśānivāsāya narādhipātmaḥ/

Bharata having retained back the visitors from Ayodhya some good distance, approached the ashram of Maha Muni Bharadwaaja. He discarded his astra-shastras and royal robes but wearing only the silk clothes and keeping Maharshi Vasishtha the Purohita and senior disciples ahead and proceeded along with the ministers. As he entered the ashram, he had the 'darshan' of Bharadwaaja. As Maharshi Vasishtha was in the lead, Bharadwaaja welcomed him and asked his sishtyas to fetch 'arghya' to him and the followers. As Bharata touched the Maha Munis feet, instantly he recognised Bharata as the son of King Dasharatha. Bharadwaaja was well aware of King Dasharatha's death and hence he did not mention of the same. Vasishtha enquired of Muni Bharadvaja of his welfare, agnihotraadi shubha kaaryas, about his disciples, and so on. Then the Muni asked Bharata: '*kim ihāgamane kāryam tava rājyam praśāsataḥ, etad ācakṣva me sarvaṁ na hi me śudhyate manah/ suṣuve yama mitraghnam kausalyānandavardhanam, bhrātrā saha sabhāryo yaś ciram pravrajito vanam/ niyuktaḥ strīniyuktena pitrā yo 'sau mahāyaśāḥ, vanavāsī bhavetīha samāḥ kila caturdaśa/* Are you not the King of Ayodhya now! What has brought you here! I am not able to believe this! I am aware that your father instructed Shri Rama the symbol of dharma and glory was banished for Vana Vaasa for fourteen years due to the ill justified advice of one of his wives and accordingly Rama's his wife and brother too accompanied him. Indeed this was most improper and blameworthy!' As Bharadwaaja admonished Bharata, the latter started crying away and replied the Maha Muni in the most pathetic and low tone as follows: *hato 'smi yadi mām evam bhagavān api manyate, matto na doṣam āśaṅker naivam mām anuśādhi hi/ na caitad iṣṭam mātā me yad avocan madantare, nāham etena tuṣṭaś ca na tad vacanam ādade/* Mahatma! It is most unfortunate that You as a Maha Muni too has a feeling against me and my traditional values of 'dharma'. May I assure you as I have no role or even the remote inkling of Rama's vana vaasa and very kindly do not ever reiterate that hard hit on my psyche! What ever had been viciously planned and executed by my evil mother was indeed my fate for which I regret most and am prepared to reverse the misdeed on myself! *aham tu tam naravyāghram upayātaḥ prasādakaḥ, pratinetum ayodhyām ca pādau tasyābhivanditum/ tvam mām evam gataḥ matvā prasādam kartum arhasi, śaṁsa me bhagavan rāmaḥ kva saṁprati mahīpatiḥ/* I have essentially come here only to prostrate and plead Shri Rama to kindly return to Ayodhya and take over the

kingship. Bhagavan! I should most humbly request you to let me know as to the whereabouts of Shri Rama!’ Subsequently, Maharshi Vasishtha and other Maha Munis too commended the sincerity of Bharata Kumara. Then Bharadwaaja Maha Muni addressed Bharata: ‘ I am indeed aware that you are the progeny of Raghu Vamsha and the traits of Gurujana seva, self control, dharmika chintana, are transparent in you! Yet, *jāne caitan manahstham te dr̥dhīkaraṇam astv iti, apr̥ccham tvām tavātyartham kīrtim samabhivardhayan/* Purusha simha Bharata! I am totally aware of your pure heartedness and your strong desire to request Shri Rama to return, but I had actually wished your desisiveness to get further sharper and more effective and hence my erstwhile reprimand to you. May you be blessed to have your wish fulfilled. *Jaanaena Ramam dharmagjnam sa Seetam saha Lakshmanam, ayam vasati te bhraataa Chitrakute Maha giro/* I am indeed aware of the where abouts of Rama Sita Lakshmanas; they are comfortably settled at Chitrakoota Mountain.’ Having thus informed Bharata, Maha Muni Bharadwaaja instructed Bharata to rest at the ashram along the Maharshi Vasishtha and others besides his ministers over night and move forward the next morning.

Sarga Ninety One

Bharadvaja bestows Bharata and entire entourage including vast army a heavenly hospitality

Kṛtabuddhiṁ nivāsāya tathaiva sa munis tadā, bharataṁ kaikayī putram ātithyena nyamantrayat/
abravīd bharatas tv enaṁ nanv idam bhavatā kṛtam, pādyam arghyam tathātithyam vane yad
ūpapadyate/ athovāca bharadvājo bharataṁ prahasann iva, jāne tvām prīti saṁyuktaṁ tuṣyes tvam yena
kena cit/ senāyās tu tavaitasyāḥ kartum icchāmi bhojanam, mama pritiṛ yathā rūpā tvam arho
manuṣarṣabha/ kimarthaṁ cāpi nikṣipyā dūre balam ihāgataḥ, kasmān nehopyāto 'si sabalaḥ puruṣar -
ṣabha/ bharataḥ pratyuvācedaṁ prāñjalis taṁ tapodhanam, sasainyo nopayāto 'smi bhagavan bhagavad
bhayāt/ vāji mukhyā manuṣyāś ca mattās ca vara vāraṇāḥ, pracchādya mahatīm bhūmiṁ bhagavann
anuyānti mām/ te vṛkṣān udakaṁ bhūmim āśrameṣūtajāms tathā, na hiṁsyur iti tenāham eka evāgatas
tataḥ/ ānīyatām itaḥ senety ājñaptaḥ paramarṣiṇā, tathā tu cakre bharataḥ senāyāḥ samupāgamam/
agniśālāṁ praviṣyātha pītṛvapaḥ parimṛjya ca, ātithyasya kriyāhetor viśvakarmāṇam āhvayat/ āhvaye
viśvakarmāṇam aham tvaṣṭāram eva ca, ātithyam kartum icchāmi tatra me saṁvidhīyatām/ prāk srotasaś
ca yā nadyaḥ pratyak srotasa eva ca, prthivyām antarikṣe ca samāyāntv adya sarvaśaḥ/ anyāḥ sravantu
maireyam surām anyāḥ suniṣṭhitām, aparāś codakaṁ śītam iṣṭukāṇḍarasopamam/ āhvaye
devagandharvān viśvāvasuhahāhuhūn, tathaivāpsaraso devīr gandharvīs cāpi sarvaśaḥ/ ghṛtācīm atha
viśvācīm miśrakeśīm alambusām, śakraṁ yāś copatiṣṭhanti brahmāṇam yāś ca bhāminīḥ, sarvās
tumburuṇā sārddham āhvaye saparicchadāḥ/ vanam kuruṣu yad divyam vāso bhūṣaṇapatratvat,
divyanārīphalaṁ śaśvat tat kauberam ihaiva tu/ iha me bhagavān somo vidhattām annam uttamam,
bhakṣyam bhojyam ca coṣyam ca lehyam ca vividham bahu/ vicitrāṇi ca mālyāni pādapapracutāni ca,
surādīni ca peyāni māmśāni vividhāni ca/ evaṁ samādhinā yuktas tejasāpratimena ca, śikṣāsvarasamā -
yuktaṁ tapasā cābravīn muniḥ/ manasā dhyāyatas tasya prāṇmukhasya kṛtāñjaleḥ, ājagmus tāni sarvāṇi
daivatāni pr̥thakpr̥thak/ malaṣam durduraṁ caiva tataḥ svedanudo 'nilaḥ, upaspr̥śya vavau yuktyā
supriyātmā sukhāḥ śivāḥ/ tato 'bhyavartanta ghanā divyāḥ kusumavṛṣṭayaḥ, devadundubhighoṣaś ca
dikṣu sarvāsu śuśruve/ pravavus cottamā vātā nanṛtuś cāpsarogaṇāḥ, prajagur devagandharvā vīṇā
pramumucuḥ svarān/ sa śabdo dyām ca bhūmiṁ ca prāṇinām śravaṇāni ca, viveśoccāritaḥ ślakṣṇaḥ
samo layaguṇānvitaḥ/ tasminn uparate śabde divye śrotrasukhe nṛṇām, dadarśa bhārataṁ sainyam
vidhānam viśvakarmaṇaḥ/ babhūva hi samā bhūmiḥ samantāt pañcayojanam, śādvalair bahubhīś channā
nīlavaidūryasam nibhaiḥ/ tasmin bilvāḥ kapitthās ca panasā bījapūrakāḥ, āmalakyo babhūvus ca cūtās ca
phalabhūṣaṇāḥ/ uttarebhyāḥ kurubhyāś ca vanam divyopabhogavat, ājagāma nadī divyā tīrajair
bahubhir vṛtā/ catuḥśālāni śubhrāṇi śālās ca gajavājinām, harṁyaprāsādasaṁghātās toraṇāni śubhāni
ca/ sitameghanibham cāpi rājaveśma sutoranam, śuklamālyakṛtākāram divyagandhasamukṣitam/
caturasram asambādham śayanāsanayānavat, divyāḥ sarvarasair yuktaṁ divyabhojanavastravat/
upakalpita sarvāṇnam dhautanirmalabhājanam, kṛtasarvāsanam śrīmat svāstīrṇaśayanottamam/
praviveśa mahābāhur anujñāto maharṣiṇā, veśma tad ratnasampūrṇam bharataḥ kaikayīsutaḥ/

anujagmuś ca taṁ sarve mantriṇaḥ sapurohitāḥ, babhūvuś ca mudā yuktā taṁ dṛṣṭvā veśma saṁvidhim/
 tatra rājāsanaṁ divyaṁ vyajanaṁ chatram eva ca, bharato mantribhiḥ sārdham abhyavartata rājavat/
 āsanaṁ pūjayām āsa rāmāyābhipraṇamya ca, vālavyajanaṁ ādāya nyaśīdat sacivāsane/ ānupūrvyān
 niśeduś ca sarve mantrapurohitāḥ, tataḥ senāpatiḥ paścāt praśāstā ca niśedatuḥ/ tatas tatra muhūrtena
 nadyaḥ pāyasakardamāḥ, upātiṣṭhanta bharataṁ bharadvājasya śāsanat/ tāsām ubhayataḥ kūlaṁ
 pāṇḍumṛttikalepanāḥ, ramyās cāvasathā divyā brahmaṇas tu prasādajāḥ/ tenaiva ca muhūrtena
 divyābharanabhūṣitāḥ, āgaur viṁśatisāhasrā brāhmaṇā prahitāḥ striyaḥ/ suvarṇamaṇimuktana pravālena
 ca śobhitāḥ, āgaur viṁśatisāhasrāḥ kuberaprahitāḥ striyaḥ/ yābhir gṛhītaḥ puruṣaḥ sonmāda iva lakṣyate,
 āgaur viṁśatisāhasrā nandanād apsarogaṇāḥ/ nāradas tumburur gopaḥ parvataḥ sūryavarcaṣaḥ, ete
 gandharvarājāno bharatasyāgrato jaguḥ/ alambusā miśrakeśī puṇḍarikātha vāmanā, upānṛtyaṁ tu
 bharataṁ bharadvājasya śāsanāt/ yāni mālyāni deveṣu yāni caitrarathe vane, prayāge tāny adṛśyanta
 bharadvājasya śāsanāt/ bilvā mārdaṅgikā āsaṁ śamyā grāhā bibhītakāḥ, aśvatthā nartakāś cāsan
 bharadvājasya tejasā/ tataḥ saralatālāś ca tilakā naktamālakāḥ, prahr̥ṣṭās tatra saṁpetuḥ kubjābhūtātha
 vāmanāḥ/ śiṁśapāmalakī jambūr yāś cānyāḥ kānane latāḥ, pramadā vighraṁ kṛtvā bharadvājāśrame
 'vasan/ surāṁ surāpāḥ pibata pāyasaṁ ca bubhukṣitāḥ, māṁsani ca sumedhyāni bhakṣyantāṁ yāvad
 icchatha/ utsādyā snāpayanti sma nadītīreṣu valguṣu, apy ekam ekam puruṣaṁ pramadāḥ satpa cāṣṭa ca/
 saṁvahantyaḥ saṁāpetur nāryo ruciralocanāḥ, parimṛjya tathā nyāyaṁ pāyayanti varāṅganāḥ/ hayān
 gajān kharān uṣṭrāṁs tathaiva surabheḥ sutān, ikṣūṁs ca madhujālāmś ca bhojayanti sma vāhanān,
 ikṣvākuvarayodhānāṁ codayanto mahābalāḥ/ nāśvabandho 'śvam ājānān na gajaṁ kuñjaragrahaḥ,
 mattapramattamuditā camūḥ sā tatra saṁbabhau/ tarpitā sarvakāmais te raktacandanarūṣitāḥ,
 apsarogaṇasaṁyuktāḥ sainyā vācam udairayan/ naivāyodhyāṁ gamiṣyāmo na gamiṣyāma daṇḍakān,
 kuśalaṁ bharatasyāstu rāmasyāstu tathā sukham/ iti pādātayodhāś ca hastyaśvārohabandhakāḥ, anāthās
 taṁ vidhim labdhvā vācam etāṁ udairayan/ saṁprahr̥ṣṭā vinedus te narāś tatra sahasraśaḥ,
 bharatasyānuyātāraḥ svarge 'yam iti cābruvan/ tato bhuktavataṁ teṣāṁ tad annam amṛtopamam, divyān
 udvīkṣya bhakṣyāṁs tān abhavad bhakṣaṇe matiḥ/ preṣyāś ceṭyaś ca vadhvaś ca balasthāś cāpi sarvaśaḥ,
 babhūvus te bhṛṣāṁ tṛptāḥ sarve cāhatavāsasaḥ/ kuñjarāś ca kharoṣṭraś ca go 'śvāś ca mṛgapakṣiṇaḥ,
 babhūvuḥ subhṛtāś tatra nānyo hy anyam akalpayat/ nāśuklavāsāś tatrāsīt kṣudhito malino 'pi vā, rajasā
 dhvastakeśo vā naraḥ kaś cid adṛśyata/ ājaiś cāpi ca vārāhair niṣṭhānavarasamcayaiḥ,
 phalaniryūhasamsiddhaiḥ sūpair gandharasānvitaiḥ/ puṣpadhvajavatīḥ pūrṇāḥ śuklasyānnasya cābhitaḥ,
 dadṛśur vismitāś tatra narā lauhīḥ sahasraśaḥ/ babhūvur vanapārśveṣu kūpāḥ pāyasakardamāḥ, tās ca
 kāmādughā gāvo drumāś cāsan madhuścyutaḥ/ vāpyo maireya pūrṇāś ca mṛṣṭamāmsacayair vṛtāḥ,
 pratapta piṭharaiś cāpi mārgamāyurakaukuṭaiḥ/ pātrīṇāṁ ca sahasrāṇi śātakumbhamayāni ca, sthālyāḥ
 kumbhyaḥ karambhyaś ca dadhipūrṇāḥ susaṁskṛtāḥ, yauvanasthasya gaurasya kapitthasya sugandhinaḥ/
 hradāḥ pūrṇā rasālasya dadhnaḥ śvetasya cāpare, babhūvuḥ pāyasasyānte śarkarāyāś ca saṁcayāḥ/
 kalkāmś cūrṇakaṣāyāmś ca snānāni vividhāni ca, dadṛśur bhājanasthāni tīrtheṣu saritāṁ narāḥ/ śuklān
 amśumataś cāpi dantadhāvanasamcayān, śuklāmś candanakalkāmś ca samudgeṣv avatiṣṭhataḥ/darpaṇān
 parimṛṣṭāmś ca vāsasāṁ cāpi saṁcayān, pādukopānahāṁ caiva yugmān yatra sahasraśaḥ/ āñjanīḥ
 kaṅkatān kūrcāmś chatrāni ca dhanūṁśi ca, marmatrāṇāni citrāni śayanāny āsanāni ca/ pratipānahra -
 dān pūrṇān kharoṣṭragajavājināṁ, avagāhya sutīrthāmś ca hradān sotpala puṣkarān/
 nīlavaidūryavarṇāmś ca mṛdūn yavasasamcayān, nirvāpārtham paśūnāṁ te dadṛśus tatra sarvaśaḥ/
 vyasmayanta manuṣyāś te svapnakalpaṁ tad adbhutam, dṛṣṭvātithyaṁ kṛtaṁ tādṛg bharatasya
 maharṣiṇā/ ity evaṁ ramamānānāṁ devānāṁ iva nandane, bharadvājāśrame ramye sā rātrir
 vyatyavartata/ pratijagmuś ca tā nadyo gandharvāś ca yathāgatam, bharadvājam anujñāpya tās ca sarvā
 varāṅganāḥ/ tathaiva mattā madirotkaṭā narāś; tathaiva divyāgurucandanokṣitāḥ, tathaiva divyā
 vividhāḥ sraguttamāḥ; pṛthakprakīrṇā manujaiḥ pramarditāḥ/

As Bharata expressed his doubt whether the Muni Ashram was equipped enough to provide hospitality overnight including food and night long rest, Maha Muni Bharadwaja smiled and said as to why did he not bring the entire Sena also! Bharata replied that the 'sena' was huge and had been equipped with elephants, horses, oxen, cows and so on too. At the express instruction of the Maha Muni, Bharata had somewhat hesitantly gave a command to let the army too to arrive at the 'ashram'. Then Bharadwaja

entered the ‘Agni shaala’ or the Fire Abode of the ashram and invoked Vishvakarma and the related devatas. Further, he invoked Indraadi Lokapalakas including Yama-Varuna-Kubera and prayed to them to arrange for the hospitality of Bharata along with his army and public. He then invoked Prithvi, Aakaasha, Rivers flowing westward so as to sweet and cold waters. Maha Muni further invoked Vishvaivasu, Haahaa-Hoohu Deva-Gandharvas, Apsaras like Ghritachi-Vishvaachi- Mishrakeshi-Alambusha Nagadatta-Hema- Soma-Adrikritasthali-Indra sabha’s devanganas- Tumbura-Nritya Geeta ukta vanitas- and so on. Maha Muni further invoked Chaitra Ratha Gardens of north placed Kuruvvarsha with divine robed women supplying clothing, sweet fruits, ornaments, and bhakshya-bhojya- lehya - chokshya-paaneeyas besides enormous supply of celestial scented flowers. Maha Muni further invoked being seated eastward with extreme concentration invoked one by one of mountains named Malaya-Durdura and so on to forward cool and fragrant winds- the celestial clouds to shower scented flowers and distant lightnings and thunder sounds. Vayu Deva was invoked to provide visions of Apsara nrityaas, and experiences of sweet ‘Deva Gandharva Gaana’. As a result, the nearby earth of five yojanas of rectangle got soft, even and squatable with comfort. All around that even land had sprung up tall and solid trees like Bilva-Kapittha-Panasa- Beejapooraa-Aamakaka/ mango-with ripe fruits and colourful scented flowers/ *preṣyāś ceṭyaś ca vadhvaś ca balasthāś cāpi sarvaśaḥ, babhūvus te bhṛśam tṛptāḥ sarve cāhatavāsasaḥ/* Thus as per the instruction of the Maha Muni, Bharata entered a huge hall with decorated walls with golden pillars, as followed by Purohitas, Veda Brahmanas, Ministers, Senapatis, and others. *āsanam pūjayām āsa rāmāyābhipraṇamya ca, vālavayajanam ādāya nyaśīdat sacivāsane/* On being directed to a special throne, Bharata then visualised Shri Rama was worthy of occupying it and greeted it in the name of Rama, perambulated it with veneration as followed by the ministers and then occupied the same. Thereafter, Vasishta Maharshi and co- purohitas, Ministers, Senapati and others took to their seats as per protocol. Thereafter, celestial dancers and singers including apsaras, Narada Tumburaadi Gandharvas rendered their respective fine arts. The thousands of Ayodhya soldiers who were in raptures shouting with the surfeit of entertainment of wine, dance, music asserted: *naivāyodhyām gamiṣyāmo na gamiṣyāma daṇḍakān, kuśalam bhāratasyāstu rāmasyāstu tathā sukham/ iti pādātayodhāś ca* *hastyaśvārohabandhakāḥ, anāthāś tam vidhiṁ labdhvā vācam etām udairayan/* We would not like to return to Ayodhya nor further to ‘dandakaranya’ as we are blissful here at this ‘bhutalala swarga’. Long live Bharata and long live Shri Rama! *tato bhuktavatām teṣām tad annam amṛtopamam, divyān udvīkṣya bhakṣyāms tām abhavad bhakṣaṇe matiḥ/ preṣyāś ceṭyaś ca vadhvaś ca balasthāś cāpi sarvaśaḥ, babhūvus te bhṛśam tṛptāḥ sarve cāhatavāsasaḥ/* They further declared that the heavenly food in variety and taste was so fantastic that despite their bellies were saturated would still like to eat again and again! Servants and servant maids, soldiers and their wives were all glittering with a fantastic range of dresses and jewellery. *nāśuklavāsās tatrāsīt kṣudhito malino ’pi vā, rajasā dhvastakeśo vā naraḥ kaś cid adṛśyata/* Man-woman-Child, be it a soldier or family, a pandita or an official or a servant and maid were all dressed in purity, with stomachs saturated, their hairstyles trimmed and clean; the picturesque surroundings were truly celestial. *vyasmayanta manuṣyās te svapnakalpaṁ tad adbhutam, dṛṣṭvātithyaṁ kṛtaṁ tādṛg bhāratasya maharṣiṇā/ ity evaṁ ramamāṇānām devānām iva nandane, bhāradvājāśrame ramye sā rātrir vyatyavartata/* The heavenly hospitality thus extended by Maha Muni Bhṛadvaja was like an unimaginable experience of a dream *par excellence!* The ashram seemed to be a replica of swarga and one and all from Bharata-to- any being who accompanied him was a celestial dream come true in one’s own lifetime!

Sarga Ninety Two

Bharata introduces his three mothers and Bhṛadvaja blesses them and indicates the way to Chitrakoota

Tatas tām rajanīm uṣya bhārataḥ saparicchadaḥ, kṛtātithyo bhāradvājaṁ kāmād abhijagāma ha/ tam ṛṣiḥ puruṣavyāghraṁ prekṣya prāñjalim āgatam, hutāgnihotro bhārataṁ bhāradvājō ’bhyabhāṣata/

kaccid atra sukhā rātris tavāsmadviṣaye gatā, samagras te janaḥ kaccid ātithye śaṁsa me 'nagha/ tam uvācāñjalim kṛtvā bharato 'bhipranamya ca, āśramād abhiniṣkrantam ṛṣim uttama tejasam/ sukhoṣito 'smi bhagavan samagrabalavāhanaḥ, tarpitaḥ sarvakāmaś ca sāmātyo balavat tvayā/ apetaklamasaṁtāpāḥ subhakṣyāḥ supratīśrayāḥ, api preṣyān upādāya sarve sma susukhoṣitāḥ/ āmantraye 'haṁ bhagavan kāmam tvām ṛṣisattama, samīpam prasthitam bhrātur maireṇekṣasva cakṣuṣā/ āśramam tasya dharmajña dhārmikasya mahātmanaḥ, ācakṣva katamo mārگاḥ kiyaṁ iti ca śaṁsa me/ iti pṛṣṭas tu bharataḥ bhrātṛdarśanalālasam, pratyuvāca mahātejā bharadvājo mahātapāḥ/ bharatārdhatṛtīyeṣu yojaneṣv ajane vane, citrakūṭo giris tatra ramyanirdarakānanaḥ/ uttaram pārśvam āśādy tasya mandākinī nadī, puspitadrumasamchannā ramyapuspitakānanā/ anantaram tat saritaś citrakūṭas ca parvataḥ, tato parṇakuṭī tāta tatra tau vasato dhruvam/ dakṣiṇenaiva mārgeṇa savyadakṣiṇam eva ca, gajavājirathākīrṇām vāhinīm vāhinīpate, vāhayasva mahābhāga tato drakṣyasi rāghavam/ prayānam iti ca śrutvā rājarājasya yoṣitaḥ, hitvā yānāni yānārḥā brāhmaṇam paryavārayan/ vepamānā kṛṣā dīnā saha devyā sumantriya, kausalyā tatra jagrāha karābhyām caraṇau muneḥ/ asaṁddhena kāmena sarvalokasya garhitā, kaikeyī tasya jagrāha caraṇau savyapatrapā/ tam pradakṣiṇam āgamyā bhagavantaḥ mahāmuniḥ, adūrād bharatasyaiva tasthau dīnamanās tadā/ tataḥ papraccha bharataḥ bharadvājo dṛḍhavrataḥ, viśeṣam jñātum icchāmi mātṛṇām tava rāghava/ evam uktas tu bharato bharadvāja dhārmikaḥ, uvāca prāñjalir bhūtvā vākyam vacanakovidah/ yām imām bhagavan dīnām śokān āśanakarṣitām, pitur hi mahiṣīm devīm devatām iva paśyasi/ eṣā tam puruṣavyāghraḥ śimhavikrāntagāminam, kausalyā suṣuve rāmam dhātāram aditir yathā/ asyā vāmabhujam śliṣṭā yaiṣā tiṣṭhati durmanāḥ, karṇikārasya śākeva śīrṇapuspā vanāntare/ etasyās tau sutau devyāḥ kumārau devavarṇinau, ubhau lakṣmaṇasatrughnau vīrau satyaparākramaḥ/ yasyāḥ kṛte narayāghrau jīvanāśam ito gatau, rājā putravihīnaś ca svargam daśaratho gataḥ/ aiśvaryakāmām kaikeyīm anāryām āryarūpiṇīm, mamaitām mātaram viddhi nṛśaṁsām pāpaniścayām, yatomūlam hi paśyāmi vyasanam mahad ātmanaḥ/ ity uktvā naraśārdūlo bāṣpagadgadayā girā, sa niśāsṁsa tām rākṣo krudho nāga ivāśakṛt/ bharadvājo maharṣis tam bruvantaḥ bharataḥ tadā, pratyuvāca mahābuddhir idam vacanam arthavat/ na doṣeṇāvagantavyā kaikeyī bharata tvayā, rāmapravrajānam hy etat sukhodarkam bhaviṣyati/ abhivādyā tu saṁsiddhaḥ kṛtvā cainaḥ pradakṣiṇam, āmantrya bharataḥ saṁnyam yujyatām ity acodayat/ tato vājirathān yuktvā divyān hemapariṣkritān, adhyārohat prayānārthī bahūn bahuvidho janaḥ/ gajakanyāgajāś caiva hemakṣyāḥ patākinah, jīmūtā iva gharmānte saghoṣāḥ saṁpratāsthire/ vividhāny api yānāni mahāni ca laghūni ca, prayayuh sumahārḥāni pādair eva padātayah/ atha yānapravekais tu kausalyāpramukhāḥ striyaḥ, rāmadarśanakāṅkṣiṇyaḥ prayayur muditās tadā/ sa cārkataruṇābhāsām niyuktām śibikām śubhām, āsthāya prayayau śrīmān bharataḥ saparicchadah/ sā prayatā mahāsenā gajavājirathākulā, dakṣiṇām diśam āvṛtya mahāmegha ivotthitah, vanāni tu vyatikramya juṣṭāni mṛgapakṣibhiḥ/ sā saṁprahrṣṭadvipavājīyodhā; vitrāsayanī mṛgapakṣisaṁghān mahad vanam tat pravigāhamānā; rarāja senā bharatasya tatra/

Next morning when Bharata decided to take leave of Maha Muni Bharadwaja, he expressed his heartfelt gratitude stating: *sukhoṣito 'smi bhagavan samagrabalavāhanaḥ, tarpitaḥ sarvakāmaś ca sāmātyo balavat tvayā/* Mahatma! We all including the entire army, the retenue, and even the animals brought by us have been thoroughly contented. Now, we beseech you to very kindly inform as to how to reach Shri Rama ashrama, how much of distance and time involved! Bharadwaja replied that the distance should be approximately two and half yojanas - [see Sarga 54 above] and the place is named Chitrakoota Mountain; (as per today's reckoning the distance from Prayaga to Chitrakoota is approx.80 miles). The north of Chitrakoota flows River Mandakini and the intervening place is full of Beauty of Nature with plentiful flowers, fruits and of outstanding tranquility. The mid part of the river and the mountain is Shri Rama Ashrama situated in which the three famed personalities of Rama-Sita-Lakshmanas stay with peace. Then Bhardwaja Muni asked the Senapati to foremost follow the southern path along River Yamuna and should be able to reach Chitrakoota for Shri Rama darshana! As the entourage moved on slowly, the men and woman folk initiated their movement, Devi Koushalya was tired due to fastings and disturbed sleep pattern and was shivering as assisted by Devi Sumitra and touched the feet of Bharadwaja. Then Devi

Kaikeyi too performed a ‘pradakshina’ and stood besides Bharata. Maha Muni then enquired about the Devis and Bharata replied: ‘Bhagavan! That Maha Devi Kousalya who was looking blank, sorrowful and weak due to fastings is still mourning the death of King Dashratha and is the Prime Queen of Ayodhya. *Eshaam tam purushavyaaghrām simhavikraanta gaaminam, Kousalyaa sushuve Raamam dhaataara-maditiriyathaa/* Just as Aditi gave birth to ‘dwaadasha adityas’ like Dhata, Kousalya Devi gave birth to Parakrama Purushasimha Shri Rama.

[Vishleshana on Dwadasha Adityas: Surya / Aditya Deva assumes twelve other Murti / Forms viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. **Dhata** being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of ‘Vanaspati’ and ‘Aushadhi’ (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Vivishwan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constantly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity. In whatever form he might be, Surya Deva is indeed the ‘Karanam, Kaaranam and Karta’ or the Act, Action and the Supreme Actor in the drama of Life! Bhakti (Devotion), Shraddha (fortitude) and Puja (Worship) sum up the meanings of human life!Indeed Shri Rama is the composite Swarupa of Dwadasha Aadityas!]

Sarga Ninety Two continued:

Standing next to Devi Kousalya is Sumitra Devi who too looks pale, sorrowful and jewellery discarded the mother of Lakshmana Shatrughnas. Then is Devi Kaikeyi: *yasyāḥ kṛte narayāghrau jīvanāśam ito gatau, rājā putravihīnaś ca svargaṁ daśaratho gataḥ/ aiśvaryakāmām kaikeyīm anāryām āryarūpiṇīm, mamaitām mātaram viddhi nṛśamsām pāpaniścayām, yatomūlam hi paśyāmi vyasanam mahad ātmanah/* And then you Maha Muni! You see Kaikeyi Devi owing to whom Purusha Simha Shri Rama-Devi Sita-and Lakshmana had to undergo the frightful and fourteen long ‘vana vaasa’ and the killer of Maha Raja Dashratha; she indeed is the symbol of cruelty, devilish, thoughtless, arrogant, selfish and schemy and suffers from inferiority complex of being bodily beautiful. I am indeed ashamed of calling her as my mother !’ Having said that Bharata broke down with unstoppable cryings yet like hissings of a raised cobra. Then, Maha Muni Bharadwaaja stated: *na doṣeṇāvagantavyā kaikeyī bharata tvayā, rāmapravṛjā -nam hy etat sukhodarkam bhaviṣyati/ abhivādya tu samsiddhaḥ kṛtvā cainam pradakṣiṇam, āmantrya bharataḥ sanyam yujyatām ity acodayat/* Bharata! Please do not see Devi Kaikeyi- your own mother- in this manner. Shri Rama’s ‘vana vaasa’ would pass off peacefully. What is more significant is what Devatas- Danavas-and Maharshis who are always anchored to Parameshwara do strongly feel that these vicissitudes are for ‘Loka Kalyana’ in the near future! As the Maha Muni visualized the auguries of the auspicious future, he gave a warm send off to the highly motivated Bharata and his entourage.

Sarga Ninety Three

Bharata’s Chitrakoota yatra described

Tayā mahatyā yāyinyā dhvajinyā vanavāsinaḥ, arditā yūthapā mattāḥ sayūthāḥ sampradudruvuh/ ṛkṣāḥ pṛṣatasamghāś ca ruravaś ca samantataḥ, dṛśyante vanarājīṣu giriṣv api nadīṣu ca/ sa sampratathe dharmātmā prīto daśarathātmajaḥ, vṛto mahatyā nādinīyā senayā caturaṅgayā/ sāgaraughanibhā senā

bharatasya mahātmanaḥ, mahīm samchādayām āsa prāvṛṣi dyām ivāmbudaḥ/ turamgaughair avatatā vāraṇaiś ca mahājavaiḥ, anālakṣyā ciraṁ kālāṁ tasmin kāle babhūva bhūḥ/ sa yātvā dūram adhvānaṁ supariśrānta vāhanaḥ, uvāca bharataḥ śrīmān vasiṣṭhaṁ mantriṇām varam/ yādṛśaṁ lakṣyate rūpaṁ yathā caiva śrutaṁ mayā, vyaktaṁ prāptāḥ sma taṁ deśaṁ bharadvājo yam abravīt/ ayaṁ giriś citrakūṭas tathā mandākinī nadī, etat prakāśate dūrān nīlameghanibhaṁ vanam/ gireḥ sānūni ramyāni citrakūṭasya samprati, vāraṇair avamṛdyante māmakaiḥ parvatopamaiḥ/ muñcanti kusumāny ete nagāḥ parvatasānuṣu, nīlā ivātapāpāye toyaṁ toyadharā ghanāḥ/ kinnarācaritoddeśaṁ paśya śatrughna parvatam, hayaiḥ samantād ākīrṇaṁ makarair iva sāgaram/ ete mṛgagaṇā bhānti śīghravegāḥ pracoditāḥ, vāyupraviddhāḥ śaradī megharājya ivāmbare/ kurvanti kusumāpīḍāṁ śiraḥsu surabhīn amī, meghaprakāśaiḥ phalakair dākṣiṇātyā yathā narāḥ/ niṣkūjam iva bhūtvedaṁ vanam ghorapradarśanam, ayodhyeva janākīrṇā samprati pratibhāti mā/ khurair udīrito reṇur divaṁ pracchādya tiṣṭhati, taṁ vahaty anilāḥ śīghraṁ kurvann iva mama priyam/ syandanāms turagopetān sūtamukhyair adhiṣṭhitān, etān sampatataḥ śīghraṁ paśya śatrughna kānane/ etān vitrāsītān paśya barhiṇaḥ priyadarśanān, etam āviśataḥ śailam adhivāsaṁ patatrinām/ atimātram ayaṁ deśo manojñaḥ pratibhāti mā, tāpasānām nivāso 'yaṁ vyaktaṁ svargapatho yathā/ mṛgā mṛgībhiḥ sahita bahavaḥ pṛṣatā vane, manojña rūpā lakṣyante kusumair iva citritāḥ/ sādhu sainyāḥ pratiṣṭhantām vicinvantu ca kānanam, yathā tau puruṣavyāghrau dṛśyete rāmalakṣmaṇau/ bharatasya vacaḥ śrutvā puruṣāḥ śastrapāṇayaḥ, viviśus tad vanam śūrā dhūmaṁ ca dadṛśus tataḥ/ te samālokya dhūmāgram ūcur bharatam āgatāḥ, nāmanuṣye bhavaty agnir vyaktam atraiva rāghavau/ atha nātra naravyāghrau rājaputrau paramtapau, anye rāmopamāḥ santi vyaktam atra tapasvinaḥ/ tac chrutvā bharatas teṣāṁ vacanaṁ sādhu sammatam, sainyān uvāca sarvāmś tān amitrabalamardanaḥ/ yat tā bhavantas tiṣṭhantu neto gantavyam agrataḥ, aham eva gamiṣyāmi sumantro gurur eva ca/ evam uktās tataḥ sarve tatra tasthuḥ samantataḥ, bharato yatra dhūmāgram tatra dṛṣṭiṁ samādadhat/ vyavasthitā yā bharatena sā camūr; nirīkṣamāṇāpi ca dhūmam agrataḥ, babhūva hr̥ṣṭā nacireṇa jānatī; priyasya rāmasya samāgamaṁ tadā/

As Bharata headed the Maha Sena with pomp and glory, on the arduous route one would vision a wide range of deers, semi- cruel animals, boars, and monkeys. The vast army of Bharata was akin to clouded sky of rainy season spread out a very long distance. The elephants, horses, chariots were lined up long. Considerable distance later, Bharata addressed Maharshi Vasishtha that it would appear as though the tops of Chitrakuta Mountain range were visible along side the River Mandakini. Then Bharata addressed Shatrughna: have you noticed that from the elevated range of mountains, one could see the long lines of horses there beneath and the dust raised by them was truly alarming. Dear brother! These surroundings are truly exhilarating to me as being picturesque just like the way ahead of swarga!' Totally awestruck then he passed down the instructions to the authorities of the army to get vigilant saying: *sādhu sainyāḥ pratiṣṭhantām vicinvantu ca kānanam, yathā tau puruṣavyāghrau dṛśyete rāmalakṣmaṇau*/Let my army move ahead and make all out efforts to some how locate the Ashram of Rama-Sita- Lakshmanas. *bharatasya vacaḥ śrutvā puruṣāḥ śastrapāṇayaḥ, viviśus tad vanam śūrā dhūmaṁ ca dadṛśus tataḥ/ te samālokya dhūmāgram ūcur bharatam āgatāḥ, nāmanuṣye bhavaty agnir vyaktam atraiva rāghavau*/ On receiving Bharata's instructions, some of the very courageous and core group of soldiers got spread out themselves in various directions with long swords and 'trishuulas' by their mighty hands. After long search by the dedicated men one of them discovered smoke on the sky; they realised that when human beings were not there then there would not be a smoke and when smoke would be visible there ought be fire and as fire were there there could be Rama Sita Lakshmanas. Otherwise a 'maha tapasvi' is possibly present. *yat tā bhavantas tiṣṭhantu neto gantavyam agrataḥ, aham eva gamiṣyāmi sumantro gurur eva ca*/ In any case, be attentive and wait but do not rush in as I would go in slowly towards that specific place from where the smoke emerges. *vyavasthitā yā bharatena sā camūr; nirīkṣamāṇāpi ca dhūmam agrataḥ, babhūva hr̥ṣṭā nacireṇa jānatī; priyasya rāmasya samāgamaṁ tadā*/ The entire army and the entourage stood still praying , holding their breath and hoping against hope that the time has arrived for the darshan of Shri Rama!

Sarga Ninety Four

Shri Rama shows the beauty and grandeur of Chitrakoota to Devi Sita

Dīrghakāloṣitas tasmin girau girivanapriyaḥ, videhyāḥ priyamākāṅkṣan svaṁ ca cittam vilobhayan/ atha dāśarathīś citraṁ citrakūṭam adarśayat, bhāryām amarasaṁkāśaḥ śacīm iva purāṇdarah/ na rājyād bhraṁśanaṁ bhadre na suhṛdbhir vinābhavaḥ, mano me bādhat dṛṣtvā ramaṇīyam imaṁ girim/ paśyemam acalaṁ bhadre nānādvijagaṇāyutam, śikharaiḥ kham ivodviddhair dhātumadbhir vibhūṣitam/ ke cid rajatasamkāśāḥ ke cit kṣatajasam nibhāḥ, pītamāñjiṣṭhavarṇāś ca ke cin maṇivaraprabhāḥ/ puṣyārka ketukābhāś ca ke cij jyotī rasaprabhāḥ, virājante 'calendrasya deśā dhātuvibhūṣitāḥ/ nānāmyagaṇadvīpitarakṣvṛkṣagaṇair vṛtaḥ, aduṣṭair bhāty ayaṁ śailo bahupakṣisamākulah/ āmrājabvasanair lodhrāiḥ priyālāiḥ panasair dhavaiḥ, aṅkolair bhavyatiniśair bilvatindukaveṇubhiḥ/ kāśmaryariṣṭavarāṇair madhūkaiś tilakaiś tathā, badaryāmalakair nīpair vetradhanvanabījakaiḥ/ puṣpavadbhiḥ phalopetaiś chāyāvadbhir manoramaiḥ, evamādibhir ākīrṇaḥ śriyaṁ puṣyaty ayaṁ giriḥ/ śailaprasatheṣu ramyeṣu paśyemān kāmahaṣaṇān, kinnarān dvamdvaśo bhadre ramamāṇān manasvinaḥ/ śākhāvasaktān khaḍgāś ca pravarāṇy ambarāṇi ca, paśya vidyādharastrīṇāṁ krīḍed deśān mano - ramān/ jalaprapātair udbhedair niṣyandaiś ca kva cit kva cit, sravadbhir bhāty ayaṁ śailaḥ sravan mada iva dvipaḥ/ guhāsamīraṇo gandhān nānāpuṣpabhavān vahan, ghrāṇatarpaṇam abhyetya kaṁ naraṁ na praharṣayet/ yadīha śarado 'nekāś tvayā sārddham anindite, lakṣmaṇena ca vatsyāmi na mām śokaḥ pradhakṣyati/ bahupuspaphale ramye nānādvijagaṇāyute, vicitraśikhare hy asmin ratavān asmi bhāmini/ anena vanavāsena mayā prāptaṁ phaladvayam, pituś cāṇṇatā dharme bharatasya priyaṁ tathā/ vaidehi ramase kaccic citrakūṭe mayā saha, paśyantī vividhān bhāvān manovākkāyasaṁyatān/ idam evāmytaṁ prāhū rājñāṁ rājarṣayaḥ pare, vanavāsaṁ bhavārthāya pretya me prapitāmahaḥ/ śilāḥ śailasya śobhante viśālāḥ śataśo 'bhitāḥ, bahulā bahulair varṇair nīlapītasitāruṇaiḥ/ niśi bhānti acalendrasya hutāśanaśikhā iva, oṣadhyāḥ svaprabhā lakṣmyā bhrājamānāḥ sahasraśaḥ/ ke cit kṣayanibhā deśāḥ ke cid udyānasam nibhāḥ, ke cid ekaśilā bhānti parvatasyaśya bhāmini/ bhittveva vasudhām bhāti citrakūṭaḥ samutthitaḥ, citrakūṭasya kūṭo 'sau dṛśyate sarvataḥ śival/ kuṣṭhapuṁnāgata - garabhūrjapatrottaraacchadān, kāmīnāṁ svāstarān paśya kuśeśayadalāyutān/ mṛditāś cāpaviddhāś ca dṛśyante kamalasrajaḥ, kāmibhir vanite paśya phalāni vividhāni ca/ vasvaukasārām nalinīm atyetīvottarān kurūn, parvataś citrakūṭo 'sau bahumūlaphalodakah/ imaṁ tu kālāṁ vanite vijahrivāms; tvayā ca sīte saha lakṣmaṇena ca, ratīm prapatsye kuladharmavardhinīm; satām pathi svair niyamaiḥ paraiḥ sthitaḥ/

Shri Rama has had considerable fascination and charming attraction for settling at Chitrakoota mountain. That indeed had been his life ambition thus fulfilled! He asked Devi Sita, like Indra would to his wife Shachi Devi , to move and wander freely all over the sprawling mountain places and get thrills of joy! He confided in Sita Devi stating : *na rājyād bhraṁśanaṁ bhadre na suhṛdbhir vinābhavaḥ, mano me bādhat dṛṣtvā ramaṇīyam imaṁ girim/* I have been pushed out from the Kingdom and parted my relatives and close friends, but all the same, I am truly rejoicing here at the mountain top and have ceased feeling the abandonment and a sense of dejection. Devi! look at this memorable mountain life as birds of countless colour combinations are flying right before you; look at the sky scraping mountain tops replete with unimaginable 'dhaatus' or mineral resources, as though they are kissing the high skies! All such 'dhaatus' are sparkling like silver moulds or like metal balls in varied colours of crystal white or yellow. Besides these, Devi! do you not vision the glitter and twinkles of the 'nakshatra mandalis' spread all over the length and breadth of the blue skies! Some of the Stars are like diamonds or pearls, or sapphires, or corals, or rubies, or gomedha or vaiduryas! The variety of birds and animals is unimaginable ranging from sparrows or vultures to animals like antelopes to huge sized lions and tigers. So is the splendour of fresh flowers of hues of violet-blue- red- orange-indigo or just plain white or of varied permutations and combinations. Now, the surprising range of trees: Neem, Fig, Saal, Banyan, Coconut, Deodhar, Chinara, Sandalwood, Mango, Teak, Iron wood , Rosewood, Khejri, Palmeera, Jammi, Agar, Ashoka, Jakranda, Bael and finally the blessed Ashvattha. Devi Sita! *śailaprasatheṣu ramyeṣu paśyemān kāmahaṣaṇān, kinnarān dvamdvaśo bhadre ramamāṇān manasvinaḥ/ śākhāvasaktān khaḍgāś ca pravarāṇy ambarāṇi*

ca, paśya vidyādharastrīṇām krīḍed deśān mano -ramān/ Look at this range of mountain tops which seek to usher in strong feelings of love among the amorous couples of youth as also suggestive of kinnara streeś holding hand in hand in a striking awe! The gushing streams of water down the mountain minarets to earth are simply amazing! The mountain caves are like human noses inhaling and exhaling the scented and fresh airs of Nature. *Anena vanavāśena mayā prāptam phaladvayam, pituś cāṇṛṇatā dharme bharatasya priyam tathā/* Beloved Sita! I am experiencing two essential fallout fruits of this ‘Vana Vaasa’: one is that I have the fulfillment of my dear father’s desire and another is of Bharata’s desire too. *Idam evāṃṛtam prāhū rājñām rājarṣayaḥ pare, vanavāśam bhavārthāya pretya me prapitāmahāḥ/* Dear Sita! My forefathers like Vaivasvata Manu and other famed Rajarshis had dutifully undergone Vana Vaasa and attained bliss post life; may I too follow their golden footsteps! The surrounding mountain range assumes varied colours of blue, pale yellow, white and red looking magnificent especially in the nights. *vasvaukasārām nalinīm atyetīvottarān kurūn, parvataś citrakūṭo ’sau bahumūlaphalodakaḥ/ imam tu kālam vanite vijahrivāmś; tvayā ca sīte saha lakṣmaṇena ca, ratim prapatsye kuladharmavardhinīm; satām pathi svair niyamaiḥ paraiḥ sthitaḥ/* Beloved Sita! This Chitrakoota mountain range with rich fruits, flowers, water flows, vegetable roots, and such multi-splendoured fantasy is like the Aklapuri of Kubera or the Amaravati of Devendra! I hope to spend the entire duration of the fourteen years of my Vana Vaasa within the precincts of ‘dharma nishtha’ along with Lakshmana!

Sarga Ninety Five

Shri Rama displays the exquisiteness of River Mandakini to Sita

Atha śailād viniṣkramya maithilīm kosaleśvaraḥ, adarśayac chubhajalām ramyām mandākinīm nadīm/ abravīc ca varārohām cārucandranibhānanām, videharājasya sutām rāmo rājīvalocanaḥ/ vicitrapulinām ramyām hamsasārasasevitām, kusumair upasampannām paśya mandākinīm nadīm/ nānāvidhais tīraruhaḥ vṛtām puṣpaphaladrumaiḥ, rājanīm rājarājasya nalinīm iva sarvataḥ/ mṛgayūthanipītāni kaluṣāmbhāṃsi sāmpratam, tīrthāni ramaṇīyāni ratim saṃjanayanti me/ jaṭājīnadharāḥ kālē valkalottaravāśasaḥ, ṛṣayas tv avagāhante nadīm mandākinīm priye/ ādityam upatiṣṭhante niyamād ūrdhvaśāhavaḥ, ete ’pare viśālākṣi munayaḥ saṃśītavratāḥ/ mārutoddhūta śikharaiḥ pranṛta iva parvataḥ, pādapaiḥ patrapuṣpāni sṛjadbhir abhito nadīm/ kaccin maṇinikāśodām kaccit pulinaśālīnīm, kaccit siddhajanākīrṇām paśya mandākinīm nadīm/ nirdhūtān vāyunā paśya vitatān puṣpasamcayān, poplūyamānān aparān paśya tvaṃ jalamadhyagān/ tāṃś cātivalgu vacaso rathāṅgāhvayanā dvijāḥ, adhirohanti kalyāṇi niṣkūjantaḥ śubhā girāḥ/ darśanam citrakūṭasya mandākinyāś ca śobhane, adhikam puravāśac ca manye ca tava darśanāt/ vidhūtakaluṣaiḥ siddhais tapodamaśamānvitaiḥ, nityavikṣobhita jalām vihāhasva mayā saha/ sakhīvac ca vigāhasva sīte mandakinīm imām, kamalāny avamajjantī puṣkarāṇi ca bhāmini/ tvaṃ pauraṇavadvyālān ayodhyām iva parvatam, manyasva vanite nityam sarayūvad imām nadīm/ lakṣmaṇas caiva dharmātmā mannideśe vyavasthitaḥ, tvaṃ cānukūlā vaidehi prītiṃ janayatho mama/ upasṛṣāṃś triśavaṇam madhumūlaphalāśanaḥ, nāyodhyāyai na rājyāya sprhaye ’dya tvayā saha/ imām hi ramyām gajayūthalolitām; nipītatoyām gajasimhavanaraiḥ, supuṣpitaiḥ puṣpadharair alamkṛtām; na so ’sti yaḥ syān na gatakramaḥ sukhi/ itīva rāmo bahusamgataḥ vacaḥ; priyā sahāyaḥ saritam prati bruvan, cacāra ramyam nayanāñjanaprabham; sa citrakūṭam raghuvaṃśavardhanaḥ/

Having exited from the mountain, Shri Rama then climbed down and desired to show Devi Sita about the Sacred River of Mandakini. Devi Sita! Now look at the beauty and glory of this river with groups swans floating and the greenery and trees on the banks looking like Kubera’s scented Sarovara! As herds of deers got down into the banks and enjoy the drinking of the sweet water flows, one should a feeling of sensation and thrill. Further, groups of hermits clad in deer skins and with their shoulder hangings remove their apparel and with koupeena coverings get into the waters for bathing and perform oblations to Surya Deva. Some of the Munis are observing ‘kathora vratas’ or hard penances of ‘nitya-naimittika’

nature, lift up their folded hands above their shoulders to Parama Devas. Some other adventure lovers are floating on waters for fun and frolic while professional swimmers race up from one bank across another! *vidhūtakaluṣaiḥ siddhais tapodamaśamānvitaiḥ, nityavikṣobhita jalām vihāhasva mayā saha/* In this holy river, Maha Sidha Purushas practise their ‘mano nigraha’ or mind control standing erect and stable for long duration of time in the flows of water. Devi, let us also bathe in these holy waters! Just as you along with your female friends tend to chase the red lotuses on the banks with gay abandon while drowning, swimming, and lying flat on the flows and so on, let us do so similarly! *tvaṁ pauraṇavadvā vyālān ayodhyām iva parvatam, manyasva vanite nityam sarayūvad imām nadīm/* Do imagine that you are swimming and frolicking like the local residents here or in the famed ponds of Ayodhya feeling comfortable and homely. *lakṣmaṇaś caiva dharmātmā mannideśe vyavasthitaḥ, tvaṁ cānukūlā vaidehi prītiṁ janayatho mama/* Videha nandini! As long as dharmatma Lakshmana is as per my instructions and as you are always as you are, what other ambition of my life is yet to be fulfilled! *upaspṛśāms triśavaṇam madhumūlaphalāśanaḥ, nāyodhyāyai na rājyāya spṛhaye 'dya tvayā saha/* Dearest Sita! As I enjoy my life with bathings along with you thrice a day and contentedly eat the pleasurable food of roots and fruits, I would neither like to return to Ayodhya nor desire to become a King! *Imām hi ramyām gajayūthalolitām; nipītatoyām gajasimhavanaraiḥ, supuṣpitaiḥ puṣpadharair alaṁkṛtām; na so 'sti yaḥ syān na gatakramaḥ sukhī/* Just as large groups of elephants, or lions or monkeys bathe and drink the waters of Mandakini, or experience the fragrances of fresh flowers on the trees on the banks, is there any other fulfillment of human beings on earth! Thus enjoying life thoroughly, Shri Rama has had the memorable visit of Mandakini with Sita and Lakshmanas!

Sarga Ninety Six

As the wild beasts and birds running astray of Chitrakoota, Lakshmana went up atop a shaala tree as an army was nearing and Lakshmana was angered

Tathā tatrāsatatasya bharatasyopayāyinaḥ, sainya reṇuś ca śabdaś ca prādurāstām nabhaḥ spṛśau/ etasmin antare trastāḥ śabdena mahatā tataḥ, arditā yūthapā mattāḥ sayūthā dudruvur diśaḥ/ *sa tam sainyasamudbhūtam śabdam śuśrava rāghavaḥ, tāmś ca vipradrutān sarvān yūthapān anvavaikṣata/ tāmś ca vidravato dṛṣṭvā tam ca śrutvā sa niḥsvanam, uvāca rāmaḥ saumitriṁ lakṣmaṇam dīptatejasam/* hanta lakṣmaṇa paśyeha sumitrā suprajās tvayā, bhīmastanitagambhīras tumulaḥ śrūyate svanaḥ/ *rājā vā rājamātro vā mṛgayām aṭate vane, anyad vā śvāpadaṁ kiṁ cit saumitre jñātum arhasi, sarvam etad yathātattvam acirāḥ jñātum arhasi/* *sa lakṣmaṇaḥ saṁtvaritaḥ sālām āruhya puṣpitam, prekṣamāṇo diśaḥ sarvāḥ pūrvām diśam avaiṣyata/* *udaṇmukhaḥ prekṣamāṇo dadarśa mahatīm camūm, rathāśvagajasambādham yattair yuktām padātibhiḥ/* *tām aśvagajasampūrṇām rathadhvajavibhūṣitām, śaśaṁsa senām rāmāya vacanam cedam abravīt/* *agniṁ saṁśamayatv āryaḥ sītā ca bhajatām guhām, sajyam kuruṣva cāpaṁ ca śarāmś ca kavacam tathā/* *taṁ rāmaḥ puruṣavyāghro lakṣmaṇam pratyuvāca ha, aṅgāvekṣasva saumitre kasyaitām manyase camūm/* *evam uktaḥ tu rāmeṇa lakṣmāṇo vākyam abravīt, didhakṣann iva tām senām ruṣitaḥ pāvako yathā/* *sampannam rājam icchāms tu vyaktam prāpyābhiṣecanam, āvām hantum samabhyeti kaikeyyā bharataḥ sutaḥ/* *eṣa vai sumahān śrīmān viṭapī saṁprakāśate, virājaty udgataśandhaḥ kovidāra dhvajo rathe/* *bhajanty ete yathākāmam aśvān āruhya śīghragān, ete bhrājanti saṁhṛṣṭā jagān āruhya sādinaḥ/* *grhītadhanuṣau cāvām giriṁ vīra śrayāvahe, api nau vaśam āgacchet kovidāradvajo raṇe/* *api drakṣyāmi bharatam yatkṛte vyasanam mahat, tvayā rāghava saṁprāptam sītayā ca mayā tathā/* *yannimittam bhavān rājyāc cyuto rāghava śāśvatīm, saṁprāpto 'yam arir vīra bharato vadhya eva me/* *bharatasya vadhe doṣam nāham paśyāmi rāghava, pūrvāpakariṇām tyāge na hy adharmo vidhīyate, etasmin nihate kṛtsnām anuśādhi vasumdharam/* *adya putram hataṁ saṁkhye kaikeyī rājyakāmukā, mayā paśyet suduḥkḥartā hastibhagnam iva drumam/* *kaikeyīm ca vadhiṣyāmi sānu -bandhām sabāndhavām, kaluṣeṇādya mahatā medinī parimucyātām/* *adyemaṁ saṁyataṁ krodham asatkāram ca mānada, mokṣyāmi śatrusainyeṣu kakṣeṣv iva hutāśanam/* *adyaitac citrakūṭasya kānanam niśitaiḥ śaraiḥ, bhindaṁ śatruśarīrāṇi kariṣye śoṇitokṣitam/* *śarair*

nirbhinnahṛdayān kuñjarāṁs turagāṁs tathā śvāpadāḥ parikaṣantu narāś ca nihatān mayā/ śarāṇāṁ dhanuṣaś cāham anṛṇo 'smi mahāvane sasainyaṁ bharataṁ hatvā bhaviṣyāmi na saṁśayaḥ/

As Shri Rama in one of his romantic moods offering a sweet fruit to share with Devi Sita as seated on the Chitrakoolta mountain, he saw the dust raised and approaching noises of crowds and the screamings of elephants and horses. He asked Lakshmana to ascertain what was the high pitched sounds about! Are they attacks of wild and cruel animals or what! Lakshmana had at once climbed up a tall tree top and found a huge army with elephants, horses and chariots. Lakshmana immediately asked Rama whether to put off the fire, erect his dhanush and arrows ready and alert Devi Sita who was seated resting. He further opined: *sampannam rājyam icchāṁs tu vyaktaṁ prāpyābhiṣecanam, āvāṁ hantum samabhyeti kaikeyā bharataḥ sutaḥ/* Dear brother! I suspect and in fact assert that this should be the army of Bharata and as had by now assumed the kingship could be approaching us to get rid all of us. I can now clearly see from this tree top that a chariot is approaching with a flagpost of kovidāra tree unfurled with a flying flag, even as some horsemen and elephant riders are looking at all the directions presumably to locate us. *grhītadhanuṣau cāvāṁ giriṁ vīra śrayāvahe, api nau vaśam āgacchet kovidāradhvajo raṇe/* Maha Veera Rama! It is time that both of us pick up the dhanush and reach the mountain top well guarded by body shields and 'dhanush baanaas'! Then I should face Bharata and teach him an unforgettable lesson as a fitting retribution of your loss of kingship and our hardships especially of the tender bodied Devi Sita! *yannimittam bhavān rājyāc cyuto rāghava śāśvatīm, samprāpto 'yam arir vīra bharato vadhya eva me/ bharatasya vadhe doṣam nāham paśyāmi rāghava, pūrvāpakariṇāṁ tyāge na hy adharma vidhīyate, etasmin nihate kṛtsnām anuśādhi vasumdhārām/* It is Bharata who is the root cause of this undue hardship and your denial of kingship and as such he is our enemy now facing us and deserves punishment by killing him. That should only be a vindication of virtue and natural justice. In fact, excusing him with life should be considered as 'Adharma' and 'Anyāya'! By killing Bharata, you should be the natural and legal vindication of justice, even as Kaikeyi should cry hoarse that Lakshmana had killed her son. *kaikeyīm ca vadhiṣyāmi sānu -bandhām sabāndhavām, kaluṣeṇādyā mahatā medinī parimucyātām/* In fact, Kaikeyi and her provocators including their relatives even would deserve being killed and Bhu Devi should eventually be lightened by the weight of evil and sinfulness!

Sarga Ninety Seven

As Lakshmana saw Bharata approaching, he got angry but Rama cooled him down

Susamrabdham tu saumitriṁ lakṣmaṇaṁ krodhamūrchitam, rāmas tu parisāntvyātha vacanaṁ cedam abravīt/ kim atra dhanuṣā kāryam asinā vā sacarmaṇā, maheṣvāse mahāprājñe bharate svayam āgate/ prāptakālāṁ yad eṣo 'smān bharato draṣṭum icchati, asmāsu manasāpy eṣa nāhitaṁ kim cid ācaret/ vipriyaṁ kṛtapūrvam te bharatena kadā na kim, īdṛśam vā bhayaṁ te 'dya bharataṁ yo 'tra śaṅkase/ na hi te niṣṭhuraṁ vācya bharato nāpriyaṁ vacaḥ, ahaṁ hy apriyaṁ uktaḥ syām bharatasypriye kṛte/ katham nu putrāḥ pitaraṁ hanyuḥ kasyām cid āpadi, bhrātā vā bhrātaraṁ hanyāt saumitre prāṇam ātmanaḥ/ yadi rājyasya hetos tvam imām vācam prabhāṣase, vakṣyāmi bharataṁ dṛṣṭvā rājyam asmai pradīyatām/ ucyamāno hi bharato mayā lakṣmaṇa tattvataḥ, rājyam asmai prayaccheti bādham ity eva vakṣyati/ tathokto dharmasīlena bhrātrā tasya hite rataḥ, lakṣmaṇaḥ praviveśeva svāni gātrāṇi lajjayā/ vrīḍitaṁ lakṣmaṇaṁ dṛṣṭvā rāghavaḥ pratyuvāca ha, eṣa manye mahābāhur ihāsmān draṣṭum āgataḥ/ vanavāsam anudhyāya grhāya pratineṣyati, imām vāpy eṣa vaidehīm atyantasukhasevinīm/ etau tau samprakāṣete gotravantau manoramau, vāyuvegasamau vīra javanau turagottamau/ sa eṣa sumahākāyaḥ kampate vāhinīmukhe, nāgaḥ śatruṁjaya nāma vṛddhas tātasya dhīmataḥ/ avatīrya tu sālāgrāt tasmāt sa samitiṁjayaḥ, lakṣmaṇaḥ prāñjalir bhūtvā tasthau rāmasya pārśvataḥ/ bharatenātha saṁdiṣṭā saṁmardo na bhaved iti, samantāt tasya śailasya senāvāsam akalpayat/ adhyardham ikṣvākucamūr yojanaṁ parvatasya sā, pārśve nyaviśad āvṛtya gajavājirathākulā/ sā citrakūṭe bharatena senā; dharmam puraskṛtya vidhūya darpam, prasādanārthaṁ raghunandanasya; virocate nītimatā praṇītā/

As Lakshmana was fuming against Bharata even threatening him to Bharata, Shri Rama sought to pacify and cool Lakshmana. Rama said that the very fact of searching for us arrived here all the way denotes that we would have to need to draw our 'dhanush baanaas' out and get ready for a fight. Lakshmana! If I had arrived here to respect the father's word of honour, does it make sense that we should kill Bharata and seize the Kingship! The whole world would then disrespect us, is it not so! Then of what avail would be my kingship out of shamelessness! *Yadya dravyam baandhavaanaam vaa mitraanaam vaa kshaye bhavet, naaham tat pratigruheenaam bhakshyaan vishakritaaniva/* In case one earns prosperity by killing relatives or friends, that food is considered by me as poison. Lakshmana! I am hereby swearing that even the Universal Emperorship is disgusting for me which is not in accordance of the noble human's aspirations of Dharma-Artha-Kama-Mokshas. Sumitra Kumara! I would swear by my 'dhanush' that for the sake of Bharata's happiness is far more significant for me than the kingdom. Let me assure you that the whole earth as surrounded by the sapta samudras is not out of my reach, but by viciously accomplishing Swarga Puri of Indra too is unacceptable to me. Whatever is opted for or liked by Bharata Shatrughnas is dear to me and the rest be thrown into open fire to turn into ash! Lakshmana! Be it known that Bharata is a 'bhatru bhakta' or intensely attached and devoted to his brothers. He considers me as his very 'praana' and getting the sudden news on his return from his maternal grandfather's place that we had left for the arduous 'vana vaasa' wearing 'jataa valkalas', he having followed the 'kula dharma' of temporary kingship, took the earliest opportunity to meet us. *prāptakālam yad eṣo 'smān bharato draṣṭum icchati, asmāsu manasāpy eṣa nāhitam kiṁ cid ācaret/* Bharata's arrival here and meet us is in perfect order and justified. After all, in which manner he ever had hurt you that your thinking pattern should get so disturbing! Beware, Lakshmana! You should never even utter a hard word or display any kind of resentment and that would be as bad as your hurting me. Do you not realise the magnitude of killing one's own brother or father figure! In case he would offer the Kingdom to me, should I recommend your name! Suppose I suggest so, would you accept the offer! *tathokto dharmasīlenā bhrātrā tasya hite rataḥ, lakṣmaṇaḥ praviveśeva svāni gātrāṇi lajjayā/ vrīḍitam lakṣmaṇam dṛṣtvā rāghavaḥ pratyuvāca ha, eṣa manye mahābāhur ihāsmān draṣṭum āgataḥ/* Lakshmana has then realised his folly, rashness out of immaturity and the misbehavior that was caused and stood besides Rama with his head down in shame and said: I am ashamed of myself brother! I could as well imagine as though in a similar situation, even my father too might have visited us likewise! I am sure that Bharata is visiting us and might return after pleading with you to return! Then Rama instructed Lakshmana to get down from the tall tree. Meanwhile, Bharata instructed that there ought not be any problem created by the huge sena as they were approaching and thus halted the vast 'sena' some three yojanas away.

Sarga Ninety Eight

Bharata and advance party located Rama's 'kuteera' and visited the details inside

Niveśya senām tu vibhuḥ padbhyām pādavatām varaḥ, abhigantuṁ sa kākutstham iyeṣa guruvartakam/ niviṣṭa mātṛe sainye tu yathoddeśam vinītavat, bharato bhrātaram vākyam śatrughnam idam abravīt/ kṣipram vanam idam saumya narasaṁghaiḥ samantataḥ, lubdhaiś ca sahitair ebhis tvam anveṣitum arhasi/ yāvan na rāmaṁ draṁsyāmi lakṣmaṇam vā mahābalaṁ, vaidehīm vā mahābhāgām na me śāntir bhaviṣyati/ yāvan na candrasaṁkāśam draṁsyāmi śubham ānanam, bhrātuḥ padmapalāsākṣam na me śāntir bhaviṣyati/ yāvan na caraṇau bhrātuḥ pāṛthiva vyañjanānvitau, śīrasā dhārayiṣyāmi na me śāntir bhaviṣyati/ yāvan na rājye rājyārhaḥ pītṛpaitāmahe sthitaḥ, abhiṣekajalaklinno na me śāntir bhaviṣyati/ kṛtakṛtyā mahābhāgā vaidehī janakātmajā, bhartāram sāgarāntāyāḥ pṛthivyā yānugacchati/ subhagaś citrakūṭo 'sau girirājopamo giriḥ, yasmin vasati kākutsthaḥ kubera ivanandane/ kṛtakāryam idam durgam vanam vyālaniṣevitam, yad adhyāste mahātejā rāmaḥ śāstrabhṛtām varaḥ/ evam uktvā mahātejā bharataḥ puruṣarṣabhaḥ, padbhyām eva mahātejāḥ praviveśa mahad vanam/ sa tāni drumajālāni jātāni girisānuṣu, puṣpitāgrāṇi madhyena jagāma vadatām varaḥ/ sa gireś citrakūṭasya sālām āsādyā puṣpitam, rāmāsramagatasyāgner dadarśa dhvajam ucchritam/ tam dṛṣtvā bharataḥ śrīmān sumoda

*sahabāndhavaḥ, atra rāma iti jñātvā gataḥ pāram ivāmbhasaḥ/ sa citrakūṭe tu girau niśāmya;
rāmāśramam puṇyajanopapannam, guhena sārddham tvarito jagāma; punar niveśyaiva camūm mahātmā/*

Thus having kept away the sena and the entourage at a distance, Bharata decided to spot the specific place of Shri Rama's place of stay and addressed brother Shatrughna to locate by intensive search in all the directions with the help of a handful of soldiers. Nishad Raja Guha too with his dhanush-baanaas and sword initiated the search. Bharata decided that he himself would initiate the search along with the Ministers, renowned citizens of Ayodhya, Guru Brahmanas and so on. He declared: *yāvan na rāmam drakṣyāmi lakṣmaṇam vā mahābalam, vaidehīm vā mahābhāgām na me śāntir bhaviṣyati/* I cannot get balance of mind till I could locate Shri Ramas-Maha Bali Lakshmana-and Maha bhaaga Videha Rajakumari Devi Sita. Decidedly indeed, Sumitra kumara Lakshmana is a fulfilled human who is always along with the lotus eyed Shri Rama with his placid countenance of cool and comforting Moon shine! I could not indeed rest till I place my head at the lotus feet of Shri Rama! *yāvan na rājye rājyārhaḥ pitṛpaitāmahe sthitaḥ, abhiṣekajalaklinno na me śāntir bhaviṣyati/ kṛtakṛtyā mahābhāgā vaidehī janakātmajā, bhartāram sāgarāntāyāḥ pṛthivyā yānugacchati/* I cannot ever be peaceful with equanimity till I place the Kingdom of Ayodhya on his shoulders and duly celebrate his 'rajyaabhisheka'. Indeed again, till the Janaka Kishori- Videha Raja Nandini Maha Bhaga Sita is decorated with her singular queenship I could not be peaceful. Just as Lord Kubera is adorned in 'Nandana Vana', this 'Kakustha Kula Bhushana' Shri Rama is blessing this Chitrakoota Mangala Giri which is akin to Himalaya Giri or Venkataachala. This inaccessible forest infested by cobras and cruel animals is fortunate as the high mountains of chitrakoota! *sa gireś citrakūṭasya sālam āsādyā puṣpitam, rāmāśramagatasyāgner dadarśa dhvajam ucchritam/ tam dṛṣtvā bharataḥ śrīmān sumoda sahabāndhavaḥ, atra rāma iti jñātvā gataḥ pāram ivāmbhasaḥ/* Then Bharata ascended atop a 'shaala vrikaksha' and cited Shri Rama Chandra Ashram as evidenced by the smoke emerging therefrom and shouted with great excitement: This ought to be of Shri Rama!

Sarga Ninety Nine

As Bharata Shatrughnas located Rama, they prostrated and kept on crying

Niviṣṭāyām tu senāyām utsuko bharatas tadā, jagāma bhrātaram draṣṭum śatrughnam anudarśayan/ ṛṣim vasiṣṭham saṁdiśya mātṛ me śīghram ānaya, iti taritam agre sa jāgama guruvatsalah/ sumantras tv api śatrughnam adūrād anvapadyata, rāmadārśanajas tarṣo bharatasyeva tasya ca/ gacchann evātha bharatas tāpasālayasaṁsthitām, bhrātuḥ parṇakuṭīm śrīmān utajam ca dadarśa ha/ śālāyās tv agratas tasyā dadarśa bharatas tadā, kāṣṭhāni cāvabhagnāni puṣpāṇy avacitāni ca/ dadarśa ca vane tasmin mahataḥ saṁcayān kṛtān, mṛgāṇām mahiṣāṇām ca karīṣaiḥ śītakāraṇāt/ gacchan eva mahābāhur dyutimān bharatas tadā, śatrughnam cābravīd dhṛṣṭas tām amātyāms ca sarvaśaḥ/ manye prāptāḥ sma tam deśam bharadvājo yam abravīt, nātīdūre hi manye 'ham nadīm mandākinīm itaḥ/ uccair baddhāni cīrāṇi lakṣmaṇena bhaved ayam, abhijñānakṛtaḥ panthā vikāle gantum icchatā/ idam codāttadantānām kuñjarāṇām tarasvinām, śailapārśve parikrāntam anyonyam abhigarjatām/ yam evādhātum icchanti tāpasāḥ satatam vane, tasyāsau dṛśyate dhūmah saṁkulah kṛṣṭavartmanah/ atrāham puruṣavyāghram gurusatkārakāriṇam, āryam drakṣyāmi saṁhṛṣṭo maharṣim iva rāghavam/ atha gatvā muhūrtaṁ tu citrakūṭam sa rāghavaḥ, mandākinīm anuprāptas tam janam cedam abravīt/ jagatyām puruṣavyāghra āste vīrāsane rataḥ, janendro nirjanam prāpya dhin me janma sajīvitam/ matkṛte vyasanam prāpto lokanātho mahādyutiḥ, sarān kāmān parityajya vane vasati rāghavaḥ/ iti lokasamākrusṭaḥ pādeṣv adya prasādayan, rāmasya nipatiṣyāmi sītāyās ca punaḥ punaḥ/ evam sa vilapaṁs tasmin vane daśarathāt - majah, dadarśa mahatīm puṇyām parṇaśālām manoramām/ sālātālāśvakarṇānām parṇair bahubhir āvṛtām, viśālām mṛdubhis tīrṇām kuśair vedim ivādhvare/ śakrāyudha nikāśaiś ca karmukair bhārasādhanaḥ, rukmapṛṣṭhair mahāsāraiḥ śobhitām śatrubādhakaiḥ/ arkaraśmipratīkāśair ghorais tūṇigataiḥ śaraiḥ, śobhitām dīptavadanaiḥ sarpaḥ bhogavatīm iva/ mahārajatavāsobhyām asibhyām ca virājītām, rukmabinduvicitrābhyām carmabhyām cāpi śobhitām/ godhāṅgulitair āśaktaiś citraiḥ

kāñcanabhūṣitaiḥ, arisaṁghair anādhṛṣyām mṛgaiḥ śimhaguhām iva/ prāgudaksravaṇām veditṁ viśālām dīptapāvakām, dadarśa bharatas tatra puṇyām rāmaniveśane/ nirīkṣya sa muhūrtaṁ tu dadarśa bharato gurum, utaje rāmam āsīnām jaṭāmaṇḍaladhāriṇam/ taṁ tu kṛṣṇājīnadharam cīravalakalavāsasam, dadarśa rāmam āsīnam abhitaḥ pāvakopamam/ śimhaskandham mahābāhum puṇḍarīkanibhekaṣaṇam, pṛthivyāḥ sagarāntāyā bhartāram dharmacāriṇam/ upaviṣṭam mahābāhum brahmānam iva śāśvatam, sṭhaṇḍile darbhāsmṭirṇe sītayā lakṣmaṇena ca/ taṁ dṛṣṭvā bharataḥ śrīmān duḥkhamohapariplutaḥ, abhyadhāvata dharmātmā bharataḥ kaikayīsutaḥ/ dṛṣṭvā ca vilalāpārto bāṣpasamdigdhayā girā, aśaknuvan dhārayitum dhairyaḍ vacanam abravīt/ yaḥ saṁsadi prakṛtibhir bhaved yukta upāsitum, vanyair mṛgair upāsīnaḥ so 'yam āste mamāgrajaḥ/ vāsobhir bahusāhasair yo mahātmā purocitaḥ, mṛgājine so 'yam iha pravaste dharmam ācaran/ adhārayad yo vividhāś citrāḥ sumanasas tadā, so 'yam jaṭābhāram imam sahate rāghavaḥ katham/ yasya yajñair yathādiṣṭair yukto dharmasya saṁcayaḥ, śārīra kleśasambhūtaṁ sa dharmam parimārgate/ candanena mahārheṇa yasyāṅgam upasevitam, malena tasyāṅgam idaṁ katham āryasya sevyate/ mannimittam idaṁ duḥkham prāpto rāmaḥ sukhocitaḥ, dhig jīvitaṁ nṛśaṁsasya mama lokavigarhitaṁ/ ity evaṁ vilapan dīnaḥ prasvinnamukhapāṇkajaḥ, pādāv aprāpya rāmasya papāta bharato rudan/ duḥkhābhītāpto bharato rājaputro mahābalaḥ, uktvāryeti sakṛd dīnaṁ punar novāca kim cana/ bāṣpāpihita kaṇṭhaś ca prekṣya rāmam yaśasvinam, āryety evābhisamkruṣya vyāhartum nāśakat tataḥ/ śatrughnaś cāpi rāmasya vavande caraṇau rudan, tāv ubhau sa samāliṅgya rāmo 'py aśrūṇy avartayat/ tataḥ sumantreṇa guhena caiva; samīyatū rājasutāv arāṇye, divākaraś caiva niśākaraś ca; yathāmbare śukrabṛhaspatibhyām/ tān pārthivān vāraṇayūthapābhān; samāgatāms tatra mahaty arāṇye, vanaukasas te 'pi samīkṣya sarve 'py; aśrūṇy amuñcan pravahāya harṣam/

With extraordinary excitement and thrill, Bharata shouted at Shatrughna and identified the direction of the Ashram. He then alerted Guru Vasishtha and the mothers and as accompanied by them proceeded to the spot. He then he located a 'parna kuti' made of tree trunk wood pieces covered by dried tree leaves and a hut to enable 'homaagni' and nitya pujas by flowers. The entrance of the ashram land was laid by a pathway leading to-and-fro the main ashram as indicated by trees planted by Lakshmana. To keep the living rooms of ashram cool, heaps of 'the gobar' of cattle and deer were arranged around. Then Bharata stated that what Bharadwaja Maha Muni had described in detail was visible then and the Sacred Ricer Mandakini would not be far from this ashram. Then suddenly Bharata bursted out with anguish: *jagatyām puruṣavyāghra āste vīrāsane rataḥ, janendro nirjanaṁ prāpya dhin me janma sajīvitam/ matkṛte vyasanam prāpto lokanātho mahādyutiḥ, sarān kāmān parityajya vane vasati rāghavaḥ/ iti lokasamā - kruṣṭaḥ pādeṣv adya prasādayan, rāmasya nipatiṣyāmi sītāyāś ca punaḥ punaḥ/ Aho! What a shame that Loka nadha Raghunadha is having to discard the world and is settled here in this lonely and God forsaken forest all due to me, my fate and hard luck. I am shamed by the public and the world and my life is worthless and aimless. I have to instantly fall at the glorious feet of Shri Rama and those of Maha Pativrata Devi Sita and the ever blessed Lakshmana to possibly pardon me and my ill fated life!'* Then the over agitated and anguished Bharata led the way to the Yagjna shaala covered with the dried leaves of Shaala-Taala-Ashvakarna tree leaves and spotted the sizeable Yagjna Vedika. In the 'parna shaala' itself, were arranged 'dhunush baanas', long swords covered in golden sheaths, and tiger and deerskins hung on the walls. *nirīkṣya sa muhūrtaṁ tu dadarśa bharato gurum, utaje rāmam āsīnām jaṭāmaṇḍaladhāriṇam/ taṁ tu kṛṣṇājīnadharam cīravalakalavāsasam, dadarśa rāmam āsīnam abhitaḥ pāvakopamam/ śimhaskandham mahābāhum puṇḍarīkanibhekaṣaṇam, pṛthivyāḥ sagarāntāyā bhartāram dharmacāriṇam/ upaviṣṭam mahābāhum brahmānam iva śāśvatam, sṭhaṇḍile darbhāsmṭirṇe sītayā lakṣmaṇena ca/* Then in the 'Kuteera', Bharata saw Shri Rama with 'jataamandala' on his head and dressed in 'krishna mriga charma and valkala' seated on 'kusha grass' by the side of 'homaagni' vedika like Brahma himself. His shoulders were high like those of a lion with broad chest and strong hands and his sparkling eyes were like the fully opened up lotuses. He could not but run up to him with excitement and mixed feelings of intense anguish and remorse. Along with him were seated Devi Sita and Lakshmana too similarly wearing 'mriga charma' attires! He had broken down and fell straight at Rama's feet with supressed and burst out cryings and hushed tones: *yaḥ saṁsadi prakṛtibhir bhaved yukta upāsitum, vanyair mṛgair upāsīnaḥ so*

'yam āste mamāgrajaḥ/ vāsobhir bahuśahasrair yo mahātmā purocitaḥ, mṛgājine so 'yam iha pravaste dharmam ācaran/ adhārayad yo vividhāś citrāḥ sumanasas tadā, so 'yam jaṭābhāram imam sahate rāghavaḥ katham/ yasya yajñair yathādiṣṭair yukto dharmasya saṁcayaḥ, śarīra kleśasaṁbhūtaṁ sa dharmam parimārgate/ 'What a twist of destiny that you worthy of veneration in the Rajya Sabhas by ministers and senior officialdom is now surrounded by jungle animals! That supreme Maha Raja was always robed in thousand varieties of dresses of silk bordered with silver and gold is now undergoing 'dharmaacharana' is wearing two pieces of 'mriga charmas'! That extraordinary Raghu Veera whose heargear studded with priceless 'nava ratnas' and with uncommon flowers of far spreading celestial smells is now carrying a 'jataabhaara'! That Dharmatma who had all along been engaged maha yajna kaaryas assisted by hundreds of 'shastra vetta ritviks' rendering 'Shruti Smritis' is now practising the same kind of 'dharma anusandhana' with physical strain. Mannimittam idam duḥkham prāpto rāmaḥ sukhocitaḥ, dhig jīvitam nṛśaṁsasya mama lokavigarhitam/ Alas! How disgraceful am I to have placed that supreme devata in human form in this situation because of my misfortune as I am disgraced with wide spread 'loka ninda' and public shame.' Bharata thus collapsed down with extreme distress and fell at Rama's feet, as he could utter hardly two words: 'Arya! Ha Arya'! Shatrughna too likewise cried relentlessly and fell at Rama's feet. Then Shri Rama hugged both Bharata Shatrughnas as a gesture of kindness even as they were crying away relentlessly. Later on Rama and Lakshmana met Sumantra and Nishada Raja and as they moved forward there were implicit cryings of joy and relief by the forest trees and animals as well.

Sarga One Hundred

Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own

Aaghrāya rāmas taṁ mūrdhni pariśvajya ca rāghavaḥ, aṅke bharatam āropya paryapṛcchat samāhitaḥ/ kva nu te 'bhūt pitā tāta yad aranyaṁ tvam āgataḥ, na hi tvam jīvatas tasya vanam āgantum arhasi/ cirasya bata paśyāmi dūrād bharatam āgatam, duṣpratīkam aranye 'smin kim tāta vanam āgataḥ/ kaccid daśaratho rājā kuśalī satyasaṁgarah, rājasūyāśvamedhānām āhartā dharmaniścayaḥ/ sa kaccid brāhmaṇo vidvān dharmanityo mahādhyutiḥ, ikṣvākūṇām upādhyāyo yathāvat tāta pūjyate/ tāta kaccid ca kausalyā sumitrā ca prajāvatī, sukhinī kaccid āryā ca devī nandati kaikayī/ kaccid vinaya saṁpannaḥ kulaputro bahuśrutaḥ, anasūyur anudraṣṭā satkṛtas te purohitaḥ/ kaccid agniṣu te yukto vidhijño matimān rjuḥ, hutam ca hoṣyamāṇam ca kāle vedayate sadā/ iṣvastravarasaṁpannam arthaśāstraviśāradam, sudhanvānam upādhyāyam kaccit tvam tāta manyase/ kaccid ātma samāḥ śūrāḥ śrutavanto jitendriyāḥ, kulīnāś ceṅgitajñāś ca kṛtās te tāta mantriṇaḥ/ mantrō vijayamūlaṁ hi rājñām bhavati rāghava, susaṁvṛto mantradharair amātyaiḥ śāstrakovidaiḥ/ kaccin nidrāvaśaṁ naiṣi kaccit kāle vibudhyase, kac cimś cāpararātriṣu cintayasy arthanaipuṇam/ kaccin mantrayase naikaḥ kaccin na bahubhiḥ saha, kaccit te mantrito mantrō rāṣṭraṁ na paridhāvati/ kaccid arthaṁ viniścitya laghumūlaṁ mahodayam, kṣipram ārabhase kartum na dīrghayasi rāghava/ kaccit tu sukṛtāny eva kṛtarūpāṇi vā punaḥ, vidus te sarvakāryāṇi na kartavyāni pārthivāḥ/ kaccin na tarkair yuktvā vā ye cāpy aparikīrtitaḥ, tvayā vā tava vāmātyair budhyate tāta mantritam/ kaccit sahasrān mūrkhāṇām ekam icchasi paṇḍitam, paṇḍito hy arthakṛcchreṣu kuryān niḥśreyasaṁ mahat/ sahasrāṇy api mūrkhāṇām yady upāste mahīpatiḥ, atha vāpy ayutāny eva nāsti teṣu sahāyatā/ eko 'py amātyo medhāvī śūro dakṣo vicakṣaṇaḥ, rājānaṁ rājamātraṁ vā prāpayen mahatīm śriyam/ kaccin mukhyā mahatsv eva madhyameṣu ca madhyamāḥ , jaghanyāś ca jaghanyeṣu bhṛtyāḥ karmasu yojitaḥ/ amātyān upadhātītān pitṛpaitāmahān śucīn, śreṣṭhān śreṣṭheṣu kaccit tvam niyojayasi karmasu/ kaccit tvām nāvajānanti yājakaḥ patitaṁ yathā, ugrapratigrahitāram kāmāyānam iva striyaḥ/ upāyakuśalam vaidyaṁ bhṛtyasaṁdūṣaṇe ratam, sūram aiśvaryakāmaṁ ca yo na hanti sa vadhyate/ kaccid dhṛṣṭaś ca sūraś ca dhṛtimān matimān śucīḥ, kulīnāś cānuraktaś ca dakṣaḥ senāpatiḥ kṛtaḥ/ balavantaś ca kaccit te mukhyā yuddhaviśāradaḥ, dṛṣṭāpadānā vikrāntāś tvayā satkṛtya mānitaḥ/ ka cid balasya bhaktaṁ ca vetanaṁ ca yathocitam, saṁprāptakālaṁ dātavyam dadāsi na vilambase/ kālātikramaṇe hy eva bhakta vetanayor bhṛtāḥ, bhartuḥ kupyanti duṣyanti so 'narthāḥ sumahān smṛtaḥ/ kaccit sarve 'nuraktāś tvām kulaputrāḥ pradhānataḥ, kaccit prāṇāṁ tavārtheṣu saṁtyajanti samāhitaḥ/ kaccij jānapado vidvān dakṣiṇaḥ pratibhānavān, yathoktavādī dūtas te kṛto

bharata paṇḍitah/ kaccid aṣṭādaśāny eṣu svapakṣe daśa pañca ca, tribhis tribhir avijñātair vetsi tīrthāni cārakaiḥ/ kaccid vyapāstān ahitān pratiyātāmś ca sarvadā, durbalān anavajñāya vartase ripusūdana/ kaccin na lokāyatikān brāhmaṇāms tāta sevase, anartha kuśalā hy ete bālāḥ paṇḍitamāninah/ dharmaśāstreṣu mukhyeṣu vidyamāneṣu durbudhāḥ, buddhimān vīkṣikīm prāpya nirartham pravadanti te/ vīrair adhyuṣitām pūrvam asmākaṁ tāta pūrvakaiḥ, satyanāmām dṛḍhadvārām hastyasvarathasaṁkulām/ brāhmaṇaiḥ kṣatriyair vaiśyaiḥ svakarmanirataih sadā, jīteन्द्रियair mahotsāhair vṛtāmātyaiḥ sahasraśaḥ/ prāsādair vividhākārair vṛtām vaidyajanākulām, kaccit samuditām sphītām ayodhyām parirakṣasi/ kaccic caityasatair juṣṭaḥ suniviṣṭajanākulāḥ, devasthānaiḥ prapābhiś ca taḍāgaiś copaśobhitah/ prahr̥ṣṭanaranārīkaḥ samājotsavaśobhitah, sukr̥ṣṭasīmā paśumān himsābhir abhivarjitah/ adevamātr̥ko ramyaḥ śvāpadaiḥ parivarjitah, kaccij janapadaḥ sphītaḥ sukham vasati rāghava/ kaccit te dayitāḥ sarve kṛṣigorakṣajīvinah, vārtāyām saṁśritas tāta loko hi sukham edhate/ teṣām guptiparīhārāih kaccit te bharaṇam kṛtam, rakṣyā hi rājñā dharmeṇa sarve viśayavāsinaḥ/ kaccit striyaḥ sāntvayasi kaccit tās ca surakṣitāḥ, kaccin na śraddadhāsyāsām kaccid guhyam na bhāṣase/ kaccin nāga vanam guptam kuñjarāṇam ca tṛpyasi, kaccid darśayase nityam manuṣyāṇām vibhūṣitam, utthāyotthāya pūrvāhṇe rājaputro mahāpathe/ kaccit sarvāṇi durgāṇi dhanadhānyāyudhodakaiḥ, yantrais ca paripūrṇāni tathā śilpidhanurdharaiḥ/ āyas te vipulāḥ kaccit kaccid alpataro vyayaḥ, apātreṣu na te kaccit kośo gacchati rāghava/ devatārthe ca pitarthe brāhmaṇābhyāgeṣu ca, yodheṣu mitravargeṣu kaccid gacchati te vyayaḥ/ kaccid āryo viśuddhātmā kṣāritaś corakarmanā, apr̥ṣṭaḥ śāstrakuśalair na lobhād badhyate śuciḥ/ gṛhītaś caiva pr̥ṣṭaś ca kāle dṛṣṭaḥ sakāraṇaḥ, kaccin na mucyate coro dhanalobhān naraṣabha/ vyasane kaccid āḍhyasya dugatasya ca rāghava, artham virāgāḥ paśyanti tavāmātyā bahuśrutāḥ/ yāni mithyābhiśastānām patanty asrāṇi rāghava, tāni putrapaśūn ghnanti pr̥tīyartham anuśāsataḥ/ kaccid vṛdhāmś ca bālāmś ca vaidyamukhyāmś ca rāghava, dānena manasā vācā tribhir etair bubhūṣase/ kaccid gurūmś ca vṛddhāmś ca tāpasān devatātithīn, caityāmś ca sarvān siddhārthān brāhmaṇāmś ca namasyasi/ kaccid arthena vā dharmaṁ dharmam dharmeṇa vā punaḥ, ubhau vā pr̥tilobhena kāmēna na vibādhase/ kaccid artham ca dharmam ca kāmam ca jayatām vara, vibhajya kāle kālajña sarvān bharata sevase/ kaccit te brāhmaṇāḥ śarma sarvaśāstrārthakovi, āśaṁsante mahāprājña pauraṇapadaiḥ saha/ nāstikyam anṛtam krodham pramādam dīrghasūtratām, adarśanam jñānavatām ālasyam pañcavṛttitām/ ekacintanam arthānām anarthajñaiś ca mantram, niścītānām anārambham mantrasyāparilakṣaṇam/ maṅgalasyāprayogaṁ ca pratyutthānam ca sarvaśaḥ, kaccit tvam varjayasy etān rājadoṣāmś caturdaśa/ kaccit svādukr̥taṁ bhojyam eko nāśnāsi rāghava, kaccid āśaṁsamānebhya mitrebhyaḥ saṁprayacchasi/

The ever kind Shri Rama held Bharata in his hands, touched his head softly, embraced him and said softly: Where is father! How could you reach here! It is a very long time that I am seeing you as you might have returned from your uncle's kingdom, but you seem to have become thinned and weak. Why have you reached here! Hope dear father is alive and why are you crying away. Bharata you are still a lad and hope you are taking care of father properly! Hope, Dharmanishthaapara Maha Raja Dasharatha who had successfully performed Rajasuya and Ashwamedha yajnas is in good health. Trust you are constantly engaged in pujas to Ikshvakukula Acharya Maharshi Vasishta properly! Hope my mother Devi Kousalya is in good health. I hope you are ever respectful to the Purohita of the famed Ayodhya Kingdom! He is ever engaged in agnihotra karyas as per prescribed timings each day. Trust you are ever respectful to Deva-Pitru-bhrutya-gurujana-pita samana vriddha jana-vaidya-brahmanas. Hope you esteem and admire the teacher of Arthashastra- Raja neeti Visharada Acharya Sudhanva who knows the minute details of 'mantra rahita' and 'mantra yukta' dhanur vidya. I believe you must have appointed a Mantri who is a shura veera-shastragjna-jitendriya and of excellent family background who could sense the body movements as per one's inner thoughts *Mantra vijayamulam hi rajnam bhavati rāghava, samavṛto mantradharair amātyaiḥ śāstrakovidaiḥ*/Raghu nandana! Excellent ministerial support is the key to success of 'Rajyaanga' of Kingship. The back up good Ruler is indeed the neeti shastra nipuna- mantri amaatyas needed to be kept unknown to the public. Bharata! Hope you are not tired and feeling sleepy; tell me you are normally active with proper sleep in the nights! When ever spies convey the type of news which disturbs the mind, you ought to keep it to digest within as once you convey to one, it gets spread to

dozens and eventually to the enemies. Bharata! When a particular task is easy to perform and has far reaching results, then procrastination becomes the thief and delay dilutes the end result. Hence never delay the essential tasks of importance. More over: *kaccit sahasrān mūrkhāṇām ekam icchasi paṇḍitam, paṇḍito hy arthakṛcchreṣu kuryān niḥśreyasaṁ mahat/ sahasrāṇy api mūrkhāṇām yady upāste mahīpatiḥ, atha vāpy ayutāny eva nāsti teṣu sahāyatā/ eko 'py amātyo medhāvī śūro dakṣo vicakṣaṇaḥ, rājānaṁ rājamātraṁ vā prāpayen mahatīm śriyam/* You should realise that instead of keeping a thousand stupids as your advisers, you must retain even one experienced vidvan who could uplift collapsing situations in the art of 'Rajyaanga' or diplomacy as also success and prosperity. Yet the same time, the Maha Medhavi Mantri need not and should not be burdened with small, medium and even semi difficult problems as there should be a three tiered levels of advisers and action groups. Bharata here is another important alert in the art of Rajyaanga or diplomacy: *amātyān upadhātītān piṭṛpaitāmahāñ śucīn, śreṣṭhāñ śreṣṭheṣu kaccit tvaṁ niyojayasi karmasu/* This relates to the issue of corruption and tht is why the need for appointing officials who are reputed for generations ; Bharata! Hopefully you are appointing such generation wise clean officials only! Another aspect of Ideal Kingship is to follow the art of 'chaturupaayas' or the four tier Saama-daana- bheda-danda means of counselling-gifting-rifing two parties who agree or disagree and proposal of kingship- or finally punishing by the kingship.

[Vishlesiona on King's adminitrative skill from Manu Smriti:

An ideal King is expected to learn of the naunces of Vyavahara Vidya. He should strain himself day-and-night and practise 'indiya nigrāh' or the self control of body limbs and senses. An exemplary King requires to abstain from ten evil habits generated from kaama or worldly desire and eight from krodha or anger. Indeed all the habits end up in evil and human misery. To any King the ten vices resulting from Kaama or human obsessions would gradually diminish wealth and vitue while the eight vices springing from Krodha or excessive wrath could terminate in his doom and death! The set of ten vices from desires and pleasures are stated to be hunting, gambling, sleeping by the day, repetitive statements of other's failures and vanity, obsession of feminity, drunkenness, excessive involvement of dance and music, and purposeless travel. The eight vices are carrying and encouraging tales, uncalled for violence, droham or treachery, jealousy, dushanam or abusive language, dravya haranam or unjust seizure of material and property, condemnation and censuring and physical beating. Lobha or avarice is stated as the root cause of all the evils and broadmindedness is the spring of hope. Intoxication, betting, women, and hunting are the four shortlisted banes led by human desires subjected to excesses while the worst possible offshoots of anger are abusive language, manhandling, and seizure of materials and property. Those persons who are not only prime movers of the excesses viz. the Kings in this context but the associates of these sins either from desire or anger are duly involved in the sins of humanity. Indeed Vyasana or vice and Mrityu or death are equally tough but death is easier since Mrityu has a possibility of reaching swarga but the one dragged into vyasana is sure to end up in naraka for sure! That is the reason why an iedal King needs to appoint an ideal Minister too as the latter should have the ancestry of ideal Ministers who are well versed in Shastra- Shaastra jnaana, and of proven nobility. It might sometimes be possible to bless a Kingdom even with unproven Kingship but is unimaginable to secure a Minister of trined background , inherent ability, knowledge and wisdom, be it in the matters of revenue incease and management, domestic governance and foreign relations. It is the Minister who has to daily interact with his deputies individually and collectively in all the matters relating punishments and rewards. This is the reason why a well read , experienced and trust worthy person- say a Brahmana with experice and wisdom, even as the King is ably assited and motivated with the larger issues and equally about the minor ones 'pro bono publico'! In turn, the Minister might appoint his deputies down the line of officialdom as in charge of duties. Thus when fully equipped with the task of governance, the King should take off the heavy responsibility of

governance ably conducting the two horsed chariot of Virtue and Justice. The officials at the field level, be it for collection of revenues and of disbursements, or for internal security and and external relations too be appointed on the principles of integrity, incorruptibility and impartiality.]

Sarga Hundred continued: *kaccid dhṛṣṭaś ca śūraś ca dhṛtimān matimāñ śuciḥ, kulīnaś cānuraktaś ca dakṣaḥ senāpatiḥ kṛtaḥ/balavantaś ca kaccit te mukhyā yuddhaviśāradaḥ, dṛṣṭāpadānā vikrāntās tvayā satkṛtya mānitāḥ/* Bharata! I hope you have appointed a trustworthy, loyal, well contented, brave and ever courageous, Senapati of traditional background. If not yet, please do so atonce. Further, you might have appointed a Prime Minister who is honest, industrious and public welfare minded who would be ready to kill himself for you! Then *kaccij jānapado vidvān dakṣiṇaḥ pratibhānavān, yathoktavādī dūtas te kṛto bhārata paṇḍitaḥ/* Have you appointed ‘Raja dootaas’ of our kingdom in other friendly kingdoms who should be well read vidwans, diplomatic, and of sharp skills of forien affairs!

[Vishleshana on Videsha Neeti as per Manu Smriti:

A King of idealism should appoint an Ambassador who is well versed in the art of diplomacy with a countenance of placidity and of expression backedup by proficiency in the subjects of science, commerce and international affairs. More importantly the person has to be honest, skilful and of noble family background. In the context of diplomacy, he has to be an expert in the matters of Sandhi and Vigrah, give and take, intelligent enough of moves and counter-moves, possessive of good memory, fearless and eloquent, as also action oriented with timely and vigilant moves, but essentially upright and reliable. He has to be of military tactness, treasury and financial management, recogniser of allies and opponents, amd most significantly has the trust anf faith of the King, his allies and the passive. In fact, he should also be able to convince the King about the realities of the Kings and Kingdoms of the countries of his posting but of what his or her King decides to convey in word or deed to the other King however harsh it may be yet couched in a polite yet firm manner. The role of an Ambassador is like a dance on a razor’s edge, yet unhurting and yet with hardness. Just as a Minister possesses the wherewith all to punish or reward, save or ruin, run the treasury to get filled up or exhausted, drive the Kigdom’s Economy to prosper or take it to doom, an Ambassador too can perform similar tasks to place the Kingdom to brush it up with the colours representative worthiness of safety for foreign trade, investment, economic collaboration. *Sa vidyadasya krityeshu nirgudhengita cheshtitaih, aakaaramingitam cheshtaam bhritye shu cha chikeershitam/* A successful Ambassador has to necessarily train himself with the face, gestures and actions of the counterpart King and so should his deputies too. This is in respect of the designs of the counter part King, his designs and plans of action and most importatly that might adversely affect his Kingdom.]

Bharata! Referring to Secret Agencies, are you aware that there are as many as eighteen positions in the Rajyanga or Kingship viz. Mantri-Purohita- Yuva raja-Senapati-Dwaarapaala-Antahpuraadhyaksha-Karagaaraadhyaksha-Dhanadhyasha- Specialists directly appointed by the King himself- Expert Lawyers who argue for and against on behalf oh the Kingship-Prosecutor and a three-tier Intelligence officials. Dear brother! Beware of Naastika Siddhantis in the kingdom and spies for outside kingdoms who seek to create unrest in the Ayodyha Kingdom; they all seek to preach our citizens and distort their thinking of the medium of Tarka or logic towards ‘nastikata’ or Atheism!. Brother! The Kingdom of Ayodhya has had an incredible glory with prosperity, dharma and nyaaya, chaturvarnas, vidwans and maha panditas of higher learning! Trust you are seeking to sustain and preserve its status in Bharata Desha. This Kingdom has been known for Ashvamedha and such maha yagjnas, renowned devalayas, dharma

tirtha pradeshas, samaajika utsavas, periodical social meets, ever busy trading and marketing establishments, public parks, fertile and evergreen pastures, excellent agricultural yields, timely rains, and the public of men and women have been disciplined and well contented without social evils of thefts, robberies, etc.; hopefully the same prosperity and all round contentment prevails in the Kingdom. *kaccit striyaḥ sāntvayasi kaccit tās ca surakṣitāḥ, kaccin na śraddadhāsyāsām kaccid guhyam na bhāṣase*/ The contentment and safety of women folk of the kingdom invariably decides the definite mark of the fulfillment of a kingdom; Bharata! I am confident that you are making special endeavors to this end. Further make sure of excellent pashu sampada-fearlessness - dhana-dhanya-astra shastra-yantra-shilpa-vaiddya disciplines.

Bharata! Make a special note of the proverbial fourteen pitfalls of Kingship:

Nastikata-Asatya bhashana-krodha-pramaada-jnaani purusha nishkramana- aalasya-panchendriya anarogya- raja nirnaya asahita-vipareeta raja nirnaya- apaarambha of nischita kaarya- gupta nirnaya dushprachara- mangalika kaarya anushtana aalasata- akasmaat shatru yudha niraacharana. Maharaja Bharata! A successful King should always beware of dasa varga-pancha varga-chatur varja-sapta varga- ashta varga- and three varga vishayas.

(Lapses of ten categories are hunting animals and birds-play of ‘chadaranga’- day sleeping-criticism of others- interest and involvement of illegal sex- madya paana- dancing-singing-instrumental music-and wasteful travels. Now, the five types of durgas or avoidable places: Jala durga or desert areas- Parvata durga or unscaled mountains; Vriksha durga or thick jungles with complex and unknown trees; Eerana durga or salted lands or saline places; and dhanva durga or desert lands. Chatur varga: Saama- Daana- Bheda- Danda. Sapta varga: Raja-Mantri-Rashtra-Forts- Khazana or treasury-Sena-and Mitra varga; Pancha varga: Blaming others behind, Saahasa or taking risks, droha or cheating, jealousy, dosha darshana or pointing mistakes, half baked blaming others, raised tones, and danda kathorata or undue punishment. Ashta varga denotes: agricultural development, business promotion, erection of forts, bridge construction, planning to secure forest elephants, occupying mountain caves, gaining monetary interest from occupied kingdoms, and populating unoccupied areas of the kingdom. Three Vidyas refer to mastering three vedas and neeti sastra-- Krishi- and go raksha. Six gunas are Sandhi or mutual with drawyal of war, Vighraha or total abandonment of opening a war, yaana or travel, aasana or being seated with self control, dwaidhi bhava or the feature of duality or vacillation or of wavering indecision and Samaashraya or total surrender. Then the Five Daivi bhavas or fire breaks, floods, spread of diseases, kshaama, and maha maari or out break of incurable vyadhis. The Ten Rajaaritya Neetipurna kaaryas are refusing emoluments to the sevakas of the defeated king, punish who ever has insulted among the public, punish the masters who frightened the servants, open corruption practices of getting official tasks done and the related. Twenty wrongs are engaging the services of children, aged, long time sufferers of diseases, varna saksra humans, timids, the frightened ones, those who are lobhis, their helpers, those who distastify ministers, senapatis and dharmatmas, vishaya laalasaas, chanchala manasas and their supporters, those who resort of Deva- Brahmana dushanas, arrogant due to superiority feeling, persons who misbehave those afflicted by hunger, those who disregard soldiers, swadesha tyagis, persons with countless enemies, untruthful and unreliable persons! Then Prakriti Mandala includes Kings and Royalties, Ministers, Respected Public Figures, and those of treasury, provincial officials, Sena and of Forts.)

Thus Shri Rama enumerated the various duties of a King refreshing Bharata about some of the basic duties of Kingship and then asserted that the duty of a King should be to share tasty food with his followers and the entire public of the kingdom too!

Sarga One Hundred One

Rama asks Bharata the reason of his arrival- Bharata requests him to return and accept Kingship; but Rama refuses

Tam tu Ramah samaagjnyaaya bhrataram guruvatsalam, Lakshmanena saha bhraataa prushtham samuopachakrame/ Kemetadicchheyamaham shrotam praapyahritam tvayaa, yasmaan tvamaagato deshmimam cheerajataajini/ Yannimittamimam deshah krishnaajina jataadharah, hitvaa raajyam pravishthasvam tat sarvam vaktumarhasi/ Ityuktah Kekayee putrah Kaakusthena mahaatmanaa, pragrahya balavad bhuyah praanjalirvaakyamabraveet/ Arya taatah parityajya kritvaa karma sudhush-karam, gatah sarvam mahababuh putrashokabhi peeditah/ Striyaa niyuktah Kaikeyyaa mama maatraa paramtapa, chakaara saamahat paapamidamaatmyavashoharam/ Saa Raajyaphalamapraapyaa vidhavaa shoka karshitaa, patishyati mahaa ghore narake jananee mama/ Tasya me daasabhutasya prasaadam kartumarhasi, abhishishasva chaadyaiva raajyena maghavaaniva/ Imaam prakritayah sarvaa vidhavaa maatarascha yaah, twatsakaashamanu praaptaah prasaadam kartumarhasi/ Tathaanu purvayaa bhumih samagraa patinaa tvayaa, shashinaa vimaleneva shaaradee rahanee tathaa/ Ebhischa sachivaih saartham sharsaa yaachito mayaa, bhraatruh shishyasya daasasya prasaadam kartumarhasi/ Tadidam shaasvatam pitryam sarvam sachiva mandalam, pujitam Purusha vyaaghra naatikramitumarhasi/ Evamuktvaa ahababuh sabaashpah Kaikayee sutah, Raamasyas shirasaa paadou jagraah Bharatah punah./ Tam mattamiva maatangam nishvasantah punah punah, bhraataram Bhraataram Raamah parishjyedamabraveet/ Kuleenah satva sampannastejasvi charitavratah, raajyahetih katham paapamaacharenmadvidho janah/ Na doham tvayi pashyaami suukshmamapyarisudana, na chaapi jananeem baalyaat tvam vigarhitumarhasi/ Kaama kaaro mahaa praagjna guruunaam sarvada -anagha, upapateshu dareshu putreshucha vidheeyate/ Vayamasya yathaa loke samkhyataah soumya saadhubhih, bhaaryaah putraascha shishyaascha tvamapi jnaatumarhasi/ Vane vaacheera vasanam soumya krishnaajinaambaram, raajye vaapi maharaajo maam vaasuyatumeeshvarah/ Yaavat pitari dharmagjna gouravam lokasatkrite, taavad dharma kritaam shreshtha jananyaamapi gouravam/ Etaabhyaam dharma sheelaabhyaam vaam gacchheti Raghava, maataa pitrubhyaamuktah kathamanyat samaachare/ Tvayaa raajyamayodhyaayaam praaptavyam loka satkritam, vastavyam dandakaaranye mayaa valkakavaasasaa/ Evamuktaa maharajo vibhaagam lokasannidhou, vyaadishya cha maha raajo divam asharatho garah/ Sa cha pramaanam dharmaatmaa rajaa lokagurustava, pitraa dattham yathaabhaagamapubhoktum tvamarhasi/ Chaturdasha samaah soumya dandakaaranyam -aashritah, upabhokshye tvaham dattam bhaagam pitraa mahaatmanaa/ Yadabraveenmaam nara loka samskritah, pitaa mahaatmaa vibhudhaadhiyopamah, tadeva manye paramatmano hitam na sarva lokeshvarabhaavamavyayam/

As Rama along with Lakshmana having properly understood the inner feelings of Bharata, asked Bharata as to why precisely he had arrived at Chitrakoota and Bharata should clearly explain the reason. Bharata with suppressed anguish lamentingly replied: Arya taatah parityajya kritvaa karma sudhush-karam, gatah sarvam mahababuh putrashokabhi peeditah/ Striyaa niyuktah Kaikeyyaa mama maatraa paramtapa, chakaara saamahat paapamidamaatmyavashoharam/ ‘Arya! Our respected father having perpetrated an evil decision was overtaken by ‘Putra shoka’ had left us all and reached the heaven.

Ragjunandana! The dear father fell into the trap of his wife-my mother Kaikeyi- and did this heinous task and as having known about this had realised that a grave sin had been committed. On account of this, my mother had become a widow and due to continued distress should be heading to ‘naraka’ hereafter. Mahatma! Now be compassionate to me and very kindly accept this Kingship as the majestic Indra himself. The entire public of the Kingdom accompanied by widowed mothers have arrived here with this singular prayer for your kind acceptance. Being an outstanding embodiment of Dharma and Nyaya, you are fully aware that the eldest son ought to be the King and as per dharma paripaalana, you should be the King definitely. Your kind acceptance of our unanimous request would avert the catastrophe of Bhu Maata assuming widowhood and the Moon on the sky would glitter as on the Sharat kaala night thenceforth. *Ebhischa sachivaih saartham sharsaa yaachito mayaa, bhraatruh shishyasya daasasya prasaadam kartumarhasi/ Tadidam shaasvatam pitryam sarvam sachiva mandalam, pujitam Purusha vyaaghra naatikramitumarhasi/* Shri Rama! Very kindly do accept the Kingship as we all including the Ministers touch down our heads at your feet; I am your brother, follower and a servant. Please be kind to me personally. Purusha Simha! This entire Mantri Mandali was in position at the lifetime of the glorious King Dasharatha as well. Please give consideration to their submission and not reject it.’ Having requested Rama again and again, Bharata placed his head at Rama’s feet and kept on crying away! Then Shri Rama hugged Bharata and said: dear brother! Having been born in a family of unique tradition of virtue, how could I blunder in upkeeping the Pitru Vaakya and disgrace myself! The Gurus, mothers and wellwishers are all respectable no doubt and they are indeed ever blessing to me, but defying the instruction of father is a serious blot and a grave sin of my life. Bharata! I can never find a speck of your conscience and you too should never blame your mother at all any further. Mothers as well as the father have the same kind of authority as motivated by their own convictions and are thus respectable always. What all the father would command me either to assume king ship or wear mrigacharma and live in forests are equally same to me and are neither questioned about or disagreed with. *Etaabhyaam dharma sheelaabhyaam vaam gacchheti Raghava, maataa pitrubhyaamuktoham kathamanyat samaachare/* As the revered father and mother had instructed me to be and live in forests, how indeed infringe upon their Instructions/. Therefore, my dear Bharata! Please try to understand the serious consequences on me and my self-consciousness. *Yadabraveenmaam nara loka samskritah, pitaa mahaatmaa vibhudhaadhi- popamah, tadeva manye paramatmano hitam na sarva lokeshvarabhaavamavyayam/* I have the strong conviction of what my father of the glory comparable to Indra himself had instructed me ought to be most helpful to me and even if Lord Brahma would instruct me to the contrary, I should not obey!

Sarga One Hundred and Two

Bharata requests Rama to reconsider Kingship and informs King Dasharath’s sad demise

Rāmasya vacanam śrutvā bharataḥ pratyuvāca ha, kiṁ me dharmād vihinasya rājadharmaḥ kariṣyati/ śāśvato ’yaṁ sadā dharmah sthito ’smāsu naraṣabha, jyeṣṭha putre sthite rājan na kaṇyān bhaven nṛpaḥ/ sa samṛddhāṁ mayā sārddham ayodhyāṁ gaccha rāghava, abhiṣecaya cātmanāṁ kulasyāsya bhavāya naḥ/ rājānaṁ mānuṣāṁ prāhur devatve saṁmato, mama yasya dharmārthasahitaṁ vṛttam āhur amānuṣam/ kekayasthe ca mayi tu tvayi cāraṇyam āśrite, divam ārya gato rājā yāyajūkaḥ satām mataḥ/ uttiṣṭha puruṣavyāghra kriyatām udakaṁ pītuh, ahaṁ cāyaṁ ca śatrughnaḥ pūrvam eva kṛtodakau/ priyeṇa kila dattaṁ hi pitṛlokeṣu rāghava, akṣayyaṁ bhavatīty āhur bhavāṁś caiva pītuh priyaḥ/

As Shri Rama detailed a King’s duties in brief, Bharata replied that he was not eligible to kingship and of which avail the duties of Kingship were elaborated to him by Rama! Bharata then explained to Rama: ‘The authority of kingship would squarely be eligible to the eldest son only and hence my earnest supplication should be to take over the authority for the sustained progress of the tradition. Even if stated even otherwise by the public that a King is a human

being, my firm conviction would be that a king is a divine being as a Deva. This is so because that to maintain the balance of Dharma and Tradition along with Artha and Kaama is possible only by a divinity but not a human being. When I was in Kaikeya desha, you had already left for the forest life and that glorious King who performed Ashmvamedha and other such Maha Yagjnas had left for swarga. Father Dasharatha was unable to resist swarga as he was unable to withstand your absence along with Devi Sita and Lakshmana. Purusha Simha Shri Rama! Now please get ready to perform 'Jalaanjali Daana Tarpana' in the memory of the departed Soul of the dear father. Dear brother! Be it known that father departed away while he was distressed for you, thinking deep about you, seeking even a glimpse of you and taking your name repeatedly and collapsed!

Sarga One Hundred and Three

Rama-Sita-Lakshmana cry away at father's death- offerings of tarpana and pinda daana

Tām śrutvā karuṇām vācam pitur maraṇasamhitām, rāghavo bharatenoktām babhūva gatacetanah/
vāgvajram bharatenoktam amanojñam paramatapah, pragrhya bāhū rāmo vai puṣpitāgro yathā drumah,
vane paraśunā kṛttas tathā bhuvi papāta ha/ tathā hi patitam rāmaṁ jagatyām jagatīpatim,
kūlaghātapariśrāntam prasuptam iva kuñjaram/ bhrātaras te maheśvāsam sarvataḥ śokakarśitam,
rudantaḥ saha vaidehyā siṣicuḥ salilena vai/ sa tu samjñām punar labdhvā netrābhyām āsram utsrjan,
upākramata kākutsthaḥ kṛpaṇam bahubhāṣitum/ kim nu tasya mayā kāryam durjātena mahātmanā, yo
mṛto mama śokena na mayā cāpi samskṛtaḥ/ aho bharata siddhārtho yena rājā tvayānagha, śatrugheṇa
ca sarveṣu pretakṛtyeṣu satkṛtaḥ/ niṣpradhānām anekāgram narendreṇa vinākṛtām, nivṛttavanavāso 'pi
nāyodhyām gantum utsahe/ samāptavanavāsam mām ayodhyāyām paramtapa, ko nu śāsiṣyati punas tāte
lokāntaram gate/ purā prekṣya suvṛttam mām pitā yāny āha sāntvayan, vākyāni tāni śroṣyāmi kutaḥ
karnasukhāny aham/ evam uktvā sa bharataṁ bhāryām abhyetya rāghavaḥ uvāca śokasamtaptaḥ
pūrṇacandranibhā -nanām/ sīte mṛtas te śvaśuraḥ pitrā hīno 'si lakṣmaṇa bharato duḥkham ācaṣṭe
svargataṁ pṛthivīpatim/ sāntvayitvā tu tām rāmo rudantīm janakātmajāṁ, uvāca lakṣmaṇam tatra
duḥkhito duḥkhitam vacaḥ/ ānayeṅgudipīṇyākam cīram āhara cottaram, jalakriyārtham tātasya
gamiṣyāmi mahātmanah/ sītā purastād vrajatu tvam enām abhito vraja, aham paścād gamiṣyāmi gatiḥ hy
eṣā sudāruṇā/ tato nityānugas teṣāṁ veditātmā mahāmatih, mṛdur dāntaś ca śāntaś ca rāme ca dṛḍha
bhaktimān/ sumantras tair nṛpasutaiḥ sārddham āśvāsya rāghavam, avātārayad ālambya nadīm
mandākinīm śivām/ te sutīrtham tataḥ kṛccrād upāgamyā yaśasvinaḥ, nadīm mandākinīm ramyām sadā
puṣpitakānanām/ śīghrasrotasam āśādyā tīrtham śivam akardamam, siṣicus tūdakam rājñe tata etad
bhavatv iti/ pragrhya ca mahīpālo jalapūritam añjalim, diśam yāmyām abhimukho rudan vacanam
abravīt/ etat te rājaśārdūla vimalam toyam akṣayam, pitṛloka gatas yādyā maddattam upatiṣṭhatu/ tato
mandākinī tīrāt pratyuttīrya sa rāghavaḥ, pituś cakāra tejasvī nivāpaṁ bhrātṛbhiḥ saha/ aiṅgudam
badarīmiśram piṇyākam darbhasamstare, nyasya rāmaḥ suduḥkhārto rudan vacanam abravīt/ idam
bhuṅkṣva mahārājapṛito yad aśanā vayam, yadannaḥ puruṣo bhavati tadannās tasya devatāḥ/ tatas
tenaiva mārgeṇa pratyuttīrya nadītaṭāt, āruroha naravyāghro ramyasānuṁ mahīdharam/ tataḥ
parṇakuṭīdvāram āśādyā jagatīpatih, pariagrāha pāṇibhyām ubhau bharatalakṣmaṇau/ teṣāṁ tu
rudatām śabdāt pratiśrutkābhavad girau, bhrātṛñām saha vaidehyā simhānām nardatām iva/ vijñāya
tumulam śabdām trastā bharatasainikāḥ, abruvāṁs cāpi rāmeṇa bharataḥ saṁgato dhravam, teṣāṁ eva
mahān śabdaḥ śocatām pitaram mṛtam/ atha vāsān parityajya tam sarve 'bhīmukhāḥ svanam, apy eka
manaso jagmur yathāsthānam pradhāvitāḥ/ hayair anye gajair anye rathair anye svalamkṛtaiḥ,
sukumārās tathaivānye padbhir eva narā yayuḥ/ aciraproṣitam rāmaṁ ciraviproṣitam yathā, draṣṭukāmo
janaḥ sarvo jagāma sahasāśramam/ bhrātṛñām tvaritās te tu draṣṭukāmāḥ samāgamam, yayur
bahuvīdhair yānaiḥ khuranemisamākulaiḥ/ sā bhūmir bahubhir yānaiḥ khuranemisamāhatā, mumoca
tumulam śabdām dyaur ivābhrasamāgame/ tena vitṛṣitā nāgāḥ kareṇuparivāritāḥ, āvāsayanto gandhena
jagmur anyad vanam tataḥ/ varāhamṛgasimhās ca mahiṣāḥ sarkṣavānarāḥ, vyāghra gokarṇagavayā

*vitreṣuḥ pṛṣataiḥ saha/ rathāṅgasāhvā natyūhā haṁsāḥ kāraṇḍavāḥ plavāḥ, tathā puṁskokilāḥ krauñcā
visamjñā bhejire diśaḥ/ tena śabdena vitrastair ākāśam pakṣibhir vṛtam, manuṣyair āvṛtā bhūmir
ubhayaṁ prababhau tadā/ tān narān bāṣpapūrṇākṣān samīkṣyātha suduḥkhitān, paryaśvajata
dharmajñāḥ pitṛvan mātṛvac ca saḥ/ sa tatra kāmś cit pariśasvaje narān; narāś ca ke cit tu tam
abhyavādayan, cakāra sarvān savayasyabāndhavān; yathārham āsādyā tadā nṛpātmajaḥ/ tataḥ sa teṣāṁ
rudatām mahātmanām; bhuvam ca kham cānuvinādayan svanaḥ, guhā girīṇām ca diśaś ca saṁtatam;
mṛdaṅgaghoṣapratimo viśuśruve/*

As Bharata described about the departing scene of his father as the latter kept on remembering Rama, his memories, his name and face, Rama too was upset and collapsed like an uprooted tall tree fallen suddenly. There was an uproar by Devi Sita, Lakshmanama, Bharata and Shatrughna as though in a chorus line. A person of Rama's standing was truly shaken up and addressed Bharata: 'As father had passed away, what indeed be the meaning of my returning to Ayodhya ever! It not a shame that I could not perform the 'dahana samskaara' despite being the eldest son: *kiṁ nu tasya mayā kāryam durjātena mahātmanā, yo mṛto mama śokena na mayā cāpi saṁskṛtaḥ/ aho bharata siddhārtho yena rājā tvayānagha, śatrugheṇa ca sarveṣu pretakṛtyeṣu satkṛtaḥ/* Ha! Even as the immortal father departed taking my name and memories, I failed to attend the funeral rights and what could be the purpose of my being the eldest son. Bharata and Shatrughna! How fortunate were you to have performed the last rites! Of which purpose that even after the stipulated duration of my 'vana vaasa' that I should visit Ayodhya again!' Then Rama shouted hoarse and addressed Devi Sita that her father in law passed away and also addressed Lakshmana that his father of glory was no more! Then with suppressed emotions, Rama asked his brothers to initiate the 'jalaanjali karya krama'. Devi Sita recalling her memories of the inimitable father in law cried silently and could not even face Ramachandra straight suppressing her passionate emotions. Then Rama asked Lakshman to fetch appropriate deer skins smeared with 'hing' powder as body covers around the waist and as 'uttareeya' or as back covers and thereafter asked Devi Sita to lead; Rama explained that at the tragic situations, wives should lead the husbands unlike all the other sorrowful contexts. Then all of them proceeded to the banks of the Sacred River Mandakini bare footed. Then Rama addressed the departed Soul of his father: *pragṛhya ca mahīpālo jalapūritam añjalim, diśam yāmyām abhimukho rudan vacanam abravīt/ etat te rājaśārdūla vimalam toyam akṣayam, pitṛlokatasyādyā maddattam upatiṣṭhatu/ tato mandākinī tīrāt pratyutīrya sa rāghavaḥ, pituś cakāra tejasvī nivāpam bhrātṛbhiḥ saha/ aiṅgudam badarīmīśram piṇyākam darbhasamstare, nyasya rāmaḥ suduḥkhhārto rudan vacanam abravīt/* Then Rama as followed by his brothers had invoked the respective Pitru Devatas and then addressed the Soul of the father facing the southern direction uttering: 'Respected father named Dasharatha of the famed Ikshvaku Vamsha! Today the 'jalaanjali' from my both the palms are being offered to the Soul that reached the Pitru Loka as of 'akshaya rupa' or of endless forms.' There after, the brothers performed 'pinda daana' addressing the departed Soul of Dasharatha reciting: *idaṁ bhuñkṣva mahārājapṛito yad aśanā vayam, yadannaḥ puruṣo bhavati tadannās tasya devatāḥ/* Departed dear father! Here with the offerings of food in the form of 'pindas' of cooked cereals, as humans and the celestials do too.

Vishleshana on Tapan Vidhaana

Tarpana Vidhana: *Ruk Saamaadrthvaa Vedoktaan Japya mantraan yajushim cha, Japitwaivam tatah kuryaaddevarshi pitru tarpanam/ Tava Vashishtah/* (Vashishta Maharshi affirmed that even after studying Ruk-Saamaadharvana Vedas, it is essential to recite Pranava and perform tarpana to fructify the knowledge of Vedas. Vishnu Purana emphasized: *Shuchi Vastradharah snaato Devarshi Pitru tarpanam, Teshameva hi tirthena kurveet susamaahitah/* (Only on wearing clean clothes after bathing and poised with unperturbed conscience, Tarpana is to be undertaken thereafter). To Devas only one tarpana/ Jalaanjali each be executed, while to Rishis twice and to Pitru Devas thrice respectively for their satisfaction. *Praaggeshu Suranstarpenmanushyaanchaiva madhyatah, Pitramstu dakshinaareshu chaika dwi trijalaanjaleen/* (As prescribed for example in Agni Purana: Tarpana Karya needs to be performed

facing East in the Savya Yagnopaveeta position to Devas; to Rishis facing the East again with yagnopaveeta as a garland but to Pitru Devatas the tarpana should be performed facing south with the yagnopaveeta worn as 'apa savya' or 'Praacheenaa veeti' or in the reverse position reciting 'Swadhaanama tarpayaami'. Pitru Devas would not be contented if tarpana is performed from a higher plane position into water flows nor with wet clothes. In fact, Pitru tarpana needs to be performed with dry clothes only preferably seated on spread over darbhas. Also tarpana be done with water drawn from one vessel and transferred to a smaller vessel into a lower plane but due to the apprehension that a lower plane on the ground might be sullied with hair, ash, coal particles, thorns, and even bones on the ground and hence the tarpana is preferably done on a clean place with darbhas are spread over. Alternatively, tarpana may be done in a large flat plate or container. For performing tarpana only vessels of gold, silver, copper, brass, bronze or any metal vessels may be used but not earthen pots; however neither metal vessels nor hands without darbhas be used for the tarpana. Deva tarpana and Rishi Tarpana needs to be performed along with water mixed with plain rice grains or white tilas. Pitru tarpana needs to be necessarily done with water mixed with black tilas.

Deva Tarpana: This tarpana is to satiate Devas and the Devatva or the Divinity that is microcosmically present in all Beings in the Universe. Seated facing the east direction with the right knee kept in contact with the ground, placing the left leg over the right leg so that the knee is above the ground, keeping Akshatas in the water pot, holding the water pot on the right hand palm, covering it with left hand palm reciting *Brahmaadaya Suraah Sarvey Rishayah Kashyapaadayah, Aagacchantu Mahaa Bhaagaa Brahmaandodaravartinah/* Now pour water with the left hand into the open right palm releasing water from the tips of four fingers; three darbhas need to be placed on the right palm with the tips of darbhas aligned with finger tips while reciting the following in favour of each Devata: *Om Brahmaa tripyataam, Om Vishnum tripyataam, Om Rudrah tripyataam, Om Prajapatih tripyataam, Om Devaah tripyantaam, Om Devyah tripyantaam, Om Vasavah Tripyantaam, Om Rudraah tripyantaam, Om Adityaag tripyantaam, Om Chhandaamsi tripyantaam, Om Vedaah tripyantaam, Om Rishayah tripyantaam, Om Gandharvaah tripyantaam, Om Apsaraah tripyantaam, Om Devaanugah tripyantaam, Om Naagaah tripyantaam, Om Saagaraah tripyantaam, Om Parvataah tripyantaam, Om Saritah tripyantaam, Om Manushyaah tripyantaam, Om Yakshaah tripyantaam, Om Rakshaamsi tripyantaam, Om Pishcaachaah tripyantaam, Om Suparnaah tripyantaam, Om Bhutaani tripyantaam, Om Pashavah tripyantaam, Om Vanaspatayah tripyantaam, Om Oshadhayah tripyantaam/*

Divya Pitri Tarpana: The revised procedure for tarpana to the Divine Devas and Manes requires change of sitting position to face the Southern direction and wearing the yagnopaveeta in reverse position as 'praacheenaa veeti', with left knee to be in contact with the ground while the right knee to be above the ground yet not touching it with left leg on the ground and the right leg on top of left leg; pour some black tilas (sesame seeds) in the water pot; now the offerings would be made thrice each time to Agni-Soma-Yama and Aryama ie. Agni the Divine Fire God who carries the soul of the burnt body, Soma the Water God who carries the soul of the drowned body, Yama the Maintainer of Dharma and the Judge of Karmas of the deceased and Aryama the Ruler of the Domain of Souls : *Om Agnih tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Somah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Yamah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Aryamaah tripyataam idam salilam jalam, tasmai swadhaa namah, tasmai swadhaa namah/* The next three mantras are for the three Divine Manes-as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: *Om Agnishu aatthaah Pitarah idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah, tebhyah swadhha namah/*

Om Somapaah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah,tebhyah swadhaa namah, tebhyah swadhaa namah/ Om Barhishadah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah tebhyah swadhaa namah/ Now in reference to the Karta's own Pitru ganas: *Aadou Pitaa tathaa aataa saapatni janani tathaa, Maataa mahi ssapatnika Atma Patnyastwanantaram / Sutabhraatru Pitruvyascha Maatulaascha Sabharyakaah, Duhitaa Bhagini chaiva Douhitro bhaagineyakah/ Pirushvasaa Maatrushvasaa Jaamaataa Bhaukah Snushaa, Shwashurah Syalakaschiva Shwashrushascha Guru rikthinah/* (Following is the line in which Pitru Tarpana is to be performed: Foremost to father, grand father, Great grand father, mother, father's mother, father's grand mother, Co mother if any, datta / adopted putra's parents if any, mother's father, mother's grandfather, mother's mother and the latter's mother in law, wife, sons, self's brothers, father's brothers, mother's brothers and their wives, daughters, sisters, grand sons, father's sisters, mother's sisters, son-in-law, brother's-in-law, and their wives, daughter-in-law, mother's brothers, wife's brothers, mother-in-law, Guru and the Trader, the Supplier of household goods) Tarpana prayoga: Achamya; *Mamopaattha durita kshaya dwaaraa Parameshwara preetyartham evam guna Pituh Pitrunaam akshayya punyaloka phalaavaapyartham darsha prayukta maha punya kale tila tarpanam karishye/ --Iti sankalpya, praacheenaaveeti dakshinaabhimukhah savyam jaanvaachya/* (After achamana and sankalpa, assume praacheenaaveeti, face Southern direction and bend the left knee being seated and commence the tila tarpana). Brahmanas should address the Pitru Devatas as *sharmaanam*, Kshatriyas as *Varmaanam* and Vaishyas as *Guptam/* Following is the order in which the tarpana is made: *Pitaram-gotram-sharmanam-Swadhaanamah tarpayaami-Swadhaanamah tarpayami Swadhaanamah tarpayaami/ Pitaamaham---- Prapitaamaham---- /Maataram-gotraam-daam-Swadhaanamah tarpayami (three times)/ Pitaamaheem-gotraamdaam-Swadhaanamahtarpayami (three times); Prapitaamahim-gotramdaam-Swadhaanamah tarpayaami(3 times)* At the end of the Tarpana Kriya as described above, the remaining water meant for tila tarpana be thrown away, fill up the vessel with fresh water, sit in eastward and perform Deva Tarpana by looking at Surya Deva and recite: *Om Suryaya namah,Om Agnaye namah, Om Prithivya namah, Om Varunaaya namah, Om Shivaaya namah, Om Vishnave namah/ Anena yathaa shakti kritena Devarshi Pitru tarpanaakhyena karmanaa Bhagavan Pitru swarupi Janaardana Vaasu deva Parameshwara preeetaam na mama/ Om tat sat/ Om Lokaah samastaa sukhino bhavantu/ Om Sarve Janaah sukhino bhavantu/ Om Shaantih Shantih Shantih/]*

Sarga One hundred three continued:

After the Jalaanjali and Pinda daana, the brothers and Devi Sita were returning from the banks of the Sacred River, they were breaking the silence with their loud cryings were resoundings which attracted groups of lions which roared and the other wild beasts and birds too. The soldiers of the Kingdom reacted stating that Bharata Shatrughnas should have met Rama Sita Lakshmanas and hence the distant sounds. Then the army moved on with elephants, chariots, horses and all the rest of the entourage. As the noises were sky rattling, the Ayodhya crowd surged and moved forward and then: *Tatastham Pususha vyaghram yashasvinakalmasham, aaseenam thandile Raamam sahasaa janam/* The public reached an Ashram and the most popular, blemishless, Maha Purusha Shri Rama was visioned seated on a 'vedi', a raised platform. As the crowds queued up and wept involuntarily in high pitch, blaming Kaikeyi as the villiainess the root cause. Glimpses of Shri Rama resulted in distressful scenes all around and kept on prostrating to parents and God. At that time, it seemed that the earth sky, mountains, caves and all the directions got distorted and resounded!

Sarga Hundred and Four

With Vasishtha ahead the three Devis arrive, all the sons prostrate the mothers and Vasishtha too

*Vasiṣṭhaḥ purataḥ kṛtvā dārān daśarathasya ca, abhicakrāma taṁ deśam rāmadarśanatarṣitaḥ/
rājapatnyaś ca gacchantyo mandam mandākinīm prati, dadṛśus tatra tat tīrtham rāmalakṣmaṇasevitam/
kausalyā bāṣpapūrṇena mukhena pariśuṣyatā, sumitrām abravīd dīnā yāś cānyā rājayoṣitaḥ/ idam teṣām
anāthānām kṣiṣṭam akṣiṣṭa karmaṇām, vane prāk kevalam tīrtham ye te nirviṣayī kṛtāḥ/ itaḥ sumitre
putras te sadā jalam atandritaḥ, svayam harati saumitir mama putrasya kāraṇāt/ dakṣiṇāgreṣu darbheṣu
sā dadarśa mahītale, pitur iṅgudipīṇyākam nyastam āyatalocanā/ taṁ bhūmau pitur ārtena nyastam
rāmeṇa vīkṣya sā, uvāca devī kausalyā sarvā daśarathastriyaḥ/ idam ikṣvākunāthasya rāghavasya
mahātmanah, rāghaveṇa pitur dattam paśyataitad yathāvidhi/ tasya devasamānasya pāṛthivasya
mahātmanah, naitad aupayikam manye bhuktabhogasya bhojanam/ caturantām mahīm bhuktvā
mahendra sadṛśo bhuvi, katham iṅgudipīṇyākam sa bhuṅkte vasudhādhipaḥ/ ato duḥkhatarām loke na
kim cit pratibhāti mā, yatra rāmaḥ pitur dadyād iṅgudīkṣodam ṛddhimān/ rāmeṇiṅgudipīṇyākam pitur
dattam samīkṣya me, katham duḥkhena hṛdayam na sphoṭati sahasradhā/ evam ārtām sapatnyas tā
jagmur āśvāsya tām tadā, dadṛśus cāśrame rāmaḥ svargāc cyutam ivāmaram/ sarvabhogaiḥ parityaktam
rāma samprekṣya mātaraḥ, ārtā mumucur āśrūṇi sasvaram śokakarṣitāḥ/ tāsām rāmaḥ samutthāya
jagrāha caraṇāṇi śubhān, mātṛṇām manujavyāghraḥ sarvāsām satyasamgarah/ tāḥ pāṇibhiḥ
sukhasparśair mṛdvaṅgulitalaiḥ śubhaiḥ, pramamārjū rajah pṛṣṭhād rāmasyāyatalocanāḥ/ saumitir api
tāḥ sarvā mātṛḥ samprekṣya duḥkhitāḥ, abhyavādayatāsaktam śanai rāmād anantaram/ yathā rāme tathā
tasmin sarvā vavṛtire striyaḥ, vṛttim daśarathāj jāte lakṣmaṇe śubhalakṣaṇe/ sītāpi caraṇāṁś tāsām
upasaṁgrhya duḥkhitā, śvaśrūṇām āśrupūrṇākṣī sā babhūvāgrataḥ sthitā/ tām pariśvajya duḥkhārtām
mātā duhitaram yathā, vanavāsakṛśām dīnām kausalyā vākyam abravīt/ videharājasya sūtā snuṣā
daśarathasya ca, rāmapatnī katham duḥkham samprāptā nirjane vane/ padmam ātapasaṁtaptam
parikṣiṣṭam ivotpalam, kāñcanam rajasā dhvastam kṣiṣṭam candram ivāmbudaiḥ/ mukham te prekṣya
mām śoko dahaty agnir ivāśrayam, bhṛṣam manasi vaidehi vyasanāraṇisaṁbhavaḥ/ bruvantyām evam
ārtāyām jananyām bharatāgrajaḥ, pādāv āsādy jagrāha vasiṣṭhasya sa rāghava / purohitasyā -
gnisamasya tasya vai; bṛhaspater indra ivāmarādhipaḥ, pragrhya pādau susamṛddhatejasah; sahaiva
tenopaviveśa rāghavaḥ/ tato jaghanyam sahitaḥ sa mantribhiḥ; purapradhānaiś ca sahaiva sainikaiḥ,
janena dharmajñatamena dharmavān; upopaviṣṭo bharatas tadāgrajam/ upopaviṣṭas tu tadā sa
vīryavān; tapasviveṣeṇa samīkṣya rāghavam, śrīyā jvalantam bharataḥ kṛtāñjalir; yathā mahendraḥ
prayataḥ prajāpatim/ kim eṣa vākyam bharato 'dya rāghavam; praṇamya satkṛtya ca sādhu vakṣyati,
itīva tasyāryajanasya tattvato; babhūva kautūhalam uttamam tadā/ sa rāghavaḥ satyadhṛtiś ca lakṣmaṇo;
mahānubhāvo bharataś ca dhārmikaḥ, vṛtāḥ suhṛdbhiś ca virejur adhvare; yathā sadasyaiḥ sahitaś trayo
'gnayaḥ/*

Maharshi Vasishtha then keeping the Ahodhya queens ahead moved forward towards Shri Rama. The mothers slowly covered the distance and reached the banks of River Mandakini and witnessed the 'ghaats' where Rama and Lakshmana were habitual taking their baths. Devi Koushalaya was moved in her heart and addressed the co queens: sisters! See the none too easy rough banks of the holy river where Rama who always refreshed himself with palace comforts of bathing and now is at the disposal of these deeply trenched up rough banks of the river. Sumitre! Your son Lakshmana would be carrying heavy loads of the water to the ashram. He is not intended to do so but does it for the sake of his elder brother. Having moved forward Devi Kousalya noticed the 'pindas' that Rama would have just offered to the 'swargeeya pita' and her dear husband. As she got outburst, she addressed the co queens and said: sisters! are you noticing the 'pinda pradana' to the ever memorable Maha Raja that Shri Rama brothers had just performed dutifully! why and how is my heart intact instead of breaking into thousand pieces! She cried quoting the adage that what humans eat for themselves is what they offer to Gods! Then she moved forward and saw for herself her dear son Shri Rama who was seated as of a devata descended to earth from the heaven. As soon as he saw the mothers Rama got up suddenly and touched their respective feet. Then they had cleaned off the dust on Rama's stomach affectionately since he bent down prostratingly. Lakshma too did so as Rama had done. Then seeking to control her tears, the extremely thinned down

Devi Sita too did similarly. Kousalya drew Sita nearby and embraced her as though she would have to a daughter. She exclaimed: *videharājasya sūtā snuṣā daśarathasya ca, rāmapatnī katham duḥkham saṁprāptā nirjane vane/ padmam ātapasaṁtaptam parikliṣtam ivotpalam, kāñcanam rajasā dhvastam kliṣtam candram ivāmbudaiḥ/ mukham te prekṣya mām śoko dahaty agnir ivāśrayam, bhṛṣam manasi vaidehi vyasanāraṇisaṁbhavaḥ/* Videha Raja Janaka Putri! Dasharatha Raja Vadhu! How are you withstanding the tribulations of this forest life! You are looking pale and weak like dusted gold and clouded Chandama! As Devi Kousalya was endearing Sītha thus, Rama and Lakshmana by turns touched the feet of Maharshi Vasishtha just as Indra Deva would touch the feet of Deva Guru Brihaspati. As they all were seated, Bharata Shatrughnas and the Ministers, Senadhipati and senior citizens of Ayodhya were seated too. The then situation was like Bharata being seated just facing Shri Rama just as Indra would before Prajapati Brahma.

Sarga One Hundred and Five

Bharata once again broaches Rama's return & kingship as Rama finally asserts in the negative

Tataḥ puruṣasimhānām vṛtānām taiḥ suhṛdgāṇaiḥ śocatām eva rajanī duḥkhena vyatyavartata/ rajanyām suprabhātāyām bhrātaras te suhṛdvṛtāḥ, mandākinyām hutam japyam kṛtvā rāmam upāgaman/ tūṣṇīm te samupāsīnā na kaś cit kiṁ cid abravīt, bharatas tu suhṛnmadhye rāmavacanam abravīt/ sāntvitā māmikā mātā dattam rājyam idam mama, tad dadāmi tavaivāham bhuṅkṣva rājyam akaṇṭakam/ mahatevāmbuvegena bhinnāḥ setur jalāgame, durāvāram tvadanyena rājyakhaṇḍam idam mahat/ gatim khara ivāśvasya tārksyasyeva patatrināḥ, anugantum na śaktir me gatim tava mahīpate/ sujīvam nityaśas tasya yaḥ parair upajīvyate, rāma tena tu durjīvam yaḥ parān upajīvati/ yathā tu ropito vṛkṣaḥ puruṣeṇa vivardhitāḥ, hrasvakena durāroho rūḍhaskandho mahādrumaḥ/ sa yadā puspito bhūtvā phalāni na vidarśayet, sa tām nānubhavet prītim yasya hetoḥ prabhāvitaḥ/ eṣopamā mahābāho tvam artham vettum arhasi, yadi tvam asmān ṛṣabho bhariā bhṛtyān na sādhi hi/ śreṇayas tvām mahārāja paśyantv agryāś ca sarvaśaḥ, pratapantam ivādītyam rājye sthitam arimdamam/ tavānuyāne kākutṣṭha mattā nardantu kuñjarāḥ, antahpura gatā nāryo nandantu susamāhitāḥ/ tasya sādhy ity amanyanta nāgarā vividhā janāḥ, bharatasya vacaḥ śrutvā rāmam pratyanyācataḥ/ tam evam duḥkhitam prekṣya vilapantam yaśasvinam, rāmaḥ kṛtātmā bharatām samāśvāsya adātmanāḥ kāmākāro 'sti puruṣo 'yam anīśvaraḥ, itaś cetarataś cainam kṛtāntaḥ parikarṣati/ sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ, saṁyogā viprayogāntā maraṇāntāḥ ca jīvitam/ yathā phalānam pakvānām nānyatra patanād bhayam, evam narasya jātasya nānyatra maraṇād bhayam/ yathāgāram dṛḍhasthūnam jīrṇam bhūtvāvasīdati, tathāvasīdanti narā jarāmṛtyuvaśam gatāḥ/ ahorātrāṇi gacchanti sarveśam prāṇinām iha, āyūṁṣi kṣapayanty āśu grīṣme jalam ivāṁśavaḥ/ ātmānam anuśoca tvam kim anyam anuśocasi, āyus te hīyate yasya sthitasya ca gatasya ca/ sahaiva mṛtyur vrajati saha mṛtyur niśīdati, gatvā sudīrgham adhvānam saha mṛtyur nivartate/ gātreṣu valayaḥ prāptāḥ śvetāś caiva śiroruhāḥ, jarayā puruṣo jīrṇaḥ kiṁ hi kṛtvā prabhāvayet/ nandanty uditā āditye nandanty astam ite ravau, ātmano nāvabudhyante manuṣyā jīvitakṣayam/ hṛṣyanty ṛtumukham dṛṣṭvā navam navam ihāgatam, ṛtūnām parivartena prāṇinām prāṇasamkṣayaḥ/ yathā kāṣṭham ca kāṣṭham ca sameyātām mahārṇave, sametya ca vyapeyātām kālam āśādy kam cana/ evam bhāryāś ca putrāś ca jñātayaś ca vasūni ca, sametya vyavadhāvanti dhruvo hy eṣām vinābhavaḥ/ nātra kaś cid yathā bhāvam prāṇī samabhivartate, tena tasmin na sāmārthyam pretasyāsty anuśocataḥ/ yathā hi sārtham gacchantam brūyāt kaś cit pathi sthitaḥ, aham apy āgamiṣyāmi pṛṣṭhato bhavatām iti/ evam pūrvair gato mārگاḥ pītṛpaitāmaho dhruvaḥ, tam āpannāḥ katham śoced yasya nāsti vyatikramaḥ/ vayasāḥ patamānasya srotaso vānivartinaḥ, ātmā sukhe niyuktavyaḥ sukhabhājāḥ prajāḥ smṛtāḥ/ dharmātmā sa śubhaiḥ kṛtsnāḥ kratubhiś cāptadakṣiṇaiḥ, dhūtapāpo gataḥ svargam pitā naḥ pṛthivīpatiḥ/ bhṛtyānām bharaṇāt samyak prajānām paripālānāt, arthādānāc ca dhārmeṇa pitā nas tridivam gataḥ/ iṣṭvā bahuvīdhair yajñair bhogāṁś cāvāpya puṣkalān, uttamam cāyur āśādy svar gataḥ pṛthivīpatiḥ/ sa jīrṇam mānuṣam deham parityajya pitā hi naḥ, daivīm ṛddhim anuprāpto brahmalokavihāriṇīm/ Tam tu ete bahuvīdhāḥ śokā vilāpa rudite tathā, varjaṇīyā hi dhīreṇa sarvāvasthāsu dhīmatā/ sa svastho bhava mā śoco yātvā cāvāsa tām purīm, tathā pītṛā niyukto 'si vaśinā

*vadatāmv vara/ yatrāham api tenaiva niyuktaḥ punyakarmaṇā, tatraivāham kariṣyāmi pitur āryasya
śāsanam/ na mayā śāsanam tasya tyaktum nyāyyam arimāda, tat tvayāpi sadā mānyam sa vai bandhuḥ
sa naḥ pitā/*

The night long session had thus concluded with exchange of mourning memories of the great Dasharadha and the next morning on the banks of the River Mandakini, there was a reassembly of all after the snaana-homa-japa and other schedule. Then Bharata addressed Shri Rama as follows: ‘Rama! Our revered Father was pleased with boons to my mother and my mother entrusted the kingdom to me. Now, I am placing the kingdom at your disposal and this be very kindly acceded to. The upkeep of this vast kingdom and its glory is far beyond my ability; the force of the torrential rains in the high rainy season is not possible like a weak barrier! Where is the comparison of a donkey and a horse or of an ordinary kite and Garuda Deva! I am simply unable to emulate your administrative skills and capabilities. The glory of a Kingdom over centuries of administrative finesse is akin to an ever growing tall and strong tree with ever yielding instantly scented flowers and of ripening fruits of sweetness; now preserving that famed tree is simply impossible for a person of my calibre and the risk of its gradual sinking into the established memories should never be hastened into mere myths. Kindly try to see the seriousness and urgency of this critical situation yourself. Our great father has had the forevision of begetting an illustrious senior son- (pursuant to the Putra kaamekshi yajna). *śreṇayas tvām mahārāja paśyantv agryāś ca sarvaśaḥ, pratapantam ivādityam rājye sthitam arimādam/ tavānuyāne kākutṣṭha mattā nardantu kuñjarāḥ, antahpura gatā nāryo nardantu susamāhitāḥ/* Now, may such an outstanding King who could maintain a kingdom of multifarious castes, creeds, thoughts and opinions of leaders of the society, as also face with resolve, conviction and courage against internal struggles and external dangers be seen in position. In this convincing manner Bharata begged of Shri Rama to return to Ayodhya for the thrill of the citizens and the dancing joy of the ladies of the ‘antahpura’ like the return of a haughtily superior elephant and a roaring chieftain of Lions. As Bharata had most convincingly requested Rama as those present too shared similar anxieties of Bharata’s inability and Rama’s unique fame, Shri Rama then replied as follows:

‘ Dear brother! I am not a free man like God nor act as I please. The wheels of time and fate keep pulling me in different directions. *sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ, samyogā viprayogāntā maraṇāntam ca jīvitam/ yathā phalānam pakvānām nānyatra patanād bhayam, evam narasya jātasya nānyatra maraṇād bhayam/ yathāgāram dṛḍhashthūnam jīrṇam bhūtvāvasīdati, tathāvasīdanti narā jarāmṛtyuvaśam gatāḥ/* In all the kinds of permutations and combinations, at the finality is ‘vinaasha’ or destruction. All types of natural consequences of Prakriti or Nature and ups and downs of Life get terminated at the end. Samyoga-Viyogas or the Positive and Negative Impulses of Life end up in death. Like the fresh fruits of a garden, the end result is decay and likewise, birth inevitably follows death. A very strong rooted high building of magnificence eventually tends to wither down and so do the humans end up in death. As a night fall never returns again, like the flows of River Yamuna submerging into the ocean never return. Days and Nights in one’s lifetime never return again too like the rays of extreme summer season dry of water reserves. Bharata! You should always think of your own self and let others be governed by their own destiny.. Why are you repeatedly crying away for others, as all of them in their own life’s journey, their age of days, years, decades are suitably registered. Each Sun Rise and Sunset are thus accounted for. In each life separation of parents, children, wives or husbands is inevitable in each and every family and the feeling of separation no doubt occurs but that again becomes a passing phase and the only certainty is death and could that be reversed ever! Bharata! Indeed our father was deeply virtuous and has had countless dharma karyas like yajnas, charities, and so on yet has had to travel to swarga. But would it not be futile to keep on regretting as his life time was over as in our cases too it should be so sooner or later! *sa svastho bhava mā śoco yātvā cāvasa tām purīm, tathā pitrā niyukto ‘si vaśinā vadatāmv vara/ yatrāham api tenaiva niyuktaḥ punyakarmaṇā, tatraivāham kariṣyāmi pitur āryasya śāsanam/ na mayā śāsanam tasya tyaktum nyāyyam arimāda, tat tvayāpi sadā mānyam sa vai bandhuḥ sa naḥ pitā/* ‘Therefore brother Bharata, do not cry, keep calm without agitation and loss of mental equilibrium; you are no doubt an effective speaker and convincer. Therefore, do return to Ayodhya and

that precisely the instruction of the ever respectable father. As he had directed me, I should continue my forest life as stipulated. It would not behove us to disrespect his instructions as he is not only our friend-philosopher-guide but indeed he was our beloved father. Do honour his feelings and uphold his view point. Then as Shri Rama made his thinking crystal clear and sought Bharata to return back, there was mutual silence.

Sarga One Hundred and Six

Bharata once again requests Rama to assume kingship

Evam uktvā tu virate rāme vacanam arthavat, uvāca bharataś citram dhārmiko dhārmikaṁ vacaḥ/ ko hi syād īdṛśo loke yādṛśas tvam arimānā, na tvām pravayathayed duḥkham prītir vā na praharṣayet/ saṁmataś cāsi vṛddhānām tāmś ca prcchasi saṁśayān, yathā mṛtas tathā jīvan yathāsati tathā satī/ yasyaiṣa buddhilābhah syāt paritapyeta kena saḥ, sa evaṁ vyasanam prāpya na viśīditum arhati/ amaropamasattvas tvam mahātmā satyasamgarah, sarvajñah sarvadarśī ca buddhimānś cāsi rāghava/ na tvām evaṁ guṇair yuktaṁ prabhavābhavakovidam, aviśahyatamaṁ duḥkham āsādayitum arhati/ proṣite mayi yat pāpam mātrā matkāraṇāt kṛtamc kṣudrayā tad anīṣtam me prasīdatu bhavān mama/ dharmabandhena baddho 'smi tenemām neha mātaram, hanmi tīvrena daṇḍena daṇḍārham pāpakāriṇīm/ katham daśarathāj jātaḥ śuddhābhijanakarmanah, jānan dharmam adharmiṣṭham kuryām karma jugupsitam/ guruh kriyāvān vṛddhaś ca rājā pretaḥ piteti ca, tātām na parigarheyam daivataṁ ceti saṁsadi/ ko hi dharmārthayor hīnam īdṛśam karma kilbiṣam, striyāḥ priyacikīrṣuḥ san kuryād dharmajña dharmavit/ antakāle hi bhūtāni muhyantīti purāśrutiḥ, rājñaiṣaṁ kurvatā loke pratyakṣā sā śrutiḥ kṛtā/ sādhu artham abhisamdhāya krodhān mohāc ca sāhasāt, tātasya yad atikrāntam pratyāharatu tad bhavān/ pitur hi samatikrāntam putro yaḥ sādhu manyate, tad apatyam mataṁ loke viparītam ato 'nyathā/ tad apatyam bhavān astu mā bhavān duṣkṛtam pituḥ, abhipat tat kṛtam karma loke dhīravigarhitam/ kaikeyīm mām ca tātām ca suhṛdo bāndhavāmś ca naḥ, paurajānapadān sarvāms trātu sarvam idaṁ bhavān/ kva cāraṇyam kva ca kṣātram kva jātaḥ kva ca pālanam, īdṛśam vyāhataṁ karma na bhavān kartum arhati/ atha kleśajam eva tvam dharmam caritum icchasi, dharmeṇa caturo varṇān pālayan kleśam āpnuhi/ caturṇām āśramāṇām hi gārhasṭhyam śreṣṭham āśramam, āhur dharmajña dharmajñās taṁ katham tyaktum arhasi/ śrutena bālāḥ sthānena janmanā bhavato hy aham, sa katham pālayiṣyāmi bhūmim bhavati tiṣṭhati/ hīnabuddhiguṇo bālo hīnaḥ sthānena cāpy aham, bhavatā ca vinā bhūto na vartayitum utsahe/ idaṁ nikhilam avyagram pitryam rājyam akaṇṭakam, anuśādhi svadharmeṇa dharmajña saha bāndhavaiḥ/ ihaiva tvābhiṣīcantu dharmajña saha bāndhavaiḥ, ṛtvijāḥ savasiṣṭhāś ca mantravan mantrakovidāḥ/ abhiṣiktas tvam asmābhir ayodhyām pālani vraja, vijitya tarasā lokān marudbhīr iva vāsavaḥ/ ṛṇāni trīṇy apākurvan durhṛdaḥ sādhu nirdahan, suhṛdas tarpayan kāmāis tvam evātrānuśādhi mām/ adyārya muditāḥ santu suhṛdas te 'bhiṣecane, adya bhūtāḥ pālayantām durhṛdas te diśo daśa/ ākrośam mama mātus ca pramṛjya puruṣarṣabha, adya tatra bhavantaṁ ca pitaram rakṣa kilbiṣāt/ śirasā tvābhiyāce 'ham kuruṣva karuṇām mayi, bāndhaveṣu ca sarveṣu bhūteṣv iva maheśvaraḥ/ atha vā prṣṭhataḥ kṛtvā vanam eva bhavān itaḥ, gamiṣyati gamiṣyāmi bhavatā sārddham apy aham/ tathāpi rāmo bharatena tāmyata; prasādyamānaḥ śirasā mahīpatiḥ, na caiva cakre gamanāya sattvavān; matim pitus tadvacane pratiṣṭhitaḥ/ tad adbhutam sthairyam avekṣya rāghave; samam jano harṣam avāpa duḥkhitāḥ, na yāty ayodhyām iti duḥkhitā 'bhavat; sthirapratijñatvam avekṣya harṣitaḥ/ tam ṛtvijo naigamayūthavallabhāś; tathā viśamjñāśrukalāś ca mātaraḥ, tathā bruvāṇam bharatam pratustuvuḥ; prañamya rāmaṁ ca yayācire saḥ/

Bharata having patiently heard all the tenets of dharma- one's own karma prarabdha- impact of 'kaala maana' - its transcendent nature- and all the vedantic bhashana. Apparently these precepts are required to be stressed again and again. Raghu Veera, is there one in this world who could excel in this mental restraint. Yet, as I have a small comment to make: Indeed one's own psyche would be such that even while realising the realities of existence, one does succumb to the on going situations! *Yatha mritastathaa jeevan yathaasati tathaasati, yasyaisha buddhi laabhah syaat, yasyaisha buddhi laabhah paritapyet kena saḥ/*

Just as one's life is sustained and goes on, bodily ups and downs should not matter really; likewise the victories and defeats. But how could rule out the likings and dislikings of normal humans. If that strong mindedness is possible, one becomes a 'sthita pragjna' and not an ordinary human. In other words, it is only 'viveka buddhi prapti' that should be the negation of 'santaapa'. Nareshwara! It is only he who could distinguish 'atma and anatma' that one realises 'sankata and vishada' or disastres and sorrows. Raghu nandana! *Amaropamasatvastvam mahatmaa satyasamgarah, Sarvagjnah Sarva darsheem cha buddhimaaschaasi Raghava/* You are an exception with satva gunaas like Devatas, Mahatma, Satya pratigjna, Sarvagjna! It is only such 'mahaanubhaavaas' that are beyond irresistible to lamentations! *prosite mayi yat pāpam mātrā matkāraṇāt kṛtamc kṣudrayā tad aniṣṭam me prasīdatu bhavān mama/ dharmabandhena baddho 'smi tenemām neha mātaram, hanmi tīvrena daṇḍena daṇḍārham pāpakāriṇim/ katham daśarathāj jātaḥ śuddhābhijanakarmaṇaḥ, jānan dharmam adharmiṣṭham kuryām karma jugupsitam/* As I was away at my maternal grandfather's kingdom, my mother acted with evil thoughts and deeds, but as she happens to be my mother, I cannot punish her physically and hence my sincere appeal to you. I am shackled with the principles of dharma and can not resort to violence. Moreover, my own father who surely understands the distinction of virtue and justice had resorted to this kind of a blatantly unjust decision and as such am having to reap the contemptible consequences as I could not openly admit in public. After all, the King Dasharatha was my father, mentor, and the maha yajna karta and knowing fully well got victimised by a low woman took this far reaching vicious decision. It appears that at the close of one's life, a human being loses balance and tends to take blatantly abhorable verdicts. But for this indiscretion, the glory of Mahatma Dasharatha would be permanent in the annals of human history. Indeed, we have to upkeep that tradition of Ikshvakus and what ever lapses had occurred should not be highlighted. Most dear and revered brother Shri Rama: *kaikeyīm mām ca tātām ca suhṛdo bāndhavāms ca naḥ, pauraṇāpadān sarvāms trātu sarvam idaṁ bhavān/ kva cāraṇyam kva ca kṣātram kva jātaḥ kva ca pālanam, idṛśam vyāhataṁ karma na bhavān kartum arhati/* Do very kindly accept our request to safeguard the interests of my mother, me, the great late father, relatives and friends, the citizens of Ayodhya and the Kingdom. Where is 'vana vaasa' and where is the 'kshaatriya dharma' and 'prajaa paalana'! These mutual contradictions are glaring and blatant. *atha kleśajam eva tvam dharmam caritum icchasi, dharmeṇa caturo varṇān pālayan kleśam āpnuhi/ caturṇām āśramāṇām hi gārhaṣṭhyam śreṣṭham āśramam, āhur dharmajña dharmajñās taṁ katham tyaktum arhasi/* Which kind of Kshaatra dharma is this excepting praja palana by disregarding which you are following a futuristic vision instead of practising it rightaway! More over the underlining significance of 'chaturashramas' is emphasised as 'grihastaashrama' but not so much of brahmacharya-vaanaprastha-and of sanyasa. Why are you seeking to infringe the well established and univerally followed dharma. Moreover, the viewpoints of 'shastra and dharma jnaana' disable me to the status of kingship due to immaturity of thought and deed. *Hīnabuddhiguṇo bālo hīnaḥ sthānena cāpy aham, bhavatā ca vinā bhūto na vartayitum utsahe/ idaṁ nikhilam avyagraṁ pitryam rājyam akaṇṭakam, anuśādhi svadharmeṇa dharmajña saha bāndhavaiḥ/ ihaiva tvābhiṣīcantu dharmajña saha bāndhavaiḥ, ṛtvijaḥ savasiṣṭhāś ca mantravan mantrakovidāḥ/* I am still a learner and not an administrator and an inexperienced youth who could not even self conduct, let alone 'Rajyaadhikaara! Dharmagjna Raghu nandana! Here is the kingdom of a renowned King, do add futher lustre to it as per your 'svdharma' and as per your right and 'vamsha paaramparya kartavya.'. Maharshi Vasishtha, the Mantri Mandali and the whole Public are anxiously awaiting you positive nod of head. The instant consequences of your 'rajyabhishaka' are the high alert to enemy kingdoms, wiping off the departed father's indiscretion, my mother's folly, my personal relief, mental peace of the mothers, blessings of the Maharshi Vasishtha and the vedic panditas, and above all the public relief and rejoicings. *śirasā tvābhiyāce 'ham kuruṣva karuṇām mayi, bāndhaveṣu ca sarveṣu bhūteṣv iva maheśvaraḥ/ atha vā prṣṭhataḥ kṛtvā vanam eva bhavān itaḥ, gamiṣyati gamiṣyāmi bhavatā sārddham apy aham/* Shri Rama! I am once again begging you to kindly oblige my heartfelt prayers, like Maheshwara yields to the beggings of all the affected parties finally for 'Loka Kalyaana'. But still if you do not relent, then I should accompany you too'. Rama was truly moved by Bharta's heartfelt resolve, even as the accompanying Ritvijās the army, and all groups of the citizenship were moved and kept on crying in high pitch as a gesture of begging Rama to oblige returning to Ayodhya.

Sarga One Hundred and Seven

Shri Rama instructs Bharata to return to Ayodhya at once

Punar evaṁ bruvāṇaṁ tu bharataṁ lakṣmaṇāgrajaḥ, pratyuvaca tataḥ śrīmāñ jñātimadhye 'tisatkr̥taḥ/ upapannam idaṁ vākyaṁ yat tvam evaṁ abhāṣathāḥ, jātaḥ putro daśarathāt kaikeyyāṁ rājasattamāt/ purā bhr̥taḥ pitā naḥ sa mātaraṁ te samudvahan, mātāmahe samāśrauṣīd rājyaśulkam anuttamam/ devāsure ca saṁgrāme jananyai tava pāṛthivaḥ, saṁprahr̥ṣṭo dadau rājā varam ārādhitāḥ prabhuḥ/ tataḥ sā saṁpratiśrāvya tava mātā yaśasvinī, ayācata naraśreṣṭhaṁ dvau varau varavar̥ṇinī/ tava rājyaṁ naravyāghra mama pravrajanaṁ tathā, tac ca rājā tathā tasyai niyuktaḥ pradadau varam/ tena pitrāham apy atra niyuktaḥ puruṣarṣabha, caturdaśa vane vāsaṁ varṣāṇi varadānikam/ so 'haṁ vanam idaṁ prāpto nirjanaṁ lakṣmaṇānvitaḥ, śītayā cāpratidvandvaḥ satyavāde sthitaḥ pituḥ/ bhavān api tathety eva pitaraṁ satyavādinam, kartum arhati rājendraṁ kṣipram evābhiṣecanāt/ ṛṇān mocaya rājānaṁ matkṛte bharata prabhum, pitaraṁ trāhi dharmajña mātaraṁ cābhinandaya/ śrūyate hi purā tāta śrutir gītā yaśasvinī, gayena yajamānena gayeṣv eva pitṛṇ prati/ puṁ nāmnā narakād yasmāt pitaraṁ trāyate sutaḥ, tasmāt putra iti proktaḥ pitṛṇ yat pāti vā sutaḥ/ eṣṭavyā bahavaḥ putrā guṇavanto bahuśrutāḥ, teṣāṁ vai samavetānām api kaś cid gayāṁ vrajet/ evaṁ rājarṣayaḥ sarve pratītā rājanandana, tasmāt trāhi naraśreṣṭha pitaraṁ narakāt prabho/ ayodhyāṁ gaccha bharata prakṛtīr anurañjaya, śatrughna sahito vīra saha sarvair dvijātibhiḥ/ pravekṣye daṇḍakāranyaṁ aham apy avilambayan, ābhyāṁ tu sahito rājan vaidehyā lakṣmaṇena ca/ tvaṁ rājā bhava bharata svayaṁ narāṇām; vanyānām aham api rājarāṇ mṛgāṇām, gaccha tvaṁ puravaram adya saṁprahr̥ṣṭaḥ; saṁhr̥ṣṭas tv aham api daṇḍakān pravekṣye/ chāyāṁ te dinakarabhāḥ prabādhamānaṁ; varṣatraṁ bharata karotu mūrdhni śītām, eteṣāṁ aham api kānanadrūmāṇām; chāyāṁ tām atīṣayinīm sukhaṁ śrayiṣye/ śatrughnaḥ kuśalamatis tu te sahāyaḥ; saumitrir mama viditāḥ pradhānamitram, catvāras tanayavarā vayaṁ narendram; satyasthaṁ bharata carāma mā viṣādam/

Shri Rama who had thus visualised the state of agitation of Bharata literally begging him to return to Ayodhyas as endorsed by one and all, replied Bharata: Dear brother! You might not be aware that at the time of dear father's wedding with Devi Kaikeyi, then father promised your grandfather that the son of Kaikeyi would be the next king of Ayodhya. After the wedding your mother performed unparalleled service to father. He was mightily pleased and he obliged her to accompany father at the time of Devaasura Battle in which father participated and Devas subdued Asuras and the father was pleased to give a boon to Devi Kaikeyi. The latter out with a mischievous casualness she asked father for two boons and father replied: 'alright two boons'! Now, your mother cashed on those two boons of Bharata's kingship and Rama's vana vassa. Now, Bharata, this was the backdrop as you now know the boons of the father. *so 'haṁ vanam idaṁ prāpto nirjanaṁ lakṣmaṇānvitaḥ, śītayā cāpratidvandvaḥ satyavāde sthitaḥ pituḥ/ bhavān api tathety eva pitaraṁ satyavādinam, kartum arhati rājendraṁ kṣipram evābhiṣecanāt/* This was also the consequence your kingship and my 'vana vaasa' which Sita-Lakshmanas joined too. Indeed, there is question of another competitor of any sort; as such it is just and proper that I ought to follow dear respected father's directive and of your kingship. Dharmagjna Bharata! For my sake, please relieve respected father's indebtedness to mother Kaikeyi and save his Soul from 'narakas' and at the same time enhance your mother's fulfillment of her inner pleasure to become the Prime Queen too. *śrūyate hi purā tāta śrutir gītā yaśasvinī, gayena yajamānena gayeṣv eva pitṛṇ prati/ puṁ nāmnā narakād yasmāt pitaraṁ trāyate sutaḥ, tasmāt putra iti proktaḥ pitṛṇ yat pāti vā sutaḥ/* Bharata! It is well known that Raja Gaya performed Pitru Yajna and redeemed the indebtedness of his fore fathers and Putha too redeemed his father and forefathers too.

Vishleshanas in reference to a) Gayaasura and b) Puta / Prithu Chakravarti

Gayasura:

The legend of Gaya Tirtha is recalled in Agni Purana in the Tirtha Mahatmya: Gayasura, the King of Rakshasas did fierce Tapasya to Maha Vishnu as the latter granted him the boon of materialising a Maha Tirtha by Gayasura's name. All the human beings and Asura-Daityaadi had the darshan of Gauasura and reached Vaikuntha as who ever had his darshan did not have to visit none else to achieve Vaikuntha. Devas and Bahma Deva approached Vishnu as the latter advised to approach Gayasura to let Brahma and Devas perform yagna over Gayasura's huge head. Gaya was in deep sleep and did not respond but still Brahma and Devas were in the process of executing the Yagna and could not perform 'Purnaahuti' the grand finale of the Yagna was still pending. Meanwhile when Gayasura woke up and wished to get up but could not. The Asura became shaky and tried hard to wriggle out from the fire pit, Vishnu advised Yama dharma Raja to keep a heavy boulder on Gaya's head and occupy the Asura's entire body of some eight km. of length till the purnahuti was over. The heavy boulder itself had a background connection: Maharshi Marichi the son of Brahma Deva was once resting in sleep and instructed his wife called Dharmavata to press his legs and not disturb his sleep other wise she would turn as a boulder. Meanwhile Brahma arrived and the wife faced a dilemma whether she should obey her husband's instruction not to disturb or announce the arrival of Brahma himself. She set aside Marichi's curse even as she faced the eventuality of her turning as a boulder. She gave a return curse to Marichi to have created an awkward situation for her that Marichi would have to face Maha Deva's wrath in some another connection and entered Agni and purified herself performing tapsya for thousand years. Lord Vishnu thus took advantage of the boulder which was blessed with the foot prints of Devas and utilised for Yama Dharma Raja to place it on Gayaasura's head which eventually became famed as Deva Shila-Sarva Deva Swarupa- Sarva Tirtha mayi-and the unique Pujnya Shila. Even after the Shila was placed on his head the Asura was still breathing and hence Vishnu had to place on his 'Gada' or Mace to fully sniff him out by adding his own presence to this Gaya Tirtha. This 'Adi Gada' was the backbone of Gajasura which was eventually turned by Deva's Architect Vishwa karma. The most outstanding PitruTirtha in the Universe, to which the Pitru Loka keeps close attention to look forward to the sons of mankind looks forward to Shraddha karmas and Pinda daanas. These Karmas not only redeem the souls of the ancestors by their performance but equally to collect bags of fulfillment to the Shraddha Kartas as far higher proportions manifold.

Putra / Prithu :

Prajapati Anga of Atri Vamsha, a defender of Dharma (Virtue) and an erudite scholar of Shastras was married to Sunitha who also was a follower of virtue and tradition. They were blessed with a son of high virtue called Vena, who on becoming a King, came under the evil influence of an evil muni who followed a Devata called 'Arhan' followed a vicious and immoral way of life and used to preach his 'Praja' (Subjects) not to perform Homas and Yagnas, nor indulge in charities, Vratas and Tirtha Yatras. In fact, he declared that he was Vishnu, Rudra, Brahma, Indra and Devas. The Rishis and Brahmanas were highly upset and undertook a huge procession to the King saying that a King was expected to guide and enforce Dharma, Nyaya (Justice) and discipline but instead Vena was getting self-opinionated by the day. The King shouted angrily that he was Dharma, Nyaya and Punya himself and that he could destroy Earth, throw it under water and break open the skies, if need be! The Rishis and Common men of the Kingdom forced their way to the King, surrounded him, forcibly overpowered and battered him. They screamed and asked him: 'Nishida' or 'sit down' and since then called him 'Nishida!' They rubbed his left thigh with force and out emerged streams of evil Beings like Nishadas, Kirathas, Bheels, Nahalakas, Bhramars, Pulinds and Mlecchas and Rishis were relieved that the King was relieved of sinners from his body. Then they rubbed the King's right hand forcibly and initially came out profuse sweat but later on materialised a 'Maha Purush'-a Unique Personality- and the congregation of Rishis named him King Pruthu and blessed him to herald a Golden Era where the Kingdom was full of propitiousness and Virtue but devoid of 'Akals' (Famines), diseases, untimely deaths, robberies and discontentment anywhere: *na durbhiksham na cha Vyadhirnakaala maranam Nrinaam, Sarvey sukhena jeevanti lokaa Dharma paraayanaah!* But ChakravartiPrithu decided to redeem his father King Vena from hells. He performed the duty of a son who

delivers his father from hellish conditions. The word putra means one who delivers from hell, called ‘Put’, a worthy son who could save from a hell which is called *puṁ-nāma-naraka* and ‘tra’ means *trāyate*, or deliver. Hence putra means *puṁ-nāma-narakāt trāyate iti putra* or that is the son is expected to deliver the forefathers from the hellish condition of life. (Padma Purana)]

Sarga One hundred seven continued: *ayodhyām gaccha bharata prakṛtīr anurañjaya, śatrughna sahito vīra saha sarvair dvijātibhiḥ*--- *śatrughnaḥ kuśalamatis tu te sahāyaḥ; saumitrir mama viditaḥ pradhānamitram, catvāras tanayavarā vyaṁ narendram; satyasthaṁ bharata carāma mā viśādam*/ Shri Rama had thus instructed Bharata ultimately: My dear Bharata! You ought to be therefore return to Ayodhya to administer human beings as the King and I should remain as the King of beasts and forests. Brother Shatrughna would assist you and Lakshmana should assist me too. The four sons of King Dasharatha should be totally dedicated to preserve Dharma; Never ever feel hurt or sorry for this ultimate decision.

Sarga One hundred and eight

Muni Jaabali supports Bharata and his arguments sounded spread of ‘nastikata’

Aaśvāsayaṁtaṁ bharataṁ jābālir brāhmaṇottamaḥ, uvāca rāmaṁ dharmajñāṁ dharmāpetam idaṁ vacaḥ/ sādhu rāghava mā bhūt te buddhir evaṁ nirarthakā/ prākṛtasya narasyeva ārya buddhes tapasvinaḥ/ śatrughnaḥ kuśalamatis tu te sahāyaḥ; saumitrir mama viditaḥ pradhānamitram, catvāras tanayavarā vyaṁ narendram; satyasthaṁ bharata carāma mā viśādam/Kah kasya pususho bandhuh kimaapyam kasya kenachit, eko hi jaayate jantureka eva vinashyati/ Tasmaan maataa pitaacheti Rama sajjet yo narah, unmatta iva sa jneyo naasti kaschidvi kasyachit/ Yathaa graamaantaram gacchan narah kaś cit kva cid vaset, utsṛjya ca tam āvāsaṁ pratiṣṭhetāpare ‘hani/ evam eva manuṣyāṇāṁ pitā mātā grhaṁ vasu, āvāsamātraṁ kākutsṭha sajante nātra sajjanāḥ/ pitryaṁ rājyaṁ samutsṛjya sa nārhati narottama, āsthātum kāpathaṁ duḥkhaṁ viśamaṁ bahukaṇṭakam/ samṛddhāyāṁ ayodhyāyāṁ ātmānam abhiṣecaya, ekaveṇīdharā hi tvāṁ nagarī sampratīkṣate/ rājabhogān anubhavan mahārhan pārvhivātmaja, vihara tvam ayodhyāyāṁ yathā śakras triviṣṭape/ na te kaś cid daśarataḥ tvam ca tasya na kaś cana, anyo rājā tvam anyas ca tasmāt kuru yad ucyate/ gataḥ sa nṛpatis tatra gantavyaṁ yatra tena vai, pravṛttir eṣā martyānāṁ tvam tu mithyā vihanyase/ arthadharmaparā ye ye tāṁs tāñ śocāmi netarān, te hi duḥkham iha prāpya vināsaṁ pretya bhejire/ aṣṭakā pitṛdaivat -yam ity ayaṁ prasṛto janah, annasyopadravaṁ paśya mṛto hi kim aśiṣyati/ yadi bhuktam ihānyena deham anyasya gacchati, dadyāt pravasaṭaḥ śrāddhaṁ na tat pathy aśanaṁ bhavet/ dānasaṁvānanā hy ete granthā medhāvibhiḥ kṛtāḥ, yajasva dehi dīkṣasva tapas tapyasva samtyaja/ sa nāsti param ity eva kuru buddhiṁ mahāmate, pratyakṣaṁ yat tad ātiṣṭha parokṣaṁ pṛṣṭhataḥ kuru/ satāṁ buddhiṁ puraskṛtya sarvalokanidarśinīm, rājyaṁ tvam pratigṛhṇīṣva bharatena prasāditaḥ/

As Shri Rama thus persuaded Bharata to return the Kingdom, Viprottama Jaabaali made a comment stating that what all was stated by Shri Rama addressing Bharata was followed by him but unfortunately Rama’s statements were perhaps not endorsed by him. *Kah kasya pususho bandhuh kimaapyam kasya kenachit, eko hi jaayate jantureka eva vinashyati/ Tasmaan maataa pitaacheti Rama sajjet yo narah, unmatta iva sa jneyo naasti kaschidvi kasyachit*/ In this ‘samsaara’, who indeed are relatives and who are not as the Human Beings are born or die alone! Is it not foolish to feel that this person is a father or that person is a mother! Are they not travellers from places to places and how do you think and identify others as a father, mother or a relative or to assert that his money, property, or building are distinct. Therefore Shri Rama, that kind of a ‘vedanta’ or mind set of aloofness and of ‘vairagya’ is certainly neither acceptable nor practical. Hence my suggestion should be that you better return to Ayodhya and accept kingship. Theoretically stated that Dasharatha should be none for you but in practical terms he was your own father born out of his union with your mother. *gataḥ sa nṛpatis tatra gantavyaṁ yatra tena vai, pravṛttir eṣā martyānāṁ tvam tu mithyā vihanyase/ arthadharmaparā ye ye tāṁs tāñ śocāmi netarān, te*

hi duḥkham iha prāpya vināśaṁ pretya bhejire/ As a King needs to go to his kingdom and as such you should return to Ayodhya; why are you not do your duty of kingship and seek to suffer hardships for no justifiable reasons. *dānaśamivananā hy ete granthā medhāvibhiḥ kṛtāḥ, yajasva dehi dīkṣasva tapas tapyasva saṁtyaja/* Being a King, you may please Devas by yajna karyas, perform many charities and such noble tasks worthy of kingship. Do your duties in this birth and worry the least of Para Loka!

Sarga One Hundred and Nine

Rama asserts that karma and rebirth are corner stones of ‘Astikata’

Jābāles tu vacaḥ śrutvā rāmaḥ satyātmanāṁ varaḥ, uvāca parayā yuktyā svabuddhyā cāvipannayā/ bhavān me priyakāmārthaṁ vacanaṁ yad ihoktavān, akāryaṁ kāryasaṁkāśaṁ apathyam pathyasaṁmitam/ nirmalyādas tu puruṣaḥ pāpācārasamanvitaḥ, mānaṁ na labhate satsu bhinnacāritra - darśanaḥ/ kulīnaṁ akulīnaṁ vā vīraṁ puruṣamāninam, cāritram eva vyākhyāti śuciṁ vā yadi vāśucim/ anāryas tv ārya saṁkāśaḥ saucād dhīnas tathā śuciḥ, lakṣaṇyavad alakṣaṇyo duḥśīlaḥ śīlavān iva/ adharmāṁ dharmaveśeṇa yadīmaṁ lokasaṁkaram, abhipatsye śubhaṁ hitvā kriyāvidhivivarjitam/ kaś cetayānaḥ puruṣaḥ kāryākāryavicakṣaṇaḥ, bahu māmsyati mām loke durvṛttaṁ lokadūṣaṇam/ kasya yāsyāmy ahaṁ vṛttaṁ kena vā svargam āpnuyām, anayā vartamāno ‘haṁ vṛttyā hīnapratijñayā/ kāmavṛttas tv ayaṁ lokaḥ kṛtsnaḥ samupavartate, yadvṛttāḥ santi rājānas tadvṛttāḥ santi hi prajāḥ/ satyam evāṅśaṁsyaṁ ca rājāvṛttaṁ sanātanam, tasmāt satyātmakaṁ rājyaṁ satye lokaḥ pratiṣṭhitāḥ/ ṛṣayaś caiva devāś ca satyam eva hi menire, satyavādī hi loke ‘smin paramaṁ gacchati kṣayam/ udvijante yathā sarpān narād anṛtavādīnaḥ, dharmāḥ satyaṁ paro loke mūlaṁ svargasya cocyate/ satyam eveśvaro loke satyaṁ padmā samāśritā, satyamūlāni sarvāṇi satyān nāsti param padam/ dattam iṣṭam hutam caiva taptāni ca tapāmsi ca, vedāḥ satyapratīṣṭhānās tasmāt satyaparo bhavet/ ekaḥ pālayate lokam ekaḥ pālayate kulam, majjaty eko hi niraya ekaḥ svarge mahīyate/ so ‘haṁ pitur nideśaṁ tu kimarthaṁ nānupālaye, satyapratīśravaḥ satyaṁ satyena samayīkṛtaḥ/ naiva lobhān na mohād vā na cājñānāt tamo ‘nvitaḥ, setuṁ satyasya bhetsyāmi guroḥ satyapratīśravaḥ/ asatyasaṁdhasya sataś calasyāsthiracetasaḥ, naiva devā na pītaṛaḥ pratīcchanṭīti naḥ śrutam/ pratyagātmam imaṁ dharmāṁ satyaṁ paśyāmy ahaṁ svayam, bhāraḥ satpuruṣācīrṇas tad artham abhinandyate/ kṣātraṁ dharmam ahaṁ tyakṣye hy adharmāṁ dharmasaṁhitam, kṣudraur nṛśaṁsair lubdhaiś ca sevitaṁ pāpakarmabhiḥ/ kāyena kurute pāpaṁ manasā saṁpradhārya ca, anṛtaṁ jihvayā cāha trividhaṁ karma pātakam/ bhūmih kīrtir yaśo lakṣmīḥ puruṣaṁ prārthayanti hi, svargasthaṁ cānubadhnanti satyam eva bhajeta tat/ śreṣṭhaṁ hy anāryam eva syād yad bhavān avadhārya mām, āha yuktikarair vākyair idam bhadraṁ kuruṣva ha/ kathaṁ hy ahaṁ pratijñāya vanavāsaṁ imaṁ guroḥ, bhāratasya kariṣyāmi vaco hitvā guror vacaḥ/ sthīrā mayā pratijñātā pratijñā gurusamnidhau, prahr̥ṣṭamānasā devī kaikeyī cābhavat tadā/ vanavāsaṁ vasann evaṁ śucir niyatabhogaṇaḥ, mūlaih puspaiḥ phalaiḥ puṇyaiḥ piṭṛn devāms ca tarpayan/ saṁtuṣṭapañcavargo ‘haṁ lokayātrāṁ pravartaye, akuhaḥ śraddadhānaḥ san kāryākārya - vicakṣaṇaḥ/ karmabhūmim imāṁ prāpya kartavyaṁ karma yac chubham, agnir vāyus ca somaś ca karmanāṁ phalabhāgiṇaḥ/ śataṁ kratūnām āhṛtya devarāt tridivaṁ gataḥ, tapāmsy ugrāṇi cāsthāya divaṁ yātā maharṣayaḥ/ satyaṁ ca dharmāṁ ca parākramaṁ ca; bhūtānukampāṁ priyavādītāṁ ca, dvijātidevātithipūjanaṁ ca; panthānam āhus tridivasya santaḥ/ dharme ratāḥ satpuruṣaiḥ sametās; tejasvino dānaguṇapradhānāḥ, ahimsakā vītamalāś ca loke; bhavanti pūjyā munayaḥ pradhānāḥ/

As Maha Pandita Jaabala raised somewhat none too realistic questions smacking of ‘nastikata’, Shri Rama stated quietly yet decisively as per the lines of Shritis. He said: ‘Vipravara! Whatever you have described as if it should be my duty to return to Ayodhya even much against my father’s instructions; indeed they appear palatable but are not so. As a human being discards the ‘Veda Maryada’ and acts as per one’s own wishful thinking and resorts to the infringement of approved principles, then he distances from both ‘aachaara and vichara’ or the tradition and self analysis. That is why ‘satpurushas’ would not approve of such end results. It is the tradition of a kula or varna that decides as to who is virtuous or not. The pattern of thinking that you have expressed is truly speaking the ‘anaarya’ or non traditional . That kind of mind set appears to be appealing on the face of it but is impure on closer examination. For

instance the eventuality of my return to Ayodhya even disregard of ‘Pitru agna’ looks attractive but actually that becomes void from the standpoint of tradition and the approved principles of virtue and justice. As per your advice the path to be treaded on apparently appears justifiable but indeed that would not be so as per the traditional values and norms. You stated that once my father had gone away, he would not be any body to me and vice versa. Then why one should perform ‘tarpanas and pinda pradaanaas’! You stated that we are all travellers and need to remember them again! Does Dharma approve this ‘nastikata’! You affirmed that by the path that you have recommended would free me from my inhibitions, since what ever a King does is that which that his public would follow. Pray! What type of kingdom that is with neither scruples nor principles! Be it known for good: *satyam evāṇṣaṁsyam ca rājavyrttaṁ sanātanam, tasmāt satyātmakam rājyam satye lokah pratiṣṭhitah/ ṛṣayaś caiva devāś ca satyam eva hi menire, satyavādī hi loke ’smin paramam gacchati kṣayam/ udvijante yathā śarpān narād anṛtavādinah, dharmah satyam paro loka mūlam svargasya cocyate/ satyam eveśvaro loka satyam padmā samāśritā, satyamūlāni sarvāṇi satyān nāsti param padam/* ‘Satya paalana’ or Obedience to Truthfulness is the prime most dharma. That is the age old tradition; if a kingdom is of ‘Satya swarupa’ or of the form of Truth and Virtue, that becomes the approved tradition. Rishis and Devatas always seek to uphold truthfulness and those ‘satyavaadi’ humans do invariably accomplish higher lokas. Persons who resort to untruthfulness are timid and are afraid of everything such as serpents. The heights of truthful nature are thus considered as the roots of human excellence . *satyam eveśvaro loka satyam padmā samāśritā, satyamūlāni sarvāṇi satyān nāsti param padam/ dattam iṣṭam hutam caiva taptāni ca tapāṁsi ca, vedāḥ satyapratīṣṭhānās tasmāt satyaparo bhavet/* Truthfulness is Paramatma and dharma is anchored to it. That indeed is the very root of existence and there is no ‘paramapada’ or Salvation therebeyond. That human who administers the world and represents a clan tends to either sinks into narakas or achieves swarga on the basis of truthfulness or its negation. *so ’ham pitur nideśam tu kimartham nānupālaye, satyapratīśravaḥ satyam satyena samayīkṛtaḥ/ naiva lobhān na mohād vā na cājñānāt tamo ’nvitaḥ, setum satyasya bhetsyāmi guroḥ satyapratīśravaḥ/* I have had already taken the oath of following my father’s decision in the name of truthfulness, and am not foolish to reverse the instructions of my father under any circumstances, either by temptations or avarice or misguidances. It is learnt that those who crumble under temptations having sworn by truth become ineligible to ‘havya kavyas’ as accepted from pitru devatas and Devatas post life. As a hold ‘ Satya Swarupi Dharma’ in high esteem as applicable to humanity, I should continue to be dressed in ‘jataa valkas’ and practise ‘taapasa dharma’. *kṣātram dharmam aham tyakṣye hy adharmam dharmasaṁhitam, kṣudraur nṛṣaṁsair lubdhaiś ca sevitam pāpakarmabhiḥ/* What all had been prescribed as ‘kshaatra dharma’ but gets negated by lowly, cruel, avaricious and sinful villians, would most certainly be rejected by me. *kāyena kurute pāpam manasā saṁpradhārya ca, anṛtam jihvayā cāha trividham karma pātakam/* What all sins that humans do by their body are the consequences of their mental aberrations Then with the help of their tongues and voices convey to others with the help of others perform with their bodies. Thus all human deeds mainly of sinful deeds are executed and committed by three channels viz. kaayika- vaachaka-maanasika or body-voice-and mind based. Earth, fame, glory and prosperity are all ever anxious to get hinged on to truthful human beings and thus there is the necessity of serving only truthfulness. Brahmanottama Jaabaali! Your suggestion, argument, and considered instruction that I should take over the kingship is therefore sir! never worthy of acceptance as it would shatter the precepts of ‘satya and nyaaya’ or truth and justice. How indeed could then redeem father’s decision either by Bharara’s supplications or your way of mind set! The sworn decision before the my preceptors is irrevocable and unalterable and that had also comforted Devi Kaikeyi’s mindset. I should therefore reiterate my decisiveness to be dressed up, consume ‘phala-moola-patra- pushpaas’ and have the Pitru Devas and Devata’s comforted, as instructed. I have already decided a to what should be done and how to conduct myself; I will carry on by contenting my panchendriyas with kanda-moola- phaalas and carry on by observig my father’s directiveness. I will abide by the features of the ‘karma bhumi’ aided by natural air, fire, water, light, and sky and their alterations as per the Seasonality. Deva Raja Indra should have succssfully performed a series of yagjnas to attain that status and so should have Maharshis done severe tapasyas and reached higher lokas. *satyam ca dharmam ca parākramam ca; bhūtānukampām priyavādītām ca, dvijātidevātithipūjanam ca; panthānam āhus tridivasya santaḥ/ dharme ratāḥ*

satpuruṣaiḥ sametās; tejasvino dānaguṇapradhānāḥ, ahimsakā vītamalās ca loke; bhavanti pūjyā munayah pradhānāḥ/ The vedic assertion states that ‘Satya- Dharma-Paraakrama- Samsasta Praani Daya- and Priya Vaachana, besides Deva-Atithi-Brahmana Puja are the essential features of Noble Humans leading to swarga loka and bliss. *Dharme ratāḥ satpuruṣaiḥ sametās; tejasvino dānaguṇapradhānāḥ, ahimsakā vītamalās ca loke; bhavanti pūjyā munayah pradhānāḥ/* Finally, Vipravarya! It is only such Shreshtha Munis who practise dharma, satpuruṣa sangata, tejo sampanna, daana pradhaana, and asimhaa-charanaas that are worthy of prostrations!’ As Shri Rama explained in some detail about the tenets of Aastikata- Dharma- Nishchaya-and Indriya Nigraha, Pandita Jaabali replied : Shri Rama! I am neither a ‘Naastika’ nor of ‘Nastikata’ but unfortunately uttered such statements which were from the ‘vyavahaarika sambandha aalochanas’ which do indeed sound of traces of ‘nastikata’. My thinking pattern was only oriented to Bharata’s earnestness that you might return to assume kingship due to his inability to maintain the dignity of the kingdom vis-à-vis your own glory and capability. The ‘lounika vyavahaara’ got blurred unfortunately and dimmed up the radiance of Dharma and Kartavya; I am indeed ashamed of myself as I was momentarily entering into the labyrinths of social customs and mindsets!

Sarga One Hundred and Ten

Maharshi Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kinghip as the eldest son of Dasharatha

Kruddham ājñāya rāma tu vasiṣṭhaḥ pratyuvāca ha, jābālir api jānīte lokasyāśya gatāgatim, nivartayitu kāmā tu tvām etad vākyam abravīt/ imām lokasamutpattim lokanātha nibodha me, sarvaṁ salilam evāsīt pṛthivī yatra nirmītā, tataḥ samabhavad brahmā svayambhūr daivataiḥ saha/ sa varāhas tato bhūtvā projjahāra vasmūdharaṁ, asṛjac ca jagat sarvaṁ saha putraiḥ kṛtātmabhiḥ/ ākāśaprabhavo brahmā śāśvato nitya avyayaḥ, tasmān marīciḥ samjajñe marīceḥ kaśyapaḥ sutaḥ/ vivasvān kaśyapāj jajñe manur vaivasvataḥ smṛtaḥ, sa tu prajāpatiḥ pūrvam ikṣvākus tu manoḥ sutaḥ/ yasyeyaṁ prathamam dattā samṛddhā manunā mahī, tam ikṣvākum ayodhyāyām rājānam viddhi pūrvakam/ ikṣvākos tu sutaḥ śrīmān kukṣir eveti viśrutaḥ, kukṣer athātmajo vīro vikukṣir udapadyata/ vikukṣes tu mahātejā bāṇaḥ putraḥ pratāpavān, bāṇasya tu mahābāhur anaraṇyo mahāyaśāḥ/ nānā vṛṣṭir babhūvāsmīn na durbhikṣam satām vare, anaraṇye mahārāje taskaro vāpi kaś cana/ anaraṇyān mahābāhuḥ pṛthū rājā babhūva ha, tasmāt pṛthor mahārājas triśaṅkur udapadyata, sa satyavacanād vīraḥ saśarīro divaṁ gataḥ/ triśaṅkor abhavad sūnur dhundhumāro mahāyaśāḥ, dhundhumārān mahātejā yuvanāśvo vyajāyata/ yuvanāśva sutaḥ śrīmān māndhātā samapadyata, māndhātus tu mahātejāḥ susāmdhir udapadyata/ susāmdher api putrau dvau dhruvasāmdhiḥ prasenajit, yaśasvī dhruvasāmdhes tu bharato ripusūdanaḥ/ bharatāt tu mahābāhor asito nāma jāyata, yasyaite pratirājāna udapadyanta śatravaḥ, haihayās tālajaṅghās ca sūrās ca śaśabindavaḥ/ tāms tu sarvān prativyūhya yuddhe rājā pravāsitaḥ, sa ca śailavare ramye babhūvābhirato muniḥ, dve cāsya bhārye garbhinyau babhūvatur iti śrutih/ bhārgavaś cyavano nāma himavantam upāśritaḥ, tam ṛṣim samupāgamyā kālindī tv abhyavādayat/ sa tām abhyavadad vipro varepsuṁ putrajanmani, tataḥ sā gṛham āgamyā devī putram vyajāyata/ sapatnyā tu garas tasyai datto garbhajighāmsayā, gareṇa saha tenaiva jātaḥ sa sagaro ’bhavat/ sa rājā sagaro nāma yaḥ samudram akhānayat, iṣṭvā parvaṇi vegena trāsayantam imāḥ prajāḥ/ asamañjas tu putro ’bhūt sagarasyeti naḥ śrutam, jīvaṇn eva sa pitrā tu nirastaḥ pāpakarmakṛt/ amśumān iti putro ’bhūd asamañjasya vīryavān, dilīpo ’mśumataḥ putro dilīpasya bhagīrathaḥ/ bhagīrathāt kakutsthas tu kākutsthā yena tu smṛtāḥ, kakutsthasya tu putro ’bhūd raghur yena tu rāghavaḥ/ raghos tu putras tejasvī pravṛddhaḥ puruṣādakaḥ, kalmāṣapādaḥ saudāsa ity evaṁ prathito bhuvi/ kalmāṣapādaputro ’bhūc chaṅkhaṇas tv iti viśrutaḥ, yas tu tad vīryam āsādy sahaseno vyanīnaśat/ śaṅkhaṇasya tu putro ’bhūc chūraḥ śrīmān sudarśanaḥ, sudarśanasyāgnivarṇa agnivarṣasya śīghragah/ śīghragasya maruḥ putro maroḥ putraḥ praśūrukaḥ, praśūrukasya putro ’bhūd ambarīṣo mahādyutiḥ/ ambarīṣasya putro ’bhūn nahuṣaḥ satyavikramaḥ, nahuṣasya ca nābhāgaḥ putraḥ paramadhārmikaḥ/ ajaś ca suvrataś caiva nābhāgasya sūtāv ubhau, ajasya caiva dharmātmā rājā daśarathaḥ sutaḥ/ tasya jyeṣṭho ’si dāyādo rāma ity abhiviśrutaḥ, tad gṛhāṇa svakam rājyam avekṣasva jagan nṛpa/ikṣvākūṇām hi sarveṣāṁ rājā bhavati pūrvajāḥ,

pūrvajenāvaraḥ putro jyeṣṭho rājye 'bhiṣicyate/ sa rāghavānām kuladharmam ātmanah; sanātanaṁ nādyā vihātum arhasi, prabhūtaratnām anuśādhi medinīm; prabhūtarāṣṭrām pīṭṛvan mahāyaśāḥ/

Maharshi Vasishtha then endorsed the view point of Jabaali Maharshi in a way as the beings on earth do come and go by way of births and deaths and that would not imply 'naastikata' or the science of Godlessness. Rama! The incoming and outgoing traffic of the universe was what Jabali Maharshi had talked of. Now, let me explain to you about the basics of Srishti. Before Srishti, the Universe was 'jala maya' ; then Swayambhu Para Brahma got manifested. Then Bhagavan Vishnuswarupa Brahma evidenced floating on the sheets of water.. *Sa varāhas tato bhūtvā projjahāra vasuṁdharām, asṛjac ca jagat sarvaṁ saha putraiḥ kṛtātmabhiḥ/* Subsequently, Vishnuswarupa Parabrahma appeared as Varaha Swarupa and pulled up Prithvi and initiated srishti of Beings.

[Vishleshana of Varaha: Brahmanda Purana is quoted: At the Kalpantara Pralaya or the Great Extermination of the Universe, the whole World got submerged in deep water as 'Ekarnava' or a single sheet of Water and the 'Sthaavara Jangamaas' or the Mobile and Immobile Beings were all submerged, then Para Brahma called **Narayana**, who was of 'Sahasraaksha, Sahasrapaat, Sahasra Shirsha' or of thousand eyes, feet and heads, was resting on the huge surface of water: *Apo Naara iti proktaa Apo vai Nara Sunavah, Ayanam tasya taah proktaastena Narayanah smritah/* ('Apah' denotes 'Nara' or water; 'Naaraas' or the children or waves of 'Nara'; and Nara is a Being or Entity ; Nara plus Ayana is Narayana as he who rests on Samsara or water) . Narayana sought to locate Prithvi (Earth) deep down in water and assumed **Varaahaavatara** or the Incarnation of a Huge Boar like a mountain with ten yojanas of girth and hundred yojanas of height (one Yojana being 12 km), with a body of cloud-like complexion and extreme radiance of many Lightnings, Fire and Sun; making thunderous and high-pitched sounds and having broad shoulders, sharp fangs, white teeth and pointed nails. The **YajnaVaraha** is described as follows: *Diksha Samaapteeshtim damshtriah kratu danto Juhuumukhah, Agni jihvo darbha romaa Brahma seersho Mahatapaah/ Veda skandho havirgandhirhavyakavyaadi vegavaan, Praagvamsha kaayo Dyutimaan naanaa Dikshaabhiranvitah/ Dakshinaa hridayo Yogi Shraddhaa satwa -mayo Vibhuh, Upakarma ruchischaiva pravagyaavarta bhushanah/ Naanaachhandogati patho guhyopanishad -aasanah, Maayaapatnisahaayo vai Giri shringamivocchrayah/ Aho raatrekshana dharo Vedanga shruti bhushanah, Ajya gandhah struvastundah Samaghosa swano Mahaan/ Satyadharma mayah Shrimaan Karma vikrama saskrutah, Prayaschitta nakho ghorah Pashujaanurmahaamakhah/ Udgaadaantro Homa Lingah Phala beeja mahoushadheeh, Vaadyantaraatmasatrasya naasmikaasomashonitah/* (The Yagna Varaha took up the diksha or Initiation of the Kratu or the Sacrifice with his 'damshtas' or curved fangs and teeth holding the 'Juhu' or the crescent shaped wooden ladle with which to make the offerings of ghee; Agni was his tongue to lap up the Sacrifice; Darbha grasses were the Varaha's hairs; Brahma one of the Chief of 'Ritviks' or the Brahmanas performing the Sacrifice was comparable to Varaha Murti's Head; Vedaas were his shoulders; his body-aroma was his 'havis' or the Sacrificial Offering; the Havya and Kavya or the offerings to Devas and Pitru Devas respectively constituted his body-speed with which the Sacrificial Offerings were made; the 'Praagvamsha' or the East-bound Chamber in which the guests at the Sacrifice were seated was Varaha's kaaya or the spacious physique; He was highly radiant and capable of accepting several Dikshas like the one being performed; He was the Master of Yoga full of Shraddha and Satwa or Sincerity and Resolve; he had Upakarma or extra study of Vedas and an expert in 'Pragvargya' or the Introductory Ceremony to the long-duration Soma Sacrifice; his 'Avarta Bhushana' or the ornamental and circular curls of the boar chest; the representation of various 'Chaandas' or Poetic Meters as his pathway; Upanishads as his seat; his able assistance is Maya as his spouse; his height was that of a mountain peak; his eyes representing Sun and moon and day and night; Vedangas and Shritis were his ear-ornaments; his body smell was that of 'Ajya' or the Ghee offering; Sruva or the sacrificial ladle is like his snout or muzzle; his voice was like the high pitch of the chanting of Sama Veda hymns; 'Udgata' or the elongated Sama Veda hymn was like his entrail or intestines; homa was his Linga or Symbol; fruits and seeds are his testicles; the altar of sacrifice was his heart; He was an Epitome of Satya Dharma and Soma Rasa was his own blood.) Thus Yajna Varaha Deva, as Nasika Soma sonita, dived

deep into waters and lifted up Earth, allocated waters into Oceans and Rivers on Earth, materialised Mountains to stabilise the waters thus allocated, broadly created Sapta Dwipas on Earth, materialised Bhurbhuvassuraadi Lokas and their inhabitants on the same pattern as in the previous Kalpas before the Great Pralaya.]

Sarga hundred ten continues: *ākāśaprabhavo brahmā śāśvato nitya avyayaḥ, tasmān marīciḥ samjajñe marīceḥ kaśyapaḥ sutaḥ/ vivasvān kaśyapāj jajñe manur vaivasvataḥ smṛtaḥ, sa tu prajāpatiḥ pūrvam ikṣvākus tu manoḥ sutaḥ/* Aakaasha Swarupa Parabrahma once manifested as the indestructible and permanent, he created Marichi and from the latter was born Kashyapa Muni. From Kashyapa was born Visavaan and from the latter Vivasvanta Manu the foremost Prajapati whose son was Ikshvaaku. (Ref. Vishleshana of Sarga One of Essence of Vaalmiki Baala Ramayana). King Ikshvaaku's lineage was Kukshi-Vivukshi-Baan- Anaranya a famed King a maha tapasvi, in whose kingship there no anavrishti- akaala-chora bhaya. Anarnya's further lineage were the well known Kings Prithu- Trishanku for whom Brahmarshi Vishvamitra created a mid sky Trishanku Svarga- Dundhumaara-Yuvanaashva-Maandhata-Susumndhi- Dhruvasundhi-Shatrusudana-Asita who surrendered himself to enemy king. Maharshi Vasishtha then described about King Asita and his two wives and both of them became garbhavatis. One of the wives named Kalindi venerated Chyavana Muni of the vamsha of Maharshi Bhrigu and having prostrated to the Muni requested for an excellent son who would be a Chakravarti. Then Chyavana Muni blessed Kalindi to give birth to a glorious son. But the second wife got the news of the Muni's boon to Kalindi and got jealous and surreptitiously poisoned Kalindi but the Muni's blessing was still intact and a boy was born with 'gara' or poison and was thus named Sa-gara who eventually became Sagara Chakravarti. Then in that lineage was born 'Asamanjasa' who turned out to be a villian and was turned out of the Kingdom. In the further lineage of Kings were Ashumaan-Dileep- and the renowned Bhagiratha who brought 'akaasha ganga' by shher perseverance and tapasya to redeem the Souls of his forefathers. Bhagirath's son was 'Kakuthsa' as Shri Rama is known as of Kakutsa Vamsha. Kakutsa's son was Raghu and hence Rama is famed as Raghava. Raghava son was Kalmaashapaada who unfortunately became a victim of a Muni 'shaapa' and turned as a rakshasa for some years and after the prescribed time lag, he bacame known as King Saudasa. Kalmashapaada's son was Maha Veera Shankhana who was no doubt a 'veera parakrami' but on one his battles attained 'veera swaraga'. The further lineage included Sudarshana-Agnivarna-Sheeghraghna-Maru-Prashushrava and the famed Ambareesha- Nahusha and Naabhaga-.Aja and Suvrara- and Aja's son was Dasharatha. Rama! You are the eldest son and thus in the lineage, Kingship of Ayodhya belongs to you as the eldest son and you ought to assume its kingship as your bounded duty; *tasya jyeṣṭho 'si dāyādo rāma ity abhiviśrutaḥ, tad grhāṇa svakaṁ rājyam avekṣasva jagan nṛpa/ikṣvākūṇām hi sarveṣāṁ rājā bhavati pūrvajāḥ, pūrvajenāvaraḥ putro jyeṣṭho rājye 'bhiṣicyate/* Indeed as per the lineage detailed as above, it is your bounden responsibility to assume the Kingship without a question. Shri Rama! Kindly do not infringe the hereditary's dharma of Raghuvamsha now and take up the administration of the Kindom straightaway.

Sarga One Hundred and Eleven

Shri Rama reiterates that 'Pitru Agina' was paramount yet doubled edged that he should undergo vana vaasa and Bharata should rule for that period only!

Vasiṣṭhas tu tadā rāmam uktvā rājapurohitaḥ, abravīd dharmasaṁyuktaṁ punar evāparaṁ vacaḥ/ puruṣasyeha jātasya bhavanti guravas trayāḥ, ācāryaś caiva kākutsaḥ pitā mātā ca rāghava/ pitā hy enaṁ janayati puruṣaṁ puruṣarṣabha, prajñāṁ dadāti cācāryas tasmāt sa gurur ucyaṭe/ sa te 'haṁ pitur ācāryas tava caiva paramtapa, mama tvaṁ vacanaṁ kurvan nātivarteḥ satāṁ gatim/ imā hi te pariśadaḥ śreṇayaś ca samāgatāḥ, eṣu tāta caran dharmaṁ nātivarteḥ satāṁ gatim/ vṛddhāyā dharmasīlāyā mātur nārhasy avartitum, asyās tu vacanaṁ kurvan nātivarteḥ satāṁ gatim/ bharatasya vacaḥ kurvan yācamānasya rāghava, ātmānaṁ nātivartes tvaṁ satyadharmaparākrama/ evaṁ madhuraṁ uktas tu

gurunā rāghavaḥ svayam, pratyuvāca samāsīnaṁ vasiṣṭhaṁ puruṣarṣabhaḥ/ yan mātāpitarau vṛttaṁ tanaye kurutaḥ sadā, na supratikaraṁ tat tu mātṛā pitṛā ca yat kṛtam/ yathāśakti pradānena snāpanāc chādanena ca, nityaṁ ca priyavādena tathā saṁvardhanena ca/ sa hi rājā janayitā pitā daśaratho mama, ājñātaṁ yan mayā tasya na tan mithyā bhaviṣyati/ evam uktas tu rāmeṇa bharataḥ pratyānantaram, uvāca paramodāraḥ sūtaṁ paramadurmanāḥ/ iha me sthaṇḍile śīghraṁ kuśān āstara sārathē, āryaṁ pratyupavekṣyāmi yāvan me na prasīdati/ anāhāro nirāloko dhanahīno yathā dvijaḥ, śeṣye purastāc chālāyā yāvan na pratiyāsyati/ sa tu rāmam avekṣantaṁ sumantraṁ prekṣya durmanāḥ, kuśottaram upasthāpya bhūmāv evāstarat svayam/ tam uvāca mahātejā rāmo rājarṣisattamāḥ, kiṁ mām bharata kurvāṇaṁ tāta pratyupavekṣyasi/ brāhmaṇo hy ekapārśvena narān roddhum ihārhati, na tu mūrdhāva - siktānāṁ vidhiḥ pratyupaveśane/ uttiṣṭha naraśārdūla hitvaitad dāruṇaṁ vratam, puravaryāṁ itaḥ kṣipram ayodhyaṁ yāhi rāghava/ āsīnas tv eva bharataḥ pauraḥ jānapadaṁ janam, uvāca sarvataḥ prekṣya kim āryaṁ nānuśāsatha/ te tam ūcūr mahātmānaṁ pauraḥ jānapadā janāḥ, kākutsthā abhijānīmaḥ samyag vadati rāghavaḥ/ eṣo 'pi hi mahābhāgaḥ pitur vacasi tiṣṭhati, ata eva na śaktāḥ smō vyāvartayitum aṅjasā/ teṣāṁ ājñāya vacanaṁ rāmo vacanam abravīt, evaṁ nibodha vacanaṁ suhṛdāṁ dharmacakṣuṣāṁ/ etac caivobhayaṁ śrutvā samyak saṁpaśya rāghava, uttiṣṭha tvaṁ mahābāho mām ca spṛśa tathodakam/ athothāya jalam spṛṣtvā bharato vākyam abravīt, śṛṇvantu me pariśado mantriṇaḥ śreṇayas tathā/ na yāce pitaraṁ rājyaṁ nānuśāsāmi mātaram, āryaṁ paramadharmajñam abhijānāmi rāghavam/ yadi tv avaśyaṁ vastavyaṁ kartavyaṁ ca pitur vacaḥ, aham eva nivatsyāmi caturdaśa vane samāḥ/ dharmātmā tasya tathyena bhrātūr vākyena vismitaḥ, uvāca rāmaḥ saṁprekṣya pauraḥ jānapadaṁ janam/ vikṛtaṁ āhitaṁ krītaṁ yat pitṛā jīvataḥ mama, na tal lopayitum śakyaṁ mayā vā bharatena vā/ upadhir na mayā kāryo vanavāse jugupsitaḥ, yuktam uktaṁ ca kaikeyyā pitṛā me sukṛtaṁ kṛtam/ jānāmi bharataṁ kṣāntaṁ gurusatkāraḥ kārīṇam, sarvam evātra kalyāṇaṁ satyasamdhē mahātmani/ anena dharmasīlena vanāt pratyāgataḥ punaḥ, bhrātrā saha bhaviṣyāmi pṛthivyāḥ patir uttamaḥ/ vṛto rājā hi kaikeyyā mayā tad vacanam kṛtam, anṛtān mocayānena pitaraṁ taṁ mahīpatim/

Maharshi Vasishtha while seeking to persuade Rama to return to Ayodhya and assume the Kingship further advises Rama that in the context of men of virtue, three preceptors were stated as significant- Acharya-Pita- and Maata. Fathers are the roots of birth and Acharyas provide 'Jnaana'. Now, the Maharshi was the Guru of both Dasharatha and Rama too and hence the former's directive be taken as supreme. Moreover, the entire public, relatives, guides, co- kings, were unanimous in wishing Rama to Ayodhya and assume kingship. Further, Devi Kousalya as the own mother precedes priority as Scripts prescribe highest primacy as 'Maatru Devo bhava- Pitru Devo bhava- Achaarya Devo bhava'! Raghu nandana Rama! You are the emblem and store-house of Satya-Dharma-Parakrama. Bharata has been earnestly supplicating you to return to Ayodhya and assume Kingship and that would certainly not be an infringement of dharma. Then Shri Rama replied respectfully to Maharshi Vasishtha: *yan mātāpitarau vṛttaṁ tanaye kurutaḥ sadā, na supratikaraṁ tat tu mātṛā pitṛā ca yat kṛtam/ yathāśakti pradānena snāpanāc chādanena ca, nityaṁ ca priyavādena tathā saṁvardhanena ca/ sa hi rājā janayitā pitā daśaratho mama, ājñātaṁ yan mayā tasya na tan mithyā bhaviṣyati/* In the context of a mother-father-son there always exists a bond of togetherness-affection and closeness. The parents as per their financial and societal limitations afford to their children the best possible physical comforts of food- bed- seating and play by the least possible hurt of the sentiments, good health and mind set. No child in their respective life spans could never ever repay the care and the anxiety of the parents. Now, when my 'janma daata' Maha Raja Dasharatha had given me an instuction and how indeed that could be disobeyed and made futile! As Maharshi and Raja Guru Vasishtha too exhorted Shri Rama and of now avail, Bharata finally addressed Sarathi Sumantra: 'Sumantra! Please spread out 'Kushaagrass' as a mat on this 'vedi' of a rock block and till such time these persuasions, arguments, and Rama's counter replies continue about my return to Ayodhya for kingship, I should follow 'aamarana deeksha' with neither water nor food, - just like a pauper brahmana would perform a 'niraahara deeksha' at the threshold of a 'dhanvaan vaishya' - right opposite Rama's kuteera'. Bharata himself spread out a 'kaushaasana' and got seated. Then Rama addressed Bharata in a vexed up tone: 'Which awful deed have I done for you Bharata as you have been harrassing me in this way! Yes; a Brahmana might do likewise but never a kshatriya!' *uttiṣṭha*

naraśārdūla hitvaitad dāruṇaṁ vratam, puravaryām itaḥ kṣipram ayodhyām yāhi rāghava/ Raghu nandana Bharata! Do not please take over this ‘kathora vrata’; get up and go back to Ayodhya instantly!’ Bharata then addressed the public seeing the happenings and asked them to express their views and their representative replied: *te tam ūcur mahātmānaṁ pauraḥjānapadā janāḥ, kākutsthā abhijānīmahaḥ samyag vadati rāghavaḥ/ eṣo ‘pi hi mahābhāgaḥ pitur vacasi tiṣṭhati, ata eva na śaktāḥ smo vyāvartayitum añjasā/* ‘Sirs, what Sri Bharata has been pleading for most certainly is justified; yet, Shri Rama has been consistently and most sincerely emphasising the truth of ‘pitru agjna’ and hence his inability to return’. As the public too expressed their balanced view, Rama addressed Bharata to heed the public opinion of dharma and thus withdraw his ‘kathora vrata’. Bharata stood up and declared having touched water as mark of the pratigjna and asserted: ‘May this be clearly understood by the public, the Ministers and all: Neither I had solicited my father or my mother about the kingdom and at the same time I am not agreeable that Rama should leave for vana vaasa. Yet, as Rama insists for ‘pitru vaakya paripaalata’, I too should follow suit and perform ‘vana vaasa’! ‘Shri Rama was taken aback at Bharata’s decisiveness and addressed Bharata that late father’s instruction was double edged that Rama should leave for fourteen years and Bharata should rule during that period. *anena dharmasīlena vanāt pratyāgataḥ punaḥ, bhrātrā saha bhaviṣyāmi pṛthivyāḥ patir uttamaḥ/ vṛto rājā hi kaikeyā mayā tad vacanaṁ kṛtam, anṛtān mocayānena pitaraṁ taṁ mahīpatim/* ‘Therefore, I will most certainly return after fourteen years and assume the kingship; as Devi Kaikeyi sought the two boons, please do accept the kingship for fourteen years and ensure that late father’s directive be not infringed upon!’

Sarga One Hundred and Twelve

As Bharata was not ready yet to return to Ayodhya, Shri Rama grants his ‘charana paadukaas’ and finally bid farewell to Bharata and the entourage

Tam apratimatejobhyām bhrātrbhyām romaharṣaṇam, vismitāḥ saṁgamaṁ prekṣya samavetā maharṣayaḥ/ antarthitās tv ṛṣigaṇāḥ siddhās ca paramarṣayaḥ, tau bhrātaraḥ mahātmānau kākutsthau praśaśamsire/ sa dhanyo yasya putrau dvau dharmajñau dharmavikramau, śrutvā vayam hi saṁbhāṣām ubhayoḥ spṛhayāmahe/ tatas tv ṛṣigaṇāḥ kṣipram daśagrīvavadhaiṣiṇaḥ, bharataṁ rājaśārdūlam ity ūcuḥ saṁgatā vacaḥ/ kule jāta mahāprājña mahāvṛtta mahāyasaḥ, grāhyaṁ rāmasya vākyaṁ te pitaraṁ yady avekṣase/ sadānṛṇam imaṁ rāmaṁ vayam icchāmahe pituḥ, anṛnatvāc ca kaikeyyāḥ svargaṁ daśaratho gataḥ/ etāvad uktvā vacanaṁ gandharvāḥ samaharṣayaḥ, rājarṣayaś caiva tathā sarve svām svām gatim gatāḥ/ hlāditas tena vākyaena śubhena śubhadarśanaḥ, rāmaḥ saṁhṛṣṭavadanas tān ṛṣiṇ abhyapūjayat/ srastagātras tu bharataḥ sa vācā sajjamānyā, kṛtāñjalir idam vākyaṁ rāghavaṁ punar abravīt/ rājadharmam anuprekṣya kuladharmānusaṁtatim, kartum arhasi kākutstha mama mātus ca yācanām/ rakṣitum sumahad rājyam aham ekas tu notsahe, pauraḥjānapadāms cāpi raktān rañjayitum tathā/ jñātayaś ca hi yodhās ca mitrāṇi suhṛdaś ca naḥ, tvām eva pratikāṅkṣante parjanyaṁ iva karṣakāḥ/ idam rājyam mahāprājña sthāpaya pratipadya hi, śaktimān asi kākutstha lokasya paripālanaḥ/ ity uktvā nyapatad bhrātuh pādayor bharatas tadā, bhṛśam saṁprārthayām āsa rāmam evaṁ priyam vadaḥ/ tam anke bhrātaraṁ kṛtvā rāmo vacanaṁ abravīt, śyāmaṁ nalinapatrākṣam mattahamsasvaraḥ svayam/ āgatā tvām iyaṁ buddhiḥ svajā vainayikī ca yā, bhṛśam utsahase tāta rakṣitum pṛthivīm api/ amātyaiś ca suhṛdbhiś ca buddhimadbhiś ca mantribhiḥ, sarvakāryāṇi saṁmantrya sumahānty api kāraya/ lakṣmīś candrād apeyād vā himavān vā himaṁ tyajet, atīyāt sāgaro velām na pratijñam aham pituḥ/ kāmād vā tāta lobhād vā mātṛā tubhyam idam kṛtam, na tan manasi kartavyam varitavyam ca mātṛvat/ evaṁ bruvāṇam bharataḥ kausalyāsutam abravīt, tejasādityasamkāśam pratipaccandradarśanam/ adhirohārya pādābhyām pādūke hemabhūṣite, ete hi sarvalokasya yogakṣemaṁ vidhāsyataḥ/ so ‘dhiruhya naravyāghraḥ pādūke hy avaruhya ca, prāyacchat sumahātejā bharatāya mahātmane/ sa pādūke te bharataḥ pratāpavān; svalaṁkṛte saṁparigrhya dharmavit, pradakṣiṇam caiva cakāra rāghavaṁ; cakāra caivottamanāgamūrdhani/ athānupūrvyāt pratipūjya taṁ janam; gurūms ca mantriprakṛtiś tathānujau, vyasarjayad rāghavavaṁśavardhanaḥ; sthitaḥ svadharṁe himavān ivācalaḥ/ taṁ mātaro bāṣpaḥgrhīta -

*kaṇṭho; duḥkhena nāmantrayitum hi śekuḥ/, sa tv eva mātṛ abhivādya sarvā; rudan kuṭīm svām
praviveśa rāmāḥ/*

As Shri Rama thus has almost got convinced Bharata that after all, he should return back to Ayodhya after the interregnum of fourteen years of vana vaasa any way, the Rishis tried to clinch Bharata's wavering mind especially as they possess the futuristic vision of Ravana's killing by Shri Rama and therefore made the conclusive persuasion of Bharata. As the group of Maharshis thus supported his assurance of returning back thereafter, Rama complemented the Maharshis. Bharata too was somewhat softened his outlook and stated: 'As you surely are aware the 'kula dharma' emphasizes that the eldest son only is eligible to Kingship and only to please my mother I might perhaps be constrained to agree to a mere and purely temporary dispensation of maintaining the name of the kingdom which might please only my mother; however, surely I would not be able to meet the expectations of the public of the kingdom. *jñātayaś ca hi yodhās ca mitrāṇi suhṛdaś ca naḥ, tvām eva pratikāṅkṣante parjanyam iva karṣakāḥ/ idaṁ rājyaṁ mahāprājña sthāpaya pratipadya hi, śaktimān asi kākutstha lokasya paripālanaḥ/* Just as a farmer keeps on waiting for the close of your vana vaasa, the kingdom's public, sena, friends, relatives should certainly be awaiting your return. So saying, Bharata collapsed and touched Rama's 'paadukas' the wooden foot wear. Rama lifted up and said: Bharata! You are by nature very modest but surely you possess the in-built capability of administering the universe. Besides, you have the masterly ability of maneuvering and tactical treatment from the ministers and wellwishers. As you realise, respected father's ought be preserved, even if Moon might lose its shine, Himalayas be bereft of ice, or oceans might transgress their boundaries. What mother Kaikeyi might have acted out of selfish interest in your own favour be not entered in your mind keep normalcy for what had happened. Then Bharata replied with great devotion: *adhirohārya pādābhyām pādūke hemabhūṣite, ete hi sarvalokasya yogakṣemaṁ vidhāsyataḥ/ so 'dhiruḥya naravyāghraḥ pādūke hy avaruḥya ca, prāyacchat sumahātejā bharatāya mahātmane/* Arya! The pair of your 'paadukas' be kindly rested on me as a symbol of 'loka raksha' and universal peace and security! Then Shri Rama obliged accordingly. Then Bharata asserted: *sa pādūke te bharataḥ pratāpavān; svalaṁkṛte saṁparigrhya dharmavit, pradakṣiṇaṁ caiva cakāra rāghavaṁ; cakāra caivottamanāgamūrdhani/ athānupūrvyāt pratipūjya taṁ janāṁ; gurūṁś ca mantriprakṛtīs tathānujau, vyasarjayad rāghavavaṁśavardhanaḥ; sthitaḥ svadharme himavān ivācalaḥ/* 'Raghu nandana! I swear by these Rama Padukas that for the next fourteen years wear jataa-cheeras and consume only roots and fruits awaiting your arrival outside Ayodhya and by retaining your padukas on a throne and carry on my Raja Dharmas.' Shri Rama was mightily pleased. He further stated that on his behalf as also from Sita, Bharata should safeguard Devi Kaikeyi and never get annoyed with her. Thereafter *sa pādūke te bharataḥ pratāpavān; svalaṁkṛte saṁparigrhya dharmavit, pradakṣiṇaṁ caiva cakāra rāghavaṁ; cakāra caivottamanāgamūrdhani/ athānupūrvyāt pratipūjya taṁ janāṁ; gurūṁś ca mantriprakṛtīs tathānujau, vyasarjayad rāghavavaṁśavardhanaḥ; sthitaḥ svadharme himavān ivācalaḥ/* Bharata then performed a parikrama around the 'padukas' and kept on his head as a king on an elephant head. Further, Shri Rama having thanked the public that arrived from the Kingdom, Gurus, Mantris and both Bharata and Shatrughnas. At that time Devis Koushalya and other mothers kept on crying away as Rama-Sita-Lakshmanas returned to their 'Kuteera'.

Sarga On Hundred and Thirteen

Bharata and the entourage reach back to Maharshi Bharadwaja's ashram and return to Ayodhya

Tataḥ śirasi kṛtvā tu pāduke bharatas tadā, āruroha ratham hr̥ṣṭaḥ śatrughnena samanvitaḥ/ vasiṣṭho vāmadevaś ca jābālīś ca dṛḍhavrataḥ, agrataḥ prayayau sarve mantriṇo mantrapūjitaḥ/ mandākinīm nadīm ramyām prāṇmukhās te yayus tadā, pradakṣiṇam ca kurvāṇāś citrakūṭam mahāgirim/ paśyan dhātusahasrāṇi ramyāṇi vividhāni ca, prayayau tasya pārśvena sasainyo bharatas tadā/ adūrāc citrakūṭasya dadarśa bharatas tadā, āśramam yatra sa munir bharadvājah kṛtālayaḥ/ sa tam āśramam āgamyā bharadvājasya buddhimān, avatīrya rathāt pādau vavande kulanandanah/ tato hr̥ṣṭo bharadvājō bharatam vākyam abravīt, api kṛtyam kṛtam tāta rāmeṇa ca samāgatam/ evam uktas tu bharato bharadvājena dhīmatā, pratyuvāca bharadvajāṃ bharato dharmavatsalah/ sa yācyamāno guruṇā mayā ca dṛḍhavikramah, rāghavaḥ paramaprīto vasiṣṭham vākyam abravīt/ pituḥ pratijñām tām eva pālayiṣyāmi tattvataḥ, caturdaśa hi varṣāni ya pratijñā pitur mama/ evam ukto mahāprājñō vasiṣṭhaḥ pratyuvāca ha, vākyajñō vākyakuśalam rāghavam vacanam mahat/ ete prayaccha samhr̥ṣṭaḥ pāduke hemabhūṣite, ayodhyāyām mahāprājña yogakṣemakare tava/ evam ukto vasiṣṭhena rāghavaḥ prāṇmukhaḥ sthitaḥ, pāduke hemavikṛte mama rājyāya te dadau/ nivṛtto 'ham anujñāto rāmeṇa sumahātmanā, ayodhyām eva gacchāmi grhītvā pāduke śubhe/ etac chrutvā śubham vākyam bharatasya mahātmanah, bharadvājah śubhataram munir vākyam udāharat/ naitac citram naravyāghra śīlavṛttavatām vara, yad āryam tvayi tiṣṭhet tu nimne vṛṣṭim ivodakam/ amṛtaḥ sa mahābāhuḥ pitā daśarathas tava, yasya tvam īdṛśah putro dharmātmā dharmavatsalah/ tam ṛṣim tu mahātmānam uktavākyam kṛtāñjaliḥ, āmantrayitum ārebhe caraṇāv upagṛhya ca/ tataḥ pradakṣiṇam kṛtvā bharadvajāṃ punaḥ punaḥ, bharatas tu yayau śrīmān ayodhyām saha mantribhiḥ/ yānaiś ca śakataiś caiva hayaiś nāgaiś ca sā camūḥ, punar nivṛttā vistīrṇā bharatasyānuyāyini/ tatas te yamunām divyām nadīm tīrtvornimālinīm, dadṛśus tām punaḥ sarve gaṅgām śivajalām nadīm/ tām ramyajalasampūrṇām samītya saha bāndhavaḥ, śṛṅgaverapuraṃ ramyam praviveśa sasainikaḥ/ śṛṅgaverapurād bhūya ayodhyām samdadarśa ha, bharato duḥkhasamāptah sārathim cedam abravīt/ sārathe paśya vidhvastā ayodhyā na prakāśate, nirākārā nirānandā dīnā pratihatasvanā/

Carrying on his head the 'Shri Rama Paada Paadukaas' and seated on the chariot driven by Sumantra, Bharata along with Shatrughna proceeded back to Ayodhya, even as Maharshis Vasishta, Vaama Deva, Jaabaali, and Minsters ahead and the entourage followed. The procession having circumambulated the Chirtakura mountain range and crossing the Sacred Mandakini River proceeded eastward. On the way was the Maharshi Bharadwaja ashram and Bharata stopped over, greeted the Maharshi who asked about his Shri Rama darsahana as Bharata replied that he requested Rama to return in several manners. But Vashishta Maharshi intervenened and said Rama was firm to follow Pitru vakyas and observe vana vaasa as prescribed. *Ete prayaccha samhr̥ṣṭaḥ pāduke hemabhūṣite, ayodhyāyām mahāprājña yogakṣemakare tava/* Yet Rama obliged Bharara by bestowing his 'swarna paadukas' as his representative so that Bharata could carry on administrative duties till his return back. .Bharadwaja Maharshi then blessed Bharata: *naitac citram naravyāghra śīlavṛttavatām vara, yad āryam tvayi tiṣṭhet tu nimne vṛṣṭim ivodakam/ amṛtaḥ sa mahābāhuḥ pitā daśarathas tava, yasya tvam īdṛśah putro dharmātmā dharmavatsalah/* Bharata! You are an oustanding human being who is not only intrepid warrior but an exemplary 'sheela vritta vida' or of excellent tradition of 'sadaachaara'. Indeed it is not surprising that waterflows are well aware of their directions and you too are of features of great virtue as well. You are right within the footprints of your great father King Dasharatha who too was a dharma premi and dharmatma!' Then Bharata and all others thanked the Maharshi Bharadwaja and returned Ayodhya. Bharata then realised and adressed Sumantra as to in which pitiable state that Ayodhya was lying!

Sarga One Hundred and Fourteen

On return to Ayodhyam Bharata realises the sad state of the city of Ayodhya

Snigdha gambhīraghoṣeṇa syandanenopayān prabhuḥ, ayodhyāṁ bharataḥ kṣiprāṁ praviveśa mahāyaśāḥ/ biḍālolūkacaritām ālīnanaravāraṇām, timirābhyāhatām kālīm aprakāśām niśām iva/ rāhuśatroḥ priyām patnīm śrīyā prajvalitaprabhām, graheṇābhyutthitenaikām rohiṇīm iva pīḍitām/ alpoṣṇakṣubdhasalilām gharmottaptavihaṁgamām, līnamīnajhaṣagrāhām kṛśām girinadīm iva/ vidhūmām iva hemābhām adhvarāgnisamutthitām, havirabhyukṣitām paścāc chikhām vipralayaṁ gatām/ vidhvastakavacām rugṇagajavājirathadhvajām hatapravīrām āpannām camūm iva mahāhave/ sapheṇām sasvanām bhūtvā sāgarasya samutthitām praśāntamārutoddhūtām jalormim iva niḥsvanām/ tyaktām yajñāyudhaiḥ sarvair abhirūpaiś ca yājakaiḥ, sutyākāle vinirvṛtte vedīm gataravām iva/ goṣṭhamadhye sthitām ārtām acarantīm navām tṛṇam, govṛṣeṇa parityaktām gavām patnīm ivotsukām/ prabhākarālaiḥ susnigdhaiḥ prajvaladbhir ivottamaiḥ, viyuktām mañibhir jātyair navām muktāvalīm iva/ sahasā calitām sthānān mahīm punyakṣayād gatām, saṁhṛtadyutivistārām tārām iva divaś cyutām/a puṣpanaddhām vasantānte mattabhramaraśālinīm, drutadāvāgnivipluṣṭām klāntām vanalatām iva/ saṁmūḍhanigamām sarvām saṁkṣiptavipaṇāpaṇām, pracchannaśāśinakṣatrām dyām ivāmbudharair vṛtām/ kṣīṇapānottamair bhinnaiḥ śarāvair abhisamvṛtām, hataśauṇḍām ivākāṣe pānabhūmim asaṁskṛtām/ vṛkṣabhūmitalām nimnām vṛkṣapātraiḥ samāvṛtām, upayuktodakām bhagnām prapām nipatitām iva/ vipulām vitatām caiva yuktapāśām tarasvinām, bhūmau bāṇair viniṣkṛtām patitām jyām ivāyudhāt/ sahasā yuddhaśauṇḍena hayāroheṇa vāhitām, nikṣiptabhāṇḍām utsṛṣṭām kiśorīm iva durbalām/ prāvṛṣi pravigādhāyām praviṣṭasyābhra maṇḍalam, pracchannām nīlajīmūtair bhāskarasya prabhām iva/ bharatas tu rathasthaḥ saḥ śrīmān daśarathātmajaḥ, vāhayantaṁ rathaśreṣṭhaṁ sārathiṁ vākyam abravīt/ kiṁ nu khalv adya gambhīro mūrchito na niśamyate, yathāpuram ayodhyāyām gītavāditraniḥsvanaḥ/ vāruṇīmadagandhāś ca mālyagandhaś ca mūrchitaḥ, dhūpitāgarugandhaś ca na pravāti samantataḥ/ yānapravaraghoṣaś ca snigdhaś ca hayaniḥsvanaḥ, pramattagajanādaś ca mahāmś ca rathaniḥsvanaḥ, nedānīm śrūyate puryam asyām rāme vivāsite/ taruṇaiś cāru veṣaiś ca narair unnatagāmibhiḥ, saṁpatadbhir ayodhyāyām na vibhānti mahāpathāḥ/ evaṁ bahuvidhaṁ jalpan viveśa vasatīm pituḥ, tena hīnām narendreṇa śimhahīnām guhām iva/

As Bharata entered Ayodhya, it was early evening when streets were empty, none was on the roads, all the doors were shut, and the night was of ‘krishna paksha’ with moon in the wane. The city was in mourning as neither veda ghoshanas by brahmanas, normal business in the markets, nor groups of public in the public gardens. Bharata asked Saarathi Sumantra: *kiṁ nu khalv adya gambhīro mūrchito na niśamyate, yathāpuram ayodhyāyām gītavāditraniḥsvanaḥ/ vāruṇīmadagandhāś ca mālyagandhaś ca mūrchitaḥ, dhūpitāgarugandhaś ca na pravāti samantataḥ/ yānapravaraghoṣaś ca snigdhaś ca hayaniḥsvanaḥ, pramattagajanādaś ca mahāmś ca rathaniḥsvanaḥ, nedānīm śrūyate puryam asyām rāme vivāsite/* How is it that there is neither music-nor dance heard or visible and how horrible is the situation now! There are no widespread flavors of scents, nor smells of sweet drinks, sounds of horse carriages, elephant and chariot rides? As Shri Rama left, the city has gone lonely, silent, lifeless and totally inactive. What is worse, the inhabitants are dull, vexed up, ever cursing the fate and with no desire and hope of recovery!

Sarga One Hundred and Fifteen

Bharata instals Shri Rama ‘Paadukaas’ at Nandigrama and administers Ayodhya from there

Tato nikṣipya mātṛḥ sa ayodhyāyām dṛḍhavrataḥ, bharataḥ śokasamtapto gurūn idam athābravīt/ nandigrāmam gamiṣyāmi sarvān āmantraye ’dya vaḥ, tatra duḥkham idam sarvaṁ sahiṣye rāghavam vinā/ gataś ca hi divaṁ rājā vanasthaś ca gurur mama, rāmaṁ pratīkṣe rājyāya sa hi rājā mahāyaśāḥ/ etac chrutvā śubhaṁ vākyam bharatasya mahātmanaḥ, abruvan mantriṇaḥ sarve vasiṣṭhaś ca purohitaḥ/ sadṛśām ślāghanīyam ca yad uktam bharata tvayā, vacanaṁ bhrātṛvātsalyād anurūpaṁ tavaiva tat/ nityam te bandhulubdhasya tiṣṭhato bhrātṛsauḥṛde, āryamārgam prapannasya nānumanyeta kaḥ pumān/ mantriṇām vacanaṁ śrutvā yathābhilaṣitam priyam, abravīt sārathiṁ vākyam ratho me yujyatām iti/ prahrṣṭavadanaḥ sarvā mātṛḥ samabhivādya saḥ, āruroha ratham śrīmān śatruḥnena

samanvitaḥ/āruhya tu ratham śīghram śatrughnabharatāv ubhau, yayatuḥ paramaprītau vṛtau mantripurohitaiḥ/ agrato puravas tatra vasiṣṭha pramukhā dvijāḥ, prayayuh prānmukhāḥ sarve nandigrāmo yato 'bhavat/ balaṁ ca tad anāhūtaṁ gajāsvarathasaṁkulam, prayayau bharate yāte sarve ca puravāsinaḥ/ rathasthaḥ sa tu dharmātmā bharato bhrātrvatsalaḥ, nandigrāmaṁ yayau tūrṇaṁ śirasy ādhāya pāduke/ tatas tu bharataḥ kṣipraṁ nandigrāmaṁ praviśya saḥ, avatīrya rathāt tūrṇaṁ gurūn idam uvāca ha/ etad rājyaṁ mama bhrātrā dattaṁ saṁnyāsavat svayam, yogakṣemavahe ceme pāduke hemabhūṣite, tam imaṁ pālayiṣyāmi rāghavāgamanam prati/ kṣipraṁ saṁyojayitvā tu rāghavasya punaḥ svayam, caraṇau tau tu rāmasya drakṣyāmi sahapādukau/ tato nikṣiptabhāro 'haṁ rāghaveṇa samāgataḥ. nivedya gurave rājyaṁ bhajiṣye guruvṛttitām/ rāghavāya ca saṁnyāsaṁ dattveme varapāduke, rājyaṁ cedam ayodhyāṁ ca dhūtapāpo bhavāmi ca/ abhiṣikte tu kākutṣthe prahr̥ṣṭamudite jane, prītir mama yaśaś caiva bhaved rājyāc caturguṇam/ evaṁ tu vilapan dīno bharataḥ sa mahāyaśāḥ, nandigrāme 'karod rājyaṁ duḥkhito mantribhiḥ saha/ sa valkalaḥ jātādhārī muniveśadharāḥ prabhuh, nandigrāme 'vasad vīraḥ sasainyo bharatas tadā/ rāmāgamanam ākāṅkṣan bharato bhrātrvatsalaḥ, bhrātur vacanakārī ca pratijñāpārāgas tadā/ pāduke tv abhiṣicyātha nandigrāme 'vasat tadā, bharataḥ śāsanam sarvaṁ pādukābhyāṁ nyavedayat/

Bharata then having left the mothers at Ayodhya sought the permission of the Gurus to proceed to Nandigraama as he stated that he was unable to stay and administer from Ayodhya with the unending memories of his father and in the absence of Shri Rama the genuine king of Ayodhya. Maharshi Vasishtha appreciated Bharat's decision: *sadrśaṁ ślāghanīyaṁ ca yad uktaṁ bharata tvayā, vacanam bhrātrvatsalyād anurūpaṁ tavaiva tat/ nityaṁ te bandhulubdhasya tiṣṭhato bhrātr̥sauhr̥ḍe āryamārgaṁ prapannasya nānumanyeta kaḥ pumān/* Bharata! I am appreciative of your 'Bhraatru bhakti' the elder brother's devotion and that is truly reflective of your genuineness. All along the way your great concern for and demand on Rama to return was genuine but that was not to be and now your decisiveness to move out to Nandigrama to install Rama paadukas on a throne is laudable indeed'. Then Bharata having received the blessings of the mothers asked Sumantra to proceed to Nandigraama with the Gurus ahead of him with the Rama Padukas on his hear along with Shatrughnaa. Even without his command, the sena and the significant citizens accompanied. On reaching Nandigrama, Bharata declared to the public as follows: *etad rājyaṁ mama bhrātrā dattaṁ saṁnyāsavat svayam, yogakṣemavahe ceme pāduke hemabhūṣite, tam imaṁ pālayiṣyāmi rāghavāgamanam prati/* 'My elder brother has asked me to preserve the Kingdom on his behalf and as such I am placing his golden footwear on the throne as his representative for the time being for the welfare of you all.' Then Bharata addressed the ministers, senapati and the officials as follows: *kṣipraṁ saṁyojayitvā tu rāghavasya punaḥ svayam, caraṇau tau tu rāmasya drakṣyāmi sahapādukau/ tato nikṣiptabhāro 'haṁ rāghaveṇa samāgataḥ. nivedya gurave rājyaṁ bhajiṣye guruvṛttitām/* Having administered the kingdom accordingly till Rama's arrival, the same would be returned safely and rededicate the 'paadukaas' back at his feet and be relieved of the responsibility thenceforth. *abhiṣikte tu kākutṣthe prahr̥ṣṭamudite jane, prītir mama yaśaś caiva bhaved rājyāc caturguṇam/* Only when Kaakutstha kubabhushana Shri Rama is once made the King of Ayodhya and the public were to be contented with unbelievable pleasure that I could feel thrilled four times over that my attaining kingship in purely shortest duration.

Stanza One Hundred Sixteen

All the Rishis of Chitra koota commenced leaving the place due to problems of Rakshasas

Pratiprayāte bharate vasan rāmas tapovane, lakṣayām āsa sodvegāṁ athautsukyaṁ tapasvinām/ ye tatra citrakūṭasya purastāt tāpasāsrame, rāmam āśritya niratās tān alakṣayad utsukān/ nayanair bhṛkuṭībhīś ca rāmam nirdiśya śaṅkitāḥ, anyonyam upajalpantaḥ śanaiś cakrur mithaḥ kathāḥ/ teṣāṁ autsukyaṁ ālakṣya rāmas tv ātmani śaṅkitāḥ, kṛtāñjalir uvācedam ṛṣiṁ kulapatiṁ tataḥ/ na kaccid bhagavan kiṁ cit pūrvavṛttam idam mayi, dr̥śyate vikṛtaṁ yena vikriyante tapasvinaḥ/ pramādāc caritaṁ kaccit kiṁ cin nāvarajasya me, lakṣmaṇasyarṣibhir dr̥ṣṭam nānurūpaṁ ivātmanaḥ/ kaccic chuśrūṣamāṇā vaḥ

śuśrūṣaṇaparā mayi, pramadābhyucitām vṛttiṁ sītā yuktāṁ na vartate/ atharṣir jarayā vṛddhas tapasā ca jarām gataḥ, vepamāna ivovāca rāmaṁ bhūṭadayāparam/ kutaḥ kalyāṇasattvāyāḥ kalyāṇābhirates tathā, calanaṁ tāta vaidehyās tapasviṣu viśeṣataḥ/ tvannimittam idaṁ tāvat tāpasān prati vartate, rakṣobhyas tena saṁvignāḥ kathayanti mithaḥ kathāḥ/ rāvaṇāvarajaḥ kaś cit kharo nāmeha rākṣasaḥ, utpātya tāpasān sarvāṇ janasthānaniketanān/ dhṛṣṭas ca jitakāśī ca nṛśaṁsaḥ puruṣādakaḥ, avaliptas ca pāpas ca tvām ca tāta na mṛṣyate/ tvaṁ yadā prabhṛti hy asminn āśrame tāta vartase, tadā prabhṛti rakṣāṁsi viprakurvanti tāpasā/ darśayanti hi bībhatsaiḥ krūrair bhīṣaṇakair api, nānā rūpair virūpaiś ca rūpair asukhadarśanaiḥ/ apraśastair aśucibhiḥ saṁprajoyya ca tāpasān, pratighnanti aparān kṣipram anāryāḥ purataḥ sthitaḥ/ teṣu teṣv āśramasthāneṣv abuddham avalīya ca, ramante tāpasāṁs tatra nāśayanto 'lpacetasaḥ./ apakṣipanti srugbhāṇḍān agnīn siñcanti vāriṇā, kalaśāṁś ca pramṛṇanti havane samupasthite/ tair durātmabhir āviṣṭān āśramān prajihāṣavaḥ, gamanāyānyadeśasya codayanti ṛṣayo 'dya mām/ tat purā rāma śārīrām upahimsām tapasviṣu, darśayati hi duṣṭās te tyakṣyāma imam āśramam/ bahumūlaphalaṁ citram avidūrād ito vanam, purāṇāśramam evāhaṁ śrayiṣye saganāḥ punaḥ/ kharas tvayy api cāyuktāṁ purā tāta pravartate, sahāsmābhir ito gaccha yadi buddhiḥ pravartate/ sakalatrasya saṁdeho nityaṁ yat tasya rāghava, samarthasyāpi hi sato vāso duḥkha ihādyā te/ ity uktavantāṁ rāmas taṁ rājaputras tapasvinam, na śaśāṅkottarair vākyair avaroddhum samutsukam/ abhinandya samāpṛcchya samādhāya ca rāghavam, sa jagāmāśramam tyaktvā kulaiḥ kulapatīḥ saha/ rāmaḥ saṁsādhya tv ṛṣigaṇam anugamanād; deśāt tasmāccit kulapatim abhivādyarṣim, samyakprīṭais tair anumata upadiṣṭārthaḥ; puṇyaṁ vāsāya svanīlayam upasaṁpede/ āśramam tv ṛṣivirahitam prabhuḥ; kṣaṇam api na jahau sa rāghavaḥ, rāghavam hi satatam anugatās; tāpasāś carṣicaritadhr̥taguṇāḥ/

As various Maharshis and tapasvis settled at Chitrakoota commenced moving away from there, even after Ramas settled there, the latter doubted whether they were doing so because of the arrival of Bharata with sena, the public and the havoc thus created. Rama asked a senior of the tapasvis whether there was the havoc, or any indiscretion of him or Lakshmana or of Sita. He replied that this was not due to neither the havoc nor an indiscretion. But: *rāvaṇāvarajaḥ kaś cit kharo nāmeha rākṣasaḥ, utpātya tāpasān sarvāṇ janasthānaniketanān/ dhṛṣṭas ca jitakāśī ca nṛśaṁsaḥ puruṣādakaḥ, avaliptas ca pāpas ca tvām ca tāta na mṛṣyate*/In these forest areas, Ravana's younger brother Khara and his evil associates are responsible for several evil, heinous, cruel deeds even of 'nara bhakshana'. *darśayanti hi bībhatsaiḥ krūrair bhīṣaṇakair api, nānā rūpair virūpaiś ca rūpair asukhadarśanaiḥ/ apraśastair aśucibhiḥ saṁprajoyya ca tāpasān, pratighnanti aparān kṣipram anāryāḥ purataḥ sthitaḥ*/These Rakshasas are creating mahem and devastation, and all cruel acts. They tend to harm the body parts of the tapasvis and regale the atrocities. *apakṣipanti srugbhāṇḍān agnīn siñcanti vāriṇā, kalaśāṁś ca pramṛṇanti havane samupasthite*/They throw the ladles of ghee helter skelter, and destroy homa karyas and heckle 'mantra uchhaaranas' and so on. That is why the reaction to the cruel acts. Shri Rama, there is a much safer place not too far where there is stated as of ample availability of fruits and roots and free from disturbances. We shall request you to please accompany us so that Khara rakshasa's associates are not troubled and facilitate us without any harassment. Rama then immediately let the departing tapasvis travel safely without any hitch.

Sarga One Hundred Seventeen

Sita Rama Lakshmanas too decided to leave Chitrakoota and proceeded to Maharashi Ashram of Atri and Maha Pativrata Anasuya

Rāghavas tv apayāteṣu tapasviṣu vicintayan, na tatrārocayad vāsam kāraṇair bahubhis tadā/ iha me bharato dṛṣṭo mātaraś ca sanāgarāḥ, sā ca me smṛtir anveti tān nityam anuśocataḥ/skandhāvāraniveśena tena tasya mahātmanah, hayahastikarīṣaiś ca upamardah kṛto bhṛśam/ tasmād anyatra gacchāma iti saṁcintya rāghavaḥ, prātiṣṭhata sa vaidehyā lakṣmaṇena ca saṁgataḥ/ so 'trer āśramam āśādyā taṁ vavande mahāyāśāḥ, taṁ cāpi bhagavān atriḥ putravat pratyapadyata/ svayam ātithyam ādiṣya sarvam asya susatkṛtam, saumitriṁ ca mahābhāgāṁ sītāṁ ca samasāntvayat/ patnīm ca tam anuprāptām

vṛddhām āmantrya satkṛtām, sāntvayām āsa dharmajñāḥ sarvabhūtahite rataḥ/ anasūyām mahābhāgām tāpasīm dharmacāriṇīm, pratigrhṇīṣva vaidehīm abravīd ṛṣisattamaḥ/ rāmāya cācacakṣe tām tāpasīm dharmacāriṇīm, daśa varṣāṇy anāvṛṣṭyā dagdhe loke niranantaraṃ/ yayā mūlaphale sṛṣṭe jāhnavī ca pravartitā, ugreṇa tapasā yuktā niyamaiś cāpy alambitā/ daśavarṣasahasrāṇi yayā taptam mahat tapaḥ, anasūyāvṛatais tāta pratyūhās ca nibarhitāḥ/ devakāryanimittam ca yayā saṃtvaramāṇayā/ daśarātram kṛtvā rātriḥ seyaṃ māteva te 'nagha, tām imām sarvabhūtānām namaskāryām yaśasvinīm, abhigacchatu vaidehī vṛddhām akrodhanām sadā/ evaṃ bruvāṇam tam ṛṣim tathety uktvā sa rāghavaḥ, sītām uvāca dharmajñām idaṃ vacanam uttamam, rājaputri śrutaṃ tv etan muner asya samīritam, śreyo 'rtham ātmanaḥ śīghram abhigaccha tapasvinīm, anasūyeti yā loke karmabhiḥ kyātim āgatā, tām śīghram abhigaccha tvam abhigamyām tapasvinīm/ sītā tv etad vacaḥ śrutvā rāghavasya hitaiṣiṇī, tām atripatnīm dharmajñām abhicakrāma maithilī/ śithilām valitām vṛddhām jarāpāṇḍuramūrdhajām, satatam vepamānāṅgīm pravāte kadālī yathā/ tām tu sītā mahābhāgām anasūyām pativratām, abhyavādayad avyagrā svaṃ nāma samudāhara/ abhivādyā ca vaidehī tāpasīm tām aninditām, baddhāñjalipuṭā hrṣṭā paryapṛcchad anāmayaṃ/ tataḥ sītām mahābhāgām drṣtvā tām dharmacāriṇīm, sāntvayanty abravīd hrṣṭā diṣṭyā dharmam avekṣase/ tyaktvā jñātijanaṃ sīte mānam ṛddhiṃ ca mānini, avaruddham vane rāmaṃ diṣṭyā tvam anugacchasi/ nagarastho vanastho vā pāpo vā yadi vāśubhaḥ, yāsām strīṇām priyo bhartā tāsām lokā mahodayāḥ/ duḥśīlaḥ kāmavṛtto vā dhanair vā parivarjitaḥ, strīṇām ārya svabhāvānām paramaṃ daivataṃ patiḥ/ nāto viśiṣṭam paśyāmi bāndhavaṃ vimṛśanty aham, sarvatra yogyaṃ vaidehi tapaḥ kṛtam ivāvyayam/ na tv evaṃ avagacchanti guṇa doṣam asat striyaḥ, kāmavaktavyahṛdayā bhartṛnāthās caranti yāḥ/ prāpnuvanty ayaśas caiva dharmabhramṣaṃ ca maithilī, akārya vaśam āpannāḥ striyo yāḥ khalu tad vidhāḥ/ tvadvidhās tu guṇair yuktā drṣṭalokaparāvarāḥ, striyaḥ sarge carīṣyanti yathā puṇyakṛtas tathā

Having decided to leave Chitrakoota, Sita Rama Lakshmanas proceeded to Maharshi Atri-Maha Pativrata Anasuya's ashram. Maharshi Atri warmly welcomed them and he specially introduced Sita Devi to the illustrated Anasuya. Then Maharshi described the magnanimity and excellence of his wife and narrated an ancient situation when there was 'anaavrishti' or several years of rainlessness and the world was dry, cropland and total dryness. Then Devi Anasuya observed severe most tapasya on the banks of River Mandakinis feeble flows for innumerable years and the situation changed gradually. Rama! This outstanding Devi is therefore worthy of prostration, especially by Devi Sita. Then the Maharshi suggested a private meeting with each other. Anasuya was then extremely old and skinned up while her body shivered seriously. Devi Anasuya then addressed Devi Sita that she was happy as the latter had always followed the path of dharma. *tyaktvā jñātijanaṃ sīte mānam ṛddhiṃ ca mānini, avaruddham vane rāmaṃ diṣṭyā tvam anugacchasi/ nagarastho vanastho vā pāpo vā yadi vāśubhaḥ, yāsām strīṇām priyo bhartā tāsām lokā mahodayāḥ/* Whether your husband lived in a city or a forest, in times of good or bad, a woman is worthy of following him with esteem. Only such progressive minded women attain higher lokas. *duḥśīlaḥ kāmavṛtto vā dhanair vā parivarjitaḥ, strīṇām ārya svabhāvānām paramaṃ daivataṃ patiḥ/ nāto viśiṣṭam paśyāmi bāndhavaṃ vimṛśanty aham, sarvatra yogyaṃ vaidehi tapaḥ kṛtam ivāvyayam/ na tv evaṃ avagacchanti guṇa doṣam asat striyaḥ, kāmavaktavyahṛdayā bhartṛnāthās caranti yāḥ/* Whether a husband be of good conduct or not, be he rich or poor, whether he likes the wife or not, the husband is like a God! There could be no other closer relative than him but is the singular instrument to reach heavens after death. *na tv evaṃ avagacchanti guṇa doṣam asat striyaḥ, kāmavaktavyahṛdayā bhartṛnāthās caranti yāḥ/ prāpnuvanty ayaśas caiva dharmabhramṣaṃ ca maithilī, akārya vaśam āpannāḥ striyo yāḥ khalu tad vidhāḥ/* A wife who seeks to rule over and control the husband would hardly realise her own weaknesses and thus is timid and a confirmed sinner. Such sinners invariably get entangled in the prison of their misdoings without salvation. Mithileshvari! Such branded women lose their way out of the vicious circles and at the end regret but to no avail. Therefore, Devi Sita, follow the sati dharma always, hold Shri Ram as the highest esteem all through your whole life. That is the singular path of fame and success, come what may!

Vishleshana on Maha Parivrata Anasuya: Brahmasi Narada eulogised Pativrata severally in his hymns and Devis Sarasavati-Lakshmi-Parvati sought to test her chastity and requested the Tri Murtis who approached Anasuya in the absence of husband Maharshi Atri. They as the 'atithis' asked Anasuya for bhojana but desired to serve it in nude state. Anasuya agreed but splashed them with mantric waters and made them as toddlers. The Tri Devis on knowing about this repented and requested the kids back to normalcy. One version of the incident shows that the Tri Murtis merged into the three headed Dattatreya. Markandeya Purana also describes the Maha Paativratya of Anasuya. Markandeya Purana states: The exemplary Parivratya of Devi Anasuya: There was a Brahmana named Kaushika who was a leper by virtue of his fate but he had Kaushiki as the 'Pativrata' devoted to her husband. She would perform all physical services to the husband of cleaning, washing and all other ablutions to this extent of removing body rejects and the blood oozing from his wounds. The disabled husband was short tempered and nagging but she considered him as her Deva and worshipped him, fulfilling each and every desire of his. Once he longed for an attractive prostitute in bed as he saw her in the morning and insisted for her by the night. The wife searched for her all over with a view to beg her to sleep with him despite his contagious disease; she would try to locate her some how, offer her lot of money and also try to convince her in the name of mercy! The wife carried the husband on her shoulders at the night time but unfortunately due to darkness, she tripped on the road side and his legs hit a Sage Mandya in deep meditation. The angry Sage gave a curse that whosoever disturbed his meditation would die before the Sun rise by the next morning. Having heard the curse of the Sage, the 'Pativrata' made the return 'Pratigya' (challenging vow) that Sun would not appear on the Sky and the night would never be terminated. All the Devas were frightened at the Challenge of the Pativrata and wondered what would happen to the entire Universe in the absence of Swadhyaya, Vashatkaara, Swadha and Swaahaa viz. Sun God, as a result of this unfortunate development! In the absence of days and nights, there would not be months and Seasons, no 'Ayanaas' (Uttarayana and Dakshinayana), no count of Years, and no concept of 'Kaala Gyana' or of Time. If there were no Sun Rise, there would not be 'Snaanaas' nor daily Rituals, no Yagnas, no offerings to Devas through Agni (Fire), no crops to generate food due to drought and thus Universal Balance would be shaken up. Devas prayed to Brahma who advised them to approach the 'Maha Pativrata' Devi Anasuya, the wife of Sage Atri and daughter of Kardama Muni. Anasuya advised Kaushiki about the enormous loss to the World as a result of her Pratigna. Women have the unique task of performing service to husbands while men have other duties like Rituals and that she was proud of Kaushiki as a Pativrata. Even Gods descended to request her and that itself was a proof of her achievement. But the most essential task at that hour would be to facilitate Sun to rise and hence should withdraw her Pratigya. Finally Anasuya declared: *Yatha Bhatru Samamna anyamaham pashyami Devatam, thena satyaena viproyam punarjeevatvanamah.* (If I had never known any Deity as important as my husband, then the Brahmana Kaushik would be reborn afresh devoid of any disease!). Thanks to Anasuya's intervention, the crisis was averted and the Devas blessed her that Brahma, Vishnu and Maheswara would be born with Rajasika Guna as Soma (Moon), Vishnu as Dattatreya with Satvika Guna and Siva as Durvasa with Tamasika Guna.

Sarga One hundred and Eighteen

Devis Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes her 'swayamvara'

Sā tv evam uktā vaidehī anasūyān asūyayā , pratipūjya vaco mandam pravaktum upacakrame/ naitad āścaryam āryāyā yan mām tvam anubhāṣase, viditam tu mamāpy etad yathā nāryāḥ patir guruḥ/ yady apy eṣa bhaved bhartā mamārye vṛttavarjitah, advaidham upavartavyas tathāpy eṣa mayā bhavet/ kim punar yo guṇaślāghyaḥ sānukrośo jitendriyaḥ sthīrānurāgo dharmātmā mātṛvartī piṭṛ priyaḥ/ yām vṛttim vartate rāmaḥ kausalyāyām mahābalaḥ, tām eva nṛpanārīṇām anyāsām api vartate/ sakṛd dṛṣṭāsv api strīṣu nṛpeṇa nṛpavatsalaḥ, mātṛvad vartate vīro mānam utsṛjya dharmavit/ āgacchantyāś ca vijānam vanam evam bhayāvaham, samāhitam hi me śvaśrvā hṛdaye yat sthitam mama/ prāṇipradānakāle ca yat purā tv agnisamnidhau, anuśiṣṭā jananyāsmi vākyam tad api me dhṛtam/ navīkṛtam tu tat sarvaṁ vākyais te dharmacārīṇi, patiśuśrūṣaṇān nāryās tapo nānyad vidhiyate/ sāvitṛī patiśuśrūṣām kṛtvā svarge

*mahīyate, tathā vṛttiś ca yātā tvaṁ patiśuśrūṣayā divam/ variṣṭhā sarvanārīṇām eṣā ca divi devatā, rohiṇī
ca vinā candram muhūrtam api dṛśyate/ evaṁvidhāś ca pravarāḥ striyo bhartṛdṛghavratāḥ, devaloke
mahīyante puṇyena svena karmaṇā/ tato 'nasūyā saṁhṛṣṭā śrutvoktaṁ sītayā vacaḥ, śirasya āghrāya
covāca maithilīm harṣayanty uta/ niyamair vividhair āptaṁ tapo hi mahad asti me, tat saṁśritya balam
sīte chandaye tvām śucivrate/ upapannaṁ ca yuktaṁ ca vacanaṁ tava maithili, prītā cāsmi ucitaṁ kiṁ te
karavāṇi bravīhi me, kṛtaṁ ity abravīt sītā tapobalasamanvitā/ sā tv evam uktā dharmajñā tayā
prītatarābhavat, saphalaṁ ca praharṣaṁ te hanta sīte karomy aham/ idaṁ divyaṁ varaṁ mālyam
vastram ābharaṇāni ca, aṅgarāgaṁ ca vaidehi mahārham anulepanam/ mayā dattam idaṁ sīte tava
gātrāṇi śobhayet, anurūpam asaṁkliṣṭaṁ nityam eva bhaviṣyati/ aṅgarāgeṇa divyena liptāṅgī
janakātmaje, śobhayiṣyāmi bhartāraṁ yathā śrīr viṣṇum avyayam/ sā vastram aṅgarāgaṁ ca bhūṣaṇāni
srajas tathā, maithilī pratijagrāha prītidānam anuttamam/ pratigrhya ca tat sītā prītidānam yaśasvinī
śliṣṭāñjalipuṭā dhīrā samupāsta tapodhanām/ tathā sītā upāsīnām anasūyā dṛghavratā, vacanaṁ
praṣṭum ārebhe kathāṁ kām cid anupriyām/ svayaṁvare kila prāptā tvaṁ anena yaśasvinā, rāghaveṇeti
me sīte kathā śrutim upāgatā/ tām kathāṁ śrotum icchāmi vistareṇa ca maithili, yathānubhūtaṁ
kārtsnyena tan me tvaṁ vaktum arhasi/ evam uktā tu sā sītā tām tato dharmacāriṇīm, śrūyatām iti coktvā
vai kathayām āsa tām kathāṁ/ mithilādhipatir vīro janako nāma dharmavit, kṣatradharmaṇy abhirato
nyāyataḥ śāsti medinīm/ tasya lāṅgalahastasya karṣataḥ kṣetramaṇḍalam, ahaṁ kilothitā bhittvā jagatīm
nṛpateḥ sutā/ sa mām dṛṣtvā narapatir muṣṭivikṣepataparāḥ, pāṁśu guṇṭhita sarvāṅgīm vismito janako
'bhavat/ anapatyena ca snehād aṅkam āropya ca svayam, mameyaṁ tanayety uktvā sneho mayi nipātitaḥ/
antarikṣe ca vāg uktāpratimā mānuṣī kila, evam etan narapate dharmeṇa tanayā tava/ tataḥ prahrṣṭo
dharmātmā pitā me mithilādhipaḥ, avāpto vipulām ṛddhiṁ mām avāpya narādhipaḥ/ dattvā cāsmiṣṭavād
devyai jyeṣṭhāyai puṇyakarmaṇā, tayā saṁbhāvitā cāsmi snigdhayā mātṛsauhṛdā/ patisaṁyogasulabham
vayo dṛṣtvā tu me pitā, cintām abhyagamad dīno vittanāśād ivādhanāḥ/ sadṛśac cāpakṛṣṭac ca loke
kanyāpitā janāt, pradharṣaṇām avāpnoti śakreṇāpi samo bhuvi/ tām dharsaṇām adūrasthām
saṁdṛśyātmani pārthivaḥ, cinnatārṇavagataḥ pāraṁ nāśasādāplavo yatha/ ayonijām hi mām jñātvā
nādhyagacchat sa cintayan, sadṛśaṁ cānurūpaṁ ca mahīpālāḥ patiṁ mama/ tasya buddhir iyaṁ jātā
cintayānasya saṁtatam, svayaṁ varaṁ tanūjāyāḥ kariṣyāmīti dhīmataḥ/ mahāyajñe tadā tasya varuṇena
mahātmanā, dattam dhanurvaraṁ prītyā tūñī cākṣayya sāyakau/ asaṁcālyam manuṣyais ca yatnenāpi ca
gauravāt, tan na śaktā namayitum svapneṣv api narādhipāḥ/ tad dhanuḥ prāpya me pitrā vyāhṛtaṁ
satyavādīnā, samavāye narendrāṇām pūrvam āmantrya pārthivān/ idaṁ ca dhanur udyamya sajyaṁ yaḥ
kurute naraḥ, tasya me duhitā bhāryā bhaviṣyati na saṁśayaḥ/ tac ca dṛṣtvā dhanuḥśreṣṭhaṁ gauravād
girisam nibham, abhivādya nṛpā jagmur aśaktās tasya tolane/ sudīrghasya tu kālasya rāghavo 'yaṁ
mahādyutiḥ, viśvāmitreṇa sahito yajñam draṣṭum samāgataḥ/ lakṣmaṇena saha bhrātrā rāmaḥ
satyaparākramaḥ, viśvāmitras tu dharmātmā mama pitrā supūjitaḥ/ provāca pitaraṁ tatra rāghavo
rāmalakṣmaṇau, sutau daśarathasyemau dhanurdarśanakāṅkṣiṇau, ity uktas tena vipreṇa tad dhanuḥ
samupānayat/ nimeṣāntaramātreṇa tad ānamya sa vīryavān, jyām samāropya jhaṭiti pūrayām āsa
vīryavān/ tena pūrayatā vegān madhye bhagnaṁ dvidhā dhanuḥ, tasya śabda 'bhavad bhīmaḥ
patitasyāśaner iva/ tato 'haṁ tatra rāmāya pitrā satyābhisaṁdhinā, udyatā dātum udyamya
jalabhājanam uttamam/ dīyamānām na tu tadā pratijagrāha rāghavaḥ, avijñāya pituś chandam
ayodhyādhipateḥ prabhoh/ tataḥ śvaśuram āmantrya vṛddhaṁ daśarathaṁ nṛpaṁ, mama pitrā ahaṁ
dattā rāmāya viditātmane/ mama caivānujā sādhvī ūrmilā priyadarśanā, bhāryārthe lakṣmaṇasyāpi dattā
pitrā mama svayam/ evam dattāsmi rāmāya tadā tasmin svayaṁ vare, anuraktā ca dharmeṇa patiṁ
vīryavatām varam/*

Counselling Devi Sita further about the Pativrata Dharmas, Maha Pativrata Anasuya complemented the former that Sita herself was an outstanding woman; Sita apparently stressed a woman's teacher should be a husband essentially. She further said that even if husband were a pauper, or insignificant in the society, even then she would still be engaged in his service. Sita further asserted that happily her husband Rama being an outstanding being was also extremely kind, self controlled, and deeply attached to her as in his esteem like his own father or mother. Also, Rama treats his other mothers on par with his own too. Once Devi Kousalya took me to a lonely garden and taught me the basic precepts of a pativrata; and indeed

those principles are deeply imprinted in my heart. *sāvitṛī patiśuśrūṣāṁ kṛtvā svarge mahīyate, tathā vṛttiś ca yātā tvaṁ patiśuśrūṣayā divam/ variṣṭhā sarvanārīṇām eṣā ca divi devatā, rohiṇī ca vinā candram muhūrtam api drśyate/ evamvidhās ca pravarāḥ striyo bhartṛdṛghavratāḥ, devaloke mahīyante puṇyena svena karmaṇā/* Sati Savitri who dedicated herself with her husband Satyavan as well as You Devi are truly exemplary! Devi Rohini too would not suffer her husband Chandra Deva's separation even for a minute. Like wise other Pativrataas too dedicate themselves to their husbands and are hence honoured in the swarga loka.

Vishleshana on Savitri and Rohini Devi Pativrataas: 1. Sati Savitri: (Refer Sarga Thirty above.)

2: Devi Rohini: As Prajapati Daksha married off all his twenty seven daughters to Soma, the latter was ignoring all the daughters, excepting Devi Rohini. The 27 daughters married to Chandra are Kṛttika, Rohinī, Mrigasheersha, Aardra, Punarvasu, Purbabhadrapada, Pushya, Aslesha, Magha, Svaati, Chitra, Purvaphalguni, Hasta, Dhanishtha, Vishaakha, Anuraadha, Jyeshtha, Moola, Purvaashaadha, Uttaraashaadha, Shravana, Uttaraphalguni, Shatabhisha, Uttarbhadrapada, Revati, Ashwini, Bharani. These 27 wives of Chandra are 27 Nakshatras (the constellations) which are on the moon's orbit. The rest of them complained to their father Daksha who reprimanded Soma to behave but Soma ignored the repeated warnings of Daksha. Out of exasperation, Daksha cursed Soma to gradually decline and finally disappear. In the absence of Soma, there were far reaching adverse effects in the Universe. Devas including Vanaspati felt Soma's absence and so did human beings, trees, animals and worst of all medicinal plants, herbs and so on. The Sky was dark and the Stars too lost the shine. Chandra prayed to Lord Shiva for long at Prabhasa Tirtha and since Daksha's curse was irreversible a compromise was made that during Krishna paksha Chandra would wane and wax during Shukla Paksha. However, this formula proved defective as Chandra was sinking in the Ocean causing natural sufferings by way of non availability of herbs and so on and at the request of Devas to Shiva again, Chandra left only with one of the 'Kala', the Lord gracefully wore the Crescent Moon on His 'jataajuta mastaka' for good, enabling Chandra to wane and wax every month ever since! As Devas approached Vishnu, He advised the solution of Churning the Ocean by both Devas and Danavas and latter too agreed to the proposal for the lure of securing 'Amrit'. In the process of churning, Moon was given birth again. This had brought great relief to Devas, human beings whose 'Ekadasha Indriyas' (Eleven Body parts), 'Pancha Bhutas' (Five Elements), Solah Kshetra Devatas, Trees and Medicines. Even Rudra's head was without Soma and so did water. Lord Brahma blessed Pournima thithi and selected the day for worship to Chandra Deva when fast is viewed propitious along with token amount of money and material as charity. That specific day 'Yava' Bhojan (Barley food) or barley made material is considered to be blessed a person with Gyan (Knowledge), radiance, health, prosperity, foodgrains and salvation.]

Stanza 13 continued: Maha Pativrata Anasuya then caressed Sita and stated: Sita! Why do you not ask me for a boon! Devi Sita was taken aback and said that the counselling would be more useful than any boons! Anasuya was further appeasative of the reply and gave her a celestial necklace, valuable clothes, ornaments, and an 'Anga Raaga Anulepana' or a body lotion. Anasuya exclaimed that when she would approach Shri Rama with affection, she would be like Lakshmi to Maha Vishnu! Having thus accepted the gifts, Sita touched the feet of Anasuya and sat endearingly. Anasuya then cajoled and asked Sita carassingly: 'I learn that you married Rama in a 'swayamvara'; why don't you give me some details! Then Sita narrated: 'There was a King named Janaka a symbol of dharma, satya, and yajna kaaryas. In a bhu yajna, he tilled land for good progeny. And he hit a box underneath the tilled land and he found a female child full of earth and dust; as he was issueless other wise she adopted me as his daughter. At that very moment there was a voice from the high sky resounding 'Yes, King Janaka;! You indeed are the

Janaka of this baby! Then he handed me to his prime queen. As I grew up and came of marriageable age, Janaka started getting concerned that it was time to have the daughter wedded. *Ayonijaam hi maam jnaatvaa naathyagacchhat sa chintayan, sadrusham chaabhirupam cha Mahipaalah patim mama/* Knowing well that I was not born to a human, the King was doubly worried. Then he got an idea to announce a 'swayam vara'. *Maha yagjne tadaa tasya Varunena mahaatmanaa, dattam dhanurvaram preetyaa tuuni chaakshusya saayakou/ Asanchaalyam manushyaischa yatnenaapi cha gouravaat, tatra shaktaa namayitum svapneshtvapi Naraadhipaah/* Coincidentally, in one Maha Yajna, Varuna Deva bestowed a celestial dhanus with arrows of countlessness. Normally, that kind of a celestial 'dhanush baanaas' might not even move about, let alone lift it and much less aim at by even in dreams. Having described thereabout, King Janaka made an announcement among all the Kings of fame the world over. Several Kings of name, fame, and physical -mental grit had come and gone failing away. *Sudeerdhasya tu kaalasya Ragavoyam mahaadyutih, Vishvaamitrena sahito yajnam drashtam samaagatahh/Lakshmanena saha bhraatraa Raamah satyaparaakramah, Vishvaamitrastu dharmaatmaa mam pitraa supujitah/* Thereafter a very long gap of time, Maha Tjasvee Raghukula nandana Satya paraakrami Shri Rama accompanied by his younger brother Lakshmana was brought by Vishvamitra Maharshi to attend Janaka Yajna to Mithila. King Janaka paid all respects to the Maharshi and introduced Rama Lakshmanaas who desired to look at the Shiva dhanush gifted by Varuna Deva, while Janaka showed the dhanush. Then: *Nimeshaantara maatrena tadaanamyaMaha balah, jyaam samaaroaya jjatiti poorayaamaasa veeryavaan/ Tenaapurayitaa vegaammadhye bhagnam dvidhaa dhanuh, tasya shabdobhasvad bheemah poorayaa maasa veeryavaan/* Maha bala Shri Rama lifted the dhanush, sounded it and straightened it at ease. As he pulled the dhanush fast and firm, it was broken into two pieces. Then there was such roaring and earth shaking sound as though of the breaking of Indra Dhanush reverberating again and again. Thereafter, King Janaka requested and welcomed King Dasharatha to please consent for the auspicious wedding. On arrival at Videha Kingdom, father in law and mothers in law arrived and my Kanyadaana was performed with pomp and glory. Thereafter my sister Urmila was wedded too with the consent of all concerned too. Devi Anasuya, this was how my swayamvara was concluded auspiciously!

Sarga One Hundred and Nineteen

Thus Devi Sita having accepted the gifts from Devi Anasuya has reaches Shri Rama for overnight stay at Atri Maharshi Ashram for further journey

Anasūyā tu dharmajñā śrutvā tām mahatīm kathām, paryaśvajata bāhubhyām śirasy āghrāya maithilīm/ vyaktākṣarapadam citraṁ bhāṣitam madhuraṁ tvayā, yathā svayaṁvaram vṛttam tat sarvaṁ hi śrutam mayā/ rame 'ham kathayā te tu dṛṣḍham madhurabhāṣiṇi, ravir astam gataḥ śrīmān upohya rajanīm śivām/ divasaṁ prati kīrṇānām āhārārthaṁ patatrinām, saṁdhyākāle nilīnānām nidrārthaṁ śrūyate dhvaniḥ/ ete cāpy abhiṣekādrā munayaḥ phalaśodhanāḥ, sahitā upavartante salilāplutavalkalāḥ/ ṛṣṇām agnihotreṣu huteṣu vidhipurvakam, kapotāṅgāruṇo dhūmo dṛśyate pavanoddhataḥ/ alpaparnā hi taravo ghanībhūtāḥ samantataḥ, viprakṛṣṭe 'pi ye deṣe na prakāśanti vai diśaḥ/ rajanī rasasattvāni pracaranti samantataḥ, tapovanamṛgā hy ete veditīrtheṣu śerate/ saṁpravṛttā niśā sīte nakṣatrasamalamkṛtā, jyotsnā prāvaraṇas candro dṛśyate 'bhyudito 'mbare/ gamyatām anujānāmi rāmasyānucarī bhava, kathayantyā hi madhuraṁ tvayāham paritoṣitā/ alaṁkuru ca tāvat tvam pratyakṣam mama maithili, prītiṁ janaya me vatsa divyālaṁkāraśobhinī/ sā tadā samalamkṛtya sītā surasutopamā, praṇamya śirasā tasyai rāmaṁ tv abhimukhī yayau/ tathā tu bhūṣitām sītām dadarśa vadatām varaḥ, rāghavaḥ prītīdānena tapasvinyā jaharṣa ca/ nyavedayat tataḥ sarvaṁ sītā rāmāya maithilī, prītīdānam tapasvinyā vasanābharaṇasrajām/ prahrṣṭas tv abhavad rāmo lakṣmaṇas ca mahārathaḥ, maithilyāḥ satkriyām dṛṣṭvā mānuṣeṣu sudurlabhām/ tatas tām sarvarīm prītaḥ puṇyam śaśinibhānanaḥ, arcitas tāpasaiḥ siddhair uvāsa raghunandanaḥ/ tasyām rātryām vyatītāyām abhiṣicya hutāgnikān, āpṛcchetām naravyāghrau tāpasān vanagocarān/ tāv ūcus te vanacarās tāpasā dharmacāriṇaḥ, vanasya tasya saṁcāram rākṣasaiḥ samabhiplutam/ eṣa panthā maharṣṇām phalāny āharatām vane, anena tu vanam

*durgam gantum rāghava te kṣamam/ itīva taiḥ prāñjalibhis tapasvibhir; dvijaiḥ kṛtasvastyayanah
paramtapah, vanam sabhāryah praviveśa rāghavaḥ; salakṣmaṇah sūrya ivābhramaṇḍalam/*

Dharmajnaani Anasuya having heard about ‘Sita Svayamvara’ touched Sita’s head affectionately replied the crisp and thought provoking narration: Madhura bhashini Sita! The Sun set time is nearing, the groups of busy birds are now returning back to their nests, Munis dressed up in ‘valkalas’ after bathings are returnig to their ‘ashramas’, Mahasrhi Atri has just concluded his evening agnihotra karyakrama too even as the smokes like the grey necks of doves are gradually flying up and up; the distant lines of high trees are visible with their branches and leaves hiding away the views of directions; even animals like deers are gradually falling on the grounds of the ‘tapovanas’. Sita! The spell of darkness on earth ushers in the twinkling of Stars on the sky while the brightness of Moon provides an ideal cap of the well spread carpet. Dear daughter Mithileshvari Kumari! You may now leave me as it is time for you to serve Ramachandra as you have indeed expressed for me your sweet words and statements. Do please wear these pieces of jewellery and clothes for my satisfaction and enhancement of your body grace further to please Shri Rama.’ So saying, Devi Anasuya bid farewell to Sita who like a Deva Kanya stepped forward to Shri Rama. Next morning, both Maharshi Atri and Pativrata shiromani Anasuya granted them leave as Sita Rama Lakshmanas prostrated to the famed Maharshi couple. *Taavoochuste vanacharaastaapasaa dharmacharinah, vanasya tasya sanchaaram raakshasaih samabhiputam/ Rakshaamsi purushudaadaani naanaa rupaani Raghava, vasantyasmin mahaaranye taan nivaaraya Raghava/ Taavoochuste vanacharaastaapasaa dharmacharinah, vanasya tasya sanchaaram raakshasaih samabhiputam/ Rakshaamsi purushudaadaani naanaa rupaani Raghava, vasantyasmin mahaaranye taan nivaaraya Raghava/* Then the Maharshi couple addressed Rama Lakshmanas: ‘Raghu nandanaas! All the ways of these jungles are infested with Raakshasas and we are always faced with some grave troubles and tribulations or the others. In these dense forests nara bhaksha rakshasas and human blood favorites are always encountered. Raghavendra! Do very kindly try to kill them or kick them out for the sake of peace and our dharmic duties of japa-homa- nirantara karya kramas!’ Having thus requested the kshatriya veera kumaras, the Maharshi couple bid farewell to continue on to the Aranya Khanda of Ramaayana!

*Om Shri Ramo Ramachandrascha Rama Bhadrachcha Shashwatah/ Rajivalochanah Shriman Rajendro
Raghupungavah// Janakivallabho Jaitro Jitamitro Janaardanaḥ/ Vishwamitra Priyo Daantah
Sharanaagatatatparah// Baali pramathano Vaagmi Satyavak Satya Vikramah/ Satyavrato Vrataphalah
Sadaa Hanumadaashraya// Kausaleya Kharadhwamsi Viraadha vadha Panditah/ Vibhishana paritraataa
Dashagriva shiroharah//Saptataala prabhetaacha Harakodandakhandanah/ Jamadagnya Mahadarpa
dalanastaada –kantakrit// Vedantaparo Vedaatmaa Bhavabandhaika bhesajah/ Dushana Trishirorisha
Trimurtistrigunastraayi// Trivikramastrilokatmaa Punya chaaritra kirtanah/Triloka rakshako Dhanvi
Dandakaaranyavaasa krit// Ahalyaa paavanaschaiva Pitru Bhato Varapradah/ Jitendriyo Jitakrodho
Jitilaabho Jagat Guruh//Ruksha Vaanara Sanghaati Chitrakuta Samaashrayah/ Jayantatraana varadah
Sumitra Putra Sevitaḥ// Sarva Devaadhi Devascha Mrita Vaanarajeewanah/ Mayaa Maaricha hanta cha
Maha Bhaho Maha Bhujah// Sarva deva stutah Soumyo Brahmany Munisattamah/ Maha Yogi
Mahodaarah Sugriva Sthitar Raajataḥ// Sampurnadhika phalah Smruta Sarvaaghanaashanah/ Adi
Purusho Maha Purushah Paramah Purushastatha//Punyadayo Mahasarah Purana Purushotthamah/
Smita Vaktro Mitabhaashi Purvabhaashi cha Raghavah// Anantaguna gambhiro Dhirodatta gunottarah/*

*Mayamanusha chaaritra Maha Devaabhi pujitah// Setu krujjita vaarishah Sarva Tirthamayo Harih/
Shyamaanga Sundarah Shurah Peetavaasaa Dhanurdharah// Sarva Yagnaadhipo Yagno Jaraamarana
varjitah/ Shivalinga Pratishthaata Sarvaagha ganavarjitah//Paramaatma Param Brahma
Sacchhidaananda vigraha/ Param Jyotih Param Dhama Paraakaashah Paraatparh// Pareshaha
Paaragah Paarah Sarvabhutaatmakah Shivah/ Iti Shri Rama chandrashya Naamaamashtotthatam
Shatam/ Guhya Guhyantaram Devi tava snehat prakeertitam//*

Ramaya Ramabhadraya Ramachandraya Vedhasey

Raghunathaaya nathaaya Sitaayah Pataye Namah/

(Padma Purana-Uttara Khanda)

ESSENCE OF ARANYA KHANDA

INRODUCTION

As Brahma Maanasa Putras of Sanaka-Sanandana-Sanaatana-Sanat Kumaras were interrupted by Vaikuntha Dwaara Palakaas of Jaya Vijayas, the Kumaras cursed to be born in ten successive births of Evil Energies of the Time Cycle. Hence Maha Vishnu was necessitated to assume Ten 'Avataaraas' to vindicate Dharma and Nyaya again and again. An 'Avatara' (Incarnation) is like the lighting of a lamp from another lamp; like-wise, Bhagavan is a manifestation suited to specific purpose and end-use. Among such Avatars of Vishnu, the first well-known manifestation of Matsya the Fish which retrieved the Sacred Vedas stolen from Brahma by Makarasura. The temptation to Danavas to obtain 'Amrit', 'Samudra Mathana' was set as Manthara Mountain as the churning rod, Maha Sarpa Vasuki was the string with which to tie up the Mountain and Bhagavan himself as balancing Shakti as the Avatar of Kurma to ensure that the Meru Mountain would be made stable and steady. As Hiranyaakasha, the mighty son of Devi Diti pulled up Bhu Devi and dragged her into the depths of the Ocean down to the 'atholokas', Lord Vishnu assumed the incarnation of Maha Varaha and killed himas Devi Prithvi heaved a great sigh of relief. Hiranyakashipu got on to his wits' end, when his own son Prahlada was forced to show that Narayana any where, say in a Pillar, he broke it with his mace and there emerged the fierce Man-Lion, Narasimha, who had half-body as a giant Lion roaring and killed the demon. Bhagavan agreed to be born to Aditi and Kashyapa as Vamana the foremost human as dwarf; grew up as a Brahmachari, learnt Vedas, sporting 'Mriga Charma', Danda and wooden footwear appeared at the Yagna by daanava Bali Chakravarti and asked for a charity of three feet of land. Vamana then assumed a sky body and measured one foot as Earth, Samudras, Parvatas; second foot as Sky, Nakshtras, Planets, Deva- Brahmaadi lokas. Even as the second foot still fell short of the required size, Vamana had to push Bali's head down to 'Rasatala'. As Manu prayed to Vishnu as his son, the Lord agreed for Preservation of Dharma and affirmed: *Paritranaaya Sadhunaam Vinaasaaya cha Dushkrutaam, Dharma samsthaapanaarthaya sambhavaami yuge yugey!* (I shall no doubt take human birth to revive Dharma and punish Evil from time to time). As promised by Vishnu, Swayambhu was born as King Dasaratha and gave Shri Rama in Treta Yuga. Being a human, Rama was subject to the weaknesses of kama-krodha-mohas but being an ideal most specimen of humanity he was prone to cryings and wailings, bursts of anger and anguish, high possessiveness and frustration, passion and compassion. But, all rolled in yet covered by supreme and unique qualities of idealism, virtue and justice, devotion and veneration overshadowed by the single motivation of 'Pitru Vaakya Paripalana'. All these traits were at display in the current series of Essence of Vaaklmiki Ramayana, especially in the instant Aranya Ramaayana, since the Baala and Ayodhya series had since seen attempted.

As I approached with humility with a request to translate Ramayana, HH Vijayendra Saraswati of 'Kanchi Peetha' had spontaneously instructed: 'Try Vaalmiki Ramayana, but with vishleshanas'. It is that command which has generated ready inspiration and determination, quite apart from the innate power of the directive itself. For over a decade and half He has inspired me to take to translations of the essence of Ashtaadasha Puranas, Ashtaadasha Upanishads, Dharma Sindhu, Brahma Sutras, Manu Smriti, Soundarya Lahari, Bhagavad Gita, and scripts on Lakshmi-Sarasvati- Gayatri- Surya-Chandras etc. My earnest prostrations to Him by the self and family with all humility, faith and dedication.

VDN Rao and family

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Sarga Sixty Two: Rama's anguish - his sustained efforts with Lakshmana- following Maya Mriga's southern direction- recognising fallen Sita's dried up flowers and ornaments- and signs of a recently fought battle!

Vishleshana on Tripuraasura Vijaya from i) Linga Purana-ii) Ganesha Purana

Sargas Sixty Three and Sixty Four: Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamenatal features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!

1.[Ref Essence of Valmiki Ayodhya Ramayana-Sarga Twelve on Yayati-Yadu-Puru]

2. Vishleshana vide Bhagavad Gita is quoted in this context

Sarga Sixty Five: Rama Lakshmanas witnessed the grievously hurt Maha Grudhra Jataayu who fought for Devi Sita being kidnapped Mahaasura Ravana the Lankeshwara

Sarga Sixty Six: Shri Rama performs the 'dahana samskaara' of Jatayu

[Vishleshana on Dahana samskara for human beings is explained vide Sarga 76 of Essence of Valmiki Ayodhya Ramayana.]

Sarga Sixty Seven: Nasty encounter with Athomukha and blind Rakshasi Kabandha who caught Rama Lakshmanas by its long and surrounding arms within a huge embrace seeking to eat their flesh

Sarga Sixty Eight: By the enormous force of their sheer grit and decisiveness and of mutual consultations, Rama Lakshmanas severed both the mighty shoulders of Kabandha

Sarga Sixty Nine: Tormented by Sthula Rishi, Karbandha got 'vikrita rupa' but he performed tapsya to Brahma for deerghaayu, attacked Indra and vajraayudha's hit raised his stomach over body, now relieved by Rama Lakshmanas.

Sarga Seventy: As Kabandha Rakshas's mortal remains secured 'daah samskara' by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama's friendship with the exiled Vaanara King Sugriva

[Vishleshana on Neeti Chandrika in Telugu language as transated into English as the Essence of Neeti Chandrika vide the website of kamakoti.org . - [Brief Vishleshana of Vaali-Sugrivas

Sarga Seventy One: Kabandha in his celestial form showed the way to reach Rishyamooka Parvata and Pampa Sarovara, as also of Matanga Muni Ashrama

Sarga Seventy Three: Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.
[Vishleshana on Yogini Shabari]

Sarga Seventy Four: Having witnessed the glorious departure of Maha Yogini to Bliss, Rama Lakshmanas proceeded along with Pampasarovara in their 'Sitaanveshana'towards Gandhamanana Mountain and meet Sugriva

ESSENCE OF VALMIKI ARANYA RAMAYANA

Introduction:

Brahmarshi Narada taught Brahmana Vidyaarshi Pracheta the ‘two golden principles of not preaching what he himself would not practise and take to the name and thought of Rama till his death’. The boy learnt the Mantra ‘Mara’ or to Kill- kill ‘ahamkara’, ‘shadvarga shatrus’ of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of ‘Mara’ turned as ‘Rama’ gradually developed ‘valmikaas’ or anthills till his ‘atma saakshaatkaara’ or Self Realisation and eventually came to be reputed as Valmiki Maharshi. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried :*maa nishaada pratishthaa tvamagamaḥ shasshvatih samaah, yat krouncha mithunaa -dekam avadheeh kaama mohitam/* Nishaada! There could never be rest for long years till eternity, for you killed the mating birds unsuspectingly! This is the ‘prerepana’ or the inspiration of the illustrious scripting of Valmiki Ramayana! Maharshi Valmiki asked Brahmarshi Narada: *Konyasmin saampratam loke gunavaan kascha veeryavaan, dharmagjnascha kritagjnascha veeryavaan, dharmagjnascha kritagjnascha Satyavaakyo dhridhavitatah*’ as to who indeed was the Guna- Veerya-Dharmagjna- Kritagjna- Satya Vaadi- Dhridha Sankalpa or of the superior traited- brave- virtuous-ever grateful - truthful and decisive on Earth during the Treta Yuga! Ramayana is relevant now as much as in the past -present and for ever as narrated in Six Khandas or sugar cane stems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda-Kishkinda Khanda-Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas-Aranya Khanda has seventy three Sargas-Kishkinda Khanda has sixty seven Sargas-Sundara Khanda comprises of sixty eight Sargas- Yuddha Khanda has one twenty eight Sargas. Additionally Uttara Khanda has one hundred eleven Sargas.The current presentation is relevant to Aranya Khanda- the third Piece of the Sugar Cane.

Restrospective :

Baala Khanda

The overview of Ramayana by Maharshi in his trance- Valmiki Ramayana of 24000 stanzas was sung by Lava- Kusha kumars of ‘Shri Rama -Devi Sita’ at a Conference of Muni Mandali before Shri Rama- From the Vaivaswa Manvantara to the Ikshvaku Vamsha at Ayodhya till King Dasharatha to Shri Rama- King Dashararatha-Vasishta- Ministers plan to perform Ashvamedha Yagna and despatch Sumantra the Charioteer request to request Maharshi Rishyashringa- Historic Arrival of Rishyashringa heralding the season to rains- There after Vasishtas gave to the King ‘yagjna diksha’- removed evil influences - made arrangements of the yagjna like architecture, construction and maintenance; groups of jyotishadi vedangas; workforce; nata- naatya -nartaka groups,cooking, culinary,construction of colonies, conference Halls etc.Ashvamedha Yagna executed gloriously- Putra Kaamekshi Yagjna- Celestials preparing for arrival of Maha Purusha-Devas and Indra approached Vishnu to desrtoy Ravasnasura as Vishnu said only in human form Rama, Dasharatha’s son could to so. At the Yagjna, a Maha Purusha emerged from the flames and handed over a ‘payasa patra’ to Dasharatha to distribute to his three queens as instructed.As Rama-Lakshmana-Bharata-Shatrugnas were born thus, Indra and Devas manifested

‘Vaanaaras’ including Hanuman with Ashta Siddhis. Dasharatha distributes ‘payasa’ to queens Kousalya-Sumitra- Kaikeyi -Samskararas to Ramaadi Kumaras; Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vasishtha assured Dasharatha about Shri Rama’s safety in safeguarding the Vishvamitra Yajna as the satisfied King allowed Rama Lakshmanas and teach Bala-Atibala. The trio reached Angamuni Ashram-Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hid-the reason was that Indra killed brahmana Vritraasura.-They enter ‘Tataka Vana’-Rama Lakshmanas encounter Tataka and Vishvamitra prevails on stree hatya-Vishvamitra teaches most of archery mantras to Rama Lakshmanas-Vishvamitra takes Rama brothers to the ‘Vamana Ashrama’ -Yagnas spoilt in other ashramas by Maricha Subahus punished by Rama-‘Ashramavashis’ conveyed about Janaka’s Yajna and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and explains about adjacent Kusha Desha, King Kushanabha, Apsara daughters and Vayu Deva-By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- King Sagara’s tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa.Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati’s strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gaveup hopes and so does his son Amshuman and the latter’s son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha.Bhagiratha standing by foot fingers, invoked Maha Deva-Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas-Having failed to secure Amrit, Diti- daitya mother-seeks to destroy Indra- Diti fell asleep unconsciously, Indra entered her Garbha with his ‘Vajraayudha’, saw the fully grown up boy inside ,cajoled him saying ‘don’t cry, don’t cry’ and sliced the child into seven parts and further to forty nine sub-parts-Vishvamitra stated that they were at that very place where above instances had occurred when there was an Ikshvaaku Kings Kakutstha- Sumati and then proceed to Mithila the kingdom of Janaka Raja!Sumati showed the way to Gautama Ashram en route Mithila.- Entering King Janaka’s Yagnyashaala, Vishvamitra introduces Rama Lalshmanas and their acts of glory so far to King Janaka and his Purohita ‘Shataananda’-Having congratulated Rama Lakshmanas, Shatananda makes a detailed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tapsyas became a Brahmarshi!King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed the army but the latter took to severe tapasya.Brahma blesses Vishvamitra be the status of Maharshi-Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; -Ambarisha performs Yajna at Pushkara but as sacrifice animal was stolen, a ‘nara pashu boy’ was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis.-Vishvamitra disturbed by ‘Menaka’ at Pushkara, then shifted to heights of himalayas when ‘Rambha’ disturbed too-Ultimatelyeven as Indra ever stole his food, Maharshi stopped his breathing but kept on his tapsya on Brahma, and the latter conferred the title of ‘Brahmarshi’! Vishvamitra conveys Rama’s desire to show Shiva Dhanush and Janaka gives the background of the Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata’s wedding; Devi Sita as ‘Ayonija’ as Janaka tills bhuyajna.-Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations.King Janaka said:Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!- King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend

the same along with your queens and the entire retinue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too- Dasharadha was pleased and addressed Vasishtha and Ministers to leave next morning -Accompanied by Gurus, wives and intimate and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to be fool proof defence arrangements. A four day procession with needed halts on way moved on with plentiful food and drinks. On their arrival at the outskirts of the Kingdom, King Janaka made elaborate reception with music, song, dance and ecstatic welcome showers of flowers-In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiratha- Ambareesha-Nahusha-Yayati-Naabhaga- Aja- and Dasharatha- King Janaka explained about his vamsha from renowned King Nimi ,whose son named Mithibeing the ever first Janaka as the ‘vamsha’ known as of Janakas. Then he introduced Kushadhvaja his younger brother desirous of getting his two daughters to Bharata and Shatrughna and declared Mandaveeka and Shutakeerti as their respective wives. respectively.- Public Declarations were made in the presence of Kings, Maharshis, and the public and hectic preparations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms.-- After the festivities concluded, guests were showered with precious gifts, the groom's party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting ‘Rama Rama’ with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever!- As the return procession finally reached the city of Ayodhya , it was ready with dhvaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

Ayodhya Khanda

Considering Shri Rama's eligibility for Ayodhya's Yuvarajatva, King Dasharatha convenes a durbar meeting -King Dasharatha secures public approval for Rama's Yuvarajatva-Dasharatha discusses the details of Rama's Rajyabhisheka with Vasishtha and asks Rama to attend the Rajya sabha- Rama seeks his mother Devi Koushlya's blessings and endears Lakshmana-Dasharatha and Vasishtha ask Rama and Sita to observe fasting before the celebrations of Yuvarajatva- Ayodhya public's joy and pre-celebrations- Villianous Manthara gets upset on Rama's Yuvarajatva and reaches Kaikeyi and provokes and poisons Kaikeyi's mindset suggesting Rama's Vana Vaasa and Bharata's elevation as Yuvaraja- Fully poisoned by Mandhara, Kaikeyi enters ‘Kopa griha’- the symbolic Anger Chamber-King Dasharatha seeks to pacify her beloved queen Kaikeyi-Kaikeyi seeks to remind of Dasharatha's promise of granting her of two boons at a battle as she saved him, demands Rama's ‘vana vaasa’/ Bharata's Rajyabhisheka-Dasharatha's remorse at Kaikeyi's undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - Dasharatha's intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors- Kaikeyi's stubbornness to relent - Vashishta Maharshis intervention fails and Charioteer Sumantra asked for Rama's arrival at the King's Palace-Sumantra arrives at Rama's palace while Rama and Lakshmana on the way to King's Palace

enjoying public's joy at Rama's elevation-Excellent preparations in the city for the celebrations by the following day- Rama witnessing heart broken Dasharatha and Kaikeyi's rude intervention demanding Rama's Vana Vaasa for fourteen years in prescribed dress code and of Bharat's Kingship-Rama agrees to her terms and proceeds to Kousalya to break the news - Kousalya's sudden and of tragic news leads to agony and standstill senselessness as Rama seeks to pacify-Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt as Rama explains that 'pitru vaakya paripaalana' ought to be his life's motto and dharma.Rama asked Lakshmana to remove all the preparatory materials like the vessels etc. meant for his Rajyabhisheka since that would be unwanted then-Reacting to remove the material for Rajyabhisheka, Lakshmana argued whether the decision was correct, but Rama once again reiterated as irrevocable - Devi Kousalya, reacting sharply about Rama's decisiveness to undergo vana vaasa resolves to follow him, and Rama invoked the argument of her preserving Pativratya and should not desert her husband-With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa'and she relented finally.- As Rama left Kousalya with mutual anguish, the Public too was unaware of the tragic development, much less Devi Sita who was horrified-Devi pleads her accompanying Rama for the forest life -Rama dissuades Sita to accompany him for Vana Vaasa-Sita invokes her 'Paativratya Dharma' and insists- Devi Sita sobs heavily and Rama had to finally concede-Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama's charity to Vasishtha Kumara Sujyagjna and wife, brahmanas, brahmacharis, servants- Sita Rama Lakshmanas visit Kaikeyi's palace to meet Dasharatha as Nagara vaasis weep away -Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa; the latter swoons and recovers and embraces them and swoons again-Sumantra criticizes Kaikeyi as the latter justifies-Dasharatha instructs treasure to be sent along with Sumatra for initial phase of vana vaasa; Rama Lakshmanas dressed up in valkals as Vishtha rejects Sita wearing that dress- Dasharatha too rejects Sita wearing Valkava vastras even as Kaikeyi was unhappy, but Rama approves--Dasharatha breaks into cryings, Sumantra arrives with the chariot, Sita receives 'pati seva upadesha' from Kousalya, Rama Sita Lakshmanas bid farewell to all - Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated-As the unruly crowd was interrupting the Chariot several times, the citizens were crying away aloud shattering the skies, especially the women folk-King Dasharatha cries and swoons for Rama, distances from Kaikeyi's palace and shifts to Kousalya's-Maha Rani Kousalya's agony asDevi Sumitra assuages Kousalya's tormented psyche-Rama appeals to the Ayodhya public not to hurt Dasaratha or Bharata- the elders of the public insist on following Rama upto Tamasa river banks- Rama Sita Lakshmana's over night stay at Tamasa banks- they leave earliest unnoticed- public felt bad-Ayodhya elders and women got disturbed inability to see off Rama to the deeper forests crossing Tamasa- Ayodhya woman folk cry away Rama Sita Lakshmanas for further 'vana vaasa'- Public of Kosala Janapada throng at the Chariot carrying Ramas whoalso cross Veda shruti-Gomati-Skandika rivers- Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight and Nishada Raja Guha welcomes them-Lakshmana - Guha feel and exchange expressions of sadness-Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumamtra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- As Rama asks Lakshmana to return back to Ayodhya at least now but Lakshmana protests-Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - while they cross Yamuna from Prayaga- Sita prays to Yamuna- their overnight stay at otherside of Yamuna-Ramas reach Chitrakoota-Maharshi Valmiki at ashram- Maharshi teaches Lakshmana Vaastu Shastra- Sumantra reaches Ayodhya- 'aarta naadaas' by public and Dasharatha and queens-Sumantra conveys Shri Rama- Lakshmanas's messages to the parents-Condition of the Ayodhya public and at the state of Rama's distresses Dasharatha extremely- Anguish of Devi Kousalya sought to be assuaged by Sumatra-Kousalya's crying protests against Dasharatha-Regretful Dasharatha with folded hands and prostrations seeks pardon from Kousalya-Dasharatha's confession to Kousalya about his youthful blunder of killing a Muni Kumara -Having revealed details of the Muni hatya, the helpless cryings of his blind parents - Vriddha Muni's curse that Dasaradha would die in son's absence-Dasharatha -Pursuant to Dasharatha's death, his queens cried out, deathwise-praises and music followed-

Queens, Ministers and staff- and public vision the body as retained in oil vessels-Maharshis assemble with Purohita Vasishtha to decide on the successor Kingship-Vasishtha despatches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna.- As messengers arrive at Bharata's place, the latter felt 'dussvapnas' early morning-Ayodhya's messengers arrive at Bharat's maternal uncle's palace, bring gifts and message to return-Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!- Bharata reaches Kaikeyi palace and hears the news of his father's demise and Rama Sita Lakshmana 'vana vaasa' and Bharata's rajyaabhisheka!- The rattled up Bharata protests violently and detests- Kaikeyi's evil mindedness-Bharata's open protests against Kaikeyi-Bharata's 'shapatha' / swearing in the presence of Kousalya-Raja Dasharatha's 'antyeshti' / 'dahana samskaara'-Bharata performs Dashartha's 'shraaddha karma' and 'maha daanaas'- collection of ashes and 'nimajjana'- 'daaha samskaara'-Shatrughna attacks the villainess Kubja, the servant maid of Kaikeyi, to senselessness and spares her death!Ministers propose Bharata's 'rajyabhisheka'- but the latter proposes only temporary authority as Shri Rama ought to be the real King-Bharata initiates the construction of comfortable 'Raja Marga' from Rivers Sarayu to banks of Ganga-As 'mangala vaadyas' were heard on a morning, Bharata felt uneasy and asked Vasishtha to come to Rajya sabha with Ministers and officials- Bharata disagrees with Vasishtha that kingship was Rama's birth right and only a passing solution now-Bharata's vana yatra and night halt at Shringaverapura -Nishaada Raja hosts Bharata's overnight stay before crossing Ganga the next day- Bharata and Nishada Raja exchange wives of Rama's magnanimity-Nishada Raja extols about the nobility and devotion to Rama of Lakshmana-On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrughna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns-Guha showed the bed of 'kusha grass' by which Sita Ramas slept on that night and the 'valkala vastras' left behind-Bharata accompanied by sena, mothers, Munis and public arrives at Bharadvaja ashram-Bharata visits Bharadvaja 'ashram'- The Maharshi bestows Bharata and entire entourage including vast army a heavenly hospitality-Bharata introduces his three mothers and Bharadvaja blesses them and indicates the way to Chitrakoota- Bharata's Chitrakoota yatra described-Shri Rama shows the beauty and grandeur of Chitrakoota to Sita-Shri Rama displays the exquisiteness of River Mandakini to Sita-As the wild beasts and birds running astray of Chitrakoota, Lakshmana went up atop a shaala tree as an army was nearing and Lakshmana was angered-As Lakshmana saw Bharata approaching, he got angry but Rama cooled him down-Bharata and advance party located Rama's 'kuteera' and visited the details inside -Bharata Shatrughnas locate Rama, prostrate and crying- Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- Rama asks Bharata the reason of his arrival as Bharata requests him to return and accept Kingship; but Rama refuses-Bharata requests Rama to reconsider Kingship and informs King Dasharath's sad demise-Rama-Sita-Lakshmanas cry away at father's death-offerings of tarpana and pinda daana - With Vasishtha ahead the three Devis arrive, all the sons prostrate the mothers and Vasishtha too- Bharata broaches about Rama's return & kingship -Bharata again pesters Rama to assume kingship-Shri Rama instructs Bharata to return to Ayodhya at once-Muni Jaabali supports Bharata and his argument that sounded spread of 'nastikata'-Rama asserts that karma and rebirth are the corner stones of 'Astikata'- Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kingship as the eldest son of Dasharatha-Shri Rama reiterates that 'Pitru Agna' was paramount yet doubled edged that he should undergo vana vaasa and Bharata should rule for that period ! -As Bharata was not ready yet to return to Ayodhya, Shri Rama grants his 'charana paadukaas' and finally bid farewell to Bharata and the entourage-Bharata and the entourage reach back to Maharshi Bharadvaja's ashram and return to Ayodhya-On return to Ayodhya Bharata realises the sad state of the city of Ayodhya-Bharata installs Shri Rama 'Paadukaas' at Nandigrama and administers Ayodhya from there-All the Rishis of Chitrakoota commenced leaving the place due to problems of Rakshasas-Sita Rama Lakshmanas too decided to leave Chitrakoota and proceeded to Maharshi Ashram of Atri and Maha Pativrata Anasuya-Devis Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes her 'swayamvara'-Thus Devi Sita having accepted the gifts from Devi Anasuya reaches Shri Rama for overnight stay at Atri Maharshi Ashram for further journey.

Sarga One

Shri Rama - Devi Sita-Lakshmanas felicitated in ‘Muni ashramas’

*Praviśya tu mahāranyaṁ daṇḍakāraṇyaṁ ātmavān, dadarśa rāmo durdharṣas tāpasāśramamaṇḍalam/
kuśacīraparikṣiptaṁ brāhmyā lakṣmyā samāvṛtam, yathā pradīptaṁ durdharṣaṁ gagane
sūryamaṇḍalam/ śaraṇyaṁ sarvabhūtānāṁ susamṛṣṭājiraṁ sadā, pūjitaṁ copanṛttaṁ ca nityam
apsarasāṁ gaṇaiḥ/ viśālair agniśaraṇaiḥ srugbhāṇḍair ajinaiḥ kuśaiḥ, samidbhis toyakalaśaiḥ
phalamūlaiś ca śobhitam/ āraṇyaiś ca mahāvṛkṣaiḥ puṇyaiḥ svādupalair vṛtam, balihomārcitaṁ
puṇyaṁ brahmaghoṣanināditam/ puṣpair vanyaiḥ parikṣiptaṁ padminyā ca sapadmayā, phalamūlāśanair
dāntaiś cīrakṣṇājīnāmbaraiḥ/ sūryavaiśvānarābhais ca purāṇair munibhir vṛtam, puṇyaiś a
niyatāhārāiḥ śobhitam paramarṣibhiḥ/ tad brahmabhavanaprakhyam brahmaghoṣanināditam,
brahmavidbhir mahābhāḡair brāhmaṇair upaśobhitam/ tad dṛṣtvā rāghavaḥ śrīmāns tāpasāśrama -
maṇḍalam, abhyagacchan mahātejā vijyam kṛtvā mahad dhanuḥ/ divyajñānopapannās te rāmaṁ dṛṣtvā
maharṣayaḥ, abhyagacchaṁs tadā prītā vaidehīm ca yaśasvinīm/ te taṁ somam ivodyantaṁ dṛṣtvā vai
dharmacāriṇaḥ, maṅgalāni prayujjānāḥ pratyagrḥṇan dṛḍhavrataḥ/ rūpasamhananam lakṣmīm
saukumāryaṁ suveśatām, dadṛśur vismitākārā rāmasya vanavāsinaḥ/ vaidehīm lakṣmaṇam rāmaṁ
netrair animiṣair iva, āścaryabhūtān dadṛśuḥ sarve te vanacāriṇaḥ/ atrainaṁ hi mahābhāḡāḥ
sarvabhūtahite ratāḥ, atithiṁ parṇaśālāyāṁ rāghavam samnyaveśayan/ tato rāmasya satkṛtya vidhinā
pāvakopamāḥ, ājahrus te mahābhāḡāḥ salilam dharmacāriṇaḥ/ mūlam puṣpaṁ phalam vanyam āśramam
ca mahātmanah, nivedayitvā dharmajñās tataḥ prāñjalayo ‘bruvan/ dharmapālo janasyāśya śaraṇyaś ca
mahāyaśāḥ, pūjanīyaś ca mānyaś ca rājā daṇḍadharo guruḥ/ indrasyaiva caturbhāḡaḥ prajā rakṣati
rāghava, rājā tasmād vanān bhogān bhuṅkte lokanamaskṛtaḥ/ te vyaṁ bhavatā rakṣyā bhavadviśaya -
vāsinaḥ, nagarastho vanastho vā tvaṁ no rājā janeśvaraḥ/ nyastadaṇḍā vyaṁ rājāṇ jitaḥ
jitendriyāḥ, rakṣitavyāś tvayā śaśvad garbhābhūtās tapodhanāḥ/ evam uktvā phalair mūlaiḥ puṣpair
vanyaiś ca rāghavam, anyaiś ca vividhāhārāiḥ salakṣmaṇam apūjayan/ tathānye tāpasāḥ siddhā rāmaṁ
vaiśvānaropamāḥ, nyāvavṛttā yathānyāyaṁ tarpayām āsur īśvaram/*

On entering the interior most nucleus of Dandakaranya, Shri Rama-Devi Sita-Lakshmanas had witnessed countless Tapasvi Muni Ashramas with excitement. The most common sight visualised was of Valkala Vastra Dhaaris akin to Surya Mandala on Bhutala, which should be resplendent even to Rakshasas would shudder to enter. The groups of the Ashramas are indeed the refuge points to all the creatures like Vanya mrigas and pakshis which move about freely with fearlessness and risks of life. Their entries and the surroundings are spic and span that ‘apsaras’ often organise nritya-naatakas or dance-drama performance of shows for the entertainment of the Tapasvis. The ashramas are endowed with notable yagna shalaas, ‘sruvaadi yagna paatraadi’ equipment, mriga charmas, kushas, samidhaas, jalapurna kalashaas, and fresh and aromatic flower garlands. Aranya Vrikshas yield wild fruits and nuts and spices aplenty. *Balihomārcitaṁ puṇyaṁ brahmaghoṣanināditam/* Besides homa prakriyas, Bali Vaishvadeva are the integral parts of all the Ashramas apart from the echoes of veda mantras as built in to the common living.

[Vishleshana on Bali Vaishva Deva: Vaishwadeva is significant as there are five major sources of ‘Jeeva Himsa’ called ‘Panchasuna’: *Vaishvadevah prakartavyah Pancha Sunaapanuttaye, Khandani peshani chulli jala kumbhotha maarjani/* (‘Khanadani’ or cutting vegetables etc by the Kitchen Cutter made of iron or sharp metals, Peshani or pounding and pasting appliances, retaining water in and cleaning of vessels; besides washing the material and sweeping and floor cleaning). Vaishwadeva is one way of reducing the impact of killing the ‘Pranis’ by way of these main routine means. This Prakarana of Vaishvadeva commences from the mornings but not as in the Agni Karyas in the evenings. Hence the Sankalpa: *Pratassaayam VaishvaDeva karishye/* In fact, there are Pancha Maha Yagnas that are required to be performed on daily basis viz. Brahma Yagna, Bhuta Yagna, Pitru Yagna, and Manushya Yagna. Rigvedis consider three Yagnas viz. Deva Yagna, Bhuta Yagna and Brahma Yagna; Manushya Yagna is

to provide food to Human Beings. *Griha pakva havishvaannaistaila kshaaraadi varjitaih, Juhuyaatsirpashaabhyaktaih Gruhyegnou loukikey pivaa/ Yasminngnoupachedannam tasmin homo vidhiyate/* (The 'Havyanna' or the food which is cooked at home without oil, salt and spice but made of ghee in the 'Gruhaagni' or Loukigani or that as prepared at Vivaahaadi Homaas after 'Nityouposana' is indeed worthy of Vaishvadeva Karya). Since this Havishaanna is also used for Pitru Yagna and Nitya Shraaddha this is eminently worthy of consumption by Brahmanas. This Vaishvadeva is therefore a sure means of Atma Samskaara and Anna Samskaara. Therefore there would be one Vaishvadeva in a family unit of undivided brothers. If for any reason, this kind of 'Anna paaka' is unavilable, the Vaishvadevaanna might be prepared as of Ekadashi Bhojana made of cooked rice, milk, curd, ghee, fruit and water. Vaishvadeva needs to be done with 'Anna' by hand; if this had to be done by water then it has to be by 'Anjali'. But *Kodravam chanakam maasham masuram cha kulutthakam, Kshaaram cha lavanam sarvam Vaishwadevevi varjitam/* (The specified pulses, spices and salt are forbidden for use in the Vaishvadeva Karya.) In case the Kartha leaves station then he should commission a Ritvik to perform the needful. Alternatively he could observe the Karya wherever he goes out of his house. Rigvedis and Taittiriyaas consider it necessary to perform Vaishvadeva both in the day time and the night; they observe it by preparing the Lokaagni Paaka or at Vivahas etc. as described above. When Vaishvadeva is done twice a day/night, then the Vaishnavites light up sixteen or five 'Deepaas' or Lights. After providing various 'Upacharaas' or Services, then they offer Naivedya to Bhagavan Vishnu with the same food meant for consumption of the family and a part of it is given as Viashvadeva. *Vishnorniveditaannena yashtavyam Devataantaram, Pitrubhyaschaapi taddeyan tadaanantyaaya kalpate/* (The naivedya offered to Bhagavan Vishnu is what should be offered to other Devataas; in fact this 'Prasaada' or the 'Sesha Naivedya' or the left over food is apt for offering to Pitru Devataas also as that offer would secure 'Ananta Punya'. In this context, a Vaishnava is stated to have assumed the 'Diksha' or Mantrika Discipline from a Guru of the 'Upadesha' of the 'Ashtaakshara Mantra' and its Japa. Those who are in the 'Vaishnava Parampara' or of Vaishnava Following do strictly observe regulations of Upavasa Dharmaas on Ekadashis and many such self restraints. One might wonder that after all a person could be qualified as Vaishnava only if he observes severe procedures and conventions like the observance of 'Pancha Raatraas' and so on. This query is replied that it is no doubt observance of Pancha Raatraas etc. are no doubt great qualifications to become a Vaishnava, but there are Vaishnavites among Kshatriyas and Vaishyas too as they do observe Gayatrupadesha-Adhyayana-Daana-Japa-Yagna and such normal Dharmas effortlessly and at the same perform their Varnaashrama dharmas like those of Kshatriya's Administration and Vaishya's business duties. They do imbibe qualities of Shuchi, Snaana, Sutakatwa, Shraaddha vidhis etc from Vaishnava Brahmanas. Ashvalaayana Vaishvadeva Vidhi: Ashvalaayanans perform Vaishvadeva with the Sankalpa: *Mamaatmaanna samskaara panchasoonaa janita dosha parihaaradwaara Parmeshwara preetyartham Praataraishva devam Saayam Vaishvadevam cha sahatamtreka karishye/* (I shall perform the morning and evening Vaishvadeva to gratify Paramatma to offset the blemishes arising out of Anna Samskara and Panchasoonaa vidhis. Then prepare 'Paakaanna' in pot by lighting up Pachaagni named Paavaka and on reciting *Chatvaari Shringaa* and after Prokshana with water all around the 'Agni Kunda' saying *Vishvaaninah*, mix up with ghee and curd and make three parts, offer with right hand one part for Devata Homa uttering *Suryaaya swaaha, Suryaayedam namama, Prajapataye, Somaaya, Vanaspataye, Agnishomaabhyaam, Indraagnibhyaam, Dyaavaa Prithivi -bhyaam, Dhanvantaraye Indraaya, Vishvepa- Devehyaah Brahmaney*; these are ten 'Prataravaishwa Devaahutis'. Like wise the 'Saayam Vaishva -Deveeyaas' of *Agnaye swaahaa, Prajaapataye etc.* are done. Thus twenty Aahutis are offered to Agni deva and perform 'Parisha -muhana' around the Homa Kunda with water by way of Sparsha and 'Paryukshana' by way of prokshana saying *Om chamey*. Then the 'Upasthyaana Karya' or terminal task be done. This is the procedure of Deva Yagna. Bali Harana: Out of the remainder 'Anna Bhaga', a portion be kept on clean Bhumi around the Homa Kunda and offer to Agni uttering *Suryaaya swaahaa Suryaaya idam namah*; in this fashion, there should be sixteen Ahutis from the portions kept on the East side with space in between and utter: *Adbhya swaaha, Oshadhi vanaspatibhyah, Gruhaabhyah, Griha Devataabhyaha, Vaastu Devataabhyaha/* Then continue the Ahutis from the Eastern side as follows: *Indraaya* and to the North direction *Indrapurushebyah*; to *Yama*

purushebhya towards Sky on the Southern side; *Varuna Purushebhya* to the Eastern side; *Soma Purushebhya* on northern side; and *Brahmaney, Brahma Purushebhya, Vishwebhyo Devebhya Sarvebhya Devebhya, Divaachaa –ribhya*/Like wise Saayamkaala Vaishva Deva Bali harana too be performed. Bhuta Yagna: The third part of the Anna Bhaga is offered with ‘Praacheenaa veeti’ addressed to Yama uttering *Swadhaa Pitrubhya* and on the Southern side *Pitrubya idam namah* to Pitru Devatas. Some persons perform Bali Harana in a circular manner; *Balaavanudhrutey naadyaannodhareccha Swayam Bali*/ (Before the Bali daana none in the family should consume food , nor one should perform Bali by him self). Pitru Yagna: After the Bali daana, the Karta should have the homefront done up with Jala Prokshana and offer the Pitru Pindas in different directions to enable crows to eat the same: *Aindra Vaaruna Vaayavyaa Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhumyaam pindam mayojjitham*/ (May the Pindas kept on Bhumi in Indra-Yama-Niruti-Varuna-Vayu Dishas be consumed away by crows by way of the remainders of the Pitru Yagnaanna). Further there are two ‘Shunakas’ or dogs in the abode of Lord Yama named ‘Shyama Shabalaas’ and I offer them these Pindas with the supplication to them to safeguard us in our paths! Having done this, the Karta should wash his feet, perform Aachamana and having recited *Shaantaa Prithivi* and Vishnu Smarana and enter his house. Manushya Yagna: The Karta should apportion one ‘Atithi bhojana’ or sixteen or at least four fistfuls of Anna reciting: *Sanakaadi Manushyobhoy hanteydam na mama*/ This might be given away to mendicants [Source: Dharma Sindhu].

Sarga continued: The Maha Tapasvis clad in black deerskins and sustained with limited meals of kanda moola phalas are ‘jitendriyas’ super controllers of mind and limbs are of the radiance of Surya- Agnis as living in the abode of Brahma Himself with ‘veda ghosha’ all through the day. Shri Rama then disarmed of his ‘dhanush tuneeraas’ and entered the ashramas. The Maharshi with his ability of divine vision realised Devi Sita was standing outside and pleasantly stepped outside. He had then most courteously received them all with Lakshmanas too. *rūpasamhananam lakṣmīm saukumāryam suveśatām, dadṛśur viśmitākārā rāmasya vanavāsinaḥ/ vaidehīm lakṣmaṇam rāmaṁ netrair animiṣair iva, āścaryabhūtān dadṛśuḥ sarve te vanacāriṇaḥ*/ Shri Rama’s arresting personality, his body build, radiance, soft voice, have all readily attracted the on lookers of the ashram and around. All of them rivetted their looks on Sita- Rama- Lakshmanas. Then the Maha Munis respectfully paid their hospitality at once with ‘*pushpam- toyam- phalam- asanam*’. Then they addressed Rama as follows: *dharmapālo janasyāśya śaraṇyaś ca mahāyaśāḥ, pūjanīyaś ca mānyaś ca rājā daṇḍadharo guruḥ/ indrasyaiva caturbhāgaḥ prajā rakṣati rāghava, rājā tasmād vanān bhogaṁ bhunkte lokanamaskṛtaḥ*/ Raghu Rama! As you are the King of the land capable of ‘*danda dhaarana*’, you are our Supreme Administrator, the reflector of glory, worship - worthy, and the Master of all of us. Indeed, we seek to salute to you as the chakravarti! You are our Ruler, *par excellence* as much in cities as in dandakaranya heretoo. So saying, the Maha Munis provided them unprecedented honours to Rama- Sita- Lakshmanas to mutual contentment and happiness.

Sarga Two

As Rama-Sita-Lakshmanas proceeded into the thick forest, they encounterd Rakshasa Viraatha

ṛtātithyo 'tha rāmas tu sūryasyodayanam prati, āmantrya sa munīn sarvān vanam evānvagāhata/ nānāmṛgagaṇākīrṇam śārdūlavṛkasevitam, dhvastavṛkṣalatāgulmam durdarśa salilāśayam/ niṣkūjanānāśakuni jhillikā gaṇanāditam, lakṣmaṇānugato rāmo vanamadhyaṁ dadarśa ha/ vanamadhye tu kākutsthas tasmīn ghoramṛgāyute, dadarśa giriśṛṅgābhaṁ puruṣādām mahāsvanam/ gabhīrākṣam mahāvakraṁ vikaṭam viśamodaram, bībhatsam viśamam dīrgham vikṛtam ghoradarśanam/ vasānam carmavaiyāghram vasārdram rudhirokṣitam, trāsanaṁ sarvabhūtānām vyāditāsyam ivāntakam/ trīn simhāmś caturo vyāghrān dvau vṛkau pṛṣatān daśa, sa viśāṇam vasādigdham gajasya ca śiro mahat/ avasajyāyase śūle vinadantaṁ mahāsvanam, sa rāmaṁ lakṣmaṇam caiva sītām drṣtvā ca maithilīm/ abhyadhāvat susamkruddhaḥ prajāḥ kālā ivāntakaḥ, sa kṛtvā bhairavam nādam cālayann iva medinīm/

aṅgenādāya vaidehīm apakramya tato 'bravīt, yuvām jaṭācīradharau sabhāryau kṣīṇajīvitau/ praviṣṭau daṇḍakāranyaṁ śaracāpāsīdhārīṇau, katham tāpasayor vām ca vāsaḥ pramadayā saha/ adharmacārīṇau pāpau kau yuvām munidūṣakau, aham vanam idaṁ durgam virāgho nāma rākṣasaḥ/ carāmi sāyudho nityam ṛṣimāṁsāni bhakṣayan, iyaṁ nārī varāroḥā mama bharyā bhaviṣyati, yuvayor pāpayoś cāham pāsyāmi rudhiraṁ mṛdhe/ tasyaivaṁ bruvato dhṛṣṭaṁ virādhasya durātmanaḥ, śrutvā sagarvitaṁ vākyam sambhrāntā janakātmajā, sītā prāvepatodvegāt pravāte kadālī yathā/ tām dṛṣṭvā rāghavaḥ sītām virādhāṅkagatām śubhām, abravīt lakṣmaṇaṁ vākyam mukhena pariśuṣyatā/ paśya saumya narendrasya janakasyātmasaṁbhavām, mama bhāryām śubhācārām virādhāṅke praveśitām, atyanta sukhasaṁvṛddhām rājaputrīm yaśasvinīm/ yad abhipretam asmāsu priyam vara vṛtam ca yat, kaikeyās tu saṁvṛttam kṣipram adyaiva lakṣmaṇa/ yā na tuṣyati rājyena putrārthe dīrghadarśinī, yayāham sarvabhūtānām hitaḥ prasthāpito vanam, adyedānīm sakāmā sā yā mātā mama madhyamā/ parasparśāt tu vaidehyā na duḥkhataram asti me, pitur vināśāt saumitre svarājyaharaṇāt tathā/ iti bruvati kākutsthe bāṣpaśokapariplute, abravīt lakṣmaṇaḥ kruddho ruddho nāga iva śvasan/ anātha iva bhūtānām nāthas tvaṁ vāsavopamaḥ, mayā preṣyeṇa kākutstha kimarthaṁ paritapsyase/ śareṇa nihatasyaḍya mayā kruddhena rakṣasaḥ, virādhasya gatāsor hi mahī pāsyati śoṇitam/ rājyakāme mama krodho bharate yo babhūva ha, tam virādhe vimokṣyāmi vajrī vajram ivācale/ mama bhujabalavegavegitaḥ; patatu śaro 'sya mahān mahorasi, vyapanayatu tanoś ca jīvitam; patatu tataś ca mahīm vighūrṇitaḥ/

Having experienced the 'atithya' of the Maha Munis for the night, Ramaas proceeded further into the 'dandakaranya'. On the way ahead they found a specific central area where a number of wild animals including tigers and wild boars were assembled and there amidst was seated a huge 'nara rupa rakshasa' was seated too of mountatin size. *gabhīrākṣam mahāvakraṁ vikaṭam viṣamodaram, bībhatsam viṣamam dīrgham vikṛtam ghoradarśanam/ vasānam carmavaiyāghraṁ vasārdraṁ rudhirokṣitam, trāsanaṁ sarvabhūtānām vyāditāsyam ivāntakam/ trīṇ śimhāṁś caturo vyāghrān dvau vṛkau pṛṣṭān daśa, saviṣāṇam vasādigdham gajasya ca śīro mahat/* His eyes were deep, face was giant like, body shape frightful, stomach was heavily protruded and in all was a spetacle of alarm and shock. His mouth was fully smeared with blood and pieces of raw meat seated like a yama raja with the body covered with raw tiger skin. His massive trishula made of iron is pierced with the heads of three lions, four tigers, two wolves, and ten deers as he was then busy gulping a huge elephant head making gallopping sounds! *sa rāmaṁ lakṣmaṇaṁ caiva sītām dṛṣṭvā ca maithilīm/ abhyadhāvat saṁkruddhaḥ prajāḥ kālā ivāntakaḥ, sa kṛtvā bhairavaṁ nādaṁ cālayann iva medinīm/* Glancing Rama Sita Lakshmanas, he roared like of 'bhairava naada' as if of an earth quake and ran after them. He approached them and screamed: You both men have worn 'jataa cheeraas' and brought a woman alongd with you too with 'dhanush baanaas' and a sword too and dared to enter dandakaranya! It appears that your lifetime is now over! You are dressed up like 'tapasvis' and have brought a woman too! You are surely two cheats, it appears! I am a rakashasa named Viratha and am daily used to eat Munis! I would like to marry this woman and kill both of you for now! On hearing this conversation, Devi Sita was shuddered with fear like a plantain tree as shaken with speed as the rakshasa was speaking likewise. The rakshasa then lifted Devi Sita on his lap. Shri Rama then addressed Lakshmana: 'Soumya! Look at this state of Janaka Maha raja putri, and my dharma patni! What a shame! Now, what Kaikeyi had longed for is coming true and she was not merely wished for kingship to her son but this type of an insult be 'rewarded!' *parasparśāt tu vaidehyā na duḥkhataram asti me, pitur vināśāt saumitre svarājyaharaṇāt tathā/* Sumitra nandana Lakshmana! I cannot imagine witnessing a more shameful act than this as loss of kingship and not even the father's death! So saying, Rama felt insulted as his tears rolled down his cheeks! Then Lakshmana hissed like a serpent with widened hood swaying side ways and to and fro too: Kakuthstha kula bhushana! You are like Indra and the saviour of all the 'praanis' yourself; I am your mere follower and servant and why do you feel get dejected and helpless! I am just going to destroy the rakshasas Viradha and suck off his blood instatntly! The red hot anger of mine at the loss of kingship should now be delivered on 'Viraatha' as Indra would release the 'vajraayudha'! This arrow should swirl round his body in a poisonous circle and finally break his heart into smithereens!

Sarga Three

Exchange of hot words by Rama Lakshmanas with rakshasa Viraatha

Athovāca punar vākyam virādhah pūrayan vanam, ātmānam pr̥cchate brūtam kau yuvām kva gamiṣyathaḥ/ tam uvāca tato rāmo rākṣasam jvalitānanam, pr̥cchantam sumahātejā ikṣvākukulam ātmanaḥ/ kṣatriyo vṛttasaṁpannau viddhi nau vanagocarau, tvām tu veditum icchāvaḥ kas tvam carasi daṇḍakān/ tam uvāca virādhas tu rāmaṁ satyaparākramam, hanta vakṣyāmi te rājan nibodha mama rāghava/ putraḥ kila jayasyāham mātā mama śatahradā, virādha iti mām āhuḥ pr̥thivyām sarvarākṣasāḥ/ tapasā cāpi me prāptā brahmaṇo hi prasādajā, śastreṇāvadhyatā loke 'cchedyābhedyatvam eva ca/ utsṛjya pramadām enām anapekṣau yathāgatam, tvaramāṇau pālayethām na vām jīvitam ādade/ tam rāmaḥ pratyuvācedaṁ kopasaṁraktalocanaḥ, rākṣasam vikṛtākāram virādham pāpacetasam/ kṣudra dhik tvām tu hīnārtham mṛtyum anveṣase dhruvam, raṇe saṁprāpsyase tiṣṭha na me jīvan gamiṣyasi/ tataḥ sajyam dhanuḥ kṛtvā rāmaḥ suniśitān śarān, suśīghram abhisamdhāya rākṣasam nijaghāna ha/ dhanuṣā jyāguṇavatā saptabāṇān mumoca ha, rukmapuṅkhān mahāvegān suparṇānilatulyagān/ te śarīram virādhasya bhittvā barhiṇāvāsasaḥ, nipetuḥ śoṇitādigdhā dharanyām pāvakopamāḥ/ sa vinadya mahānādaṁ sūlam śakradhvajopamam, pragrhyāśobhata tadā vyāttānana ivāntakaḥ/ tac chūlam vajrasaṁkāśam gagane jvalanopamam, dvābhyām śarābhyām ciccheda rāmaḥ śastrabhṛtām varaḥ/

As Lakshmana was threatening the rakshasa, the latter asked loudly as to who were they precisely and Rama replied that they were the brothers of Ikshvaaku vamsha being kshatriyas having unfortunately settled in dandakaaranya for the while and the rakshasa introduced as the son of Java the father and Shatahlada the mother as Viraadha. Viradha further stated that he performed severe tapasya to Brahma and secured the boon that no 'shastra' could destroy his body ever. The rakhsasa further suggested that they the brothers might better leave the woman with him and go away as he would then not harm them. In reply, Rama said: *kṣudra dhik tvām tu hīnārtham mṛtyum anveṣase dhruvam, raṇe saṁprāpsyase tiṣṭha na me jīvan gamiṣyasi/* 'You rogue! Your manner of talking is of a stupid as you are certainly destined to die! Wait! Then Rama took up the dhanush, straightened it and kept on releasing the arrows like Garudadeva and Vayudeva! Then the rakshasa crumbled down with his blood spurted out; the terribly hurt rakshasa had to release Devi Sita out of his grip; having taken up a 'shula' attacked Rama Lakshmanas with anger mingled up with anguish. Rama Lakshmanas like Kaala- Antaka- Yamaraja released sudden rains of arrows. In response, the raakasa shouted aloud with pitched up and reverberating sound and fell down like a pack of bruised up body parts mutilated hither and thither! Rama then addressed Lakshmana to drag the body still alive by his strong and sturdy shoulders and make way so that it ought to be a warning not merely to the cruel animals but to possibly to the co rakshasaas too even as Viradha was shouting in high pitch shrieks and earth shaking body torments.

Sarga Four

Rama Lakshmanas kill Rakshasa Viraatha

Tasya raudrasya saumitrir bāhum savyam babhaṇja ha, rāmas tu dakṣiṇam bāhum tarasā tasya rakṣasaḥ/ sa bhagnabāhuḥ saṁvigno nipapātāśu rākṣasaḥ, dharanyām meghasaṁkāśo vajrabhinna ivācalaḥ, idaṁ provāca kākutstham virādhah puruṣarṣabham/ kausalyā suprajās tāta rāmas tvam vidito mayā, vaidehī ca mahābhāgā lakṣmaṇas ca mahāyaśāḥ/ abhiśāpād aham ghorām praviṣṭo rākṣasīm tanum, tumburur nāma gandharvaḥ śapto vaiśvarāṇena hi/ prasādyamānas ca mayā so 'bravīn mām mahāyaśāḥ, yadā dāśarathī rāmas tvām vadhiṣyati saṁyuge/ tadā prakṛtim āpanno bhavān svargam gamiṣyati, iti vaiśravaṇo rājā rambhāsaktam uvāca ha/ anupasthīyamāno mām saṁkrudho vyajahāra ha, tava prasādān mukto 'ham abhiśāpāt sudāruṇāt, bhavanam svam gamiṣyāmi svasti vo 'stu paramtapa/ ito vasati dharmātmā śarabhaṅgaḥ pratāpavān, adhyardhayojane tāta maharṣiḥ sūryasaṁnibhaḥ/ tam kṣipram abhigaccha tvam sa te śreyo vidhāsyati, avaṭe cāpi mām rāma nikṣipyā

kuśalī vraja/ rakṣasām gatasattvānām eṣa dharmah sanātanaḥ, avaṭe ye nidhīyante teṣām lokāḥ sanātanaḥ/ evaṃ uktvā tu kākutstham virādhaḥ śarapīḍitaḥ, babhūva svargasaṃprāpto nyastadeho mahābalaḥ/ taṃ muktakaṇṭham utkṣipyā śaṅkukarṇam mahāśvanam, virādham prākṣipac chvabhre nadantaṃ bhairavasvanam/tatas tu tau kāñcanacitrakārmukau; nihatya rakṣaḥ parigṛhya maithilīm, vijahratus tau muditau mahāvane; divi sthitau candradivākārāv iva/

As Devi Sita witnessed the scene of Lakshmana dragging the still alive body of the rakshasa, she lifted both her hands with untold relief and crying continued shouting excitedly: Satyavaadi Dasharatha nandanaas Rama Lakshmanas are dragging the still alive body of Viradha rakshasa, aho! Rakshasa! Leave me alone, and keep on eating the vanya mrigas only! Devi Sita's anguish having been thus heard, Rama Lakshmana's hastened the process of killing the rakshasa. Then they pierced the body parts, mutilated the same separately by his hands, legs, feet, stomach and so on. Even so the rakshasa was still alive. Then they dug up a massive and deep ditch and tried hard to push the mutilated body parts. But, still the rakshasa was alive even so. Then the rakshasa made the confession: 'Maha Purushas! It was a shame that I could not realise as to who were you! Now I do place you aptly! I was under the influence of a spell so far! *abhiśāpād ahaṃ ghorāṃ praviṣṭo rākṣasīm tanum, tumburur nāma gandharvaḥ śapto vaiśvaraṇena hi/ prasādyamānaś ca mayā so 'bravīn mām mahāyaśāḥ, yadā dāśarathī rāmas tvām vadhiṣyati saṃyuge/ tadā prakṛtim āpanno bhavān svargaṃ gamiṣyati, iti vaiśravaṇo rājā rambhāsaktam uvāca ha/* I had to become a monster like this and I was originally the noted Tumbura Gandharva and Kubera the king of gandharvas cursed me to turn to a rakshasa. However he assured my liberation would be in the hands of Dasharatha nandana Shri Rama and that I would attain swarga thereafter! I was ravished with apsaras named Rambha and hence I was delayed attending to the duty assigned to me by Kubera and thus the latter accorded this 'shaapa' to turn to a rakshasa. Raghuveera! I am now blessed to be rid of this 'shaapa' and now I could return back to my loka! Narashrashtha! From here within a distance of a yojana and half, you may like to meet Maha Muni Sharabhanga ashram. Shri Rama! The sanatana dharma states that the dead body of the departed Soul is required to dig up a drench and keep it there and you too may do so as even rakshasas would attain swarga by doing so as the old adage would prescribe so. Lakshmana! You may there fore dig up a very long and wide pit for placing the dead body of the departed rakshasa. As though prompted by one's own destiny, Viradha rakshasa after his long tapsya addressed to Brahma, the boon sought and bestowed was that none could kill him by way of shastras but did not mention of astras! Then after the placement of the huge body of the rakshasa, Rama Sita Lakshmanas proceeded further towards the Sharabhanga Maha Muni ashram.

Sarga Five

Shri Rama-Sita-Lakshmanas visit Sharabhanga Muni's ashrama and after 'atithya' the Muni departs for Brahma Loka

Hatvā tu taṃ bhīmabalaṃ virādham rākṣasaṃ vane, tataḥ sītām pariṣvajya samāśvāsya ca vīryavān, abravīt lakṣmaṇāṃ rāmo bhrātaraṃ dīptatejasam/ kaṣṭam vanam idaṃ durgam na ca smo vanagocarāḥ, abhigacchāmahe śīghraṃ śarabhaṅgaṃ tapodhanam, āśramaṃ śarabhaṅgasya rāghavo 'bhijagāma ha/ tasya devaprabhāvasya tapasā bhāvitātmanaḥ, samīpe śarabhaṅgasya dadarśa mahad adbhutam/ vibhrājamānaṃ vapusā sūryavaiśvānaropamam, asaṃsprṣantaṃ vasudhām dadarśa vibudheśvaram/ suprabhābharaṇam devaṃ virajo 'mbaradhārīnam, tadvidhair eva bahubhiḥ pūjyamānaṃ mahātmabhiḥ/ haribhir vājibhir yuktam antarikṣagataṃ ratham, dadarśādūratas tasya taruṇādityasaṃnibham/ pāṇḍurābhraṅghanaprakhyam candramaṇḍalasaṃnibham, apaśyad vimalam chatram citramālyopaśobhitam/ cāmaravyajane cāgrye rukmadaṇḍe mahādhane, grhīte vananārībhyām dhūyamāne ca mūrdhani/ gandharvāmarasiddhāś ca bahavaḥ paramarṣayaḥ, antarikṣagataṃ devaṃ vāgbhir agryābhir īdire/ drṣtvā śatakratuṃ tatra rāmo lakṣmaṇam abravīt, ye hayāḥ puruhūtasya purā śakrasya naḥ śrutāḥ, antarikṣagatā divyās ta ime harayo dhruvam/ ime ca puruṣavyāghra ye tiṣṭhanty abhito ratham, śataṃ śataṃ kuṇḍalino yuvānaḥ khaḍgapāṇayaḥ/ urodeśeṣu sarveṣāṃ hārā

jvalanasam̐nibhāḥ, rūpaṁ bibhrati saumitre pañcaviṁśativārṣikam/etad dhi kila devānāṁ vayo bhavati nityadā, yatheme puruṣavyāghrā dṛśyante priyadarśanāḥ/ ihaiva saha vaidehyā muhūrtaṁ tiṣṭha lakṣmaṇa, yāvaj janāmy ahaṁ vyaktaṁ ka eṣa dyutimān rathe/ tam evaṁ uktvā saumitrim ihaiva sthīyatām iti, abhicakrāma kākutsthaḥ śarabhaṅgāśramaṁ prati/ tataḥ samabhogacchantam̐ prekṣya rāmaṁ śacīpatiḥ, śarabhaṅgam̐ anujñāpya vibudhān idam̐ abravīt/ ihopayāty asau rāmo yāvan mām̐ nābhibhāṣate, niṣṭhām̐ nayata tāvat tu tato mām̐ draṣṭum arhati/ jitavantaṁ kṛtārthaṁ ca draṣṭāham̐ acirād imam̐, karma hy anena kartavyam̐ mahad anyaiḥ suduṣkaram̐/ iti vajrī tam̐ āmantrya mānayitvā ca tāpasam̐, rathena hariyuktena yayau divam̐ arim̐damah̐/ prayāte tu sahasrākṣe rāghavaḥ saparicchadaḥ, agnihotraṁ upāsīnam̐ śarabhaṅgam̐ upāgamat/ tasya pādaḥ ca saṁgrhya rāmaḥ sītā ca lakṣmaṇaḥ, niṣedus tadanujñātā labdhavāsā nimantritāḥ/ tataḥ śakropayānam̐ tu paryapṛcchat sa rāghavaḥ, śarabhaṅgaś ca tat sarvaṁ rāghavāya nyavedayat/ mām̐ eṣa varado rāma brahmalokaṁ ninīṣati, jītaṁ ugreṇa tapasā dusprāpam̐ akṛtātmaḥ/ ahaṁ jñātvā naravyāghra vartamānam̐ adūrataḥ, brahmalokaṁ na gacchāmi tvām̐ adṛṣtvā priyātithim̐/ samāgamya gamiṣyāmi tridivam̐ devasevitam̐, akṣayā naraśārdūla jītā lokā mayā śubhāḥ, brāhmyāś ca nākapṛṣṭhyāś ca pratigṛhṇiṣva māmakaṁ/ evaṁ ukto naravyāghraḥ sarvaśāstraviśāradaḥ, ṛṣiṇā śarabhaṅgena rāghavo vākyam̐ abravīt/ ahaṁ evāhariṣyāmi sarvāṁ lokān mahāmune, āvāsam̐ tv ahaṁ icchāmi pradīṣṭam̐ iha kānane/ rāghaveṇaivam̐ uktas tu śakratulyabalena vai, śarabhaṅgo mahāprajāḥ punar evābravīd vacaḥ/ sutikṣṇam̐ abhogaccha tvam̐ śucau deśe tapasvinam̐, ramaṇīye vanoddeśe sa te vāsam̐ vidhāsyati/ eṣa panthā naravyāghra muhūrtaṁ paśya tāta mām̐, yāvaj jahāmi gātrāṇi jīrṇam̐ tvacam̐ ivoragaḥ/ tato 'gnim̐ sa samādhāya hutvā cājyena mantravit, śarabhaṅgo mahātejāḥ praviveśa hutāśanam̐/ tasya romāṇi keśāṁś ca dadāhāgnir mahātmanaḥ, jīrṇam̐ tvacam̐ tathāsthīni yac ca māmsam̐ ca śoṇitam̐/ sa ca pāvakaśāś kumāraḥ samapadyata, utthāyāgnicayāt tasmāc charabhaṅgo vyarocata/ sa lokān āhitāgnīnāṁ ṛṣiṇāṁ ca mahātmanāṁ, devānāṁ ca vyatikramya brahmalokaṁ vyarohata/ sa puṇyakarmā bhuvane dvijaṛṣabhaḥ/ pitāmahaṁ sānucaram̐ dadarśa ha, pitāmahaś cāpi samīkṣya tam̐ dvijam̐; nananda susvāgatam̐ ity uvāca ha/

After leaving the frightful phase of the dandakaranya and its memories of terror, Rama Sita Lakshmanas paced up towards the Sharabhaṅga Maharshi's ashram. Even as they were entering the ashram, they visioned a memorable scene on the high skies of Indra Deva passing by a chariot as his body splendour was comparable to that of Agni and Surya, while hundreds of Devatas were following behind the chariot. On Indra Deva's head above were laced above white clouds of moonshine brightness as an umbrella decorated by multi coloured flower garlands of rainbow colours of violet-indigo-blue-green-yellow-orange and red. The followers include gandharva- siddha-maharshis while Lord Indra and Sharabhaṅga were conversing together. Shri Rama then drew attention of the celestial scene to Lakshmana: ' dear brother! Look above the scene of Lord Indra! Is not Indra looking like a youth of twenty five years! wait without walking and with Sita too! Then Indra seems to have pointed to Devas: *Ihopayaastasau rāmo yāvan mām̐ nābhibhāṣate, niṣṭhām̐ nayata tāvat tu tato mām̐ draṣṭum arhati/ jitavantaṁ kṛtārthaṁ ca draṣṭāham̐ acirād imam̐, karma hy anena kartavyam̐ mahad anyaiḥ suduṣkaram̐* Shri Rama would be soon arriving at the Sharabhaṅga ashram; keep quiet and step aside. None should disturb me; let not Shri Rama know of our presence here! He has to perform such a task as impossible except by Rama alone. And that is to terminate Ravana. Then only I (Indra) would reveal myself!' so saying Indra had departed! Meanwhile, Rama-Sita-Lakshmanas approached Sharabhaṅga as the latter was performing an 'agni-kaarya'. As the Maha Muni concluded the same, Rama Sita Lakshmanas prostrated at the feet of the Maharshi and secured his blessings. Then Rama asked the Muni as to why the latter was just meeting Lord Indra. Sharabhaṅga replied that Indra desired the Muni to accompany him to visit Brahma Loka, but now that Rama had arrived, the Muni would leave for Brahma loka later on. Incidentally why not Rama too could visit those lokas, but Rama politely replied that he would rather stay back in dandakaranya only. Then Sharabhaṅga suggested Rama's visit to Sutaakshna Muni too. Then Sharabhaṅga offered himself to Agni with appropriate mantras and reached Brahma loka where the Maha Muni was welcomed. Agni created from his roma or skin pore hairs, keshha or head hairs, twacha or skin, asthi or bones, maamsa or flesh, rakta or blood and so on. As the Maha Muni's body parts were thus sacrificed by the resonance of

mantras, Sharabhanga was blessed to eternity and paved the way of several Maha Munis as detailed in the next stanza!

Sarga Six

Vaanaprastha Munis approach Shri Rama for safety from Rakshasaas and Rama Lakshmanas assure and pacify them

*śarabhaṅge divaṁ prāpte munisaṁghāḥ samāgatāḥ, abhyagacchanta kākutsthaṁ rāmaṁ jvalitatejasam/
vaikhāṇasā vāḷakhilyāḥ saṁprakṣālā marīcipāḥ, āsmakutṭās ca bahavaḥ patrāhārās ca tāpasāḥ/
dantolūkhalināś caiva tathaivonmajjakāḥ pare, munayaḥ salilāhārā vāyubhakṣās tathāpare/ ākāśanilayās
caiva tathā sthaṇḍilāśāyinaḥ, tathordhvavāsino dāntās tathārdrapaṭavāsasaḥ/ saṇipās ca taponityās
tathā pañcatapo 'nvitāḥ, sarve brāhmyā śrīyā juṣṭā dṛḍhayogasamāhitāḥ, śarabhaṅgāśrame rāmam
abhijagmuś ca tāpasāḥ/ abhigamya ca dharmajñā rāmam dharmabhṛtām varam/ ūcuḥ
paramadharmajñam ṛṣisaṁghāḥ samāhitāḥ/ tvam iṣvākukulasyāsyā pṛthivyās ca mahārathaḥ,
pradhānāś cāsi nāthaś ca devānām maghavān iva/ viśrutas triṣu lokeṣu yaśasā vikrameṇa ca,
pitṛvratatvaṁ satyaṁ ca tvayi dharmas ca puṣkalaḥ/ tvām āsādyā mahātmānam dharmajñam
dharmavatsalam, arthitvān nātha vakṣyāmas tac ca naḥ kṣantum arhasi/adhārmas tu mahāms tāta bhavet
tasya mahāpateḥ, yo hared baliṣaḍbhāgam na ca rakṣati putratvat/ yuñjānaḥ svān iva prāṇān prāṇair
iṣṭān sūtān iva, nityayuktaḥ sadā rakṣan sarvān viśayavāsinaḥ/ prāpnoti śāśvatīm rāma kīrtim sa
bahuvārṣikīm, brahmaṇaḥ sthānam āsādyā tatra cāpi mahīyate/ yat karoti param dharmam munir
mūlaphalāśanaḥ, tatra rājñas caturbhāgaḥ prajā dharmena rakṣataḥ/ so 'yaṁ brāhmaṇabhūyiṣṭho
vānaprasthagaṇo mahān, tvan nātho 'nāthavad rāma rākṣasair vadhyate bhṛśam/ ehi paśya śarīrāṇi
munīnām bhāvitātmanām, hatānām rākṣasair ghorair bahūnām bahudhā vane/ pampānadīnivāsānām
anumandākinīm api, citrakūṭālayānām ca kriyate kadanām mahat/ evam vayaṁ na mṛṣyāmo viprakāram
tapasvinam, kriyamānam vane ghoram rakṣobhir bhīmakarmabhiḥ/ tatas tvām śaraṇārtham ca śaraṇyam
samupasthitāḥ, paripālaya no rāma vadhyamā -nān niśācaraiḥ/ etac chrutvā tu kākutsthas tāpasānām
tapasvinām, idaṁ provāca dharmātmā sarvān eva tapasvinaḥ, naivam arhatha mām vaktum ājñāpyo
'ham tapasvinam/ bhavatām arthasiddhyartham āgato 'ham yadṛcchayā, tasya me 'yaṁ vane vāso
bhaviṣyati mahāphalaḥ, tapasvinām raṇe śatrūn hantum icchāmi rākṣasān/ dattvā varam cāpi
tapodhanānām; dharme dhṛtātmā sahalakṣmaṇena, tapodhanaiś cāpi sahārya vṛttaḥ; sūtīṣṭham
evābhijagāma vīraḥ/*

As Maha Muni Sharabhanga reached Brahmaloaka, several Rishis approached Shri Ramas such as the following: Vaikhanaasa from nakha or nails- Roma or skinpore hairs-Samprakshala or bhojanaantara vastra-Marichika or Surya / Chandra kirana paana karta-Bahu sankhyaka ashma kutta or eater of 'apakvaanna' or semi cooked anna- Patraahaara or Lealf eater-Dantokala or he who performs by the grit of the dantaas- Unmanjaka or he who performs tapasya in neck deep waters-Gaatrashayya or he who sleeps with head on one's shoulders-Ashayya or one who sleeps with no supports at all- Anavakaashika or that person who performs on one's own without 'avakaasha' or a reason-Salalahaara or that person who lives only on water as food-Vaayu bhaksha or sustatiner by air as food- Aakashanilaya ot the person who lives in open air only-Sthandila shaayi or the person who sleeps on public places-Urthyavaasi or the person who lives on moutains or higher places- Danta or Indriya nigras or Limb Controller-Aadrapada vaasa or the person who always wears wet clothes only-Sajapa or person of constant japā - Taponishtha- Panchagni sevaka or of Five Agni hotris :[The Panchagnis are Garhyapatya Agni for cooking in homes- Aavahaniya to invoke Surya Deva-Dakshinagni or Atmospheric Agni in the form of Lightnings or that which is invoked in Dakshina disha, Saabya and Avaastyā for Vedic Purposes]Thus the significant Rishis approached Shri Rama and addressed as follows: 'Raghunandanana! On the entire earth, you are the singular saviour of dharma as Indra and Devas in the higher lokas. *viśrutas triṣu lokeṣu yaśasā vikrameṇa ca, pitṛvratatvaṁ satyaṁ ca tvayi dharmas ca puṣkalaḥ*/Your name and fame is well known especially about Pitru vaakya paripaalana-sathya bhashana-dharma palana.You are Mahatma-dharmagjna-dharma

vatsala! We are approaching you as the ‘swarthis’ or of selfish reasons. Those kings who may claim one sixth of the public’s earnings and ignore public welfare are to be declared as ‘adharmis’! Those kings who look after the public as their own children and ensure their welfare accomplish akshaya keerti! so ‘yam brāhmaṇabhūyiṣṭho vānaprasthagaṇo mahān, tvaṇ nātho ’nāthavad rāma rākṣasair vadhyate bhr̥śam/ ehi paśya śarīrāṇi munīnām bhāvitātmanām, hatānām rākṣasair ghorair bahūnām bahudhā vane/ Shri Rama! Do you not realise that in this society of this Dandakaranya, most of the inhabitants are Brahmanas and ‘vaanaprastha ashramites’ and are being killed by numberless rakshasas mercilessly. Rama! See for yourself! Feel the seriousness of the situation! How many dead bodies are required to be noticed to appreciate the gravity of the tragedies successively! All the Rishi Maharshis engaged in tapasyas and yajna kaaryaas on the banks of Pampa Sarovara-Tungabhadra-Mandakini and so on are being butchered and gulped down by rakshasas! Shri Rama! Dharma rakshaka! Traahi-thraahi! Sharanu-sharanu! Then Rama replied: *Naivamarhatha maam vaktumaagjnaapyoham tapasvinaam, kelalena swakaaryena praveshtivyaṃ vanam mayaa/ Viprakaaramapaakrashtum rakshasairbhavataamimam, pitustu nirdeshakarāḥ pravishthamidam vanam/* Muni varaas! Kindly do not make me sad by making requests to me like this; I am indeed at your ready command! I have arrived here only to safeguard you all. This is not only by duty but consider my great fortune! This duty is the offshoot of ‘pitru vaakya paripalana’ or the vindication of my own great late father’s command! I feel contented that the service to be so rendered is the direct outcome my faith and our mutual welfare! Having assured likewise, Rama Sita Lakshmanas proceeded further to Tapasvi Sutaakshna Muni ashrama.

Sarga Seven

Shri Rama-Sita-Lakshmanas reach the ashram of Muni Suteekshna who offers atithya overnight

Rāmas tu sahito bhrātrā sītayā ca paramtapah, sutikṣṇasyāśramapadaṃ jagāma saha tair dvijaiḥ/ sa gatvā dūram adhvānam nadīs tīrtva bahūdakāḥ, dadarśa vipulaṃ śailaṃ mahāmegham ivonnatam/ tatas tad ikṣvākuvarau satataṃ vividhair drumaiḥ, kānanaṃ tau vivīsatuḥ sītayā saha rāghavau/ praviṣṭas tu vanam ghoram bahupuṣpaphaladrūmam, dadarśāśramam ekānte cīramālāpariṣṭam/ tatra tāpasam āśīnam malapaṅkajaṭādharam, rāmaḥ sutikṣṇaṃ vidhivat tapovṛddham abhāṣata/ rāmo ’ham asmi bhagavan bhavantaṃ draṣṭum āgataḥ, tan mābhivada dharmajña maharṣe satyavikrama/ sa nirīkṣya tato vīram rāmaṃ dharmabhṛtāṃ varam, samāśliṣya ca bāhubhyām idaṃ vacanam abravīt/ svāgataṃ khalu te vīra rāma dharmabhṛtāṃ vara, āśramo ’yam tvayākrāntaḥ sanātha iva sāmpratam/ pratīkṣamāṇas tvām eva nārohe ’ham mahāyaśaḥ, deva lokam ito vīra dehaṃ tyaktvā mahītale/ citrakūṭam upādāya rājyabhraṣṭo ’si me śrutaḥ, ihopayātaḥ kākutstho devarājāḥ śatakratuḥ, sarvām̐ lokāṃ jitān āha mama puṇyena karmaṇā/ teṣu devarṣiḥjṣṭeṣu jiteṣu tapasā mayā, matprasādāt sabhāryas tvam viharasva salakṣmaṇaḥ/ tam ugratapasam dīptaṃ maharṣim satyavādīnam, pratyuvācātmavān rāmo brahmāṇam iva vāsavaḥ/ aham evāhariṣyāmi svayaṃ lokān mahāmune, āvāsam tv aham icchāmi pradīṣṭam iha kānane/ bhavān sarvatra kuśalaḥ sarvabhūtahite rataḥ, ākhyātaḥ śarabhaṅgena gautamena mahātmanā/ evam uktas tu rāmeṇa maharṣir lokaviśrutaḥ, abravān madhuraṃ vākyam harṣeṇa mahatāplutaḥ/ ayam evāśramo rāma guṇavān ramyatām iha, ṛṣisaṃghānucaritaḥ sadā mūlaphalair yutaḥ/ imam āśramam āgamyā mṛgasamghā mahāyaśāḥ, aṭitvā pratigacchanti lobhayitvā kutobhayāḥ/ tac chrutvā vacanam tasya maharṣer lakṣmaṇāgrajāḥ, uvāca vacanam dhīro vikṣya śaśaram dhanuḥ/ tān aham sumahābhāga mṛgasamghān samāgatān, hanyām̐ nīṣitadhāreṇa śareṇāśanivarcasā/ bhavāms tatrābhiṣajyeta kim syāt kṛcchrataṃ tataḥ, etasminn āśrame vāsam ciraṃ tu na samarthaye/ tam evam uktvā varadam rāmaḥ saṃdhyāṃ upāgamat, anvāsyā paścimāṃ saṃdhyāṃ tatra vāsam akalpayat/ tataḥ śubham tāpasabhojyaṃ annam; svayaṃ sutikṣṇaḥ puruṣarṣabhābhyām, tābhyām̐ susatkr̥tya dadau mahātmā; saṃdhyānivṛttau rajanīm̐ samīkṣya/

Having crossed a number of water flows of immense depth, Rama Sita Lakshmanas sighted a very high mountain as though of Meru and passed through a dense forest. As their weary walk of extreme tiresomeness, they discovered a lonely ashram with a garden surrounded by floral and fruit bearing bushes

and trees. On proceeding further, Rama entered the ashram, self introduced as the Maha Muni Suteekshna embraced Rama and welcomed them all with the respects becoming of renowned guests. Muni Suteekshna explained that as he was expecting Ramaas he did not reach ‘Deva dhaama’ yet or had not yet sought mukti. Then the Maha Muni stated that as Ramas were earlier settled at Chitrakoota mountain range, Lord Indra visited the Muni and described how Rama was famed with his acts of valour and bravery. In the course of conversation, Shri Rama enquired of a suitable place for himself and Sita Lakshmanas could settle down. Suteeksha Muni stated that this place might fall vacant anyway as he was only waiting Ramas to arrive. Bhu the only drawback was of constant attacks of cruel animals. Rama replied that no doubt the ashram might no doubt be protected by cover of arrows but that would hurt the purity and piety of an ‘ashram’ ‘per se’ by the very definition of an ashram! After deliberations of an ideal ashram, the day concluded and Ramas rested for the night.

Sarga Eight

Next early morning Rama-Sita-Lakshmanas exit Suteekshna ashram

Rāmas tu sahasaumatirīḥ sutīkṣṇenābhipūjitāḥ, pariṇamya niśām tatra prabhāte pratyabudhyata/ utthāya tu yathākālāṃ rāghavaḥ saha sītayā, upāspr̥ṣat suśītena jalenotpalaḡandhinā/ atha te ‘gnīm surāmś caiva vaidehī rāmalakṣmaṇau, kālyāṇī vidhivad abhyarcya tapasviśaraṇe vane/ udayanntaṃ dinakaraṃ dṛṣtvā vigatakalmaṣāḥ, sutīkṣṇaṃ abhigamyedaṃ ślakṣṇaṃ vacanam abruvan/ sukhoṣitāḥ sma bhagavaṃs tvayā pūjyena pūjitāḥ, āpr̥cchāmaḥ prayāsyāmo munayas tvarayanti naḥ/ tvarāmahe vayaṃ draṣṭuṃ kṛtsnam āśramamaṇḍalam, ṛṣīṇāṃ puṇyaśīlānāṃ daṇḍakāraṇyavāsīnāṃ/ abhyanuñjātum icchāmaḥ sahaibhir munipuṅgavaḥ, dharmanityais tapodāntair viśikhair iva pāvakaiḥ/ aviśahyātapo yāvat sūryo nātivirājite, amārgeṇāgatāṃ lakṣmīm prāpyevānvayavarjitāḥ/ tāvad icchāmahe gantum ity uktvā caraṇau muneḥ, vavande sahasaumatirīḥ sītayā saha rāghavaḥ/ tau saṃspr̥ṣantau caraṇāv utthāpya munipuṅgavaḥ, gāḍham āliṅgya sasneham idaṃ vacanam abravīt/ ariṣṭaṃ gaccha panthānaṃ rāma saumitriṇā saha, sītayā cānayā sārḍham chāyayevānuvṛttayā/ paśyāśramapadaṃ ramaṃ daṇḍakāraṇyavāsīnāṃ, eṣāṃ tapasvināṃ vīra tapasā bhāvitātmanāṃ/ supṛājyaphalamūlāni puspitāni vanāni ca, praśāntamṛgayūthāni śāntapakṣigaṇāni ca/ phullapaṇkajaśaḍāni prasannasālilāni ca, kāraṇḍavavikīrṇāni tatākāni sarāṃsi ca/ drakṣyase dṛṣṭiramyāni giriprasravaṇāni ca, ramaṇīyāṇy arāṇyāni mayūrābhirutāni ca/ gamyatām vatsa saumitre bhavān api ca gacchatu, āgantavyaṃ ca te dṛṣtvā punar evāśramaṃ mama/ evaṃ uktas tathety uktvā kākutsthaḥ sahalakṣmaṇaḥ, pradakṣiṇaṃ muniṃ kṛtā prasthātum upacakram/ tataḥ śubhatare tūñī dhanuṣī cāyatekṣaṇā/ dadau sītā tayor bhrātṛoḥ khaḍḡau ca vimalau tataḥ/ ābadhya ca śubhe tūñī cāpe cādāya sasvane, niṣkrāntāv āśramād gantum ubhau tau rāmalakṣmaṇau/

At the early morning of the following day, Rama Sita Lakshmanas got ready having performed pujas and addressed Suteekshna Muni thanking him for the hospitality and stated that they would like to proceed from the ashram, while departing from the memorable experiences of the self controlled ‘agnitotri dharma paraayanaas’ of the ashram. Their desire is to cover good distance even as Surya Deva would display his radiance and heat. Then they prostrated at the feet of the Maha Muni and the latter stated: ‘Shri Rama! My blessings to you, Devi Sita your Dharmapatni who is but your shadow and to Lakshmana the loyal follower. May you in the journey ahead have no problems and smooth travel. Veera! Do enjoy the several ashramas replete with tapasvis and the ideals that they strive for realisation of the Unknown being totally involved in introspection. In the course of your yatra, you would indeed be thrilled in fabulous scenes of amazing greenery, splashes of colourful flowers, luscious fruits and a bountiful nature with flocks of animals and birds. Sarovaras and gushes of water bodies are the travel joints of the pashu pakshis presenting picturesque scenario. *drakṣyase dṛṣṭiramyāni giriprasravaṇāni ca, ramaṇīyāṇy arāṇyāni mayūrābhirutāni ca/ gamyatām vatsa saumitre bhavān api ca gacchatu, āgantavyaṃ ca te dṛṣtvā punar evāśramaṃ mama/* Shri Rama! You would vision eye smoothening beauty of the mountains and valleys and the ever gushing waterfalls from the high mountains, besides the ever enchanting dances of peacocks

in full bloom feathers as tuned by the parrot chirrupings signifying a bhulala swarga! Shri Rama, go and see. Lakshmana! You to follow and do return here again! Then having been well armed with archery, Rama Lakshmanas proceeded as followed by Devi Sita.

Sarga Nine

Gathering of innocent commoners and Munis seek protection from frequent attacks by Rakshasaas and Devi Sita enumerates the tenets of dharma

Sutīkṣṇenābhyanujñātaṁ prasthitaṁ raghunandanam, vaidehī snigdhayā vācā bhartāram idam abravīt/ ayaṁ dharmāḥ susūkṣmeṇa vidhinā prāpyate mahān, nivṛttena ca śakyo 'yaṁ vyasanāt kāmajād iha/ trīṇy eva vyasanāny atra kāmajāni bhavanty uta, mithyā vākyam paramakam tasmād gurutarāv ubhau, paradārābhigamanam vinā vairam ca raudratā/ mithyāvākyam na te bhūtam na bhaviṣyati rāghava, kuto 'bhilaṣaṇam strīṇām pareṣām dharmanāśanam/ tac ca sarvaṁ mahābāho śakyam voḍhum jitendriyaiḥ, tava vaśyendriyatvaṁ ca jānāmi śubhadarśana/ tṛtīyam yad idam raudram paraprāṇābhihimsanam, nirvairam kriyate mohāt tac ca te samupasthitam/ pratijñātas tvayā vīra daṇḍakāraṇyavāsinām, ṛṣiṇām rakṣaṇārthāya vadhaḥ saṁyati rakṣasām/ etanimittam ca vanam daṇḍakā iti viśrutam, prasthitas tvaṁ saha bhrātrā dhṛtabāṇaśarāśanaḥ/ tatas tvām prasthitaṁ dṛṣtvā mama cintākulaṁ manaḥ, tvad vṛttam cintayantyā vai bhaven niḥśreyasaṁ hitam/ na hi me rocate vīra gamanam daṇḍakān prati, kāraṇam tatra vakṣyāmi vadantyāḥ śrūyatām mama/ tvaṁ hi bāṇadhanuṣpāṇir bhrātrā saha vanam gataḥ, dṛṣtvā vanacarān sarvān kaccit kuryāḥ śaravyayam/ kṣatriyāṇām iha dhanur hutāśasyendhanāni ca, samīpataḥ sthitaṁ tejobalam ucchrayate bhṛṣam/ purā kila mahābāho tapasvī satyavāk śuciḥ, kasmimś cid abhavat punye vane ratamṛgadviḥ/ tasyaiva tapaso vighnam kartum indraḥ śacīpatiḥ, khaḍgapāṇir athāgacchad āśramam bhaṭa rūpadhṛk/ tasmimś tad āśramapade nihitaḥ khaḍga uttamaḥ, sa nyāsavidhinā dattaḥ punye tapasi tiṣṭhataḥ/ sa tac chastram anuprāpya nyāsarakṣaṇatatparaḥ, vane tu vicaraty eva rakṣaṇaṁ pratyayam ātmanaḥ/ yatra gacchaty upādātuṁ mūlāni ca phalāni ca, na vinā yāti tam khaḍgam nyāsarakṣaṇatatparaḥ/ nityam śastraṁ parivahan krameṇa sa tapodhanaḥ, cakāra raudrīm svām buddhiṁ tyaktvā tapasi niścayam/ tataḥ sa raudrābhirataḥ pramatto 'dharmakarṣitaḥ, tasya śastrasya saṁvāsāj jagāma narakam muniḥ/ snehāc ca bahumānāc ca smāraye tvām na śikṣaye, na katham cana sā kāryā hṛhītheadhanuṣā tvayā/ buddhir vairam vinā hantum rākṣasān daṇḍakāśritān, aparādham vinā hantum lokān vīra na kāmaye/ kṣatriyāṇām tu vīraṇām vaneṣu niyatātmanām, dhanuṣā kāryam etāvad ārtānām abhirakṣaṇam/ kva ca śastraṁ kva ca vanam kva ca kṣātram tapaḥ kva ca, vyāviddham idam asmābhir deśadharmaṁ tu pūjyatām/ tad āryakaluṣā buddhir jāyate śastrasevanāt, punar gatvā tv ayodhyāyām kṣatradharmaṁ cariṣyasi/ akṣayā tu bhavet prītiḥ śvaśrū śvaśurayor mama, yadi rājyam hi saṁnyasya bhaves tvaṁ nirato muniḥ/ dharmād arthaḥ prabhavati dharmāt prabhavate sukham, dharmeṇa labhate sarvaṁ dharmasāram idam jagat/ ātmānam niyamais tais taiḥ karṣayitvā prayatnataḥ, prāpyate nipuṇair dharmo na sukhāl labhyate sukham/ nityam śucimatīḥ saumya cara dharmam tapovane, sarvaṁ hi viditaṁ tubhyaṁ trailokyam api tattvataḥ/ strīcāpalād etad udāhṛtam me; dharmam ca vaktum tava kaḥ samarthaḥ, vicārya buddhyā tu sahānujena; yad rocate tat kuru mācīreṇa/

Having proceeded from the ashram of Suteekshna, Devi Sita tried to annotate about some fine principles of dharma to Shri Rama. She said: *ayaṁ dharmāḥ susūkṣmeṇa vidhinā prāpyate mahān, nivṛttena ca śakyo 'yaṁ vyasanāt kāmajād iha/* She said: Aryaputra! Indeed you are a personification of virtue yet a few finer points might perhaps be rather dormant on your mental horizon as those appear to blunt the peripheries of dharma in the pure sense. When the base appears to be 'kaama' or desire, there are two edges to a knife : one is 'swaārtha' or selfishness and another is adharma or viciousness and heartlessness. *trīṇy eva vyasanāny atra kāmajāni bhavanty uta, mithyā vākyam paramakam tasmād gurutarāv ubhau, paradārābhigamanam vinā vairam ca raudratā/ mithyāvākyam na te bhūtam na bhaviṣyati rāghava, kuto 'bhilaṣaṇam strīṇām pareṣām dharmanāśanam/* In this universe there are three 'vyasanās' or deep rooted blemishes: Mithyaa bhashana or gossiping is one- parastree gamana is another and cruel behavior the worst! Raghunandana! Gossiping is built in human nature; 'parastree abhilaasha' is an acquired

mental aberration. Narendra! In your specific instance, this blemish is alien to you anyway, as you are of proven dharma patni vratastha- beside of course being of ‘satya pratigjna-dharma nishtha-and pitru aaginaa paalana’. BUT, *tr̥tīyam yad idam raudram paraprāṇābhīhimsanam, nirvairam kriyate mohāt tac ca te samupasthitam*/ the third and the worst is the JEEV HIMSA and that blemish is right before you! Veera! Please recall your decisiveness and swearing before Dandakaranya Rishis to uproot rakshasaas totally. Now when you are in dandakaranya, it is quite possible you resort to violence as you are a kshatriya. Maha baaho! In the past hunting was a pastime and killing innocent animals and birds was a hobby! May I quote an incident of the yore when a Satyavadi tapasvi was in a forest, Indra assumed the form of a kshatriya warrior and entered the ashram to spoil the tapasya. He kept his ‘khadga’ in the ashram. Then the Muni started utilising the sword for self defence. He got obsessed with the khadga and started garlanding it and without it he would not step out even. *nityam śāstram parivahan krameṇa sa tapodhanah, cakāra raudrīm svām buddhiṁ tyaktvā tapasi niścayam*/ Tapas which had been his fortune was thus gradually replaced with the love for the sword and eventually learnt using it and acquired cruelty! Then the erstwhile Muni had to reach narakas instead! Devi Sita continued stating: ‘Veeravara Rama! This is why I feel, it may not be appropriate to visit dandakaranya! *kṣatriyāṇām tu vīrāṇām vaneṣu niyatātmanām, dhanuṣā kāryam etāvad ārtānām abhirakṣaṇam*/ kva ca śāstram kva ca vanam kva ca kṣātram tapaḥ kva ca, vyāvīdham idam asmābhir deśadharmaḥ tu pūjyatām/ Kshatriyas should no doubt follow the golden maxim of ‘Shishta Rakshana and Dushta Sikshana’; but where is vana vaasa and where is shastra dharana! Are these precepts contradictory mutually! There fore, we should follow the Desha dharma; in other words: as we now are in the ‘ashrama sthiti’, we should be distant from ‘kshatriya sthiti’! In other words, when Rama would return to Ayodhya, then he might -and in fact-, ought to be-a kshatriya but as of now an ashrama vaasi only! Having discarded kingship and taken to ‘vaanasprastha’ and celibacy, could kshatriya dharma be justified! This should not be worthy of either the pitruvakya paripaalana or a matter of joy for Devi Kaikeyi!! *dharmād arthaḥ prabhavati dharmāt prabhavate sukham, dharmeṇa labhate sarvaṁ dharmasāram idam jagat/ ātmānam niyamais tais taiḥ karṣayitvā prayatnataḥ, prāpyate nipuṇair dharmo na sukhāl labhyate sukham/ nityam śucimatih saumya cara dharmam tapovane, sarvaṁ hi viditam tubhyaṁ trailokyam api tattvataḥ*/ Dharma yields Artha- dharma leads to fulfillment; and dharma is the be-all and do-all! This is the essence of Life worth living, indeed! Persons undergoing the vaanaprasthaa ashrama and its truthful duties by limited means of living of sacrifices are proportionately nearer to bliss than otherwise. *strīcāpalād etad udāhṛtam me; dharmam ca vaktum tava kaḥ samarthaḥ, vicārya buddhyā tu sahāmujena; yad rocate tat kuru mādīreṇa*! Devi Sita finally states that if her natural trait of femininity and apparent wavery mindedness, that she has stated on the above lines, but Rama with his high maturity of mind might like to understand the way he might like to!

Sarga Ten

Rama Lakshmanas assure and make ‘pratigjnas’ of Kshatriya kula duty to safeguard the tenets of Dharma

Vākyam etat tu vaidehyā vyāhṛtam bhartṛbhaktayā, śrutvā dharme sthito rāmaḥ pratyuvācātha maithilīm/ hitam uktam tvayā devi snigdhayā sadṛśam vacaḥ, kulaṁ vyapadiśantyā ca dharmajñe janakātmaje/ kim tu vakṣyāmy aham devi tvayaivoktam idam vacaḥ’ kṣatriyair dhāryate cāpo nārtaśabdo bhaved iti/ te chaartaa dandakaranye munayah samshitavrataah, maam Site svayamagama ya sharanam sharanam gataah/ vasantah kaala kaaleshu vane moolaphalaashanaah, na labhante sokham bheeroo raakshasaih krurakarmabhih, bhakshyante raakshasairbheermaairmaamsopajeevibhih/ te bhakṣyamāṇā munayo daṇḍakāraṇyavāsinaḥ, asmān abhyavapadyeti mām ūcur dvijasattamāḥ/ mayā tu vacanam śrutvā teṣām evam mukhāc cyutam, kṛtvā caraṇaśuśrūṣām vākyam etad udāhṛtam/ prasīdantu bhavanto me hrīr eṣā hi mamātulā, yadīdṛśair aham viprair upastheyair upasthitaḥ, kim karomīti ca mayā vyāhṛtam dvijasamnidhau/sarvair eva samāgamyā vāg iyaṁ samudāhṛtā, rākṣasair daṇḍakāraṇye bahubhiḥ kāmārūpibhiḥ, arditāḥ sma bhṛśam rāma bhavān nas trātum arhati/ homakāle tu samprāpte parvakāleṣu cānagha, dharṣayanti sma durdharṣā rākṣasāḥ piśitāśanāḥ/ rākṣasair dharṣitānām ca tāpasānām

*tapasvinām, gatiṁ mṛgayamāṇānām bhavān naḥ paramā gatiḥ/ kāmāṁ tapaḥ prabhāvena śaktā hantum
niśācarān, cirārjitāṁ tu necchāmas tapaḥ khaṇḍayitum vayam/ bahuviḥṇam taponityaṁ duścaram caiva
rāghava, tena śāpaṁ na muñcāmo bhakṣyamāṇās ca rākṣasaiḥ/ tad ardyamānān rakṣobhir
daṇḍakāraṇyavāsibhiḥ, rakṣanas tvaṁ saha bhrātrā tvannāthā hi vayaṁ vane/ mayā caitad vacaḥ śrutvā
kārtsnyena paripālanam, ṛṣiṇām daṇḍakāraṇye saṁśrutāṁ janakātmaje/ saṁśrutya ca na śakṣyāmi
jīvamānaḥ pratiśravam, munīnām anyathā kartum satyam iṣṭam hi me sadā/ apy ahaṁ jīvitāṁ jahyām
tvām vā sīte salakṣmaṇām, na tu pratijñām saṁśrutya brāhmaṇebhyo viśeṣataḥ/ tad avaśyaṁ mayā
kāryam ṛṣiṇām paripālanam, anuktenāpi vaidehi pratijñāya tu kiṁ punaḥ/ mama snehāc ca sauhārdād
idam uktaṁ tvayā vacaḥ, parituṣṭo 'smy ahaṁ sīte na hy anīṣṭo 'nuśiṣyate, sadṛśaṁ cānurūpaṁ ca
kulasya tava śobhane/ity evam uktvā vacanaṁ mahātmā; sītām priyām maithila rājaput, rāmo
dhanuṣmān sahalakṣmaṇena; jagāma ramyaṇi tapovanāni/*

Having given due consideration to what Devi Sita conveyed, Shri Rama replied as follows: ‘Devi! The principles of Dharma that you had analysed were in the interest of my welfare as you sought to draw a fine line between kshatriya dharma and ashrama dhama. As kshatriyas hold the ‘dhanush baanaas’ they do so to save a being from a danger. Sita! *te chaartaa dandakaranye munayah samshitavrataah, maam Site svayamagamyā sharanam sharanam gataah/* Dandakaranya Munis who were used to severe tapasyas were assembled and made appeals to me to save them from safety against the attacks of rakshasaas as they face great risks of life! They said that as and when they would get busy with agni karyas, they threaten us to spoil the agni kundaas by maamsa padardhaas. *bahuviḥṇam taponityaṁ duścaram caiva rāghava, tena śāpaṁ na muñcāmo bhakṣyamāṇās ca rākṣasaiḥ/ tad ardyamānān rakṣobhir daṇḍakāraṇyavāsibhiḥ, rakṣanas tvaṁ saha bhrātrā tvannāthā hi vayaṁ vane/* Many types of ‘vighnas’ are faced by the Munis. The Maharshis no doubt give ‘shaapaas’ but at the time could not do so due to self restraint lest spoil our long records of tapasya! *mayā caitad vacaḥ śrutvā kārtsnyena paripālanam, ṛṣiṇām daṇḍakāraṇye saṁśrutāṁ janakātmaje/ saṁśrutya ca na śakṣyāmi jīvamānaḥ pratiśravam, munīnām anyathā kartum satyam iṣṭam hi me sadā/ apy ahaṁ jīvitāṁ jahyām tvām vā sīte salakṣmaṇām, na tu pratijñām saṁśrutya brāhmaṇebhyo viśeṣataḥ/* Janakanandini! On this hearing the appeals of the dandakaranya maharshis, I had made a ‘pratigina’ that I should protect them at any cost and having sworn in likewise should deviate from it would not be possible now. Sita! I could sacrifice my life but never the pratigina indeed! This is why Videha nandini! At the same time, I am thankful to your counselling with your affection for me!

Sarga Eleven

Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya

*Agrataḥ prayayau rāmaḥ sītā madhye sumadhyamā, pṛṣṭhatas tu dhanuṣpāṇir lakṣmaṇo 'nujagāma ha/
tau paśyamānau vividhāṇi śailaprasthān vanāni ca, nadīs ca vividhā ramyā jagmatuḥ saha sītayā/
sārasāṁś cakravākāṁś ca nadīpulīnacāriṇaḥ, sarāṁsi ca sapadmāni yutāni jalajaiḥ khagaiḥ/
yūṭhabaddhāṁś ca pṛṣṭātān madonmattān viśāṇinaḥ, mahiṣāṁś ca varāhāṁś ca gajāṁś ca drumavairiṇaḥ/
te gatvā dūram adhvānaṁ lambamāne divākare, dadṛśuḥ sahitā ramyaṁ taṭākāṁ yojanāyatam/
padmapuṣkarasambādham gajayūthair alamkṛtam, sārasair haṁsakādambaiḥ saṁkulaṁ jalacāribhiḥ/
prasannasāle ramyatasmin sarasi śuśruve, gītavādītranirghoṣo na tu kaś cana dṛśyate/ tataḥ kautūhalād
rāmo lakṣmaṇaś ca mahārathaḥ, munīṁ dharmabhṛtaṁ nāma praṣṭum samupacakrame/ idam atyadbhu -
taṁ śrutvā sarveṣāṁ no mahāmune, kautūhalaṁ mahaj jātaṁ kim idam sādhu kathyatām/ tenaivam ukto
dharmātmā rāghaveṇa munis tadā, prabhāvaṁ sarasaḥ kṛtsnam ākhyātum upacakrame/ idam pañcāpsaro
nāma taṭākāṁ sārvaśālikam, nirmitāṁ tapasā rāma muninā māṇḍakarṇinā/ sa hi tepe tapas tīvraṁ*

*māṇḍakarṇir mahāmuniḥ, daśavarṣasahasrāṇi vāyubhakṣo jalāśraya/ tataḥ pravyathitāḥ sarve devāḥ
sāṅnipurogamāḥ, abruvan vacanaṁ sarve paraspara samāgatāḥ, asmakaṁ kasya cit sthānam eṣa
prārthayate muniḥ/ tataḥ kartum tapovighnaṁ sarvair devair niyojitāḥ, pradhānāpsarasah
pañcavidyuccalitavarcasah/ apsarobhis tatas tābhīr munir dṛṣṭaparāvaraḥ, nīto madanavaśyatvaṁ
surāṇāṁ kāryasiddhaye/ tāś caivāpsarasah pañcamuneḥ patnītvam āgatāḥ, taṭāke nirmitaṁ tāsāṁ
asmīnn antarhitaṁ grāham/ tatraivāpsarasah pañcanivasantyo yathāsukham, ramayanti tapoyogān munim
yauvanam āsthitam/ tāsāṁ saṁkrīḍamānānāṁ eṣa vāditraṇiḥsvanaḥ, śrūyate bhūṣaṇonmīśro gītaśabdo
manoharaḥ/ āścaryam iti tasyaitad vacanaṁ bhāvitātmanaḥ, rāghavaḥ pratijagrāha saha bhrātrā
mahāyaśāḥ/ evaṁ kathayamānasya dadarśāśramamaṇḍalam, kuśacīraparikṣiptaṁ nānāvṛkṣasamāvyūṭam/
praviśya saha vaidehyā lakṣmaṇena ca rāghavaḥ, tadā tasmin sa kākutsthaḥ śrīmaty āśramamaṇḍale/
uṣitvā susukhaṁ tatra pūrjyamāno maharṣibhiḥ, jagāma cāśramāṁś teṣāṁ paryāyeṇa tapasvinām/ yeṣāṁ
uṣitavān pūrvam sakāśe sa mahāstravit, kva cit paridaśān māsān ekam saṁvatsaram kva cit/ kva cic ca
caturo māsān pañcaṣaṭ cāparān kva cit, aparatrādhikān māsān adhyardham adhikam kva cit/ trīn māsān
aṣṭamāsāṁś ca rāghavo nyavasat sukham, tathā saṁvasatas tasya munīnām āśrameṣu vai, ramatāś
cānukulyena yayuḥ saṁvatsarā daśa/ pariśṛtya ca dharmajño rāghavaḥ saha sītayā, sutīkṣṇasyāśramam
śrīmān punar evājagāma ha/ sa tam āśramam āgamy munibhiḥ pratipūjitaḥ, tatrāpi nyavasat rāmaḥ
kaṁ cit kālam ariṁdamah/ athāśramastho vinayāt kadā cit tam mahāmuniṁ, upāśīnaḥ sa kākutsthaḥ
sutīkṣṇam idam abravīt/ asminn arāṇye bhagavann agastyo munisattamaḥ, vasatīti mayā nityaṁ kathāḥ
kathayatām śrutam/ na tu jānāmi tam deśam vanasyāśya mahattayā, kutrāśramapadaṁ puṇyam maharṣeṣ
tasya dhīmataḥ/ prasādāt tatra bhavataḥ sānujaḥ saha sītayā, agastyam abhigaccheyam abhivādayitum
munim/ manoratho mahān eṣa hṛdi saṁparivartate, yad aham tam munivaram śuśrūṣeyam api svayam/ iti
rāmasya sa muniḥ śrutvā dharmātmano vacaḥ, sutīkṣṇaḥ pratyuvācedaṁ prīto daśarathātmajam/ aham
apy etad eva tvām vaktukāmaḥ salakṣmaṇam, agastyam abhigaccheti sītayā saha rāghava/dishtyaa tva
dānīm arthe 'smin svayam eva bravīṣi mām, aham ākhyāmi te vatsa yatrāgastyo mahāmuniḥ/ yojanāny
āśramāt tāta yāhi catvāri vai tataḥ, dakṣiṇena mahān śrīmān agastyabhrātur āśramah/ sthalaprāye
vanoddeṣe pippalīvanaśobhite, bahupuspaphale ramye nānāśakuninādite/ padmīnyo vividhās tatra
prasannasālilāḥ śivāḥ, hamsakāraṇḍavākīrṇāś cakravākopaśobhitāḥ/ tatraikāṁ rajanīm uṣya prabhāte
rāma gamyatām, dakṣiṇāṁ diśam āsthāya vanakhaṇḍasya pārśvataḥ/ tatrāgastyāśramapadaṁ gatvā
yojanam antaram, ramanīye vanoddeṣe bahupādapa saṁvṛte, raṁsyate tatra vaidehī lakṣmaṇas ca tvayā
saha/ sa hi ramyo vanoddeṣo bahupādapasamkulaḥ, yadi buddhiḥ kṛtā draṣṭum agastyam tam
mahāmuniṁ, adyaiva gamane buddhiṁ rocyasva mahāyaśah/ iti rāmo muneḥ śrutvā saha
bhrātrābhivādyā ca, pratasthe 'gastyam uddiśya sānujaḥ saha sītayā/ paśyan vanāni citrāṇi parvapāṁś
cābhrasam nibhān, sarāṁsi saritāś caiva pathi mārgavaśānugāḥ/ sutīkṣṇenopadiṣṭena gatvā tena pathā
sukham, idam paramasaṁhr̥ṣṭo vākyam lakṣmaṇam abravīt/ etad evāśramapadaṁ nūnam tasya
mahātmanaḥ, agastyasya muner bhrātur dṛśyate puṇyakarmaṇah/ yathā hīme vanasyāśya jñātāḥ pathi
sahasraśah, saṁnatāḥ phalabhareṇa puspabhāreṇa ca drumāḥ/ pippalīnām ca pakvānām vanād asmād
upāgataḥ, gandho 'yam pavanoṭkṣiptaḥ sahasā kaṭukodayaḥ/ tatra tatra ca dṛśyante saṁkṣiptāḥ
kāṣṭhasaṁcayāḥ, lūnāś ca pathi dṛśyante darbhā vaidūryavarcasah/ etac ca vanamadhyastham
kṛṣṇābhraśikharopamam, pāvakasyāśramasthasya dhūmāgrāṁ saṁpradṛśyate/vivikṭeṣu ca tīrtheṣu
kṛtasnānā dvijātayaḥ, pūṣpopahāraṁ kurvanti kusumaiḥ svayam ārjitaiḥ/ tat sutīkṣṇasya vacanaṁ yathā
saumya mayā śrutam, agastyasyāśramo bhrātur nūnam eṣa bhaviṣyati/ nigṛhya tarasā mṛtyum lokānām
hitakāmyayā, yasya bhrātrā kṛteyam dik śarāṇyā puṇyakarmaṇā/ ihaikadā kila krūro vātāpir api
celvalaḥ, bhrātaraḥ sahitāḥ āstām brāhmaṇaghnaḥ mahāsurau/ dhārayan brāhmaṇam rūpam ilvalaḥ
saṁskṛtaṁ vadan, āmantrayati viprān sa śrāddham uddiśya nirghṛṇaḥ/ bhrātaram saṁskṛtaṁ bhrātā
tatas tam meṣarūpiṇam, tān dvijān bhojayām āsa śrāddhadṛṣṭena karmaṇā/ tato bhuktavatām teṣāṁ
viprāṇām ilvalo 'bravīt, vātāpe niṣkramasveti svareṇa mahatā vadan/ tato bhrātur vacaḥ śrutvā vātāpir
meṣavan nadan, bhittvā bhitvā śarīrāṇi brāhmaṇānām viniṣpatat/ brāhmaṇānām sahasrāṇi tair evaṁ
kāmarūpiḥ, vināśitāni saṁhatya nityaśah piśitāśanaiḥ/ agastyena tadā devaiḥ prārthitena
maharṣiṇā, anubhūya kila śrāddhe bhakṣitaḥ sa mahāsurah/ tataḥ saṁpannam ity uktvā dattvā
hastāvasacanam, bhrātaram niṣkramasveti ilvalaḥ so 'bhyabhāṣata/ tam tathā bhāṣamāṇam tu bhrātaram
vipraghātina, abravīt prahasana dhīmān agastyo munisattamaḥ/ kuto niṣkramitum śaktir mayā jīrṇasya*

*rakṣasaḥ, bhrātus te meṣa rūpasya gatasya yamasādanam/ atha tasya vacaḥ śrutvā bhrātur
nidhanasamśritam, pradharṣayitum ārebhe munim krodhān niśācaraḥ/ so 'bhyadravad dvijendram tam
muninā dīptatejasā, cakṣuṣānalakalpena nirdagdho nidhanam gataḥ/ tasyāyam āśramo bhrātus
taṭākavanaśobhitaḥ viprānukampayā yena karmedam duṣkaram kṛtam/ evaṁ kathayamānasya tasya
saumitriṇā saha,
rāmasyāstaṁ gataḥ sūryaḥ saṁdhyākālo 'bhyavartata/ upāsya paścimām saṁdhyām saha bhrātrā
yathāvidhi, praviveśāśramapadaṁ tam ṛṣim cābhyavādayan/samyak pratigṛhītaḥ tu muninā tena
rāghavaḥ, nyavasat tām niśām ekām prāśya mūlaphalāni ca/ tasyām rātryām vyatītāyām vimale
sūryamaṇḍale, bhrātaram tam agastyasya āmantrayata rāghavaḥ/ abhivādaye tvā bhagavan sukham
adhyuṣito niśām, āmantraye tvām gacchāmi guruṁ te draṣṭum agrajam/ gamyatām iti tenokto jagāma
raghunandanah, yathoddiṣṭena mārgeṇa vanam tac cāvalokayan/ nīvārān panasāms tālāms timiśān
vañjulān dhavān, ciribilyān madhūkāms ca bilyān api ca tindukān/ puspitān puspitāgrābhīr latābhīr
anuveṣṭitān, dadarśa rāmaḥ śataśas tatra kāntārapādapān/ hastihastair vimṛditān vānarair upaśobhitān,
mattaiḥ śakunisamghaiḥ ca śataśaḥ pratināditān/ tato 'bravīt samīpastham rāmo rājīvalocanaḥ, pṛṣṭhato
'nugataṁ vīram lakṣmaṇam lakṣmivardhanam/ snigdhapatrā yathā vṛkṣā yathā kṣāntā mṛgadvijāḥ
āśramo nātidūrastho maharṣer bhāvitātmanaḥ/ agastya iti vikhyāto loke svenaiva karmaṇā, āśramo
dṛśyate tasya parīśrānta śramāpahāḥ/ prājyadhūmākulavanaś cīramālāparīṣkṛtaḥ, praśāntamṛgayūthaś
ca nānāśakunināditāḥ/ nigṛhya tarasā mṛtyuṁ lokānām hitakāmyayā, dakṣiṇā dik kṛtā yena śaraṇyā
puṇyakarmaṇā/ tasyedam āśramapadaṁ prabhāvād yasya rākṣasaiḥ, dig iyaṁ dakṣiṇā trāsād dṛśyate
nopabhujyate/ yadā prabhṛti cākrāntā dig iyaṁ puṇyakarmaṇā, tadā prabhṛti nirvairāḥ praśāntā
rajanīcarāḥ/ nāmnā ceyam bhagavato dakṣiṇā dik pradakṣiṇā, prathitā triṣu lokeṣu durdharṣā
krūrakarmabhiḥ/ mārgam nirodhum satatam bhāskarasyācalottamaḥ, saṁdeśam pālayams tasya
vindhyaśaulo na vardhate/ ayaṁ dīrghāyuṣas tasya loke viśrutakarmaṇaḥ, agastyasyāśramaḥ śrīmān
vinītāmṛgasevitaḥ/ eṣa lokārcitaḥ sādhuḥ hite nityam rataḥ satām, asmān adhigatān eṣa śreyasā
yojayiṣyati/ ārādhayiṣyāmy atrāham agastyam tam mahāmuniṁ, śeṣam ca vanavāsasya saumya vatsyāmy
aham prabho/ atra devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, agastyam niyatāhāram satatam
paryupāsate/ nātra jīven mṛṣāvādī krūro vā yadi vā śaṭhaḥ, nṛśaṁsaḥ kāmavṛtto vā munir eṣa
tathāvidhaḥ/ atra devāś ca yakṣāś ca nāgāś ca patagaiḥ saha, vasanti niyatāhārā dharmam
ārādhayiṣṇavaḥ/ atra siddhā mahātmāno vimānaiḥ sūryasam nibhaiḥ, tyaktvā dehān navair dehaiḥ
svaryātāḥ paramarṣayaḥ/ yakṣatvam amaratvam ca rājyāni vividhāni ca, atra devāḥ prayacchanti
bhūtair ārādhitāḥ śubhaiḥ/ āgatāḥ smāśramapadaṁ saumitre praviśāgrataḥ, nivedayeḥa mām prāptam
ṛṣaye saha sītayā/*

As Rama Sita Lakshmanas proceeded as a trio with Rama Lakshmanas were carrying dhanush banaas in readiness, they were enjoying the prakriti soundarya, and witnessed passing rivulets with chakravaaka and saasaraas birds hovering around to catch sparkling fishes of varying sizes and colours. As they were proceeding further they heard distant sounds of song and music while crossing a sarovara. As they got inquisitive, they enquired of a Muni named Dharmabhrit who was accompanying them. Then the Muni started describing the sarovara which was named 'Paanchapsara' which was extremely deep was originally constructed by Markandkarni Maha Muni. The Muni performed severe tapasya for ten thousand years in the waters of the 'saras' living by mere consumption of clean air only. Agni and some other Devas and Apsaras assembled and as concerned about the seriousness of the situation named five apsaras to create mental diversion of the Muni in their favour. Then the five apsaras were wedded to the Muni and ever since the latter was turned as the agent of Devas. Also the Muni had turned youthful. The sounds of music and singing were thus traced from the Panchaapsara Sarovara! Ramas were thus surprised at the sarovara and subsequently entered the ashram of Dharmabhrit Muni. Later on the three some shifted from one ashram to another likewise. *yeṣāṁ uṣitavān pūrvam sakāśe sa mahāstravit, kva cit paridaśān māsān ekam samvatsaram kva cit/ kva cic ca caturo māsān pañcaṣaṭ cāparān kva cit, aparatrādhikān māsān adhyardham adhiyam kva cit/ trīn māsān aṣṭamāsāms ca rāghavo nyavasat sukham, tathā samvasatas tasya munīnām āśrameṣu vai, ramataś cānukulyena yayuḥ samvatsarā daśa/* Thereafter, Rama Sita Lakshmanas were staying by turns in various Muni Ashramas, some times for ten

months, one year, four months, five to six months, seven months once, eight months, eight and half, three months, eleven months but every where with comfort and mutual convenience. *Tatra samvatsarasyasya muneenaamaashrameshu vai, ramataschaanukuulyena yayuh samvatsaraa dhasha/Thus by transferring themselves from ashram to ashram, Rama Sita Lakshmanaas enjoyed spending in comfort for ten years!* Thereafter, they returned back to the ashram of Suteekshna Maha Muni. As the co ashrama vaasis were indeed thrilled at the return of the Ramas right after a decade! One day Rama enquired of Agastya Muni. Suteekshna Muni replied: Agastyaashrma is four yojanas in the southern direction where Agastya's brother stays and another yojana hence is Agastya's ashram.

Vishleshanas on a) Creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi and b) Agastya Muni dries up the Ocean and enables to destroy the demon Kalakeya- Matsya-Padma Puranas respectively

Once Indra despatched Vayu and Agni to destroy Danavas and having successfully killed thousands of the enemies, ignored some Daityas like Taraka, Kamalaaksha, Paravasus, Kaladamshttra and Virochana as they fled away and concealed in deep Seas. The Danavas who hid themselves kept on tormenting human beings as also Devatas eventually. Indra ordered that Vayu and Agni should dry up the Sea water, especially to kill dangerous Daityas like Jambhasura, but the both the Devas argued that in the process of drying up the Seas even in a minor manner there would be serious havoc caused to crores of Jeevas. Indra was annoyed at their argument and cursed them to fall down on Earth from Swarga and both the Devas entered into a 'Jala Kumbha' or Water Pitcher as a single body. Meanwhile, Sages Nara and Narayana were in Tapasya on Gandhamadana Mountain, and Indra was concerned that they might not be a threat to his chair; he despatched a few Apsaras to the Mountain along with Kamadeva but their attempts to tempt the Maharshis failed. As the Apsaras continued to be stationed there, Narayana Rishi created a damsel of exquisite attraction from his thighs and named her Urvashi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvashi and they could not possibly tempt Nara Narayan Maharshis, after all! Mitra (Sun God) and Varuna (Rain God) happened to see the damsel and could not resist the fall of their combined semen of Mitravaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as 'Videha' or without body, but the King too gave a return curse; both Nimi and Vasishtha approached Lord Brahma who solved the problem by retaining Nimi's life in his Eyes and Vasishtha to be reborn to Mitravaruna since the latter's semen fell in the pitcher on seeing Apsara Urvashi. Subsequently Agastya married Lopamudra, absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the Vindhyas. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying 'Vatapi! Jeerno bhava' and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! [Till date, devotees recite 'Aditya Hridaya' scripted by Agastya Muni. Vasishtha, the Brahmarshi was the arch-enemy of Rajarshi Viśwamitra ever since the latter claimed Nandini the Celestial Cow and fought a battle in which Viśwamitra was defeated. The enmity continued till once both the Rishis cursed each other to become birds and finally Brahma had to intervene and convert them back as human beings]. Agastya Muni satisfied Maheswara with ruthless penance for several years and secured boons of longevity for twenty five crores of years as long as thousand lives of Brahmas. The boon also covered that whosoever worshipped him for seven days for seven years with 'Arghya' or offering water addressing the Muni along with charities of a white cow and

calf, silver vessel, and white clothes as follows would be blessed with good health, good Form, and contentment: Kaashapushpa prateekaasha Agni Maruta Sambhava, Mitraavarunayoha putra kumbhayoney Namostutey/ The first Arghya would provide Good Form, the second one Bhuvarloka and the third Swarloka.(Matsya Purana)

Agastya Muni dries up the Ocean and enables to destroy the demon Kalakeya: In the vicinity of Pushkar Tirtha were ‘Ashramas’ of illustrious Mararshis like Agastya. A highly vily and valiant Danava named Kalakeya was in battle with Devas for many years and he kept another mighty Danava called Vritrasura as a shield in between him and Devas. With folded hands, Devas approached Brahma to get rid of Vritrasura as well as Kalakeya. Brahma suggested that Vritrasura was invincible due to unprecedented boons given by Parameswara and the only way out was to approach Sage Dadheechi and beg him for his back-bone which could materialize a mighty ‘Vajrayudha’ which alone could destroy Vritrasura. Devas prayed to Sage Dadheechi and keeping in view the holy task of killing Vritrasura, the Sage agreed to sacrifice his backbone and hence his life. Devas approached Vishvakarma to create Vajrayudha. A fierce battle between Vritrasura backed by Kalakeya on the one hand and Indra armed with Vajrayudha as well as the full force of Devas followed. Vritrasura made such frightening screams that went shivers to Earth, the ‘Dishas’ (Directions), the Antariksha (Sky) and the Planets. Indra utilised the newly made Vajrayudha and felled down the huge body of Vritrasura to the ground. The demoralised ‘Asuras’ ran helter-skelter with a phenomenon called Vritrasura and finally took shelter in the deep Ocean. Kalakeya too hid in the Ocean and over a period of time, reformulated the Danavas who resorted to nightwarfare and nocturnal killings of lakhs of human beings in sleep and once again threatened the balance of power between the Davanvas and Devas. Indra and Devas approached Lord Vishnu and implored him to save them, the humanity as also the four kinds of ‘Srishti’ viz. ‘Andajas’ or those born of Eggs, ‘Svedajas’ or those born of body sweat, ‘Jarayuja’ or those born of womb, and ‘Udbhuja’ or born of germination. Lord Vishnu told the Devas that the most dangerous Asura Kalakeyi along with his huge numbers of Danavas who concealed themselves in the deep waters of the Ocean were gradually killing all kinds of species mentioned above in the nights and the only way of exposing the Danavas in very large numbers would be to completely dry up the Oceans by taking out the water; Vishnu further declared that the only Sage who was powerful enough to dry up the Oceans was Mahatma Agastya, the son of Mitravaruna. Devas then approached Agastya Muni and prayed to him that in the past too, the Muni was kind enough to have averted crises for saving the very existence of the Universe in highly critical situations like when Nahusha occupied the chair of Indra on highly temporary basis and created embarrassment and havoc in the worlds and punished him subsequently; and when Vindhya grew up in height compared with Meru Mountain obstructing the passage of Surya and subdued Vindhya by asking him to bend in reverence and not allowing to stand up till date. Devas made to instant request to Agastya Muni to drink up the water of the Ocean exposing Kalakeya and followers so that they were trapped and destroyed at once by Devas. The dried up Ocean was refilled by another despatch of Ganga by a repeat performance by Bhagiratha. (Padma Purana)]

Stanza53 continued:

Ramas followed the directions to the ashrama of Agastya’s brother as provided by Maha Muni Suteekshna *nigṛhya tarasā mṛtyuṁ lokānām hitakāmyayā, yasya bhrātrā kṛteyaṁ dik śaranyā punyakarmaṇā*/ Agastya’s brother desired to execute ‘loka kalyana’ and found out a way to digest two rakshasas Ilvala and Vatapi the form of Brahmanas and digested them for good as stated in Padma Purana extracts above. Once before, there were two demon brothers named Vatapi and Ilvala frequently killing brahananas. Ilvala speaking in pure sanskrit disguised as a brahmana host was enticing other brahmanas attending pitru shraddha bhojanas; they used to kill goats for the purpose and cook meat there of and serve; then while eating the food, Ilvaka would shout: ‘vaataapi come out and the latter would come out as a wolf and kill the innocent brahmanas. As this practice had been going on, Agastya Maha Muni became a willing bhokta along with his own broher; as the usual shout for vataapi followed:

Agastya replied: *kuto niṣkramitum śaktir mayā jīrṇasya rakṣasaḥ, bhrātus te meṣa rūpasya gatasya yamasādanam/ atha tasya vacaḥ śrutvā bhrātur nidhanasamśritam, pradharṣayitum ārebhe munim krodhān niśācaraḥ/ so 'bhyadravad dvijendram tam muninā dīptatejasā, cakṣuṣānalakalpena nirdagdho nidhanam gataḥ/* Your brother Vataapi was already digested by me and he has already reached yamaloka!' When Ilvala sought to attack the Maha Muni burnt the demon by yogaagni and this ended the sordid practice for ever and thus the adage now: 'jeernam jeernam vaataapi jeernanam!' Rama Sita Lakshmanas having prostrated to Agastya Maharshi's brother, were exchanging pleasantries and views vide Stanza 71: *upāsya paścimām samdhyām saha bhrātrā yathāvidhi, praviveśāśramapadam tam ṛṣim cābhyavādayan/samyak pratigṛhītas tu muninā tena rāghavaḥ, nyavasat tām niśām ekām prāśya mūlaphalāni ca/ tasyām rātryām vyatītāyām vimale sūryamaṇḍale, bhrātaram tam agastyasya āmantrayata rāghavaḥ/* After performing Sandhya Puja Homas, Ramas performed prostrations and stayed back for the night at the Agastya brother's ashrama and proceeded further to that of Agastya Maharshi himself.

Sarga Twelve

Rama-Sita-Lakshmanas visit Agastya Maharshi and after welcoming them, Agastya gifts 'divyaastras'

Sa praviśyāśramapadam lakṣmaṇo rāghavānujah, agastyāśiṣyam āsādyā vākyam etad uvāca ha/ rājā daśaratho nāma jyeṣṭhas tasya suto balī, rāmaḥ prāpto munim draṣṭum bhāryayā saha sītayā/ lakṣmaṇo nāma tasyāhaṁ bhrātā tv avarajo hitaḥ, anukūlas ca bhaktaś ca yadi te śrotram āgataḥ/ te vayam vanam atyugram praviṣṭāḥ pitṛśāsanāt, draṣṭum icchāmahe sarve bhagavantam nivedyatām/ tasya tadvacanam śrutvā lakṣmaṇasya tapodhanaḥ, tathety uktvāgniśaraṇam praviveśa niveditum/ sa praviśya munisreṣṭhaṁ tapasā duṣpradharṣaṇam, kṛtāñjalir uvācedaṁ rāmāgamanam añjasā/ putrau daśarathasyemau rāmo lakṣmaṇa eva ca, praviṣṭāv āśramapadam sītayā saha bhāryayā/ draṣṭum bhavantam āyātau śuśrūṣārtham ariṇḍamau, yad atrānantaram tattvam ājñāpayitum arhasi/ tataḥ śiṣyād upaśrutyā prāptam rāmam salakṣmaṇam, vaidehīm ca mahābhāgām idaṁ vacanam abravīt/ diṣṭyā rāmaś cirasyādya draṣṭum mām samupāgataḥ, manasā kāṅkṣitam hy asya mayāpy āgamanam prati/ gamyatām satkṛto rāmaḥ sabhāryaḥ sahalakṣmaṇaḥ, praveśyatām samīpam me kim cāsau na praveśitaḥ/ evam uktaḥ tu muninā dharmajñena mahātmanā, abhivādyābravīc chiṣyas tatheti niyatāñjaliḥ/ tato niṣkramya sambhṛantaḥ śiṣyo lakṣmaṇam abravīt, kvāsau rāmo munim draṣṭum etu praviśatu svayam/ tato gatvāśramapadam śiṣyeṇa saha lakṣmaṇaḥ, darśayām āsa kākutstham sītām ca janakātmajām/ tam śiṣyaḥ praśritam vākyam agastyavacanam bruvan, praveśayad yathānyāyām satkāārtham susatkṛtam/ praviveśa tato rāmaḥ sītayā sahalakṣmaṇaḥ, praśāntaharinākīrṇam āśramam hy avalokayan/ sa tatra brahmaṇaḥ sthānam agneḥ sthānam tathaiva ca, viṣṇoḥ sthānam mahendrasya sthānam caiva vivasvataḥ/ somasthānam bhagasthānam sthānam kauberam eva ca/ dhātur vidhātuh sthānam ca vāyoh sthānam tathaiva ca/ tataḥ śiṣyaiḥ parivṛto munir apy abhiniṣpataḥ, tam dadarśāgrato rāmo muninām dīptatejasam, abravīd vacanam vīro lakṣmaṇam lakṣmivardhanam/ eṣa lakṣmaṇa niṣkrāmaty agastyo bhagavān ṛṣiḥ, audāryeṇāvagacchāmi nidhānam tapasām imam/ evam uktvā mahābāhur agastyam sūryavarcasam, jagrāha paramaprītas tasya pādau paramtapah/ abhivādyā tu dharmātmā tasthau rāmaḥ kṛtāñjaliḥ, sītayā saha vaidehyā tadā rāma salakṣmaṇaḥ/ pratigṛhya ca kākutstham arcayitvāsanodakaiḥ, kuśalapraśnam uktvā ca āśyatām iti so 'bravīt/ agnim hutvā pradāyārghyam atithim pratipūjya ca, vānaprasthena dharmeṇa sa teṣām bhojanam dadau/ prathamam copaviśyātha dharmajño munipuṁgavaḥ, uvāca rāmam āsīnam prāñjalim dharmakovidam/ anyathā khalu kākutstha tapasvī samudācaran, duḥśakṣīva pare loke svāni māmsāni bhakṣayet/ rājā sarvasya lokasya dharmacārī mahārathaḥ, pūjanīyaś ca mānyaś ca bhavān prāptaḥ priyātithiḥ/ evam uktvā phalair mūlaih puṣpaiś cānyaiś ca rāghavam, pūjayitvā yathākāmaṁ punar eva tato 'bravīt/ idaṁ divyam mahac cāpam hemavajravibhūṣitam, vaiṣṇavam puruṣavyāghra nirmitam viśvakarmaṇā/amoghaḥ sūryasamkāśo brahmadattaḥ śarottamaḥ, datto mama mahendrena tūñī cākṣayasāyakaḥ/ saṁpūrṇau niśitair bāṇair jvaladbhir iva pāvakaiḥ, mahārājata kośo 'yam asir hemavibhūṣitaḥ/ anena dhanuṣā rāma

hatvā saṁkhye mahāsurān, ājahāra śrīyaṁ dīptāṁ purā viṣṇur divaukasām/ tad dhanus tau ca tūñīrau śaram khadgaṁ ca mānada, jayāya pratigṛhṇīṣva vajraṁ vajradharo yathā/ evaṁ ukṭvā mahātejāḥ samastaṁ tad varāyudham, dattvā rāmāya bhagavān agastyah punar abravīt/

Lakshmana sent message to Agasthya Muni that king Dasharatha's son Shri Rama and his wife would like to meet the Maha Muni and the message was being sent by Lakshmana the younger brother of Rama. They were instructed by the father to spend Aranya vaasa. Then the message was delivered to the Muni who responded positively. They entered the ashram and witnessed groups of harinis, agni and Brahma sthaanaas, besides the idols of Vishnu-Mahendra-Surya-Chandra-Bhaga-Kubera-Dhata- Vidhata-Vayu Deva, Paashadhari Varuna-Gayatri-Vasu-Naga Raja Ananta-Garuda-Kartikeya-and Dharma Raja. Then Agasthya came out and Ramas instantly touched his feet. The Muni took Rama into his embrace and offered paadya- argha-aaseenaas and enquired of their welfare. There after bhojanas were got readied for service too ; Agasthya then said: Kakutsthya! The vanaprastha vidhi is to perform 'aahuti' to Agni foremost, then arghya-and atithi puja! Any taapasi who performs contrarily would be like a liar of rendering truthful evidences and in the stage of post death would be liable to consume one's own flesh! Agasthya Muni stated: *rājā sarvasya lokasya dharmacārī mahārathaḥ, pūjanīyaś ca mānyaś ca bhavān prāptaḥ priyātithiḥ/* Rama! You are a king, maharathi, dharmacharana karta being responsible to the praja for enforcing the high values of virtue. Then food was served by way of phala-moola-phuala and paniyas. There after the bhojana, Maha Muni Agasthya stated as follows: *idaṁ divyaṁ mahac cāpaṁ hemavajravibhūṣitam, vaiṣṇavaṁ puruṣavyāghra nirmitaṁ viśvakarmaṇā/ amoghaḥ sūryasaṁkāśo brahmadattaḥ śarottamaḥ, datto mama mahendreṇa tūñī cākṣayasāyakaḥ/ saṁpūrṇau niśitair bāñair jvaladbhir iva pāvakaiḥ, mahārājata kośo 'yam asir hemavibhūṣitaḥ/* Purusha simha! I am now offering you this 'dhanush' which Vishvakarma of Devas himself had constructed; in this dhanush, gold and diamonds were embedded; this was originally awarded to Maha Vishnu and is of like of the original radiance of Surya Deva, and was gifted by Brahma Deva! Further, Indra Deva had bestowed the 'tuuneera' to me for award to you Veera! as that yields 'akshaya baanaas'! Shri Rama! In the past, Maha Vishnu utilised this dhanush and destroyed most wicked 'maayaavi asuras'! So emphasizing about the magnificance of this set of 'dhanush banaas', Maha Muni Agasthya blessed Rama.

Sarga Thirteen

Maharshi Agastya complements Devi Sita as a 'pativrata' and directs Rama Lakshmanas to construct Panchavati Ashram

Rāma prīto 'smi bhadraṁ te parituṣṭo 'smi lakṣmaṇa, abhivādayitum yan mām prāptau sthaḥ saha sītayā/ adhvaśrameṇa vām khedo bād hate pracuraśramaḥ, vyaktam utkaṇṭhate cāpi maithilī janakātmajā/ eṣā hi sukurāṇī ca duḥkhaiś ca na vimānitā, prājyadoṣaṁ vanam praptā bhartyasnehapracoditā/ yathaiśā ramate rāma iha sītā tathā kuru, duṣkaram kṛtavaty eṣā vane tvām anugacchatī/ eṣā hi prakṛtiḥ strīṇām āśṛṣṭe raghunandana, samastham anurajyante viśamastham tyajanti ca/ śatahradānām lolatvaṁ śastrāṇām tīkṣṇatām tathā, garudānilayoḥ śaighryam anugacchanti yoṣitaḥ/ iyaṁ tu bhavato bhāryā doṣair etair vivarjitāḥ, ślāghyā ca vyapadeśyā ca yathā devī hy arundhatī/ alam kṛto 'yam deśaś ca yatra saumitriṇā saha, vaidehyā cānayā rāma vatsyasi tvam arimānā/ evaṁ ukṭas tu muninā rāghavaḥ saṁyatāñjaliḥ, uvāca praśritaṁ vākyam ṛṣim dīptam ivānalam/ dhanyo 'smy anugrhitō 'smi yasya me munipuṁgavaḥ, guṇaiḥ sabhrātṛbhāryasya varadaḥ parituṣyati/ kim tu vyādiśa me deśaṁ sodakaṁ bahukānanam, yatrāśramapadaṁ kṛtvā vaseyaṁ nirataḥ sukham/ tato 'bravīn muni śreṣṭhaḥ śrutvā rāmasya bhāṣitam, dhyātvā muhūrtaṁ dharmātmā dhīro dhīrataraṁ vacaḥ/ ito dviyojane tāta bahumūlaphalodakaḥ, deśo bahumṛgaḥ śrīmān pañcavaṭy abhiviśrutaḥ/ tatra gatvāśramapadaṁ kṛtvā saumitriṇā saha, ramasva tvām pitur vākyam yathoktam anupālayan/ vidito hy eṣa vṛttānto mama sarvas tavānagha, tapasaś ca prabhāvena snehād daśarathasya ca/ hṛdayasthaś ca te chando vijñātas tapasā mayā, iha vāsaṁ pratijñāya mayā saha tapovane/ ataś ca tvām ahaṁ brūmi gaccha pañcavaṭim iti, sa hi ramyo vanoddeśo maithilī tatra raṁsyate/ sa deśaḥ ślāghaniyaś ca nātidūre ca rāghava, godāvaryāḥ

samīpe ca maithilī tatra ramīsyate/ prājyamūlaphalaiś caiva nānādvija gaṇair yutaḥ, viviktaś ca mahābāho puṇyo ramyas tathaiva ca/ bhavān api sadāraś ca śaktaś ca parirakṣane, api cātra vasaṇ rāmas tāpasān pālayiṣyasi/ etad ālakṣyate vīra madhukānām mahad vanam, uttareṇāsyā gantavyam nyagrodham abhigacchataḥ/ tataḥ sthalaṁ upāruhya parvatasyāvidūrataḥ, khyātaḥ pañcavaṭīty eva nityapuṣpitakānanah/ agastyenaivam uktas tu rāmaḥ saumitriṇā saha, sātkṛtyāmantrayām āsa tam ṛṣim satyavādīnam/ tau tu tenābhyanujñātau kṛtapādābhivandanau, tadāśramāt pañcavaṭīm jagmatuḥ saha sītayā/ grhītacāpau tu narādhipātmaṃ; viśaktatūṇī samareṣv akātarau, yathopadiṣṭena pathā maharṣiṇā; prajagmatuḥ pañcavaṭīm samāhitau/

Rama! I am very happy you have arrived here! Lakshmana! You too! Devi Sita! My special thanks by your arrival here. Devi Sita must be quite tired; you must have faced countless hardships! *eṣā hi sukumārī ca duḥkhaiś ca na vimānītā, prājyadoṣam vanam praptā bhartṛsnehapracoditā/* Raghunandana! From the times from universal creation, ‘stree svabhāva’ or feminine psychology has been proactive when her husband were to be rich- healthy-happy, woman too would share the happiness and fulfillment; but other wise as a pauper, sickly, unfortunate, then she develops aversion and discontentment leading to desertions too. *śatahradānām lolatvaṁ śastrāṇām tīkṣṇatām tathā, garuḍānilayoḥ śaiḥryam anugacchanti yoṣitaḥ/ iyaṁ tu bhavato bhāryā doṣair etair vivarjitāḥ, ślāghyā ca vyapadeśyā ca yathā devī hy arundhatī/* Women as a class by themselves, are fickle minded, sharp like a knife, and fast in conclusions like wind and high flying kites! But, Rama! Your dharma patni is blemishless, memorable, and among the top few pativratas like Devi Arundhati!

[Vishleshana on Arundhati:

As per the Bhagavata Purana, Arundhati is the eighth among the nine daughters of Kardama and Devahuti. She is the grandmother of Parashara and the great-grandmother of Vyasa. Shiva Purana describes her as being Sandhya, the mind-born daughter of Brahma, in a previous birth. On instruction of Vashista, Sandhya pleased Shiva by penance in order to purify herself from passion, and Shiva asked her to jump into Medhatithi's fire. She was then born as Medhatithi's daughter and married Vashista. The Mahabharata describes Arundhati as an ascetic who used to give discourses to even the Sapta Rishis. In one of the rituals of a Hindu weddings, the groom shows the bride the double stars of Vashista and Arundhati as an ideal couple, symbolic of marital fulfilment and loyalty. The couples are asked to look up the constellation symbolizing conjugal love and affection.]

Stanza 9 continued: As Agastya Maha Muni thus complimented the guests, Rama replied politely: We are extremely fortunate to have been blessed even by way of receiving compliments for which we are ever grateful. Yet, do kindly suggest a place with plentiful water flows where we might stay with contentment. Then the Maha Muni pondered a while and replied that from here a couple of yojanas, Panchavati should be the most ideal place where you could be contented and you may visit that place and set up an ashram with the help of Lakshmana. Rama! I have had visualized the entire proceedings of the causes for your vana vaasa and the passive involvement of King Dasharatha; I have also understood the context of why you are desirous of settling down at a place - (apparently in view of Rama's pratigina to clean up the muni ashramas of the menace of rakshasaas); this is reason why Panchavati should be preferable. Rama! Pachavati is also green with flowers-roots-fruits and is picturesque and Devi Sita should be happy there at its scenic grandeur! Maha baaho Rama! Besides being replete with fruits and flowers, the place is tranquil, pure and quiet. Shri Rama! You are indeed famed for saving sadaachaaris and Rishis besides being brave and heroic. As Agastya Muni had highly recommended Panchavati, Rama Sita Lakshmanas initiated their onward movement by picking of the dhanush baanaas and the personal belongings.

Sarga Fourteen

On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu

Atha pañcavaṭīm gacchann antarā raghunandanāḥ, āsasāda mahākāyaṁ gr̥dhraṁ bhīmaparākramam/ taṁ dṛṣṭvā tau mahābhāgau vanasthaṁ rāmalakṣmaṇau, menāte rākṣasaṁ pakṣim bruvāṇau ko bhavān iti/ sa tau madhurayā vācā saumyayā prīṇayann iva, uvāca vatsa mām viddhi vayasyaṁ pitur ātmanaḥ/ sa taṁ pīṭṣakhaṁ buddhvā pūjayām āsa rāghavaḥ, sa tasya kulam avyagram atha papraccha nāma ca/ rāmasya vacanaṁ śrutvā kulam ātmānam eva ca, ācacakṣe dvijas tasmai sarvabhūtasamudbhavam/ pūrvakāle mahābāho ye prajāpatayo 'bhavan, tān me nigadataḥ sarvān āditaḥ śṛṇu rāghava/ kardamaḥ prathamā teṣāṁ vikṛtas tadanantaram, śeṣas ca saṁśrayas caiva bahuputraś ca vīryavān/ sthānūr marīcī atriś ca kratuś caiva mahābalaḥ, pulastyaś cāṅgirāś caiva pracetāḥ pulahaś tathā/ dakṣo vivasvān aparo 'riṣṭanemiś ca rāghava, kaśyapaś ca mahātejās teṣāṁ āśīc ca paścimaḥ/ prajāpates tu dakṣasya babhūvur iti naḥ śrutam, ṣaṣṭir duhitaro rāma yaśasvinyo mahāyaśaḥ/ kaśyapaḥ pratijagrāha tāsāṁ aṣṭau sumadhyamāḥ, aditīm ca ditiṁ caiva danūm api ca kālakāṁ/ tāmrām krodhavaśāṁ caiva manuṁ cāpy analām api, tās tu kanyās tataḥ prītaḥ kaśyapaḥ punar abravīt/ putrāṁs trailokyabhartṛn vai janayīṣyatha mat samān, aditis tan manā rāma ditiś ca danur eva ca/ kālakā ca mahābāho śeṣas tv amanaso 'bhavan, adityāṁ jajñire devās trayastrīmśad arim̐dama/ ādityā vasavo rudrā aśvinau ca param̐tapa, ditis tv ajanayat putrān daityāṁs tāta yaśasvinaḥ/ teṣāṁ iyaṁ vasumatī purāṣīt savanārṇavā, danus tv ajanayat putram aśvagrīvam arim̐dama/ narakaṁ kālakaṁ caiva kālakāpi vyajāyata, krauñcīm bhāśīm tathā śyenīm dhṛtarāṣṭrīm tathā śukīm/ tāmrāpi suṣuve kanyāḥ pañcāitā lokaviśrutāḥ, ulūkāñ janayat krauñcī bhāśī bhāśān vyajāyata/ śyenī śyenāmś ca gr̥dhrāmś ca vyajāyata sutejasāḥ, dhṛtarāṣṭrī tu hamsāmś ca kalahamsāmś ca sarvaśaḥ/ cakravākāmś ca bhadraṁ te vijajñe sāpi bhāminī, śukī natām vijajñe tu natāyā vinatā sutā/ daśakrodhavaśā rāma vijajñe 'py ātmasambhavāḥ, mṛgīm ca mṛgamandām ca harīm bhadramadām api/ mātaṅgīm atha śārdūlīm śvetām ca surabhīm tathā. sarvalakṣaṇasaṁpannām surasām kadrukām api/ apatyam tu mṛgāḥ sarve mṛgyā naravarottama, ṛṣkās ca mṛgamandāyāḥ śmarāś camarās tathā/ tatas tv irāvatiṁ nāma jajñe bhadramadā sutām, tasyās tv airāvataḥ putro lokanātho mahāgajaḥ/ haryās ca harayo 'patyam vānarāś ca tapasvinaḥ, golāṅgūlāmś ca śārdūlī vyāghrāmś cājanayat sutān/ mātaṅgyās tv atha mātaṅgā apatyam manujarṣabha, diśāgajaṁ tu śvetākṣam śvetā vyajanayat sutam/ tato duhitarau rāma surabhir devy ajāyata, rohiṇīm nāma bhadraṁ te gandharvīm ca yaśasvinīm/ rohiṇy ajanayad gā vai gandharvī vājinaḥ sutān, surasājanayan nāgān rāma kadrūs ca pannagān/ manur manuṣyāñ janayat kaśyapasya mahātmanaḥ, brāhmaṇān kṣatriyān vaiśyāñ śūdrāmś ca manujarṣabha/ mukhato brāhmaṇā jātā urasaḥ kṣatriyās tathā, ūrubhyām jajñire vaiśyāḥ padbhyām śūdrā iti śrutih/ sarvān puṇyaphalān vṛkṣān analāpi vyajāyata, vinatā ca śukī pautrī kadrūs ca surasā svasā/ kadrūr nāgasahaskraṁ tu vijajñe dharanīdharam, dvau putrau vinatāyās tu garuḍo 'ruṇa eva ca/ tasmāj jāto 'ham aruṇāt saṁpātīś ca mamāgrajaḥ, jaṭāyur iti mām viddhi śyenīputram arim̐dama/ so 'ham vāsasahāyas te bhaviṣyāmi yadīcchasi, sītām ca tāta rakṣiṣye tvayi yāte salakṣmaṇe/ jaṭāyuṣā pratipūjya rāghavo; mudā pariṣvajya ca saṁnato 'bhavat; pitur hi śuśrāva sakhitvam ātmavāñ; jaṭāyuṣā saṁkathitam punaḥ punaḥ/ sa tatra sītām paridāya maithilīm; sahaiva tenātibalena pakṣiṇā, jagāma tām pañcavaṭīm salakṣmaṇo; ripūn didhakṣaṇ śalabhān ivānalaḥ/

On way to Panchavati, Rama Sita Lakshmanas encountered a huge kite on the way and Rama Lakshmanas enquired as to who was it, presuming that it should be a rakshasa! The reply was casual stating that it might be a friend: 'Sons! I could be a friend of your father!' Then the bird stated further that his name was 'Jatayu' and commenced reeling out the Prajapati's names: Kardama-Vikrita-Shesha-Shamshraya-Bahu putra. The next in the generation were Sthaanu-the seventh one was Mareechi-Atri-Maha shakti shaali Kratu-the tenth one was Pulsatya-Angeera-Pracheta (Varuna)-and the thirteen Prajapati Pulaha. The fourteenth Prajapati was Daksha-then Vivasvaan-Arishtanemi-and the last Prajapati was the seventeenth was Kashyapa. Kashyapa Prajapati had eight wives [thirteen as mentioned on Puranas] and these were Aditi-Diti-Danu-Kaalka-Taamra-Krodhavaśa-Manu-and Anala. Aditi gave birth to Twelve Adityas-Twelve Vasus-Eleven Rudras and Two Ashvini Kumars, besides thirty three Devatas. Diti gave birth to Daityas and the controlled aranyas-samudras and the entire Earth! Danu gave birth to

Ashvagreya while Kaalka Devi to two sons viz. Naraka and Kaalaka. Devi Tamra gave birth to five kanyas viz. Krounchi-Bhaasi-Shyeni- Dhritaraashtri and Shuki. Of these, Krounchi gave birth to owls- Bhaasi gave birth to Bhaasi birds-Shyeni to bat birds- and Dhritaraashtra to hamsaas and kala hamsaas or swans. *Chakravaakamscha Bhadrām te vijagjñe saapi Bhaamini, Shukee nataam vigagjñe tu Nataayaam Vinataa sutaa/* Shri Rama! Bhamini Dhritaraashta also yielded chakravaka birds while Tamara's youngest daughter Shukee was born kanya named Nataa and the latter was born Devi Vinata. Then Devi Krodhavasha gave birth to ten kanyas viz. Mrigi-Mrigamanda-Hari-Bhadrāmada-Maatangi-Shardooli-Shweta-Surabhi-Surasa and Kadruka. Shri Rama!Mrigi's progeny are Mrigas and Mrigamanda's generation were Riksha-Srumara and Chamara. Bhadrāmada gave birth to Iravati and the latter son was the famed Iraavata Gaja Raja. Then Hari's santaana were Hari the Lion- Tapasvi- and Golaangula or Langoor. Further Krodhavasha's daughter was Shardulini and the latter's son was Vyaghra. Maatangi's progeny was Matanga or elephant while Shweta gave birth to Diggaja. Krodhavasha's daughter Surabhi gave birth to daughters Rohini and Gandharvi. Rohini gave birth to Gaavo or cows and Gandharvini to horses. Surasa's children are Nagaas while Kadru's were Pannagaas. Now Manu yet another wife of Kashyapa were chaturvarna maanavaas of Brahmana-Kshatriya-Vaishya and the Lower class. *mukhato brāhmaṇā jātā urasaḥ kṣatriyās tathā, ūrubhyām jajñire vaiśyāḥ padbhyām sūdrā iti śrutiḥ/* From the face were born brahmanas- the heart the kshatriyas- both the thighs the vaishyas and from the thighs the lower class. Anala gave birth to trees- Taamra putri viz Shukhi and the latter's grand daughter was Vinata and Kadru was Surasa's sister. Kadru produced thousand types of 'naagaas' and Vinata created two famed sons Garuda and Aruna. *tasmā jātō 'ham aruṇāt saṃpātīś ca mamāgrajaḥ, jaṭāyur iti mām viddhi śyenīputram arimḍama/ so 'ham vāsasahāyas te bhaviṣyāmi yadīcchasi, sītām ca tāta rakṣiṣye tvayi yāte salakṣmaṇe/ jaṭāyuṣaṃ tu pratipūjya rāghavo; mudā pariśvajya ca saṃnato 'bhavat; pitur hi śuśrāva sakhitvam ātmavāñ; jaṭāyuṣā saṃkathitam punaḥ punaḥ/* Raghuveera! From that Vinataanandana Aruna, I was born and so did my elder brother Sampaati and in short my name is Jataayu! I am the son of Shyenka. May I be of any help in creating an ashram for you or to protect Devi Sita in the absence of you and Lakshmana!' So saying Jatayu offered any kind of service to Ramas wholeheartedly.

[Vishleshana on Daksha Prajapati and Kashyapa from Puranas

a) Daksha Prajapati had the key role in the legend of Chandra Deva. Daksha and Devi Asikli had thousands of sons who were named the Shavalashvas and Haryashvas. While Shavalashvas also went off to explore Paramatma 'in cognito' never to return, Daksha and Asikli were distressed that Haryasvas were instigated by Sage Narada to disappear and proposed to kill him but for the intervention of Lord Brahma. Daksha offered prayers to Paramatma to purify his thoughts at a place known as 'Aghamarshana' near a mountain in Vindhya Range. The latter was pleased and instructed to lead a family life and carry on his normal duties. Accordingly, Daksha married Prajapati Panchajana's daughter 'Aksini' and begot ten thousand sons. As instructed by their father Daksha, the sons decided to perform austerities to beget children and reached a place named Narayanasaras, where River Sindhu joins the Sea. Sage Narada appeared there and mind-washed them about the futility of begetting progeny and getting involved with family lives and the perennial problems; he advised that the real purpose of a useful life would be to follow the path of God-consciousness instead. Narada gave the Theory of Creation and Destruction- the chain of births and deaths, and the futility of pursuing such a life. The mind-setting of Narada was so convincing that they followed the short-cut spiritual way rather than the circuitous and too familiar family route to God. Being furious at what had been done by Narada to his sons, Daksha cursed Narada that henceforth the latter would be a globe trotter and would never be settled and static, much less as a family person. Narada in turn could have given a curse to Daksha but restrained in the interest of the next generation to observe the Grihasti's life's route to salvation. (Maha Bhagavata)

b) Daksha couple gave birth to sixty eight, ten of whom were married to the Dharma Deva and thirteen Kashyapa Maharshi, twenty-seven daughters were married to Soma or Chandra. The remaining daughters were married to the Arishtanemi, Vahuputra, Angirasa and Krishashva Maharshis. The ten daughters who

were married to the Dharma Deva were named Arundhati, Vasu, Yami, Lamba, Bhanu, Marutvati, Sankalpa, Muhurta. Sadhya and Vishva. Arundhati's children were the material objects of the world. Vasu's children were the eight gods known as the Vasus. Their names were Apa, Dhruva, Soma, Dhara, Salila, Anala, Pratyusha and Prabhasa. Anala's son was Kumara. Because Kumara was brought up by goddesses known as the Kritikas, he came to be called Kartikeya. Prabhasa's son was Vishvakarma. Vishvakarma was skilled in architecture and the making of jewelry. He became the architect of the gods. Sadhya's children were the gods known as Sadhyadevas and Vishva's children were the gods known as Vishvadevas. The twenty-seven daughters of Daksha who were married to Soma are known as the nakshatras (stars). Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni. Aditi's sons were the twelve gods known as the adityas. Their names were Vishnu, Shakra, Aryama, Dhata, Vidhata, Tvashta, Pusha, Vivasvana, Savita, Mitra Varuna, Amsha and Bhaga. Diti's sons were the daityas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful daityas like Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava named Viprachitti. Their offspring's were terrible demons like Vatapi, Namuchi, Ilvala, Maricha and the Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the daityas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas. Arishta's sons were the Gandharvas (singers of heaven). Surasa gave birth to sarpas, the snakes. Khasa's children were the Yakshas (demi-gods who were the companions of Kubera, the god of Wealth) and the Rakshasas. Surabhi's descendants were cows and buffaloes. Vinata had two sons named Aruna and Garuda. Garuda became the king of the birds. Tamra has six daughters. From these daughters were born owls, eagles, vultures, crows, water-fowl, horses, camels and donkeys. Krodhavasha had fourteen thousand children known as nagas (snakes). Ila gave birth to trees, creepers, shrubs and bushes. Kadru's sons were also known as nagas or snakes. Among the more important of Kadru's sons were Ananta, Vasuki, Takshaka and Nahusha. Muni gave birth to the Apsaras (dancers of heaven). Diti's children (daityas) and Aditi's children (Adityas) continually fought amongst themselves. On one particular occasion, Devas succeeded in killing many of the demons. Thirsting for revenge, Diti began to pray to her husband, Kashyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kashyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in your womb for a hundred years. Diti resolved to do so but Indra came to know about Diti's resolve and was waiting for an opportunity to save himself. There was an occasion when, tired after her prayers, Diti went to sleep without first washing her feet. This was an unclean act and it gave Indra the required opportunity. He adopted a miniscule form and entered Diti's womb. With his weapon vajra, he sliced up the baby inside the womb into seven parts. The baby naturally began to cry at the pain. Indra kept on saying, 'ma ruda' that is, 'don't cry.' But the baby, or rather its seven parts, would not listen. Indra thereupon sliced up each of the seven parts into seven more sections, so that there were forty-nine sections in all. When these forty-nine sections were born, they came to be known as the Maruts, from the words - ma ruda- that Indra had addressed them. Since Diti had not been able to adhere to the conditions her husband had set, the Maruts did not kill Indra. They instead became Indra's followers or companions, and were treated as Devas. (Brahma Purana) .

c) Daksha and his wife Prasuti had 24 daughters. The names of these 24 daughters are Sraddha (faith), Srilakshmi (prosperity), Dhriti (steadiness), Tushti (resignation), Pushti (thriving), Medha (intelligence), Kriya (action, devotion), Buddhika (intellect), Lajja (modesty), Vapu (body), Santi (expiation), Siddhika (perfection), Kirtti (fame), Khyati (celebrity), Sati (truth), Sambhuti (fitness), Smriti (memory), Priti (affection), Kshama (forgiveness), Sannati (humility), Anasuya (without jealousy), Urjja (energy), Swaha (offering), and Swadha (oblation). Of these, the 13 married to Dharma are: Shraddha, Srilakshmi, Dhriti, Tushti, Pushti, Medha, Kriya, Buddhi, Lajja, Vapu, Santi, Siddhi, Kirtti. The other eleven are Khyati married to Bhrigu, Sati to Shiva, Sambhuti to Marichi, Smriti to Angiras, Priti to Pulastya, Kshama to

Pulaha, Sannati to Kratu, Anasuya to Atri, Urjja to Vasishtha, Swaha to Agni, and Swadha to Pitris.
(Vishnu Purana and Padma Purana)]

Sarga Fifteen

The compact and vastu based ‘Panchavati Parnashaala’ of Rama-Sita-Lakshmanas reside comfortably

*Tataḥ pañcavaṭīm gatvā nānāvyaḷamṛgāyutām, uvāca bhrātaraṁ rāmo lakṣmaṇaṁ dīptatejasaṁ/ āgatāḥ
sma yathoddiṣṭam amuṁ deśaṁ maharṣiṇā, ayaṁ pañcavaṭī deśaḥ saumya puṣpitakānaṇaḥ/ sarvataś
cāryatām dṛṣṭiḥ kānane nipuṇo hy asi, āśramaḥ katarasmin no deśe bhavati saṁmataḥ/ ramate yatra
vaidehī tvam ahaṁ caiva lakṣmaṇa, tādṛśo dṛśyatām deśaḥ saṁnikṛṣṭajalāśayaḥ/ vanarāmaṇyakaṁ yatra
jalarāmaṇyakaṁ tathā, saṁnikṛṣṭaṁ ca yatra syāt samitpuṣpakuśodakam/ evam uktas tu rāmeṇa
lakṣmaṇaḥ saṁyatāñjaliḥ, sītā samakṣaṁ kākutsthaṁ idaṁ vacanam abravīt/ paravān asmi kākutstha
tvayi varṣaśataṁ sthite, svayaṁ tu rucire deśe kriyatām iti mām vada/ supṛītas tena vākyena lakṣmaṇasya
mahādyutiḥ, vimṛśan rocyām āsa deśaṁ sarvaguṇānvitam/ sa taṁ ruciram ākrāmya deśam
āśramakarmaṇi, haste grhītvā hastena rāmaḥ saumitrim abravīt/ ayaṁ deśaḥ samaḥ śrīmān puṣpitair
tarubhir vṛtaḥ, ihāśramapadaṁ saumya yathāvat kartum arhasi/ iyaṁ ādityasaṁkāśaiḥ padmaiḥ
surabhogandhibhiḥ, adūre dṛśyate ramyā padminī padmaśobhitā/ yathākhyātā agastyena muninā
bhāvitātmanā, iyaṁ godāvarī ramyā puṣpitais tarubhir vṛtā/ hamsakāraṇḍavākīrṇā cakravākopaśobhitā
nātidūre na cāsanne mṛgayūthanipīditā, mayūranādītā ramyāḥ prāṁśavo bahukandarāḥ/ dṛśyante
girayaḥ saumya phullais tarubhir āvṛtāḥ/ sauvarṇe rājatais tāmrair deśe deśe ca dhātubhiḥ, gavākṣitā
ivābhānti gajāḥ paramabhaktibhiḥ/ sālais tālais tamālais ca kharjūraiḥ panasāmrakaiḥ, nīvārais timiśaiś
caiva puṁnāgaiś copaśobhitāḥ/ cūtair aśokais tilakais campakaiḥ ketakair api, puṣpagulmalatopetais tais
tais tarubhir āvṛtāḥ/ candanaiḥ syandanair nīpaiḥ panasair lakucair api, dhavāśvakarṇakhadiraiḥ
śamīkiṁśukapāṭalaiḥ/ idaṁ puṇyam idaṁ medhyam idaṁ bahumṛgadviḥ, iha vatsyāma saumitre
sārdham etena pakṣiṇā/ evam uktas tu rāmeṇa lakṣmaṇaḥ paravīrahā, acireṇāśramaṁ bhrātuś cakāra
sumahābalaḥ/parṇaśālām suvipulām tatra saṁghātamṛttikām, sustambhām maskarair dīrghaiḥ
kṛtavaṁśām suśobhanām/ sa gatvā lakṣmaṇaḥ śrīmān nadīm godāvarīm tadā, snātvā padmāni cādāya
saphalāḥ punar āgataḥ/Tataḥ pushpabalim kritvaa shantimcha yathaavidhi, darshayaamaasa raamaaya
tadaashramapadamkritam/ susaṁhṛṣṭaḥ pariṣvajya bāhubhyām lakṣmaṇam tadā, atisnigdham ca gāḍham
ca vacanam cedam abravīt/ prīto 'smi te mahat karma tvayā kṛtam idaṁ prabhā pradeyo yannimittam te
pariṣvaṅgo mayā kṛtaḥ/ bhāvajñena kṛtajñena dharmajñena ca lakṣmaṇa, tvayā putreṇa dharmātmā na
saṁvṛttaḥ pitā mama/ evaṁ lakṣmaṇam uktvā tu rāghavo lakṣmivardhanaḥ, tasmin deśe bahuphale
nyavasat sa sukham vaśī/ kaṁ cit kālām sa dharmātmā sītayā lakṣmaṇena ca, anvāsyamāno nyavasat
svargaloke yathāmarah/*

Braving the further path en route Panchavati as suggested by Maha Muni Agastya infested with poisonous serpents, himsaatmaka animals, Shri Rama addressed Lakshmana stating that they had since reached Panchavati and they might better select a place for building a suitable place for improvising a ‘kuteera’ or a cottage. Lakshmana politely stated that Rama and Sita alone would have to select a place with scenic beauty, near by a jalaashaya, replete with kanda moola pushpaas and most essentially as per Devi Sita’s own selection. More over Maha Muni emphasised the nearness of the Sacred River Godavari especially where groups of Royal Swans flutter on the banks, enhancing the tranquility of the surroundings. Added there to the enchanting dances of peacocks, even busy pairs of green parrot chirrupings, and laced up banks of deer groups be there to add to the memories of the dwellers! Further trees of elegance like saala-taala-kharjuura-panasa-neevara-punnaga-mano-ashoka-tilaka-ketai-champaka-syandana-chandana-kadamba-dhava- ashvakarna-shamip-palaasha-paatala and so on. As Shri Rama directed, Lakshmana got a parna shaala readied. Foremost, he made a parnashala with earth and rocks and a strong ceiling was made with shami tree branches over which kusha-kaasha-parva- river bank plant dried leaves were arranged as rain proof; in all the parna shala was clean, neat and worthy of comfortable living. It was right

on River Godavari river banks being breezy, cool and worthy of bathing with steps done up. *Tatah pushpabalim kritvaa shantimcha yathaavidhi, darshayaamaasa raamaaya tadaashramapadamkritam*/It was constructed as per 'vaastu shastra' and was entered as per 'vaastu shanti':

[Vishlesana in Vaastu shaanti: VAASTU YAGNA comprises: Sutrapath, Stambhaaropana or hoisting of the main Pillar, Dwara vamshocchraya, Griha Pravesha and Vaastu Shanti. Sutrapath takes place in the Ishana Disha and Stambhaaropana in Agneya kona. Vaastu Deva's 'Pada Chinhaas' or foot prints should be set up and the 'Karta' should do 'pradakshinas' (circumambulation) around the foot-prints. It is stated that water with the powder of Munga, Ratna and Suvarna should be sprinkled while designing the 'Pada-Chihnaas'. Incidentally, the signs of Vaastu should never be ash, lit up firesticks, nails, skins, horns, bones, and skull as some ill-informed persons tend to do so and such material would lead to distress, danger and difficulties. It is advisable that masons and other workers are present at the time of Griha Pravesha. *Ishaaney Devataagaaram tathaa Shaanti gruham bhavet, Mahaanasam thathaagneye tatpaarswam chottarey jalam, Gruhasyopakaram sarvam Nairutye Sthaapaded Buddhah/ Bandhasthaanam bahih kuryaat snaana mandapameyvacha, Dhana Dhaanyam cha Vaayavye karmashaalaam tato bahih, Evam Vaastu viseshah syaad Ghruha bhatruh shubaavaham/* (To the Ishaana side of any house, the Devataagruha and Shantigriha must be set up; its kitchen must be in the Agneya kona; to the northern side the 'Jala sthaan' (Water reservoir); all the house materials be kept in the Nairuti kona; the place for keeping domestic animals like cows and buffalos as well as bathing rooms are better constructed outside the house; the storage place for Dhana-dhanya should be kept in the Vayavya kona; the 'Karya shala' or the Offices should be organised outside the residential place. This pattern of living would certainly assure excellent propitiousness and happiness to the entire family. At the 'Griha Pravesha' function (House Warming Time) approaches, Peace and Prosperity is ushered in as stated: *Krutwaagrato Dwijavaraanatha Purnakumbham Dhadyakshataamala pushpa phalopa shobham/ Datwaa hiranyavasanaani tadaa Dwijebhyo, Maangalya Shaanti nilayaya gruham vishekthu/ Gruhoktahoma vidhaanaa Bali karma kuryat, Praasaada Vaastu shamaney cha vidharya uktah, Santarpayed vijavaraanatha bhakshya bhojyeh, Shuklaambarah Swabhavanam pravishet sa dhupam/* (As the house is fully ready, the Head of the family should initiate the action of conducting 'Mangala Shanti' with a group of Brahmanas ahead along with a 'Kalasha'/Vessel, full of Sweet Water, Curd, Akshatas, tender mango leaves, flowers, fruits and coconuts as also scented sandal water, agarbattis/ incense sticks and oil-wick lamps nicely lit and decorated, as Brahmanas recite Veda hymns and musical instruments are played, while entering the house at the appointed 'Muhurta'. There after Griha praasaadas/ doors and other household items are purified for Vaastu Shaanti and Homa and Balidaana are performed. Brahmanas are treated with Bhojan and gifts of gold, vastras and dakshinas, where after relatives and friends are treated too with bhojan and gifts. Source Matsya Purana as a repeat of Chitrkoota exercise of 56 sarga of Essence of Ayodhya Khanda]

Stanza 28 continued: *prito 'smi te mahat karma tvayā kṛtam idam prabho, pradeyo yannimittam te pariṣvaṅgo mayā kṛtaḥ/ bhāvajñena kṛtajñena dharmajñena ca lakṣmaṇa, tvayā putreṇa dharmātmā na samvṛttaḥ pitā mama/* Rama and Sita were extremely delighted to see for themselves the most ideal 'parnashala' as arranged by Lakshmana and Rama complemented as follows: Samardha shaali Lakshmana! I am very happy at your very successful handiwork as you have performed a marvellous task; in turn may I embrace you tightly! Lakshmana! As you could readily understand what I have in my inner thoughts is excellent and I am indeed grateful to you as you are not merely a brother but like a son as my though father were still alive in your form! So saying in highly elated tone, Rama Sita Lakshmanas commenced living further on with peace and contentment.

Sarga Sixteen

Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaanaas

Vasatas tasya tu sukham rāghavasya mahātmanah, śaradyapāye hemanta ṛtur iṣṭaḥ pravartate/ sa kadā cit prabhātāyām śarvayām raghunandanah, prayayāv abhiṣekārtham ramyām godāvarīm nadīm/ prahvaḥ kalaśahastas tam sītayā saha vīryavān, pṛṣṭhato 'nuvrajan bhrātā saumitrir idam abravīt/ ayam sa kālāḥ samprāptaḥ priyo yas te priyamvada, alamkṛta ivābhāti yena samvatsaraḥ śubhaḥ/ nīhāraparūṣo lokāḥ pṛthivī sasyamālinī, jalāny anupabhogyāni subhago havyavāhanah/ navāgrayaṇapūjābhīr abhyarcya pitṛdevatāḥ, kṛtāgrayaṇakāḥ kāle santo vigatakalmaṣāḥ/ prājyakāmā janapadāḥ saṃpannataragorasāḥ, vicaranti mahīpālā yātrārtham vijigīṣavaḥ/ sevamāne dṛḍham sūrye diśam antakasevitām, vihīnatilakeva strī nottarā dik prakāśate/ prakṛtyā himakośādhyo dūrasūryaś ca sāmpratam, yathārthanāmā suvyaktaḥ himavān himavān giriḥ/ atyantasukhasamcārā madhyāhne sparśataḥ sukhāḥ, divasāḥ subhagādityaś chāyāsaliadurbhagāḥ/ mṛdusūryāḥ sanīhārāḥ paṭuśītāḥ samārutāḥ, sūnyāranyā himadvastā divasā bhānti sāmpratam/nivṛttākāśaśayanāḥ puṣyanītā himārunāḥ, śītā vṛddhatarāyāmās triyāmā yānti sāmpratam/ ravisamkrāntasaubhāgyaḥ tuṣāraruṇamaṇḍalāḥ, nīhśvāsāndha ivādarśaś candramā na prakāśate/ jyotsnā tuṣāramalinā paurṇamāsyām na rājate, sīteva cātapaśyāmā lakṣyate na tu śobhate/ prakṛtyā śītalasparśo himaviddhaś ca sāmpratam, pravāti paścimo vāyuh kāle dviguṇaśītalāḥ/ bāṣpacchannāny aranyāni yavagodhūmavanti ca, śobhante 'bhyudite sūrye nadadbhiḥ krauñcasārasaiḥ/ kharjūrapuṣpākṛtibhiḥ śirobhiḥ pūrṇataṇḍulaiḥ, śobhante kiṃ cidālabhāḥ śālayaḥ kanakaprabhāḥ/ mayūkhaḥ upasarpadbhir himanīhārasamvṛtaiḥ, dūram abhyuditaḥ sūryaḥ śaśāṅka iva lakṣyate/ agrāhyavīryaḥ pūrvāhne madhyāhne sparśataḥ sukhāḥ, samraktaḥ kiṃ cid āpāṇḍur ātapaḥ śobhate kṣitau/ avaśyāyanipātena kiṃ cit praklinnaśādvalā, vanānām śobhate bhūmir niviṣṭataruṇātapā/ avaśyāyatamonaddhā nīhāratamasāvṛtāḥ, prasuptā iva lakṣyante vipuṣpā vanarājayaḥ/ bāṣpasamchannasaliḥ rutavijñeyasārasāḥ, himādravālukaḥ tīraiḥ sarito bhānti sāmpratam/ tuṣārāpatanāc caiva mṛdutvād bhāskarasya ca, śaityād agāgrastham api prāyeṇa rasavaḥ jalam/ cakre 'bhiṣekaḥ kākutṣṭhaḥ sānujaḥ saha sītayā, tarpayitvātha salilais te pitṛn daivatāni ca, stuvanti smoditaḥ sūryaḥ devatāś ca samāhitāḥ/ kṛtābhiṣekaḥ sa rarāja rāmaḥ; sītādvitīyaḥ saha lakṣmaṇena, kṛtābhiṣekas tv agarājaputryā; rudraḥ sanandir bhagavān iveśaḥ/

As Sharad Ritu was closing and Hemanta got initiated [Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratris and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed], one fine morning, Rama Sita Lakshmanas went for bathing in the sacred river Godavari. While leaving for the dip, Rama stated that the season of hemanta had arrived and the new season should herald excellent weather, rabi crop swayed in full swing, water is getting colder by the days and fire blocks were attracting human bodies. Satpurushas would normally perform 'Nava sasyueshti karma' and usher in new grains of rice and wheat and offer the cooked grains to Devas and Pitru Devatas to seek their blessings. Kings desirous of launching Vajaya yatra helald the new season as the weather was getting cooler at the early mornings and after sunsets. Surya Deva these days onward turn His direction to northern side as uttarayana would occur. By mid day, hemanta ritu becomes nicely warmer and becomes enjoyable. In this hemanta season nights get longer and prewinter would gradually heralded and none would like to sleep open sky in this season. Hemanta ritu's splendour gets chandra absorbed into Surya Deva as the exhaling breath would not cover up on a mirror with patches!

[Vishleshana on Ritus:

The following chart provides the details: Ritu/ Season- Lunar Month -Months - Weather

Vasanta	Spring	Chaitra - Vaishakha	Feb 18- April 20	20-
30Greeshma	Summer	Jyeshtha- Ashadha	April 21-June 21	30-50 C
Varsha	Monsoon	Shravana-Bhadrapada	June 22-Aug 23	hot-humid- rains
Sharat	Autumn	Ashvijuja-Kartika	Aug 24- Oct 23	mild

Hemanta	Pre-winter	Margashira-Pushya	Oct 24- Dec 21	pleasant- cold
Shishira	winter	Maagha-Phalgun	Dec 22-Feb 17	Moderate Cold;10C+/-

Vasanta Season is dominated by Vasu Devatasas instructed by Savitu as at the beginning of the Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats dominate and prepares earth for Parjanya and rains ushering diseases like cold, jaundice and so on. Yet, this is when crops are abundant and fruits in variety are aplenty. All the same rains the future of food supplies for the year hence calls for ploughing, planning and hard work.]

Stanza 15 onward: *prakṛtyā śītalasparśo himaviddhaś ca sāmpratam, pravāti paścimo vāyuh kālē dviguṇaśītalah/* By the very Nature, as one's touch is cold, the western winds turn a person further cold. At the sun rise time, krouncha and saasra birds make big noises especially getting excited at the heaps of rice and the emerging rays of Sun make a thrilling experience. By the mid-day, one's experience in this season gives heavenly feeling with the mildly warm Sun rays. *bāṣpasamchannasalilā rutaviññeyasārasāḥ, himādravālukais tīraiḥ sarito bhānti sāmpratam/ tuṣārapatanāc caiva mṛduttvād bhāskarasya ca, śaityād agāgrastham api prāyeṇa rasavaj jalam/* But in the early mornings, rivers like Godavari, the waters are covered by patches ice and the birds like cranes would be identifiable by their shrieks but not by their physical forms. Since ice gets formed Sun rays too become mild since the waters from the mountain tops get severely cold. *cakre 'bhiṣekaṁ kākutsthaḥ sānujaḥ saha sītayā, tarpayitvātha salilais te pitṛn daivatāni ca, stuvanti smoditam sūryam devatāś ca samāhitāḥ/ kṛtābhiṣekaḥ sa rarāja rāmaḥ; sītādvitīyaḥ saha lakṣmaṇena, kṛtābhiṣekas tv agarājaputryā; rudraḥ sanandir bhagavān iveśaḥ/* Bhagavan Shri Rama along with Devi Sita and Lakshmana then performed bathings on the famed river Godavari and performed with these sacred waters Deva- Pitru tarpanas, well before Sun rise. After Sun rise, they recited Devata stotras. Shri Rama along with Sita Lakshmanas were looking like Devi Uma was invoking Parameshwara along with Nandi by the comparison of Godavari and Ganga!

[Vishleshana on the Sacred River Godavari and the excellence of bathings in the River:

Tato Gadaavarim praapya nitya siddha nishevitaam, Rajasuya- maapnoti Vayu Lokam cha gacchati/ (Maha Bharata extols the Mahatmya of Gautami River as the everlasting provider of Siddhis besides the maha phala of performing Raja sua Yagna and bestowing the Vayu Loka prapti). Brahma Purana explains further: *Amritam Jahnavi toyam swarnamuchyate, Amritam gobhavam chaajyamamritam Soma yevacha, Gangaayaa vaarinaajyena hiranyena tathaiva cha, Sarvebhyopyaadhikam divyamaritam Goutami jala./* (It is stated that Ganges water is like gold, it is also said that pancha gavyas, Soma Yagnas are more valuable, but far more than Ganges water or gold, or even the pancha gavyas and Soma Yagnas, Godavari water is the best Amritam ever). *Sapta Godavarim snaatwaa niyato niyataashanah, Maha punyamavaapnoti Devalokam cha gacchati/* (Those who bathe in and drink the waters of 'Sapta Godavari dhaaras'- comprising Vasishtha, Kaushiki, Vriddha Goutami, Goutami, Bharadwaaji, Atreyi and Tulya- are indeed blessed with Maha Punya and attain Deva Lokas).

Details of Gautami Ganga (Godavari River) and its magnificence are detailed in Brahma Purana in a full chapter as Maharshi Gautam was indeed responsible to have meditated intensely for several years and pleased the ever mecfiful Maha Deva to let the flows of the celestial water come down to Earth in the form of Godavari as narrated here under:As Bali Chakravarti's some of the Sankalpa Jala to donate the

proverbial Three Feet to Vamana Deva fell on Shiva's jataajuta, there were too recipients of that Sacred Water on Earth viz. a Maharshi called Gautama and King Bhagiratha of Surya Vamsha. Thus Ganga from Shiva Jatajuta took two manifestations, one as Ganga and another as Gautami. While Bhagirathi Ganga's origin as was materialized by King Sagara's descendant Bhagiratha and his tenacious efforts by meditation to Vishnu, Ganga Devi and Parameswara was well described in various Puranas, detailed account was provided in Brahma Purana about Gautami Ganga or the Dakshina Ganga. When Gautama reached atop Kailasha Mountain, he extolled Parama Shiva and the latter was pleased with the Maharshi's Tapasya, Bhakti, Vrata and Stuti and gave Darshan to Gautama. As Mahadeva asked the Maharshi as to what was his wish, Gautama requested Bhagavan that a part of Ganga that was absorbed in Shiva jataajuta be please spared to fall on Brahmagiri so that in the interest of devotees who crave for a Sacred River, Ganga the Great Purifier should flow at least before enter the Sea and the Public would get a chance to sanitise themselves of their sins atleast at that Place. Shiva readily agreed to Gautami's request in Public interest in that Region and affirmed that Gautami Ganga would most certainly be a very popular and Sacred River; as the prayed to Parama Paavani Ganga to descend from Maha Deva's jataajuta, he first took her to wash Bhagavan Traimbekeswara's feet and requested Bhagavan to prescribe the Puja Vidhi of Bhagavan. At the outset a devotee was required to perform Nandimukha Shraddha, satisfy Brahmanas with Bhojana Dakshinas, and take holy bath in Godavari, distribute Vastras and cash to Sadhus and the Poor and practice japa- homa- Puja as prescribed and thus complete the Tirtha Yatra with the Parama Mantra OM Namassivaaya with veneration and faith. Also perform Snaana and Puja at the Confluence Points of Trishna, Bhimarathi and Tungabhadra. Maha Deva blessed the sprawling Gautami and hailed it as his personal favourite with several names such as Maheswari, Ganga, Gautami, Vaishnavi, Godavari, Nanda, Sunanda, Kamadayani, Brahma Teja Samaaneeta and Sarva Paapa Pranashini. Brahma described to Narada Muni about various Sacred Tirthas that came up on the banks of the long Gautami Ganga : *Vaaraahi Tirtha* at Triambaka Kshetra was the gift of Varahaavatara of Vishnu who killed a Raakhasa named Sindhusena who defeated Indra and other Devas and obstructed the performance of Yagnas-the life line of Devas, the fruits of which were discarded in Rasatala; the blood of the Daityas, Danavas and Rakshasas headed by Sindhusena was washed in the Rasatala Ganga and Maha Yagnas were conducted again where Vaaraaha Titha was originated. Another Tirtha called *Kushaavarta* came to be formed in Triambaka to enable worship to Pitra Shraarthas and Tarpanas that emerged from Nilaparvatas in the Region popularly known as Nila Ganga. *Kapota Tirtha* had the back- ground of a hunter who was in the habit of killing several animals and caged many birds for his food daily; once he was caught badly in severe rain and rested under a Banyan Tree when he saw a male bird on the tree recognized a female bird in the hunter's net; as the male bird found that the hunter was shivering with cold and suffering the pangs of hunger. The female bird inside the net requested the male bird on the tree to collect figs and some fire from a distance by its beak holding a fig and thus producing a fig-lit fire to jump in and satisfy his hunger and warm up his body- shiver from the fire! The hunter was ashamed of his past killings and was taught a lesson as he prayed to Mahadeva to absolve him of his past sins and converted himself as a saint eventually. Later on as he died, Bhagavan granted the Kapota, the Kapoti and the Hunter-converted as Saint and a Sacred Titha came up as a Symbol of Sacrifice by the Kapota birds and the penance of the Hunter! The Kapota Tirtha snaan is till date known as a Provider of Ashwamedha Yagna Phala and Salvation. The origin of *Dashaashwametha Tirtha* was that a King called Bhuvan desired to perform Ten Ashwamedha Yagnas simultaneously and engaged Kashyapa Muni for the purpose but there were some hurdles or other although tried many Tirthas like Prayaga and Kashyapa made an appeal to Brahma who recommended Gautami banks in Dakshina Bharata and finally succeeded performing the Ten Yagnaas

side by side and after successful completion organized Anna daanaas to lakhs of poor persons and gave away Brahamana daanaas. It is stated that till date the Tirtha continued to be famed for Yagnas and Annadaanas and those who performed sacred bathings at the Tirtha would secure Yagna Phalas. The background of *Paishacha Tirtha* on the banks of Godavari related to Kesari the illustrious follower of Shri Rama along with other Vaanaraas of Kishkindha headed by Sugriva. Kesari had two wives viz. Anjana and Adri, both being Apsaras cursed by Indra to become a female monkey and a female cat respectively in the form of Mountains. But for their faces both the women had attractive physiques. As both the Devis approached Agastya Muni the latter blessed them and Devi Anjana gave birth to Hanuman Deva with the blessings and Amsha of Vaayu Deva and Devi Adri gave birth to a King of Piscachaas with the blessings and of Nirruti Deva. The Paishacha Tirtha thus came to name and fame and not far from it known as Hanuma Tirtha and Vrishakapi Tirtha which enjoyed considerable popularity as Hanuman had been a symbol of intrepidity, invincibility and unflinching loyalty who continued to be an Ever-living and legend in the Immortal Epic of Ramayana. Brahma affirmed that *Pancha Tirtha* was the Point of Confluence of his own progeny viz. Savitri, Gayatri, Shraddha, Medha and Saraswati and these were all connected to Bhagavati Ganga; snaanaas in Pancha Tirtha, followed by Pujas and Daanaas would fully relieve several problems and insurmountable difficulties are overcome as though those never existed. All along the banks of Gautami Ganga were dotted several Tirthas of renown due their association of Devas, human beings, Maharshis and of Rakshasaas, Apsaras, who were all the Great Devotees of the Almighty despite their erstwhile past or because of it. Such Tirthas included Kshudha Tirtha, Ahalya Tirtha, Ashva Tirtha, Bhanu Tirtha, Aruna-Varuna sangama, Garuda Tirtha, Govardhana Tirtha, Indra Tirtha, Rumna Vimochana Tirtha, Chakra / Dadhichi Muni Tirtha, Pancha Tirtha, Pururava Tirtha, Naga Tirtha, Maatru Tirtha, Avighna Tirtha, Sesha Tirtha, Shanaishchara Tirtha, Soma Tirtha, Dhanya Tirtha, Vidarbha Sangama and Revati Sangama Tirthas, Shri Rama Tirtha and so on. All these Tirthas provide multiple benefits of self-confidence, courage, knowledge and sin-demolishing. While the various Tirthas have been described as above in Brahma Purana, those mentioned in Maharashtra are identified include: Panchavati cluster or Rama Temples, Naroshankar Temple, Sundar Narayana Temple, Modakeshwara Temple, Gangeshwara Veda Mandir and Mukti dhaam Temple all in Nashik itself; besides Ekanatha Shrine in Paithan etc. In Andhra Pradesh, the Tirthas on the banks of Godavari are the famed Annavaram Satya Narayan a Temple, Dwaraka Tirumala, Draksha Rama, Kotilinga Pushkara, exclusive Shani Temple in Konaseema, Bhadrachala Rama Mandir etc.]

Sarga Seventeen

Rakshasi Shurpanakha arrives at Panchavati, introduces, proposes to Rama to wed as his wife

Kṛtābhiṣeko rāmas tu sītā saumitrir eva ca, tasmād godāvarītīrāt tato jagmuḥ svam āśramam/ āśramam tam upāgamya rāghavaḥ sahalakṣmaṇaḥ, kṛtvā paurvāhnikam karma parṇasālām upāgamat/ sa rāmaḥ parṇasālāyām āsīnaḥ saha sītayā, virarāja mahābāhuḥ citrayā candramā iva, lakṣmaṇena saha bhrātrā cakāra vividhāḥ kathāḥ/ tadāsīnasya rāmasya kathāsaṃsaktacetasaḥ, tam deśam rākṣasī kā cid ājagāma yadṛcchayā/ sā tu śūrpanakhā nāma daśagrīvasya rakṣasaḥ, bhaginī rāmam āsādyā dadarśa tridaśopamam/ simhoraskam mahābāhum padmapatranibhekṣaṇam, sukumāram mahāsattvam pāṛthivavyañjanānvitam/ rāmam indīvaraśyāmam kandarpasadyāprabham, babhūvendropamam dṛṣṭvā rākṣasī kāmamohitā/ sumukham durmukhī rāmam vṛttamadyam mahodarī, viśālākṣam virūpākṣī sukeśam tāmramūrdhajā/ priyarūpam virūpā sā susvaram bhairavasvanā, taruṇam dāruṇā vṛddhā

*dakṣiṇaṁ vāmbhāṣiṇī/ nyāyavyṛttaṁ sudurvyṛttā priyaṁ apriyadarśanā, śarīrajasamāviṣṭā rākṣasī rāmam
 abravīt/ jaṭī tāpasarūpeṇa sabhāryaḥ śaracāpadhṛkāgatas tvam imaṁ deśaṁ kathaṁ rākṣasasevitam/
 evam uktas tu rākṣasyā śūrpaṇakhā paramtapaḥ, ṛjubuddhitayā sarvaṁ ākhyātum upacakrame/ āsīd
 daśaratho nāma rājā tridaśavikramaḥ, tasyāham agrajaḥ putro rāmo nāma janaiḥ śrutaḥ/ bhrātāyaṁ
 lakṣmaṇo nāma yavīyān mām anuvrataḥ, iyaṁ bhāryā ca vaidehī mama sīteti viśrutā/ niyogāt tu
 narendrasya pītur mātus ca yantritaḥ, dharmārthaṁ dharmakāṅkṣī ca vanaṁ vastum ihāgataḥ/ tvāṁ tu
 veditum icchāmi kathyatām kāsī kasya vā, iha vā kiṁnimittam tvam āgatā brūhi tattvataḥ/ sābravīd
 vacanaṁ śrutvā rākṣasī madanārditā, śrūyatām rāma vakṣyāmi tattvārthaṁ vacanaṁ mama/ ahaṁ
 śūrpaṇakhā nāma rākṣasī kāmārūpiṇī, araṇyaṁ vicarāmīdam ekā sarvabhayaṁkarā/ rāvaṇo nāma me
 bhrātā rākṣaso rākṣaseśvaraḥ pravṛddhanidraś ca sadā kumbhakarṇo mahābalaḥ/ vibhīṣaṇas tu
 dharmātmā na tu rākṣasaceṣṭitaḥ, prakhyātavīryau ca raṇe bhrātarau kharadūṣaṇau/ tān ahaṁ
 samatīkrāntā rāma tvāpūrvadarśanāt, samupetāsmi bhāvena bhartāraṁ puruṣottamaṁ, cirāya bhava
 bhartā me sītayā kiṁ kariṣyasi/ vikṛtā ca virūpā ca na seyaṁ sadṛśī tava, ahaṁ evānurūpā te
 bhāryārūpeṇa paśya mām/ imāṁ virūpāṁ asaṭīm karālāṁ nirṇatodarīm, anena saha te bhrātrā
 bhakṣayiṣyāmi mānuṣīm/ tataḥ parvataśṛṅgāṇi vanāni vividhāni ca, paśyan saha mayā kānta daṇḍakān
 vicariṣyasi/ ity evam uktaḥ kākutsthaḥ prahasya madirekṣaṇām, idaṁ vacanaṁ ārebhe vaktum
 vākyaviśāradaḥ/*

As Rama Sita Lakshmanas returned from Godavari snaanaas to the Rama Kurteera and performed Puja and homa prakriyas and bhojana, neighbouring Muni Varaas called on them for exchange of views. In fact in their daily afternoons, the Munis were usually calling on the Ramas for dharmic conversations and life got routinised for Ramas likewise. *tadāsīnasya rāmasya kathāsamsaktacetasaḥ, taṁ deśaṁ rākṣasī kā
 cid ājagāma yadṛcchayā/ sā tu śūrpaṇakhā nāma daśagrīvasya rakṣasaḥ, bhaginī rāmam āsādyā dadarśa
 tridaśopamam/* As Rama was likewise enjoying the pre evenings with Sita Lakshmanas and the Munis, one day arrived a Rakshasi and introduced herself as Shurpanakha the sister of Dashamukha Rakshasa Ravana as Shri Rama was seated like a Deva with brightness and readily alluring personality. His face was full of radiance and broad like a lotus, his body build was of excellence with tall and sturdy features, his gait was of an elephant pace, and above all his headdress was with a ‘jataa mandala’. *sukumāraṁ
 mahāsattvaṁ pāṛthivayaṇjanānvitam, rāmam indīvaraśyāmaṁ kandarpassadṛśaprabham, babhūvendro -
 pamam dṛṣṭvā rākṣasī kāmamohitā/ sumukhaṁ durmukhī rāmam vṛttamadhyam mahodarī, viśālākṣam
 virūpākṣī sukeśam tāmrāmūrdhajā/* As Shri Rama was of tender looks but of mighty body, served by Lakshmana as of a royalty, glittering with a blue lily skin, was looking like a Manmatha the Kama Deva seated as Devendra with alacrity and high dignity. No wonder the ugly Rakshasi Shurpanakha fell fancied for Rama! As Rama was of excellence, Shurpanakha was ugly, fierce looking, and fat; while Rama was of readily arresting and lovable, she was nightmarish and horrendous; Rama’s voice was gentle and affectionate while her tone was of a barking bitch. Then Shurpanakha questioned Rama as to why he was in the attire of a tapasvi, but with dhanur baanaas and with a woman accompanied too. Then Rama replied ‘Devi! I am the elder son of Chakravarti Dasharatha named Rama- Lakshmana is my younger brother and my wife is Devi Sita, the daughter of Videha King Janaka. We are now here as instructed by my father Dasharatha as prompted by mother Kaikeyi and the purpose of our vana vaasa is of ‘dharma raksha and dharma paripaalana’. Now, Devi, you may like to introduce yourself too. Whose daughter are you; what name; who is your husband; you seem to be a rakshasi as you seem to change your form as you please; why have you come here! Please tell me plainly and truthfully! Then Shurpanakha replied making amorous advances to Rama: ‘ I am a Rakshasi Shurpanakha and can change my swarupas as I please; I frighten all types of pranis of the ; ‘aranya’ freely all alone; my brother is Ravana and you must have heard of his name of notoriety! Ravana is the son of Vishva Muni about whom you might have heard and also of Kumbhakarna whose sleepishness is his permanent characteristic. My yet another brother is Vibheeshana who is a dharmatma and is against the features of a dharma and achaara vyavahaara unlike me and all the rest of us. Rama! In terms of bala parakrama I seem to excel my own brothers Khara Bhushanas too. Now may I propose to marry me and make me happy. Of which avail is this miserable bodied Sita as in my view, she is frail, sickly, and I could eat her off along with your brother Lakshmana

too.’ As Shurpanakha stated likewise, Shri Rama broke into big laughter as replied Shurpanakha as follows!

Sarga Eighteen

Shurpanakha compromises to wed Lakshmana as he was single there but the latter cuts off her ears and nose

Tām tu śūrpaṇakhāṃ rāmaḥ kāmāpāsāvapāśītām, svecchayā ślakṣṇayā vācā smitapūrvam athābravīt/ kṛtadāro 'smi bhavati bhāryeyam dayitā mama tvadvidhānām tu nārīṇām suduḥkhā sasapatnatā/ anujas tv eṣa me bhrātā śīlavān priyadarśanaḥ, śrīmān akṛtadāraś ca lakṣmaṇo nāma vīryavān/ apūrvī bhāryayā cārthī taruṇaḥ priyadarśanaḥ, anurūpaś ca te bhartā rūpasyāsya bhaviṣyati/ enaṃ bhaja viśālākṣi bhartāraṃ bhrātaraṃ mama, asapatnā varārohe merum arkaprabhā yathā/ iti rāmeṇa sā proktā rākṣasī kāmamohitā, viśjya rāmaṃ sahasā tato lakṣmaṇam abravīt/ asya rūpasya te yuktā bhāryāham varavarṇinī, mayā saha sukhaṃ sarvān daṇḍakān vicariṣyasi/ evam uktas tu saumitrī rākṣasyā vākyakovidāḥ, tataḥ śūrpaṇakhīm smitvā lakṣmaṇo yuktam abravīt/ katham dāsasya me dāsī bhāryā bhavitum icchasi, so 'ham āryeṇa paravān bhrātrā kamalavarṇinī/ samṛddhārthasya siddhārthā muditāmalavarṇinī, āryasya tvam viśālākṣi bhāryā bhava yavīyasi/ etām virūpām asatīm karālām nirṇatodarīm, bhāryām vṛddhām parityajya tvām evaiṣa bhajiṣyati/ ko hi rūpam idaṃ śreṣṭhaṃ samtyajya varavarṇinī, mānuṣeṣu varārohe kuryād bhāvaṃ vicakṣaṇaḥ/ iti sā lakṣmaṇenoktā karālā nirṇatodarī, manyate tad vacaḥ satyaṃ parihāsavicakṣaṇā/ sā rāmaṃ parṇasālāyām upaviṣṭam paramtapam, sītayā saha durdharṣam abravīt kāmamohitā/ imām virūpām asatīm karālām nirṇatodarīm, vṛddhām bhāryām avaṣṭabhya na mām tvam bahu manyase/ adyemām bhakṣayiṣyāmi paśyatas tava mānuṣīm/ tvayā saha cariṣyāmi niḥsapatnā yathāsukha/ ity uktvā mṛgaśāvākṣīm alātasadrśekṣaṇā, abhyadhāvat susamkruddhā maholkā rohiṇīm iva/ tām mṛtyupāśapratimām āpatantīm mahābalaḥ, nigrhya rāmaḥ kupitas tato lakṣmaṇam abravīt/ krūrair anāryaiḥ saumitre parihāsaḥ katham cana, na kāryaḥ paśya vaidehīm atham cit saumya jīvatīm/ imām virūpām asatīm atimattām mahodarīm, rākṣasīm puruṣavyāghra virūpayitum arhasi/ ity ukto lakṣmaṇas tasyāḥ kruddho rāmasya paśyataḥ, uddhṛtya khaḍgaṃ ciccheda karnanāsam mahābalaḥ/ nikṛttakarnanāsā tu visvaram sā vinadya ca, yathāgataṃ pradudrāva ghorā śūrpaṇakhā vanam/ sā virūpā mahāghorā rākṣasī śoṇitokṣitā, nanāda vividhān nādān yathā prāvṛṣi toyadaḥ/ sā vikṣarantī rudhiram bahudhā ghoradarśanā, pragrhya bāhū garjantī praviveśa mahāvanam/ tatas tu sā rākṣasasamghasamvṛtam; kharam janasthānagataṃ virūpitā, upetya tam bhrātaram ugratejasam; papāta bhūmau gaganād yathāśaniḥ/ tataḥ sabhāryam bhayamohamūrchitā; salakṣmaṇam rāghavam āgataṃ vanam, virūpaṇam cātmani śoṇitokṣitā; śaśaṃsa sarvaṃ bhaginī kharasya sā/

Rama told Shurpanakha with poise: ‘Respected Devi! I am already married and this is my dear life partner and to have another wife would be difficult for you to bear mutually between both of you. My brother Lakshman who looks nice and mild is a big warrior too. His wife is not here and there is no fear of a co-wife. Then Shurpanakha left Rama and approached Lakshmana. She addressed Lakshmana then: ‘May I be your dear wife! Then we should be able to enjoy life mutually in dandakaranya! Lakhmana replied: Red lotus like Sundari! I am only a servant of Shri Rama; why do you stoop down and become a servant’s wife! My elder brother is a large hearted devata of great fortune and he could certainly afford another wife; why you could you not be a co wife of his! After all your form and beauty are perfect; who indeed would like a manava stree who is frail and thin as compared to a brave and strong sundari like you! Then Shurpanakha re-approached Rama and said: ‘Rama! There is a point in what Lakshmana says too! After all Sita is too frail, thin, miserable looking compared to my body that is solid and robust as she is a mismatch to a hefty and tall figure like that of yours! In any case, this issue of myself and herself could be solved amicably by my devouring Sita totally!’ As the raakshasi was about to pounce on Devi Sita, Rama made a ‘humkaara’ preventing Sita and addressed Lakshmana: *krūrair anāryaiḥ saumitre parihāsaḥ katham cana, na kāryaḥ paśya vaidehīm atham cit saumya jīvatīm/ imām*

virūpām asatīm atimattām mahodarīm, rākṣasīm puruṣavyāghra virūpayitum arhasi/ ‘Sumitra Nandana! Persons of cruelty be not tolerated even out of fun! Look at this, Devi Sita’s life is now at stake. This wretched woman with protruded stomach and elongated head be rid of facial parts at once!’ Lakshmana got terribly annoyed and having straightened his sword cut off Shurpanakha’s nose and ears. The Rakshasi then ran away from the Rama Kuteera bleeding and shouting with acute pain like ‘megha garjana’ and her face was then looking frightening and ran away to a group of Raakshasaas headed by the ill reputed brother Khara who lost his mental poise with vengeful poisonous aberration as she narrated the entire background!

Sarga Nineteen

Khara incensed the treatment to sister and despatches fourteen rakshasaas to kill Rama Lakshmanas

Tām tathā patitām dṛṣtvā virūpām śonitokṣitām, bhaginīm krodhasamāptāḥ kharāḥ papraccha rākṣasaḥ/ balavikramasampannā kāmagā kāmārūpiṇī, imām avasthām nītā tvam kenāntakasamā gatā/ devagandharvabhūtānām ṛṣiṇām ca mahātmanām, ko 'yam evam mahāvīryas tvām virūpām cakāra ha/ na hi paśyāmy aham loke yaḥ kuryān mama vipriyam, antarena sahasrākṣam mahendram pākaśāsanam/ adyāham mārgaṇaiḥ prāṇān ādāsyē jīvitāntakaiḥ, salile kṣīram āsaktam niṣpibann iva sārasaḥ/ nihatasya mayā samkhye śarasamkṛttamarmaṇaḥ, saphenam rudhiram raktam medinī kasya pāsyati/ kasya patrarathāḥ kāyān māmsam utkṛtya samgatāḥ, prahṛṣṭā bhakṣayiṣyanti nihatasya mayā raṇe, tam na devā na gandharvā na piśācā na rākṣasāḥ, mayāpakṣtam kṛpaṇam śaktās trātum mahāhave/ upalabhya śanaiḥ samjñām tam me śamsitum arhasi, yena tvam durvinītena vane vikramya nirjitā/ iti bhrātūr vacaḥ śrutvā kruddhasya ca viśeṣataḥ, tataḥ śūrpanakhā vākyam sabāṣpam idam abravīt/ taruṇau rūpasampannau sukūmārau mahābalau, puṇḍarīkaviśālākṣau cīrākṣṇājīnāmbarau/ gandharvarājapratimau pāṛthivavyaṅjanānvitau, devau vā mānuṣau vā tau na tarkayitum utsahe/ taruṇī rūpasampannā sarvābharaṇabhūṣitā, dṛṣṭā tatra mayā nārī tayor madhye sumadhyamā/ tābhyām ubhābhyām sambhūya pramadām adhikṛtya tām, imām avasthām nītāham yathānāthāsatī tathā/ tasyāś cāṅgjuvṛttāyās tayoś ca hatayor aham, saphenam pātum icchāmi rudhiram raṇamūrdhani/ eṣa me prathamāḥ kāmāḥ kṛtas tāta tvayā bhavet, tasyās tayoś ca rudhiram pibeyam aham āhave/ iti tasyām bruvāṇyām caturdaśa mahābalān, vyādideśa kharāḥ kruddho rākṣasān antakopamān/ mānuṣau śastrasampannau cīrākṣṇājīnāmbarau, praviṣṭau daṇḍakāraṇyam ghoram pramadayā saha/ tau hatvā tām ca durvṛttām upāvartitum arhatha, iyaṁ ca rudhiram teṣām bhaginī mama pāsyati/ manoratho 'yam iṣṭo 'syā bhaginyā mama rākṣasāḥ, śīghram sampadyatām gatvā tau pramathya svatejasā/ iti pratisamādiṣṭā rākṣasās te caturdaśa, tatra jagmus tayā sārdaḥ ghanā vāteritā yathā/

As his own sister was punished Khara rakshasa got furious with madness and asked her to tell what precisely occurred as she was shivering with rage, insult and acute pain. Who indeed was he who pricked a cobra and played with your innocence and has now placed his head into a noose inviting destruction and death! You are a clever and ruthless woman yourself but how was it that a simple human being had brought this state of misery to you! Who indeed was he a devata or a gandharva or a bhuta or a Maharshi! Even a devata or Indra himself is unimaginable for this type of insulting assault on you even after knowing your background and bravery! Like a swan dividing milk and water, I shall extract his praanaas out of his body! In my attack on him I ought to break his loins into pieces and with his hot blood soothen your face with it! On the battle ground his hot blood would flow on the dirty earth as birds and reptiles would lap up flows even before drying up on earth! As her brother was spewing fire on his tongue, raakshasi Shurpanakha explained that in the forest there were two youthful men looking handsome and hefty with lotus eyes of attraction. They were dressed up like Munis with vallala vastras and mriga charmas apparently eating only roots and fruits like Munis again. In between there was a pretty and slim woman and introduced themselves as the sons of King Dasharatha and were named Rama and Lakshmanas. But they might be gandharvas or devatas. In between that woman was the root cause of this misery of mine. *eṣa me prathamāḥ kāmāḥ kṛtas tāta tvayā bhavet, tasyās tayoś ca rudhiram pibeyam*

aham āhave/ My first and last ambition of life is to lap up the blood fallen on the battle ground!’ As Shurpanakha declared her vow then Khara Rakshasa sent fourteen frightening Rakshasas to first kill the two so called ‘heros’ and later on the woman too. Khara asserted to the furious fourteen that his own sister’s life ambition is to pull them down to earth so that she could lap up the blood of their dead bodies! Thus the fourteen rakshasa deputies were despatched by Khara.

Sarga Twenty

Shri Rama devastates fourteen followers of Khara

Tataḥ śūrpaṇakhā ghorā rāghavāśramam āgatā, rakṣasām ācacakṣe tau bhrātaraḥ saha sītayā/ te rāmam parṇaśālāyām upaviṣṭam mahābalaḥ, dadṛśuḥ sītayā sārdham vaidehyā lakṣmaṇena ca/ tān dṛṣtvā rāghavaḥ śrīmān āgatām tām ca rākṣasīm, abravīd bhrātaram rāmo lakṣmaṇam dīptatejasam/ muhūrtaṁ bhava saumitre sītāyāḥ pratyanantaraḥ, imān asyā vadhiṣyāmi padavīm āgatān iha/ vākyam etat tataḥ śrutvā rāmasya viditātmanaḥ, tatheti lakṣmaṇo vākyam rāmasya pratyapūjayat/ rāghavo ‘pi mahac cāpaṁ cāmīkaravibhūṣitam, cakāra sajam dharmātmā tāni rakṣāmsi cābravīt/ putrau daśarathasyāvām bhrātaraḥ rāmalakṣmaṇau, praviṣṭau sītayā sārdham duṣcaraṁ daṇḍakāvanam/ phalamūlāśanau dāntau tāpasau dharmacārīṇau, vasantau daṇḍakārāṇye kimartham upahimsatha/ yuṣmān pāpātmakān hantum viprakārān mahāvane, ṛṣiṇām tu niyogena prāpto ‘haṁ saśarāśanaḥ/ tiṣṭhataivātra saṁtuṣṭā nopasarpitum arhatha, yadi prāṇair ihārtho vo nivartadhvam niśācarāḥ/ tasya tadvacanam śrutvā rākṣasās te caturdaśa, ūcur vācam saṁkrudhā brahmaghnaḥ śūlapāṇayaḥ/ saṁraktanayanā ghorā rāmam raktāntalocanam, paruṣā madhurābhāṣam ḥṣṭādṛṣṭaparākramam/ krodham utpādya no bhartuḥ kharasya sumahātmanaḥ, tvam eva hāsyase prāṇān adyāsmābhir hato yudhi/ kā hi te śaktir ekasya bahūnām raṇamūrdhani, asmākam agrataḥ sthātum kiṁ punar yoddhum āhave/ ebhir bāhuprayuktair naḥ parighaiḥ śūlapaṭṭisaiḥ, prāṇāms tyakṣyasi vīryam ca dhanuś ca karapīḍitam/ ity evam uktvā saṁrabdhā rākṣasās te caturdaśa, udyatāyudhanistrimśā rāmam evābhidrudruvūḥ, cikṣipus tāni śūlāni rāghavam prati durjayam/ tāni śūlāni kākutsthaḥ samastāni caturdaśa, tāvadbhir eva ciccheda śaraiḥ kāñcanabhūṣaṇaiḥ/ tataḥ paścān mahātejā nārācān sūryasaṁnibhān, jagrāha paramakrudhās caturdaśa śilāśītān/ greheetvaa dhhanur āyamyā lakṣyān uddiśya rākṣasān, mumoca rāghavo bāṇān vajrān iva śatakratuḥ/ rukmapuṅkhās ca viśikhāḥ pradīptā hemabhūṣaṇāḥ, antarikṣe maholkānām babhūvus tulyavarcasāḥ/ te bhittvā rakṣasām vegād vakṣāmsi rudhirāplutāḥ, vinīṣpetus tadā bhūmau nyamajjantāśanisvanāḥ/ te bhinnahṛdayā bhūmau chinnamūlā iva drumāḥ, nipetuḥ ṣoṇitārdrāṅgā vikṛtā vigatāsavaḥ/ tān bhūmau patitān dṛṣtvā rākṣasāḥ krodhamūrchitā, paritrastā punas tatra vyasṛjad bhairavam ravam/ sā nadantī mahānādam javāc chūrpaṇakhā punaḥ, upagamya kharam sā tu kiṁ cit saṁśuṣka ṣoṇitā, papāta punar evārtā saniryaśeva vallarī/ nipātītān prekṣya raṇe tu rākṣasān; pradhāvītā śūrpaṇakhā punas tataḥ, vadham ca teṣāṁ nikhilena rakṣasām; śaśaṁsa sarvaṁ bhaginī kharasya sā/

Then Shurpanakha again arrived at Ramachandra ashram again along with fourteen rakshasaas. Then Rama asked Lakshmana to be along with Devi Sita and that he would take care of the rakshasaas. Then Shri Rama lifted up the golden dhanush and addressed the rakshasaas. ‘ We are the two brothers being the sons of King Dasharatha named Rama and Lashmanas living here by eating roots and fruits and following brahmacharya. Why do you want harass us. Look, we seek to look after the interest of Rishis and are carrying dhanush baanaas; I advise you to go away and get moving away as you have arrived as you would all be killed otherwise soon if you are willing as a final chance.’ As the fourteen rakshasaas had heard about this cautionary advice, they got intensely incensed with red eyes and lifted their ‘shulas’ and shouted: ‘ arre, you got our chief angry; very soon you would die soon; you are dreaming of all our terminations, but save your own head soon! We are as many as fourteen and you are a dreamy singleton’, so saying all the fourteen some attacked Rama in one go. But Rama lifted his golden dhanush and cut off all the fourteen shulas in one single strike like Indra had used his vajraayudha. Then Maha tejasvi Raghunaatha got angered and released only one arrow which automatically got multiplied into fourteen

and their chests were broken and blood gushed out spilt on the grounds. As the rakshasi Shurpanakha was dazed stand stilled and shouted fiercely and ran away for help to her brother Khara for safety.

Sarga Twenty One

Shurpanakha reaches brother Khara , conveys Rama's killing fourteen rakshasas, provokes Khara to seek revenge

*Sa punaḥ patitāṁ dṛṣṭvā krodhāc chūrpaṇakhāṁ kharaḥ, uvāca vyaktatā vācā tām anarthārtham āgatām/
mayā tv idānīm sūrās te rākṣasā rudhirāśanāḥ, tvatprijārtham vinirdiṣṭāḥ kimartham rudyate punaḥ/
bhaktās caivānuraktās ca hitās ca mama nityasaḥ, ghnanto 'pi na nihantavyā na na kuryur vaco mama/
kim etac chrotum icchāmi kārāṇaṁ yatkr̥te punaḥ, hā nātheti vinardantī sarpaavad veṣṭase kṣitau/
anāthavad vilapasi kim nu nāthe mayi sthite, uttiṣṭhottīṣṭha mā bhaiṣīr vaiklavyaṁ tyajyatām iha/ ity
evam uktā durdharṣā khareṇa parisāntvitā, vimṛjya nayane sāsre kharaṁ bhrātaram abravīt/ preṣitās ca
tvayā sūrā rākṣasās te caturdaśa, nihantuṁ rāghavaṁ ghorā matprijārtham salakṣmaṇam/ te tu rāmeṇa
sāmarṣāḥ sūlapaṭṭiśapāṇayaḥ, samare nihatāḥ sarve sāyakair marmabhedibhiḥ/ tām bhūmau patitāṁ
dṛṣṭvā kṣaṇenaiva mahābalān, rāmasya ca mahat karma mahāṁs trāso 'bhavan mama/ sāsmi bhūtā
samudvignā viṣaṇṇā ca niśācara, śaraṇaṁ tvām punaḥ prāptā sarvato bhayadarśinī/ viṣādanakrādhyuṣite
paritrāsormimālini, kim mām na trāyase magnām vipule śokasāgare/ ete ca nihatā bhūmau rāmeṇa
niṣitaiḥ śaraiḥ, ye ca me padavīm prāptā rākṣasāḥ piṣitāśanāḥ/ mayi te yady anukrośo yadi rakṣaḥsu teṣu
ca, rāmeṇa yadi śaktis te tejo vāsti niśācara, daṇḍakāraṇyanilayaṁ jahi rākṣasakaṇṭakam/ yadi rāmaṁ
mamāmitram adya tvām na vadhiṣyasi, tava caivāgrataḥ prāṇāṁs tyakṣyāmi nirapatrapā/ buddhyāham
anupaśyāmi na tvām rāmasya saṁyuge, sthātum pratimukhe śaktaḥ sacāpasya mahāraṇe/ sūramānī na
sūras tvām mithyāropitavikramaḥ, mānuṣau yan na śaknoṣi hantum tau rāmalakṣmaṇau/ apayāhi
janasthānāt tvaritāḥ sahabāndhavaḥ, niḥsattvasyālpavīryasya vāsas te kīdr̥śas tv iha/ rāmatejo 'bhībhūto
hi tvām kṣipraṁ vinaśiṣyasi, sa hi tejahsamāyukto rāmo daśarathātmajaḥ, bhrātā cāsya mahāvīro yena
cāsmi virūpitā/*

As Shurpanakha was rattled and crestfallen out of shame fallen down on earth, Khara was terribly angered too as his fourteen trusted yoddhhas were killed away, and stated: dear sister! I had despatched my trusted warriors who fell down dead and am unable to digest this fact! Yet this is not the end of the world! You do not have to be fallen to earth like a dead cobra! Leave the fright and instill the spirit of vengeance! Then the rakshasi said: dear brother! When I arrived here having been cut off my ears and nose, you provided me solace; then you despatched fourteen trusted yoddhhas when my spirit of vengeance was somewhat assuaged. But alas! look at the tragic result! *sāsmi bhūtā samudvignā viṣaṇṇā ca niśācara, śaraṇaṁ tvām punaḥ prāptā sarvato bhayadarśinī/ viṣādanakrādhyuṣite paritrāsormimālini, kim mām na trāyase magnām vipule śokasāgare/* Nishaachara Raja! I am shaken up with fear now from the stage of burning with rage and revenge! From all the directions, I am visualizing fright only now and am back to you with insult topped up by horror and panic! I am drowned in the ocean of howling and blubber while the crocodiles of helplessness and insults are about to devour me with no trace! It is unbelievable still that the 'nara maamsa bhakshi rakshasa maha yoddhhas' were fallen to earth in a single arrow! *mayi te yady anukrośo yadi rakṣaḥsu teṣu ca, rāmeṇa yadi śaktis te tejo vāsti niśācara, daṇḍakā - raṇyanilayaṁ jahi rākṣasakaṇṭakam/ yadi rāmaṁ mamāmitram adya tvām na vadhiṣyasi, tava caivāgrataḥ prāṇāṁs tyakṣyāmi nirapatrapā/* Rakshasa Raja! If only you have even a meagre sympathy for me and the fallen yoddhhas, then may you be equipped and geared up with steel of your guts and nerves and strike Rama with one stroke and may this dandakaranya be a hallucination for manavas and even devas! If only in the most unlikely event of Rama being still alive, then dearest brother! I would have to commit suicide as my glory of living should be extinguished for ever! You rakshasa! If only your pride and fame has any substance but is not fake, then get ready to kill Rama Lakshmanas and make me proud as a brother but also the entire race of rakshasas, lest the misery and defame would be deleted for ever that a mere 'maanava' would be but a drop in the ocean of pride and self respect for the race of

rakshasaas! After all! Rama Lakshmanas are merely human beings, and if your so-called ‘paraakrama’ or valour and bravery are genuine and not fake, then you might better prove it! Brother! If you do not extinguish Rama Lakshmanas soon enough you would be only making the world believe that Rama Lakshmanas are invincible on the universe!’ In this manner, Shurpanakha was disheartened and disillusioned!

Sarga Twenty Two

Khara Dushana Rakshasaas along with fourteen thousand sena attack Panchavati of Ramas

*Evam ādharṣitaḥ śūraḥ śūrpaṇakhyā kharas tadā, uvāca rakṣasām madhye kharāḥ kharataram vacaḥ/
tavāpamānaprabhavaḥ krodho 'yam atulo mama, na śakyate dhārayitum lavaṇāmbha ivotthitam/ na
rāmam gaṇaye vīryān mānuṣaṁ kṣīṇajīvitam, ātmā duṣcaritaiḥ prāṇān hato yo 'dya vimokṣyati/ bāṣpaḥ
saṁhriyatām eṣa saṁbhramaś ca vimucyātām, ahaṁ rāmaḥ saha bhrātrā nayāmi yamasādanam/
paraśvadhahatasādyā mandaprāṇasya bhūtale, rāmasya rudhiram raktam uṣṇam pāsyasi rākṣasi/ sā
prahṛṣtvā vacaḥ śrutvā kharasya vadanāc cyutam, praśaṁsa punar maurkhyād bhrātaram rakṣasām
varam/ tayā parusitāḥ pūrvaṁ punar eva praśaṁsitaḥ, abravīd dūṣaṇam nāma kharāḥ senāpatiṁ tadā/
caturdaśa sahasrāṇi mama cittānuvartinām, rakṣasīm bhīmavegānām samareṣv anivartinām/
nīlajīmūtavarṇānām ghorāṇām krūrakarmaṇām, lokasiṁhāvihārāṇām balinām ugratejasām/ teṣām
śārdūladarpāṇām mahāsyānām mahaujasām, sarvodyogam udīrṇānām rakṣasām saumya kāraya/
upasthāpaya me kṣipram ratham saumya dhanūṁṣi ca, śarāṁś ca citrān khaḍgāṁś ca śaktīś ca vividhāḥ
śitāḥ/ agre niryātum icchāmi paulastyānām mahātmanām, vadhārtham durvinītasya rāmasya
raṇakovidah/ iti tasya bruvāṇasya sūryavarṇam mahāratham, sadaśvaih śabalair yuktam ācacakṣe 'tha
dūṣaṇaḥ/ taṁ meruśikharākāram taptakāñcanabhūṣaṇam, hemacakram asaṁbādham vaidūryamaya
kūbaram/ matsyaiḥ puṣpair drumaiḥ śailaiś candrasūryaiś ca kāñcanaiḥ, māṅgalyaiḥ pakṣisaṁghaiś ca
tārābhīś ca samāvytam/ dhvajanistrimśasampannam kiṅkiṇīkavibhūṣitam, sadaśvayuktaṁ so 'marṣād
āruroha ratham kharāḥ/ nīśāmya taṁ rathagatam rākṣasā bhīmavikramāḥ, tasthuḥ saṁparivāryainam
dūṣaṇam ca mahābalaṁ/ kharas tu tān maheśvāsān ghoracarmāyudhadhvajān, niryātety abravīd drṣṭvā
rathasthaḥ sarvarākṣasān/ tatas tad rākṣasām sainyam ghoracarmāyudhadhvajam, nirjagaama
janasthaanaan mahānādam mahājavam/ mudgaraiḥ paṭṭīśaiḥ śūlaiḥ sutīkṣṇaiś ca paraśvadhaiḥ,
khaḍgaiś cakraiś ca hastasthair bhrājamānaiś ca tomaraiḥ/śaktibhiḥ patighair ghorair atimātraiś ca
kārmukaiḥ, gadāsimusalair vajrair grhītaiḥ bhīmadarśanaiḥ/ rākṣasānām sughorāṇām sahasrāṇi
caturdaśa, niryātāni janasthānāt kharacittānuvartinām/ tāms tv abhidravato drṣṭvā rākṣasān
bhīmavikramān, kharasyāpi rathaḥ kiṁ cij jagāma tadanantaram/tatas tān śabalān aśvāms
taptakāñcanabhūṣitān, kharasya matam ājñāya sārathīḥ samacodayat/ sa codito rathaḥ śighram
kharasya ripughātinaḥ, śabdenāpūrayām āsa diśaś ca pratiśas tathā/ pravṛddhamanyus tu kharāḥ
kharasvano; ripor vadhārtham tvarito yathāntakaḥ, acūcudat sārathim unnadan punar; mahābalo megha
ivāśmavarṣavān/*

Khara as intensely provoked by Shurpakakha addressed her angrily and slated: Dear sister, the insult and injury to you is as to my own and am hence in an unpardonable grief and furious rage for me personally too and ought to be retaliated and avenged at any cost. I cannot consider Rama from the view point of heroism but his time for his misfortune has most certainly arrived as he ought to be exterminated by now. Sister! Stop crying, leave helplessness and be ready for revenge. Along with his brother Lakshmana, Rama should now be despatched to Yamapuri now. Sister rakhasi! To day you should have soon a feastful flows of red hot blood of their bodies. As Khara stated this with conviction and confidence with frenzy, the sister was delighted with excitement and showered praises on him unreservedly! Then Khara addressed Dushana the senapati: Soumya! Get ready now with my loyal, furious, black and cloud coloured, frightfully speedy, readily enthusiastic players of death as gift to the opponents atonce to send Rama Lakshmanas to naraka the Yama puri. Senapati! Also get my chariot and the intrepid horses too ready; further decorate my dhanush banaas, vithira-vichitra khadgaas, and various other astra-

shastraas.Rana veera Senaani!let pulastya vamshi rakshasa pramukhas be readied ahead of my chariot. As Khara commanded senapati Dhushana, the latter selected ‘Madhyaahna Surya’ like bright horses of Agni like speed and fury and indicated the readiness.Then Rakshasa Raja Khara ascended the chariot even recalling his sister’s words of praises for him against the background of her threat of her suicide of failure! *Kharastu tanmahatsainyam rathacharmaayudha dhvajam, niyaaratetyabraveet prakshya Dushanah sarva raakshasaan/* Khara addressed Dushana having noticed the chariot, kavacha, astra shastra and dhvaja, and the readiness of the entire ‘sena’ and in turn gave the green signal to get ready and go! Then the ‘sena’ moved fast like an arrow just released! The army carried mudgara-pattisha-shulakhadga-chakra-tomara sparkled! Shakti, parigha,dhanush, gada, musala, and vajra the eight angled weaponry all had flashed with glitter making any opponent should normally give shudders to enemies. This was how fourteen thousand rakshasa sena made the attack with rapid forward steps. As the feeling of Khara having been noticed, Dushana gave the sign for the totality of soldiers to run ahead for sharpening the violent aggression! Then the angry face of Khara was twirling and curling like a poisonous snake! Then he roared like an incited lion and the charioteer incited the horses to run faster and faster!

Sarga Twenty three

Khara then noticed dusshakunas like donkey brayings and squeaks of vultures from the sky, but having ignored these, Khara reaches Shri Rama ‘ashrama’

Tat prayātam balam ghoram aśivam śoṇitodakam, abhyavarṣan mahāmeghas tumulo gardabhāruṇaḥ/ nipetus turagās tasya rathayuktā mahājavāḥ, same puṣpacite deśe rājamārge yadṛccayā/ śyāmam rudhiraparyantaṁ babhūva pariveśanam, alātacakrapratimaṁ pratigrhya divākaram/ tato dhvajam upāgamyā hemadaṇḍam samucchritam, samākramya mahākāyas tasthau ṛḍhrah sudāruṇaḥ/ Janasthānasamīpe ca samākramya kharasvanāḥ, viśvarān vividhāṁś cakrur māṁsādā mṛgapakṣiṇaḥ/ vyājahruś ca padīptāyām diśi vai bhairavasvanam, aśivā yātu dāhānām śivā ghorā mahāsvanāḥ/ prabhinnagirisamkāsās toyaśoṣitadhārīṇaḥ, ākāśam tad anākāśam cakrur bhīmā balāhakāḥ/ babhūva timiraṁ ghoram uddhataṁ romaharṣaṇam,diśo vā vidiśo vāpi suvyaktaṁ na cakāśire/ kṣatajārdrasavarṇābhā saṁdhyākālam vinā babhau, kharasyābhimukhaṁ nedus tadā ghorā mṛgāḥ khagāḥ/ nityāśivakarā yuddhe śivā ghoranidarśanāḥ, nedur balasyābhimukhaṁ jvālodgāribhir ānanaiḥ/ kabandhaḥ parighābhāso dṛśyate bhāskarāntike, jagrāha sūryam svarbhānur aparvaṇi mahāgrahaḥ/ pravāti mārutaḥ śīghraṁ niṣprabho ’bhūd divākaraḥ, utpetuś ca vinā rātriṁ tārāḥ khadyotasaprabhāḥ/ saṁlīnamīnavihagā nalinyaḥ puṣpapaṅkajāḥ, tasmin kṣaṇe babhūvuś ca vinā puṣpaphalair drumāḥ/ uddhūtaś ca vinā vātaṁ reṇur jaladharāruṇaḥ, vicīkūcīti vāśyanto babhūvus tatra sārīkāḥ/ ulkāś cāpi sanirghoṣā nipetur ghoradarśanāḥ, pracacāla mahī cāpi saśailavanakānanā/ kharasya ca rathasthasya nardamānasya dhīmataḥ, prākampata bhujāḥ savyaḥ kharas cāśyāvasajjata/sāsrā saṁpadyate dṛṣṭiḥ paśyamānasya sarvataḥ, lalāṭe ca rujā jāta na ca mohān nyavartata/ tān samīkṣya mahotpātān utthitān romaharṣaṇān, abravīd rākṣasān sarvān prahasana sa kharas tadā/ mahotpātān imān sarvān utthitān ghoradarśanān,na cintayāmy aham vīryād balavān durbalān iva/tārā api śarais tīkṣṇaiḥ pātayeyam nabhastālāt, mṛtyuṁ maraṇadharmeṇa saṁkruddho yojayāmy aham/ rāghavam taṁ balotsiktaṁ bhrātaraṁ cāpi lakṣmaṇam, ahatvā sāyakais tīkṣṇair nopāvartitum utsahe/ sakāmā bhaginī me ’stu pītṛvā tu rudhiraṁ tayoh, yannimittaṁ tu rāmasya lakṣmaṇasya viparyayaḥ/ na kva cit prāptapurvo me saṁyugeṣu parājayaḥ, yuṣmākam etat pratyakṣam nāṇṛtaṁ kathayāmy aham/ devarājam api kruddho mattairāvatayāyinam, vajrahastaṁ raṇe hanyām kiṁ punas tau ca mānuṣau/ sā tasya garjitāṁ śrutvā rākṣasasya mahācamūḥ, praharṣam atulaṁ lebhe mṛtyupāśāvapāśitā/ sameyuś ca mahātmāno yuddhadarśanakāṅkṣiṇaḥ, ṛṣayo devagandharvāḥ siddhāś ca saha cāraṇaiḥ/ sametya coruḥ sahitās te ’nyāyam puṇyakarmaṇaḥ, svasti gobrāhmaṇebhyo ’stu lokānām ye ca saṁmatāḥ/ jayatām rāghavo yuddhe paulastyān rajanīcarān, cakrā hasto yathā yuddhe sarvān asurapuṁgavān/ etac cānyac ca bahuśo bruvāṇāḥ paramarṣayaḥ, dadṛśur vāhinīm teṣāṁ rākṣasānām gatāyuṣāṁ/ rathena tu kharo vegāt sainyasyāgrād viniḥṣṭaḥ, taṁ dṛṣṭvā rākṣasaṁ bhūyo rākṣasāś ca viniḥṣṭāḥ/śyena gāmī pṛthugrīvo yajñaśatrur vihaṁgamaḥ, durjayaḥ karavīrākṣaḥ paruṣaḥ kālākārmukaḥ/ meghamālī mahāmālī sarpāśyo

*rudhirāśanaḥ, dvādaśaite mahāvīryāḥ prastasthur abhitaḥ kharam/ mahākapālaḥ sthūlākṣaḥ pramāthī
triśīrās tathā, catvāra ete senāgryā dūṣaṇam pṛṣṭhato 'nvayuh/ sā bhīmavegā samarābhikāmā; sudāruṇā
rākṣasavīra senā, tau rājaputrau sahasābhyupetā; mālāgrahāṇām iva candrasūryau/*

As Khara's maha sena proceeded towards Rama Kuteera at Panchavati, there were terrible omens like frighteningly donkey shaped clouds forming on the sky with reverberations, besides pours of blood raining on the rakshasa soldiers. Khara's chariot horses as were speeding up had suddenly squatted while on the speedy run! Up on the sky, all around the Surya mandala, there emerged a black circular patch bordered blood red! On the chariot of Khara, the tall and imposing golden dhvaja was seated by a huge sized owl which was sickening to the onlookers. Frightening squeaks of mamsa bhaksha pakshis seated on Khara's chariot's ceiling atop were loud looking up on the bright Sun on the sky repetitively. Ominous black clouds on the sky were of the shape of elephants pour streams of blood ahead of Khara's chariot. Mother earth even by mid day assumed utter darkness which enveloped earth made the identification of ashra dishas or the eight directions was not possible easily. Quite irrespective of time, sandhya kaala appeared to have occurred and the loud noises of pashu pakshis suddenly became alarming especially the headgear of Khara was tilted and jolted with the nasty noises especially of bats hitting and hovering around. At that time as the maha sena was in full swing, the forest trees were rattled and the fruits and flowers dropped down as though mother earth attracted the flows of the pull downs. There were repetitive and frightening sounds as though meteors and comets of earth's atmosphere were flustered. As such omens were appearing up on the sky and all around in the atmosphere or on earth around, Khara laughed boisterously and addressed Dushana and fellow rakshasaas: 'these omens should be the least disturbing to us and even I could drop Stars from the sky too by the arrows of my might! *tārā api śarais tīkṣṇaiḥ pātayeyam nabhastalāt, mṛtyum maraṇadharmeṇa saṁkruddho yojayāmy aham/ rāghavam tam balotsiktaṁ bhrātaram cāpi lakṣmaṇam, ahatvā sāyakais tīkṣṇair nopāvaritum utsahe/ sakāmā bhaginī me 'stu pītva tu rudhiram tayoh, yannimittam tu rāmasya lakṣmaṇasya viparyayaḥ/* Once really incensed up, I could enter my head into the mouth of death, yet the arrogant Rama and his stupid follower brother Lakshmana would forward to death as my dear sister is ready to drink up their blood ! By now as we are attacking them solidly, they ought to have by now realised the childish prank of cutting the nose and ears of my sister. Without exaggeration may I declare that I never had faced defeat in my encounters in life'. By the simha garjana of Khara, the fellow rakshasaas shouted with roars of resounding laughter. That was the time when mahatmas-rishis-devatas-gandharvas- siddha chaaranas had all assembled and wished Rama Lakshmanas the best of luck and fortune. They declared: *svasti gobrāhmaṇebhyo 'stu lokānām ye ca saṁmatāḥ/ jayatām rāghavo yuddhe paulastyān rajanīcarān, cakrā hasto yathā yuddhe sarvān asurapuṁgavān/* May there be all round auspiciousness to cows and brahmanas and maharmas. May Rama be blessed by Maha Vishnu to vindicate truth and eradicate falsity, arrogance, self and misplaced pride and conceited egotism. As Khara's army reached the Ashram, Khara hastened the attack with twelve maha yoddhas in the fore front viz. Shyena-gami-Prithugreeva-Yagjna shatru-Vihangama-Durjaya-Karaveeraaksha-Parusha-Kaalakaarmuka-Hemamaali-Mahamaali-Sarpaasya-and Rudhitaashana. Four of the maha rakshasas viz. Maha Kapaala-Shulaaksha-Pramaatha and Trishira were led by Senapati Dushana. *sā bhīmavegā samarābhikāmā; sudāruṇā rākṣasavīra senā, tau rājaputrau sahasābhyupetā; mālāgrahāṇām iva candrasūryau/* The rakshasa veeraas led by the sena thus encountered Raja Kumaras Shri Rama and Lakshmana as the Graha pankti faced Surya Chandras!

Vishleshana on premonitions of death in general terms to humans sourced from Markandeya Purana:

'Arishtas' (premonitions) of death: Those persons who cannot identify Stars on the Sky of Dhruva, Shukra, Soma and Arundhati may face death within a year; who find Sun dim within eleven months; who find in their dreams the images of body rejects mixed with gold/silver would die within ten months; who witness Piscachas, Pretas, and Golden Trees would die within nine months; persons who are fat but become thin, and again fat, would die within eight months; those who witness a scene of getting their feet stuck in mud and after coming out of the slush with impressions of not being able to notice the above

portion of the feet would die within seven months; a dream showing a picture of a Kite, dove, owl or a crow- all with blue colour- sitting on one's head would die within six months; those who see a row of crows and witness one's own body full of dirt due to the flight of the crows would die within four months; if a person witnesses a rainbow and lightning on the southern Sky in a cloudless night would die within a couple of months; a person whose body experiences the bad odours of a dead body or who cannot see his own reflection in ghee, oil, mirror and water would be dead within a month; if a person dreams that he has no head would die within a fortnight; those whose body and heart dry up soon after taking bath or feel thirsty immediately after taking large quantity of water would not last for more than ten days; if a person's breathing is uneven or he dreams that he is travelling in a boat full of monkeys and is singing or when a powerful monk is passing while laughing loud, then death is round the corner. Dreams of hair, fire, ash, serpents or dried up river; crooked nose, long ears, weeping left eye, a metallic face, black tongue, riding camels and donkeys bound to Southern direction, blinded eyes and deaf ears, upward eyesight, etc. are portends of early death.]

Sarga Twenty Four

As the dusshakunas loomed large, Rama hopes for the doom of Rakshasaas and victory for himself- as a precaution, he asked Lakshmana to hide Devi Sita in a cave and got readied for the battle

Aashramam prati yāte tu khare kharaparākrame, tān evautpātikān rāmaḥ saha bhrātrā dadarśa ha/ tān utpātān mahāghorān utthitān romaharṣaṇān, prajānām ahitān dṛṣṭvā vākyaṁ lakṣmaṇam abravīt/ imān paśya mahābāho sarvabhūtāpahāriṇaḥ, samutthitān mahotpātān saṁhartuṁ sarvarākṣasān/ amī rudhiradhārās tu viśṛjantaḥ kharasvanān, vyomni meghā vivartante paruṣā gardabhāruṇāḥ/ sadhūmās ca śarāḥ sarve mama yuddhābhinandinaḥ, rukmaprṣṭhāni cāpāni viveṣṭante ca lakṣmaṇa/ yādṛśa iha kūjanti pakṣiṇo vanacāriṇaḥ, agrato no bhayaṁ prāptaṁ saṁśayo jīvitasya ca/ saṁprahāras tu sumahān bhaviṣyati na saṁśayaḥ, ayam ākhyāti me bāhuḥ sphuramāṇo muhur muhuḥ/ saṁnikarṣe tu naḥ śūra jayaṁ śatroḥ parājayam, suprabhaṁ ca prasannaṁ ca tava vaktraṁ hi lakṣyate/ udyatānām hi yuddhārthaṁ yeṣāṁ bhavati lakṣmaṇaḥ, niṣprabhaṁ vadanāṁ teṣāṁ bhavaty āyuh parikṣayaḥ/ anāgatavidhānaṁ tu kartavyaṁ śubham icchatā, āpadaṁ śaṅkamānena puruṣeṇa vipaścitā/ tasmād grhītvā vaidehīm śarapāñir dhanurdharaḥ, guhām āsrayaśailasya durgām pādapasaṁkulām/ pratikūlitum icchāmi na hi vākyaṁ idam tvayā, śāpito mama pādābhyāṁ gamyatām vatsa māciram/ evam uktas tu rāmeṇa lakṣmaṇaḥ saha sītayā, śarān ādāya cāpaṁ ca guhām durgām samāśrayat/ tasmin praviṣṭe tu guhām lakṣmaṇe saha sītayā, hanta niryuktam ity uktvā rāmaḥ kavacam āviśat/ sā tenāgninikāṣeṇa kavacena vibhūṣitaḥ, babhūva rāmas timire vidhūmo 'gnir ivotthitaḥ/ sa cāpaṁ udyamya mahac charān ādāya vīryavān, babhūvāvasthitas tatra jyāsvanaīḥ pūrayan diśaḥ/ tato devāḥ sagandharvāḥ siddhāś ca saha cāraṇaiḥ, ūcuḥ paramasaṁtrastā guhyakāś ca parasparam/ caturdaśa sahasrāṇi rakṣasāṁ bhīmakarmaṇām, ekaś ca rāmo dharmātmā kathaṁ yuddhaṁ bhaviṣyati/ tato gambhīranirhrādaṁ ghoravarmāyudhadhvajam, anīkaṁ yātudhānānām samantāt pratyadṛśyata/ simhanādaṁ viśṛjatām anyonyam abhigarjatām, cāpāni viśpharayatām jṛmbhatām cāpy abhīkṣṇaśaḥ/ vipraghuṣṭasvanānām ca dundubhīmś cāpi nighnatām, teṣāṁ sutumulāḥ śabdaḥ pūrayām āsa tad vanam/ tena śabdena vitrastāḥ śvāpadā vanacāriṇaḥ, dudruvur yatra niḥśabdaṁ prṣṭhato nāvalokayan/ tat tv anīkaṁ mahāvegāṁ rāmaṁ samupasarpata, ghṛtanānāpraharaṇaṁ gambhīraṁ sāgaropamam/ rāmo 'pi cārayaṁś cakṣuḥ sarvato raṇapaṇḍitaḥ, dadarśa kharasainyaṁ tad yuddhābhimukham udyatam/ vitatya ca dhanur bhīmaṁ tūṇyāś coddhṛtya sāyakān, krodham āhārayat tīvraṁ vadhārthaṁ sarvarākṣasām/ duṣprekṣyaḥ so 'bhavat kruddho yugāntāgnir iva jvalan, tam dṛṣṭvā tejasāviṣṭaṁ prāvyathan vanadevatāḥ/ tasya kruddhasya rūpaṁ tu rāmasya dadṛṣe tadā, dakṣasyeva kratuṁ hantum udyatasya pinākinah/

Noticing several ominous premonitions coinciding the attack on ashram by countless Rakshas headed by Khara, Shri Rama addressed Lakshmana asking him to realise the tidings of forthcoming events revealing

their repercussions on the rakshasaas. The black clouds on the sky formed a view of a huge donkey formations in ash colour even as thunder storms were raining flows of red blood! ‘Lakshmana! As the jungle birds are shrieking with unushal disturbed pithces, it looks disaster for rakshasaas. As your facial expression appears cool and placid and that indicates victory to us. Once a person looks uneasy he tends to shout to cover up fear and panic. Therefore get your ‘dhanush baanaas’ and then retire to a mountain cave along with Sita under a tree shade. Now, Lakshmana! Go away quickly. Indeed you do have the capability of facing the Rakshasaas no doubt, but I feel like teaching lessons to the Rakshasaas myself! Then Rama got his ‘dhanush baanaas’ ready and sounded the dhanush as a sure sign of being ready as the ‘ashra dishas’ got reverberated. *tato devāḥ sagandharvāḥ siddhāś ca saha cāraṇaiḥ, ūcuḥ paramasaṁtrastā guhyakāś ca parasparam/* As Rama was ready in this manner to witness his battle single handed, Deva-Gandharva-Siddha and Chaaranas got collected on the skies. Further, Maharshis made announcements to let the lokas, go brahmanas and dharma be ever triumphant! The groups of the onlookers were discussing among themselves as to how one singular hero would face the attack of fourteen thousand desperate Rakshas. The celestial Beings like Siddha- Vidyadhaaraadis were seated in their respective vimanaas to watch the proceedings anxiously. Even as the celestials were watching keenly, the rakshasas advanced nearer to the ashram making earth shaking ‘garjanas’ while Rama was akin to angered Rudra Deva! He looked around to make a mental assessment while the Khara sena was like an overflowing , fierce ocean. *tasya kruddhasya rūpaṁ tu rāmasya dadṛśe tadā, dakṣasyeva kratuṁ hantum udyatasya pinākinah/* Then Devataas were excited as Shri Rama was like pinakadhari Maha Deva who was in burning rage to demolish Daksha Yajna!

Sarga Twenty Five

Rakshasaas attack Sri Rama, deva gandharva rishis apprehensive, but the invincible Shri Rama devastates thousands singlehandedly.

Avaṣṭabdhadhanuṁ rāmaṁ kruddhaṁ ca ripughātinam, dadarśāsramam āgamya kharah saha purahsaraiḥ/ taṁ dṛṣtvā saguṇaṁ cāpam udyamya kharaniḥsvanam, rāmasyābhimukhaṁ sūtaṁ codyatām ity acodayat/ sa kharasyājñayā sūtas turagān samacodayat, yatra rāmo mahābāhur eko dhunvan dhanuḥ sthitah/ taṁ tu niṣpatitaṁ dṛṣtvā sarve te rajanīcarāḥ, nardamānā mahānādaṁ sacivāḥ paryavārayan/ sa teṣāṁ yātudhānānāṁ madhye rato gataḥ kharah, babhūva madhye tārāṇāṁ lohitāṅga ivoditah/ tatas taṁ bhīmadhanvānaṁ kruddhāḥ sarve niśācarāḥ, rāmaṁ nānāvidhaiḥ śastrair abhyavarṣanta durjayam/ mudgarair āyasaiḥ śūlaiḥ prāsaiḥ khaḍgaiḥ paraśvadhāiḥ, rākṣasāḥ samare rāmaṁ nijaghnū roṣatatparāḥ/ te balāhakasaṁkāsā mahānādā mahābalāḥ, abhyadhāvanta kākutsthaṁ rāmaṁ yuddhe jighāmsavaḥ/ te rāme śaravarṣāṇi vyaśjan rakṣasāṁ guṇāḥ, śailendram iva dhārābhir varṣamāṇā mahādhanāḥ/ sa taiḥ parivṛto ghorai rāghavo rakṣasāṁ gaṇaiḥ, tithiṣv iva mahādevo vṛtaḥ pāriṣadāṁ gaṇaiḥ/ tāni muktāni śastrāṇi yātudhānaiḥ sa rāghavaḥ, pratijagrāha viśikhair nadyoghān iva sāgaraḥ/ sa taiḥ praharaṇair ghorair bhinnagātro na vivyathe, rāmaḥ pradīptair bahubhir vajirair iva mahācalaḥ/ sa viddhaḥ kṣatajādigdhaḥ sarvagātṛeṣu rāghavaḥ, babhūva rāmaḥ saṁdhyābhrair divākara ivāvṛtaḥ/ viṣedur devagandharvāḥ siddhāś ca paramarṣayaḥ, ekaṁ sahastrair bahubhis tadā dṛṣtvā samāvṛtam/ tato rāmaḥ susaṁkruddho maṇḍalīkṛtakārmukah, sasarja niśitān bāṇāṁ śataśo ‘tha sahasraśaḥ/ durāvārān durviṣahān kālapāśopamān raṇe, mumoca līlayā rāmaḥ kaṅkapatrān ajihmagān/ te śarāḥ śatrusainyeṣu muktā rāmeṇa līlayā, ādadū rakṣasāṁ prāṇān pāśāḥ kālakṛtā iva, bhittvā rākṣasadehāṁs tāms te śarā rudhirāplutāḥ, antarikṣagatā rejur dīptāgnisamatejasah/ asaṁkhyeyās tu rāmasya sāyakāś cāpamaṇḍalāt, viniṣpetur atīvogrā rakṣaḥ prāṇāpahāriṇah/ tair dhanūṁṣi dhvajāgrāṇi varmāṇi ca śirāṁsi ca, bahūn sahaśtābharaṇān ūrūn karikaropamān/ tato nālīkanārācais tīkṣṇāgraiś ca vikarṇibhiḥ, bhīmam ārtasvaram cakrur bhidyamānā niśācarāḥ/ tat sainyaṁ niśitair bāṇair arditam marmabhedibhiḥ, rāmeṇa na sukhaṁ lebhe śuṣkaṁ vanam ivāgninā/ ke cid bhīmabalāḥ śūrāḥ śūlān khaḍgān paraśvadhān, cikṣipuh paramakruddhā rāmāya rajanīcarāḥ/ tāni bāṇair mahābāhuḥ śastrāṇy āvārya rāghavaḥ, jahāra samare prāṇāṁś ciccheda ca śirodharān/ avaśiṣṭāś ca ye tatra viṣaṇṇāś ca

niśācarāḥ, kharam evābhyadhāvanta śaraṇārtham śarārditāḥ/ tān sarvān punar ādāya samāśvāsyā ca dūṣaṇaḥ, abhyadhāvata kākutstham kruddho rudram ivāntakah/ nivṛttās tu punaḥ sarve dūṣaṇāśrayanir - bhayāḥ, rāmam evābhyadhāvanta sālātālāśilāyudhāḥ/ tad babhūvādbhutam yuddham tumulam romaharṣaṇam, rāmasyāsyā mahāghoraṁ punas teṣāṁ ca rakṣasām/

Khara rakshasa instructed his charioteer to keep the chariot right before Shgri Rama and made ‘simha naada’ with his conchshell. He rained thousands of arrows suddenly and so did the numberless Rakshasaas simultaneously too. Besides some other rakshasaas attacked with steel shulas, mudgaraas, praasaas, khadgas and parashaas like continous rain flows. In fact they had surrounded him as he was lonely and the entirety of Deva-Siddha-Gandharva-Maharshis were badly concerned. Then Rama went into such rage as never before and straightened his dhanush as though it looked circular: *Mumocha leelayaa kanka patraan kaanchana bhushanaan, te sharaah shatrusainyeshu muktaa raamena leelayaa, aadad rakshasaam praanaan paashaah kalakritaa iva/* Smilingly and playfully he released numberless golden arrows all around him and like ‘kaala paasha’ crafted the rakshaas as their bodies were pierced to death with blood streams flowing there around. The circular shaped dhanush of Rama released arrows in such a way that they were like flashes destroying thousands of the rakshasaas’ dhvajās, kavachās, pairs of hands with their ‘aabharanaas’ and so on flying away and so were too their elephants and horses that they were riding on. There were reverberations of ‘haa haa kaaraas’ hitting the sky from the very many soldiers crumbling like packs of playing cards. Then the Commander in chief Dushana encouraged the soldiers to uproot maha vrikshas and attacked Rama suddenly; *Taan sarvaan dhanuraadaaya samaashvaasya cha Dushanaḥ, abyadhaavat su samkruddhaḥ kruddhaam kruddha ivaantakah/* Encouraged by the support of Dushana, the neighbouring rakshasas sought to surround Rama and rained shulas-mudgaras-and paashaas. Maha Bali Rama made a bhirava naada and utilised ‘gandharvastra’ by utilising which then directions were enveloped into darkness and the rakshaasa were able to see only Shri Rama only all around them all while busy releasing arrows incessantly. *Nihataah patitaah ksheenaaschinnaa bhinnaavidaaritaah, tatra tatra drishyante raakshasaaste sahasrashah/* As far as one could visualise, there were lying dead bodies of thousands of rakshasaas were lying dead, or badly hurt, with hands and feet mutilated and even alive were either crying loudly or unble even to cry or semi-alive! Shri Rama’s arrows pierced through heads slashed with headgears, flying hands, thighs and legs mutilated- chariots with wheels missing and killed horses, dhvajās, pieces of shulas, arrow bits, broken swords and shulaas and more frightening heaps of dead bodies all making a glimpse of Maha Narakas; the still alive groups of soldiers took to running backs for their lives.

Sarga Twenty Six

Senapati Dushana and thousands of rakshasaas devastated by all singular Shri Rama

Tad drumāṇām śilānām ca varṣam prāṇaharam mahat, pratijagrāha dharmātmā rāghavas tīkṣṇasāyakaiḥ/ pratigrhya ca tad varam nimīlita ivarṣabhaḥ, rāmaḥ krodham param bheje vadhārtham sarvarakṣasām/ tataḥ krodhasamāviṣṭaḥ pradīpta iva tejasā, śarair abhyakirat sainyam sarvataḥ sahadūṣaṇam/ tataḥ senāpatiḥ kruddho dūṣaṇaḥ śatrudūṣaṇaḥ, jagrāha giriśṛṅgābham pariḥgam romaharṣaṇam/ veṣṭitam kāñcanaiḥ paṭṭair devasainyābhimardanam, āyasaiḥ śaṅkubhis tīkṣṇaiḥ kīrṇam paravasokṣitām/ vajrāśanisamasparśam paragopuradāraṇam, tam mahoragasamkāśam pragrhya pariḥgam raṇe, dūṣaṇo ’bhyapatad rāmam krūrakarmā niśācaraḥ/ tasyābhipatamānasya dūṣaṇasya sa rāghavaḥ, dvābhyām śarābhyām ciccheda sahasābharaṇau bhujau/ bhraṣṭas tasya mahākāyaḥ papāta raṇamūrdhani, pariḥgaś chinnahastasya śakradhvaja ivāgrataḥ/ sa karābhyām vikīrṇābhyām papāta bhuvi dūṣaṇaḥ, viṣāṇābhyām viśīrṇābhyām manasvīva mahāgajaḥ/ dṛṣṭvā tam patitam bhūmau dūṣaṇam nihataḥ raṇe/ sādhu sādhu iti kākutstham sarvabhūtāny apūjayan/ etasminn antare kruddhās trayāḥ senāgrayāyinaḥ, samhatyābhyadravan rāmam mṛtyupāśāvapāśitāḥ, mahākapālaḥ sthūlākṣaḥ pramāthī ca mahābalaḥ/ mahākapālo vipulam śūlam udyamya rākṣasaḥ, sthūlākṣaḥ paṭṭiśam grhya pramāthī ca

paraśvadam/ dṛṣṭvaivāpatatas tāms tu rāghavaḥ sāyakaiḥ śitaiḥ, tīkṣṇāgraiḥ pratijagrāha saṁprāptān atithīn iva/ mahākapālasya śiraś ciccheda raghunaṅganaḥ, asaṁkhyeyais tu bāṇaughaiḥ pramamātha pramāthinam/ sthūlākṣasyākṣiṇī tīkṣṇaiḥ pūrayām āsa sāyakaiḥ, sa papāta hato bhūmau viṭapīva mahādrumaḥ/ tataḥ pāvakaśaṁkāsair hemavajravibhūṣitaiḥ, jaghanaśeṣaṁ tejasvī tasya sainyasya sāyakaiḥ/ te rukmapuṅkhā viśikhāḥ sadhūmā iva pāvakāḥ, nijaghnus tāni rakṣāmsi vajrā iva mahādrumān/ rakṣasām tu śataṁ rāmaḥ śatenaikena karṇinā, sahasraṁ ca sahasreṇa jaghāna raṇamūrdhani/ tair bhinnavarmābharaṇāś chinnabhinnāśārāsanāḥ/ nipetuḥ śoṇitādigdhā dharanyām rajanīcarāḥ/ tair muktakeśaiḥ samare patitaiḥ śoṇitokṣitaiḥ, āstīrṇā vasudhā kṛtsnā mahāvedih kuśair iva/ kṣaṇena tu mahāghoraṁ vanam nihataṛākṣasam, babhūva niraya prakhyam māṁsaśoṇitakardamam/ caturdaśa sahasrāṇi rakṣasām bhīmakarmaṇām, hatāny ekena rāmeṇa mānuṣeṇa padātinā/ tasya sainyasya sarvasya kharah śeṣo mahārathaḥ, rākṣasas triśirāś caiva rāmaś ca ripusūdanah/ tatas tu tad bhīmabalaṁ mahāhave; samīkṣya rāmeṇa hataṁ balīyasā, rathena rāmaṁ mahatā kharas tataḥ; samāsaśādendra ivodyatāśaniḥ/

Senadhipati Dushana noticed that the maha rakshasa sena was getting very quickly devastated and the remaining some five thousand warriors were already developing a vicious psyche of running away from the battle. Rama resolved that in this very heat of the battle, he ought to erase the remanant sena too. Then he was insensed up with anger and resolve and attacked the Senapati Dushana with ‘kshura naayaka’ astra, destroyed his dhanush, utilised four arrows to kill his sarathi, and four horses, and three more arrows pierced through his chest. Then the Senapati who became lonely with neither Sarathi-nor horses-nor the chariot jumped out of the chariot along with a ‘parigha’ and attacked Rama. In that split second of time, Rama realised the danger and aimed a twosome arrows in one straght hit with which both the hands of Dushana were severed and fell down to earth. *dṛṣṭvā taṁ patitaṁ bhūmau dūṣaṇaṁ nihataṁ raṇe/ sādhu sādhv iti kākutsthaṁ sarvabhūtāny apūjayan/* As Dushana the Commander in-chief of Khara Sena fell there were all round acclamations by the celestials and Maharshi ganaas to the hero Shri Rama. But, on seeing the quick manner that the senapati fell down, three of rakshasa yoddhhaas viz. Mahakapaala-Sthulaaksha-and Pramakshi got incensed up and assaulted Shri Rama. Rakshasa Mahakapala lifted his shula, Sthulaaksha his pattisha and Pramadhi his parashvaghnam. *mahākapālasya śiraś ciccheda raghunaṅganaḥ, asaṁkhyeyais tu bāṇaughaiḥ pramamātha pramāthinam/ sthūlākṣasyākṣiṇī tīkṣṇaiḥ pūrayām āsa sāyakaiḥ, sa papāta hato bhūmau viṭapīva mahādrumaḥ/* Shri Ramachandra severed Mahakapaala’s head and ‘kapaala’ too. Pramathi proved tough and Rama had to use several arrows to pull out his skull while Sthulaakshi’s eyes had to be pierced and extracted! Then Rama was in rage and had subjected five more rakshasaas in minutes and seconds to be desepatched to yamaloka. *Dushanan nihitam shrutvaa tasya chaiva adaaugaan, vyaadidesha Kharah krudhdhah senaadhyakshaan mahabalaan, ayam vinihatah sankhye Dushanah sapadaanugah/ Mahatyaa senaaya saarddhah yududhvaa Ramam kumaanusham, shastrai naanaa vidhaakaarahairhanadhvam sarva rakshasaah/* Khara maha raakshasa was livid fuming that Senapati was killed and addressed the remaining rakshasa pramukhas: Veera Rakshasaas! Most accidentally our Senapati was killed by a mere human being Rama! Desrtoy his machinations and kill him for ever as no human could ever be spared from the courage and daring valor of we Rakshasaas! Hence attack and slaughter him at once! So roaring like a mighty Lion he attacked Rama along with rakshasa warriors like Shyenagaami, Prithugreeva, Yagjna shatru, Vihamgama, Durjaya, Karaveeraaksha, Parusha, Kaalakaarmuka, Hemamaali, Mahamaali, Sarpasya and Rudhiraashana; these select maha rakshasa veeraas. *rakṣasām tu śataṁ rāmaḥ śatenaikena karṇinā, sahasraṁ ca sahasreṇa jaghāna raṇamūrdhani/ tair bhinnavarmābharaṇāś chinnabhinna - śārāsanāḥ/ nipetuḥ śoṇitādigdhā dharanyām rajanīcarāḥ/* In that battle with the rakshasa champions, Rama utilised the ‘Karni’ named baanaastra which is capable of assuming hundred forms smashing and tearing down thousand rakshasaas simultaneously; with the aid of such arrows the rakshasaas are destroyed along with their respective kavachas or shields-aabhhshanaas or ornaments-and their respective dhanushas too simultaneously and the so called maha rakshasaas were victims fallen to ground with flows of their body blood. *caturdaśa sahasrāṇi rakṣasām bhīmakarmaṇām, hatāny ekena rāmeṇa mānuṣeṇa padātinā/ tasya sainyasya sarvasya kharah śeṣo mahārathaḥ, rākṣasas triśirāś caiva rāmaś ca*

ripusūdanaḥ/Thus Manava rupadhari Shri Rama being single and singular had devastated as many as fourteen thousand rakshasas and sealed their fate for ever, even as the new senapati Trishira encountered maha paraakrami Shri Rama.

Sarga Twenty Seven

Trishira- Khara Maha Rakshas's Senapati exterminated by Shri Rama

Kharam tu rāmābhimukham prayāntam vāhinīpatih, rākṣasas triśirā nāma saṁnipatyedam abravīt/ mām niyojaya vikrānta saṁnivartasva sāhasāt, paśya rāmaṁ mahābāhuṁ saṁyuge vinipātitam/ pratijānāmi te satyam āyudham cāham ālabhe, yathā rāmaṁ vadhiṣyāmi vadhārham sarvarakṣasām/ aham vāsya raṇe mṛtyur eṣa vā samare mama, vinivartya raṇotsāham muhūrtaṁ prāśniko bhava/ prahr̥ṣṭo vā hate rāme janasthānaṁ prayāsyasi, mayi vā nihate rāmaṁ saṁyugāyopayāsyasi/ kharas triśirasā tena mṛtyulobhāt prasāditah, gaccha yudhyety anujñāto rāghavābhimukho yayau/ triśirāś ca rathenaiva vājiyuktena bhāsvatā, abhyadravad raṇe rāmaṁ triśṅga iva parvataḥ/ śaradhārā samūhān sa mahāmegha ivotsṛjan, vyasṛjat sadṛśam nādam jalādrasyeva dundubheḥ/ āgacchantam triśirasam rākṣasam prekṣya rāghavaḥ, dhanuṣā pratijagrāha vidhunvan sāyakāṇ śītān/ sa saṁprahāras tumulo rāma triśirasor mahān, babhūvātīva balinoḥ śimhakuñjarayor iva/tatas triśirasā bāṇair lalāṭe tāḍitas tribhiḥ, amarṣī kupito rāmaḥ saṁrabdham idam abravīt/ aho vikramaśūrasya rākṣasasyedṛśam balam, puṣpair iva śarair yasya lalāṭe 'smi parikṣataḥ, mamāpi pratigrhṇīṣva śarāṁś cāpaguṇacyutān/ evam uktvā tu saṁrabdhaḥ śarān āśīviṣopamān, triśiro vakṣasi kruddho nijaghāna caturdaśa/ caturbhis turagān asya śaraiḥ saṁnataparva - bhiḥ, nyapātayata tejasvī caturas tasya vājinah/aṣṭabhiḥ sāyakaiḥ sūtaṁ rathopasthe nyapātaya, rāmaś ciccheda bāṇena dhvajam cāsya samucchritam/ tato hatarathāt tasmād utpatantam niśācaram, bibheda rāmas tam bāṇair hṛdaye so 'bhavaj jaḍaḥ/ sāyakaiś cāprameyātmā sāmarṣas tasya rakṣasaḥ, śirāṁsy apātayat trīṇi vegavadbhis tribhiḥ śataiḥ/ sa bhūmau ṣoṇitodgārī rāmabāṇābhipīḍitah, nyapatat patitaiḥ pūrvaṁ svaśirobhir niśācaraḥ/hataśeṣās tato bhagnā rākṣasāḥ kharasaṁśrayāḥ, dravanti sma na tiṣṭhanti vyāghratrastā mṛgā iva/ tān kharo dravato dṛṣtvā nivartya ruṣitah svayam, rāmam evābhidudrāva rāhuś candramasaṁ yathā/

Out of bravado and egotism, when the fate of the erstwhile senapati Dushana was killed by Shri Rama, maha rakshasa Trishira approached Khara and stated: Rakshasa Raja! do appoint me as the Senapati and see for yourself as to Rama a mere human ought to be fallen down dead to earth! Then as Bhagavan created this type of hallucination in his mind, Khara declared Trishira as the Senapati and instantly challenged in an encounter with Shri Rama. Trishira even entering the battle ground like thick clouds started off threatening heavy rains initiated megha garjana or the roars of clouds. *sa saṁprahāras tumulo rāma triśirasor mahān, babhūvātīva balinoḥ śimhakuñjarayor iva/tatas triśirasā bāṇair lalāṭe tāḍitas tribhiḥ, amarṣī kupito rāmaḥ saṁrabdham idam abravīt/ aho vikramaśūrasya rākṣasasyedṛśam balam, puṣpair iva śarair yasya lalāṭe 'smi parikṣataḥ, mamāpi pratigrhṇīṣva śarāṁś cāpaguṇacyutān/* The encounter of Maha Balashaali Shri Rama and of Trishira were like that of a lion and an arrogant elephant. With his arrows initially, Trishira bound Rama's forehead with arrows somewhat hurting Rama unawares; the latter said: 'aho! You indeed are a 'shura veera Rakshasa'! you have hit my forehead with your arrows as with delicate flowers! Now you may receive a thread of flowers with thorns!' so retorting Rama aimed at Trishira's chest some fourteen arrows which were like frightening cobras; four arrows were aimed at four horses, eight arrows to put the charioteer to sleep, one to deateroy the dhvaja of the ratha, and one to the chariot. Then several arrows pierced through Trishira's chest. Then Aprameya swarupa Shri Rama severed the three heads of the Trishira Rakshasa. As soon as this was executed the gang of followers of Trishira were frightened and took to their wheels but no sooner this occurred, Khara entered the encounter against Shri Rama!

Sarga Twenty Eight

Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya

Nihataṁ dūṣaṇaṁ dṛṣṭvā raṇe trīśirasā saha, kharasyāpy abhavat trāso dṛṣṭvā rāmasya vikramam/ sa dṛṣṭvā rākṣasaṁ sānyam aviśahyaṁ mahābalaṁ, hatam ekena rāmeṇa dūṣaṇas trīśirā api/ tad balaṁ hatabhūyiṣṭhaṁ vīmanāḥ prekṣya rākṣasaḥ, āśasāda kharo rāmaṁ namucir vāsavaṁ yathā/ vikṛṣya balavac cāpaṁ nārācān raktabhojanān, kharas cikṣepa rāmāya kruddhān āśīviṣān iva/ jyāṁ vidhunvan subahuśaḥ śikṣayāstrāṇi darśayan, cacāra samare mārgāṇ śarai rathagataḥ kharah/ sa sarvās ca diśo bāṇaiḥ pradīśas ca mahārathaḥ, pūrayāṁ āsa taṁ dṛṣṭvā rāmo 'pi sumahad dhanuḥ/ sa sāyakair durviśahaiḥ sasphulingair ivāgnibhiḥ, nabhas cakārāvivaraṁ parjanya iva vṛṣṭibhiḥ/ tad babhūva śitair bāṇaiḥ khararāmavisarjitaiḥ, paryākāśam anākāśam sarvataḥ śarasamkulam/ śarajālāvṛtaḥ sūryo na tadā sma prakāśate, anyonyavadhasamrambhād ubhayoḥ samprayudhyatoḥ/ tato nālīkanārācais tīkṣṇāgraiḥ ca vikarṇibhiḥ, ājaghāna raṇe rāmaṁ totir iva mahādvipam/ taṁ rathasthaṁ dhanuṣpāṇiṁ rākṣasaṁ paryavasthitam, dadṛśuḥ sarvabhūtāni pāśahastam ivāntakam/ taṁ siṁham iva vikrāntam siṁhavikrāntagāminam, dṛṣṭvā nodvijate rāmaḥ siṁhaḥ kṣudramṛgaṁ yathā/ tataḥ sūryanikāśena rathena mahatā kharah, āśasāda raṇe rāmaṁ pataṅga iva pāvakam/ tato 'sya saśaram cāpaṁ muṣṭideśe mahātmanaḥ, kharas cikcheda rāmasya darśayan pāṇilāghavam/ sa punas tv aparān sapta śarān ādāya varmaṇi, nijaghāna raṇe kruddhaḥ śakrāśanisamaprabhān/ tatas tat prahataṁ bāṇaiḥ kharamuktaiḥ suparvabhiḥ, papāta kavacaṁ bhūmau rāmasyādityavarcasaḥ/ sa śarair arpitaḥ kruddhaḥ sarvagātṛeṣu rāghavaḥ, rarāja samare rāmo vidhūmo 'gnir iva jvalan/ tato gambhīranirhrādam rāmaḥ śatrunibarhaṇaḥ, cakārāntāya sa ripoḥ sajyam anyan mahad dhanuḥ/ sumahad vaiṣṇavaṁ yat tad atisṛṣṭam maharṣiṇā, varaṁ tad dhanur udyamya kharam samabhidhāvata/ tataḥ kanakapuṅkhais tu śaraiḥ samnataparvabhiḥ, cikcheda rāmaḥ samkruddhaḥ kharasya samare dhvajam/ sa darśanīyo bahudhā vicchinnaḥ kāñcano dhvajah, jagāma dharaṇīm sūryo devatānām ivājñayā/ taṁ caturbhiḥ kharah kruddho rāmaṁ gātṛeṣu mārgaṇaiḥ, vivyādha hṛdi marmajño mātāṅgam iva tomaraiḥ/ sa rāmo bahubhir bāṇaiḥ kharakārmukaniḥṣṭaiḥ, viddho rudhirasiktāṅgo babhūva ruṣito bhṛṣam/ sa dhanur dhanvinām śreṣṭhaḥ pragṛhya paramāhave, mumoca paramesvāsaḥ ṣaṭ śarān abhilakṣitān/ śirasya ekena bāṇena dvābhyām bāhvor athārpayat, tribhiḥ candrārdhavaakraiḥ ca vakṣasy abhijaghāna ha/ tataḥ paścān mahātejā nārācān bhāskaropamān, jighāmsū rākṣasaṁ kruddhas trayodaśa śilāśitān/ tato 'sya yugam ekena caturbhiḥ caturo hayān, ṣaṣṭhena ca śiraḥ samkhye cikcheda kharasāratheḥ/ tribhis triveṇuṁ balavān dvābhyām akṣam mahābalaḥ, dvādaśena tu bāṇena kharasya saśaram dhanuḥ, chittvā vajranikāśena rāghavaḥ prahasann iva, trayodaśenendrasamo bibheda samare kharam/ prabhagna - dhanvā viratho hatāśvo hatasārathiḥ, gadāpāṇir avaplutya tasthau bhūmau kharas tadā/ tat karma rāmasya mahārathasya; sametya devās ca maharṣayaś ca, apūjayan prāñjalayaḥ prahrṣṭās; tadā vimānāgragatāḥ sametāḥ/

Khara was rather perplexed at the way the best part of the army of rakshasaas besides the two intrepid Senapatis viz. Dushana and Trishira too and now he would have to fight with Rama face to face! This was like the battle recalling Namuchi and Indra Deva. [A rakshasa named Namuchi hid from Indra in the sun's rays. Indra approached Namuchi and said that he wouldn't kill Namuchi at night or day and with dry or wet weapons. When Namuchi came out, Indra used the surf of the ocean to behead Namuchi at dusk. Namuchi's head began chasing Indra accusing him of being a traitor. Indra approached Brahma, who said that bathing in Shonatheertha would rid him of the sin. Indra bathed in the Saraswati river and was freed.] Thus imagined Khara in his encounter with Shri Rama. Being an expert of Dhanur Vidya himself, the chariot riding Rakshasa Veera exhibited his skills in archery and was moving about with confidence. He then deftly covered up 'ashta dashas' resulting in total darkness. *sa sāyakair durviśahaiḥ sasphulingair ivāgnibhiḥ, nabhas cakārāvivaraṁ parjanya iva vṛṣṭibhiḥ/ tad babhūva śitair bāṇaiḥ khararāmavisarjitaiḥ, paryākāśam anākāśam sarvataḥ śarasamkulam/* In reply, Ramachandra ignited the ashta dishas with the radiance of fire leaving no space to spare! Thus as a result, the totality of the sky was replete with the covers of arrows. As both the opponents were vying with each other, Surya Deva was

placed under a lid literally! Then Khara rakshasa despatched on Shri Rama the astras named Naaleeka- and Naaraacha- like ankusha at the head of an elephant. But Rama having noticed that Khara was by now stressed and tired, assumed composure and coolness like a lion never would flustered before an antelope! But Khara having noticed Rama's casualness attacked Rama in his 'marma sthaana' or loins. Enraged at this, Rama then rained thousand arrows in a row while Khara roared with rage. Further, Khara's kavacha or body shield fell and several arrows pierced into his body. *tato gambhīranirhrādam rāmaḥ śatrūnibarhaṇaḥ, cakārāntāya sa ripoḥ saḥ anyan mahad dhanuḥ/ sumahad vaiṣṇavaṁ yat tad atisṛṣṭaṁ maharṣiṇā, varam tad dhanur udyamya kharaṁ samabhidhāvata*/Then Shri Rama called for the Vaishnava Dhanush which in the past was gifted by Maha Muni Agasthya at the latter's ashram. Having taken that dhanush to hand, Shri Rama attacked Khara and the arrow so released broke down Khara's 'ratha dhvaja' to earth. Recalling Khara's surreptitious attack on Rama's private part, the latter pierced Khara's chest with four arrows. The incensed Rakshasa felt helpless, even as Rama shot six arrows. *Rathasya yugamekena chaturbhiḥ shabalaan hayaan, shashtena cha shirah sankhya chicchheda Khara saaradhiḥ*/One arrow shattered the axis of the chariot, four the horses and the sixth the head of the charioteer. Then the subsequent twelve arrows were released of Ramachandra to destroy other belongings of the Maha Rakshasa and finally the thirteenth one hurt him grievously and he fell down to the earth by standing erect even then with his mace in his strong hands!

Sarga Twenty Nine

Exchange of heated arguments between Rama and Khara Rakshasa whose mace attack defended by Rama

Kharaṁ tu viratham rāmo gadāpāṇim avasthitam, mṛdupūrvam mahātejāḥ paruṣam vākyam abravīt/ gajāśvarathasambādhe bale mahati tiṣṭhatā, kṛtam sudāruṇam karma sarvalokajugupsitam/udvejanīyo bhūtānām nṛsaṁsaḥ pāpakarmakṛt, trayāṇām api lokānām īśvaro 'pi na tiṣṭhati/karma lokaviruddham tu kurvāṇam kṣaṇadācara, tikṣṇam sarvajano hanti sarpaṁ duṣṭam ivāgatam/ lobhāt pāpāni kurvāṇaḥ kāmād vā yo na budhyate, bhraṣṭaḥ paśyati tasyāntam brāhmaṇī karakād iva/ vasato daṇḍakāraṇye tāpasān dharmacāriṇaḥ, kim nu hatvā mahābhāgān phalaṁ prāpsyasi rākṣasa/na ciraṁ pāpakarmāṇaḥ krūrā lokajugupsitāḥ, aiśvaryaṁ prāpya tiṣṭhanti śīrṇamūlā iva drumāḥ/ avaśyaṁ labhate kartā phalaṁ pāpasya karmaṇaḥ, ghoram paryāgate kāle drumāḥ puspam ivārtavam/ nacirāt prāpyate loka pāpānām karmaṇām phalam, saviśāṇām ivānnānām bhuktānām kṣaṇadācara/ pāpam āccaratām ghoram lokasyāpriyam icchatām, aham āsādito rājā prāṇān hantum niśācara/adya hi tvām mayā muktāḥ śarāḥ kāñcanabhūṣaṇaḥ, vidārya nipatiṣyanti valmīkam iva pannagāḥ/ ye tvayā daṇḍakāraṇye bhakṣitā dharmacāriṇaḥ, tām adya nihataḥ saṁkhye sasainyo 'nugamiṣyasi/ adya tvām nihataṁ bānaiḥ paśyantu paramarṣayaḥ, nirayastham vimānasthā ye tvayā himsitāḥ purā/ prahara tvām yathākāmaṁ kuru yatnam kulādharma, adya te pātayiṣyāmi śiras tālaphalaṁ yathā/ evam uktas tu rāmeṇa kruddhaḥ samraktalocanaḥ, pratyuvāca tato rāmaṁ prahasan krodhamūrchitaḥ/ prākṛtān rākṣasān hatvā yuddhe daśarathātmaja, ātmanā katham ātmānam apraśasyaṁ praśaṁsasi/ vikrāntā balavanto vā ye bhavanti naraṣabhāḥ, kathayanti na te kim cit tejasā svena garvitāḥ/ prākṛtās tv akṛtātmāno loka kṣatriyapāṁsanāḥ, nirarthakaṁ vikatthante yathā rāma vikatthase/ kulaṁ vyapadiṣan vīraḥ samare ko 'bhidhāsyati, mṛtyukāle hi samprāpte svayam aprastave stavam/ sarvathā tu laghutvam te katthanena vidarśitam, suvarṇapratirūpeṇa tapteneva kuśāgninā/ na tu mām iha tiṣṭhantaṁ paśyasi tvām gadādharām, dharādharām ivākampyaṁ parvataṁ dhātubhiḥ citam/ paryāpto 'haṁ gadāpāṇir hantum prāṇān raṇe tava, trayāṇām api lokānām pāśahasta ivāntakaḥ/ kāmāṁ bahv api vaktavyaṁ tvayi vakṣyāmi na tv aham, astam gacched dhi savitā yuddhaviḡhras tato bhavet/ caturdaśa sahasrāṇi rākṣasānām hatāni te, tvadvinaśāt karomy adya teṣāṁ āsrupramārjanam/ ity uktvā paramakruddhas tām gadām paramāṅgadām, kharaś cikṣepa rāmāya pradīptām aśaniṁ yathā/ kharabāhupramuktā sā pradīptā mahatī gadā, bhasmaṣṭkṣāṁś ca gulmāṁś ca kṛtvāgāt tatsamīpataḥ/ tām āpatantīm jvalitām mṛtyupāśopamām gadā, antarikṣagatām rāmaś ciccheda bahudhā śaraiḥ/ sā viśīrṇā śarair bhinnā papāta dharāṇītale, gadāmantrauṣadhibalair vyālīva vinipātītā/

As Khara rakshasa was thrown from his devastated chariot and standing on ground with a mace in hand, Shri Rama whose characteristic tone was of softness, stated sternly: Nishaachara! Seated on a chariot with vast sena around, you had perpetrated countless acts of evil and extreme cruel acts openly so far and was subjected to extensive ‘loka ninda’ or public hatred. *lobhāt pāpāni kurvāṇaḥ kāmād vā yo na budhyate, bhraṣṭaḥ paśyati tasyāntam brāhmaṇī karakād iva/* As any thing becomes unavailable, that is named ‘kaama’ or desire; once unavailable that deep desire is termed as ‘lobha’ or avarice. That lobha leads to ‘vinasha’ or disaster. Contrarily, sinfulness confers regaling joy or vicarious pleasure like a consuming sweetness of poison and that indeed ends up the very life’s existence. [Bhagavad Gita is quoted: *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/* Every being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; this further shapes up as anger which results in lack of the mental poise and imbalance.; Further: *Kaama esha krodha esha rajoguna samudbhavah, mahaashano mahaa paapmaa vidyenamiha vairinam/* It is ascertained that kaama or excessive desire is due to rajoguna and the resultant krodha or anger are the seeds of sins. These two features are the seeds of sinful acts.] Rakshasa! By killing the ‘dharmaparaayana Munis’ in dandakaaranya is surely the result of your sinfulness. Like a ‘maha vriksha’ with dried up bark inside is to crumble sooner or later, an evil person is certain to disaster any way! *avaśyam labhate kartā phalam pāpasya karmaṇaḥ, ghoram paryāgate kāle drumah puṣpam ivārtavam/ nacirāt prāpyate loka pāpānām karmaṇām phalam, saṁśānām ivānnānām bhuktānām kṣaṇadācara/ pāpam āccaratām ghoram lokasyāpriyam icchatām, aham āsādito rājā prāṇān hantum niśācara/* Just as a tree gets flowered and yields fruits as per the season, the persons steeped in sinful acts would most certainly reap the fruits. Like the effect of consuming poisonous food is quick to follow. Rakshasa! As the extreme limits of sinfulness are reached, my father King Dasharatha directed me to stay for vana vaasa and yield retribution against the ripened sinners like you. Now the golden arrow to be released by me should break into the most poisonous snake pit of your existence and shatter your body and fly away to pataala by quaking the earth on tremors for universal peace and riddance of sinfulness. Like the torture that you had subjected to the Munis shall most certainly get retributed as apt punishment in doubled up measure as the root base of the evilful perpetration! Those departed Munis while you tortured then should now while flying to heavens the last laugh as you should now face death by my poisonous arrows landings in narakas as the well deserved retribution of justice. As Rama lectured likewise, Khara Rakshasa was ignited with rage and stated: Dasharatha Kumara! Even by killing away substandard common rakshasaas you are becoming boastful. Those high standard heroes do not get puffed up with indulgences and keep boasting but keep silent and poised. *kulam vyapadiṣan vīraḥ samare ko ’bhidhāsyati, mṛtyukāle hi samprāpte svayam aprastave stavam/ sarvathā tu laghutvam te katthanena vidarśitam, suvarṇapratiṛūpeṇa tapteneva kuśāgninā/* Who indeed becomes boastful of ‘kuleenata’ or of family background when death beckons him. As brass and gold are simultaneously placed on fire to melt then the black emerges at once and hence self emulations would hardly cover up one’s bravado and timidity ! Don’t you realise that I am standing just before me with my mace in my grip, like Yama the God of Death as I possess the capability to exterminate you instantly! You claim to have killed fourteen thousand rakshasaas and now is the time to avenge that ‘bravery’. So affirming, Khara Rakshasa attacked Rama providing fitting replies to the raging torrents of Rama’s continuous rains of arrows of high voltage! He threw the mace at Rama. *tām āpatantīm jvalitām mṛtyupāśopamām gadā, antarikṣagatām rāmaś ciccheda bahudhā śaraiḥ/ sā viśirṇā śarair bhinnā papāta dharaṇītale, gadāmantrausadhibalair vyālīva vinipātītā/* As the mace approached Rama like Mrityu Paasha crossing massive trees and plants, Shri Rama had literally rained his arrows and even when it was high at the sky was smashed into bits and pieces like a huge serpent fell down as if it was mesmerised with the might and spell of maha mantras and aushadhis!

Sarga Thirty

Shri Rama the action hero hits Khara Rakshasa to death and affirms victory celebrated by Celestials and Rishis

Bhittvā tu tām gadām bānai rāghavo dharmavatsalah, smayamānaḥ kharaṁ vākyam saṁrabdham idam abravīt/ etat te balasarvasvaṁ darśitaṁ rākṣasādhama, śaktihīnatara matto vṛthā tvam upagarjitam/ eṣā bānavinirbhinnā gadā bhūmitalaṁ gatā, abhidhānapragalbhasya tava pratyayaghātini/ yat tvayoktam vinaṣṭānām idam āsrupramārjanam, rākṣasānām karomīti mithyā tad api te vacaḥ/ nīcasya kṣudraśīlasya mithyāvṛttasya rakṣasaḥ, prāṇān apahariṣyāmi garutmān amṛtaṁ yathā/ adya te bhinnakaṇṭhasya phenabudbudabhūṣitam, vidāritasya madbāṇair mahī pāsyati śoṇitam/ pāmsurūṣitasarvāṅgaḥ srastanyastabhujadvayaḥ, svapsyase gām samāśliṣya durlabhām pramadām iva/ prayaddhanidre śayite tvayi rākṣasapāmsane, haviṣyanty āsarāṇyānām śarāṇyā daṇḍakā ime/ janasthāne hatasthāne tava rākṣasamaccharaiḥ, nirbhayā vicariṣyanti sarvato munayo vane/ adya viprasariṣyanti rākṣasyo hatabāndhavāḥ, bāṣpārdravadanā dīnā bhayād anyabhayāvahāḥ/ adya śokarasajñās tā bhaviṣyanti niśācara, anurūpakulāḥ patnyo yāsām tvam patir īdṛśaḥ/ nṛśaṁsaśīla kṣudrātman nityam brāhmaṇa - kaṇṭaka, tvatkṛte śaṅkitair agnau munibhiḥ pātyate haviḥ/ tam evam abhisamrabdham bruvāṇam rāghavaṁ raṇe, kharaṁ nirbhartsayām āsa roṣāt kharatara svanaḥ/ dṛḍham khalv avalipto 'si bhayeṣv api ca nirbhayaḥ, vācyāvācyam tato hi tvam mṛtyuvaśyo na budhyase/ kālapāśaparikṣiptā bhavanti puruṣā hi ye, kāryākāryam na jānanti te nirastaṣaḍindriyāḥ/ evam uktvā tato rāmam saṁrudhya bhṛkuṭim tatah, sa dadarśa mahāsālam avidūre niśācaraḥ/ raṇe praharāṇasyārthe sarvato hy avalokayan, sa tam utpāṭayām āsa saṁdṛśya daśanacchadam/ tam samutkṣīpya bāhubhyām vinarditvā mahābalaḥ, rāmam uddiṣya cikṣepa hataḥ tvam iti cābravīt/ tam āpatantaṁ bāṇaughaiś chittvā rāmam pratāpavān, roṣam āhārayat tīvram nihantuṁ samare kharam/ jātasvedas tato rāmo roṣād raktāntalocanaḥ, nirbibheda sahasreṇa bāṇānām samare kharam/ tasya bāṇāntarād raktaṁ bahu susrāva phenilam, gireḥ prasravaṇasyeva toyadhārāparisravaḥ/ vihvālāḥ sa kṛto bāṇaiḥ kharaṁ rāmeṇa saṁyuge, matto rudhiragandhena tam evābhyadravad drutam/ tam āpatantaṁ saṁrabdham kṛtāstro rudhirāplutam, apasarpāt pratipadam kim cit tvaritavikramaḥ/ tataḥ pāvakasamkāśam badhāya samare śaram, kharasya rāmo jagrāha brahmaḍaṇḍam ivāparam/ sa tad dattaṁ maghavatā surarājena dhīmatā, saṁdadhe ca sa dharmātmā mumoca ca kharaṁ prati/ sa vimukto mahābāṇo nirghātasamaniḥsvanaḥ, rāmeṇa dhanur udyamya kharasyorasi cāpatat/ sa papāta kharaṁ bhūmau dahyamānaḥ śarāgninā, rudreṇaiva vinirdagdhaḥ śvetārāṇye yathāndhakaḥ/ sa vṛtra iva vajreṇa phenena namucir yathā, balo vendrāśanihato nipapāta hataḥ kharaḥ/ tato rājarṣayaḥ sarve saṁgatāḥ paramarṣayaḥ, sabhājya muditā rāmam idaṁ vacanam abruvan/ etadarthaṁ mahātejā mahendraḥ pākaśāsana, śarabhaṅgāśramam punyam ājagāma purāṇdaraḥ/ ānītas tvam imaṁ deśam upāyena maharṣibhiḥ, eṣām vadhārthaṁ krūrāṇām rakṣasām pāpakarmaṇām/ tad idaṁ naḥ kṛtaṁ kāryam tvayā daśarathātmaja, sukh dharmam carīṣyanti daṇḍakeṣu maharṣayaḥ/ etasminn antare vīro lakṣmaṇaḥ saha sītayā, giridurgād viniṣkrāmya saṁviveśāśramam sukhī/ tato rāmas tu vijayī pūjyamāno maharṣibhiḥ, praviveśāśramam vīro lakṣmaṇenābhivāditāḥ/ tam dṛṣṭvā śatruhantāraṁ maharṣīṇām sukhāvaham, babhūva hr̥ṣṭā vaidehī bhartāraṁ pariśasvaje/

As Rama's 'baana varsha' necessitated the huge mace fell down and dashed down into fragmented smithereens, he stated: ' Raakshaadhama! Is this all your bravado with which you have now displayed! You imagined that this 'gadaa' of yours should destroy your enemy but that itself is bringing you your death. You longed that killing me should assuage of the remnant followers of yours and their cryings but that was not to be! nīcasya kṣudraśīlasya mithyāvṛttasya rakṣasaḥ, prāṇān apahariṣyāmi garutmān amṛtaṁ yathā/ adya te bhinnakaṇṭhasya phenabudbudabhūṣitam, vidāritasya madbāṇair mahī pāsyati śoṇitam/ You neecha-kshudra swabhava-midhyaachaari rakshasa or the lowly- evil minded- ignoramous devil! Now I shall puncture your body, slit your throat, and let the earth lap up your hot blood. May your body parts get sullied with mud, your shoulders be separated from your body and in such sordid state, let earth embrace you for ever! Let the 'rakshasa kula kalanka' or the blemishful generation of rakshasaas be put to permanent sleep so that dandakaaranya should be a refugee point of the remnant rakshasaas.

Rakshasa! Now that my arrows are destroying your residential facility of the remnant rakshasaas, the Muni ganaas should now onward be free to move about fearlessly; on the other hand the rakshasaas who moved about all over the dandakaaranya with full and unfettered freedom should now on move about sheepishly! Oh, cruel nishaachara! Your mind, thoughts and heart had been replete with crooked and mean bubbles of effervescence . Brahmanaas and Munis had so far been performing offerings of ‘havishaanna’ to Agni stealthily out of fear of attacks by rakshasaas.’ As Rama heckled Khara rakshasa most critically thus: ‘ Aho! Truly Rama, you are arrogant now and are covering fear out of bravado! You have lost the spirit of discretion and are blabbering what to say and what not to! Persons who lose their mental balance speak what to say and what not to with prudence and maturity’ Then Khara Rakshasa looked around and found in the vicinity a dried up maha vriksha, pulled it out by the might of his teeth and threw it most desperately and forcefully and shouted: ‘Look! You should die!’ Rama with tremendous presence of mind dodged but had perspiration all over his body but in return out of rage shot thousand arrows in a straight row and the Maha Rakshasa Khara fell down as his blood gushed out in floods-like manner, even as jumped out of the streams. Even so Khara was not killed yet and hence Rama took up a fire ball like arrow which made a thunderous sound as was shot straight at Khara’s chest as his body fell on earth! No sooner that he fell down than the Deva -Chaanura ganas were rejoiced, sounded drums, rained flowers from the high skies and exclaimed: *Aho bata mahatkarma Ramasya viditaatmanah, aho veeryamahodaardhyam vishnoriva hi drisyayete/* Aah! Rama who is aware of what has to be done, has done to perfection being the most astonishing act like Maha Vishnu himself with confidence and valor undreamt of! Subsequently Agastya and other distinguished Maha Munis got collected and praised Rama: ‘Dasharatha nandana! Now henceforth we are free and fearless to carry on our ‘nitya anushtaanaas’ on peace and concentration. Later on Shri Rama was venerated by Lakshmana while Vaideharaja nandine Devi Sita embraced Rama with joyful tears in her eyes. .

Sarga Thirty One

Akampana Rakshasa reaches Ravana's Lanka and poisons the latter's mind hatch a vicious plot to lure Devi Sita by a deer impersonated by Mareecha

*Tvaramaanastato gatvaa janasthaana kampanah, praviushya lankaam vegena Raavanam
vaakyamabraveet/ Janasthaana sthita raajan raakshasaa bahavo hataah, Kharascha nihatah sankhye
kadamchidahmaagatah/ Evamukto Dashagreevah kruddhah samraktalochanah, akampanamuvaa
chedam nidarhanniva tejasaa/ Kena bheemam janasthaanam hatam mama paraasunaa, ko hi sarveshu
lokeshu gatim naadhighamishyati/ Nahime viprayam kritvaa shakya Maghavataa sukham, praaptum
vashravanonaapi na yamena cha vishnunaa/ Kaalasya chaapyaham Kaalo daheyamapi paavakam,
mrityum marana dharmena samyojayitumutsahe/ vaatasya tarasaa vegam nihantumapi chotsahe,
daheyamapisamkrudhastejasaaditya paavakou/ tathaa krudhham dashagreevam kritaanjalira
kampanaah/ putro dasharadhasyaaste simhasimhanano yuvaa, raamo naamamahaaskandho vrittaayata
mahaa bhujah/ shyaamah prithu yashaah shrimaanatulyabala vikramah, hatastena janasthaane
kharascha saha dushanah/akampanavachah shrutvaa raavano raakshaasaadhipah, naagenra iva
nihshvasya idam vachanamabraveet/sa sureendrena samyukto raamah sarvaamaraih saha, upayaato
janasthaanam bruhi kacchida kampan/ Ravanasya purarvaakyam nishamya tatkampanah, aach chakshu
balam tasya vikraamcha mahatmanah/ ramo naama maha tejaah shreshthah sarva dhanusmataam,
divyaastra guna sampannah param dharmam gato yudhi/ tasyaanurupo balavaan raktaaksho
dudubhisvanah, kaneeyaam lakshmano bhraataa raakaashashi nibhaananah/ sa ten saha samyuktah*

paavakenaaniilo yathaa, shrimaan rajavatastena jana samsthaanah nipaaitam/naiva devaa mahatmaano
 naatra karyaa vicharaanaa, sharaa raamena tutsrushtha rukmapungaah patatrinah, sarpaah
 panchaananaa bhutvaa bhakshayanti sma raakshasaan/ yena yena cha gacchhanti raakshasaa
 bhayakarshitaah, tena tena sma pashyanti raamamevaagratah sathitam, ityam vinaashitam tena
 janasthaanam tavaanagha/ akamyavachah shrutvaa raavano hantu salakshanam/ athaikamukto
 vachane provaachamakampanah, shrunu raajan yathaavrittam raamasya balapourusham/ asaadhyaah
 kupito raamo vikramena mahaashayaah, aapagaayastu purnayaa vegam parihareccharaih, sa
 taaraagrah nakshatram nabhaschaapyavasaadayet/ asou raamastu seedanteem shrimaanabhyuddharen
 maheem, bhitvaa velaam samudrasya lokaanaaplaavayed vibhuh, vegam vaapi samudrasya vaayum vaa
 vidhimecchharaih/ samhatya vaa punarlokaan vikramena mahaashashyaah, shaktah shreshthah sa
 purushah strashtum punarapi prajaah/ naahi raamo dashagreeva shakyo jetum rane tvayaa, rakshasaam
 vaapi lokena swargah paapajanaairiva/ na tam vadhyamaham manye sarvairdevaasurairapi, ayam tasya
 vadhopaayastanmaikamanaah shrunu/ bharyaa tasyothamaa loka sitaa naama sumathyamaa, shyaama
 sama vibhaktaangee stree ratnam ratna bhushitaa/ naiva dehee na gandharvom naapsaraa nacha
 pannagee, tulyaa seemantanee tasyaa maanushee tu kuto bhavet/ tasyaapahara bharyaam twam tam
 prathamya maha vane, seetaayaa rahito raamo na chaiva hi bhavishyati/ arochayat tadvaakyam raanano
 raakshasaadhipah, chintayitvaa maha baahur kampanavuvaacha ha/ baadham kalyam gamishyaami
 hyokah saarathinaa saha, aaneshyaami cha vaideheemamaam drushto mahaa pureem/ tadevamuktaa
 prayayyou kharayuktena raavanah, rathevaaditya varnena dishah sarvaah prakaashayan/ sa doore
 chaashramam gatvaa taatakeyamupaagamat, maareechinaarchito rajaa bhakshya bhojyarmaanushaih/
 tam swayam pujaitvaa tu aasanonenodakena cha, arthopahitayaa vaachaa maareecho vaakyamabraveet/
 kanchit sa kushalam raagjnajjvolakaanaam raakshasaadhipa, aashanke naadhijaane tvam yatasturnam
 -upaagatah/ Evamukto mahaa tejaa maareechena sa raavanah, tatah panchaadidam vaakyamabraveed
 vaakya kovidah/ aaraksho me hatastaata raamenaklishtakaarinaa, janasthaanamavadhyam tat sarvam
 yudhi nipaaitam/ tasyame kuru saachivyam tasya bharyaapihaarine, rakshasendravachah shrutvaa
 maareecho vaakyamabraveet/ aakhyaataa knavaa seetaa mitrarupena shatruna, tvayaa raakshasa
 shaardula ko na nandati ninditah/ seetaamihaanayasveti ko braveeti braveehime, raksholokasya sarvasya
 kah shrunga cchetumicchati/ protsaahayati yaschatvaam sa cha shatru samshayam, aasheevishamukhaad
 damshtreemadbhutum chechhit tvayaa/ karmanaanena kenaasi kaapatham pratimaadiah, sukhastasya
 te raajan prahatam kena moorthani/ vishuddhavamshaabhi janaagrast tejomidah samsthitadovishaanah,
 vudeekshitum raavana neha yuktah, sa samyuge raaghavagandhastee/ Asou ranaantah sthitisamdhi
 vaalo vidagdha raksho mrigah nrisimhah, suptastvayaa bodhayitum na shakya sharaangapurnom
 nishitaasidamshtah./ Chaapaapahare bhujavega pagke sharirmimaale sumahaahavoughe, na raama
 paataala mukhetighore, praskanditum raakshasaaaja yuktam/ Praseeda lankeshwara raakshsendra,
 lankaam prasanno bhava saadhu gahhcca/ tvam sveshu dareshu ramasva nityam, raamah sabharyo
 ramataam vaneshu/ ekamukto dashagreevo maareechenasa raavanah, navyavartat pureem lankaam
 viveshacha gruhottamam/

Akampana carried the heavy and extremely sad news of the mighty Khara Rakshasa having been killed by Rama and some how he himself escaped death himself. Dashamukha Ravana got furious at the sad end of Maha Veera Khara and shouted: Who is this Rama who dared to kill Khara! Even Indra, Yama, Kubera and even Vishnu could not withstand my power and glory! I am the Kaala to Kaala and am capable of jolting mrityu on its face and even Agni could be subdued by me if I were to be enraged. I could change the direction of Vayu and control Surya and turn Agni into ashes if annoyed! As Ravana was enraged like this, Akampana was stilled and afraid of stating any further. Then Ravana cooked down

somewhat and showed ‘abhaya hasta’ and say further. Then Akampana then most politely submitted: ‘Rakshasa Raja! King Dasharatha’s elder son Rama had been staying in Panchavati. He is of the build of a lion, with broad shoulders, tall and of semi blueish colour looking smart and courageous; he had just a few days ago killed fourteen thousand rakshasa veeraas and even the Maha Parakrami Khara. As he repeated this statement once again, Ravana hissed like a huge serpent and breathed heavily with subdued rage and exclaimed: tell me had Rama come along with Indra and Devas! The reply was: ‘Lankeshwara! This Rama was acclaimed as the world’s superior most dhanur vidya praveena and is used to utilise all types of celestial archery and a battle expert who is a lone fighter. He has a younger brother named Lakshmana who too had been an equal and brave warrior too. Together they are a huge menace at this Janathaana the dandakranya and devastate the rakshasaas mercilessly like agni and vaayu. The Rakshasaas are no longer have a free movement and Rama alone hounds and kills rakshasaas in all directions: *Yena yena cha gacchhanti raakshasaa bhayakarshitaah, tena tena sma pashyanti Ramamevaa - gratah sthitam, ithyam vinaashitam tena janasthaanam tadvagha!* Mahaasura! Even as the rakshasaas seek to move about, at that very spot, these humans are ready to snipe! And this manner the janasthaana has become a free target to the rakshasaas!’ Then Ravanaasura asserted: ‘I will visit that place straight away.’ Then Akampana politely replied: Rakshasa Raja! may I now explain to you the ‘Purushardhaas’ to you a little further: Once Rama gets angry, he becomes uncontrollable and would keep on showering arrows as though he could reverse the flows of a rushing river and could place the stardom rid of the sky. He could lift up earth from deep seas! By his singular effort, he might devastate lokas and rebuild them too! Dashagreeva! Just as a contant sinner could not adminster the swarga loka, the totality of the world of raakshasa jagat could not defeat the singular Rama in the art of archery. *na tam vadhyamaham manye sarvairdevaasurairapi, ayam tasya vadhopaayastanmaikamanaah shrunu/ bharyaa tasyotthamaa loke sitaa naama sumathyamaa, shyaama sama vibhaktaangee stree ratnam ratna bhushitaa/* In my careful and considered view Ravana prabho, even a combination of Devatas and Rakshasaas together too might not bring Rama to control, but I have a neat plan which you must become aware of! Shri Ramas’s wife who is a symbol of beauty and grace which is well adorned by famed jewellery is an extraordinary jewel herself! Deva kanyaas, Gandharva kanyas or even Naga kanyas would not be able to compete her personality and charm, let alone manushya strees! *Tasyaapahara bharyaaam tvam tam pramathya mahaa vane, Seetayaa rahito Ramo na chaiva hi bhavishyati/* In this huge dandakaaranya, we should trap Rama somehow and cleverly steal away Sita so that his life should be made miserable to such an extent of ending up his very life! As Akampana advised Ravana thus, the latter readily appreciated this masterly plan. Then he agreed to reach Rama’s panchavati next morning itself. Then he rode by his chariot driven by donkeys and left the place as he then looked like the shine of full moon driving through blue louds. Then he straight away reached the abode of Mareecha who welcomed with bakshya bhojyas. He then addressed Mareecha that Rama exterminated Khara Dushanaas heading a massive army and that he should like to avenge that deed; he stated further that he would like to seek Mareecha’s assistance by stealthily take away Rama’s wife named Devi Sita. But Mareecha was none too ready for this extremely hazardous plan as he did have the exeperience and placing his life at stake and reacted sharply at its face value and asked Ravana as to who gave such a perilous suggestion as Rama was invincible and the plan ought to be suicidal indeed!

[Reference: Essence of Vaalmiki Baala Khanda is recalled about Maricha Subahu rakshasa brothers- Sarga Thirty: Brahmarshi Vishvamitra s approached by Rama Lakshmanas to explain them vividly as to how and when the Rakshasaas were in the habit of destroying the yagñi karyas of the tapasvees in the ashrama. Then the ashramavaasi rishis near Vishvamitra replied that Maharshi Vishvamitra had already assumed ‘mouna vrata’ for six days, and thus Rama Lakshmanas would need to be extremely vigilant for six nights long and safeguard from the attacks of the ‘nishaacharaas’. Accordingly Rama Lakshmanas being alert ‘dhanurdharaas’ had been vigilant standing just by the side of the Maharshi. As ‘agni jvalaas’ came up initiated by ‘Upaadhyaya’ or of the role of Brahma- ‘Purohita’ of the role of Upadrashtaa, the flames went up too high as a forewarning indicators of the enrtty of the rakshasaas. Then Vishvamitra along with the Ritvijas initiated the ‘aahananeeyaagni’ *Mantravac ca yathānyāyam yajño ’sau sampravartate, ākāśe ca mahān śabdaḥ prādūr āsīd bhayānakah/ āvārya gaganam megho yathā prāvṛṣi*

nirgataḥ, tathā māyām vikurvāṇau rākṣasāv abhyadhāvātām/ mārīcaś ca subāhuś ca tayoṛ anucarās tathā, āgamyā bhīmasanikāśā rudhiraughān avāśṛjan/ As the resonance of the mantras recited in a pitch increased, there came up the high sounds on the sky with reverberations and dark clouds reflected the massive figures of rakshasaas named Maareecha and Subaahu and initiated pourings of blood from the high skies, even as groups of other rakshasaas started yelling and joined the task of pouring blood. Rama then addressed Lakshmana and stated that the rakshasaas had now arrived and both the Kumaras pitched up their arrows reciting the relevant mantras of ‘Maanavaastra’. The arrow from Shri Rama was shot at and pierced Maricha’s chest and the latter was farflung by hundred yojanas into the depths of the Sea. Smilingly, Rama told Lakshmana that this Mantra of ‘Manavasatra’ had only helped to faint and farflung Maricha but now let ‘agneyastra’ be released so that the other mighty Subaahu be killed for good! So saying as Subahu was killed, the rest of the rakshasas fled away for good never ever to return. This was how Raghunandana Shri Rama got rid of all the rakshasa elements of evil energies wantonly spoiling the dharmic duties of yagjna karyas by Munis for a very long time. The grateful indwellers of the Ashram praised Rama Lakshmanas under the supreme leadership of Brahmarshi Vishvamitra himself.]

Thus Mareecha had already had the taste of Rama banaa the hard hitting manner!! So Maricha exclaimed to Ravana: Lankeshwara! Who was indeed who advised you to surreptitiously take away Devi Sita from Rama! Was he an adviser in the garb of a friend truly! Ravana! Ragavendra Rama is like and elephant like warrior very mature and steady and not an upstart and an ill conceived advice is like an ignorand who his one’s own head like a hard srick for no reason or provocation! Shri Rama is a massive lion among human beings, and make no mistake as the risk involved is is frightening and inevitable! Loleshwara! As the risk involved is crystal clear I should earnestly make an appeal to you is disastrous and suicidal! Ravana kept cool at Mareecha’s advice and returned!

SargaThirty Two

Shurpanakha hurt physically with mutilated ears and nose arrives grievously reaches at Ravana Sabha:

Tataḥ śūrpaṇakhā dṛṣṭvā sahasrāṇi caturdaśa, hatāny ekena rāmeṇa rakṣasām bhīmakarmaṇām/ dūṣaṇam ca kharaṁ caiva hataṁ trisīrasaṁ raṇe, dṛṣṭvā punar mahānādaṁ nanāda jaladopamā/ sā dṛṣṭvā karma rāmasya kṛtaṁ anyaiḥ suduṣkaram, jagāma paramaudvignā laṅkāṁ rāvaṇapālītām/ sa dadarśa vimānāgre rāvaṇaṁ dīptatejasam, upopaviṣṭaṁ sacivair marudbhir iva vāsavam/ āsīnam sūryasaṁkāśe kāñcane paramāsane, rukmavedigataṁ prājyaṁ jvalantam iva pāvakam/ devagandharvabhūtānām ṛṣīṇām ca mahātmanām, ajeyaṁ samare śūraṁ vyāttānanam ivāntakam/ devāsura vimarḍeṣu vajrāśanikṛtavraṇam, airāvata viṣāṇāgrair utkr̥ṣṭakiṇavakṣasaṁ/ Dvimśad bhujam dashagreevam darshanēa paricchhitam, vishala vakshasaṁ veeram raaja lakshana lakṣitaṁ/ Nadhvaidurya samkaasham ptaptakanchana bhushanam, subhujam shukladashanam mahaasyam parvatopamam/ viṣṇucakranipātaiś ca śataśo devasaṁyuge, āhatāṅgaṁ samastaiś ca devapraharaṇaiś tathā/ akṣobhyāṇām samudrāṇām kṣobhaṇam kṣiprakāriṇam, kṣeptāraṁ parvatāgrāṇām surāṇām ca pramardanam/ ucchettāraṁ ca dharmāṇām paradārābhimarśanam, sarvadvīyāstrayoktāraṁ yajñavighnakaram sadā/ purīm bhogavatīm gatvā parājitya ca vāsukim, takṣakasya priyām bhāryām parājitya jahāra yaḥ/ kailāsaṁ parvataṁ gatvā vijitya naravāhanam, vimānaṁ puṣpakaṁ tasya kāmagaṁ vai jahāra yaḥ/ vanam caitraratham divyaṁ nalinīm nandanam vanam, vināśayati yaḥ krodhād devodyānāni vīryavān/ candrasūryau mahābhāgāv uttiṣṭhantau paramtapau, nivārayati bāhubhyām yaḥ śailaśikharopamaḥ/ daśavarṣasahasrāṇi tapas taptvā mahāvane, purā svayambhuve dhīraḥ śīrāmsy upajahāra yaḥ/ devadānavagandharvapiśācapatagoragaiḥ, abhayaṁ yasya saṁgrāme mṛtyuto mānuṣād ṛte/ mantrar abhitiṣṭaṁ puṇyam adhvaraṣu dvijātibhiḥ, havirdhāneṣu yaḥ somam upahanti

*mahābalaḥ/āptayaññaharam krūraṁ brahmaghnam duṣṭacāriṇam, karkaśam niranukrośam prajānām
ahite ratam, rāvaṇam sarvabhūtānām sarvalokabhayāvaham/ rākṣasī bhrātaram krūraṁ sā dadarśa
mahābalam, tam divyavastrābharaṇam divyamālyopaśobhitam, rākṣasendraṁ mahābhāgam paulastya
kulanandanam/ tam abravīd dīptaviśālalocanam; pradarśayitvā bhayamohamūrchitā., sudāruṇam
vākyam abhītacāriṇī;*

As Rama killed fourteen thousand rakshasas besides Dushana-Trishira and Khara, the utterly helpless Sharpanakha finally reached Ravana'sura like a storm and cloud burst shrieks of thunder. Ravana was seated on a golden throne on a vedi built with golden bricks like pushpaka vimana along with his ministers and senadhipati too. *Dvimshad bhujam dashagreeram darshanee paricchhitam, vishala vakshasam veeram raaja lakshana lakshitam/ Nadhvaidurya samkaasham ptaptakanchana bhushanam, subhujam shukladashanam mahaasyam parvatopamam/* Bright and even radiant with ten heads and twenty strong and mighty hands with chhatra-chaamara or with the service of a golden umbrella and hand fan services as accompanied, Ravana was seated with heightened shoulders and well elongated hands, white and sparkling teeth and a mighty visage as a mountainous body frame. When he fought with Lord Vishnu himself, he carried the signage of the 'sudarshana chakra prahara' or the remnant patch of the wheel sign attack! As Devas attacked in the past with their divya astras, he looked to have created havoc in the oceans with his resistant defensive and offensive strikes. Ravana was so mighty to severe and throw away mountain tops to high skies! The very roots of the eternal tree of dharma were thrown asunder and the purity of 'para stree' was never spared! He had the history of wrecking and smashing up yagna karyas; let and the background of attacking Bhogavati Pura in Patala and humiliating Vasuki Naaga Raja and forcibly brought his dear and outstandingly charming wife home! *kailāsam parvatam gatvā vijitya naravāhanam, vimānam puṣpakam tasya kāmagam vai jahāra yaḥ/* Maha Ravana'sura attacked Kubera and subdued him and freely spoiled the latter's proverbial Chaitra Radha garden at his sweet will! Likewise, he had free viharas of Indra's Nandana Vana as per his sweet will. Ravana had enjoyed the ill-reputation of slowing down or speeding up tamperings of Surya Chandras, which is simply unimaginable.

devadānavagandharvapiśācapatagoragaiḥ, abhayam yasya saṁgrāme mṛtyuto mānuṣād ṛte/ Well in the past, Ravana'sura had the experience of performing ten thousand years of rigorous tapasya to Brahma but as the latter did not heed, threatened to sever his own head before securing boons of invincibility from all the celestials and the underworld ignoring the human beings how ever.! Such indeed was the glory of Ravana'sura. It was into the court of Ravana'sura that Shurpanakha walked into her brother's Court where Ministers and all the rest were present, while rattled, flustered and hysterically shouting. / *tam abravīd dīptaviśālalocanam; pradarśayitvā bhayamohamūrchitā., sudāruṇam vākyam abhītacāriṇī; aravīd mahahat panā shurpanakka virupita/* Lalkshmana sliced off Shurpanakha's nose and ears and disfigured as she was in shrieks with agony and insult with lightning eyes conveying her instant conduct!

Sarga Thirty Three

Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravana'sura

*Tataḥ śūrpaṇakhā dīnā rāvaṇam lokarāvaṇam, amātyamadhya saṁkrudhā paruṣam vākyam abravīt/
pramattaḥ kāmabhogeṣu svairavṛtto niraṅkuṣaḥ, samutpannam bhayam ghoram boddhavyam
nāvabudhyase/ saktam grāmyeṣu bhogeṣu kāmavṛttam mahīpatim, lubdham na bahu manyante
śmaśānāgnim iva prajāḥ/ svayam kāryāṇi yaḥ kāle nānutiṣṭhati pārthivaḥ, sa tu vai saha rājyena taiś ca*

kāryair vinaśyati/ ayuktacāraṁ durdarśam asvādhīnaṁ narādhipam, varjayanti narā dūrān nadīpaṅkam iva dvipāḥ/ ye na rakṣanti viśayam asvādhīnā narādhipaḥ, te na vṛddhyā prakāśante girayaḥ sāgare yathā/ ātmavadbhir viḡrhya tvaṁ devagandharvadānavaiḥ, ayuktacāraś capalaḥ katham rājā bhaviṣyasi/ yeśāṁ cāraś ca kośaś ca nayaś ca jayatām vara, asvādhīnā narendrāṇāṁ prākṛtais te janaiḥ samāḥ/ yasmāt paśyanti dūrasthān sarvān arthān narādhipāḥ, cāreṇa tasmād ucyante rājāno dīrghacakṣuṣaḥ/ ayuktacāraṁ manye tvāṁ prākṛtaiḥ sacivair vṛtam., svajānam ca janasthānaṁ hataṁ yo nāvabudhyase/ caturdaśa sahasrāṇi rakṣasāṁ bhīmakarmaṇām, hatāny ekena rāmeṇa kharaś ca sahadūṣaṇaḥ/ ṛṣṇām abhayaṁ dattaṁ kṛtakṣemāś ca daṇḍakāḥ, dharṣitaṁ ca janasthānaṁ rāmeṇākliṣṭakarmaṇā/ tvaṁ tu lubdhaḥ pramattaś ca parādhīnaś ca rāvaṇa, viśaye sve samutpannaṁ bhayaṁ yo nāvabudhyase/ tikṣṇam alpaprādātāraṁ pramattaṁ garvitaṁ śaṭham, vyasane sarvabhūtāni nābhīdhāvanti pāṛthivaṁ/ atimāninaṁ agrāhyam ātmasambhāvitaṁ naram, krodhanaṁ vyasane hanti svajano 'pi narādhipam/ nānutiṣṭhati kāryāṇi bhayeṣu na bibheti ca, kṣipraṁ rājyāc cyuto dīnaś tṛṇaiś tulyo bhaviṣyati/ śuṣkakāśhair bhavet kāryaṁ loṣṭair api ca pāṁsubhiḥ, na tu sthānāt paribhraṣṭaiḥ kāryaṁ syād vasudhādhipaiḥ/ upabhuktaṁ yathā vāsaḥ srajo vā mṛditā yathā, evaṁ rājyāt paribhraṣṭaḥ samartho 'pi nirarthakaḥ/ apramattaś ca yo rājā sarvajño vijitendriyaḥ, kṛtajño dharmāśīlaś ca sa rājā tiṣṭhate ciraṁ/ nayanābhyāṁ prasupto 'pi jāgarti nayacakṣuṣā, vyaktakrodhaprasādaś ca sa rājā pūjyate janaiḥ/ tvaṁ tu rāvaṇadurbuddhir guṇair etair vivarjitaḥ, yasya te 'viditaś cārai rakṣasāṁ sumahān vadhaḥ/ parāvamantā viśayeṣu saṁgato; nadeśa kālpravibhāga tattvavit, ayuktabuddhir guṇadoṣaṇiścaye; vipannarāḷyo na cirād vipatsyate/ iti svadoṣān parikīrtitāṁś tayā; samīkṣya buddhyā kṣaṇadācareśvaraḥ, dhanena darpeṇa balena cānvito; vicintayām āsa ciraṁ sa rāvaṇaḥ/

Having forcibly entered the Ravana Rakshasa Maha Sabha, Shurpanakha started yelling: Rakshasa Raja! You are totally irresponsible being ignorant of current affairs of what had been going in the contemporary Society! As you are immersed in nonchalance and self contentment, you are blind to the realities of transformation. *svayaṁ kāryāṇi yaḥ kāle nānutiṣṭhati pāṛthivaḥ, sa tu vai saha rājyena taiś ca kāryair vinaśyati/ ayuktacāraṁ durdarśam asvādhīnaṁ narādhipam, varjayanti narā dūrān nadīpaṅkam iva dvipāḥ/* That typical King who ignores the timely awareness of the developments by his own vision and foresight, most certainly that kingdom is doomed and soon vanished! That King who depends on 'guptacharaas' or only the Guptacharis or the Intelligence alone without first hand knowledge and hardly becomes unaware by his vision and foresight losses control of his kingship. As the King distances from the praja, then he is akin to an elephant drawn deep and drowned into heaps of mud. *Twam tu baala swabhaavascha buddhiheenascha rakshasa, jnaatavyam tatra jaaneeshe katham Raja bhabishyasi/* Rakshasa! Your attitude is like of a boy and immature! In this kind of a mindset, how indeed you could me like an emperor! Those like you who have no control over the Intelligencia, Treasury, and Common Sense, you appear like of an average person. Those who do totally depend on guptacharis have little vision and foresight. You are surrounded by careless ministers: *svajānam ca janasthānaṁ hataṁ yo nāvabudhyase/* Your own 'swajana' or the closest family members have been uprooted then too you are ignorant! *caturdaśa sahasrāṇi rakṣasāṁ bhīmakarmaṇām, hatāny ekena rāmeṇa kharaś ca sahadūṣaṇaḥ/ ṛṣṇām abhayaṁ dattaṁ kṛtakṣemāś ca daṇḍakāḥ, dharṣitaṁ ca janasthānaṁ rāmeṇākliṣṭakarmaṇā/* Rama a single person had annihilated fourteen thousand rakshasa soldiers; Khara Dushanas were dead without mercy. Rishis are predominant in dandakaranya where they were traditionally performing hide and seek and that place was all along the playground of Rakshasaas. Now the situation had since been reversed. Raksha shreshtha! You are not realising that the doom days are not far and hardships are round the corner, unless you take corrective steps at once. *nānutiṣṭhati kāryāṇi*

bhayeṣu na bibheti ca, kṣipraṁ rājyāc cyuto dīnas tṛṇais tulyo bhaviṣyati/ śuṣkakāṣṭhair bhavet kāryaṁ loṣṭair api ca pāṁsubhiḥ, na tu sthānāt paribhraṣṭaiḥ kāryaṁ syād vasudhādhipaiḥ/ That King who ignores his timely duty and hardly heeds the corrective steps would not only face enormity of situations ahead but might lose the kingship and a tragic doom. The public of a kingdom might reap benefits from dried up tree needles or earthy mud but certainly not a defeated or dead kingship! *apramattaś ca yo rājā sarvajña vijitendriyaḥ, kṛtajña dharmasīlaś ca sa rājā tiṣṭhate ciraṁ/ nayanābhyām prasupto 'pi jāgarti nayacakṣuṣā, vyaktakrodhaprasādaś ca sa rājā pūjyate janaiḥ/* But, when a King is alert and composed, as he keeps a check on details of the goings on in the kingdom, controls body acts and mental clarity, reciprocatory of helpful deeds displaying gratitudes and by nature of dharma becomes long lasting. As a King sleeps off physically, but keeps his mental vision as alert and ever open, such Kings are respect worthy and everlasting! *tvaṁ tu rāvaṇadurbuddhir guṇair etair vivarjitaḥ, yasya te 'viditaś cārai rakṣasāṁ sumahān vadhaḥ/* Ravana! Your mindset is wholly dependent on the assistance of 'Guptacharaas' and hence were not even aware of the slaughter of thousands of Rakshasaas and your own kith and kin! Shurpanakha thus heckled Ravana quite consciously as the latter was mentally disarmed and even alarmed!

Sarga Thirty Four

Ravana was inquisitive from Shupanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be abducted and wedded to Sita

Tataḥ śūrpaṇakhāṁ kruddhāṁ bruvatīm paruṣaṁ vacaḥ, amātyamadhye saṁkruddhaḥ paripapraccha rāvaṇaḥ/ kaś ca rāmaḥ katham vīryaḥ kiṁ rūpaḥ kiṁ parākramaḥ, kimarthaṁ daṇḍakāraṇyaṁ praviṣṭaś ca suduṣcaram/ āyudhaṁ kiṁ ca rāmasya nihata yena rākṣasāḥ, kharaś ca nihataṁ saṁkhye dūṣaṇas triśirās tathā/ ity uktā rākṣasendreṇa rākṣasī krodhamūrchitā, tato rāmaṁ yathānyāyam ākhyātum upacakrame/ dīrghabāhur viśālākṣaś cīrakṣṇājīnāmbaraḥ, kandarpasamarūpaś ca rāmo daśarathātmajah/ śakracāpanibhaṁ cāpaṁ vikṣya kanakāṅgadam, dīptān kṣipati nārācān sarpaṇ iva mahāviśān/ nādadānaṁ śarān ghorān na muñcantāṁ mahābalam, na karmukaṁ vikarṣantaṁ rāmaṁ paśyāmi saṁyuge/ hanyamānaṁ tu tat saṁyamaṁ paśyāmi śaravṛṣṭibhiḥ, indreṇaivottamaṁ sasya āhataṁ tv aśmavṛṣṭibhiḥ/ rakṣasāṁ bhīmavīryāṇāṁ sahasraṇi caturdaśa, nihataṇi śarais tīkṣṇais tenaikena padātinā/ ardhādhikamuhūrtena kharaś ca sahadūṣaṇaḥ, ṛṣṇāṁ abhayaṁ dattaṁ kṛtakṣemāś ca daṇḍakāḥ/ ekā katham cin muktāhaṁ paribhūya mahātmanā, strīvadhaṁ śaṅkamānena rāmeṇa viditātmanā/ bhrātā cāsya mahātejā guṇatas tulyavikramaḥ, anuraktaś ca bhaktaś ca lakṣmaṇo nāma vīryavān/ amarṣi durjaya jetā vikrānto buddhimān balī, rāmasya dakṣiṇe bāhur nityaṁ prāṇo bahiṣcaraḥ/ rāmasya tu viśālākṣi dharmapatnī yaśasvinī, sītā nāma varārohā vaidehī tanumadhyamā/ naiva devī na gandharvā na yakṣī na ca kimnarī, tathārūpā mayā nārī dṛṣṭapūrvā mahītale/ yasya sītā bhaved bhāryā yaṁ ca hṛṣṭā pariṣvajet, atijīvet sa sarveṣu lokeṣv api purāṇdarāt/ sā suśīlā vapuḥślāghyā rūpeṇāpratimā bhuvī, tavānurūpā bhāryā sā tvaṁ ca tasyās tathā patih/ tāṁ tu vistīrṇajaghanāṁ pīnottuṅgapayodharāṁ, bhāryārthe tu tavānetum udyatāhaṁ varāṇanāṁ/ tāṁ tu dṛṣṭvādyā vaidehīm pūrṇacandranibhānanāṁ, manmathasya śarāṇāṁ ca tvaṁ vidheyo bhaviṣyasi/ yadi tasyāṁ abhiprāyo bhāryārthe tava jāyate, śīghram uddhriyatām pādo jayārtham iha dakṣiṇaḥ/ kuru priyaṁ tathā teṣāṁ rakṣasāṁ rākṣaseśvara, vadhāt tasya ṛṣaṁsasya rāmasyāśramavāsinaḥ/ taṁ śarair niṣitair hatvā lakṣmaṇaṁ ca mahāratham, hataṇāthāṁ sukhaṁ sītāṁ yathāvad upabhokṣyase/ rocate yadi te vākyam mamaitad rākṣaseśvara, kriyatām nirviśaṅkena vacanaṁ mama rāghava/ niṣāmya rāmeṇa śarair ajihmagair; hatāṇ janasthānagatān niśācarān, kharaṁ ca buddhvā nihataṁ ca dūṣaṇaṁ; tvaṁ adya kṛtyaṁ pratipattum arhasi/

As Shurpanakha provoked Ravanaasura in the full Ravana Sabha in the presence of the Ministers and even the important persons of the kingdom, Ravanaasura shouted: *kaś ca rāmaḥ katham vīryaḥ kiṁ rūpaḥ*

kiṁ parākramaḥ, kimarthaṁ daṇḍakāraṇyaṁ praviṣṭaś ca suduścaram/ āyudhaṁ kiṁ ca rāmasya nihatā yena rākṣasāḥ, kharaś ca nihataṁ saṁkhye dūṣaṇas triśirās tathā/ ‘Who is this Rama, his physical profile, courage and so on and why did he enter dandakaranya anyway! What kind of astra shastras does he possess to be able to stalwart rakshasaas like Khara Dushana Trshiraas! Shurpanakha, tell me in detail as to why, Lakshmana had to cut off your nose and ears any way!’ Then she explained: ‘dear brother! *ity uktā rākṣasendreṇa rākṣasī krodhamūrchitā, tato rāmaṁ yathānyāyam ākhyātum upacakrame/ dīrghabāhur viśālākṣaś cīrakṣṇājīnāmbaraḥ, kandarpasamarūpaś ca rāmo daśarathātmajaḥ/* ‘Ramnachandra is the son of the late King Dasharatha; his physique is tall, well built and strong, with high and broad shouldered, eyes and visage extremely impressive like Manmatha himself and is dressed up in animal skin, wearing impressive dhanur banas akin to Indhra dhanush capable of raining mantric arrows. The manner of his releasing arrows was unparalleled and the alacrity and speed with which he delivers the arrows was amazing. Just as the incessant and extremely severe rain storm of Indra’s clouds destroys the standing crops on earth, Rama’s arrows devastate thousands of Rakshasasa veeraas into fragments. Rama was all alone by his feet and within a few ghadis of time, he smashed up fourteen thousand rakshasa heros headed by Khara Dushana Tripuraas! He provided ‘abhaya and shanti’ or solace and peace to Munis and Tapasvis and turned dandakaranya totally free from rakshasaas and their fury and predominance! Yet: *ekā kathaṁ cin muktāhaṁ paribhūya mahātmanā, strīvadhaṁ śaṅkamānena rāmeṇa viditātmanā/ bhrātā cāsya mahātejā guṇatas tulyavikramaḥ, anuraktaś ca bhaktaś ca lakṣmaṇo nāma vīryavān/ amarṣī durjayaḥ jetā vikrānto buddhimān balī, rāmasya dakṣiṇe bāhur nityaṁ prāṇo bahiṣcaraḥ/* Atma jnaani Shri Rama being aware that ‘stree vadha’ or killing of females being forbidden, he had asked his younger brother Loakshmana to deface me by cutting off my ears and nose but not kill me outright and spared me having insulted me but not kill me outright! *bhrātā cāsya mahātejā guṇatas tulyavikramaḥ, anuraktaś ca bhaktaś ca lakṣmaṇo nāma vīryavān/ amarṣī durjayaḥ jetā vikrānto buddhimān balī, rāmasya dakṣiṇe bāhur nityaṁ prāṇo bahiṣcaraḥ/* Rama’s younger brother named Lakshmana is a bright, brave and loyal whose mind of sharp, physical strength unchallengable and always to present as a body guard as Rama’s right hand! *rāmasya tu viśālākṣī dharmapatnī yaśasvinī, sītā nāma varārohā vaidehī tanumadhyamā/ naiva devī na gandharvā na yakṣī na ca kiṁnarī, tathārūpā mayā nārī dṛṣṭapūrvā mahitale/* Shri Rama’s dharmapatni is always with him and are exceedingly attached to each other. She is a repository of beauty and grace with readily attracting face and demeanour with arresting eyes and looks like of Purnachandra. Her hairs, setting of nose, thighs, and her physical beauty is splendid like of Maha Lakshmi herself as the ‘dandakavana rani’. Her name is sweet and short viz. Devi Sita the princess of Videha Kingdom by birth and upbringing as the pretty daughter of King Janaka. Devatas, Ghandharvas, Yaksha, Kinnaras are none too comparable to her charm and elegance. He who could accomplish Devi Sita as a wife and embrace her, he should have his ambition far beyond that of Indra’s the King of Swarga! Indeed, Lankeshwara! You ought to anchor your heart on to Devi Sita! *tām tu vistīrṇajaghanām pīnottuṅgapayodharām, bhāryārthe tu tavānetum udyatāhaṁ varānanām/ tām tu dṛṣṭvādya vaidehīm pūrṇacandranibhānanām, manmathasya śarāṇām ca tvam vidheyo bhaviṣyasi/ yadi tasyām abhiprāyo bhāryārthe tava jāyate, śīghram uddhriyatām pādo jayārtham iha dakṣiṇaḥ/* Maha Baho! I should rest myself in a mode of forgetting and forgiving the revenge seething in my heart as Lakshmana made me a ‘kurupi’ by slicing off my nose and ears, if only you succeed Sita as your wife! May you be subject to a victim of Kama Deva’s amorous arrows and succeed in making Sita as your wife some how, by hook or crook! Rakshasa Raja Lankeshwara! *rocate yadi te vākyaṁ mamaitad rākṣaseśvara, kriyatām nirviśaṅkena vacanam mama rāghava/ niśamya rāmeṇa śarair ajihmagair; hatāñ janasthānagatān niśācarān, kharam ca buddhvā nihataṁ ca dūṣaṇam; tvam adya kṛtyaṁ pratipattum arhasi/* Rakshasa Raja Ravana! In case you like my advice, to strengthen your mind and willpower. Rama used his will power and killed your kith and kin. Now this is the unique manner by which you could avenge in this manner.

Sarga Thirty Five

Ravanasura once again approaches Mareecha once again to seek the latter’s help

tataḥ śūrpaṇakhā vākyam tac chrutvā romaharṣaṇam, sacivān abhyanuḥjñāya kāryam buddhvā jagāma ha/ tat kāryam anugamyātha yathāvad upalabhya ca, doṣāṇām ca guṇāṇām ca saṃpradhārya balābalaṃ/ iti kartavyam ity eva kṛtvā niścayam ātmanaḥ, sthira-buddhis tato ramyām yānaśālām jagāma ha/ yānaśālām tato gatvā pracchannaṃ rākṣasādhipaḥ, sūtaṃ saṃcodayām āsa rathaḥ saṃyujyatām iti/ evam uktaḥ kṣaṇenaiva sārathir laghuvikramaḥ, rathaṃ saṃyojayām āsa tasyābhimatam uttamam/ kāñcanaṃ ratham āsthāya kāmagaṃ ratnabhūṣitam, piśācavadanair yuktaṃ kharaiḥ kanakabhūṣaṇaiḥ/ meghapratimanādena sa tena dhanadānujaḥ, rākṣasādhipatiḥ śrīmān yayau nadanadīpatim/ sa śvetabālavasyanaḥ śvetacchatro daśānanaḥ, snigdhaveidūryasaṃkāśas taptakāñcanabhūṣaṇaḥ/ daśāsyo vimśatibhujo darśanīya paricchadaḥ, tridaśārīr munīndraghno daśaśīrṣa ivādrirāt/ kāmagaṃ ratham āsthāya śuśubhe rākṣasādhipaḥ, vidyunmaṇḍalavān meghaḥ sabalāka ivāmbare/ saśailaṃ sāgarānūpaṃ vīryavān avalokayan, nānāpuspaphalair vṛkṣair anukīrṇaṃ sahasraśaḥ/ śītamaṅgalatoyābhiḥ padminībhiḥ samantataḥ, viśālair āśramapadair vedimadbhiḥ samāvṛtam/ kadaly āḍhakisaṃbādham nālikeropaśobhitam, sālais tālais tamālais ca tarubhiḥ ca supuṣpitaiḥ/ atyantaniyatāhārāiḥ śobhitam paramarṣibhiḥ, nāgaiḥ suparnair gandharvaiḥ kinnaraiḥ ca sahasraśaḥ/ jitakāmaiḥ ca siddhaiḥ ca cāmaṇaiḥ copaśobhitam, ājair vaikhānasair māṣair vālakhilyair marīcipaiḥ/ divyābharaṇamālyābhir divyarūpābhir āvṛtam, kṛdā ratividhijñābhir apsarobhiḥ sahasraśaḥ/ sevitaṃ devapatnībhiḥ śrīmatībhiḥ śrīyā vṛtam, devadānavasaṃghaiḥ ca caritaṃ tv amṛtāśibhiḥ/ hamsakrauñcaplavākīrṇaṃ sārasiḥ saṃpraṇāditam, vaidūryaprastaraṃ ramyaṃ snigdham sāgaratejasā/ pāṇḍurāṇi viśālāni divyamālyayutāni ca, tūryagītābhijūṣṭāni vimānāni samantataḥ/ tapasā jitalokānām kāmagaṇy abhisamṇipatan, gandharvāpsarasas caiva dadarśa dhanadānujaḥ/ niryāsarasamūlānām candanānām sahasraśaḥ, vanāni paśyan saumyāni ghrāṇatṛptikarāṇi ca/ agarūṇām ca mukhyānām vanāny upavanāni ca, takkolānām ca jātyānām phalānām ca sugandhinām/ puṣpāṇi ca tamālasya gulmāni maricasya ca, muktānām ca samūhāni śuśyamāṇāni tīrataḥ/ śaṅkhānām prastaraṃ caiva pravālanicayaṃ tathā, kāñcanāni ca śailāni rājatāni ca sarvaśaḥ/ prasravāṇi manojñāni prasannāni hradāni ca, dhanadhānyopapannāni strīratnair āvṛtāni ca/ hastyasvarathagāḍhāni nagarāṇy avalokayan, taṃ samam sarvataḥ snigdham mṛdusaṃsparśamārutam/ anūpaṃ sindhurājasya dadarśa tridivopamam, tatrāpaśyat sa meghābham nyagrodham ṛṣibhir vṛtam/ samantād yasya tāḥ śākhāḥ śatayojanam āyatāḥ, yasya hastinaṃ ādāya mahākāyaṃ ca kaccapam, bhakṣārthaṃ garuḍaḥ śākhām ājagāma mahābalaḥ/ tasya tām sahasā śākhām bhāreṇa patagottamaḥ, suparnaḥ parṇabahulām babhañjātha mahābalaḥ/ tatra vaikhānasā māṣā vālakhilyā marīcipāḥ, ajā babhūvur dhūmrās ca saṃgatāḥ paramarṣayaḥ/ teṣāṃ dayārthaṃ garuḍas tām śākhām śatayojanām, jagāmādāya vegena tau cobhau gajakacchapau/ ekapādena dharmātmā bhakṣayitvā tad āmiṣam, niṣādaviṣayaṃ hatvā śākhayā patagottamaḥ, praharṣam atulaṃ lebhe mokṣayitvā mahāmuniḥ/ sa tenaiva praharṣeṇa dviguṇīkṛtavikramaḥ, amṛtānayanārthaṃ vai cakāra matimān matim/ ayojālāni nirmathya bhittvā ratnagrhaṃ varam, mahendrabhavanād guptam ājahārāmṛtaṃ tataḥ/ taṃ maharṣigaṇair juṣṭaṃ suparnaḥ kṛtalakṣaṇam, nāmnā subhadraṃ nyagrodham dadarśa dhanadānujaḥ/ taṃ tu gatvā paraṃ pāraṃ samudrasya nadīpateḥ, dadarśaśramam ekānte puṇye ramye vanāntare/ tatra kṛṣṇājīnadharaṃ jaṭāvalkaladhāriṇam, dadarśa nīyatāhāraṃ mārīcam nāma rākṣasaṃ/ sa rāvaṇaḥ saṃāgamyā vidhivat tena rakṣasā, tataḥ paścād idaṃ vākyam abravīd vākyakovidāḥ/

Having totally influenced Ravanaasura's mind set and fired up passion for Devi Sita, the badly hurt Surpanakha on a revenge mode of her facial disfiguring left Ravana who initiated an action plan of 'Sitaaharana' straightaway and asked his charioteer to get his chariot ready in a secret manner. The chariot run by donkeys as looking like a 'pishacha' was seated by Ravana. As the chariot proceeded towards the ocean shores, Ravana was with fully glittering ten heads and golden kireetaas studded with nine gems and with twenty hands sporting golden 'kavachas' or shields looking like a huge mountain with ten 'shikharaas'. Paraakrami Ravana then reached the seashores and was surrounded with thousands of huge trees; some where were coconut trees, or kadali phala- saala- taala-tamaala and so on. He witnessed on the way a number of Maharshis- serpents-vultures- gandharvas- and kinnaras. Siddha-chaarana-vaanaprasthaas; groups of Munis- Baalakhilya mahatmas- and those munis who merely absorb

Surya Kiranas too were witnessed all along the oceanshores. Besides the playful divyaaas like apsarasaaas were in hilarious groups too. Deva-Danava samuhas too were collected in distinct classes. As the ever jumping up waves were rising and subsiding in constant rhythm, groups of cranes, swans, krouchas were regaling themselves against the background of a blue horizon glittering like vaidurya manis! By this akaasha yatra, Ravana the younger of Kubera sighted a number of vimanas of gadharvas and apsarasaaas singing away and dancing too. As Ravana proceeded further on the high sky, there was a ‘maha garuda’ who helped to sight a ‘maha vriksha’ named Subhadravata. *taṁ tu gatvā param̐ pāram̐ samudrasya nadīpateḥ, dadarśāśramam̐ ekānte punye ramye vanāntare/ tatra kṣṇājīnadharam̐ jaṭāvalkaladhāriṇam, dadarśa niyatāhāram̐ mārīcam̐ nāma rākṣasam̐/ sa rāvaṇaḥ samāgamya vidhivat tena rakṣasā, tataḥ paścād idam̐ vākyam̐ abravīd vākyakovidāḥ/* On the other side of the Maha Samudra, the Maha Garuda sighted a lonely ashram. Inside that ashram was a Rakshasa wearing ‘mriga charmas’ consuming extremely limited intake of ‘ahaara’. Ravana finally succeeded landed at the ashram and met Mareecha. The latter had formally invited Ravanaasura as the latter proceeded with his conversation.

Sarga Thirty Six

Ravanaasura once again seeks the help of Mareecha to kidnap Devi Sita

Maārīca śrūyatām̐ tāta vacanam̐ mama bhāṣataḥ, ārto 'smi mama cārtasya bhavān hi paramā gatiḥ/ jānīṣe tvaṁ janasthānam̐ bhrātā yatra kharo mama, dūṣaṇas̐ ca mahābhūḥ svasā śūrpaṇakhā ca me/ triśīrās̐ ca mahātejā rākṣasaḥ piśitāśanaḥ, anye ca bahavaḥ śūrā labdhalakṣā niśācarāḥ/ vasanti manniyogena adhivāsam̐ ca rākṣasaḥ, bādhamānā mahāraṇye munīn ye dharmacārīṇaḥ/ caturdaśa sahasrāṇi rakṣasām̐ bhīmakarmaṇām̐, śūrāṇām̐ labdhalakṣāṇām̐ kharacittānuvartinām̐/ te tv idānīm̐ janasthāne vasamānā mahābalāḥ, saṁgatāḥ param̐ āyattā rāmeṇa saha saṁyuge/ tena saṁjātaroṣeṇa rāmeṇa raṇamūrdhani, anuktvā parusaṁ kim̐ cīc charair̐ vyāpāritam̐ dhanuḥ/ caturdaśa sahasrāṇi rakṣasām̐ bhīmakarmaṇām̐, nihatāni śarais̐ tīkṣṇair̐ mānuṣeṇa padātīnā/ kharaṣ̐ ca nihataḥ saṁkhye dūṣaṇas̐ ca nipātitaḥ, hatvā triśīrasam̐ cāpi nirbhayā daṇḍakāḥ kṛtāḥ/ pitrā nirastaḥ kruddhena sabhāryaḥ kṣīṇajīvitaḥ, sa hantā tasya saṁnyasya rāmaḥ kṣatriyapāmsanaḥ/ aśīlāḥ karkaṣas̐ tīkṣṇo mūrkhō lubdho 'jitendriyaḥ, tyaktadharmaḥ tv adharmātmā bhūtānām̐ ahite rataḥ/ yena vairam̐ vināraṇye sattvam̐ āśritya kevalam̐, karṇanāsāpahāreṇa bhaginī me virūpitā/ tasya bhāryām̐ janasthānāt sītām̐ surasutopamām̐, ānayaīṣyāmi vikramya sahāyas̐ tatra me bhava/ tvayā hy aham̐ sahāyena pārśvasthena mahābala, bhrātṛbhiḥ̐ ca surān yuddhe samagrān nābhicintaye/ tat sahāyo bhava tvaṁ me samartho hy asi rākṣasa, vīrye yuddhe ca darpe ca na hy asti sadṛśas̐ tava/ etadartham̐ aham̐ prāptas̐ tvatsamīpam̐ niśācara, śṛṇu tat karma sāhāyye yat kāryam̐ vacanān mama/ sauvarṇas̐ tvaṁ mṛgo bhūtvā citro rajatabindubhiḥ̐, āśrame tasya rāmasya sītāyāḥ pramukhe cara/ tvām̐ tu niḥsaṁśayam̐ sītā dṛṣṭvā tu mṛgarūpiṇam̐, grhyatām̐ iti bhartāram̐ lakṣmaṇam̐ cābhidhāsyati/ tatas̐ taylor apāye tu śūnye sītām̐ yathāsukham̐, nirābādho hariṣyāmi rāhuḥ candraprabhām̐ iva/ tataḥ paścāt sukham̐ rāme bhāryāharaṇakarśite, visrabdham̐ prahariṣyāmi kṛtārthenāntarātmanā/ tasya rāmakathām̐ śrutvā mārīcasya mahātmanāḥ, śuṣkam̐ samabhavad vaktram̐ paritrasto babhūva ca/ sa rāvaṇam̐ trastaviṣaṇṇacetā; mahāvane rāmaparākramajñāḥ, kṛtāñjalis̐ tattvam̐ uvāca vākyam̐; hitam̐ ca tasmai hitam̐ ātmanas̐ ca/

Maareecha! I am presently in a dire situation and need your assistance badly. In the janasthaana in dandakaaranya, my brother Khara and his senapati Dushana had been staying in comfort and so did my sister Shrupanakha. Mahabaahu the nara maamsa bhaksha Trishira and thousands like him too lived in quietude often troubling dharmachaari munis. Besides them were as many as fourteen thousand shura-veera rakshasaas too were enjoying teasing and killing the dharmachaari munis freely having a happy rejoicings. Then arrived Rama and the several rakshasaas got disturbed and started encounters against him. No doubt Khara and other rakshasaas too were experts in dhanur vidya and they put up ready resistance. Some fourteen thousand and odd maha rakshasaas attacked Rama but the latter who was a super expert in dhanur vidya and killed them all. Then Dushana the senapati of Khara and subsequently

Trishira were decimated too by Rama owing to his specialisation of dhanur vidya. Finally Khara had a one to one battle and killed Khara too and thus turned dandakaranya free from Rakshas. This Rama was banished to dandakaranya as his father King Dashatatha was unhappy and angry with him and despatched along with his wife too. *aśīlaḥ karkaśas tīkṣṇo mūrkhō lubdhō 'jitendriyaḥ, tyaktadharmas tv adharmātmā bhūtānām ahite rataḥ/ yena vairaṁ vināraṇye sattvam āśritya kevalam, karṇanāsāpahāreṇa bhaginī me virūpitā/ tasya bhāryāṁ janasthānāt sītāṁ surasutopamām, ānayaīṣyāmi vikramya sahāyas tatra me bhava/* This Rama is cruel, used to arrows only, arrogant, idiotic, narrowminded, dharma tyaagi, and resorts to violence without any provocation. He instructed his brother to deface my sister dear Shurpanakha and cut off her nose and both the ears without any justification. Now I want to abduct his wife and torment him mentally for ever. And, Mareecha! I seek your assistance in this act of our vengeance against that cruel Rama to bring him to senses! Mahabali Mareecha! I am indeed capable of even facing Devas in any kind of attacks as you are nodoubt aware, but this is a rather sensitive issue and hence my request to you personally! You possess the innate capability of great 'maayaa prayogas'. This is why I have arrived here most specilally. *sauvarṇas tvam mṛgo bhūtvā citro rajatabindubhiḥ, āśrame tasya rāmasya sītāyāḥ pramukhe cara/ tvām tu niḥsaṁśayaṁ sītā dṛṣṭvā tu mṛgarūpiṇam, gṛhyatām iti bhartāraṁ lakṣmaṇam cābhidhāsyati/* You must assume the form of a golden deer with silveren horns and move about the precincts of Rama's ashram attracting the attention of Devi Sita. This queen form of a deer ought to readily arrest the attention of Sita and she should then ask Rama or Lakshmana to some how catch the deer. When both of them chase the Maya Mriga, then I would enter the ashram and abduct Sita as Rahu would make Chandra disappear! *tataḥ paścāt sukhaṁ rāme bhāryāharaṇakarśite, visrabdhaṁ prahariṣyāmi kṛtārthenāntarātmanā/ tasya rāmakathāṁ śrutvā mārīcasya mahātmanaḥ, śuṣkaṁ samabhavad vaktraṁ paritrasto babhūva ca/* There after, Rama would get submeged in irreparable damage to Rama's psyche and lose his balance of mind, resulting in physical strength and internal fortitude and he could be comfortably killed by just one stroke of my sword! As this plan as detailed by Ravana , Mareecha's face and lips got dried up and was shaken to his roots with fear as the plan on its very face seemed impractical and suicidal for himself. *sa rāvaṇam trastaviṣaṇṇacetā; mahāvane rāmaparākrama -jñāḥ, kṛtāñjalis tattvam uvāca vākyam; hitam ca tasmai hitam ātmanaś ca/* In this kind of Maha Vana to run around under the nose of Rama Lakshmanas and tempt Devi Sita is literally inviting death and already he was about to faint and nearly facing death. After all, the inborn intelligence and bravery of Rama was already tasted by Mareecha and it was fortuitous that the Rakshasa was nearly dead as Rama killed his brother Subahu and he himself was thrown farflung by Rama's vayavyaasta!

Sarga Thirty Seven

'The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan in view of Rama's extraordinary mental acumen and physical energy

Tatacchrutvā rākṣasendrasya vākyam vākyaviśāradaḥ, pratyuvāca mahāprājño mārīco rākṣaseśvaram/ a sulabhāḥ puruṣā rājan satataṁ priyavādināḥ, apriyasya ca pathyasya vaktā śrotā ca durlabhaḥ/ na nūnam budhyase rāmaṁ mahāvīryam guṇonnatam, ayuktacāraś capalo mahendravarūṇopamam/ api svasti bhavet tāta sarveṣāṁ bhuvī rakṣasām, api rāmo na saṁkruddhaḥ kuryāl lokam arākṣasam/ api te jīvitāntāya notpannā janakātmajā, api sītā nimittam ca na bhaved vyasanaṁ mahat/ api tvām īśvaram prāpya kāmavṛttam niraṅkuṣam, na vinaśyet purī laṅkā tvayā saha sarākṣasā/tvadvidhaḥ kāmavṛtto hi duḥśīlaḥ pāpamantritah, ātmānaṁ svajanaṁ rāṣṭraṁ sa rājā hanti durmatih/ na ca pitrā parityakto nāmaryādaḥ katham cana, na lubdhō na ca duḥśīlo na ca kṣatriyapāṁsanaḥ/na ca dharmaguṇair hīnaiḥ kausalyānandavardhanaḥ, na ca tīkṣṇo hi bhūtānām sarveṣāṁ ca hite rataḥ/ vañcitam pitaram dṛṣṭvā kaikeyyā satyavādinam, kariṣyāmīti dharmātmā tataḥ pravrajito vanam/ kaikeyyāḥ priyakāmārtham pitur daśarathasya ca, hitvā rājyam ca bhogāṁś ca praviṣṭo daṇḍakāvanam/ na rāmaḥ karkaśas tāta nāvidvān nājīkendriyaḥ, anṛtam na śrutam caiva naiva tvam vaktum arhasi/ rāmo vighrahavān dharmāḥ sādhuḥ satyaparākramaḥ, rājā sarvasya lokasya devānām iva vāsavaḥ/ katham tvam tasya vaidehīm rakṣitām svena tejasā, icchasi prasabham hartum prabhām iva vivasvataḥ/ śarārciṣam anādhyṣyam

cāpakhaḍgendhanam raṇe, rāmāgnim sahasā dīptam na praveṣṭum tvam arhasi/ dhanurvyāditadīptāsyam śārārciṣam amarṣaṇam, cāpabāṇadharam vīram śatrusenāpahāriṇam/ rājyam sukham ca samtyajya jīvitam ceṣṭam ātmanah, nātyāsādayitum tāta rāmāntakam ihārhasi/ aprameyam hi tat tejo yasya sā janakātmajā, na tvaṁ samarthas tām hartum rāmacāpāśrayām vane/ prāṇebhyo 'pi priyatarā bhāryā nityam anuvratā, dīptasyeva hutāsasya śikhā sītā sumadhyamā/ kim udyamam vyartham imam kṛtvā te rākṣasādhipa, drṣṭas cet tvaṁ raṇe tena tad antam tava jīvitam/ jīvitam ca sukham caiva rājyam caiva sudurlabham, yadeecchasi chiram bhoktum maakrithaa Ramavipriyam/ sa sarvaiḥ sacivaiḥ sārḍham vibhīṣaṇapuraskṛtaiḥ, mantrayitvā tu dharmiṣṭhaiḥ kṛtvā niścayam ātmanah/ doṣāṇām ca guṇāṇām ca sampradhārya balābalam, ātmanaś ca balaṁ jñātvā rāghavasya ca tattvataḥ, hitam hi tava niścitya kṣamam tvaṁ kartum arhasi/ aham tu manye tava na kṣamam raṇe; samāgamam kosalarājasūnūnā, idam hi bhūyaḥ śṛṇu vākyam uttamam; kṣamam ca yuktam ca niśācarādhipa/

Maareecha further addressed Ravanaasura that it would be easy to give an advice but being ignorant of the tragic consequences. Ravana Raja! You are ignorant of the depth and mental strength of Shri Rama; in terms of bravery he excels Indra and Varuna. Do you not realise that the safety of the entirety of Rakshasaas would be your objective and aspiration; but would you not realise that you would take such a step to destroy the race of rakshasaas by annoying Rama! Is Janaka nandini Sita the very seed to destroy your vamsha! May be due to her role, your own destruction and the 'itihaasa' of Rakshasa race's devastation is to be destined! *tvadvidhaḥ kāmavṛtto hi duḥśīlaḥ pāpamantritah, ātmānam svajanam rāṣṭram sa rājā hanti durmatih/* That King like you being a duraachaari-svecchhaachaari-paapa purna or of negative psyche, free to act as pleased, and of sinful or evil consequences could doom the race along with pulling himself too. On the other hand: *na ca pitrā parityakto nāmaryādaḥ katham cana, na lubdho na ca duḥśīlo na ca kṣatriyapāmsanaḥ/na ca dharmaguṇair hīnaiḥ kausalyānandavardhanaḥ, na ca tīkṣṇo hi bhūtānām sarveṣām ca hite rataḥ/* Shri Rama had neither discarded his father, nor due to infringement of the principles of dharma, nor narrowminded, and not by the kshatriya's dutifulness. He is the dear son replete with his mother Kousalya's love and so does his love for fellow beings by his very nature. It was the queen Kaikeyi who lured her husband and made a victim of Rama in her game. And the duty bound Rama has had the determination of upkeeping his father's resolve. He had on his own decided to preserve the dignity of the parents quite voluntarily and having discarded his desires entered dadakaranya! *na rāmaḥ karkaśas tāta nāvidvān nājitendriyaḥ, anṛtam na śrutam caiva naiva tvaṁ vaktum arhasi/ rāmo vighrahaḥ dharmah sādhuḥ satyaparākramaḥ, rājā sarvasya lokasya devānām iva vāsavaḥ/* Rama is neither cruel, nor foolish, but has of immense self restraint. One could never ascribe indiscretion on his part, as he is a mita bhaashi and non exaggerative human. He is of dharma murti swarupa, and satya paraakrami, like Indra the Universal King alike with Devas and Human beings. Rama is pure like Agni and so is his arrow and sword, atonce fast and sharp! At the same time, beware of a fullfledged flame and a merciless sword. *aprimeyam hi tat tejo yasya sā janakātmajā, na tvaṁ samarthas tām hartum rāmacāpāśrayām vane/ prāṇebhyo 'pi priyatarā bhāryā nityam anuvratā, dīptasyeva hutāsasya śikhā sītā sumadhyamā/* Janakakishori Sita the dharmapatni of Rama is none too less radiant. Rama's 'dhanush baanaas' are her supreme source of strength; is some one there who could ever dare to seize her from Rama the purusha simha! Mithileshwari Sita the ever radiant saha dharma charini of 23 Rama is a flame of lasting fire and is there somebody who could seize her from Rama ever! *jīvitam ca sukham caiva rājyam caiva sudurlabham, yadeecchasi chiram bhoktum maakrithaa Ramavipriyam/* If only, Ravanaasura! If you wish to carry on your life peacefully without discontentment, then never make a grievous blunder and annoy Shri Rama. Take the advice of matureminded Vibhishana and dhamamtma panditaas and act accordingly.

Sarga Thirty Eight

Maareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him

Kadā cid apy aham vīryāt paryātan pṛthivīm imām, balaṁ nāgasahasrasya dhārayan parvatopamaḥ/ nīlajīmūtasamkāśas taptakāñcanakuṇḍalaḥ, bhayaṁ lokasya janayan kirītī parighāyudhaḥ, vyacaram daṇḍakāraṇyam ṛṣimāmsāni bhakṣayan/ viśvāmitro 'tha dharmātmā madvitras to mahāmuniḥ, svayaṁ gatvā daśarathaṁ narendram idam abravīt/ ayam rakṣatu mām rāmaḥ parvakāle samāhitaḥ, mārīcān me bhayaṁ ghorāṁ samutpannam nareśvara/ ity evaṁ ukto dharmātmā rājā daśarathas tadā, pratyuvāca mahābhāgaṁ viśvāmitraṁ mahāmuniḥ/ ūna ṣoḍaśa varṣo 'yam akṛtāstraś ca rāghavaḥ, kāmam tu mama yat sainyaṁ mayā saha gamiṣyati, badhiṣyāmi muniśreṣṭha śatruṁ tava yathepsitam/ ity evaṁ uktaḥ sa munī rājānaṁ punar abravīt, rāmān nānyad balaṁ loke paryāptaṁ tasya rakṣasaḥ/ bālo 'py eṣa mahātejāḥ samarthas tasya nigrahe, gamiṣye rāmam ādāya svasti te 'stu paramātapah/ ity evaṁ uktvā sa munis tam ādāya nṛpātmajam, jagāma paramaprīto viśvāmitraḥ svam āśramam/ tam tadā daṇḍakāraṇye yajñam uddiśya dīkṣitam, babhūvāvasthito rāmaś citraṁ visphārayan dhanuḥ/ ajātavyaṅjanaḥ śrīmān bālaḥ śyāmaḥ śubheḥṣaṇaḥ, ekavastradharo dhanvī śikhī kanakamālayā/ śobhayan daṇḍakāraṇyam dīptena svena tejasā, adṛśyata tadā rāmo bālacandra ivoditaḥ/ tato 'haṁ meghasamkāśas taptakāñcanakuṇḍalaḥ, balī dattavaro darpād ājagāma tadāśramam/ tena dṛṣṭaḥ praviṣṭo 'haṁ sahasaivodyatāyudhaḥ, mām tu dṛṣtvā dhanuḥ sajjam asaṁbhrāntaś cakāra ha/ avajānann aham mohād bālo 'yam iti rāghavam, viśvāmitrasya tām vedim adhyadhāvaṁ kṛtatvaraḥ/ tena muktas tato bānaḥ śitaḥ śatrunibarhaṇaḥ, tenāhaṁ tāditaḥ kṣiptaḥ samudre śatayojane/ rāmasya śaravegena nirasto bhrāntacetanaḥ, pātito 'haṁ tadā tena gambhīre sāgarāmbhasi, prāpya saṁjñāṁ cirāt tāta laṅkāṁ prati gataḥ purīm/ evaṁ asmi tadā muktāḥ sahāyās te nipātitaḥ, akṛtāstreṇa rāmeṇa bālenākliṣṭakarmanā/ tan mayā vāryamāṇas tvaṁ yadi rāmeṇa vighrahaṁ, kariṣyasi āpadaṁ ghorāṁ kṣipraṁ prāpya naśiṣyasi/ krīḍā ratividhijñānāṁ samājotsavaśālinām, rakṣasāṁ caiva saṁtāpam anarthaṁ cāhariṣyasi/ harṁyaprāsādasambādham nānāratnavibhūṣitām, drakṣyasi tvaṁ purīm laṅkāṁ vinaṣṭām maithilīkṛte/ akurvanto 'pi pāpāni śucayaḥ pāpasamśrayāt, parapāpair vinaśyanti matsyā nāgahrade yathā/ divyacandanadigdhāṅgān divyābharaṇabhūṣitān, drakṣyasi abhihatān bhūmau tava doṣāt tu rākṣasān/ hṛtadārān sadārāmś ca daśavidravato diśaḥ, hataśeṣān āsaraṇān drakṣyasi tvaṁ niśācarān/ śarajālāparikṣiptām agniḥvālāsamāvṛtām, pradagdhabhavanām laṅkāṁ drakṣyasi tvaṁ asaṁśayam/ pramadānām sahasrāṇi tava rājan parigrahaḥ, bhava svadāranirataḥ svakulaṁ rakṣarākṣasa/ mānaṁ vṛddhiṁ ca rājyaṁ ca jīvitaṁ ceṣṭam ātmanaḥ, yadīcchasi ciraṁ bhoktuṁ mā kṛthā rāma vipriyam/ nivāryamāṇaḥ suhṛdā mayā bhṛśam; prasahya sītām yadi dharṣayiṣyasi, gamiṣyasi kṣīṇabalaḥ sabāndhavo; yamakṣayaṁ rāmaśarāttajīvitaḥ/

Ravanaśura! Once in my erstwhile life, I got puffed up with self pride, arrogance, adventurism and carefree attitude, moving around the earth and high skies as then I was of the physical strength of thousands of elephants. My body was of the hue of blue clouds, wearing bright and big golden earrings, massive headgear, consuming only the fresh meat of Rishis as the unique terror of Dandakaranya. Maharshi Vishvamitra was mortally afraid of me and approached King Dasharatha and informed that a Maha Rakshasa named Maareecha and do kindly allow the youthful Shri Rama to accompany me to provide safety to my Yajna kaarya. Then King Dasharatha replied that Rama was hardly of the age of fifteen years and if approved, that he himself would come with his vast and never defeated army force backed up. *ity evaṁ uktvā sa munis tam ādāya nṛpātmajam, jagāma paramaprīto viśvāmitraḥ svam āśramam/ tam tadā daṇḍakāraṇye yajñam uddiśya dīkṣitam, babhūvāvasthito rāmaś citraṁ visphārayan dhanuḥ/* Vishvamitra then replied: That particular Rakshasa is destined to die only in the hands of Sri Rama only. Maharshi stated further: Maha Raja Dasharatha! Indeed you do possess the valour even to help Devatas against countless Rakshasaas and annihilate them. You also the back up of huge sena no doubt. But even as a mere lad, Rama is the singular hero who could devastate Mareecha and am keen and bent on him accompanying him. So affirming, Rama as accompanied by Lakshmana took them away to his ashram. *tam tadā daṇḍakāraṇye yajñam uddiśya dīkṣitam, babhūvāvasthito rāmaś citraṁ visphārayan dhanuḥ/* In that manner, Ravana! Rama Lakshmanas accompanied Vishvamitra and entrusted them yajna deeksha even as Rama resounded his dhanush and stood firm awaiting the rakshasaas. Mareecha continued his narration further: As I entered the yajna shaala with careless arrogance even as my golden earlobes were flickering with flashes of brightness, I saw Rama with toy like dhanush baanas

and I was amused to witness a couple of lads practising the dhanur vidya! No sooner that I found them, that they lifted their dhanush baanaas and I was some how experienced some kind of jitters! Then I reconciled and emboldened myself that these were mere lads of at the threshold of youthfulness. *tena muktas tato bāṇaḥ śitāḥ śatrunibarhaṇaḥ, tenāhaṁ tāditaḥ kṣiptaḥ samudre śatayojane/ rāmasya śaravegena nirasto bhrāntacetanaḥ, pātito 'haṁ tadā tena gambhīre sāgarāmbhasi, prāpya saṁjñāṁ cirāt tāta laṅkāṁ prati gataḥ purīm/* Even then as Rama released one arrow, I was thrown away some hundred yojanaas away and forcefully swept off my feet right into the deep ocean all though was not dead but saved of life. Then I realised that the force of wind was such as I had thrown across and was benumbed out of shock and fatigue. Subsequently I realised that I was thrown across on the banks of Lankaapuri. *evam asmi tadā muktaḥ sahāyās te nipātītāḥ, akṛtāstreṇa rāmeṇa bālenākliṣṭakarmanā/ tan mayā vāryamāṇas tvaṁ yadi rāmeṇa vighrahaṁ, kariṣyasi āpadaṁ ghorāṁ kṣipraṁ prāpya naśiṣyasi/* I this manner I was literally escaped and spared of death. At that time Rama was a mere boy bordering youthfulness and was not even properly trained in dhanur vidya while he is a fulfilled hero. Therefore, I am making an appeal to you not to make initiatives of encounter much less in a vily manner. *krīḍā ratividhijñānāṁ samājotsavaśālināṁ, rakṣasāṁ caiva saṁtāpam anarthaṁ cāhariṣyasi/* *harmyaprāsādasambādham nānāratnavibhūṣitāṁ, drakṣyasi tvaṁ purīm laṅkāṁ vinaṣṭāṁ maithilīkṛte/* Ravana! Why are you concerned and espouse the cause of rakshasaas who were playful- carefree- ever gayful- irresponsible and seek to embrace definitive death! You appear to be obsessed with Mithileshwari Devi Sita, but in the Lankapuri antahpuras are abundant and replete with celestial angels! Why to you like to hasten the 'vidhvamsa' and devastation of the famed Lankapuri the happy haven of Rakshasaas! In case you long to enjoy the feminine charm and bonds of affection of close friends and relatives for ever, leave and ignore the negative psyche and uphold the pride and pratishtha- developmet and progress, contentment and fulfillment of living of the kingdom but never ever sow the seeds of destruction and devastation! *Nivāryamāṇaḥ suhṛdā mayā bhṛśaṁ; prasahya sītāṁ yadi dharṣayiṣyasi, gamiṣyasi kṣīṇabalaḥ sabāndhavo; yamakṣayaṁ rāmaśarāṭṭajīvitaḥ/* King Lankeshwara! I am your well wisher and dear brother ! Of what avail of kidnapping Devi Sita and end up in the devastation of your maha sena, kith and kin and relatives and friends and opt for 'Yama Yatra'!

Sarga Thirty Nine

Maarecha seeks to further convince Ravanaasura as Mareecha entered having assumed the form of a Maya Harina or a feigned deer.

Evam asmi tadā muktaḥ katham cit tena saṁyuge, idānīm api yad vṛttaṁ tac chṛṇuṣva yad uttaram/ *rākṣasābhyāṁ ahaṁ dvābhyāṁ anirviṇṇas tathā kṛtaḥ, sahito mṛgarūpābhyāṁ praviṣṭo daṇḍakāvanam/* *dīptajihvo mahākāyas tīkṣṇaśṛṅgo mahābalaḥ, vyacaran daṇḍakāraṇyaṁ māmsabhakṣo mahāmṛgaḥ/* *agnihotreṣu tīrtheṣu caityavṛkṣeṣu rāvaṇa, atyantaghorō vyacarams tāpasāṁs tān pradharṣayan/* *sa nihaṭya daṇḍakāraṇye tāpasān dharmacārīṇaḥ, rudhirāṇi pibaṁs teṣāṁ tathā māmsāni bhakṣayan/* *ṛṣimāmsāśanaḥ krūras trāsayan vanagocarān, tadā rudhiramatto 'haṁ vyacaram daṇḍakāvanam/* *tadāhaṁ daṇḍakāraṇye vicaran dharmadūśakaḥ, āsādayaṁ tadā rāmaṁ tāpasam dharmam āśritam/* *vaidehīm ca mahābhāgāṁ lakṣmaṇaṁ ca mahāratham, tāpasam niyatāhāraṁ sarvabhūtahite ratam/* *so 'haṁ vanagataṁ rāmaṁ paribhūya mahābalaṁ, tāpaso 'yam iti jñātvā pūrvavairam anusmaran/* *abhyadhāvaṁ susaṁkrudhas tīkṣṇaśṛṅgo mṛgākṛtiḥ, jighāmsur akṛtaprajñas taṁ prahāram anusmaran/* *tena muktās trayo bāṇaḥ śitāḥ śatrunibarhaṇāḥ, vikṛṣya balavac cāpaṁ suparṇānilatulyagāḥ/* *te bāṇā vajrasaṁkāśāḥ sughorā raktabhojanāḥ, ājagmuḥ sahitāḥ sarve trayaḥ saṁnataparvaṇaḥ/* *parākramajño rāmasya śaṭho dṛṣṭabhayaḥ purā, samutkrāntas tato muktas tāv ubhau rākṣasau hatau/* *śareṇa mukto rāmasya katham cit prāpya jīvitaṁ, iha pravrajito yuktas tāpaso 'haṁ samāhitaḥ/* *vṛkṣe vṛkṣe hi paśyāmi cīrākṣṇājīnāmbaram, ghṛīṭadhanuṣaṁ rāmaṁ pāśahastam ivāntakam/* *api rāmasahasraṇi bhītaḥ paśyāmi rāvaṇa, rāmaabhūtam idaṁ sarvaṁ araṇyaṁ pratibhāti me/* *rāmam eva hi paśyāmi rahite rākṣaseśvara, dṛṣṭvā svapnagataṁ rāmam udbhramāmi vicetanaḥ/* *rakārādīni nāmāni rāmatrastasya*

rāvaṇa, ratnāni ca rathāś caiva trāsaṁ saṁjanayanti me/ ahaṁ tasya prabhāvajño na yuddhaṁ tena te kṣamam, raṇe rāmeṇa yudhyasva kṣamāṁ vā kuru rākṣasa, na te rāmakathā kāryā yadi mām draṣṭum icchasi/ idaṁ vaco bandhuhitārthinā mayā; yathocyamānaṁ yadi nābhipatsyase, sabāndhavas tyakṣyasi jīvitaṁ raṇe; hato 'dya rāmeṇa śarair ajihmagaiḥ/

Maareecha continued his death like encounter with Shri Rama and further described its aftermath too. Having assumed the form of a deer, he entered Dandakaaranya as a meat eater and moved about freely and comfortably. He feigned in that form and surreptitiously used to kill and eat the flesh of Munis and drink up their fresh blood. Mareecha asserted that in that manner he happened to move about in the neighbourhood of Ramaashrarama and saw Sri Rama- Devi Sita- and Lakshmana in the forms of tapasvis. He went near Lakshmana and subsequently Rama Sitas too but could not identify them properly as they were dressed up like Munis. Rama then released three arrows playfully towards us as deers. *parākramajño rāmasya śaṭho dṛṣṭabhayaḥ purā, samutkrāntas tato muktas tāv ubhau rākṣasau hatau/* I was indeed aware of the taste of 'Rama baanaas' and therefore I jumped out with force and fled away but two co rakshasaas in the same form as deers were instantly killed. *śareṇa mukto rāmasya katham cit prāpya jīvitaṁ, iha pravrajito yuktas tāpaso 'haṁ samāhitaḥ/* In this manner, having been spared of the arrows, I had eversince taken to a totally different way of living as of then since. It was from that very moment, I have abandoned my earlier mode of living as of now like a Monk. Ravana! Out of sheer fright, I keep visioning thousand Ramas standing before me eversince. And this forest in which I am settled eversince appears replete with Rama and Rama alone. *rāmam eva hi paśyāmi rahite rākṣaseśvara, dṛṣṭvā svapnagataṁ rāmam udbhramāmi vicetanaḥ/ rakārādīni nāmāni rāmatrastasya rāvaṇa, ratnāni ca rathāś caiva trāsaṁ saṁjanayanti me/* Rakshasa Raja! when ever I am seated alone I keep visioning Rama; in my deams too I keep seeing Rama and Rama alone and get back standing and staring Rama alone! Ravana! I am mortally frightened of Rama and even the words like Ratna or Ratha and all the words starting from 'Rakaara' as my spine rewinds and enters my mind with heaviness! *ahaṁ tasya prabhāvajño na yuddhaṁ tena te kṣamam, raṇe rāmeṇa yudhyasva kṣamāṁ vā kuru rākṣasa, na te rāmakathā kāryā yadi mām draṣṭum icchasi/* I am totally seized of the nightmare of Rama and his might and trait both physically and mentally. That is why my unequivocal assertion of refraining confrontation against Rama; he could suppress a Bali Chakravarti or Nahusha by his brain and brawn! Ravana! Either you could fight with Rama or pardon him or ignore, but my appeal to you is to very kindly please refrain from any reference or discussion about him. Nishaachara! I too could be involved in other's affairs and as such what ever you deem the best you may do so without involving others. In case you feel that what Shurpanakha had misbehaved with Rama Lakshmans or if Rama devastated Khara Dushanas, what could be my involment in this at my personal risk of my own termination!

[Vishleshanaas as per Essence of Valmiki Bala Ramayana vide Sargas Twenty Nine and Seventy respectively on Bali Chakravarti and Nahusha respectively:

Bali Chakravarti:

Having been trained in all these disciplines, Vamana Deva had one fine morning left for the Yagna Shaala of Bali Chakravarti as the latter was executing a Sacred Yagna while carrying his mat, danda /stick, chhatra / umbrella and kamandulu / water vessel. Danava Guru Shukracharya was aware that Vishnu Deva in the form of Vamana Murti was arriving at the Yagna and briefed Bali Chakravarti to be extremely careful as Vishnu was a sauve and highly talented person to put words in the mouths of the opponents. The Guru reminded Chakravarti that the latter denied the age-old practice of rights to yagna's shares to Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say 'no' to it! Bali told the Danava Guru: Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara

received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and 'Veera purushaas' would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya:

YatagjnaatwaaMunisreshtha!Daanavighna karenamey, Naiva Bhavyam Jagannaatheey Govidey samupastitheey! (By understanding the above, Munisreshtha! Please do not create 'Daana Vighnaas' or hurdles in the execution of the Charity!). As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered 'Arghya', 'Aasana', Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately:Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes,Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees,Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranans were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa,Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his 'Kati Pradesha'; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his 'kukshi' or belly. On viewing the Paramatma's 'Virat Swarupa', the so called 'Mahaasuraas' referred to earlier in ignorance by Chakravarti Bali before Prahlada's curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the 'Homa Phalas' at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.

Nahusha:

Nahusha who was also in the lineage of Pururava had the distinction of performing ninety nine Ashwamedha Yagnas and was nearly qualified to become Indra who should have executed hundred Yagnas. Meanwhile there was a temporary vacancy of Indratwa since Indra fled away since he killed Vritrasura with the help of the Vajrayudha made out of Sage Dadhichis's backbone; Vritrasura who was a Brahmana by birth and Brahma Hatya Sin chased Indra. Brahma thus appointed Nahusha as temporary Indra. Nahusha who was originally a King of Great Virtue became arrogant and power-mongering as he became Indra and claimed all the privileges belonging to Indra like Vajrayudha, Iravata the Elephant and even Indra's wife Sachi Devi. Nahusha insisted that Sachi Devi be his keep! Sachi Devi was non-plussed

at this proposal. As advised by Deva Guru Brihaspati, she asked Nahusha to come to her residence but he should do so just as Indra was in the habit of arriving at her residence by a Palki (Palanquin) which actually was carried by Maharshis. Nahusha was excited to reach her Palace quickly and having got into the palanquin commanded Agastya Muni to reach him to Sachi Devi's Place at once; he said 'Sarpa Sarpa' meaning 'Quick, Quick' and in the process gave a kick to the Muni to go fast. Agastya purposively misunderstood the word and converted the arrogant Nahusha as an Ajagara (Python) and dropped the latter to the depths of Bhuloka into thick forests. As a repentant Nahusha begged of clemency, the Maharshi granted a reprieve that the 'Shaapa Vimochana' would be possible only when Pandavas reached the forest for twelve long years before their 'Ajnaata Vasa' or Unknown Destiny having lost a bet in the 'Maya Juda' or wilful game of chess. As Draupadi desired to secure a Sugandhika Flower Bheema got into a pond and the Ajagara caught him and agreed to release him only if he gave correct replies to the Serpent's queries. Yudhishtara had to arrive and release Bhima and Nahusha alike. Meanwhile Brihaspati and Agastya found that Indra was hiding in a lotus stem in Mana Sarovara Lake and brought him back and prayed to Brahma who exonerated Nahusha from the Brahma Hatya Sin on the ground that Vitra was no doubt a Brahmana but committed sins of killing several virtuous and innocents]

Sarga Forty

Ravanaasura resents Mareecha's argumentative pattern and commands Mareecha to get involved in the mission of 'Sitaapaharana' while detailing the plan of abduction

Mārīcena tu tad vākyaṃ kṣamaṃ yuktaṃ ca rāvaṇaḥ, ukto na pratijagrāha martukāma ivauśadham/ taṃ pathyahitavaktāraṃ mārīcaṃ rākṣasādhipaḥ, abravīt paruṣaṃ vākyaṃ ayuktaṃ kālacoditaḥ/ yat kilaitad ayuktārthaṃ mārīca mayi kathyate, vākyaṃ niṣphalam atyārthaṃ bījaṃ uptam ivoṣare/ tvadvākyaair na tu mām śakyaṃ bhettuṃ rāmasya saṃyuge, pāpaśīlasya mūrkhasya mānuṣasya viśeṣataḥ/ yas tyaktvā suhṛdo rājyaṃ mātaraṃ pitaraṃ tathā, strīvākyaṃ prākṛtaṃ śrutvā vanam ekapade gataḥ/ avaśyaṃ tu mayā tasya saṃyuge kharaghātinaḥ, prāṇaiḥ priyatarā sītā hartavyā tava saṃnidhau/ evaṃ me niścītā buddhir hṛdi mārīca vartate, na vyāvartayitum śakyā sendrair api surāsuraiḥ/ doṣaṃ guṇaṃ vā saṃprṣṭas tvam evaṃ vaktum arhasi, apāyaṃ vāpy upāyaṃ vā kāryasyāsyā viniścaye/ saṃprṣṭena tu vaktavyaṃ sacivena vipaścītā, udyatāñjalīnā rājño ya icched bhūtim ātmanaḥ/ vākyaṃ apratikūlaṃ tu mṛdupūrvam śubhaṃ hitaṃ, upacāreṇa yuktaṃ ca vaktavyo vasudhādhipaḥ/ sāvamardaṃ tu yad vākyaṃ mārīca hitaṃ ucyate, nābhinandati tad rājā mānārho mānavarjitaḥ/ pañcarūpāṇi rājño dhārayanty amitaujasah, agner indrasya somasya yamasya varuṇasya ca, auṣṇyaṃ tathā vikramaṃ ca saumyaṃ daṇḍaṃ prasannatām/ tasmāt sarvāsv avasthāsu mānyaḥ pūjyāś ca pārthivāḥ, tvam tu dharmam avijñāya kevalaṃ moham āsthitaḥ/ abhyāgataṃ mām daurātmyāt paruṣaṃ vadasīdṛśam, guṇadoṣau na prcchāmi kṣamaṃ cātmani rākṣasa, asmiṃs tu sa bhavān kṛtye sāhāyaṃ kartum arhati/ sauvarṇas tvam mṛgo bhūtvā citro rajatabindubhiḥ, pralobhayitvā vaidehīm yatheṣṭaṃ gantum arhasi/ tvām tu māyāmygaṃ dṛṣṭvā kāñcanaṃ jātavismayā, ānayainam iti kṣipraṃ rāmaṃ vakṣyati maithilī/ apakrānte ca kākutsthe lakṣmaṇe ca yathāsukham, ānayaṣyāmi vaidehīm sahasrākṣaḥ śacīm iva/ evaṃ kṛtvā tv idam kāryaṃ yatheṣṭaṃ gaccha rākṣasa, rājyasyārdhaṃ pradāsyāmi mārīca tava suvrata/ gaccha saumya śivaṃ mārgaṃ kāryasyāsyā vivṛddhaye, prāpya sītāṃ ayuddhena vañcayitvā tu rāghavam, laṅkāṃ prati gamiṣyāmi kṛtakāryaḥ saha tvayā/ etat kāryaṃ avaśyaṃ me balād api kariṣyasi, rājño hi pratikūlastho na jātu sukham edhate/ āsādyā taṃ jīvitasamśayas te; mṛtyur dhruvo hy adya mayā virudhya, etad yathāvat parigrhya buddhyā; yad atra pathyaṃ kuru tat tathā tvam/

As Ravanaasura did not heed the caution note of Mareecha like a patient would not even intake the prescribed medicine, the latter shouted on Mareecha: Useless Mareecha born of a low class! I have suffered enough of your useless lecture. After all this Rama is a human and I do not have to stoop down to fight with him and my decision to abduct his woman is final and unalterable. He is such a stupid to follow the decision of woman named Kaikeyi - his step mother, could discard his kingship, own mother, friends and associates is wandering in dandakaranya, kills Khara and his co- rakshasaas; I am now bent on

abducting his wife and bring him to senses from his arrogance and superior feelings and thus make his life miserable. Mareecha! My decision is so intense that even Indraadi Devas and even co-rakshasaas would not be altered! Whether my decision is correct or improper is not to be discussed now but as to how to execute and get facilitated is what is expected of you but not your futile lecture! A Minister is normally expected to politely describe the ways and means to plan out and execute the Royal Decree but certainly not to question the very decision of the King. While addressing a King with authority, the adviser would need to be reasonable, submissive, and in a manner of giving conviction with folded hands with utmost respectfulness, but not be arrogant, careless and argumentative. A raja craves for and is hungry of praises and even the conversation of a Subject needs to be initiated with his or her pronouncement of submission. Nishaachara! The ever bright King is a celestial representation of Agni-Indra-Soma-Yama and Varuna and thus signifies five ‘gumas’ or characteristics-Pratapa-Parakrama-Soumya bhava - danda- and prasannata or Courage-Bravery-Cool minded maturity- hardness of enforcement-and pleasantness. Therefore a King is worthy of worship. Mareecha! You are forgetting the feature of your dutifulness and are obsessed with your own subjective interpretation of dharma and nyaaya disregard of desha-kaala-paristhis! Mareecha! I am your ‘abyaagata atitthi’ and you are only obsessed with your own ideas leaving no scope for mental adjustment and objective understanding. *Mayotttamapi chataavat twaam pratyamitavikramam, amsmistu sa bhavaan kritye sayaayyam kartumarhasi/Amita paraakrami* Maareecha! I have merely suggested that in this plan of mine, you should assist me. Listen to me carefully: Donning golden skin, convert yourself as a deer dotting your body with silver spots and move around Ramaashrama to attract Devi Sita’s personal attention and be evasive running around without being caught./ *tvām tu māyāmṛgam dṛṣtvā kāñcanam jātavismayā, ānayainam iti kṣipram rāmaṁ vakṣyati maithilī/ apakrānte ca kākutshe lakṣmaṇe ca yathāsukham, ānayaṣyāmi vaidehīm sahasrākṣaḥ śacīm iva/ evaṁ kṛtvā tv idam kāryam yatheṣṭam gaccha rākṣasa, rājyasyārdham pradāsyāmi mārīca tava suvrata/* On noticing the maayaa kanchana mriga, Mithileshwari Sita should be terribly surprised and then ask Rama to run and catch hold of the queer deer, when Rama should seek to catch it and then by imitating Rama’s own voice keep shouting: ‘Ha Rama Ha Lakshmana’ repeatedly. Then Lakshmana would be despatched and avanasura would enter as a fake Muni like Indra abducted Shachi Devi! Then you would be free to go where you wish and as a gift, I should award to you one half of Lanka Rajya to you!’ *gaccha saumya śivaṁ mārgam kāryasyāsa vivṛddhaye, prāpya sītām ayuddhena vañcayitvā tu rāghavam, laṅkāṁ prati gamiṣyāmi kṛtakāryaḥ saha tvayā/* Soumya Maareecha! Do therefore get ready to go cracking up and I wish you best of luck and fortune!

Sarga Forty One

Maareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom

Aajñapto rājavat vākyaṁ pratikūlaṁ niśācaraḥ, abravīt paruṣaṁ vākyaṁ mārīco rākṣasādhipam/ kenāyam upadiṣṭas te vināśaḥ pāpakarmaṇā, saputrasya sarāṣṭrasya sāmātyasya niśācara/ kas tvayā sukhinā rājan nābhinandati pāpakṛt, kenedam upadiṣṭam te mṛtyudvāram upāyataḥ/ śatrasvas tava suvyaktaṁ hīnavīryā niśācara, icchanti tvām vinaśyantaṁ uparuddham balīyasā/ kenedam upadiṣṭam te kṣudreṇāhitavādīnā, yas tvām icchati naśyantaṁ svakṛtena niśācara/ vadhyāḥ khalu na hanyante sacivāḥ tava rāvaṇa, ye tvām utpatham ārūḍham na nigrhṇanti sarvaśaḥ/ amātyaiḥ kāmavṛtto hi rājā kāpatham āśritaḥ, nigrāhyaḥ sarvathā sadbhir na nigrāhyo nigrāhyase/ dharmam arthaṁ ca kāmam ca yaśaś ca jayatām vara, svāmiprasādāt sacivāḥ prāpnuvanti niśācara/ viparyaye tu tat sarvaṁ vyartham bhavati rāvaṇa, vyasanam svāmivaiguṇyāt prāpnuvanūtāre janāḥ/ rājamūlo hi dharmas ca jayaś ca jayatām vara, tasmāt sarvāsv avasthāsu rakṣitavyo narādhipaḥ/ rājyaṁ pālayituṁ śakyaṁ na tīkṣṇena niśācara, na cāpi pratikūlena nāvinītena rākṣasa/ ye tīkṣṇamantrāḥ sacivā bhajyante saha tena vai, viṣameṣu rathāḥ śīghram mandasārathayo yathā/ bahavaḥ sādhamo loke yuktadharmam anuṣṭhitāḥ, pareṣāṁ aparādhena vinaṣṭāḥ saparicchadāḥ/ svāminā pratikūlena prajāḥ tīkṣṇena rāvaṇa, rakṣyamāṇā na vardhante meṣā gomāyunā yathā/ avaśyaṁ vinaśiṣyanti sarve rāvaṇa rākṣasāḥ, yeṣāṁ tvam karkaśo rājā durbuddhir ajitendriya/ tad idam kākatālīyam ghoram āsāditam tvayā, atra kim śobhanam yat tvam

sasainyo vinaśiṣyasi/ māṁ nihatya tu rāmo 'sau nacirāt tvāṁ vadhiṣyati, anena kṛtakṛtyo 'smi mriye yad ariṇā hataḥ/darśanād eva rāmasya hataṁ māṁ upadhāraya, ātmānaṁ ca hataṁ viddhi hṛtvā sītāṁ sabāndhavam/ ānayaṣyasi cet sītāṁ āśramāt sahito mayā, naiva tvam asi naivāhaṁ naiva laṅkā na rākṣasāḥ/ nivāryamāṇas tu mayā hitaiṣiṇā; na mṛṣyase vākyam idaṁ niśācara, paretakalpā hi gatāyuṣo narā; hitaṁ na grhṇanti suhr̥dbhir īritam/

As Ravana reacted against the pleadings and advises of Mareecha in the visit of the King seeking Mareecha's assistance, the desperate Mareecha displayed his rebellion. Maareecha shouted at Ravana: Maha Rakshasa Ravana! Which hopeless Rakshasa has advised you this disastrous plan which ought to lead to the doom of yourself, your sons, kingdom and ministers. That worst enemy of yours under the garb of wellwisher is very obviously unhappy and jealous of your supremacy seeks to the verge of death and collapse of your being! Rakshasa raaja! That worst enemy of yours like a wolf in the garb of a Lion aims at a hit of your death! The duty of a well meaning Mantri to a Raja is required to stop the travel of a chariot up the crumbling hill of disaster! It is that Minister and Adviser whose responsibility is to stop and reverse the way of a King in the name of the Purusharthaas of Dharma-Artha- Kama- Yashas! Ravana! Like a royal indiscretion, a small drop of fire leads to devastation to the praja in full swing. Ever victorious Rakshasa Raja! Dharma is the seed of 'Yashas' or virtue begets fame and popularity; under all possible circumstances a popular king needs to be saved from the traps of public disgust and no-confidence. Indeed therefore the public confidence is to be proactive but never to be anti public. A noble Adviser is like an efficient saarathi or charioteer who on the battle field proves to be a true friend-philosopher and guide. Surely a dull and inactive saarathi if ignorant of the ups and downs of the battle ground might land the charioteer to the sure downfall and similarly in the experience of life. Ravana! In an atmosphere of antipathy, it should be the public opinion that safeguards a critical crisis but an owl or a vily fox takes you to disaster and tragedy. Even a casual indiscretion leads to a frightening consequence as is my personal experience but in your case the risk of a battle is far-reaching as the entire army might be wiped off! By following your directive of assuming a fake deer form and tempting Rama to chase me, is most assuredly my chase of 'mrityu' and secure salvation of death by his hands, especially a 'veera swarga'. Rakshasa Raja! *Darshanaadeva Ramasya hatam maamvadhaaraya, aatmaanam cha hatam viddhi hatvaa Sitaam sabandhavam/* It is most certain that by attracting my 'mayaa harina swarupa' Rama should kill me after a little chase, but you ought to realise that your comfortable existence should get rattled along with your entire vamsha and sena too as there would be Lankapuri nor its followers and population! *nivāryamāṇas tu mayā hitaiṣiṇā; na mṛṣyase vākyam idaṁ niśācara, paretakalpā hi gatāyuṣo narā; hitaṁ na grhṇanti suhr̥dbhir īritam/* Nishaachara Lankeshwara! I am your sincere devotee and hence seeking to forestall the prospective disaster, but those who are in the spell of 'mrityu' and their life span is closing nearby would not be able to resist death; indeed; the truism is assertive: *Vinaasha kaale vipareeta buddhi!*

Sarga Forty Two

Rakshasa Maareecha forced by Ravanaasura to assume the deer form of glitter and attract Sita's attention

Evam uktvā tu paruṣaṁ mārīco rāvaṇaṁ tataḥ, gacchāvetya abravīd dīno bhayād rātrimcaraprabhoḥ/ dr̥ṣṭaś cāhaṁ punas tena śaracāpāsīdhāriṇā, madvadhodyataśastreṇa vinaṣṭaṁ jīvitam ca me/ kim tu kartum mayā śakyam evam tvayi durātmani, eṣa gacchāmy ahaṁ tāta svasti te 'stu niśācara/ prahṛṣṭas tv abhavat tena vacanena sa rākṣasaḥ, pariṣvajya susaṁśliṣṭam idaṁ vacanam abravīt/ etac chaunḍīrya - yuktaṁ te macchandād iva bhāṣitam, idānīm asi mārīcaḥ pūrvam anyo niśācaraḥ/ āruhyatām ayaṁ śīghraṁ khago ratnavibhūṣitaḥ, mayā saha ratho yuktaḥ piśācavadanaiḥ kharaiḥ/ tato rāvaṇamārīcau vimānam iva taṁ ratham, āruhya yayatuḥ śīghraṁ tasmād āśramamaṇḍalāt/ tathaiva tatra paśyantau pattanāni vanāni ca, girīmś ca saritaḥ sarvā rāṣṭrāṇi nagarāṇi ca/ sametya daṇḍakārānyaṁ rāghavasyāśramam tataḥ, dadarśa sahamarīco rāvaṇo rākṣasādhipaḥ/ avatīrya rathāt tasmāt tataḥ kāñcanabhūṣaṇāt, haste grhītvā mārīcam rāvaṇo vākyam abravīt/ etad rāmāśramapadam dr̥ṣyate

kadalīvytam, kriyatām tat sakhe śīghram yadartham vayam āgatāḥ/ sa rāvaṇavacaḥ śrutvā mārīco rākṣasas tadā, mṛgo bhūtvāśramadvāri rāmasya vicacāra ha/ maṇipravarasṛṅgāgrah sitāsitamukhākṛtiḥ, raktapadmotpalamukha indranīlotpalaśravāḥ/ kim cid abhyunnata grīva indranīlanibhodarah, madhūkanibhapārśvas ca kañjakiñjalkasam̐nibhaḥ/vaidūryasam̐kāsakhuras tanujāṅghaḥ susam̐hataḥ, indrāyudhasavarṇena pucchenordhvaṁ virājitaḥ/ manoharasnigdhavarṇo ratnair nānāvidhair vṛtaḥ, kṣaṇena rākṣaso jāto mṛgaḥ paramaśobhanaḥ/ vanam prajvalayan ramyaṁ rāmāśramapadam ca tat, manoharam darśanīyaṁ rūpaṁ kṛtvā sa rākṣasaḥ/pralobhanārtham vaidehyā nānādhātuvicitritam, vicaran gacchate samyak śādvalāni samantataḥ/ rūpyabinduśataś citro bhūtvā ca priyadarśanaḥ, viṭapīnām kisalayān bhañktvādan vicacāra ha/ kadalīgrhakaṁ gatvā karṇikārān itas tataḥ, samāśrayan mandagatiḥ sītāsam̐darśanaṁ tadā/ rājīvacitraprṣṭhaḥ sa virarāja mahāmṛgaḥ, rāmāśramapadābhyāse vicacāra yathāsukham/punar gatvā nivṛttaś ca vicacāra mṛgottamaḥ, gatvā muhūrtaṁ tvarayā punaḥ pratinivartate/ vikṛdāmś ca punar bhūmau punar eva niṣīdati, āśramadvāram āgamyā mṛgayūthāni gacchati/ mṛgayūthair anugataḥ punar eva nivartate, sītadarśanam ākāṅkṣan rākṣaso mṛgatām gataḥ/ paribhramati citrāṇi maṇḍalāni viniṣpatan, samudvīkṣya ca sarve taṁ mṛgā ye 'nye vanecarāḥ/ upagamyā samāghrāya vidravanti diśo daśa, rākṣasaḥ so 'pi tān vanyān mṛgān mṛgavadhe rataḥ/ pracchādanārtham bhāvasya na bhakṣayati sam̐sprṣan, tasminn eva tataḥ kālē vaidehī śubhalocanā/ kusumāpacaye vyagrā pādapān atyavartata, karṇikārān aśokāmś ca cūṭāmś ca madīreksaṇā/ kusumāny apacinvantī cacāra rucirānanā, anarhāraṇyavāsasya sā taṁ ratnamayaṁ mṛgam, muktāmaṇivicitrāṅgam dadarśa paramāṅganā./ taṁ vai ruciradantausṭhaṁ rūpyadhātutanūruham, vismayotphullanayanā sasnehaṁ samudaikṣata/ sa ca tāṁ rāmadayitām paśyan māyāmāyo mṛgaḥ, vicacāra tatas tatra dīpayann iva tad vanam/ adṛṣṭapūrvam̐ dṛṣṭvā taṁ nānāratnamayaṁ mṛgam, vismayam̐ paramam̐ sītā jagāma janakātmajā/

Having cursed Ravana's to his heart's contentment, Mareecha then got readied to leave for dandakaranya and felt that once Shri Rama sights him in the maya mriga swarupa then his life's closure should be almost certain. None indeed could ever survive the 'yama danda', as soon as he would approach Devi Sditha in the Maya Mriga Swarupa. Bhagavan! What could I do any way as I have a death trap both sides! As Mareecha was thus reconciled to certain death either way, then Ravana hugged him and affirmed that thus onward Mareecha had come to his real form as a rakshasa but not as an ever doubting and timid human. Then Ravana initiated his travel to dandakaranya by his fierce donkey driven golden chariot studded with the glitter of mani-maanikyas by the speed of winds as per the sky line . Addressing Mareecha, Ravana stressed: *Pralobhaitvaa vaideheem atheshtham gantumarhasi, taam shunye prasabham sitaamaanaishyaami maithileem/* Maareecha! Your siglemost duty now should be tempt Sita with your maayaa mriga swarupa and as soon as dust appears on the sky, I should be forcibly abduct Sita! On their way to dandakaaranya by their Pishaca like donkey chariot, they witnessed thick forests, gardens, mountains, number less rivers, raashtras, cities and villages before sighting dandakaaranya. Then Ravana took his hands in Maraacha's hands with false affection and confirmed that the Ramaashrama was visible from the skies and that they had indeed arrived. *sa rāvaṇavacaḥ śrutvā mārīco rākṣasas tadā, mṛgo bhūtvāśramadvāri rāmasya vicacāra ha/ maṇipravarasṛṅgāgrah sitāsitamukhākṛtiḥ, rakta padmopalāmukha indranīlotpalaśravāḥ/ kim cid abhyunnata grīva indranīlanibhodarah, madhūkanibhapārśvas ca kañjakiñjalkasam̐nibhaḥ/* As soon as Ravana's voice was heard, instantly Mareecha turned into the form of Maya Mriga and appeared at the doors of the Rama ashrama. It's upper horns glittered Indraneela Mani, face like red lotus colour, forehead white and black spots, ear lobes like blue lotuses, a fairly heightened neck, the stomach inclined like indraneela mani, side view is of white colour and the overall body is of kesara varna. Rakshasa Mareecha had thus become like a twinkling Star attraction of that segment of dandakaaranya. *pralobhanārtham vaidehyā nānādhātuvicitritam, vicaran gacchate samyak śādvalāni samantataḥ/* Merely to tempt Devi Sita, the multi coloured 'harini' appeared now here and now there running about and eating leaves and flowers by slow movement and rapid runnings suddenly as being playful and enticing. *vikṛdāmś ca punar bhūmau punar eva niṣīdati, āśramadvāram āgamyā mṛgayūthāni gacchati/* The 'vichitra mriga' jumps suddenly, plays everywhere and moves in all directions and suddenly distinguishes itself in a crowd of fellow deer!

Indeed, the Rakshasa's prime desire is to attract his attention. *sa ca tām rāmadayitām paśyan māyāmayo mṛgaḥ, vicāra tatas tatra dīpayann iva tad vanam/ adṛṣṭapūrvam dṛṣtvā tam nānāratnamayaṁ mṛgam, vismayaṁ paramaṁ sītā jagāma janakātmajā/* Thus the maya mriga having thus closely drawn the attention of Devi Sita realised that it was a rare find, never ever seen-much less imagined in her life time ever and kept on gazing with concentration as never before!

Sarga Forty Three

Even as Lakshmana doubted about the Maya Mriga, Sita was bent to secure it alive or dead and Rama had to yield to her intense wish proceeded with the chase, while entrusting responsibility to Lakshmana. chase.

Sā tam saṁprekṣya suśroṇī kusumāni vicinvatī, hemarājatavarṇābhyāṁ pārśvābhyāṁ upaśobhitam/ prahrṣṭā cānavadyāṅgī mṛṣṭahātakavarṇinī, bhartāram api cākrandal lakṣmaṇaṁ caiva sāyudham/ tayāhūtau naravyāghrau vaidehyā rāmalakṣmaṇau, vīkṣamāṇau tu tam deśaṁ tadā dadṛṣatur mṛgam/ śaṅkamānas tu tam dṛṣtvā lakṣmaṇo rāmam abravīt, tam evainam ahaṁ manye mārīcaṁ rākṣasaṁ mṛgam/ caranto mṛgayāṁ hrṣṭāḥ pāpenopādhinā vane, anena nihatā rāma rājānaḥ kāmārūpiṇā/ asya māyāvīdo māyāmṛgarūpam idaṁ kṛtam, bhānumatpuruṣavyāghra gandharvapurasāṁnibham/ mṛgo hy evaṁvidho ratnavicitro nāsti rāghava, jagatyāṁ jagatīnātha māyaiṣā hi na saṁśayaḥ/ evaṁ bruvāṇaṁ kākutsthaṁ prativā
rya śucismitā, uvāca sītā saṁhrṣṭā chadmanā hṛtacetanā/ āryaputrābhirāmo 'sau mṛgo harati me manaḥ ānayainaṁ mahābāho krīḍārthaṁ no bhaviṣyati/ ihāśramapade 'smākaṁ bahavaḥ puṇyadarśanaḥ, mṛgāś caranti sahitāś camarāḥ sṛmarāś tathā/ rṁkṣāḥ prṣṭasamghāś ca vānarāḥ kiṁnarāś tathā, vicaranti mahābāho rūpaśreṣṭhā mahābalāḥ/ na cāśya sadṛśo rājan dṛṣṭapūrvam mṛgaḥ purā, tejasā kṣamayā dīptyā yathāyaṁ mṛgasattamaḥ/ nānāvarṇavicitrāṅgo ratnabindusamācitah, dyotayan vanam avyagraṁ śobhate śaśisāṁnibhaḥ/ aho rūpam aho lakṣmīḥ svarasaṁpac ca śobhanā, mṛgo 'dbhuto vicitro 'sau hṛdayaṁ haratīva me/ yadi grahaṇam abhyeti jīvaṁ eva mṛgas tava, āścaryabhūtaṁ bhavati vismayaṁ janayiṣyati/ samāptavanavāsānāṁ rājyasthānāṁ ca naḥ punaḥ, antaḥpuravibhūṣārtho mṛga eṣa bhaviṣyati/ bharatasāryaputrasya śvaśrūṇāṁ mama ca prabho, mṛgarūpam idaṁ divyaṁ vismayaṁ janayiṣyati/ jīvaṁ na yadi te 'bhyeti grahaṇam mṛgasattamaḥ, ajinaṁ naraśārdūla ruciraṁ me bhaviṣyati/ nihatasāyasya sattvasya jāmbūnadamayatvaci, śaṣpabṛṣyāṁ vinītāyāṁ icchāmy ahaṁ upāsitum/ kāmavṛttam idaṁ raudraṁ strīṇāṁ asadṛśaṁ matam, vapuṣā tv asya sattvasya vismayo janito mama/tena kāñcanaromaṇā tu maṇipravarasṛṅgiṇā, taruṇādityavarṇena nakṣatrapathavarcaśā, babhūva rāghavasyāpi mano vismayam āgatam/ evaṁ sītāvacāḥ śrūtvā dṛṣtvā ca mṛgam adbhutam, uvāca rāghavo hrṣṭo bhrātaraṁ lakṣmaṇaṁ vacaḥ/ paśya lakṣmaṇa vaidehyāḥ sprhāṁ mṛgagatāṁ imāṁ, rūpaśreṣṭhatayā hy eṣa mṛgo 'dya na bhaviṣyati/ na vane nandanoddeśe na caitrarathasaṁśraye, kutaḥ prthivyāṁ saumitre yo 'sya kaś cit samo mṛgaḥ/ pratilomānulomāś ca rucirā romarājayaḥ, śobhante mṛgam āśritya citrāḥ kanakabindubhiḥ/ paśyāśya jṛmbhamāṇasya dīptāṁ agniśikhopamāṁ, jihvāṁ mukhān niḥsarantīm meghād iva śatahradām/ masāragalvarkamukhaḥ śaṅkhamuktānibhodaraḥ, kasya nāmānirūpyo 'sau na mano lobhayen mṛgaḥ/ kasya rūpam idaṁ dṛṣtvā jāmbūnadamayaprabham, nānāratnamayaṁ divyaṁ na mano vismayaṁ vrajet/ māmsahetor api mṛgāṁ vihārārthaṁ ca dhanvinaḥ, ghnanti lakṣmaṇa rājāno mṛgayāyāṁ mahāvane/ dhanāni vyavasāyena vicīyante mahāvane, dhātavo vividhāś cāpi maṇiratnasuvarṇiṇaḥ/ tat sāram akhilaṁ nṛṇāṁ dhanam nicayavardhanam, manasā cintitaṁ sarvaṁ yathā śukrasya lakṣmaṇa/ arthī yenārthakṛtyena saṁvrajaty avicārayan, tam artham arthaśāstrajñāḥ prāhur arthyāś ca lakṣmaṇa/ etasya mṛgaratnasya parārdhye kāñcanatvaci, upavekṣyati vaidehī mayā saha sumadhyamā/ na kādalī na priyakī na praveṇī na cāvīkī, bhaved etasya sadṛśī sparśaneneti me matiḥ/ eṣa caiva mṛgaḥ śrīmān yaś ca divyo nabhaścaraḥ, ubhāv etau mṛgau divyau tārāmṛgamahīmṛgau/ yadi vāyaṁ tathā yaṁ mām bhaved vadasi lakṣmaṇa, māyaiṣā rākṣasasyeti kartavyo 'sya vadho mayā/ etena hi nṛśaṁsena mārīcenākṛtātmanā, vane vicaratā pūrvam himsitā munipuṁgavāḥ/ utthāya bahavo yena mṛgayāyāṁ janādhipāḥ, nihatāḥ parameśvāsās tasmād vadhyas tv ayaṁ mṛgaḥ/ purastād iha vātāpiḥ paribhūya tapasvinaḥ, udarastho dvijān hanti svagarbho 'śvatarīm iva/ sa kadā cic

cirāl loka āsasāda mahāmunim, agastyam tejasā yuktam bhakṣyas tasya babhūva ha/ samutthāne ca tad rūpam kartukāmaṁ samikṣya tam, utmayitvā tu bhagavān vātāpim idam abravīt/ tvayāviganya vātāpe paribhūtāś ca tejasā, jīvaloke dvijaśreṣṭhās tasmād asi jarām gataḥ/ evaṁ tan na bhaved rakṣo vātāpir iva lakṣmaṇa, madvidham yo 'timanyeta dharmanityam jitendriyam/ bhaved dhato 'yam vātāpir agastyeneva mā gatiḥ, iha tvaṁ bhava saṁnaddho yantrito rakṣa maithilīm/ asyām āyattam asmākaṁ yat kṛtyam raghunandana, aham enaṁ vadhiṣyāmi grahīṣyāmy atha vā mṛgam/ yāvad gacchāmi saumitre mṛgam ānayitum drutam, paśya lakṣmaṇa vaidehīm mṛgatvacī gatasprhām/ tvacā pradhānayā hy eṣa mṛgo 'dya na bhaviṣyati, apramattena te bhāvyam āśramasthena sītayā/ yāvat prṣatam ekena sāyakena nihanmy aham, hatvaitac carma ādāya śīghram eṣyāmi lakṣmaṇa/ pradakṣiṇenātibalena pakṣiṇā; jaṭāyuṣā buddhimatā ca lakṣmaṇa, bhavāpramattaḥ pratigrhya maithilīm; pratikṣaṇam sarvata eva śānkitaḥ/

Devi Sita was literally mesmerised on staring at the Maya Mriga and asked Rama to go get it along with Lakshmana. Lakshmana had at once expressed his doubt whether Mareecha Rakshasa had arrived in that fake form. He said that the great sinner was used to assume such forms and kill kings and princes ruthlessly. Rama! He is an expert in assuming such attractive forms and create illusions. Raghunandana! In the entire creation this type of form would be unimaginable. Surely Mareecha seeks to entice Sita. Then Sita became obsessed with the sight and repeated her request to fetch it and make me happy to play and enjoy with it. Indeed this animal is unusually strange and unbelievable with strange colour combinations. Its swarupa is unique, its physical features are unimaginable and the callous manner in which it moves about is strange and free. *yadi grahaṇam abhyeti jīvaṁ eva mṛgas tava, āścaryabhūtaṁ bhavati vismayam janayiṣyati/ samāptavanavāsānām rājyasthānām ca naḥ punaḥ, antaḥpuravibhūṣārthaṁ mṛga eṣa bhaviṣyati/* If only this deer is in my possession, this should be worthy of popular exhibit of my pleasure and pride. As and when this 'aranya vana vaasa' gets concluded and we return back to ayodhya, this should be a befitting gift to Bharata, my mothers in law and even the ayodhya public. Even whenever we spend our freetime together seated on dry grass leisurely, we could play with this animal and cockle our hearts.' As Rama too was enthused and impressed with the strange and singularly animal, Rama stated: *paśya lakṣmaṇa vaidehyāḥ sprhām mṛgagatām imām, rūpaśreṣṭhatayā hy eṣa mṛgo 'dya na bhaviṣyati/ na vane nandanoddeṣe na caitrarathasamśraye, kutaḥ prthivyām saumitre yo 'sya kaś cit samo mṛgaḥ/* Lakshmana! Look at this readily enticing creature and no wonder, Sita is entirely hecked up with passion by this most fascinating animal which is truly amazing. Sumitra nandana! This type of an animal is perhaps unseen even in Deva Raja Indra's Nandanavana nor in Kubera's Chaitrarathavana but has descended to Bhooika! Look at this radiance like 'agni shikhaas' or flashes of flames. Its face is like the brightness of Indra Neela Mani, its lower part of tummy is like a conchshell and white like pearl Tell me as to whose mind would not get allured to it! Lakshmana the lasting royal hobby is to play with deers by shooting arrows in style and fun and eventually kill them for its skins as a playful hobby. Lakshmana! *yadi vāyam tathā yan mām bhaved vadasi lakṣmaṇa, māyaiśā rākṣasasyeti kartavyo 'sya vadho mayā/ etena hi nṛśamsena mārīcenākṛtātmanā, vane vicaratā pūrvam himsitā munipuṁgavāḥ/* As you have suspected that Rakshasa Maareecha had indeed appeared here in this unusual form, I ought to kill him for good, as he used to torment and kill several princes and kings, besides innumerable Munis in deep tapasya ruthlessly. *purastād iha vātāpiḥ paribhūya tapasvinaḥ, udarastho dvijān hanti svagarbho 'svatarīm iva/ sa kadā cic cirāl loka āsasāda mahāmunim, agastyam tejasā yuktam bhakṣyas tasya babhūva ha/ samutthāne ca tad rūpam kartukāmaṁ samikṣya tam, utmayitvā tu bhagavān vātāpim idam abravīt/ tvayāviganya vātāpe paribhūtāś ca tejasā, jīvaloke dvijaśreṣṭhās tasmād asi jarām gataḥ/* It is in this dandakaaranya, if you recall, there was a cruel Rakshasa named Vaataapi Refer Stanza 11 above about Maharshi Agastya He was in the habit of tapasvi mahatmas by killing them in Pitru shraddhas. Once Vaataapi approached Maharshi Agastya in shraaddha kaala. At the conclusion of the shraaddha, Vataapi was in the habit of displaying his rakshasa swarupa and sought to call up his rakshasa associate Ilvala who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vatapi would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But

Agastya Muni was too clever to bless the good food saying ‘Vatapi! Jeerno bhava’ and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! Thus Lakshmana! Just as Vataapi was misdirected by Maharshi and taught a gruesome lesson to Vataapi Rakshasa, I should myself run and chase the Maya Mriga and return, preferably by not killing it. You should safeguard the ashram and most importantly Devi Sita too. Happily, we are also under the over all purview of the ever vigilant Grudhra raja Jataayu to safeguard us too if any negative development is foreseen as a precaution.

Sarga Forty Four

Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama’s tone causing gitters to Sita Devi

Tathā tu taṁ samādiśya bhrātaraṁ raghunandanaḥ, babandhāsiṁ mahātejā jāmbūnadamayatsarum/ tatas triviṇataṁ cāpam ādāyātma vibhūṣaṇam, ābadhya ca kalāpau dvau jagāmodagravikramaḥ/ taṁ vañcayāno rājendram āpatantaṁ nirīkṣya vai, babhūvāntarhitas trāsāt punaḥ saṁdarśane 'bhavat/ baddhāsir dhanur ādāya pradudrāva yato mṛgaḥ, taṁ sa paśyati rūpeṇa dyotamānam ivāgrataḥ/ avekṣyāvekṣya dhāvantaṁ dhanuṣpāṇir mahāvane, ativyrttam iṣoḥ pātāl lobhayānam kadā cana/ śaṅkitam tu samudbhṛantaṁ utpatantaṁ ivāmbare, daśyamānam adṛśyam ca navoddeśeṣu keṣu cit/ chinnābhair iva saṁvītaṁ śāradaṁ candramaṇḍalam, muhūrtād eva dadṛśe muhur dūrāt prakāśate/ darśanādarśane - naiva so 'pākarṣata rāghavam, āsīt kruddhas tu kākutstho vivaśas tena mohitaḥ/ athāvataste suśrāntaś chāyām āśritya śādvale, mṛgaiḥ parivṛto vanyair adūrāt pratyadṛśyata/ dṛṣṭvā rāmo mahātejās taṁ hantuṁ kṛtaniścayaḥ, saṁdhāya sudṛdhe cāpe vikṣya balavad balī/ tam eva mṛgam uddiśya jvalantam iva pannagam, mumoca jvalitaṁ dīptam astrabrahmavinirmitam/ sa bhṛṣam mṛgarūpasya vinirbhidyā śarottamaḥ, mārīcasyaiva hṛdayaṁ vibhedāśanisam nibhah/ tālamātram athoṭpatya nyapatat sa śarāturaḥ, vyanadad bhairavaṁ nādaṁ dharanyām alpajīvitaḥ, mriyamāṇas tu mārīco jahau tām kṛtrimām tanum/ saṁprāptakālam ājñāya cakāra ca tataḥ svaram, sadṛśam rāghavasya/ iva hā sīte lakṣmaṇeti ca/ tena marmaṇi nirviddhaḥ śareṇānupamena hi, mṛgarūpaṁ tu tat tyaktvā rākṣasaṁ rūpam ātmanaḥ, chakre sa sumahākāyo mārīco jīvitaṁ tyajan/ tato vicitrakeyūraḥ sarvābharaṇabhūṣitaḥ, hemamālī mahādamaṣṭro rākṣaso 'bhūc charāhataḥ/ taṁ dṛṣṭvā patitaṁ bhūmau rākṣasaṁ ghoradarśanam, jagāma manasā sītām lakṣmaṇasya vacaḥ smaran/ hā sīte lakṣmaṇety evam ākruśya tu mahāsvaram, mamāra rākṣasaḥ so 'yam śrutvā sītā katham bhavet/ lakṣmaṇaś ca mahābāhuḥ kām avasthām gamiṣyati, iti saṁcintya dharmātmā rāmo hṛṣṭatanūruhaḥ/ tatra rāmaṁ bhayaṁ tīvram āviveśa viśādam, rākṣasaṁ mṛgarūpaṁ taṁ hatvā śrutvā ca tat svaram/ nihatya pṛṣataṁ cānyaṁ māmsam ādāya rāghavaḥ, tvaramāṇo janasthānaṁ sasārābhimukhas tadā/

Shri Rama then armed with his powerful dhanush and the arrows on hand moved swiftly like of the speed of wind chasing the Golden Deer Maareecha. He located the Maya Mriga on the run, as the latter sought to hide himself but flashed up with a speedy run frequently looking behind to gauge mutual distance. The animal had the mysterious ability to jump, mislead, run fast, disappear and reappear while on the run. In its suicidal runs of hide and seek, the Rakshasa was running amok in frenzy and took Rama away quite a distance from the ashram into a crowd of fellow deer. The animal while noticing Rama’s face frustrated and exasperated, Rama grew angry, pulled out an arrow which readily displayed the radiance of Surya and released a ‘shatru samhaara baana’, while drawing up the dhanush up and straight an released the intended target. *Shareeram mriga rupaya vinirbhadya sharottamaḥ, Mareechasyiva hridaam vibhedaa-shani sannibhah/* Maha tejasvi Rama then tore off Mareecha’s huge body to pieces and his heart turned to pieces.

With that attack, rakshasa Maareecha’s fell down and he made a reverberating sound of pain on the earth. *Mriyamaanastu Maareecho jahou taam kritrimaam tanum, smritvaa tad vachanam raksho dadadhyou kena tu Lakshmanam, iha prasthaapayet Sitaa taam shunye Ravano haret/* As Maaricha was dying down, his artificial body of an attractive deer fell off and was reminded of Ravana’s instruction tried to memorise so that Sita should ask Lakshmana to run from the ashram and Ravana could approach the

ashram. Then he prepared himself to imitate the tone of Shri Rama and shouted: *hā sīte lakṣmaṇety evam ākruśya tu mahāsvaram, mamāra rākṣasaḥ so 'yaṁ śrutvā sītā katham bhavet/ lakṣmaṇas ca mahābāhuḥ kām avasthām gamiṣyati, iti saṁcintya dharmātmā rāmo hṛṣṭatanūruhaḥ/* Shri Rama was then worried as Maareecha shouted as 'haa Site, haa Lakshmana!' then how should Sita react and what should be the consequence on Lakshmana and his further reaction and action! Wondering like this, he sought to hurry back to his ashram.

Stanza Forty Five

As expected, Lakshmana was taken aback by Sita's insinuations against him who was pressurised to reach Shri Rama

Aartasvaram tu tam bhartur vijñāya sadṛśam vane, uvāca lakṣmaṇam sītā gaccha jñāhi rāghavam/ na hi me jīvitaṁ sthāne hṛdayam vāvatiṣṭhate, krośataḥ paramārtasya śrutāḥ śabdo mayā bhṛṣam/ ākranda - mānam tu vane bhrātaram trātum arhasi, tam kṣipram abhidhāva tvaṁ bhrātaram śaraṇaiṣiṇam/ rakṣasām vaśam āpannam śimhānām iva govṛṣam, na jagāma tathoktas tu bhrātur ājñāya śāsanam/ tam uvāca tatas tatra kupitā janakātmajā, saumitre mitrarūpeṇa bhrātus tvam asi śatruvat/ yas tvam asyām avasthāyām bhrātaram nābhipadyase, icchasi tvaṁ vinaśyantaṁ rāmaṁ lakṣmaṇa matkṛte/ vyasanam te priyam manye sneho bhrātari nāsti te, tena tiṣṭhasi visrabdhas tam apaśyan mahādyutim/ kiṁ hi saṁśayam āpanne tasminn iha mayā bhavet, kartavyam iha tiṣṭhantya yat pradhānas tvam āgataḥ/ iti bruvāṇam vaidehīm bāṣpaśokapariplutām, abravīt lakṣmaṇas trastām sītām mṛgavadhūm iva/ devi devamānuṣyeṣu gandharveṣu patatṛiṣu, rākṣaseṣu piśāceṣu kimnareṣu mṛgeṣu ca/ dānaveṣu ca ghoreṣu na sa vidyeta śobhane, yo rāmaṁ pratiyudhyeta samare vāsavopamam/ avadhyah samare rāmo naivam tvaṁ vaktum arhasi, na tvām asmin vane hātum utsahe rāghavam vinā/ anivāryam balam tasya balair balavatām api, tribhir lokaiḥ samudyuktaiḥ seśvaraiḥ sāmarair api/ hṛdayam nirvṛtam te 'stu saṁtāpas tyajyatām ayam, āgamiṣyati te bhartā śīghram hatvā mṛgottamam/ na sa tasya svaro vyaktam na kaś cid api daivataḥ, gandharvanagaraprakhyā māyā sā tasya rakṣasaḥ/ nyāsabhūtāsi vaidehi nyastā mayi mahātmanā, rāmeṇa tvaṁ varārohe na tvām tyaktum ihotsahe/ kṛtavairās ca kalyāṇi vayam etair niśācaraiḥ, kharasya nidhane devi janasthānavadham prati/ rākṣasā vidhinā vāco visṛjanti mahāvane, himsāvihārā vaidehi na cintayitum arhasi/ lakṣmaṇenaivam uktā tu kruddhā samraktalocanā, abravīt paruṣam vākyam lakṣmaṇam satyavādinam/ anārya karuṇārambha nṛśaṁsa kulapāṁsana, aham tava priyam manye tenaitāni prabhāṣase/ naitac citram sapatneṣu pāpam lakṣmaṇa yad bhavet, tvadvidheṣu nṛśaṁseṣu nityam pracchannacāriṣu/ suduṣṭas tvaṁ vane rāmam ekam eko 'nugacchasi mama hetoḥ praticchannaḥ prayukto bharatena vā/ katham indīvaraśyāmaṁ rāmaṁ padmanibhekṣaṇam, upasaṁśritya bhartāram kāmaveyam pṛthag janam/ samakṣam tava saumitre prāṇāṁs tyakṣye na saṁśayaḥ, rāmaṁ vinā kṣaṇam api na hi jīvāmi bhūtale/ ity uktaḥ paruṣam vākyam sītayā somaharṣaṇam, abravīt lakṣmaṇaḥ sītām prāṇjalir vijitendriyaḥ/ uttaram notsahe vaktum daivataṁ bhavatī mama, vākyam apratirūpam tu na citram strīṣu maithili/ svabhāvas tv eṣa nārīṇām eṣu lokeṣu drśyate, vimuktadharmās capalās tīkṣṇā bhedakarāḥ strīyaḥ/ upaśṛṇvantu me sarve sākṣibhūtā vanecarāḥ, nyāyavādī yathā vākyam ukto 'ham paruṣam tvayā/ dhik tvām adya praṇāśya tvaṁ yan mām evam viśaṅkase, strītvād duṣṭasvabhāvena guruvākye vyavasthitam/ gamiṣye yatra kākutsthaḥ svasti te 'stu varānane, rakṣantu tvām viśālākṣi samagrā vanadevatāḥ/ nimittāni hi ghorāṇi yāni prādurbhavanti me, api tvām saha rāmeṇa paśyeyam punar āgataḥ/ lakṣmaṇenaivam uktā tu rudatī janakātmajā, pratyuvāca tato vākyam tīvram bāṣpapariplutā/ godāvarīm pravekṣyāmi vinā rāmeṇa lakṣmaṇa, ābandhiṣye 'thavā tyakṣye viṣame deham ātmanaḥ/ pibāmi vā viṣam tīkṣṇam pravekṣyāmi hutāśanam, na tv aham rāghavād anyam padāpi puruṣam spṛśe/iti lakṣmaṇam ākruśya sītā duḥkhasamanvitā, pāṇibhyām rudatī duḥkḥād udaram prajaghāna ha/ tām ārtarūpām vimanā rudantīm; saumitir ālokyā viśālanetrām, aashvaasayām āsa na caiva bhartus; tam bhrātaram kiṁ cid uvāca sītā/ tatas tu sītām abhivādya lakṣmaṇaḥ; kṛtāñjaliḥ kiṁ cid abhipraṇāmya, avekṣamāṇo bahuśaś ca maithilīm; jagāma rāmasya samīpam ātmavān/

As the ‘aarta naada’ or the desperate shouts of Shri Rama got resonated across, Devi Sita was shocked and asked Lakshmana to hurry up for rescue and cried out that she was literally lifeless. ‘Lakshmana!’ , she broke out, ‘your brother is in desperation, and you ought to run for rescue. Lakshmana was not disturbed yet. She repeated again: Lakshmana! Your brother is in extreme anxiety and he must have been hurt badly; you seem to be callous and are behaving like an enemy but not a sincere brother; I guess that you wish to display your callousness and authority! Is this proper for you to keep unperturbed at this stage! You seem to wish for his downfall and your true form appears to be on open display! This must be the reason that you are standing still here with neither your help nor even a movement.’ So saying sternly and agitated, Devi Sita got frantic and agitated. Then Lakshmana replied with coolness: Videha nandini: Do very kindly trust me with confidence that your glorious husband is most certainly invincible even by Nagas, Asuras, Gandharvas, Deva Danava Raakshasaas. Devi! There is none greater than Devatas, Human beings, Gandharvas, Pakshis, Rakshasaas, pischachas, Kinnaras, much less animals and ghora danavas and on any battle field, Rama is on par with Indra Deva; you should never say any word in surpassing Shri Rama. Moreover, I should never leave you alone. No king worth his name could even subdue Rama by his valour on battle field in three lokas; please get never agitated and have confidence and trust on Rama. By now, Rama should be comfortably smashed the fake deer rakshasa by now anyway and return very soon; the wailing cries and reverberating sounds on the skies were most certainly the Rakshasa ‘Gandharva Maaya’ or of the illusory impact merely. *nyāsabhūtāsi vaidehi nyastā mayi mahātmanā, rāmeṇa tvam varārohe na tvām tyaktum ihotsahe/* Sundari, Videha nandini! Mahatma Shri Rama Chandra had given me the responsibility of guarding you in his absence and right now you are under my care and custody and I could never leave you alone. Do recall that at the time of Rama annihilating Khara Rakshasa along with Senapatis and fourteen thousand warriors being single handed, Rama entrusted the responsibility to me. *rākṣasā vidhinā vāco visṛjanti mahāvane, himsāvihārā vaidehi na cintayitum arhasi/* Videha nandini! Even as humans keep rejoicing by playful joviality and Rakshasaas are ever used to pranks even while dying for vicarious pleasure and therefore you ought not get taken away by such pranks!’ As she heard Lakshmana’s pacification, Sita got infuriated and shouted: *anārya karuṇārambha nṛśaṃsa kulapāṃsana, aham tava priyam manye tenaitāni prabhāṣase/ naitac citraṃ sapatneṣu pāpam lakṣmaṇa yad bhavet, tvadvidheṣu nṛśaṃseṣu nityam pracchannacāriṣu/ suduṣṭas tvam vane rāmam ekam eko ’nugacchasi mama hetoḥ pracchannah prayukto bharatena vā/* ‘Anaarya, nirdayi, krura karmaa, kulaangaara! Oh wretched, frivolous, merciless, cruel human! I have now recognised your real form. As Rama is in danger, you seem to be rejoicing and showing off your true colours. Lakshmana! A person of cruelty, and sinfulness is what you really have proved at this most critical crisis. You are villainous and are now scheming to suppress the secret feeling of winning me over some how being lonely, even pretentious under the garb of loyalty to Shri Rama; in fact, I suspect that even you were responsible to have despatched Bharata on the pretension of loyalty! But, Sumitra Kumara! Your Bharata too would ever succeed on his scheme. How could I ever discard a blue lotus eyed Shyama Sundara Shri Rama in preference to a mean, wretched nobody and non descript being ever! *samakṣam tava saumitre prāṇāms tyakṣye na saṃśayaḥ, rāmam vinā kṣaṇam api na hi jīvāmi bhūtale/* Sumitra Kumara! Now, I would be ready to resort to ‘praana thyaaga’ as I could never be on earth without Rama even for a minute!’ *ity uktāḥ paruṣam vākyam sītayā somaharṣaṇam, abravīt lakṣmaṇaḥ sītām prāṇjalir vijitendriyaḥ/ uttaram notsahe vaktum daivataṃ bhavatī mama, vākyam apratirūpaṃ tu na citraṃ strīṣu maithili/* As Devi Sita shouted harsh, unreasonable, suspicious and imbalanced of mind, the ever loyan Lakshmana had replied in humility: Devi! I feel constrained to dare reply to you as you are like my worshippable Goddess. Mithileshwari! This type of negative language as you have used is not worthy of listening to even stated by an ordinary woman, far less than an ideal Devi like you! *svabhāvas tv eṣa nārīṇāṃ eṣu lokeṣu dṛśyate, vimuktadharmāś capalās tīkṣṇā bhedakarāḥ strīyaḥ/ upaśṛṇvantu me sarve sāksibhūtā vanecarāḥ, nyāyavādī yathā vākyam ukto ’ham paruṣam tvayā/* By their very nature, womanhood in the Universe tends to take multi-colours and that is common knowledge. In general context, women are suspicious, fickle minded, hard and prone to ready to outbursts as bring in every house hold. The type of language and tone that you have used is hard to hear like loud metallic shrieks. What all I have described was sincere, decisive, and utterly truthful and well thought over. Surely your thinking pattern is unnatural

and blameworthy as of reflexes of your own aberrations seeking open expressions'. Having stated thus Lashmana then stated: *gamiṣye yatra kākutsthaḥ svasti te 'stu varānane, rakṣantu tvām viśālākṣi samagrā vanadevatāḥ/ nimittāni hi ghorāṇi yāni prādurbhavanti me, api tvām saha rāmeṇa paśyeyam punar āgataḥ/* I am perforce leaving now Kalyani! May you be safe. May Vana Devatas safeguard, as right before me I seem to be visualising bad omens and hope I should be seeing you safe again along with Shri Rama!' As Lakshmana had bid farewell to Devi Sita, she had burst out saying that without Shri Rama she should jump in to the forceful flows of River Godavari or nip her throat with force or jump down from mountain tops or consume poison but never ever suffer 'para purusha sprarsha' or the mere touch of another male excepting Shri Rama and greeted Lakshmana, while Lakshmana too touched her feet as both had gazed at each other for some time and left for Rama.

Sarga Forty Six

Ravanaasura approaches Devi Sita under Sadhu's garb , familiarises and mesmerizes her

Tayā paruṣam uktas tu kupito rāghavānujaḥ, sa vikāṅkṣan bhr̥ṣam rāmaṁ pratas the nacirād iva/ tadāsāḍya daśagrīvaḥ kṣipram antaram āsthitāḥ, abhicakrāma vaidehīm parivrājakarūpadhṛk/ ślakṣṇakāśāyasaṁvītaḥ śikhī chatrī upānahī, vāme cāmse 'vasajyātha śubhe yaśtikamaṇḍalū, parivrājakarūpeṇa vaidehīm samupāgamat/ tām āsasādātibalo bhr̥tṛbhyām rahitām vane, rahitām sūryacandrābhyām saṁdhyām iva mahattamaḥ/ tām apaśyat tato bālām rājaputrīm yaśasvinīm, rohiṇīm śaśinā hīnām grahavad bhr̥ṣadāruṇaḥ/ tam ugram pāpakarmāṇam janasthānaruḥ drumāḥ, samīkṣya na prakampante na pravāti ca mārutaḥ/ śīghrasrotās ca tam dṛṣtvā vīkṣantaṁ raktalocanam, stimitam gantum ārebhe bhayād godāvarī nadī/ rāmasya tv antaram prepsur daśagrīvas tadantare, upatasthe ca vaidehīm bhikṣurūpeṇa rāvaṇaḥ/ abhavyo bhavyarūpeṇa bhartāram anuśocaīm, abhyavartata vaidehīm citrām iva śanaiścaraḥ/ sa pāpo bhavyarūpeṇa tṛṇaiḥ kūpa ivāvṛtaḥ, atīṣṭhat prekṣya vaidehīm rāmapatnīm yaśasvinīm/ śubhām ruciradantausthīm pūrṇacandranibhānanām, āsīnām parṇaśālāyām bāṣpaśokābhipīditām/ sa tām padmapalāśākṣīm pītakaūseyavāsinīm, abhyagacchata vaidehīm duṣṭacetā niśācaraḥ/ sa manmathaśarāviṣṭo brahmagoṣam udīrayan, abravīt praśritaṁ vākyaṁ rahite rākṣasādhipaḥ/ tām uttamām trilokānām padmahīnām iva śriyam, vibhr̥jamānām vapuṣā rāvaṇaḥ praśaśamsa ha/ kā tvām kāñcanavarṇābhe pītakaūseyavāsinī, kamalānām śubhām mālām padminīva ca bibhratī/ hrīḥ śrīḥ kīrtiḥ śubhā lakṣmīr apsarā vā śubhānane, bhūtīr vā tvām varārohe ratir vā svairacārīnī/ samāḥ śikhariṇaḥ snigdhaḥ pāṇḍurā daśanās tava, viśāle vimale netre raktānte kṛṣṇatārake/ viśālām jaghanaṁ pīnam ūrū karikaropamau, etāv upacitau vṛttau sahitau saṁpragalbhītau/ pīnonnatamukhau kāntau snigdhatālaphalopamau, maṇipravekābharaṇau rucirau te payodharau/ cārusmite cārudati cārunetre vilāsini, mano harasi me rāme nadīkūlam ivāmbhasā/ karāntamitamadhyāsi sukeṣī saṁhatastanī, naiva devī na gandharvī na yakṣī na ca kiṁnarī/ naivamrūpā mayā nārī dṛṣṭapūrvā mahītale, iha vāsaś ca kāntāre cittam unmāthayanti me/ sā pratikrāma bhadraṁ te na tvām vastum ihārhasi, rākṣasānām ayaṁ vāso ghorāṇām kāmarūpiṇām/ prāsādāgryāṇi ramyāṇi nagaropavanāni ca, saṁpannāni sugandhīni yuktāny ācaritum tvayā/ varam mālyam varam pānam varam vastram ca śobhane, bhartāram ca varam manye tvadyuktam asitekṣaṇe/ kā tvām bhavasi rudrāṇām marutām vā śucismite, vasūnām vā varārohe devatā pratibhāsi me/ neha gacchantī gandharvā na devā na ca kiṁnarāḥ, rākṣasānām ayaṁ vāsaḥ katham nu tvam ihāgatā/ iha śākhāmṛgāḥ śinhā dvīpivyāghramṛgās tathā, ṛkṣās tarakṣavaḥ kaṅkāḥ katham tebhya na bibhyase/ madānvitānām ghorāṇām kuñjarāṇām tarasvinām, katham ekā mahārāṇye na bibheṣi vanānane/ kāsi kasya kutaś ca tvām kiṁnimittam ca daṇḍakān, ekā carasi kalyāṇi ghorān rākṣasasevitān/ iti praśastā vaidehī rāvaṇena durātmanā, dvijātiveṣeṇa hi tam dṛṣtvā rāvaṇam āgatam, sarvair atithisatkārīḥ pūjayām āsa maithilī/ upānīyāsanaṁ pūrvam pādyenābhinimantrya ca, abravīt siddham ity eva tadā tam saumyadarśanam/ dvijātiveṣeṇa samīkṣya maithilī; tam āgatam pātrakusumbhādharīṇam/ Aśakyam uddveṣṭum upāyadarśanān; nyamantrayad brāhmaṇavad yathāgatam/ iyaṁ bṛṣī brāhmaṇa kāmam āsyatām; idam ca pādyam pratigrhyatām iti, idam ca siddham vanajātam uttamam; tvadartham avyagram ihopabhujiyatām/nimantryamāṇaḥ pratipūrṇabhāṣiṇīm; narendrapatnīm prasamīkṣya maithilīm,

prahasya tasyā haraṇe dhṛtaṁ manaḥ; samarpayām āsa vadhāya rāvaṇaḥ/ tataḥ suveśaṁ mṛgayā gataṁ patim; pratīkṣamāṇā sahalakṣmaṇaṁ tadā, nirīkṣamāṇā haritaṁ dadarśa taṁ; mahad vanam naiva tu rāmalakṣmaṇau/

As Sita spoke to Lakshmana hurtingly and was forced to leave on hearing the false desperations imitating Rama, Ravana'sura appeared on the garb of a Sanyasi with clean robes, and an umbrella in hands. Just as at dusk time when neither Surya nor Chandra were not prominent, Sita came out to respond the entry at the door of the ashram as Devi Rohini peeped out at the sight of Mangala or Shani planets when Chandra disappeared. As Sita came out, it looked that the movement of wind got stopped and she like the ever Godavari river got momentarily stilled and the gushing flow of waves was stilled for a while. *rāmasya tv antaram prepsur daśagrīvas tadantare, upataste ca vaidehīm bhikṣurūpeṇa rāvaṇaḥ/ abhavyo bhavyarūpeṇa bhartāram anuśocatīm, abhyavartata vaidehīm citrām iva śanaīścaraḥ/* Being saturated by vengence against Rama, Dasamukha arrived at the door of Sita's door step just as Shanaischara saw Devi Chitra and was stilled at Sita's visage. It was then Sita was terribly agitated at the welfare of Rama. Ravana continued to stare at Sita as though the sight Purnachandra in a state of shock. As though Ravana was pained in this heart by the arrows of Manmatha, he admired and felt that Sita was strikingly beautiful with perfect set of sparkling teeth and like a full moon facecut. Triloka sundari Sita was like a lotus seated Lakshmi Devi and Ravana could not resist but describe : Devi! who are you! Your face, eyes, hands, and feet are just like that of a lotus as a Padmini stree is sporting a floral garland. *hrīḥ śrīḥ kīrtiḥ śubhā lakṣmīr apsarā vā śubhānane, bhūtir vā tvam varārohe ratir vā svairacārīṇī/* Shubhaanane! Are you not Shri-hree-keerti-Shubha swarupa Lakshmi herself or Rati Devi the wife of Manmadha Deva himself enjoying a free stroll! Your teeth set is glittering, your eyes are glistening and transparent, your 'kati pradesha' is slim and 'jaghana' like the trunks of an elephant. Your breasts are solid, well formed, and round; you are wearing most precious ornaments. *cārusmīte cārudati cārunetre vilāsini, mano harasi me rāme nadīkūlam ivāmbhasā/* Your smile with the dazzling teeth and a pair of alluring eyes would steal away any onlooker's heart like the ever sliding banks of a river flows. Are you a devata, gandharva stree, or yaksha- kinnara female! *naivamrūpā mayā nārī dṛṣṭapūrvā mahītale, iha vāsaś ca kāntāre cittam unmāthayanti me/ sā pratīkrāma bhadraṁ te na tvam vastum ihārhasi, rākṣasānām ayaṁ vāso ghorāṇām kāmārūpiṇām/* On this entire earth, I never ever visioned a more charming woman like you and even in triloka too you are a rarity; why indeed you are staying in the most detestable dandakaranya instead of freely moving about a flowery garden! This horrible place is where 'maayaavi rakshasaas' roam about freely as they please! Who are you indeed! You appear like a Rudrani, Marudvati, or Vasumati! Is this a place where Gandharva-Devata-Kinnaras move and roam about freely! This 'mahaaranya' is the thick forests where vaanara-simha-vyaghra-mrigas and owls-and vultures abound! *kāsi kasya kutaś ca tvam kinīmittaṁ ca danḍakān, ekā carasi kalyāṇi ghorān rākṣasasevitān/* Varaanane! In this frighteningly horrid 'dandakaranya', who are you, what for you are here lonely! Then Devi Sita replied: Brahmanottama! I shall explain to you, but do please let me offer to you the normal duty by way of 'atithi satkaara' first with flowers and fruits and 'paadya paaneedyas' foremost.

Sarga Forty Seven

Devi Sita introduces herself as the daughter of King Janaka and the husband of the valiant Shri Rama and the cause of their arrival; Ravana proposes to Sita as a co-wife and the latter reacts haughtily

Rāvaṇena tu vaidehī tadā pṛṣṭā jihīṛṣuṇā, parivrājakarūpeṇa śaśaṁsātmānam ātmanā/ brāhmaṇaś cātithiś caīṣa anukto hi śapeta mām, iti dhyātvā muhūrtaṁ tu sītā vacanam abravīt/ duhitā janakasyāhaṁ maithilasya mahātmanaḥ, sītā nāmnāsmi bhadraṁ te rāmabhāryā dvijottama/ saṁvatsaram cādhyuṣitā rāghavasya niveśane, bhuñjānā mānuṣān bhogān sarvakāmasaṁdḍhinī/ tataḥ saṁvatsarād ūrdhvaṁ samamanyata me patim, abhiṣecayitum rāmaṁ sameto rājanantribhiḥ/ tasmin saṁbhriyamāṇe tu rāghavasyābhiṣecane, kaikeyī nāma bhartāram māmaryā yācate varam/ pratigṛhya tu kaikeyī śvaśuraṁ sukṛtena me, mama pravrajanaṁ bhartur bhartasābhiṣecanam, dvāv

ayācata bhartāraṁ satyasam̐dham̐ nṛpottamam/ nāḍya bhokṣye na ca svapsye na pāsye 'haṁ kadā cana, eṣa me jīvitasānto rāmo yady abhiṣicyate/ iti bruvāṇām kaikeyīm śvaśuro me sa mānadaḥ, ayācatārthair anvarthair na ca yācṇām cakāra sā/ mama bhartā mahātejā vayasā pañcaviṁśakaḥ, rāmeti prathito loke guṇavān satyavāk śuciḥ, viśālākṣo mahābāhuḥ sarvabhūtahite rataḥ/ abhiṣekāya tu pituḥ samīpam rāmam āgatam, kaikeyī mama bhartāraṁ ity uvāca drutaṁ vacaḥ/ tava pitrā samājñaptam mamedam śṛṇu rāghava, bharatāya pradātavyam idam rājyam akanṭakam/ tvayā tu khalu vastavyam nava varṣāṇi pañca ca, vane pravraja kākutstha pitaram mocayānṛtāt/tathety uvāca tām rāmaḥ kaikeyīm akutobhayaḥ, cakāra tadvacas tasyā mama bhartā dṛḍhavrataḥ/ dadyān na pratigrhṇīyāt satyabrūyān na cānṛtam, etad brāhmaṇa rāmasya vrataṁ dhruvam anuttamam/ tasya bhrātā tu vaimātro lakṣmaṇo nāma vīryavān, rāmasya puruṣavyāghraḥ sahāyaḥ samare 'rihā/ sa bhrātā lakṣmaṇo nāma dharmacārī dṛḍhavrataḥ, anvagacchad dhanuṣpāṇiḥ pravrajantaṁ mayā saha/ te vayam pracyutā rājyāt kaileyās tu kṛte trayāḥ, vicarāma dvijaśreṣṭha vanaṁ gambhīram ojasā/ samāśvasa muhūrtaṁ tu śakyam vastum iha tvayā, āgamiṣyati me bhartā vanyam ādāya puṣkalam/ sa tvam nāma ca gotraṁ ca kulam ācakṣva tattvataḥ, ekaś ca daṇḍakāraṇye kimarthaṁ carasi dvija/ evaṁ bruvatyām sītāyām rāmapatnyām mahābalaḥ, pratyuvācottaram tīvraṁ rāvaṇo rākṣasādhipaḥ/ yena vitṛṣitā lokāḥ sadevāsuraṇaṁgāḥ, ahaṁ sa rāvaṇo nāma sīte rakṣogaṇeśvaraḥ/ tvām tu kāñcanavarṇābhām dṛṣṭvā kauṣeyavāsiniṁ, ratiṁ svakeṣu dāreṣu nādhigacchāmy anindite/ bahvīnām uttamastrīṇām āhṛtānām itas tataḥ, sarvāsām eva bhadraṁ te mamāgramahiṣī bhava/ laṅkā nāma samudrasya madhye mama mahāpurī, sāgareṇa parikṣiptā niviṣṭā girimūrdhani/ tatra sīte mayā sārḍham vaneṣu vicariṣyasi, na cāsyāraṇyavāsasya sprhayiṣyasi bhāmini/ pañcadāsyāḥ sahasrāṇi sarvābharaṇabhūṣitāḥ, sīte paricariṣyanti bhāryā bhavasi me yadi/ rāvaṇenaivam uktā tu kupitā janakātmajā, pratyuvācānavadyāṅgī tam anādrtya rākṣasaṁ/ mahāgirim ivākampyam mahendrasaḍṛśaṁ patim, mahodadhim ivākṣobhyam ahaṁ rāmam anuvratā/ mahābāhum mahoraskaṁ śimhavikrāntagāminam, nṛsimhaṁ śimhasam̐kāśam ahaṁ rāmam anuvratā/ pūrṇacandrānanam vīraṁ rājavatsaṁ jitendriyam, pṛthukīrtiṁ mahābāhum ahaṁ rāmam anuvratā/ tvam punar jambukaḥ śimhīm mām ihecchasi durlabhām, nāhaṁ śakyā tvayā spraṣṭum ādityasya prabhā yathā/ pādapān kāñcanān nūnam bahūn paśyasi mandabhāk, rāghavasya priyām bhāryām yas tvam icchasi rāvaṇa/ kṣudhitasya ca śimhasya mṛgaśatros tarasvinaḥ, āśīviṣasya vadanād daṁṣṭrām ādātum icchasi/ mandaram parvataśreṣṭhaṁ pāṇinā hartum icchasi, kālākūtaṁ viṣaṁ pītṛvā svastimān gantum icchasi/ akṣisūcyā pramṛjasi jihvayā leḍhi ca kṣuram, rāghavasya priyām bhāryām adhigantum tvam icchasi/ avasajya śilām kaṇṭhe samudraṁ tartum icchasi, sūryā candramasau cobhau prāṇibhyām hartum icchasi, yo rāmasya priyām bhāryām pradharṣayitum icchasi/ agniṁ prajvalitaṁ dṛṣṭvā vastrenāhartum icchasi, kalyāṇa vṛttām rāmasya yo bhāryām hartum icchasi/ ayomukhānām śulānām agre caritum icchasi, d antaram śimhaśṛgālayor vane; yad antaram syandanikāsamudrayoḥ, surāgryasauvīrakayor yad antaram; tad antaram dāśarathes tavaiva ca/ yad antaram kāñcanasīsalohayor; yad antaram candanavāripankayor, yad antaram hastibidālayor vane; tad antaram dāśarathes tavaiva ca/ yad antaram vāyasavainateyayor; yad antaram madgumayūrayor api, yad antaram sārasagḍhrayor vane; tad antaram dāśarathes tavaiva ca/ tasmin sahasrākṣasamaprabhāve; rāme sthite karmukabāṇapānau, hṛtāpi te 'haṁ na jarām gamiṣye; vajraṁ yathā makṣikayāvagīrṇam/ itīva tad vākyam aduṣṭabhāvā; sudṛṣṭam uktvā rajanīcaram tam, gātraprakampād vyathitā babhūva; vātoddhatā sā kadalīva tanvī/ tām vepamānām upalakṣya sītām; sa rāvaṇo mṛtyusamaprabhāvaḥ, kulam balaṁ nāma ca karma cātmanaḥ; samācacakṣe bhayakāraṇārtham/

With the single evil motive of forcibly taking away Devi Sita, Ravana on the guise of a Sanyasi asked about her antecedents and giving due consideration to a sanyasi, Sita having initially hesitated initially with an apprehension of being cursed with a 'shaapa' replied that her name was Sita, her father was King Janaka, and the dear wife of Shri Rama the valiant. After twelve years of lovable and conjugal life in King Dashratha's house, she lived happily and by the thirteenth year there was a proposal to make Rama the Yuvaraja and initiate celebrations, but there was a twist of destiny and the youngest beloved wife of the King named Devi Kaikeyi influenced and pressurised the King and demanded that my husband Rama should leave for vana vasa for fourteen years and Rama's younger brother Bhatata be made the Yuvaraja; Kaikeyi threatened to kill herself otherwise and therefore the father in law had to yield, especially since in

the past at the time of Deva Danava battle the King was accompanied by Kaikeyi saved the father in law's life and was bestowed two boons; these were availed of by Kaikeyi on the eve of the Rama's coronation joys of the public! As a gesture of Pitru vaakya paripaanaana, Shri Rama had atonce agreed to move to forest with valkala vastra dharana as the dress code. *dadyān na pratigṛhṇīyāt satyabrūyān na cānṛtam, etad brāhmaṇa rāmasya vrataṁ dhruvam anuttamam/ tasya bhrātā tu vaimātro lakṣmaṇo nāma vīryavān, rāmasya puruṣavyāghraḥ sahāyaḥ samare 'rihā/ sa bhrātā lakṣmaṇo nāma dharmacārī dṛḍhavrataḥ, anvagacchad dhanuṣpāṇiḥ pravrajantaṁ mayā saha/* Shri Rama is always in the habit of giving away but never receives; his is satya vaadi ever speaks the truth and undeterred by the principles of truthfulness always. Along with him is accompanied by his own brother Lakshmana and both the brothers are truthful and valiant too. I am too accompanying them. You may rest for a while and they ought to be returning soon as they have gone to collect fruits and roots and as such you may like to rest for a while.

Brahmanottama! Then the Maayavi Ravana in the form of Brahmanottama asserted in very pungent tone suddenly: Sitey! I am that Rakshasa Raja Ravana who is dreaded by Devas - Asuras- and of course human beings as well. Ananya Sundari! I am totally impressed by your outstanding beauty and physical grace draped in an alluring dress and I should never ever would approach another female excepting you and you alone. I have had collected in my haraem numberless females from everywhere but you are *par excellence!* You should now me my Prime Queen of my celebrity and rejoice the sweet fruits and juices of life. I shall provide you joy rides in glorius gardens of the universe and by your slave! Devi Sita raised her voice and talked harsh as never before: *mahāgirim ivākampyaṁ mahendrasaḍṣaṁ patim, mahodadhim ivākṣobhyaṁ ahaṁ rāmam anuvratā/ mahābāhuṁ mahoraskam siṁhavikrāntagāminam, nṛsiṁham siṁhasaṁkāśam ahaṁ rāmam anuvratā/* Ravana! You are never heard before the mountain like and never shaken personality of Shri Rama with Devedra like courage and bravery yet deep and ever restrained Great Oceans and I am the ever following Pativrata by body-mind and Soul. Rama's younger brother is an able supporter of Rama in intrepidity and dauntlessness. I am under the safe care and shade of the huge banyan trees and how stupid of you to ever imagine of an arrogant, shameless and worthless creature like you! *mahābāhuṁ mahoraskam siṁhavikrāntagāminam, nṛsiṁham siṁha -saṁkāśam ahaṁ rāmam anuvratā/* Shri Rama's shoulders are broad and strong, his chest is wide and firm; he moves about like a lion with pride and is of unparalleled courage and confidence. I am his unqualified devotee like nobody else. His visage is like a readily arresting full moon; he is a 'jitendriya' with body and mind and my confidence in him is none else on the face of earth than that of mine. Sinful nishachara! If you consider your self as a Lion, be it well digested that I am a lioness too and you are by all means of threats and manipulations, you could never achieve me or my physique, far less my thoughts or mind. You better be aware that you could hold never touch even a fringe of me as the globe of Surya as that would burn and become suicidal for you. Misfortunate Rakshasa! How dare you to attempt and abduct me and tempt me as you are certainly inviting death with mercilessness! You wish to dare and touch me then a running 'mriga' gets tempted seeing a bright golden tree, would dash right in to the mouth of a hungry lion! You would like to pull out the teeth of a huge serpent, or uproot and lift up Mandara mountain or firm up a boulder around your neck and swim and cross the maha samudra! You seek to take Surya and Chandra into your hands! *Yo Raamasya priyaam bhaaryaam pradharṣayitum icchasi/* He how ever wish to do 'balaatkara' to Shri Rama's darling wife could ever be born on the face of the earth! If ever you try to do so out of ego, then I should look at flames and jump with clothes tied up thereinto! Are you not aware of a domesticated and a wild, ferocious deep forest lion which is the wide gap of you and Dasharathanandana Shri Rama! The comparison is obvious between molten gold and brass, water saturated in chandana and earthen mud and Shri Rama and the perilous yourself! There is an obvious difference between Garuda Deva and a low flying kite! So asserting the enraged Sita with a body quiver, shouted at Ravana.

Sarga Forty Eighty

Ravana explains his own background and valor and Devi Sita ignores and discounts

Evam bruvatyām sītāyām samrabdhaḥ parusākṣaram, lalāṭe bhrukuṭīm kṛtvā rāvaṇaḥ pratyuvāca ha/ bhrātā vaiśravaṇasyāham sāpatnyo varavarṇini, rāvaṇo nāma bhadraṁ te daśagrīvaḥ pratāpavān/ yasya devāḥ sagandharvāḥ piśācapatagoragāḥ, vidravanti bhayād bhītā mṛtyor iva sadā prajāḥ/ yena vaiśravaṇo bhrātā vaimātraḥ kāraṇāntare, dvandvam āsāditāḥ krodhād raṇe vikramya nirjitaḥ/ madbhayārtāḥ parityajya svam adhiṣṭhānam ṛddhimat, kailāsaṁ parvataśreṣṭham adhyāste naravāhanaḥ/ yasya tat puṣpakam nāma vimānam kāmagaṁ śubham, vīryād āvarjitaṁ bhadre yena yāmi vihāyasaṁ/ mama samjātarasasya mukhaṁ dṛṣṭvaiva maithili, vidravanti paritrastāḥ surāḥ śakrapurogamāḥ/ yatra tiṣṭhāmy aham tatra māruto vāti śaṅkitaḥ, tīvrāmśuḥ śīśirāmśuś ca bhayāt saṁpadyate raviḥ/ niṣkampapatrās taravo nadyaś ca stimitodakāḥ, bhavanti yatra yatrāham tiṣṭhāmi ca carāmi ca/ mama pāre samudrasya lankā nāma purī śubhā, saṁpūrṇā rākṣasair ghorair yathendrasyaamarāvati/ prākāreṇa parikṣiptā pāṇḍureṇa virājita, hemakakṣyā purī ramyā vaidūryamaya toraṇā/ hastyāśvarathasambhādā tūryanādavinādita, sarvakāmaphalair vṛkṣaiḥ saṁkulodyānaśobhita/ tatra tvam vasatī sīte rājaputri mayā saha, na sramiṣyasi nārīṇām mānuṣīṇām manasvini/ bhuñjānā mānuṣān bhogān divyāms ca varavarṇini, na smariṣyasi rāmasya mānuṣasya gatāyuṣaḥ/ sthāpayitvā priyam putram rājñā daśarathena yaḥ, mandavīryaḥ suto jyeṣṭhas tataḥ prasthāpito vanam/ tena kim bhraṣṭarājyena rāmeṇa gatacetasā, kariṣyasi viśālākṣi tāpasena tapasvinā/ sarvarākṣasabhartāram kāmāt svayam ihāgatam, na manmathaśarāviṣṭam pratyākhyātum tvam arhasi/ pratyākhyāya hi mām bhīru paritāpaṁ gamiṣyasi, caraṇenābhihatyeva purūravasam urvaśi/ evam uktā tu vaidehī kruddhā samraktalocanā, abravīt paruṣaṁ vākyam rahite rākṣasādhipam/ katham vaiśravaṇam devam sarvabhūtanamaskṛtam, bhrātaram vyapadiṣya tvam aśubham kartum icchasi/ avaśyam vinaśiṣyanti sarve rāvaṇa rākṣasāḥ, yeṣāṁ tvam karkaśo rājā durbuddhir ajitendriyah/ apahr̥tya śacīm bhāryām śakyam indrasya jīvitum, na tu rāmasya bhāryām mām apanīyāsti jīvitam, jīvec ciraṁ vajradharasya hastāc; chacīm pradhṛṣyāpratirūparūpām, na mādr̥śīm rākṣasadharṣayitvā; pītāmṛtasyāpi tavāsti mokṣaḥ/

As Devi Sita shouted on Ravanaasura as described, Ravana was provoked to the core and screamed in response! ‘Sundari! I am the first cousin of Kubera, the ten headed Ravana. All the Beings in creation are dreaded by me with trembling shudder including Devata, Gandharva, Pishacha, Pakshi, and Nagas and that was how challenged Kubera too and defeated him on a one-to-one battle and thus he ran away under the refuge of Kailasa mountain. Kubera was flying by the air borne vimana but now it is my possession now and use it freely and take to bhu-bhramana for fun as a pastime! Mithileshwari! Whenever I am incensed with anger, Indra and the follower Devatas seek to hide themselves with my shivering face. As and when I take to ‘bhu bhramana’, even the tree leaves stop their movement, let alone the trees and plants and the waves of rivers get stilled with my fear too! On the other side of the ocean here, is Lanka which is comparable with Amaravati the capital of Devatas. Lankapuri the magnificent capital city has four popular ‘dwaaraas’ and is a planned and constructed city Ravana Sena. Its halls are gigantic and the doors and windows are made of vaidurya manis. The well planned streets of Lankapuri are flooded with elephants, camels, horses, and chariots, while the populace is ever bristling with activities, sky raised noises and earthly sounds of musical instruments of ever fine music. The halls of Lankapuri are well planned and executed to perfection with public amenities. *tatra tvam vasatī sīte rājaputri mayā saha, na sramiṣyasi nārīṇām mānuṣīṇām manasvini/ bhuñjānā mānuṣān bhogān divyāms ca varavarṇini, na smariṣyasi rāmasya mānuṣasya gatāyuṣaḥ/* Rajakumari Sitey, If only you live with me floating in luxuries, then in no time you should forget Rama the mere human being whose life span is closing up soon any way! King Dasharatha the clever manipulator had placed his second son Bharata on the throne and sent away the eldest son Rama to the forest like, and the non existent, dim-witted, thick headed Rama is practising tapasya under the spell of ‘Pitru vaakya paripaanaana’! Devi! I am the King of Rakshasaas and as ravished by your beauty and grace, have arrived volantly at your door step; protect me from the flowery arrows of Manmadha; and do please come into my embrace at once.’ That was how, Ravanaasura begged of Devi Sita as the latter shouted in red anger as follows: ‘Arre Ravana! Bhagavan Kubera is worthy of veneration even by Devas, let alone the human beings. You name him and shamelessly call him as his brother and resort to downright detestable and heinous activities! Ravana! It is most certain that a characterless, selfish, cruel, and wicked Rakshasa King like you is ripe for a disaster in the very near

future. In the annals of history, it might have been possible that Indra kidnapped Shachi Devi and wedded but a Ravana could never happen in the reverse again as Ravana is drawing his doom in a matter of weeks and days!'

[Vishleshana on Shachi Devi and Indra:

Shachi Devi was the daughter of the Asura King Pouloma who was no doubt religious but of negative abhichara mantras under the tutelage of Shukraacharya. Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially 'Panchagni Sadhana' hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive, as after all Indra had committed a heinous crime of killing a Brahmana out of pride and fear. Vritrasura was the abled commander in chief and desired to marry Shachi Devi, but Shachi did not reciprocate as she felt that he was a servant of her father. As insulted Vritraasura decided to take revenge by marrying her. Meanwhile Indra begged of Maha Muni Dadheechi to spare his backbone and with the skills of Vishvakarma made Vajrayudha the thunderbolt with which Vritrasura was killed and as an act of vengeance married Shachi Devi whom Vritraasura was madly in love with. Under such circumstances, Shachi Devi readily consented to marry as Indra's 'Patta Mahishi' or the Prime Queen. But smitten by the sin of 'brahmana hatya', Indra hid himself in a lotus stem in a pond at Manasasarovara and the title of Indratva was rewarded by King Nahusha. Nahusha claimed Shachi Devi too. Assited by Vishvakarma as prompted by Devi Bhagavati, Shachi Devi helped recover Indra from the lotus stem and Indra got reappointed by Brahma Deva since the brahma hatya dosha was negated due to long penance in the lotus stem. Nahusha got punished due to his audacity of claiming Shachi Devi and became a brahma rakshasa till the times of Maha Bharata in dwapara yuga.]

Sarga Forty Nine

Ravanasura forcibly abducts Devi Sita who cries away helplessly but Maha Grudhra Jataayu seeks to help

*Sītāyā vacanam śrutvā daśagrīvaḥ pratāpavān, haste hastam samāhatya cakāra sumahad vapuḥ/ sa maithilīm punar vākyam babhāṣe ca tato bhṛṣam, nonmattayā śrutau manye
mamavīryaparākramau/ Udvāheyaṁ bhujābhyām tu medinīm ambare sthitaḥ, āpibeyaṁ samudram ca mṛtyuṁ hanyām raṇe sthitaḥ/ arkaṁ rundhyām śarais tīkṣṇair vibhindyām hi mahītaḥ, kāmārūpiṇam unmatte paśya mām kāmadaṁ patim/ evam uktavatas tasya rāvaṇasya śikhiprabhe, kruddhasya hariparyante rakte netre babhūvatuḥ/ sadyaḥ saumyaṁ parityajya bhikṣurūpaṁ sa rāvaṇaḥ, svaṁ rūpaṁ kālārūpābhaṁ bheje vaiśravaṇānujaḥ/ samraktanayanaḥ śrīmāms taptakāñcanakuṇḍalaḥ, daśāśyaḥ kārmukī bāṇī babhūva kṣaṇadācaraḥ/ sa parivrājakacchadma mahākāyo vihāya tat, pratipede svakam rūpaṁ rāvaṇo rākṣasādhipaḥ/ samraktanayanaḥ krodhāj jīmūtanīcayaprabhaḥ, raktāmbaradharas tasthau strīratnam prekṣya maithilīm/ sa tām asitakeśāntām bhāskarasya prabhāṁ iva, vasanābhara -*

ṇopetām maithilīm rāvaṇo 'bravūt/ triṣu lokeṣu vikhyātām yadi bhartāram icchasi, mām āśraya varārohe tavāhaṁ sadṛśaḥ patiḥ/ mām bhajasva cirāya tvam ahaṁ ślāghyas tava priyaḥ, naiva cāhaṁ kva cid bhadre kariṣye tava vipriyam, tyajyatām mānuṣo bhāvo mayi bhāvaḥ praṇīyatām/ rājyāc cyutam asiddhārtham rāmaṁ parimitāyusaṁ, kair guṇair anuraktāsi mūḍhe paṇḍitamānini/ yaḥ striyā vacanād rājyaṁ vihāya sasuhṛjjanam, asmin vyālānucarite vane vasati durmatih/ ity uktvā maithilīm vākyam priyārham priyavādinīm, jagrāha rāvaṇaḥ sītām budhaḥ khe rohiṇīm iva/ vāmena sītām padmākṣīm mūrdhajeṣu kareṇa saḥ, ūrvos tu dakṣiṇenaiva pariagrāha pāṇinā/ taṁ dṛṣtvā giriṣṇgābham tīkṣṇadamṣtram mahābhujam, prādravan mṛtyusaṁkāśam bhayārtā vanadevatāḥ/ sa ca māyāmayo divyaḥ kharayuktaḥ kharasvanaḥ, pratyadṛśyata hemāṅgo rāvaṇasya mahārathaḥ/ tatas tām parusair vākyair abhitarjya mahāsvanaḥ, aṅkenādāya vaidehīm ratham āropayat tadā/ sā gṛhītaticukrośa rāvaṇena yaśasvinī, rāmeti sītā duḥkḥartā rāmaṁ dūragatām vane/ tām akāmām sa kāmārtaḥ pannagendravadhūm iva, viveṣtamānām ādāya utpapāthātha rāvaṇaḥ, tataḥ sā rākṣasendrena hriyamāṇā vihāyasā, bhṛśam cukrośa matteva bhrāntacittā yathāturā/ hā lakṣmaṇa mahābāho gurucittaprasādaka, hriyamāṇām na jānīṣe rakṣasā kāmārūpiṇā/ jīvitaṁ sukham arthāṁś ca dharmahetoḥ parityajan, hriyamāṇām adharmena mām rāghava na paśyasi/ nanu nāmāvinītānām vinetāsi paramatapa, katham evaṁvidham pāpam na tvam śādhi hi rāvaṇam/ nanu sadyo 'vinītasya dṛśyate karmaṇaḥ phalam, kālo 'py aṅgī bhavaty atra sasyānām iva paktaye/ sa karma kṛtavān etat kālōpahatacetanaḥ, jīvītāntakaram ghoram rāmād vyasanam āpnuhi/ hantedānīm sakāmā tu kaikeyī bāndhavaiḥ saha, hriyeyam dharmakāmasya dharmapatnī yaśasvinaḥ/ āmantraye janasthānam karṇikārāmś ca puspitān, kṣipram rāmāya śāmsadhvaṁ sītām harati rāvaṇaḥ/ mālyavantaṁ śikharīṇam vande prasravaṇam girim, kṣipram rāmāya śāmsadhvaṁ sītām harati rāvaṇaḥ/ hamsasārasasaṁghuṣṭām vande godāvarīm nadīm, kṣipram rāmāya śāmsadhvaṁ sītām harati rāvaṇaḥ/ daivatāni ca yānty asmin vane vividhapādape, namaskaromy ahaṁ tebhyo bhartuḥ śāmsata mām hṛtām, yāni kāni cid apy atra sattvāni nivasanty uta, sarvāṇi śaraṇam yāmi mṛgapakṣigaṇān api/ hriyamāṇām priyām bhartuḥ prāṇebhyo 'pi garīyasīm, vivaśāpahṛtā sītā rāvaṇeneti śāmsata/ viditvā mām mahābāhur amutrāpi mahābalaḥ, āneṣyati parākramya vaivasvatahṛtām api/ rāmāya tu yathātattvaṁ jaṭāyo haraṇam mama, lakṣmaṇāya ca tat sarvam ākhyātavyam aśeṣataḥ/

As Devi Sita screamed in high pitch, Ravana'sura expanded his original form and shouted : ‘ You have now become mad and that is why you are not realising my gallantry and guts. If I expand my physique and stand up sky high, my powerful arms could lift up the earth, drink up the waters of oceans, and in a duel could destroy mrityu too! You mad woman! I could hurt and pierce through the globe of Surya with my arrows and bring it down to earth. You foolish and crazy woman! Look at me and my burning looks with fury and fire as the universal belief is that the seething anger of Ravana is beyond comprehension.’ Having shouted likewise, Ravana assumed the form of his natural swarupa like Kaala Deva as his eyes were fuming with ten heads and as many fiery eyes and with twenty hands and gripped palms raised high and threatening Sita! He screamed at her: *triṣu lokeṣu vikhyātām yadi bhartāram icchasi, mām āśraya varārohe tavāhaṁ sadṛśaḥ patiḥ/ mām bhajasva cirāya tvam ahaṁ ślāghyas tava priyaḥ, naiva cāhaṁ kva cid bhadre kariṣye tava vipriyam, tyajyatām mānuṣo bhāvo mayi bhāvaḥ praṇīyatām/* Even if you explore and search trilokas, you would not find a more deserving husband than me; do believe me that I should keep you on a high pedestal and never hurt you with affectionate obedience. I am aware that among human beings, your passion for Rama is extraordinary but now that you have encounterd me, you might as well forget and ignore him and his flimsy memories! Stupid and dim witted woman! Rama was thrown out of a throne, and his aspirations to become a king were dashed down; his life span as a human being is limited and precarious; how foolish are you not to discount these facts of existence. Do point out one single reason to keep faith in him as he is in the clutch of a woman who tossed him to a frightful dandakaranya infested with cruelty and mercilessness! Wake up even now as better late than never! *ity uktvā maithilīm vākyam priyārham priyavādinīm, jagrāha rāvaṇaḥ sītām budhaḥ khe rohiṇīm iva/ vāmena sītām padmākṣīm mūrdhajeṣu kareṇa saḥ, ūrvos tu dakṣiṇenaiva pariagrāha pāṇinā/* So uttering the shameless words out of passion held Devi Sita the mother figure's right hand like Budha had performed the act of inexcusable indiscretion of holding his most respectable worthy of his own mother

Devi Rohini. As this scene was witnessed, the ‘vana devatas’ got jolted and dispersed with fright. Then Ravana commanded the golden chariot of donkeys, even while shouting at Devi Sita and kept her slim body on his strong laps and speeded away on the sky. As this rapid occurrence happened in split minutes, Devi Sita raised the top of her voice and screamed ‘ hey Rama’. She made desperate efforts to loosen the grip of Ravana’s powerful arms like a ‘naagini’ to slither but to vain. *hā lakṣmaṇa mahābāho gurucittaprasādaka, hriyamāṇām na jānīṣe rakṣasā kāmarūpiṇā/ jīvitam sukham arthāms ca dharmahetoḥ parityajan, hriyamāṇām adharmaṇa mām rāghava na paśyasi/* She kept on shouting: ‘ haa maha bahu Lakshmana! You do always keep attentive to the screams of desperation but now this rakshasa Ravana is taking me away by coercion and cruelty. Ha Raghu nandana! You always stand for dharma and have discarded the love for life, physical pleasures, and the magnificence of kingship. But this rakshasa Ravana is abducting me by force and you are not able to see this inhuman brutality! Aryaputra! You always keep punishing those who slip up dharma, but why are you not doing so to this treacherous and terrifying Ravana!’ Then Devi Sita yelled at Ravana: ‘ your head is reeling around ‘mrityu’ as your descretion is lost totally and your sinfulness is climatic. You ought to soon visualize the cruel chains of death by the grace of Rama. *hantedānīm sakāmā tu kaikeyī bāndhavaiḥ saha, hriyeyam dharmakāmasya dharmapatnī yaśasvināḥ/* Hai! It is this time that Kaikeyi and her deceitful advisors (like Manthara) have succeeded their crafty plan to torture me as Rama’s dharmapatni since I am right now kept under hopeless duress! Now at this critical moment, I have only to pray the trees and bushes, the birds, and forest animals, the swans and cranes to convey that this heartless Ravana is coercing me a helpless female of innocence and purity. Mother Godavari! My desperate submissions to you to kindly convey to Shri Rama the ‘atyaachaara’ by this villionous and most sinful Ravanaasura! *Saa tadaakarunaa vaacho vilapanti suduhkhita, vanaspati gatam gruddhram dadarshayitalochanaa/ Jataayo pashya maamaarya hviyamaanaamanaathavat, anena raakshasendrenaakarunam paapa karmamaa/* Then Devi Sita having stated with desperation was able to spot Grudhra Raja Jatayu seated on the branch of a huge tree and shouted with her maximam screaming for help as follows: Arya Jataayo! Look at this ‘atyaachaara’ as the wickedmost Ravanaasura is dragging me by force. Kindly inform Rama Lakshmanas to note this tragedy!

[Ref Sarga Fourteen above detailing Jatayu]

Sarga Fifty

Jataayu warns Ravanaasura to withdraw from the evil act of ‘Sitaapaharana’ and otherwise be ready for encounter

Tam śabdam avasuptasya jaṭāyur atha śuśruve, niraikṣad rāvaṇam kṣipram vaidehīm ca dadarśa saḥ/ tataḥ parvatakūṭābhas tīkṣṇatunḍaḥ khagottamaḥ, vanaspatigataḥ śrīmān vyājahāra śubhām giram/ daśagrīvasthito dharme purāṇe satyasamśrayaḥ, jaṭāyur nāma nāmnāham gṛdhrarājo mahābalaḥ/ rājā sarvasya lokasya mahendrarūpamaḥ, lokānām ca hite yukto rāmo daśarathātmajaḥ/ tasyaiśā lokanāthasya dharmapatnī yaśasvinī, sītā nāma varārohā yām tvam hartum ihecchasi/ katham rājā sthito dharme paradārān parāmṛśet, rakṣaṇīyā viśeṣeṇa rājadārā mahābalaḥ, nivartaya matim nīcām paradārābhimarśanam/ na tat samācared dhīro yat paro ’sya vigarhayet, yathātmanas tathānyeṣām dārā rakṣyā vimarśanāt/ artham vā yadi vā kāmam śiṣṭāḥ śāstreṣv anāgatam, vyavasyanty anu rājānam dharmam pauraṣṭyanandana/ rājā dharmas ca kāmāś ca dravyāṇām cottamo nidhiḥ, dharmasḥ śubham vā pāpam vā rājamūlam pravartate/ pāpasvabhāvaś capalaḥ katham tvam rakṣasām vara, aiśvaryam abhisamprāpto vimānam iva duṣkṛtī/ kāmasvabhāvo yo yasya na sa śakyaḥ pramārjītuḥ, na hi duṣṭātmanām ārya mā vasaty ālaye ciraḥ/ viṣaye vā pure vā te yadā rāmo mahābalaḥ, nāparādhyati dharmātmā katham tasyāparādhyasi/ yadi sūrapanakhāhetor janasthānagataḥ kharāḥ, ativyṛtto hataḥ pūrvam rāmeṇākliṣṭakarmanā/ atra brūhi yathāsatyam ko rāmasya vyatikramaḥ, yasya tvam lokanāthasya hṛtvā bhāryām gamiṣyasi/ kṣipram viśṛja vaidehīm mā tvā ghoreṇa cakṣuṣā, dahed dahana bhūtena vṛtram indrāsanir yathā/ sarpam āśīviṣam baddhvā vastrānte nāvabudhyase, grīvāyām pratimuktaḥ ca kālapāśam na paśyasi/ sa bhāraḥ saumya bhartavyo yo naram nāvasādayet, tad annam upabhoktavyam

jīryate yad anāmayam/ yat kṛtvā na bhaved dharmo na kīrtir na yaśo bhuvi, śarīrasya bhavet khedaḥ kas tat karma samācare/ śaṣṭivarṣasahasrāṇi mama jātasya rāvaṇa, piṭṛpaitāmahaṁ rājyaṁ yathāvad anutiṣṭhataḥ/ vṛddho 'haṁ tvam yuvā dhanvī sarathaḥ kavacī śarī, tathāpy ādāya vaidehīm kuśalī na gamiṣyasi/ na śaktas tvam balād dhartuṁ vaidehīm mama paśyataḥ, hetubhir nyāyasamyuktair dhruvām vedaśrutīm iva/ yudhyasva yadi sūro 'si muhūrtaṁ tiṣṭha rāvaṇa, śayiṣyase hato bhūmau yathāpūrvam kharas tathā/ asakṛt saṁyuge yena nihatā daityadānavāḥ, nacirāc cīravāsās tvām rāmo yudhi vadhiṣyati/ kiṁ nu śakyaṁ mayā kartuṁ gatau dūram nṛpātmajau, kṣipraṁ tvam naśyase nīca tayor bhīto na saṁśayaḥ/ na hi me jīvamānasya nayiṣyasi śubhām imām, sūtām kamalapatrākṣīm rāmasya mahaśīm priyām/ avaśyaṁ tu mayā kāryaṁ priyaṁ tasya mahātmanaḥ, jīvitenaṁpi rāmasya tathā daśarathasya ca/ tiṣṭha tiṣṭha daśagrīva muhūrtaṁ paśya rāvaṇa, yuddhātithyaṁ pradāsyāmi yathāprāṇaṁ niśācara, vṛntād iva phalaṁ tvām tu pātayeyaṁ rathottamāt/

As Devi Sita was crying and shouted at Jatayu from the donkey chariot of Ravana'sura, the great bird was actually resting in sleep. As Jatayu of a mountain top like height of its body with sharp beak opened his eyes and addressed Ravana with composure : Dashamukha Ravana! I am the gruhra raja Jatayu as dedicated to dharma and nyaaya. Brother, please do not perform that act of abduction of Devi Sita the pativrata of Shri Rama. Dasharatha nandana Rama is a unique personality of fame and follows virtue and justice and what you are seeking to perform is most inappropriate. Could there be King like you stoop to this kind of a detestable and disgusting act! Mahabali Ravana! Kings of your standing and fame are least expected of you. Buddhimaan! Kings are expected to uphold the honour and dignity of women, but what is now visible is quite contrary! Some one else's wife is stated as a sister or mother and the path to the contrary is a slippery leading to the proverbial narakas for award of retribution of natural justice. Pulastha kula nandana! Please refrain from this act of passion and over indulgence. *rājā dharmas ca kāmāś ca dravyāṇām cottamo nidhiḥ, dharmah śubham vā pāpam vā rājamūlam pravartate/ pāpasvabhāvaś capalaḥ katham tvam rakṣasām vara, aiśvaryaṁ abhisamprāpto vimānam iva duṣkṛtī/* A king is expected to be a repositor and enforcer of Dharma, Sadaachaara and contrarily of sinful mindedness. How could you be an exception. Tell me if you seek revenge against what Surpanakha did and Khara and his followers had deserved, is this act of timidity justified in Rama's absence; what is expected is to fight with Rama but not to kidnap his wife! Is this not shameful for a King of your stature! Ravana! Do leave Devi Sita from this stage lest Rama gets provoked and uproot your existence and along with it the name and fame of your vamsha too. Ravana! you seem to have been robed in clothes full of poison of snakes and tied up your neck with chains of Mrityu and yet do not realise as to what you are heading to! Any person of senses should lift up only that much of heavy weight to his capacity and likewise consume only that much of food intake as per his maximum, lest he would lose balance or end up in ruinous indigestion. *yat kṛtvā na bhaved dharmo na kīrtir na yaśo bhuvi, śarīrasya bhavet khedaḥ kas tat karma samācare/* That specific task which seems reasonable and worthy of virtue and praiseworthy be resorted to but acts of unjust violence be avoided at any cost. Ravana! If still you continue with your arrogance and stupidity, then I should have no option but to face me to attack and then you should the ruinous path of your destruction. Even in in case, you might survive in our mutual attack, let it be realise that most certainly, Ramachandra who had only recently decimated Khara Dushanas would destroy you, your entire heros behind you and the 'vamsha naashana' to re establish and vindicate 'dharma and nyaya.' As of now unfortunately, the heros of invincibility are away as per your evil plan as of now, but dharma shall be vindicated eventually.

Sarga Fifty One

Fierce battle between Jataayu and Ravana'sura but Ravana kills Jatayu

Ity uktasya yathānyāyaṁ rāvaṇasya jaṭāyuṣā, kruddhasyāgninibhāḥ sarvā rejur vimśatidṛṣṭayaḥ/ samraktanayanaḥ kopāt taptakāñcanakuṇḍalaḥ, rākṣasendro 'bhidudrāva patagendram amarṣaṇaḥ/ sa

*samprahāras tumulas tayos tasmin mahāvane, babhūva vātoddhatayor meghayor gagane yathā/ tad
 babhūvādbhutam yuddham grdhrarākṣasayos tadā, sapakṣayor mālyavator mahāparvatayor iva/ tato
 nālīkanārācais tīkṣṇāgraiś ca vikarṇibhiḥ, abhyavarṣan mahāghorair grdhrarājāṃ mahābalaḥ/ sa tāni
 śarajālāni grdhrāḥ patraratheśvaraḥ, jaṭāyuh pratijagrāha rāvaṇāstrāṇi samyuge/ tasya tīkṣṇanakhā -
 bhyāṃ tu caraṇābhyāṃ mahābalaḥ, cakāra bahudhā gātre vranān patagasattamah/ atha krodhād
 daśagrīvo jagrāha daśamārganān, mṛtyudaṇḍanibhān ghorāṇ śatrumardanakāṅkṣayā/ sa tair bāṇair
 mahāvīryaḥ pūrṇamuktair ajihmagaiḥ, bibheda niśitais tīkṣṇair grdhrāṃ ghoraiḥ śilīmukhaiḥ/ sa
 rākṣasarathe paśyaṇ jānakīm bāṣpalocanām, acintayitvā bāṇāṃs tān rākṣasāṃ samabhidravat/ tato 'sya
 saśaram cāpaṃ muktāmaṇivibhūṣitam, caraṇābhyāṃ mahātejā babhaṇja patageśvaraḥ/ tac
 cāgnisadṛśam dīptam rāvaṇasya śarāvaram, pakṣābhyāṃ ca mahātejā vyadhunot patageśvaraḥ/
 kāñcanoraśchadān divyān piśācavadanān kharān, tāmś cāsya jvasampannāṇ jaghāna samare balī/
 varam trivenusampannam kāmagaṃ pāvakārciṣam, maṇihemavicitrāṅgaṃ babhaṇja ca mahāratham,
 pūrṇacandrpratīkāśam chatraṃ ca vyajanaiḥ saha/ sa bhagnadhanvā viratho hatāśvo hatasārathiḥ,
 ankenādāya vaidehīm papāta bhuvi rāvaṇaḥ/ dṛṣṭvā nipatitam bhūmau rāvaṇaṃ bhagnavāhanam, sādhu
 sādhu iti bhūtāni grdhrarājāṃ apūjayan/ pariśrāntam tu taṃ dṛṣṭvā jarayā pakṣiyūthapam, utpapāta
 punar hṛṣṭo maithilīm grhya rāvaṇaḥ/ taṃ prahrṣṭam nidhāyāṅke gacchantam janakātmajam,
 grdhrarājāḥ samutpatya jaṭāyur idam abravīt/ vajrasamsparsabāṇasya bhāryāṃ rāmasya rāvaṇa,
 alpabuddhe harasy enāṃ vadhāya khalu rakṣasāṃ/samitrabandhuḥ sāmātyaḥ sabalaḥ saparicchadaḥ,
 viṣapānaṃ pibasy etat pipāsita ivodakam/ anubandham ajānantaḥ karmaṇām avicakṣaṇāḥ, śīghram eva
 vinaśyanti yathā tvaṃ vinaśiṣyasi/ baddhas tvaṃ kālapāśena kva gatas tasya mokṣyase, vadhāya baḍiśam
 grhya sāmīśam jalajo yathā/ na hi jātu durādharṣau kākutsthau tava rāvaṇa, dharṣaṇam cāśramasyāśya
 kṣamiṣyete tu rāghavau/ yathā tvayā kṛtaṃ karma bhīruṇā lokagarhitam, taskarācarito mārgo naiṣa
 vīraṇiṣevitaḥ/ yudhyasva yadi śūro 'si muhūrtaṃ tiṣṭha rāvaṇa, śayiṣyase hato bhūmau yathā bhrātā
 kharas tathā/ paretakāle puruṣo yat karma pratipadyate, vināśāyātmano 'dharmaṃ pratipanno 'si
 karma tat/ pāpānubandho vai yasya karmaṇaḥ ko nu tat pumān, kurvīta lokādhipatiḥ svayambhūr
 bhagavān api/ evam uktvā śubham vākyam jaṭāyus tasya rakṣasaḥ, nipapāta bhīṣam pṛṣṭhe daśagrīvasya
 vīryavān/ taṃ grhītvā nakhais tīkṣṇair virarāda samantataḥ, adhirūḍho gajārohi yathā syād
 duṣṭavāraṇam/ virarāda nakhair asya tuṇḍam pṛṣṭhe samarpayan, keśāṃś cotpātayām āsa
 nakhapakṣamukhāyudhaḥ/ sa tathā grdhrarājena klīśyamāno muhur muhūḥ, amarśasphuritausthaḥ san
 prākampata sa rākṣasaḥ/ sampariṣvajya vaidehīm vāmenāṅkena rāvaṇaḥ, talenābhijaghānārto jaṭāyus
 krodhamūrchitaḥ/ jaṭāyus tam atikramya tuṇḍenāśya kharādhipaḥ, vāmabāhūn daśa tadā vyapāharad
 arimdamah/ tataḥ kruddho daśakṛtvaḥ sītām utsṛjya vīryavān, muṣṭibhyāṃ caraṇābhyāṃ ca grdhrarājāṃ
 apothayat/ tato muhūrtaṃ saṃgrāmo babhūvātulavīryayoh, rākṣasānām ca mukhyasya pakṣiṇām
 pravarasya ca/ tasya vyāyacchamānasya rāmasyārthe 'tha rāvaṇaḥ, pakṣau pāḍau ca pārśvau ca
 khaḍgam uddhṛtya so 'cchinat/ sa chinna pakṣaḥ sahasā rakṣasā raudrakarmaṇā, nipapāta hato grdhro
 dharanyām alpajīvitaḥ/ taṃ dṛṣṭvā patitam bhūmau kṣatajārdraṃ jaṭāyuṣam, abhyadhāvata vaidehī
 svabandhum iva duḥkhitā/ taṃ nīlajīmūtanikāśakalpaṃ, supāṇḍuroraskam udāravīryam, dadarśa
 laṅkādhīpatiḥ pṛthivyām; jaṭāyuṣam śāntam ivāgnidāvam/ tatas tu taṃ patraratham mahītale; nipatitam
 rāvaṇavegamarditam, punaḥ pariṣvajya śaśiprabhānanā; ruroda sītā ,anakātmajā tadā/*

Ravana was incensed with the 'dharma pravachanas' of Jatayu and chased the Giant Bird in the encounter. Both of them attacked each other, like the enormous speed of the rushing winds. It appeared that in this frightful battle, they seemed that each of them were tossing at each other the illustrious Maalvayaan Parvatas. Then Ravana rushed arrows from his dhanush by way of 'bhayankara mantrika astraas' such as Naaleeka-Naaraacha-and Vikeerna. While releasing the celestial arrows, Ravana's ten furious faces were distorted and ferocious akin to Kaala danda Yama Raja. Having survived the attacks of the 'mantrika baanaas', Maha Bali Grudhra Raaja attacked Ravana's 'dasha mukhas' with its powerful and sharp nails like frightful swords and 'trishulaas' as the asura's facial blood was like never ending streams. Then Maha Parakrami Ravana drew his dhanush straight and high aimed at the huge sized mountain like Jatayu with his fearfully raised shoulders and the twenty energetic hands had rained the mantrik arrows in continuous flows. The strong and firm feet of the Great Bird were pieced like minced

feet which disbaled it to fly here and there freely and the continous release of the arrows released by the Asura kept on smashing the wings, the beak and its huge mouth while the strong wings disallowed its movement let alone the speed. Ravana's steel kavacha the body shield of solid steel was bright like red fire. But in response Jatayu hit Ravana's dhanush. Then the valiant Ravana riding the donkey chariot sought to attack the disabled grudhra raaja but the latter lifted the sarathi up in the ferocious winds and killed him by its fearful beak to pieces of flesh. Later on he lifted the chariot up by its beak and smashed the wheels and the axes. *sa bhagnadhanvā viratho hatāśvo hatasārathiḥ, aṅkenādāya vaidehīm papāta bhuvi rāvaṇaḥ*/ In this way, Ravana too was disabled with his dhanush broken, saradhi killed and horses done to death, then he had to finally jumped out of the broken chariot with Devi Sita safe on his lap. The onlooker Being on the earth kept on shouting 'saadhu saadhu' at that picturesque scene of the encounter. Having taken Devi Sita on his lap, Ravana found himself disabled too yet, the dauntless Dashagreeva lifted his sword out of its sheath jumped at the Giant Bird. With all its latent body strength, the wing less Jatayu jumped high and shouted: *vajrasamsparsābāṇasya bhāryām rāmasya rāvaṇa, alpabuddhe harasy enām vadhāya khalu rakṣasām/samitrabandhuḥ sāmātyaḥ sabalaḥ saparicchadaḥ, viṣapānam pibasy etat pipāsita ivodakam*/ 'Manda buddhi Ravana! Most certainly, Shri Rama is going to chase you for your unpardonable crime of 'Sitaapaharana' and destroy and devastate you.. Just as a person out of acute thirst gulps waters, you are walloping poison. Along with you too, your friends, relatives, ministers, sena and the entire associates. *anubandham ajānantaḥ karmaṇām avicakṣaṇāḥ, śīghram eva vinaśyanti yathā tvaṁ vinaśiṣyasi/ baddhas tvaṁ kālapāśena kva gatas tasya mokṣyase, vadhāya baḍiṣam grhya sāmīṣam jalajo yathā*/ Your 'karma parinaama' or what all you are practising now would end up in your doom very soon and be disastrous. You are tied up tightly with your 'kaala paasha', or the noose of the time and would it be ever possible to loosen its grip! Like the tasty piece of meat is attracted by a mighty fish in deep waters, your shameless sin of 'Sitaapaharana' would tighten your noose. Ravana! Kakutstha kula bhushana Shri Rama and his most able and everfaithful brother Lakshmana are peerless warriors and would they ever spare you but with devastation for your disgraceful act! You are a coward and fearful; the world would reject you as a thief. Even your brother Khara fought a valiant battle and fell attaining veera sarga. But you are a mere ill famed common and mean trickster! *paretakāle puruṣo yat karma pratipadyate, vināśāyātmano 'dharmyam pratipanno 'si karma tat/ pāpānubandho vai yasya karmaṇaḥ ko nu tat pumān, kurvīta lokādhipatiḥ svayambhūr bhagavān api*/ At the vinaasha kaala, a person resorts to ill justified ways and means and you are only reiterating that age old truism. As the disaster at one's threshold, the inevitable temptation draws one attractively and that is indeed the truism of life and fate!' Having screamed at Ravana likewise, Parakrami Jatayu flew on to the body of Ravana with hitting speed and with its sharp beak grilled the asuras body like an 'ankusha' on an elephant head. Its beak, wings and nails are the huge bird's 'aayudhaas' or the peerless weapons. Then Ravana with enormous pain and irritation hit the bird. In retaliation, Jatayu sought to sever his mighty hands even as Devi Sita was relieved temporarily but the hands sprouted and reappeared repetitively. Thereafter, Ravana having lifted his sword once again and severed Jatayu's wings as the illustrious grudhra crumbled down dying, while the latter and Devi Sita exchanged their glances; she with gratitude and he with his feeling of failed valour and strong conviction that finally truth should triumph. And Ravana pulled Devi Sita back on to his lap as the latter resumed her lamentations with no defence in sight.

Sarga Fifty Two

Thus Ravana finally concludes 'Sitaapaharana' as Devi Sita was kept under vigilant custody

Tam alpajīvitam bhūmau sphurantaṁ rākṣasādhipaḥ, dadarśa grdhraṁ patitaṁ samīpe rāghavāśramāt/ sā tu tārādhipamukhī rāvaṇena samīkṣya tam, grdhrarājaṁ vinihataṁ vilalāpa suduḥkhitā/ nimittaṁ lakṣaṇajñānaṁ śakunisvaradarśanam, avaśyam sukhaduḥkheṣu narāṇām pratidṛśyate/ na nūnam rāma jānāsi mahad vyasanam ātmajaḥ, dhāvanti nūnam kākutstha madarthaṁ mṛgapakṣiṇaḥ/ trāhi mām adya kākutstha lakṣmaṇeti varāṅganā, susamtrastā samākrandac chṛṇvatām tu yathāntike/ tām kliṣṭamālyābharaṇām vilapanīm anāthavat, abhyadhāvata vaidehīm rāvaṇo rākṣasādhipaḥ/ tām latām

iva veṣṭantīm āliṅgantīm mahādrumān, muñca muñceti bahuśaḥ pravadaṇ rākṣasādhipaḥ/ krośantīm rāma rāmeti rāmeṇa rahitām vane, jīvitāntāya keśeṣu jagrāhāntakasam nibhaḥ/ pradharṣitāyām vaidehyām babhūva sacarācaram, jagat sarvaṃ amaryādaṃ tamasāndhena samvṛtam/ dṛṣṭvā sītām parāmrṣtām dīnām divyena cakṣuṣā, kṛtaṃ kāryam iti śrīmān vyājahāra pitāmahaḥ/ prahrṣṭā vyathitāś cāsan sarve te paramarṣayaḥ, dṛṣṭvā sītām parāmrṣtām daṇḍakāraṇyavāsinaḥ/ sa tu tām rāma rāmeti rudantīm lakṣmaṇeti ca, jagāmākāśam ādāya rāvaṇo rākṣasādhipaḥ/ taptābharaṇasarvāṅgī pītakaśeyavāsani, rarāja rājaputrī tu vidyut saudāmanī yathā/ uddhūtena ca vastreṇa tasyāḥ pītena rāvaṇaḥ, adhikaṃ paribabhrāja girir dīpa ivāgninā/ tasyāḥ paramakalyāṇyās tāmraṇī surabhīṇi ca, padmapatrāṇi vaidehyā abhyakīryanta rāvaṇam/ tasyāḥ kauśeyam uddhūtam ākāśe kanakaprabham, babhau cādityarāgeṇa tāmram abhram ivātape/ tasyās tad vimalam vaktram ākāśe rāvaṇāṅkagam, na rarāja vinā rāmaṃ vinālam iva pañkajam/ babhūva jaladaṃ nīlam bhittvā candra ivoditaḥ, sulalāṭam sukeśāntam padmagarbhābham avraṇam, śuklaiḥ suvimalair dantaiḥ prabhāvadbhir alaṃkṛtam/ ruditaṃ vyapamṛṣṭāstram candravat priyadarśanam, sunāsam cārutāmrauṣṭham ākāśe hāṭakaprabham/ rākṣasendrasamādhūtam tasyās tad vacanaṃ śubham, śuśubhe na vinā rāmaṃ divā candra ivoditaḥ/ sā hemavarṇā nīlāṅgaṃ maithilī rākṣasādhipam, śuśubhe kāñcanī kāñcī nīlam maṇim ivāśritā/ sā padmagaurī hemābhā rāvaṇam janakātmajā, vidyudghanam ivāviśya śuśubhe taptabhūṣaṇā/ tasyā bhūṣaṇaḥṣeṇa vaidehyā rākṣasādhipaḥ, babhūva vimalo nīlaḥ saghoṣa iva toyadaḥ/ uttamāṅgacyutā tasyāḥ puṣpavṛṣṭiḥ samantataḥ, sītāyā hriyamāṇāyāḥ papāta dharaṇītale/ sā tu rāvaṇavegena puṣpavṛṣṭiḥ samantataḥ, samādhūtā daśagrīvaṃ punar evābhyavartata/ abhyavartata puṣpāṇām dhārā vaiśravaṇānūjam, nakṣatramālāvimālā meruṃ nagam ivottamam/ caraṇān nūpuram bhraṣṭam vaidehyā ratnabhūṣitam, vidyunmaṇḍalasaṃkāśam papāta madhurasvanam/ tarupravālaraktā sā nīlāṅgaṃ rākṣaseśvaram, prāśobhayata vaidehī gajaṃ kaṣyeva kāñcanī/ tām maholkām ivākāśe dīpyamānām svatejasā, jahārākāśam āviśya sītām vaiśravaṇānūjah/ tasyās tāny agnivarṇāni bhūṣaṇāni mahītale, saghoṣāṇy avakīryanta kṣīṇās tārā ivāmbārāt/ tasyāḥ stanāntarād bhraṣṭo hāras tārādhipadyutiḥ/ vaidehyā nipatan bhāti gaṅgeva gaganāc cyutā/ utpāta vātābhīhatā nānādvija gaṇāyutāḥ, mā bhair iti vidhūtāgrā vyājahrur iva pādapāḥ/ nalīnyo dhvastakamalās trastamīnajale carāḥ, sakhīm iva gatotsāhām śocantīva sma maithilīm/ samantād abhisampatya śimhavyāghramrgadvijāḥ, anvadhāvams tadā roṣāt sītācchāyānugāminaḥ/ jalaprapātāsramukhāḥ śṛṅgair ucchritabāhavaḥ, sītāyām hriyamāṇāyām vikrośantīva parvatāḥ/ hriyamāṇām tu vaidehīm dṛṣṭvā dīno divākaraḥ, pravīdhvastaprabhaḥ śrīmān āsīt pāṇḍuramaṇḍalah/ nāsti dharmāḥ kutaḥ satyaṃ nārjayaṃ nānṛśamsatā, yatra rāmasya vaidehīm bhāryām harati rāvaṇaḥ/ iti sarvāṇi bhūtāni gaṇaśaḥ paryadevayan, vitrastakā dīnamukhā rurudur mṛgapotakāḥ/ udvīkṣyodvīkṣya nayanair āsrāpātāvilekṣaṇāḥ, supravepitagātrās ca babhūvur vanadevatāḥ/ vikrośantīm dṛḍham sītām dṛṣṭvā duḥkham tathā gatām, tām tu lakṣmaṇa rāmeti krośantīm madhurasvarām/ avekṣamāṇām bahuṣo vaidehīm dharaṇītalam, sa tām ākulakeśāntām vipramṛṣṭāviśeṣakām, jahārātmavināśāya daśagrīvo manasvinām/ tatas tu sā cārudatī śucismitā; vinākṛtā bandhujanena maithilī, apaśyatī rāghavalakṣmaṇāv ubhau; vivarṇavaktrā bhayabhārapīḍitā/

Devi lamented with extraordinary grief stating that human beings do receive danger signals by way of bad omens, dreams and strange voices of birds; such signals are not only for dangers but auspicious auguries too. Then she in her interior thoughts as a soliloquy, she addressed Shri Rama: ‘Kakutstha kula bhushana! I did notice the premonitions of inauspicious nature that deers and birds were running hither and thither in opposite directions but those were ignored. I felt some relief when I sighted and screamed Pakshi Raja but most unfortunately it was lying dead having done a valiant fight. Hey Rama! Hey Lakshmana! Save me wherever you are! Hey, high trees, flowers and creepers, save me from this tense and dense condition.’ As Sita was continuously uttering within herself ‘Rama Rama’, darkness commenced engulfing by the fall of the day. Then the disgusting Rakshasa pulled her by her long and soft hairs, while it appeared that Brahma felt now that her fate was to be in action! Maharshi then anticipated that the last days of Ravana commenced ticking by slowly and so does his fate getting sealed gradually. The hapless Sita kept on uttering Ha Rama, Ha Rama repetitively; in sudden outbursts she was crying away incessantly. She was then ornamented with molten gold and wearing a yellow saree and it was in that body form Ravana was carrying her by his vimana. As she was seated on the lap of Ravana, it seemed that her innocent visage as

reflective of the yellowish Sun Set overcovered by the copperish cloud groupings. All of a sudden, she broke out like of cloud bursts. Deep within her heart, she addressed Shri Rama: ‘Purusha Simha! Bharata must be by now performing tapasya, as he discarded kingship, self pride, comforts of life, and surely he ought to attain swarga sukhas post life. He is ideal a son of King Dasharatha as against the most vicious mother Kaikeyi is. It s her role that has an impact on me. Thinking of your brother Lakshmana, I do yearn for some golden days in future; but Lakshmana! When would those auspicious days might arrive! When indeed would it be possible as Rama Lakshmanas could join me in Godavari snaansa and tarpanas. Would not such snaanaas be like Parameshvara and Devi Parvati in the company of Nandeeshwara!’ So immersed in her musings, Devi Sita pursued her deep thoughts during her journey seated on Ravana’s lap while riding the chariot of donkeys!

Sarga Fifty Three

Rattled and shocked Devi Sita shouts being highly critical of Ravana and his heinous actions

*Kham utpatantaṁ taṁ dṛṣṭvā maithilī janakātmajā, duḥkhitā paramodvignā bhaye mahati vartinī/
roṣarodanatāmrākṣī bhīmākṣaṁ rākṣasādhipam, rudatī karuṇaṁ sītā hriyamāṇedam abravīt/ na
vyapatrapase nīca karmanānena rāvaṇa, jñātvā virahitāṁ yo mām corayitvā palāyase/ tvayaiva nūnaṁ
duṣṭātman bhīruṇā hartum icchatā, māpavāhito bhartā mṛgarūpeṇa māyayā, yo hi mām udyatas
trātuṁ so 'py ayaṁ vinipātitaḥ/ paramaṁ khalu te vīryaṁ dṛśyate rākṣasādharma, viśrāvya nāmadheyam
hi yuddhe nāsti jitā tvayā/ īdṛśaṁ garhitam karma katham kṛtvā na lajjase, striyāś ca haraṇaṁ nīca
rahite ca parasya ca/ kathayiṣyanti lokeṣu puruṣāḥ karma kutsitam, sunṛśaṁsam adharmiṣṭhaṁ tava
śauṇḍīryamāninaḥ/ dhik te śauryaṁ ca sattvaṁ ca yat tvayā kathitam tadā, kulākrośakaraṁ loke dhik te
cāritram īdṛśam/ kiṁ śakyaṁ kartum evaṁ hi yaj javenaiva dhāvasi, muhūrtam api tiṣṭhasva na jīvan
pratiyāsyasi/ na hi cakṣuḥpathaṁ prāpya tayoḥ pāṛthivaputrayoḥ, sasainyo 'pi samartahs tvaṁ
muhūrtam api jīvitum/ na tvaṁ tayoḥ śarasparśaṁ soḍhuṁ śaktaḥ katham cana, vane prajvalitasyeva
sparśam agner vihaṁgamaḥ/ sādhu kṛtvātmanaḥ pathyaṁ sādhu mām muñca rāvaṇa,
matpradharṣaṇaruṣṭo hi bhrātrā saha patir mama, vidhāsyati vināśāya tvaṁ mām yadi na muñcasi/ yena
tvaṁ vyavasāyena balān mām hartum icchasi, vyavasāyaḥ sa te nīca bhaviṣyati nirarthakaḥ/ na hy aham
tam apaśyanti bhartāraṁ vibudhopamam, utsahe śatruvaśagā prāṇān dhārayitum ciram/ na nūnaṁ
cātmanaḥ śreyaḥ pathyaṁ vā samavekṣase, mṛtyukāle yathā martyo viparītāni sevate/ mumūṣūṇāṁ hi
sarveṣāṁ yat pathyaṁ tan na rocate, paśyāmīva hi kaṇṭhe tvām kālapāśāvapāśitam/ yathā cāsmiṁ
bhayasthāne na bibheṣe daśānana, vyaktaṁ hiraṇmayān hi tvaṁ saṁpaśyasi mahīruhaṇ/ nadīm
vairataṇīm ghorāṁ rudhiraughanivāhinīm, khaḍgapatravanam caiva bhīmaṁ paśyasi rāvaṇa/
taptakāñcanapuspām ca vaidūryapravaracchadām, drakṣyase śālmalīm tīkṣṇām āyasaiḥ kaṇṭakais citām/
na hi tvaṁ īdṛśaṁ kṛtvā tasyālīkaṁ mahātmanaḥ, dhāritum śakṣyasi ciraṁ viṣaṁ pītveva nirghṛṇaḥ/
baddhas tvaṁ kālapāśena durnivāreṇa rāvaṇa, kva gato lapsyase śarma bhartur mama mahātmanaḥ/
nimeṣāntaramātreṇa vinā bhrātaram āhave, rākṣasā nihatā yena sahasrāṇi caturdaśa/ sa katham
rāghavo vīraḥ sarvāstrakuśalo balī, na tvām hanyāc charais tīkṣṇair iṣṭabhāryāpahāriṇam/ etac cānyac
ca paruṣaṁ vaidehī rāvaṇāṅkagā, bhayaśokasamāviṣṭā karuṇaṁ vilalāpa ha/ tathā bhṛṣārtāṁ bahu caiva
bhāṣiṇīm; vilalāpa pūrvam karuṇaṁ ca bhāminīm, jahāra pāpas taruṇīm viveṣṭatīm; nṛpātmaṁ
āgatagātravepathum/*

As Ravana was forcibly abducting Devi Sita and flying off to Lanka by his donkey chariot, she felt disgusted and humiliated. While crying away she reddened her eyes with agony, partly appealing and mostly criticising caustically she addressed the haughty and mighty Asura as follows: ‘ villainonous Rashasa! Are you not ashamed of yourself when you are kidnapping me as I was alone and helpless when my heroic husband was away. Dushtatma! You are a miserable timid being. Undoubtedly you schemed to despatch the Maya Mriga Rakshasa to tempt me and distanced my dear husband away. You killed my rescuer Jatayu the close friend of my father-in- law. paramaṁ khalu te vīryaṁ dṛśyate rākṣasādharma,

viśrāvya nāmadheyam hi yuddhe nāsti jitā tvayā/ īdṛśam garhitam karma katham kṛtvā na lajjase, striyāś ca haraṇam nīca rahite ca parasya ca/Degraded Rakshasa! You might have succeeded to defeat and kill a Giant Bird, but by announcing your name and notoriety, you are incapable to face my heroic husband Rama and his able brother Lakshmana in a face to face battle! You imagine that you are a warrior but essentially you are a downgraded and meserabled coward. Are you not ashamed of yourself to kidnap a lonely and helpless woman! kathayiṣyanti lokeṣu puruṣāḥ karma kutsitam, sunṛśamsam adharmiṣṭham tava śauṇḍīryamāninaḥ/ dhik te śauryam ca sattvam ca yat tvayā kathitam tadā, kulākrośakaram loke dhik te cāritram īdṛśam/You feel and claim that you are a renowned and peerless hero, but the world knows that you are a mean, miserable, cruel and sinful specimen of God's creation. You are the blackmost blemish of your vamasha and the darkest spot of history of the past and the present age. Why are you running away with timidity and fear of the public! Like a sky bound bird gets frightened with earthly forest fires, you could never taste the deadly arrows of my husband and his brother. sādhu kṛtvātmanaḥ pathyam sādhu mām muñca rāvaṇa, matpradharṣaṇaruṣṭo hi bhrātrā saha patir mama, vidhāsyati vināśāya tvaṁ mām yadi na muñcasi/ yena tvaṁ vyavasāyena balān mām hartum icchasi, vyavasāyah sa te nīca bhaviṣyati nirarthakah/ Ravana! If you donot leave me alone even now, my vengeance ought to lead you to devising ways and means of my husband, and brother in law to most certainly hunt you like miserable preys to tigers. Neecha rakshasa! The manipulation and planning that your evil mind had devised to kidnap me would not only be a miserable failure and a wasted effort! Do note that if do not release me now, I would not live even to witness your certain death! Nishachara! I shall therefore soon wait and witness the joyous scene of your tragic death at the earliest. Ravana! Most certainly you are soon going to witness the sight of Golden Trees and the bloodful flows of Vaitarani as the entry points of asipatra forests replete with gold like trees and flowers! [The details of the twenty one hells are Taamishra, Lohashanku, Maha Niraya, Shalmali, Rourava, Kumbhala, Puti mrittika, Kaala Sutra, Sanghata, Tohiloda, Savisha, Samprapaatana, Maha Naraka, Kaakola, Sanjeevana, Maha Patha, Aveechi, Andhataamisra, Kumbheepaaka, Asipatravana, and Taapana.]. Nirdaya nishaachara! You are executing a maha paataka against the celestial figure of Shri Rama and surely your serving up yourself the thickest slow poison and would not survive for long! Indeed you are fastening and tightening yourself the 'Kaala Pasha' voluntarily with neither brain nor brawn!.' Thus Devi Sita counted as among the Maha Pativratas broke down crying with 'karunaa swara' and with shaken tone.

Sarga Fifty Four

As Devi Sita sought to drop down her jewellery and dress to notify Rama Lakshmanas, Ravana kept vigil by five monkeys, and at Lanka in antahpura by eight rakshasis.

Hriyamānā tu vaidehī kaṁ cin nātham apaśyatī, dadarśa giriṣṅgasthān pañcavānarapuṁgavān/ teṣāṁ madhye viśālākṣī kauśeyam kanakaprabham, uttarīyam varārohā śubhāny ābharaṇāni ca, mumoca yadi rāmāya śamseyur iti maithilī/ vastram utsrjya tām madhye vinikṣiptam sabhūṣaṇam, sambhramāt tu daśagrīvas tat karma na ca buddhivān/ piṅgākṣās tām viśālākṣīm netrair animiṣair iva/ vikrośantīm tadā sītām dadṛśur vānararṣabhāḥ/ sa ca pampām atikramya laṅkāṁ abhimukhaḥ purīm, jagāma rudatīm grhya maithilīm rākṣaseśvaraḥ/ tām jahāra susamhrṣṭo rāvaṇo mṛtyum ātmanaḥ, utsaṅgenaiva bhujagīm tīkṣṇadamṣṭrām mahāviṣām/ vanāni saritaḥ śailān sarāṁsi ca vihāyasā, sa kṣipram samatīyāya śaraś cāpād iva cyutaḥ/ timinakraniketam tu varuṇālayam akṣayam, saritām śaraṇam gatvā samatīyāya sāgaram/ sambhramāt parivṛttormī ruddhamīnamahoragaḥ, vaidehyām hriyamāṇāyām babhūva varuṇālayaḥ/ antarikṣagatā vācaḥ sasṛjūś cāraṇās tadā, etad anto daśagrīva iti siddhās tadābruvan/ sa tu sītām viveṣtantīm ankenādāya rāvaṇaḥ, praviveśa purīm laṅkāṁ rūpiṇīm mṛtyum ātmanaḥ/ so 'bhigamya purīm laṅkāṁ suvibhaktamahāpathām, samrūḍhakakṣyā bahulam svam antahpuram āviśat/ tatra tām asitāpāṅgīm śokamohaparāyaṇām, nidadhe rāvaṇaḥ sītām mayo māyām ivāsūrīm/ abravīc ca daśagrīvaḥ piśācīr ghoradarśanāḥ, yathā nainām pumān strī vā sītām paśyaty asaṁmataḥ/ muktāmaṇisuvarṇāni vastrāny ābharaṇāni ca, yad yad icchet tad evāsyā deyaṁ macchandato yathā/ yā ca vakṣyati vaidehīm vacanam kiṁ cid apriyam, ajñānād yadi vā jñānān na tasyā jīvitam priyam/

tathoktvā rākṣasīs tās tu rākṣasendraḥ pratāpavān, niṣkramyāntaḥpurāt tasmāt kiṃ kṛtyam iti cintayan, dadarśāṣṭau mahāvīryān rākṣasān piśitāśanān/ sa tān dṛṣṭvā mahāvīryo varadānena mohitaḥ, uvācāitān idam vākyam praśasya balavīryataḥ/ nānāpraharaṇāḥ kṣipram ito gacchata satvarāḥ, janasthānam hatasthānam bhūtapūrvam kharālayam/ tatoṣyatām janasthāne śūnye nihatarākṣase, pauruṣam balam āśritya trāsam utsrjya dūrataḥ/ balaṃ hi sumahad yaṃ me janasthāne nivesitam, saduṣaṇakharam yuddhe hataṃ tad rāmasāyakaiḥ/ tataḥ krodho mamāpūrvo dhairyasyopari vardhate, vairam ca sumahaj jātaṃ rāmaṃ prati sudāruṇam/ niryātayitum icchāmi tac ca vairam ahaṃ ripoḥ, na hi lapsyāmy ahaṃ nidrām ahatvā saṃyuge ripum/ taṃ tv idānīm ahaṃ hatvā kharadūṣaṇaghātinam, rāmaṃ śarmopalapsyāmi dhanam labdhveva nirdhanaḥ/ janasthāne vasadbhis tu bhavadbhī rāmaṃ āśritā, prayṭtir upanetavyā kiṃ karotīti tattvataḥ/ apramāḍāc ca gantavyam sarvair eva niśācaraiḥ, kartavyaś ca sadā yatno rāghavasya vadham prati/ yuṣmākaṃ hi balajño 'haṃ bahuśo raṇamūrdhani, ataś cāsmiñ janasthāne mayā yūyam niyojitāḥ/ tataḥ priyam vākyam upetya rākṣasā; mahārtham aṣṭāv abhivādya rāvaṇa, vihāya laṅkāṃ sahitāḥ prastathire; yato janasthānam alakṣyadarśanāḥ/ tatas tu sītām upalabhya rāvaṇaḥ; susaṃprahrṣṭaḥ parigrhya maithilīm/ prasajya rāmeṇa ca vairam uttamaṃ; babhūva mohān muditaḥ sa rākṣasaḥ/

As Devi Sita was feeling desperate and helpless, the donkey chariot reached the top of a mountain and she found that there were five monkeys seated there in. She thought over a while and started discarding her jewellery and silk robes apparently to draw the attention of the onlookers on the earth and possibly Rama Lakshmanas. Ravana was confused at her intentions and actions while the female monkeys started crying. Meanwhile the chariot crossed pampaa sarovara and dashed down at Lanka, even while Devi Sita was crying away distressed frantically. Nishachara Ravana was thrilled having arrived at Lanka as he placed Sita down from his strong grip on his lap as though a of a poisonous serpent. He felt relieved as if a well streached arrow by crossing forests, rivers, and mountains had finally reached his destination. Actually, while crossing the 'varunalaya samudra' nearing Lanka, he felt some itters that there might be hurdles there like huge fishes or 'maha naagas' springing up and out from the mid sea. Then the Charana Devatas on the high skies appeared to have exclaimed: ' now, the quizz of Ravana's life time has commenced the possibility in reverse path and the final solution has arrived in the form of Devi Sita!'.

[**Note:** One version of Ramayana describes that Sita Devi entered Lankapuri was the Maya Sita as the original was hiding in 'Agni Jvaalaas', who reappeared after Shri Rama's agni pareeksha of the original Devi Sita]

Devi Sita stared at the road network, entry-exit gates, and so on of Lankapuri. Then she was ushered into the 'antahpura' the interiors of females. Then Dashagreeva Ravana commanded ten anaakaari female 'pishaachas' to guard her but with strict warning to speak or perform any questionable misbehavior with Devi Sita then their death would be certain. On exiting the 'antahpura' Ravana was then pondering over as to what should be his next step. Then he came across eight 'Nara maamsa aahaari Maha Rakshasaas' greeted Ravana and having praised his outstanding abilities of his brawn and brain pointed out the erstwhile residing place of the renowned Khara Rakshasa, the brother of King Ravana. The Maha Rakshasaas stated regretfully: *Bahu sainyam maha veeryam janasthaane niveshitam, sadushana kharam yuddhe nihataṃ Raamaaayakaih/* One of the Maha Rakshasaas explained to Ravana that he had reserved that nearby residence of maha parakrami Khara and his senapati Dushana but unfortunately one human warrior named Rama killed them and his vast 'sena'. The Maha Rakshasa then declared to King Ravana: *tataḥ krodho mamāpūrvo dhairyasyopari vardhate, vairam ca sumahaj jātaṃ rāmaṃ prati sudāruṇam/ niryātayitum icchāmi tac ca vairam ahaṃ ripoḥ, na hi lapsyāmy ahaṃ nidrām ahatvā saṃyuge ripum/* It is that vengeance and mighty anger with which I have therefore decided that Rama should be my arch enemy to be killed! Unless and until Rama gets killed, my consciousness could be cooled down. Like a pauper and beggar should ever aspire to be a highly rich and prosperous person, my sole objective and motto of life would be to mercilessly kill Rama who killed giants like Khara Dushanas! As the Maha

Rakshasaas and their leader expressed their resolve, they were excitedly thrilled to realise that Ravana had already launched the initial step of ‘Sitaapaharana’!

Sarga Fifty Five

Ravana takes Devi Sita to his antahpura and seeks to pressurise her to become his queen

Samdiśya rākṣasān ghorān rāvaṇo 'ṣṭau mahābalān, ātmānaṁ buddhivaiklavyāt kṛtakṛtyam amanyata/ sa cintayāno vaidehīm kāmabāṇasamarpitāḥ, praviveśa grhaṁ ramyaṁ sītāṁ draṣṭum abhitvaran/ sa praviśya tu tadveśma rāvaṇo rākṣasādhipaḥ, apaśyad rākṣasīmādhye sītāṁ śokaparāyaṇam/ asrupūrṇamukhīm dīnāṁ śokabhārāvapīḍitāṁ, vāyuvagair ivākṛāntāṁ majjantīm nāvam arṇave/ mṛgayūthaparibhraṣṭāṁ mṛgīm śvabhir ivāvṛtāṁ, adhomukhamukhīm dīnāṁ abhyetya ca niśācaraḥ/ tām tu śokavaśāṁ dīnāṁ avaśāṁ rākṣasādhipaḥ, sa balād darśayām āsa grhaṁ devagrhopamam/ harṇyaprāsādasambadhaṁ strīsaahasraṇiṣevitam, nānāpakṣigaṇair juṣṭāṁ nānāratnasamanvitam/ kāñcanaś tapanīyāś ca sphāṭikai rājataś tathā, vajravaidūryacitraś ca stambhair dṛṣṭimanohara/ divyadundubhinirhrādaṁ taptakāñcanatoraṇam, sopānaṁ kāñcanaṁ citraṁ āruroha tayā saha/ dāntakā rājatāś caiva gavākṣāḥ priyadarśanāḥ, hemajālāvṛtāś cāsaṁs tatra prāsādapaṅktayaḥ/ sudhāmaṇivicitrāṇi bhūmibhāgāni sarvaśaḥ, daśagrīvaḥ svabhavane prādarśayata maithilīm/ dīrghikāḥ puṣkarīṇyāś ca nānāpuṣpasamāvṛtāḥ, rāvaṇo darśayām āsa sītāṁ śokaparāyaṇāṁ/ darśayitvā tu vaidehīm kṛtsnaṁ tad bhavanottamam, uvāca vākyam pāpātmā rāvaṇo janakātmajām/ daśarākṣasakoṭyaś ca dvāvimśatir athāparāḥ, varjayitvā jarā vṛddhān bālānś ca rajanīcarān/ teṣāṁ prabhur ahaṁ sīte sarveśāṁ bhīmakarmaṇām, sahasram ekam ekasya mama kāryapuraḥsaram/ yad idaṁ rājyatantraṁ me tvayi sarvaṁ pratiṣṭhitam, jīvitaṁ ca viśālākṣi tvam me prāṇair garīyaś/ bahūnāṁ strīsaahasraṇāṁ mama yo 'sau parigrahaḥ, tāsāṁ tvam īśvarī sīte mama bhāryā bhava priye/ sādhu kiṁ te 'nyayā buddhyā rocayasva vaco mama, bhajasva mābhītaptasya prasādaṁ kartum arhasi/ parikṣiptā samudreṇa laṅkeyaṁ śatayojanā, neyaṁ dharṣayitum śakyā sendrair api surāsuraiḥ/ na deveṣu na yakṣeṣu na gandharveṣu narṣiṣu, ahaṁ paśyāmi lokeṣu yo me vīryasamo bhavet/ rājyabhraṣṭena dīnena tāpasena gatāyusā, kiṁ kariṣyasi rāmeṇa mānuṣeṇālpatejaś/ bhajasva sīte mām eva bhartāhaṁ sadṛśas tava, yauvanaṁ hy adhruvaṁ bhīru ramasveha mayā saha/ darśane mā kṛthā buddhiṁ rāghavasya varānane, kaassya śaktir ihāgantum api sīte manorathaiḥ/ na śakyo vāyur ākāśe pāśair baddhaṁ mahājayaḥ, dīpyamānasya vāpy agner grahītum vimalāṁ śikhāṁ/ trayāṇām api lokānāṁ na taṁ paśyāmi śobhane, vikrameṇa nayed yas tvāṁ madbāhuparipālitaṁ/ laṅkāyām sumahad rājyam idaṁ tvam anupālāya, abhiṣekodakaklinnā tuṣṭā ca ramayasva mām/ duṣkṛtāṁ yat purā karma vanavāseṇa tad gatam, yaś ca te sukṛto dharmas tasyeha phalaṁ āpnuhi/ iha sarvāṇi mālyāni divyagandhāni maithili, bhūṣaṇāni ca mukhyāni tāni seva mayā saha/ puṣpakaṁ nāma suśroṇi bhrātur vaiśravaṇasya me, vimānaṁ ramaṇīyam ca tad vimānaṁ manojavam/ tatra sīte mayā sārḍhaṁ viharasva yathāsukham, vadanāṁ padmasaṁkāśaṁ vimalaṁ cārūdarśanam/ śokāntaṁ tu varārohe na bhrājati varānane, alaṁ vrīḍena vaidehi dharmalopa kṛtena te/ āṛṣo 'yaṁ daivaniṣyando yas tvāṁ abhigamiṣyati, etau pāḍau mayā snigdhaḥ śīrobhiḥ paripīḍitau/ prasādaṁ kuru me kṣipraṁ vaśyo dāso 'haṁ asmi te, nemāḥ śūnyā mayā vācaḥ śuṣyamāṇena bhāṣitāḥ/ na cāpi rāvaṇaḥ kām cin mūrdhnā strīm praṇameta ha, evam uktvā daśagrīvo maithilīm janakātmajām, kṛtāntavaśāṁ āpanno mameyam iti manyate/

Having been puffed up and complemented by eight naramaamsa bhaksha Maha Rakshaas, Ravana entered the luxurious ‘antahpura’ or the Queen Palace. Devi Sita at that time was surrounded by the rakshasis as appointed by Ravana and was crying away in fits and starts like a sinking yet floating boat in the sea by the force of fierce and strong winds. She was then like a ‘harini’ or a female deer surrounded by hunting dogs at that time. Then he ushered her, albeit compulsively to tour around the ‘rani vaasa’ akin to his ‘puja griha’ the worship place. The pillars in the raani vaasa were made of e ivory, pure gold, silver, and precious stones viz. diamonds, pearls, sapphires, corals, rubies, gomedha and vaidurya. In the ‘antahpura’

are the low sounds of dundhibhis, and Ravana then showed a strange pedestal led by stairs. He made her seat on a cushioned comfort on which Devi Sita did rather awkwardly on its edge with nervousness. Having shown the niceties and luxuries of the antahpura, Ravana addressed Devi Sita as follows: ‘ Site! Under my authority, there are crores of rakshasas get their livelihood including the old and the children. Under my personal service I have a thousand fierce rakshasa attendants. Vishala lochane! My entire kingdom rests at your tender feet; *yad idam rājyatantram me tvayi sarvam pratiṣṭhitam, jīvitam ca viśālākṣi tvam me prāṇair garīyasī*/I am obsessed with your personality and am devoted to you with my ‘praana’ the vital energy. Sita Devi! I have a harem of countless sundaris or paragons of beauty and grace at the nod of my head. Priye! Do consent to become my life partner. I am a tortured Soul awaiting your hidden smile and be compassionate to me. You may like to realise that this kingdom under my control is of hundred yojanas and even Devas headed by Indra would not dare to defy me, leave alone yaksha-gandharvas and renowned Maharshis. *rājyabhraṣṭena dīnena tāpasena gatāyusā, kim kariṣyasi rāmeṇa mānuṣeṇālpatejasā/ bhajasva sīte mām eva bhartāham sadṛśas tava, yauvanam hy adhravam bhīru ramaśveha mayā saha*/ Rama is a ‘rajya bhrashta’ banished to eke out life in forests; he is miserable, tapasvi, a walking human, and in all an aimless vagabond. Of what avail is he anyway! You do accept me as I am a fitting and appropriate husband for you. Please leave this ill deserved concern for that dejected and ever depressed human being. Enjoy your youthful life with this strong hero. I could forestall and tie up strongest winds into bundles. I could hold devouring flames in my fist. You could never spot in Tri Lokas a better choice of a husband like me! You could reign over this entire ‘saamrajya’ and I should be at your service always. Your bad days of forest life and the enormity of tribulations should be terminated forthwith, once you give your nod of head. Mithileshwari! As you remain with me as your life’s partner you would enjoy your food, ornaments and luxuries of living. Do you realise that the Sun glow like pushpaka vimana belonged to my brother Kubera the seat of wealth which was forcefully seized by me and that would be at your disposal. Varaaroḥa sumukhi! Your face is like a placid lotus flower which should never be spoilt with incessant cryings. As Ravana was talking away rubbish, Devi Sita got further agitated and while the intensity of her mental suffering got furthered, she veiled her face and intensified her interior thoughts about the stage of Rama’s mental condition of his separation from her. *Imaah shunyaa mayaa vaachah shushyamaanena bhaashitaah, na chaapi Ravanah kaanchin murthaa streem pranameti ha*/ Ravana further continued emphatically to Sita that she should not please conclude that what all he was patiently explaining was not out of lust for her but no understand that a personality of the stature of his would never kneel down at her feet! *Evam uktvā daśagrīvo maithilīm janakātmajām, kṛtāntavaśam āpanno mameyam iti manyate*/ Ravana thus felt satisfied that Devi Sita had indeed got converted in her mental frame gradually!

Sarga Fifty Six

Having suffered Ravana’s entreaties, Sita intensified her thoughts on Shri Rama and praised him while angry Ravana instructed rakshasis to take Sita away to Ashoka Vatika and frighten her to surrender

Sā tathoktā tu vaidehī nirbhayā śokakarṣitā, tṛṇam antarataḥ kṛtvā rāvaṇam pratyabhāṣata/ rājā daśaratho nāma dharmasetur ivācalah, satyasandhaḥ parijñāto yasya putrah sa rāghavaḥ/ rāmo nāma sa dharmātmā triṣu lokeṣu viśrutaḥ, dīrghabāhur viśālākṣo daivatam sa patir mama/ ikṣvākūṇām kule jātah śimhaskandho mahādyutiḥ, lakṣmaṇena saha bhrātrā yas te prāṇām hariṣyati/ pratyakṣam yady aham tasya tvayā syām dharṣitā balāt, śayitā tvam hataḥ samkhye janasthāne yathā kharah/ ya ete rākṣasāḥ proktā ghorarūpā mahābalāḥ, rāghave nirviśāḥ sarve suparṇe pannagā yathā/ tasya jyāvīpramuktās te śarāḥ kāñcanabhūṣaṇāḥ, śarīram vidhamiṣyanti gaṅgākūlam ivormayaḥ/ asurair vā surair vā tvam yady

avadho 'si rāvaṇa, utpādya sumahad vairam jīvaṃs tasya na mokṣyase/ sa te jīvitaśeṣasya rāghavo 'ntakaro balī, paśor yūpagatasyeva jīvitaṃ tava durlabham/ yadi paśyet sa rāmas tvāṃ roṣadīptena cakṣuṣā, rakṣas tvam adya nirdagdho gaccheḥ sadyaḥ parābhavam/ yaś candram nabhaso bhūmau pātayen nāśayeta vā, sāgaram śoṣayed vāpi sa sītāṃ mocayed iha/ gatāyus tvam gataśrīko gatasattvo gatendriyaḥ, laṅkā vaidhavyasaṃyuktā tvatkṛtena bhaviṣyati/ na te pāpam idaṃ karma sukhodarkam bhaviṣyati, yāham nītā vinā bhāvaṃ patipārśvāt tvayā vanāt/ sa hi daivatasam'yukto mama bhartā mahādyutiḥ, nirbhayo vīryam āśritya śūnye vasati daṇḍake/ sa te darpaṃ balaṃ vīryam utsekaṃ ca tathāvidham, apaneṣyati gātrebhyaḥ śaravarṣeṇa saṃyuge/ yadā vināśo bhūtānāṃ dṛśyate kālacoditaḥ, tadā kārye pramādyanti narāḥ kālavaśaṃ gatāḥ/ māṃ pradhr̥ṣya sa te kālāḥ prāpto 'yam rakṣasādhamā, ātmano rākṣasānāṃ ca vadhāyāntaḥpurasya ca/ na śakyā yajñam adhyasthā vedīḥ srugbhāṇḍa maṇḍitā, dvijātimantrasaṃpūtā caṇḍālenāvamarditum/ idaṃ śarīraṃ niḥsaṃjñam bandha vā ghātayasva vā, nedaṃ śarīraṃ rakṣyaṃ me jīvitaṃ vāpi rākṣasa, na hi śakṣyāmy upakrośaṃ pṛthivyāṃ dātum ātmanah/ evaṃ uktvā tu vaidehī krodhāt suparuṣaṃ vacaḥ, rāvaṇaṃ maithilī tatra punar novāca kim cana/ sītāyā vacanaṃ śrutvā paruṣaṃ romaharṣaṇam, pratyuvāca tataḥ sītāṃ bhayaśaṃ darśanaṃ vacaḥ/ śṛṇu maithilī madvākyaṃ māsān dvādaśa bhāmini, kālenānena nābhyeṣi yadi māṃ cāruhāsinī, tatas tvāṃ prātaraśārthaṃ sūdāś chetsyanti leśaśaḥ/ ity uktvā paruṣaṃ vākyaṃ rāvaṇaḥ śatrurāvaṇaḥ, rākṣasīś ca tataḥ kruddha idaṃ vacanaṃ abravīt/ śighram evaṃ hi rākṣasyo vikṛtā ghoradarśanaḥ, darpaṃ asyā vineṣyantu māṃsaṇi tabhojanāḥ/ vacanād eva tās tasya vikṛtā ghoradarśanaḥ, kṛtaprāñjalayo bhūtvā maithilīm paryavārayan/ sa tāḥ provāca rājā tu rāvaṇo ghoradarśanaḥ, pracālyā caraṇotkarṣair dārayann iva medinīm/ aśokavanikāmadhye maithilī nīyatām iti, tatreyāṃ rakṣyatām gūḍham uṣmābhiḥ parivāritā/ tatraināṃ tarjanair ghoraiḥ punaḥ sāntvaiś ca maithilīm, ānayadhvaṃ vaśaṃ sarvā vanyāṃ gajavadhūm iva/ iti pratisamādiṣṭā rākṣasyo rāvaṇena tāḥ, aśokavanikāṃ jagmur maithilīm parigrhya tām/ sarvakāmaphalair vṛkṣair nānāpuspaphalair vṛtām, sarvakālamadaiś cāpi dvijaiḥ samupasevitām/ sā tu śokaparītāṅgī maithilī janakātmajā, rākṣasī vaśaṃ āpannā vyāghrīṇāṃ hariṇī yathā/ na vindate tatra tu śarma maithilī; virūpanetrābhīr atīva tarjitā, patim smaranī dayitaṃ ca devaram; vicetanābhūd bhayaśokapīḍitā/

While Ravana felt that Devi Sita got somewhat reconciled to marry her, the latter twisted her lips and firmly and even fearlessly replied. ' King Dasharatha was like a firm bridge on the ocean flows of Dharma and known for his 'Satya Pratigina' or a solid vow of Truthfulness. Now his able son Shri Rama is a worshipworthy Devata of a grand physical stature and mental resolve. Born in the illustrious family lineage of Ikshvaaku, Rama with his high and powerful shoulders he is a purusha simha or a man-lion and together with his follower brother Lakshmana ought to undoubtedly uproot you, your saamraajya and the generation. If you think that you have successfully kidnapped me, then you too should receive the same fate as your brother Khara. You had mentioned of your strength and backing of the cruelmost Raakshasa Veeras but once they encounter Shri Rama, their poison would be drenched out like Maha Garuda facing hissing cobras. Like the forceful waves of Ganga flush out your body ornaments, Rama 'dhanush baanaas' would turn your physical parts to pieces. Ravana! You might brag that neither asuras nor devataas could face your valor, but rest assured that Rama's arrows would destroy you certainly as your enmity with Rama should seal your fate as the rest of your life should get terminated soon like of yagjna pashu tied to a pole awaiting sacrifice. Rakshasa! Even if Rama were to twist his angry looks on you then like Bhagavan Shankara ashed down Manmatha's body, you too have similar fate. yaś candram nabhaso bhūmau pātayen nāśayeta vā, sāgaram śoṣayed vāpi sa sītāṃ mocayed iha/ gatāyus tvam gataśrīko gatasattvo gatendriyaḥ, laṅkā vaidhavyasaṃyuktā tvatkṛtena bhaviṣyati/ Rest assured that Bhagavan Rama once arrives here to relieve Sita from shackles, even if chandra falls down to earth or oceans get dried up, I should be relieved and the kingdom of Lanka should be widowed. Your sinfulness now to separate me from Rama would soon end up in your sleepless nights. Remember that I have lived so far in peace and contentment in dandakaranya safely with the confidence in the courage of my husband and brother in law. They ought to arrive here soon and make a fitting assessment of your valour, mental agility and fate to dig up deep in your skin with sharp arrows. yadā vināśo bhūtānāṃ dṛśyate kālacoditaḥ, tadā kārye pramādyanti narāḥ kālavaśaṃ gatāḥ/ As and when the kaala chakra revolves and

points out one's 'vinaasha' the tragic end, then each and every Being in Creation gets hooked to a crashing iron nail to slow down and to a crash. Despicable Nishachara! Kaaala the Mrityu prompted your inner ego to kidnap me and lead you to a screeching halt to terminate you and your empire Do you not realise that on a Yagjna Vedika, which the dwijas by means of mantras purify the shrut-shruva- yajna patras etc. and a chandala is prohibited to drag his feet and impurify the area; like wise I am the purified dharma patni of Shri Rama wedded strongly to the principles of 'paativratya' and chandala like you could even touch me. Be it made clear, 'neecha rakshasa', even this body of mine impurified by your touch could as well be destroyed and sacrificed in flames; but could never ever be surrendered to you!' As Devi Sita responded haughtily and screamingly, Ravana had rather softly: *śṛṇu maithili madvākyam māsān dvādaśa bhāmini, kālenānena nābhyeṣi yadi mām cāruhāsini, tatas tvām prātarāśārtham sūdāś chetsyanti leśāśah/* ' Oh, haasya bhamini! Mithileshwari! Your humorous action does impress your way of dodging me. But mind you, I am granting you adequate notice period of twelve months and in case to do still me weakened your psyche, then I should take you to the royal kitchen and mince your body to pieces!' Then Ravana shouted yelling to the surroundig rakshasis: *śīghram evam hi rākṣasyo vikṛtā ghoradarśanāḥ, darpam asyā vineṣyantu māmśaṣṇitabhojanāḥ/* You ferocious blood sucking flesh swallowing Maha Rakshasis! You better bring down the ego and arrogance of this woman soon! Then having moved forward by a few steps, returned and shouted: ' You better take her away and shift to 'Ashoka vaatika'. Then Devi Sita got unnerved with fright and misery, fell down to earth crawling and crying remembering Rama Lakshmanas out of desperation and extreme depression, even as the ferocious Rakshasis forcibly dragged her to Ashoka vaatika.

Sarga Fifty Seven

Shri Rama having killed Maareecha returns while noticing bad omens gets concerned about Devi Sita

Rākṣasam mṛgarūpeṇa carantaṁ kāmārūpiṇam, nihatya rāmo mārīcam tūrṇam pathi nyavartat/ tasya saṁtvaramāṇasya draṣṭukāmasya maithilīm, krūrasvaro 'tha gomāyur vinanādāsyā pṣṭhataḥ/ sa tasya svaram ājñāya dāruṇam romaharṣaṇam, cintayām āsa gomāyoh svareṇa pariśaṅkitaḥ/ aśubham bata manye 'ham gomāyur vāśyate yathā, svasti syād api vaidehyā rākṣasair bhakṣaṇam vinā/ mārīcena tu vijñāya svaram ālakṣya māmakam, vikruṣṭam mṛgarūpeṇa lakṣmaṇaḥ śṛṇuyād yadi/ sa saumitriḥ svaram śrutvā tām ca hitvātha maithilīm, tayaiva prahitaḥ kṣipram matsakāśam ihaiṣyati/ rākṣasaiḥ sahitair nūnam sītāyā īpsito vadhaḥ, kāñcanaś ca mṛgo bhūtva vyapanīyāśramāt tu mām/ dūram nītvā tu mārīco rākṣaso 'bhūc charāhataḥ, hā lakṣmaṇa hato 'smīti yad vākyam vyajahāra ha/ api svasti bhaved dvābhyām rahitābhyām mayā vane, janasthānanimittam hi kṛtavairo 'smi rākṣasaiḥ, nimittāni ca ghorāṇi dṛśyante 'dya bahūni ca/ ity evam cintayan rāmaḥ śrutvā gomāyuniḥsvanam, ātmanaś cāpanayanaṁ mṛgarūpeṇa rakṣasā, ājagāma janasthānaṁ rāghavaḥ pariśaṅkitaḥ/ tam dīnamānasam dīnam āsedur mṛgapakṣiṇaḥ, savyam kṛtvā mahātmānaṁ ghorāmś ca sasṛjuḥ svarān/ tāni dṛṣṭvā nimittāni mahāghorāṇi rāghavaḥ, tato lakṣaṇam āyāntam dadarśa vigataprabham/ tato 'vidūre rāmeṇa samīyāya sa lakṣmaṇaḥ, viṣaṇṇaḥ sa viṣaṇṇena duḥkhito duḥkhabhāginā/ saṁjagarhe 'tha tam bhrātā jeṣṭho lakṣmaṇam āgatam, vihāya sītām vijane vane rākṣasasevite/ gṛhītvā ca karam savyam lakṣmaṇam raghunandanaḥ, uvāca madhurodarkam idaṁ paruṣam ārtavat/ aho lakṣmaṇa garhyam te kṛtam yat tvam vihāya tām, sītām ihāgataḥ saumya kaccit svasti bhaved iti/ na me 'sti saṁśayo vīra sarvathā janakātmajā, vinasṭā bhakṣitā vāpa rākṣasair vanacāribhiḥ/ aśubhāny eva bhūyiṣṭham yathā prādurbhavanti me, api lakṣmaṇa sītāyāḥ sāmagryam prāpnuyāvahe/ idaṁ hi rakṣomṛgasamnikāśam; pralobhya mām dūram anuprayātam, hataṁ katham cin mahatā śrameṇa; sa rākṣaso 'bhūn mriyamāṇa eva/ manaś ca me dīnam ihāprahṛṣṭam; cakṣuś ca savyam kurute vikāram, asaṁśayam lakṣmaṇa nāsti sītā; hṛtā mṛtā vā pathi vartate vā/

Having killed Rakasha Maareecha who appeared like a Maya Mriga, Shri Rama wished to return back to Panchavati his ashram. Then a loud sneeze was heard behind perhaps by an owl and Rama felt that it was a bad omen. He was terribly worried that perhaps left Devi Sita alone as he heard the thunderous

reverberation of his own false ‘artanaada’ made by Mareecha stating ‘ haa Lakshmana, haa Sita I am killed’.[Bad omens are loud sneezes, recall back from journeys, facing dry grass, cowdung, lunatic, chandala, a widow, ashes, bones, fall of umbrella on one’s head and such as per Agni Purana].Rama got worried whether Lakshmana and Devi Sita heard the false ‘artanaadaas’ by Maareecha in the form of the strange Maya Mriga as enamoured by Sita. Then Rama hurried back to the ashram. *tato ’vidüre rāmeṇa samīyāya sa lakṣmaṇaḥ, viṣaṇṇaḥ sa viṣaṇṇena duḥkhito duḥkhabhāginā/ saṃjagarhe ’tha taṃ bhrātā jeṣṭho lakṣmaṇam āgatam, vihāya sītām vijane vane rākṣasasevite*/Even then Rama found that Lakshmana too was hurrying up running towards him and met him terribly worried and agitated as Devi Sita was left lonely! He caught of Lashmana by his shoulder and shouted at once but subsequently stated: *aho lakṣmaṇa garhyaṃ te kṛtaṃ yat tvaṃ vihāya tām, sītām ihāgataḥ saumya kaccit svasti bhaved iti/ na me ’sti saṃśayo vīra sarvathā janakātmajā, vinaṣṭā bhakṣitā vāpa rākṣasair vanacāribhiḥ/ Aho Lakshmana! You have made a grave blunder and left Sita alone; trust she is safe!! Veera Lakshmana! I am shaken to the core as the wicked Rakshasaas might have hurt and even swallowed up Devi Sita!!* *aśubhāny eva bhūyiṣṭhaṃ yathā prādurbhavanti me, api lakṣmaṇa sītāyāḥ sāmāgryaṃ prāpnuyāvahe*/Lakshmana! I have just encountered very bad omens; would we be able to ever find back the beloved Janaka nandini Sita totally ‘svaastyhya-sakushala’or safe and sound! Mahabali Lakshmana! This crowd of animals running amock from right to left and wild owls screeching away in groups helter skelter should cause great concern down my spine; are these not definite evil omens! We hope against hope that Sita is secure! *manaś ca me dīnam ihāprahṛtaḥ; cakṣuś ca savyaṃ kurute vikāram, asaṃśayaṃ lakṣmaṇa nāsti sītā; hṛtā mṛtā vā pathi vartate vā/ Lakshmana! My mind and thoughts are in alarmed to my bottoms as my left eyes are flapping with rapidity and my inner self is confirming that Devi Sita had disappeared from the ashram either by kidnap or eaten away by Rakshasaas!*

Sarga Fifty Eight

On a run back to the Ashram, Rama Lakshmanas were subject to innumerable kinds of doubts and reaching there were not able to see Devi Sita and got stunned and terrified

Sa dṛṣṭvā lakṣmaṇam dīnam śūnye daśarathātmajāḥ, paryapṛcchata dharmātmā vaidehīm āgataṃ vinā/ prasthitaṃ daṇḍakāraṇyaṃ yā mām anujagāma ha, kva sā lakṣmaṇa vaidehī yāṃ hitvā tvam ihāgataḥ/ rājyabhraṣṭasya dīnasya daṇḍakān paridhāvataḥ, kva sā duḥkhasahāyā me vaidehī tanumadhyamā/ yāṃ vinā notsahe vīra muhūrtam api jīvitum, kva sā prānasahāyā me sītā surasutopamā/ patitvam amarāṇām vā pṛthivyāś cāpi lakṣmaṇa, vinā tām tapanīyābhām neccheyaṃ janakātmajāṃ/ kaccij jīvati vaidehī prāṇaiḥ priyatarā mama, kaccit pravrajanaṃ saumya na me mithyā bhaviṣyati/ sītānimittaṃ saumitre mṛte mayi gate tvayi, kaccit sakāmā sukhitā kaikeyī sā bhaviṣyati/ saputrarājyāṃ siddhārtham mṛtaputrā tapasvinī, upasthāsyati kausalyā kaccin saumya na kaikayīm/ yadi jīvati vaidehī gamiṣyāmy āśramam punaḥ, suvṛttā yadi vṛttā sā prāṇāṃs tyakṣyāmi lakṣmaṇa/ yadi mām āśramagataṃ vaidehī nābhībhāṣate, punaḥ prahasitā sītā vinaśiṣyāmi lakṣmaṇa/ brūhi lakṣmaṇa vaidehī yadi jīvati vā na vā, tvayi pramatte rakṣobhir bhakṣitā vā tapasvinī/ sukumārī ca bālā ca nityaṃ cāduḥkhadarśinī, madviyogena vaidehī vyaktaṃ śocati durmanāḥ/ sarvathā rakṣasā tena jihmena sudurātmanā, vadataḥ lakṣmaṇety uccais tavāpi janitaṃ bhayama/ śrutaś ca śaṅke vaidehyā sa svarah sadṛśo mama, trastayā preṣitas tvaṃ ca draṣṭum mām śīghram āgataḥ/sarvathā tu kṛtaṃ kaṣṭam sītām utsrjātā vane, pratikartum nṛśaṃsānām rakṣasām dattam antaram/ duḥkhitāḥ kharaghātena rākṣasāḥ piṣitāśanāḥ, taiḥ sītā nihatā ghorair bhaviṣyati na saṃśayaḥ/ aho ’smi vyasane magnaḥ sarvathā ripunāśana, kim tv idānīm kariṣyāmi śaṅke prāptavyam īdṛśam/ iti sītām varārohām cintayann eva rāghavaḥ, ājagāma janasthānam tvarayā sahalakṣmaṇaḥ/ vīgarhamāṇo ’nujam ārtarūpaṃ; kṣudhā śramāc caiva pipāsayā ca, viniḥśvasaṃ śuṣkamukho viṣaṇṇaḥ; pratiśrayaṃ prāpya samīkṣya śūnyam/ svam āśramam saṃpravigāhya vīro; vihāradeśān anusṛtya kāmś cit, etat tad ity eva nivāsabhūmau; prahṛṣṭaromā vyathito babhūva/

Rama asked Lakshmana: Where indeed is Devi Sita who left Ayodhya and accompanied me to dandadakaranya at this time. As I was thrown out of the Kingdom and am aimlessly moving about, she

extended my complete solace and had been my source of strength all along but where is now. I would not be able to survive this shock as my 'saha dharma chaarini' who is my celestial angel if not visible now, what should happen to me! Lakshmana! In case my molten gold like Janaka nandini is not visible, who cares for universal emporership and heavenly Indratva! Veera! would videha rajakumari my dearest darling Sita be surviving now. If she were not to survive now, could Rama live any further and if both of us are non-existent, then you would have to return to Ayodydha and then mother Kaikeyi might continue to be happy and contented. As I the only son named Rama were not to survive the shock of Sita's absence, should not my mother be Kaikeyi's slave and suffer thereafter! *yadi jīvati vaidehī gamiṣyāmy āśramam punaḥ, suvṛttā yadi vṛttā sā prāṇāṁs tyakṣyāmi lakṣmaṇa/ yadi mām āśramagataṁ vaidehī nābhībhāṣate, punaḥ prahasitā sītā vinaśiṣyāmi lakṣmaṇa/* Lakshmana! I resolve to enter the ashram only in case Vaidehi Sita were alive and if her demise is confirmed, then I need not have to survive. Tell me dear brother, is she alive or not! Most certainly she ought be crying away for me in case she were alive. The most obnoxious rakshasa Maareecha yelled 'Oh Lakshmana, oh Sita' and obviously she was rattled and pressurised you to leave her. *Sarvathā tu kritam kaṣṭam Sitaamumutsrujataa vane, pratikartum nrushamsaanaam rakshasaam dattamantaram/* In any case, your leaving Sita alone had caused the impact and the cruel rakshasaas must have mercilessly killed Sita undoubtedly. Shatru naashana Lakshmana, now I am drowned in a sea at this testing time! Indeed, in this hopeless situation what is it that I could do! Having thus stated Rama Lakshmana entered with a ray of hope but Devi Sita was not present therein. Both the brothers were bewildered and lost their consciousness for some time!

Sarga Fifty Nine

Rama Lakshmana recalled the events before the latter left for Rama at the false shouts of the dying Maareesha and Rama was truly upset by Lakshmana's grave indiscretion

Aāśramād upāvṛttam antarā raghunandanāḥ, paripapraccha saumitriṁ rāmo duḥkḥārditaḥ punaḥ/ tam uvāca kimarthaṁ tvam āgato 'pāsya maithilīm, yadā sā tava viśvāsād vane viharitā mayā/ drṣṭvāivābhyāgataṁ tvām me maithilīm tyajya lakṣmaṇa, śaṅkamānaṁ mahat pāpam yat satyaṁ vyathitaṁ manaḥ/ sphurate nayanam savyam bāhuś ca hṛdayam ca me, drṣṭvā lakṣmaṇa dūre tvām sītāvirahitaṁ pathi/ evam uktas tu saumitriṁ lakṣmaṇaḥ śubhalakṣaṇaḥ, bhūyo duḥkḥasamāviṣṭo duḥkhitaṁ rāmaṁ abravīt/ na svayaṁ kāmākāreṇa tām tyaktvāham ihāgataḥ, pracoditas tayaivograis tvatsakāśam ihāgataḥ/ āryeṇeva parikruṣṭam hā sīte lakṣmaṇeti ca, paritrāhīti yad vākyam maithilyās tac chrutiṁ gatam/ sā tam ārtasvaram śrutvā tava snehena maithilī, gaccha gaccheti mām āha rudantī bhayavihvalā/ pracodyamānena mayā gaccheti bahuśas tayā, pratyuktā maithilī vākyam idam tvatpratyañvitam/ na tat paśyāmy aham rakṣo yad asya bhayaṁ āvāhet, nirvṛtā bhava nāsty etat kenāpy evam udāhṛtam/ vigarhitaṁ ca nīcam ca katham āryo 'bhīdhāsyati, trāhīti vacanam sīte yas trāyet tridaśān api/ kinṇimittaṁ tu kenāpi bhrātūr ālambya me svaram, visvaram vyāhṛtam vākyam lakṣmaṇa trāhi mām iti, na bhavatyā vyathā kāryā kunārījanasevitā/ alam vaiklavyam ālambya svasthā bhava nirutsukā, na cāsti triṣu lokeṣu pumān yo rāghavam raṇe, jāto vā jāyamāno vā saṁyuge yaḥ parājayet/ evam uktā tu vaidehī parimohitacetanā, uvācāśrūṇi muñcantī dāruṇam mām idam vacaḥ/ bhāvo mayi tavātyarthaṁ pāpa eva niveśitaḥ, vinaṣṭe bhrātari prāpte na ca tvam mām avāpsyasi/ saṁketād bharatena tvam rāmaṁ samanugacchasi, krośantaṁ hi yathātyarthaṁ nainam abhyavapadyase/ ripuḥ pracchannacārī tvam madarthaṁ anugacchasi, rāghavasyāntaraprepsus tathainaṁ nābhīpadyase/ evam ukto hi vaidehyā saṁrabdho raktalocanaḥ, krodhāt praspḥuramāṇauṣṭha āśramād abhinirgataḥ/ evam bruvāṇam saumitriṁ rāmaḥ saṁtāpamohitaḥ, abravīt duṣkṛtaṁ saumya tām vinā yat tvam āgataḥ/ jānann api samarthaṁ mām rakṣasām vinivāraṇe, anena krodhavākyena maithilyā niḥśṛto bhavān/ na hi te parituṣyāmi tyaktvā yad yāsi maithilīm, kruddhāyāḥ paruṣam śrutvā striyā yat tvam ihāgataḥ/ sarvathā tv apanītam te sītayā yat pracoditaḥ, krodhasya vaśam āgamya nākaroh śāsanam mama/ asau hi rākṣasaḥ śete śarenābhīhato mayā, mṛgarūpeṇa yenāham āśramād apavāditaḥ/ vikṣya cāpam paridhāya sāyakaṁ; salīla bāṇena ca tādīto mayā, mārgīm tanuṁ tyajya ca viklavasvaro; babhūva keyūrādharāḥ sa

rākṣasaḥ/ śarāhatenaiva tadārtayā girā; svaram mamālambya sudūrasaṁśravam, udāhṛtaṁ tad vacanaṁ sudāruṇam; tvam āgato yena vihāya maithilīm/

On way to the panchavati ashram itself, Rama Lakshmanas were reviewing the previous happenings. Rama asked Lakshmana cryingly: Lakshmana! Are you sure that when you left for me, Sita was alone, but why did you leave her alone! Even as you must have been leaving Sita alone, I started experiencing bad omens and started realising the forewarnings. My left eye flaps were trembling and the left shoulder too. As you might have been leaving Sita alone, my heart beat was faltering . Then Lakshmana said: brother! I was not ready to leave on my own, but Devi Sita pressurised me with all types of very harsh and cruel words, and with extreme patience I maintained silence but certain acute and very upsetting words of hers had literally forced me to leave most reluctantly. The false and desperate shoutings of Mareecha were no doubt recognised by me and explained to Sita but she was too desperate as she was trembling with fear and inexplicable anxiety and begged of me to leave the spot. Even so I made my earnest appeal to her and clarified: *na tat paśyāmy ahaṁ rakṣo yad asya bhayam āvahet, nirvṛtā bhava nāsty etat kenāpy evam udāhṛtaṁ/ vigarhitam ca nīcam ca katham āryo 'bhīdhāsyati, trāhīti vacanaṁ sīte yas trāyet tridaśān api/* 'Devi! In my entire life time and experience, I had never faced any Rakshasa whom Rama could have got jitters about with fear and timidity. Kindly be peaceful and totally reject the falsity and apprehension of Rama encountering a risk of his life. This voice of desperation was most certainly not that of Rama and could a personality of his stature who could save Devas from most critical and dangerous crises ever get down to the meanest level of repeatedly shouting for help so timidly!' 'Rama! I had even explained Devi Sita further: *Rakshaseneritam vaakyam traasaat traahēti Shobhane, na bhavyathaa kaaryaam kunaaree jana sevita/* Shobhane! That Rakshasa out of sheer fright of your arrows and distress of facing death should have yelled and this should not be a cause of concern for a famed lady of your stature and thus ignore the shout as dismissed. Rama! I pacified Devi Sita further: *Alam viplavataam gantum swasthya bhava nitrutsukaa, na chaasti trishu loleshu pumaan yo Raghavam rane/ Jaatovaa jaayamaanol vaa samyuge yah paraajayet, ajeyo Raghavo yuddhe Devaih Shakra purogamaih/* I appealed to Devi Sita not to get flustered but keep her cool and self controlled without agitation and assured her that in triloka no personality of his stature and bravery was ever born yet who could encounter Raghu Rama; even Lord Indra and any other devas would accede to that reality. Even so, Shri Rama! Devi Sita took to extreme accusations against me: *bhāvo mayi tavātyarthaṁ pāpa eva niveśitaḥ, vinaṣṭe bhrātari prāpte na ca tvam mām avāpsyasi/ saṁketād bharatena tvam rāmaṁ samanugacchasi, kṛśantaṁ hi yathātyarthaṁ nainam abhyavapadyase/ ripuḥ pracchannacārī tvam madartham anugacchasi, rāghavasyāntaraprepsus tathainaṁ nābhipadyase/* 'Lakshmana! It appears that in your interior feelings, you appear to have retained sinful and evil designs on me! You seem to be planning that at the death of your brother, you have a nasty feeling to secure me! But that should never be. Out of your jealousy for Bharata, you are pretentious and keep following Shri Rama. Rama is crying hard for your help, screaming by your own name which you are deaf all about. You are a secretive enemy of your brother. That is why you seem to await an opportunity of Rama's critical time and thus avoiding to help him at the apt situation like this'. 'Dearest brother! As Vaidehakumari insinuated me thus, I was accused of my feigned sincerity and opportunism, I was hurt to the core, my looks were reddened and lips were quivering and in that critical stage of sub consciousness , I was forced to leave the ashram'. But Rama's reaction was still not convincing; he told Lakshmana: *na hi te parituṣyāmi tyaktvā yad yāsi maithilīm, kṛddhāyāḥ parusaṁ śrutvā striyā yat tvam ihāgataḥ/ sarvathā tv apanītaṁ te sītayā yat pracoditaḥ, krodhasya vaśam āgamyā nākaroh śāsanam mama/* Lakshmana! You became a victim of an angry and extremely agitated woman and over crossed my strict instruction which has proved to be an avoidable disaster now and am amazed at your indiscretion which is truly unpardonable and never expected of you. *śarāhatenaiva tadārtayā girā; svaram mamālambya sudūrasaṁśravam, udāhṛtaṁ tad vacanaṁ sudāruṇam; tvam āgato yena vihāya maithilīm/* As my arrows decimated the Rakshasa, and his false shouts and screams imitating my voice were heard, you left Sita alone despite my strict instructions!

Sarga Sixty

Shri Rama's deep distress at Devi Sita's disappearance- desperate search for her even addressing animals and vegetation around the ashram in frustration.

*Bhṛśam āvrajamānasya tasyādhovāmaloceanam, prāsphurac cāskhalad rāmo vepathuś cāsyā jāyate/
upālakṣya nimittāni so 'śubhāni muhur muhuḥ, api kṣemaṁ tu sītāyā iti vai vyājahāra ha/ tvaramāṇo
jagāmātha sītādarśanalālasaḥ, śūnyam āvasathaṁ dṛṣtvā babhūvodvignamānasaḥ/ udbhramann iva
vegena vikṣipan raghunandanāḥ, tatra tatrotajasthānam abhivikṣya samantataḥ/ dadarśa parṇaśālāṁ ca
rahitāṁ sītayā tadā, śriyā virahitāṁ dhvastāṁ hemante padminīm iva/ rudantam iva vṛkṣaiś ca
mlānapuṣpamṛgadvijam, śriyā vihīnaṁ vidhvastāṁ samtyaktavanadaivatam/ viprakīrṇājīnakūśam
vipraviddhabṛśikaṭam, dṛṣtvā śūnyotajasthānam vilālpa punaḥ punaḥ/ hṛtā mṛtā vā naṣṭā vā bhakṣitā vā
bhaviṣyati, nilīnāpy aṭha vā bhīrur aṭha vā vanam āśritā/ gatā vicetum puṣpāṇi phalāṇy api ca vā
punaḥ, aṭha vā padminīm yātā jalārtham vā nadīm gatā/ yatnān mṛgayamāṇas tu nāsaśāda vane priyām,
śokarakteḥkṣaṇaḥ śokād unmatta iva lakṣyate/ vṛkṣād vṛkṣam pradhāvan sa girīmś cāpi nadīm nadīm,
babhūva vilapan rāmaḥ śokapaṇkārṇavaplutaḥ/asti kaccit tvayā dṛṣṭā sā kadambapriyā priyā, kadamba
yadi jānīṣe śaṁsa sītāṁ śubhānanām/nigdhapallavasamkāśām pītakaūṣeyavāsiniṁ, śaṁsasva yadi vā
dṛṣṭā bilva bilvopamastanī/ aṭha vārjuna śaṁsa tvam priyām tām arjunapriyām, janakasya sutā bhīrur
yadi jīvati vā na vā/ kakubhaḥ kakubhoruṁ tām vyaktam jānāti maithilīm, latāpallavapuṣpādhyo bhāti hy
eṣa vanaspatih/bhramarair upagītaś ca yathā drumavarō hy ayam, eṣa vyaktam vijānāti tilakas
tilakapriyām/ aśokaśokāpanuda śokopahatacetasam, tvannāmānam kuru kṣipram priyāsamdarśanena
mām/ yadi tāla tvayā dṛṣṭā pakvatālaphalastanī, kathayasva varāroham kārūṣyam yadi te mayi/ yadi dṛṣṭā
tvayā sītā jambujāmbūnadaprabhā, priyām yadi vijānīṣe niḥśaṅkam kathayasva me/ aṭha vā
mṛgaśāvākṣīm mṛga jānāsi maithilīm, mṛgavipreḥkṣaṇī kāntā mṛgībhīḥ sahitā bhavet/ gaja sā gajanāsorur
yadi dṛṣṭā tvayā bhavet, tām manye viditām tubhyam ākhyāhi varavāraṇa/ śārdūla yadi sā dṛṣṭā priyā
candranibhānanā, maithilī mama visrabdhāḥ kathayasva na te bhayam/ kiṁ dhāvasi priye nūnam dṛṣṭāsi
kamalekṣaṇe, vṛkṣeṇācchādya cātmānam kiṁ mām na pratibhāṣase/ tiṣṭha tiṣṭha varārohe na te 'sti
karuṇā mayi, nātyarthaṁ hāsyāśīlāsi kimarthaṁ mām upekṣase/ pītakaūṣeyakenāsi sūcitā varavarṇini,
dhāvanty api mayā dṛṣṭā tiṣṭha yady asti sauhrdam/ naiva sā nūnam aṭha vā himsitā cāruhāsinī, kṛcchram
prāptam hi mām nūnam yathopekṣitum arhati/ vyaktam sā bhakṣitā bālā rākṣasaiḥ piṣitāśanaiḥ,
vibhajyāṅgāni sarvāṇi mayā virahitā priyā/ nūnam tac chubhadantaustham mukham niṣprabhatām
gatam, sā hi campakavarṇābhā grīvā graiveya śobhitā/ komalā vilapantyās tu kāntāyā bhakṣitā śubhā,
nūnam vikṣipyamāṇau tau bāhū pallavakomalau/ bhakṣitau vepamānāgrau sahaśtābharaṇāṅgadāu, mayā
virahitā bālā rākṣasām bhakṣaṇāya vai/ sārtheneva parityaktā bhakṣitā bahubāṇdhavā, hā lakṣmaṇa
mahābāho paśyasi tvam priyām kva cit/ hā priye kva gatā bhadre hā sīteti punaḥ punaḥ, ity evam vilapan
rāmaḥ paridhāvan vanād vanam/ kva cid udbhramate vegāt kva cid vibhramate balāt, kva cin matta
ivābhāti kāntān veṣaṇatatparaḥ/ sa vanāni nadīḥ śailān giriprasravaṇāni ca, kānanāni ca vegena
bhramaty aparisaṁsthitaḥ/ tathā sa gatvā vipulam mahad vanam; parītya sarvaṁ tv aṭha maithilīm prati,
aniṣṭhitāśaḥ sa cakāra mārgeṇ; punaḥ priyāyāḥ paramam pariśramam/*

As Sri Rama left the ashram in vacuum without Devi Sita, his left eyes flapped violently, and he came out tottering and the huge question looming large on his mental screen was whether Sita was safe. He entered the ashram the trepidation and he was blank with confused silence. He started moving about haltingly now and with great speed of anxiety then with hands in restless shake. Again he looked up suddenly searching the nooks and corners. But the quiet Parnashala looked blank and soundless except the echos of his own voice. Just outside, he made a systematic search of each tree and surrounding bushes which were unclean and dusty and dilapidated. The 'mṛga charmas' and heaps of kushagraas pieces added to the confusion and stage of helter skelter dirt and disorder. *hṛtā mṛtā vā naṣṭā vā bhakṣitā vā bhaviṣyati, nilīnāpy aṭha vā bhīrur aṭha vā vanam āśritā/* Rama exclaimed: Hai! Sita appears to have been kidnapped! Trust not that she was not subjected to Mrityu! Or lost her way! Or a rakshasa had eaten her away! Or gone to fetch a flower or a fruit or out of thirst left near a water body or a river. *yatnān mṛgayamāṇas tu nāsaśāda vane priyām, śokarakteḥkṣaṇaḥ śokād unmatta iva lakṣyate/ vṛkṣād vṛkṣam*

pradhāvan sa girīmś cāpi nadīn nadīm, babhūva vilapan rāmaḥ śokapaṅkārṇavaplutaḥ/Shri Rama - chandra with the strength of his all our efforts started then a systematic search in the forest gardens all around. Anxiously running around the groups of trees and bushes, mountains, rivers and their banks, Rama took to monologues: ‘ hey Kadamba! My beloved Sita is fond of your flowers; has she arrived here! have you seen her! She has soft skin, wears yellow colour sarees and is appropriately scented! Bilva! My darling’s breasts are soft yet firm; have you seen her! Arjuna tree! Devi Sita adores the intoxicating odour of your flowers; by chance have you seen her passing by. Kukubha! You are an illustrious vriksha raaja! That Devi Sita of my darling wife is like a female bee collecting honey from flower to flower; have you noticed! Alas! none of you trees, or fruits or flowers is responding about my Sita’s whereabouts! Tilaka vriksha, Sita is a ever fond of you as her ‘vishala phaala’ the broad forehead of hers is ever adorned.’ Like wise the trees of jaamun-mango and such other trees of the forest nearby were searched again and again as the most illustrious Shri Rama the ever invincible and unique example of human incarnation of dharama and nyaya. The highly disturbed Rama who turned semi crazy had then crossed animals like elephants, tigers and deers as also vanya pakshis like parrots, cranes, crows and sky high garudas besides water borne swans all of which attracted the attraction and admiration of Devi Sita during her prolonged association of her forest life. Further, Rama in fits of imaginations broke down as a semi lunatic started chasing shadows of Devi Sita: *tiṣṭha tiṣṭha varārohe na te ’sti karuṇā mayi, nātyartham hāsyāśīlāsi kimartham mām upekṣase/ pītakaūseyakenāsi sūcitā varavarṇini, dhāvanty api mayā dṛṣṭā tiṣṭha yady asti sauhṛdam/* ‘Varaarooha Devi Sita! Please wait, wait! Don’t you show me mercy. Your nature is certainly not to tease and tempt me as you are a mature female; then why are you running away from me! Sundari! I have certainly identified you wearing a fascinating yellow silk dress. As you are surely affectionate for me, I would not see you properly’. Then the half deranged Shri Rama stated: *hā priye kva gatā bhadre hā sīteti punaḥ punaḥ, ity evaṁ vilapan rāmaḥ paridhāvan vanād vanam/ kva cid udbhramate vegāt kva cid vibhramate balāt, kva cin matta ivābhāti kāntān veṣaṇatatparaḥ/ sa vanāni nadīḥ śailān giriprasravaṇāni ca, kānanāni ca vegena bhramaty aparisaṁsthitaḥ/* Ha priye! Ha Bhadre! Ha Site! Where have you disappeared!’ So shouting, Rama ran all over the forest, stopped over, ran again, crying and crying again and again!

Sarga Sixty One

Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita

Dṛṣṭāśramapadam śūnyam rāmo daśarathātmajah, rahitam parṇaśālām ca vidhvastāny āsanāni ca/ adṛṣtvā tatra vaidehīm saṁnirīkṣya ca sarvaśaḥ, uvāca rāmaḥ prākruśya pragrhya rucirau bhujau/ kva nu lakṣmaṇa vaidehī kaṁ vā deśam ito gatā, kenāhṛtā vā saumitre bhakṣitā kena vā priyā/ vṛṣkeṇāvārya yadi mām sīte hasitum icchasi, alaṁ te hasitenādyā mām bhajasva suduḥkhitam/ yaiḥ saha krīḍase sīte viśvastair mṛgapotakaiḥ, ete hīnās tvayā saumye dhyāyanty asrāvilekṣaṇāḥ/ mṛtaṁ śokena mahatā sītāharaṇajena mām, paraloke mahārājō nūnam drakṣyati me pitā/ katham pratijñām saṁśrutya mayā tvam abhiyojitaḥ, apūrayitvā taṁ kālām matsakāśam ihāgataḥ/ kāmavṛttam anāryam mām mṛṣāvādinam eva ca, dhik tvām iti pare loke vyaktaṁ vakṣyati me pitā/ vivaśam śokasaṁtaptam dīnam bhagnamanoratham, mām ihotsṛjya karuṇam kīrtir naram ivāṅṛjum/ kva gacchasi varārohe mām utsṛjya sumadhyame, tvayā virahitaś cāham mokṣye jīvitam ātmanah/ itīva vilapan rāmaḥ sītādarśanalālasah, na dadarśa suduḥkhārto rāghavo janakātmajām/ anāsādayamānam taṁ sītām daśarathātmajam, paṅkam āsādy vipulam sīdantam iva kuñjaram, lakṣmaṇo rāmam atyartham uvāca hitakāmyayā/ mā viśādam mahābāho kuru yatnam mayā saha, idaṁ ca hi vanam sūra bahukandaraśobhitam/ priyakānanasamcārā vanonmattā ca maithilī, sā vanam vā praviṣṭā syān nalinīm vā supuṣpitām/ saritam vāpi saṁprāptā mīnavañjurasevitām, vitrāsayitukāmā vā līnā syāt kānane kva cit, jijñāsamānā vaidehī tvām mām ca puruṣarṣabha/ tasyā hy anveṣaṇe śrīman kṣipram eva yatāvahe, vanam sarvaṁ vicinuvo yatra sā janakātmajā, manyase yadi kākutstha mā sma śoke manaḥ kṛthāḥ/ evam uktaḥ tu sauhārdāl lakṣmaṇena samāhitaḥ, saha saumitriṇā rāmo vicetum upacakrame, tau vanāni girīmś caiva saritaś ca sarāmsi ca/nikhilena vicinvantau sītām daśarathātmajau, tasya śailasya sāmūni guhāś ca śikharāṇi ca/ nikhilena

vicinvantau naiva tām abhijagmatuḥ, vicitya sarvataḥ śailaṁ rāmo lakṣmaṇam abravīt/ neha paśyāmi saumitre vaidehīm parvate śubhe, tato duḥkhābhisaṁtpto lakṣmaṇo vākyam abravīt/ vicaran daṇḍakāraṇyaṁ bhrātaraṁ dīptatejasam, prāpsyasi tvam mahāprājña maithilīm janakātmajām/ yathā viṣṇur mahābāhur balim baddhvā mahīm imām, evam uktas tu vīreṇa lakṣmaṇena sa rāghavaḥ/ uvāca dīnaya vācā duḥkhābhihatacetanaḥ, vanaṁ sarvaṁ suvicitaṁ padminyaḥ phullapaṅkajāḥ/ giriś cāyaṁ mahāprājña bahukandaranirjharāḥ, na hi paśyāmi vaidehīm prāṇebhyo 'pi garīyasīm/ evaṁ sa vilapan rāmaḥ sītāharaṇakarśitaḥ, dīnaḥ śokasamāviṣṭo muhūrtaṁ vihvalo 'bhavat/ sa vihvalitasarvāṅgo gatabuddhir vicetanaḥ, viśasādāturo dīno niḥśvasyāśītam āyatam/ bahuśaḥ sa tu niḥśvasya rāmo rājīvalocanaḥ, hā priyeti vicukrośa bahuśo bāṣpaḡadgadaḥ/ taṁ sāntvayām āsa tato lakṣmaṇaḥ priyabāndhavaḥ, bahuprakāraṁ dharmajñāḥ praśritaḥ praśritāñjaliḥ/ anāḍṛtya tu tad vākyam lakṣmaṇauṣṭhapuṭacyutam, apaśyaṁs tām priyām sītām prākrośat sa punaḥ punaḥ/

Intermittently addressing the patyakska Lakshmana and paroksha Sita, Shri Rama the fatigued had addressed: 'Dear Lakshmana! Where indeed is Videha Rajakumiri, to which place and kingdom has she disappeared right now! Had somebody taken her away forcefully! Who has kidnapped her! Or has some rakshasa eaten her away! Site! In case you are playing mischievous play with me, it is high time to appear before me at once. I am flustered and seriously agitated with any of your prank of hide and seek. You the self opinionated and moody Sundari, if you are as accustomed in the past several times playing with deers and such domesticated animals, you may padon me and appear before me at once as my eyes are tearful as never. Lakshmana! *Sitaayaa rahitoham vai nahi jeevaami Lakshmana! mṛtaṁ śokena mahatā sītāharaṇajena mām, paraloke mahārājo nūnaṁ drakṣyati me pitā/ katham pratijñāṁ samśrutya mayā tvam abhiyojitaḥ, apūrayitvā taṁ kālāṁ matsakāśam ihāgataḥ/* I would not be alive any further without the hope of Devi Sita's existence. I am srrounded by the 'Sitaaharana janita shoka' or the extreme harassment of losing Sita and certainly as I reach the 'paraloka' or post existence of mine, King Dasharatha our revered father would resent my presence there scolding me to my premature end without fulfilling my 'pratigina' and obligation of completing 'vana vaasa' for fourteen years.! *vivaśaṁ śokasam̐tptaṁ dīnaṁ bhagnamanoratham, mām ihotsrjya karuṇaṁ kīrtir naram ivānrjum/ kva gacchasi varārohe mām utsrjya sumadhyame, tvayā virahitaś cāhaṁ mokṣye jīvitam ātmanaḥ/* Varaaroḥa Site! I am forlorn and desperate, pitiable and dejected as you have rejected me. Please do not leave me alone. In this state of consciousness, I should have to perform 'praana thyaga' or self immolation as Raghukula Nandana Shri Rama has no other alternative in the absence of Janana nandini Sita. Like a huge elephant is sunk in a deep marshy quagmire I am the absence of Janaka nandini!' Then Lakshmana sought to assuage Shri Rama's tormented psyche: *mā viśādaṁ mahābāho kuru yatnaṁ mayā saha, idaṁ ca hi vanaṁ śūra bahukandaraśobhitam/ priyakānanasam̐cārā vanonmattā ca maithilī, sā vanaṁ vā praviṣṭā syān nalinīm vā supuṣpitām/* Mahamate Rama! Cry not timidly! We should and definitely would try our very best to locate Janaki Devi. Veeravara! Look at this high mountain with several caves. Mithileshwari Sita is fond of the play of hide and seek and might be freely moving among these or else she might have got enticed with the play of catching lotus flowers or enjoying herself on the cool banks of a sarovara attracted by jumping color ful fishes. For sure she is playing pranks with us. *tasyā hy anveṣaṇe śrīman kṣipram eva yatāvahe, vanaṁ sarvaṁ vicinuvo yatra sā janakātmajā, manyase yadi kākutstha mā sma śoke manaḥ kṛthāḥ/* In any case, we should search all the possible anternative places soon instead of brooding and wasting our time here. Raghunandana! In case, you feel as to what I have detailed, let us proceed.' Having thus resloved, Rama Lakasmaas tried their very best in exploring forests, mountains, lakes, and various water bodies and so on but in vain. But Lakshmana was still hopeful; he exclaimed: *vicaran daṇḍakāraṇyaṁ bhrātaraṁ dīptatejasam, prāpsyasi tvam mahāprājña maithilīm janakātmajām/ yathā viṣṇur mahābāhur balim baddhvā mahīm imām, evam uktas tu vīreṇa lakṣmaṇena sa rāghavaḥ/* Mahamate Rama! Just as Maha Vishnu having incarnated as Vamana Deva tied down earth and accomplished trilokas, in the same manner, we ought to discover Mithileshwara Janaki.

[Vishleshana on Vamana Deva and Bali Charavarti for ready reference vide Essence of Valmiki Baala Ramayana:

As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered ‘Arghya’, ‘Aasana’, Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually. Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranās were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruvi, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisavata Manu.]

Stanza 27 continued: As Veera Lakshmana affirmed quoting Vamana Deva’s example for seeking three feet of earth and enveloping trilokas, provided extraordinary confidence to even search the universe but accomplish Devi Sita where ever she might be. But at the moment, Shri Rama was in a totally depressed crisis. *sa vihvalitasarvāṅgo gatabuddhir vicetanaḥ, viṣasādāturo dīno niḥśvasyāśītām āyatam/ bahuśaḥ sa tu niḥśvasya rāmo rājīvalocanaḥ, hā priyeti vicukrośa bahuśo bāṣpagadgadaḥ/* Rama’s state of present condition was dimmed gradually, his awareness was blank, physical movement was stilled, was breathing heavily and heated up with sped and was truly sunk in the deep waters of ocean like distress.

Sarga Sixty Two

Rama’s anguish - his sustained efforts with Lakshmana- following Maya Mriga’s southern direction- recognising fallen Sitas’s dried up flowers and ornaments- and signs of a recently fought battle!

Sa dīno dīnayā vācā lakṣmaṇam vākyam abravīt, śīghram lakṣmaṇa jānīhi gatvā godāvarīm nadīm, api godāvarīm sītā padmāny ānayitum gatā/ evam uktas tu rāmeṇa lakṣmaṇaḥ punar eva hi, nadīm godāvarīm ramyām jagāma laghuvikramaḥ/ tām lakṣmaṇas tīrthavatīm vicitvā rāmam abravīt, nainām paśyāmi tīrtheṣu krośato na śṛṇoti me/ kaṁ nu sā deśam āpannā vaidehī kleśanāśinī, na hi tam vedmi vai rāma yatra sā tanumadhyamā/ lakṣmaṇasya vacaḥ śrūtvā dīnaḥ saṁtāpa mohitaḥ, rāmaḥ samabhicakrāma svayaṁ godāvarīm nadīm/ sa tām upasthito rāmaḥ kva sītety evam abravīt/ bhūtāni rākṣasendreṇa vadhārheṇa hṛtām api, na tām śaśaṁsū rāmāya tathā godāvarī nadī/ tataḥ pracoditā

bhūtaiḥ śaṁsāsmāi tām priyām iti, na ca sābhyavadat sītām pṛsthā rāmeṇa śocitā/ rāvaṇasya ca tad
 rūpaṁ karmāṇi ca durātmanaḥ, dhyātvā bhayāt tu vaidehīm sā nadī na śaṁsa tām/ nirāśas tu tayā
 nadyā sītāyā darśane kṛtaḥ, uvāca rāmaḥ saumitriṁ sītādarśanakarśitaḥ/ kiṁ nu lakṣmaṇa vakṣyāmi
 sametya janakaṁ vacaḥ, mātaraṁ caiva vaidehyā vinā tām aham apriyam/ yā me rājyavihīnasya vane
 vanyena jīvataḥ, sarvaṁ vyapanayac chokaṁ vaidehī kva nu sā gatā/ jñātipakṣavihīnasya rājaputrīm
 apaśyataḥ, manye dīrghā bhaviṣyanti rātrayo mama jāgrataḥ/ godāvarīm janasthānam imaṁ
 prasravaṇaṁ girim, sarvāṇy anucariṣyāmi yadi sītā hi dṛśyate/ evaṁ saṁbhāṣamāṇau tāv anyonyaṁ
 bhrātārāv ubhau, vasuṁdharāyām patitaṁ puṣpamārgam apaśyatām/ tām puṣpavṛṣṭim patitām dṛṣtvā
 rāmo mahītale, uvāca lakṣmaṇaṁ vīro duḥkhito duḥkhitaṁ vacaḥ/ abhijānāmi puṣpāṇi tānīmāmīha
 lakṣmaṇa, apinaddhāni vaidehyā mayā dattāni kānane/ evaṁ uktvā mahābāhur lakṣmaṇaṁ
 puruṣarṣabham, kruddho 'bravīd girim tatra siṁhaḥ kṣudramṛgaṁ yathā/ tām hemavarṇāṁ hemābhām
 sītām darśaya parvata, yāvat sānūni sarvāṇi na te vidhvaṁsayāmy aham/ mama bāṇāgninirdagdho
 bhaṣmībhūto bhaviṣyasi, asevyah satataṁ caiva nistrṇadrumapallavaḥ/ imāṁ vā saritaṁ cādyā
 śoṣayiṣyāmi lakṣmaṇa, yadi nākhyāti me sītām adya candranibhānanām/ evaṁ sa ruṣito rāmo didhakṣaṇṇ
 iva cakṣuṣā, dadarśa bhūmau niṣkrāntaṁ rākṣasasya padaṁ mahat/ sa samīkṣya parikrāntaṁ sītāyā
 rākṣasasya ca, saṁbhrāntaḥ dayo rāmaḥ śaṁsa bhrātaraṁ priyam/ paśya lakṣmaṇa vaidehyāḥ śīrṇāḥ/
 .kanakabindavaḥ, bhūṣaṇānām hi saumitre mālyāni vividhāni ca/ taptabindunikāśaiḥ ca citraiḥ
 kṣatajabindubhiḥ, āvṛtaṁ paśya saumitre sarvato dharaṇītalam/ manye lakṣmaṇa vaidehī rākṣasaiḥ
 kāmarūpibhiḥ, bhittvā bhittvā vibhaktā vā bhakṣitā vā bhaviṣyati tasya nimittaṁ vaidehyā dvayor
 vivadamānayoḥ, babhūva yuddhaṁ saumitre ghorāṁ rākṣasayor iha/ muktāmaṇicitāṁ cedam
 tapanīyavibhūṣitam, dharaṇyām patitaṁ saumya kasya bhagnaṁ mahad dhanuḥ/ taruṇādityasaṁkāśam
 vaidūryagulikācitam, viśīrṇaṁ patitaṁ bhūmau kavacaṁ kasya kāñcanaṁ/ chatraṁ śataśalākāṁ ca
 divyamālyopaśobhitam, bhagnadaṇḍam idaṁ kasya bhūmau saumya nipātitaṁ/ kāñcanaśchadāś ceme
 piśācavadanāḥ kharāḥ, bhīmarūpā mahākāyāḥ kasya vā nihatā raṇe/ dīptapāvakaśaṁ dyutimān
 samaradhvajāḥ, apavidhāś ca bhagnaś ca kasya sāmgrāmiko rathaḥ/ rathākṣamātrā viśikhāś
 tapanīyavibhūṣaṇāḥ, kasyeme 'bhihatā bāṇāḥ prakīrṇā ghorakarmaṇaḥ/ vairaṁ śataguṇaṁ paśya
 mamedam jīvītāntakam, sughorahṛdayaiḥ saumya rākṣasaiḥ kāmarūpibhiḥ/ hṛtā mṛtā vā sītā hi bhakṣitā
 vā tapasvinī, na dharmas trāyate sītām hriyamāṇām mahāvane/ bhakṣitāyām hi vaidehyām hṛtāyām api
 lakṣmaṇa, ke hi loke priyam kartum śaktāḥ saumya mameśvarāḥ/ kartāram api lokānām śūraṁ
 karuṇavedinam, ajñānād avamanyeran sarvabhūtāni lakṣmaṇa/ mṛduṁ lokahite yuktaṁ dāntaṁ
 karuṇavedinam, nirvūrya iti manyante nūnam mām tridaśeśvarāḥ/ mām prāpya hi guṇo doṣaḥ saṁvṛttaḥ
 paśya lakṣmaṇa, adyaiva sarvabhūtānām rakṣasām abhavāya ca, saṁhṛtyaiva śaśijyotsnām mahān sūrya
 ivoditaḥ/ naiva yakṣā na gandharvā na piśācā na rākṣasāḥ, kiṁnarā vā manuṣyā vā sukhaṁ prāpsyanti
 lakṣmaṇa/ mamāstrabāṇasaṁpūrṇam ākāśam paśya lakṣmaṇa, niḥsaṁpātāṁ kariṣyāmi hy adya
 trailokyacāriṇām/ saṁniruddhagrahagaṇam āvāritaniśākaram,
 vipranaṣṭānalarudhbhāskaradyutisaṁvṛtam/ vinirmathitaśailāgraṁ śuṣyamāṇajalāśayam,
 dhvastadrumalatāgulmaṁ vipraṇāśitasāgaram/ na tām kuśalinīm sītām pradāsyanti mameśvarāḥ, asmin
 muhūrte saumitre mama drakṣyanti vikramam/ nākāśam utpatiṣyanti sarvabhūtāni lakṣmaṇa, mama
 cāpaguṇān muktair bāṇajālair nirantaram/ arditaṁ mama nārācair dhvastabhrāntamṛgadviyam,
 samākulam amaryādaṁ jagat paśyādya lakṣmaṇa/ ākarṇapūrṇair iṣubhir jīvalokaṁ durāvaraiḥ, kariṣye
 maithilīhetor apiśācam arākṣasaṁ/ mama roṣaprayuktānām sāyakānām balaṁ surāḥ, drakṣyanty adya
 vimuktānām amarṣād dūragāminām/ naiva devā na daiteyā na piśācā na rākṣasāḥ, bhaviṣyanti mama
 krodhāt trailokye vipraṇāśite/ devadānavayakṣaṇām lokā ye rakṣasām api, bahudhā nipatiṣyanti
 bāṇaughaiḥ śakulīkṛtāḥ, nirmaryādān imām lokān kariṣyāmy adya sāyakaiḥ/ yathā jarā yathā mṛtyur
 yathākālo yathāvidhiḥ, nityaṁ na pratihanyante sarvabhūteṣu lakṣmaṇa, tathāhaṁ krodhasaṁyukto na
 nivāryo 'smy asaṁśayam/ pureva me cārudatīm aninditām; diśanti sītām yadi nādyā maithilīm,
 sadevagandharvamanuṣya pannagaṁ; jagat saśailaṁ parivartayāmy aham/

Then Shri Rama even as he was deeply anguished by Devi Sita's absence instructed to make an intensive and thorough search for her on the banks of the Sacred River itself. Then Lakshmana having searched the river banks even by shouting her name in high pitch, returned blank. He was disheartened but he himself

visited the place himself. He then addressed Lakshmana: ‘even mother Godavari had not responded and what should I inform King Janaka as to what had happened to his dear daughter! Truly, I am forlorn. Having lost my kingship, I have been already distressed while eking my existence by eating leaves and fruits some how, and now I have lost my dearest wife too. Now, I should perhaps only one alternative to make a thorough of the banks of Mandakini, the ashram surroundings and the Prasravana Mountain and hopefully I might get a clue of her whereabouts! *Yete mahamrigaa veera maameekshante punah punah, vaktukaama iha hi me eengitaanyupalakshaye/* Veera Lakshmana! That mayaavi rakshasa in the form of a deer was flapping its shining eyes; perhaps from its looks might give us a clue.! *Uvaacha lakshmano dheemaam jyeshtam bhraataramaavratat,kka sitena tvayaa prushthaa yatheme saha sotyithaah/ Darshayanti kshitim chaiva dakshinaam cha dishaam mrigaah,saadhu gacchhaavahe deva dishametaam cha nairruteem, yadi tasyaagamah kaschidaaryaa vaa saath laksyate/* Buddhimaan Lakshmana then shouted excitedly to Arya Shri Rama: As we are concerned about the whereabouts of Devi Sita, I suspect that she might have turned towards the south east direction and as such we must concentrate our searchings in that direction to provide a clue. Most possibly, having arrived here she was most probably, She might have been engrossed looking in that direction only! Then Rama stared in that particular direction. *evam sambhāṣamāṇau tāv anyonyaṁ bhrātārāv ubhau, vasuṁdharāyām patitaṁ puṣpamārgam apaśyatām/ tām puṣpavṛṣṭim patitām dṛṣṭvā rāmo mahītale, uvāca lakṣmaṇaṁ vīro duḥkḥito duḥkḥitaṁ vacaḥ/ abhijānāmi puṣpāṇi tānīmāmiha lakṣmaṇa, apinaddhāni vaidehyā mayā dattāni kānane/* As both the brothers were intently examining at that area they saw at a specific spot and wondered there were a few flowers fallen; they examined the fallen flowers as a group as though showered. Rama was excited and addressed Lakshmana at once: Lakshmana! I can recognise these flowers as certainly of Sita’s head hairs. I must realise that Surya, Vayu and the famed mother Prithvi have kept these flowers in tact and semi fresh Then he complemented the Prasravana Parvata and said with excitement: Parvata Raja! how indeed you helped me to identify these flowers safe and in a lot to give me a leading clue to reach my darling Sita finally! But in a fit of feigned consternation, Rama said that he ought to discover Devi Sita, lest the Parvata Raja shikharas should be destroyed till Devi Sita’s exact location is known to him. Then Lakshmana too was excited and shouted: Parvata Raja! I am too prepared to let the Parvata shikharas harmed till they confess about her location! Apparently both Rama Lakshmanas having secured a definite clue of Sita were truly excited. *dadarśa bhūmau niṣkrāntaṁ rākṣasasya padaṁ mahat/* Then they discovered the huge foot prints of a Rakshasa. Further the chain of Rama Lakshmana’s guess thoughts was as follows: *Trastaayaa raama kaanchinyaah pradhaavantyaa itastatah, raakshaseaanusrutpaayaa vaodeheescha padaani tu/* The rakshasaa having realised Ravana’s interest might have run away hither and thither, and Devi Sita’s footprints too were recognisable. *sa sameekshya pari -kraantaṁ Sitaayaa raakshasasya cha, bhagnam dhanuscha toonee cha vikeernam bahudhaa ratham, sabhramaanta hridayo Raamah shashamsa bhraataram priyam/* Sita and Rakshasaa’s footprints, broken down dhanush and the arrow container remains and the chariot were the definite clues that the cruel Ravana must have kidnapped Devi Sita. Then there was a further proof of the kidnap. *paśya lakṣmaṇa vaidehyāḥ śīrṇāḥ kanakabindavaḥ, bhūṣaṇānām hi saumitre mālyāni vividhāni ca/* Lakshmana! See the further proof of the kidnap: Devi Sita’s golden jewellery is visible thrown here and there on earth but smeared with blood. Then there was a twist in the probability of the guesswork: Rama addressed Lakshmana! My feeling is that a rakshasas who could change their forms might have sliced off Devi Sita’s body and distributed and devoured and in the process might have fought among them selves. And there could be seen a huge and well jewelled dhanush too is visible on the ground but whose such dhanush could that be! This dhanush appears to be of some devatas fallen down. Further, there is also a glittering ‘kavacha’, a ‘dhvaja’ of a ‘ratha’ too! Most interestingly Lakshmana! *kāñcanaśchadāś ceme piśācavadanāḥ kharāḥ, bhīmarūpā mahākāyāḥ kasya vā nihatā raṇe/ dīptapāvakasamkāśo dyutimān samaradhvajah, apavidhaś ca bhagnaś ca kasya sāmgrāmiko rathaḥ/* Look at this! This fearful and disgusting dead body of a huge donkey like a pishacha which too was wearing a body kavacha made of bright gold is lying dead to pieces! Whose chariot driven by donkeys that could be! Lakshmana look at this: sharvaras or arrow resters had fallen off with possibly the dead body of rakshasa looking like a charioteer! *hṛtā mṛtā vā sītā hi bhakṣitā vā tapasvinī, na dharmas trāyate sītām*

hriyamāṇām mahāvane/ bhakṣitāyām hi vaidehyām hṛtāyām api lakṣmaṇa, ke hi loke priyam kartum śaktāḥ saumya mameśvarāḥ/ Soumya! most certainly a Rakshasa king appears to have either killed or kidnapped tapasvini Vaidehi and in this dandakaranya the protection of her and much less of dharma could be vindicated ever! Who indeed that kind of a mighty rakshasa king who could have eaten or mercilessly taken away my darling Sita! *kartāram api lokānām śūram karuṇavedinam, ajñānād avamanyeran sarvabhūtāni lakṣmaṇa/* Lashmana! The common public on earth gets disbelieving even Maheshwara famed for ‘Tripuraasura Vijaya’ keeps silent at times even being the unique emblem of virtue and natural justice!

Vishleshana on Tripuraasura Vijaya from i) Linga Purana-ii) Ganesha Purana

i) Linga Purana:

As Devas and Vishnu visioned ‘Trishulapaani Shankar’ relaxing with Devi Parvati and Mahatma Nandi, they saw that ‘Bhuta bhavishya Swami’ whose eyes were red like ‘Agni kundas’ and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra. Having pleased Parama Shiva, Devas explained the gravity and seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas and asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama and Atharva acted as the horses; Shukra, Brihaspati, Budha, Mangal, and Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, Trusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activated as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the ‘Adhishtana’/ in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six ‘ritus’/ seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya smeared all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo, Kubera on his serpent, Indra on Iravata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis Bhṛigu, Bharadwaja, Vasishtha, Goutama, Kratu, Pulastya, Pulaha, Marichi, Atri, Angira, Parashara, and Agastya were there too at the kick-start of the Battle to recite Veda Vachanas and Shiv Stutis. The Pramatha ganas were ready to charge as the army against the opponents- all swarmed around the Rath. Meanwhile, Sage Narada reached the Tripuras and tried his best to mend his ways, give back Indrapuri to Devas and avoid the worst ever battle in which the indestructible Tripuras would be destroyed along with the Three Demons as Maha Deva himself was approaching these Places with full preparation. Instead of talking peace, the Demons alerted their vast armies, and prepared for turning their defensive positions to that of an offence. On the instruction of Shankara Deva, Indra took his enormous army and attacked Tripura. As the Deva Sena made a highly offensive assault in full force, what with the revenge and frustration experienced by them for long as they were out of power as also owing to the excellent backing of Maheshwara, they seized the best part of Tripuras. While quite a few Danavas sought to escape for their lives through the exit gates of Tripuras, Pramatha ganas calculated that the enemies

would try to sneak out at those points and butchered thousands of Danavas. The remaining Danavas inside the Trinagaris were utterly confused by contradictory shouts that Taraka died or Shiva was defeated. In that melee, a strong contingent of Danavas quickly regrouped their men and material to make offensive attacks under the leadership of Vidyunmali and Maya. Ganeswara divided Tripuras in three regions as Nandeswara was attacking Vidyunmali, while he was in position against Maya. Meanwhile, Vidyunmali threw a 'Parigha' on Nandi who was hurt and the enraged three 'Parshadaganas' named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyunmali by making the roars of lions. Even while the Parswaganas were about to leap on Vidyunmali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeswara to divert attention of his own men from the fallen Vidyunmali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes, huge mountains, lions, tigers, trees, black deers, eight-legged 'Sharabhas' / a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The 'Maayavi' Mayasura created several Wells full of herbal juices for invigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of 'Vrishabha' and drank up the juice along with Devas and dried up the wells and Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the 'Tridevamaya' arrow into three parts and released it at the Pushya Yoga time when Tripuras were destroyed in one go. Devas then went ecstatic and the huge shouts of Victory to Maha Deva resounded across the Sky from where Gandharvas and Kinnaras sang hymns of praises, Apsaras danced and Maharshis recited Vedas and Shiva Stotras. Brahma praised Parama Shiva in a chorus.

ii) Ganesha Purana:

Tripurasura performs severe tapasya to Brahma Deva who directed to invoke Ganesha- The pleased Ganesha and grants ability to control three lokas, Brahma-Vishnu- Shiva Lokas too. Brahma directed Tripurasura to construct a Ganesha Temple by installing a Ganesha Pratima made of Kashmiri stones. The Asura then built Ganeshapura in the state of Assam in Bharata Desha and picked up popularity as Tripura sthaana. The Asura then invoked Ganesha with Veda Mantras, as the Lord was pleased with the unprecedented devotion of Tripurasura and granted the boon of Trailokyaadhipaty as also the control of Brahma Loka- Vaikuntha and even of Kailasa! Having instantly occupied Bhuloka with no resistance, imprisoned all the Tapasvis, spread hatred for Svaahaakara-Svadahaakara- Vashtkaara, Vedaadhyayana and Sadaachaara; he appointed Bhimakanya Daitya as the Governor in Bhu loka. He brought Pataladi Seven Lokas of Atala-Vitala-Sutala-Rasaatala-Talaatala-Mahatala and Patala too, bodily enjoyed Naga kanyas ; he appointed Vajradanta daitya as the Governor for local administration. Then he attacked Svarga loka and subdued Indra. Tripurasura then proceeded to Brahma Loka and even before his awareness, Brahma hid himself inside the lotus stalk that emerged from the Vishnu naabhi and having imprisoned Tapasvis. Vaikuntha was the next target where Vishnu Deva who was conveniently absent there. Tripurasura then appointed Chanda and Prachanda- his manasa putras as his chiefs in Brahma and Vishnu Lokas respectively. He proceeded to Kailasa Mountain and by the his own 'baahu bala' or the strength of his own hands shook the mountain and made it mobile! Devi Parvati embraced Lord Shiva out of awe and wonder. Shiva confronted the asura and asked as to what would he like to do. The Asura asked Shiva to donate the Kailasa Mountain so that he would be free for riding the mountain'; Maha Deva smiled and thought that after all the Asura was short lived and agreed and as such moved out of the Mountain along with Pramadh Ganas, Devi Parvati and the Temple there atop too. Then Maha Ganesha assumed the form of a Dvija named Kalaadhara and complimented Tripurasura for his magnificent accomplishments of life which never heard of in the past-present or future! The Asura enquired of the Vidvan as what was his specialisation since he called himself a vidvan. Kaladhara replied: *Pareshaam*

sampadam drushtvaa kim syaattama Suradvisha, vinaayaatte prasannoham kalayaa te dadaami vai/ Kaancham raajatham loham Tripuram shara samdhitam, rama tatra sthirayo Daitya chirakaalam yathaa sukham/ Abhedayam devagandharvairmaanushairuragairapi, kalpitaarthapradam tattai kaamagam kaamadam shubham/ Asura! Of what avail could be the wealth of Lokas and their temporary commandership. I am offering you three permanent Tri Puras made of gold-silver and steel. This should bestow permanent Lordship to the three puras for lasting sukha prapti for your total content-ment. These Three Puras are indestructible by Deva-Gandharva-Manushyas and as such your life as also that of your followers ought to be a lasting sailing on the flows of bliss! So asserting and handing over the three arrows with which to attack even Parama Shiva while utilising three arrows! Tripurasura was fully submerged in Ganesha Maya thus! Then Tripurasura then gave return gifts to Kaladhara viz. ten villages, cows, high value vastras, and jewellery. As Kaladhara left for his ashram, Tripurasara still felt that the gifts given to the Brahmana notwithstanding, a more precious gift ought to be given to him for the Tripuras made of gold-silver-metal with which to attack even Paramashiva. He declared to the Brahmana: *Shankaram kinkaram manye na cha devataah, aanayitvaa pradasyaami taam Murtim dvijapungava/* Brahmanaagra! I am of the strong faith and belief that Shankara is the singular Parama Deva unparalleled. And I shall soon gift you such a Chintamani Ganesha Murti which Shiva himself had been venerating! As Brahmana Kaladhara, as Ganesha himself in the form of left the fortress of Tripurasura, the Asura sent his ‘chaturangani’ soldiers by walk-horsebacks-elephants and warring -fit chariots to bring the idol of Chintamani Ganesha from Kailasa. There followed a severe battle of the Asura sena with Pramatha ganas of Shiva sena. As the asurasena was unable to resist the defence of Shiva ganas, Tripuraasura himself reached and challenged Shiva himself. Even as the soldiers of Tripura were shattered, the asura utilised vaarunastra and Shiva retaliated by using vaayavyastra; in further retaliation the asura made the prayoga of agneyastra while Shiva utilised parjanyastra but as a result of the preceeding agneyastras emerged a sky high vikruta svarupa purusha and Shiva sena fled away out of fright for life. Meanwhile Devi Parvati who was closely following the proceedings of the battle got worried and left for the solace of her father Himavanta. Kartikeya who accompanied Shiva to the battle front as well as Shiva himself were worried about the safety of Devi Parvati and thus concluded the battle. Meanwhile instead of chasing Shiva sena got wise and decided to somehow steal the Idol of Chintamani Ganesha from the Temple and retreated.

A brooding Parama Shiva looked back at the just concluded high drama and the resultant loss of Chintamani Ganesha idol which was worshipped by the self, Brahmarshi Narada appeared on the scene and Shiva gave a review of the just concluded events. Narada warmed up Maha Deva by revealing the magnificence of the former: Maha Deva! You are Sarvgjna, Sarva Vidya Swaami, Sarveshvara, Sarvakarta, Sarvamukha swarupi, Sarvaharta, Sarva niyanta, Sarva samardha, Shadaishvarya sampanna [viz. Yuddha praveenata, Sarva netra, Trupti, Adyantarahita, Aluptashakti, Swatantrata, and Ananta Shakti are the Shadaishvaryas as given in Shiva and Kurma Puranas]. Yet, You had not performed Ganesha Puja formally and hence this present defeat with Tripurasura! If only you disallow the free movement of Tripuraasura among the three cities of TRI PURA by using a single arrow unified into one single arrow, Mahishasura’s extermination would be possible and you should win the battle hands down! As advised as per Narada, Maheshwara meditated Ganesha for hundred years and the latter responded with his darshan with Pancha Mukhas representing Pancha Bhutas of Bhumi-Water-Agni-Air-and Sky as also Pancha Tanmatras of Rasa-Rupa- Gandha- Sparsha-Shabdas, Pancha Jnaanendriyas and Pancha Karmendriyas besides the creation of Gandharva-Yaksha-Pitara-Manushya-Devarshi- Deva Gana- Brahma-Indra-Rudra- Vasu-Sadhya and Charaachara Jeevas, besides Trigunas of Satvika-Rajasika-Taamasika gunas and Srishtithi- Sthiti-Samhaara-Tirodhaanas of Kaala maana! Maha Ganesha was pleased and bestowed the Maha Mantra ‘GA’ to Shiva ; He assured that with this Maha Mantra, Shiva should be able to destroy the Tripuraasura!]

Stanza 62 onward continued: *mṛdum lokahite yuktam dāntam karuṇavedinam, nirvīrya iti manyante nūnam mām tridaśeśvarāḥ/ mām prāpya hi guṇo doṣaḥ saṁvṛtāḥ paśya lakṣmaṇa, adyaiva sarvabhūtānām rakṣasām abhavāya ca, saṁhṛtyaiva śaśijyotsnām mahān sūrya ivoditāḥ/ naiva yakṣā na*

gandharvā na piśācā na rākṣasāḥ, kiṁnarā vā manuṣyā vā sukhāṁ prāpsyanti lakṣmaṇa/ Lakshmana! I have so far been following the golden principles of soft, virtuous, self controlled, peaceful traits and Indra and Devatas might have felt and convinced of my ineffective and weak nature not to have been able to save Devi Sita from her misery, possibly verging even on lifelessness. But most definitely, my another form of courage, intrepidity, invincibility, and an open challenge to vindicate my inner strength needs to be surely declared to the universe about my determination to fulfil my aspirations of puruṣārthas of dharma-kaama- artha-mokṣas definitely asserted. Lakshmana! From now onward, I resolve to let not Yaksha, Gandharva, Pishacha, Rakshasa, Kinnara, Manushyas too preserve and sustain their consciousness against my daring attacks of ‘maya’ - make beliefs- pretensions and cut throat treacheries! Sumitra nadana! Be it universally declared and trust me: I shall overshadow the high sky line with my powerful arrows and triloka prāṇis are tied together tied to stirlessness and surrender! The nava grahas might lose their course, Chandra might be hidden behind clouds, Surya might lose his heat and brightness, and the entire universe filled with darkness and gloom, parvata shikharas tumble down to earth and rivers and water bodies get dry down, and even oceans might turn likedwise. I shall initiate the process of the Great Annihilation! *nākāśam utpaṭiṣyanti sarvabhūtāni lakṣmaṇa, mama cāpaguṇān muktair bāṇajālair nirantaram/ arditam mama nārācair dhvastabhrāntamṛgadvijam, samākulam amaryādam jagat paśyādya lakṣmaṇa/* Lakshmana! My arrows aimed at the high skies with my total consciousness and total dedication should spare no being on earth! *Tasyaa rupaam hi vaideheem na daasyanti yadi priyam, naashayaami jagat sarvam trailokyam sacharaacharam yaavad darshanamasyaa vai taapayaami cha saayakaih/* In case my beloved Videha R aja kumari in not given back to me in tact, I should with the assistance of my supporters I would bring the universe to doom.

Sargas Sixty Three and Sixty Four

Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamenatal features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!

Tapyamānam tathā rāmaṁ sītāharaṇakarṣitam, lokānām abhave yuktaṁ sāmavartakam ivānalam/ vīkṣamāṇam dhanuḥ sajyam niḥśvasantaṁ muhur muhuḥ, hantukāmaṁ paśum rudraṁ kruddhaṁ dakṣakratau yathā/ adṛṣṭapūrvam saṁkruddhaṁ dṛṣṭvā rāmaṁ sa lakṣmaṇaḥ abravīt, prāñjalir vākyam mukhena pariśuṣyatā/ purā bhūtvā mṛdur dāntaḥ sarvabhūtahite rataḥ, na krodhavaśam āpannaḥ prakṛtiṁ hātum arhasi/ candre lakṣṇīḥ prabhā sūrye gatir vāyau bhuvi kṣamā, etac ca niyataṁ sarvam tvayi cānuttamaṁ yaśaḥ/ na tu jānāmi kasyāyaṁ bhagnaḥ sāmgrāmiko rathaḥ, kena vā kasya vā hetoḥ sāyudhaḥ saparicchadaḥ/ khuranemikṣataś cāyam sikto rudhirabindubhiḥ, deśo nivṛttasamgrāmaḥ sughoraḥ pārthivātmaja/ ekasya tu vimardo 'yam na dvayor vadatām vara, na hi vṛttaṁ hi paśyāmi balasya mahataḥ padam/ naikasya tu kṛte lokān vināśayitum arhasi, yuktadaṇḍā hi mṛdavaḥ praśāntā vasudhādhipāḥ/ sadā tvaṁ sarvabhūtānām śaraṇyaḥ paramā gatiḥ, ko nu dārapraṇāśam te sādhu manyeta rāghava/ saritaḥ sāgarāḥ śailā devagandharvadānavāḥ, nālaṁ te vipriyam kartuṁ dīkṣitasyeva sādhaḥ/ yena rājan hṛtā sītā tam anveṣitum arhasi, maddvītyo dhanuṣpāṇiḥ sahāyair paramarṣibhiḥ/ samudraṁ ca viceṣyāmaḥ parvatāś ca vanāni ca, guhāś ca vividhā ghorā nalinīḥ pārvatīś ca ha/ devagandharvalokāś ca viceṣyāmaḥ samāhitāḥ, yāvan nādhigamiṣyāmas tava bhāryāpahāriṇam/ na cet sāmānā pradāsyanti patnīm te tridaśeśvarāḥ, kosalandra tataḥ paścāt prāptakālaṁ kariṣyasi/ śīlena sāmānā vinayena sītāṁ; nayena na prāpsyasi cen narendra, tataḥ samutsādaya hemapunkhair; mahendravarapratiṁśaiḥ śaraughaiḥ/

Tam tathā śokasamtaptaṁ vilapantaṁ anāthavat, mohena mahatāviṣṭam paridyūnam acetanam/ tataḥ saumitrir āśvāsya muhūrtād iva lakṣmaṇaḥ, rāmaṁ sambodhayām āsa caraṇau cābhipīḍayan/ mahatā tapasā rāma mahatā cāpi karmaṇā, rājñā daśarathenāśīl labdho 'mṛtam ivāmaraiḥ/ tava caiva guṇair baddhas tvadviyogān mahīpatiḥ, rājā devatvam āpanno bhāratasya yathā śrutam/ yadi duḥkham idaṁ prāptaṁ kākutṣṭha na sahiṣyase, prakṛtaś cālpasattvaś ca itaraḥ kaḥ sahiṣyati/ duḥkṛto hi bhavāṁ

lokāms tejasā yadi dhakṣyate, ārtāḥ prajā naravyāghra kva nu yāsyanti nirvṛtim/ lokasvabhāva evaiṣa yayātir nahuṣātmajaḥ, gataḥ śakreṇa sālokyam anayas tam samasprśat/ maharṣayo vasiṣṭhas tu yaḥ pitur naḥ purohitaḥ, ahnā putraśataṁ jajñe tathaivāsyā punar hatam/ yā ceyam jagato mātā devī lokanamaskṛtā, asyās ca calanam bhūmer dr̥ṣyate satyasamśrava/ yau cemaṁ jagatām netre yatra sarvaṁ pratiṣṭhitam, ādityacandrau grahaṇam abhyupetau mahābalau/ sumahānty api bhūtāni devās ca puruṣarṣabha, na daivasya pramuñcanti sarvabhūtāni dehinaḥ/ śakrādiṣv api deveṣu vartamānau nayānayau, śrūyete naraśārdūla na tvaṁ vyathitum arhasi/ naṣṭāyām api vaidehyām hṛtāyām api cānagha, śocitum nārhasē vīra yathānyaḥ prākṛtas tathā/ tvadvidhā hi na śocanti satataṁ satyadarśinaḥ, sumahatsv api kṛcchreṣu rāmānirvinṇadarśanāḥ/ tattvato hi naraśreṣṭha buddhyā samanucintaya, buddhyā yuktā mahāprājñā vijānanti śubhāśubhe/ adṛṣṭagaṇadoṣāṇām adhṛtānām ca karmaṇām, nāntareṇa kriyām teṣām phalam iṣṭam pravartate/mām eva hi purā vīra tvam eva bahuṣo 'nvaśāḥ/ anuṣiṣyād dhi ko nu tvām api sākṣād br̥haspatiḥ/ buddhiś ca te mahāprājñā devair api duranvayā, śokenābhprasuptam te jñānam sambodhayāmy aham/ divyam ca mānuṣam caivam ātmanaś ca parākramam, ikṣvākuvṛṣabhāveḥkṣya yatasva dviṣatām badhe/ kiṁ te sarvavināśeṇa kṛteṇa puruṣarṣabha, tam eva tu ripuṁ pāpaṁ vijñāyoddhartum arhasi/

As Shri Rama was extremely agitated with the disappearance of his beloved Devi Sita and as was being realised that even Gods were not reacting positively to help him in his vexatious searchings to trace her whereabouts he got exhausted physically and exasperated psychologically, he resolved to devastate the delinquent Rakshasaas and as also the non -proactive and non cooperative involvement of celestials like Deva-Gandharvas. He picked up his dhanush aimed at ever irrevocable arrows ready to act like Kalpaantakaala Rudra Deva to burn off the universe. The most frightened Lakshmana like bhakta Prahlada at the appearance of Bhagavan Narasimha made all out endeavors to cool down Shri Rama. He said: Arya! Essentially you are ever peaceful and kind by nature with enormous self control and I have had never seen you in this disposition. This no doubt is an hour of distress but do therefore discard your tranquil demeanor. *candre lakṣṇīḥ prabhā sūrye gatiṁ vāyau bhuvi kṣamā, etac ca niyataṁ sarvaṁ tvayi cānuttamaṁ yaśaḥ/* Chandra is known for his tranquility, Surya for his radiance, Vaayu for his speed and Prithvi for her endurance. In the similar way, Shri Rama for his fame and glory. Would you wish to devastate the trilokas for a single mishap in your life! May I seek an answer to this question of this broken down but battle worthy chariot of global renown! Instead of repairing this chariot would it be worthy of destroying it! For a single mistake in life would it be worthwhile to seek to destroy trilokas! *yuktadaṇḍā hi mṛdavaḥ praśāntā vasudhādhīpāḥ, sadā tvaṁ sarvabhūtānām śaraṇyaḥ paramā gatiḥ, ko nu dārapraṇāśam te sādhu manyeta rāghava/ saritaḥ sāgarāḥ śailā devagandharvadānavāḥ, nālam te vipriyam kartum dīkṣitasyeva sādhaḥ/* Is it not characteristic of Kings to prescribe punishments as per the crime, but they are essentially of kind and ever cooperative and placid nature but do they treat the entire public to harassment! Ramachandra! Are not the last refuge of all the persons irrespective of their misdemeanors and crimes! Raghunandana! It is true that your sorrow of your dear wife's absence becomes unbearable and none else could ever assess except by yourself. Just as in a sacred yajna, the role of a ritvik is defined to be sincere and truthful, but even by a far stretch of imagination how indeed saritaas, samudras, parvatas, devatas, gandharvas and such become punishment worthy! *yena rājan hṛtā sītā tam anveṣitum arhasi, maddvītyo dhanuṣpāṇīḥ sahāyāiḥ paramarṣibhiḥ/* Rajan! Whosoever has kidnapped Devi Sita be concentrated upon with our 'dhanush baanaas' on hand, may be with our wellwishers including Maharshis. Narendra! In case we are peaceful, self controlled and righteous, we ought to trace Devi Sita and then take to battle even as Indra uses his vajraayudha and then our victory is most certain! Shri Rama Chandra's relentless sorrow as of a helpless child had made him weak and timid with wavering mind and tottering body. Lakshmana assuaged his erupting emotions and said: brother! Our revered father King Dasharadha had executed Putra Kamekshi Maha Yajna and secured 'amrita tulya paayasa'. As informed by brother Bharata He reached swarga loka out of the despair of your 'viyoga'. Kakutsa kula bhushana! *yadi duḥkham idaṁ prāptam kākutsa na sahiṣyase, prākṛtas cālpasattvaś ca itaraḥ kaḥ sahiṣyati/ duḥkṛto hi bhavaṁl lokāms tejasā yadi dhakṣyate, ārtāḥ prajā naravyāghra kva nu yāsyanti nirvṛtim/* If you yourself are unable to withstand the probable temporary

absence of Devi Sita from you, who on earth could bear it! Nara shreshtha! You should have to be brave; even a burning of your skin might cause distress but would that be everlasting! Purusha Simha! In case that out of your distress, you seek to burn off the worlds, would not the Beings cry desperately and run helter skelter seeking solace and asylum and then you become overjoyed! *lokasvabhāva evaiṣa yayātir nahuṣātmajaḥ, gataḥ śakreṇa sālokyam anayas taṁ samaspr̥ṣat*/It is a very common universal realism that every living being on earth is subjected to ups and downs of existence; did not Nahusha's son Yayati accomplish Indratva and still was subjected to irreversible agony thereafter!

[Ref Essence of Valmiki Ayodhya Ramayana-Sarga Twelve: **Yayati**, the son of Nahusha and his wife Viraja, was a famed Emperor who defeated all the Kings of the World and married Devayani the daughter of Asura Guru Shukracharya, besides Sharmishtha the daughter of Vishvaparya, a Rakshasa King. Indra was pleased to gift Yayati a Divine Chariot with seven powerful horses with which he traversed the world and divided his Empire into seven divisions to distribute it among five of his sons. A Maharshi gave a boon that if any of his sons could agree to exchange their youth to his old age then he could secure a fresh lease of youth. His eldest son **Yadu** from Devayani refused and so did others excepting Sharmishtha's son **Puru** who readily agreed. Yayati took over Puru's youth and enabled him travel around to unravel earthly pleasures for long. But finally returned discovering that the ephemeral joys of the world were endless like Agni in a Homa kunda assuming larger and larger proportions as long as ghee is served and no human would be satisfied with food, gold, ornaments or women. By so realising, he returned his youth to Puru and took to Vanaprastha or retirement. That was how he slipped down from the experiences of swarga but descended down into the company of 'Saadhu Pungavas' or of Groups of Virtue and Enlightenment!]

Maharṣayo vasiṣṭhas tu yaḥ pitur naḥ purohitaḥ, ahnā putraśataṁ jajñe tathaivāsyā punar hatam/ Rama! Did not our dear late father's Kula Purohita Maharshi Vasishtha had lost his hundred sons in the hands of Brahmarshi Vishvamitra!

[Ref Essence of Valmiki Bala Ramayana Sargas Fifty Nine and Sixty as follows:

Shatananda Maharshi addressing Rama Lakshmanas continued that Vishvamitra took pity on the King Trishanku in the form of chandala and gave an assurance that he should most certainly reach swarga with his mortal body. Then he instructed his disciples to collect and arrange for the required material for yajna kaarya. He further asked them to invite co-brahmanas to join the yajna including Vasishtha kumaras who heckled Trishanku and cursed him to become a chandala. Vishvamitra shishyaas likewise invited all, but Vasishtha Sishyaas were reported to have stated angrily as follows: *kṣatriyo yājako yasya caṇḍālasya viśeṣataḥ, katham sadasi bhoktāro havis tasya surarṣayaḥ/ brāhmaṇā vā mahātmāno bhuktvā caṇḍālabhojanam, katham svargaṁ gamiṣyanti viśvāmitreṇa pālitaḥ*/ 'A Chandala desires to perform the yajna and a Kshatriya would be the Aacharya. In such yajna, how could pure brahmanas consume the 'havishaanna'! Be that as it may, how indeed a kshatriya turned chandala be despatched to swarga by another kshatriya turned brahmana, that too with the chandaala's mortal body!' Having heard this insinuating remarks of Vasishtha Kumaras, Vishvamitra fumed like fire and declared: *yad dūṣayanty aduṣṭam mām tapa ugraṁ samāsthitam, bhasmībhūtā durātmāno bhaviṣyanti na saṁśayaḥ*/ I am right now in severe tapasya and am expected to be peaceful without anger and such mental aberrations; yet I am constrained to say that whosoever evil minded invitees to my yagna talked disparagingly about me and the yajna being proposed be surely be converted as heaps of human ash sooner or later; further in their following births, they should be born as chandalas and roam around begging with frightening forms. Having stated thus Vishvamitra could state nothing more and kept quiet!

Shatananda Muni continued his narration to Rama Lakshmanas about the subdued anger against Vasishtha Kumaras and addressed on his introductory speech to the Sages who arrived in response to his yagnya karya with the express objective of despatching Ikshvaku Raja Trishanku to swarga with the latter's mortal body. Then the Munis at the conference grouped together that Maharshi Vishvamitra was a known and learned Sage but a highly volatile and angry person and hence what ever he directed by

dutifully executed without doubts and hesitations. Thereafter the yagna commenced and Vishvamitra was the ‘Atharvyu’ the principal initiator-conductor of the yajna. As the ‘havishaanna’ was offered to respective Devatas, none of the Devas turned up to accept. Then the fuming Vishvamitra yelled in great anger: *paśya me tapaso vīryam svārjitasya nareśvara, eṣa tvām svaśarīreṇa nayāmi svargam ojaśā/ duṣprāpaṁ svaśarīreṇa divaṁ gaccha narādhipa, svārjitaṁ kiṁ cid apy asti mayā hi tapasaḥ phalam, rājāṁs tvam tejasā tasya saśarīro divaṁ vraja/* Nareshvara Trishanku! Now you must vision the mighty outcome of my life long tapasya and now get ready to leave for swarga with your mortal body! Then Shatananda exclaimed to Rama Lakshmanas that King Trishanku had actually reached swarga with his mortal body! *devalokagataṁ dṛṣtvā triśaṅkuṁ pākaśāsanāḥ, saha sarvaiḥ suragaṇair idaṁ vacanam abravīt/ triśaṅko gaccha bhūyas tvam nāsi svargakṣtālayaḥ, guruśāpahato mūḍha pata bhūmim avākṣirāḥ/* *evam ukto mahendreṇa triśaṅkur apatat punaḥ, vikrośamānas trāhīti viśvāmitraṁ tapodhanam/* *tac chrutvā vacanaṁ tasya krośamānasya kauśikaḥ, roṣam āhārayat tīvraṁ tiṣṭha tiṣṭheti cābravīt/* As Trishanku had literally reached swarga, he visioned Mahendra seated along with various Devatas. Indra got shocked and furious shouting that there would never ever be a place in swarga and kicked him down. Trishanku yelled ‘traahi traahi’ in utter desperation while rapidly slipping down the thick clouds. Vishvamitra shouted at Trishanku with hysterics and commanded him to stay pur right there. The Vishvamitra looked up at the Rishimandala on the high skies and materialised Sapta Rishis and brand new nakshatras and declared angrily: *Anyamindram karishyaami loko vaayasyaadanindrakah, daivataanyami sa krodhaat srashtam samupachakrame/* I will rather create another Indra or a new swarga loka without Indra! So saying with assertion Vishvamitra manifested fresh devataas! As the Maha Muni so decided: down on earth, samasta deva-asura-rishi groups made an appeal politely: *ayam rājā mahābhāga guruśāpapakṣataḥ, saśarīro divaṁ yātum nārhaty eva tapodhana/* Maharshi Vishvamitra! King Trishanku was cursed by Guru Putras to assume ‘chandalatva’ and as such not qualified to attain swarga as a mortal. Vishvamitra retalliated to say that his statements and decisions should not be falsified ever! Therefore: Maha Raja Trishanku should hereafter enjoy the pleasures of swarga loka for ever; I have already manifested fresh nakshatra mandali for ever till pralaya; like wise the totality of divine material elsewhere too would exist in tact. May this parallel arrangement be in position without disturbance.!’ The Munis collected at the Vishvamitra Yajna was greatly surprised at the unforgettable happenings and truly admired the outstanding ability in creating a new swarga itself on the mid skies!

Stanzas 10 onward of Sarga Sixty Four continued:*yā ceyam jagato mātā devī lokanamaskṛtā, asyāś ca calanaṁ bhūmer dṛśyate satyasamśrava/ yau cemaṁ jagatāṁ netre yatra sarvaṁ pratiṣṭhitam, ādityacandrau grahaṇam abhyupetau mahābalau/* Lakshmana continued addressing Shri Rama: Kosaleshwara! This sarva vandita Mother Earth too witnesses earth quakes. Even the universally venerated Surya Chandras are subjected to Rahu Ketu Grahanaas. Purusha pravara! Basic Elements or the Prithivi-Aapas-Tejas-Vayu-Akashas are indeed liable at the Time of Maha Pralaya the Great Dissolution! Of what avail is of common humans! Veera Raghu nandana: May God forbid, even is Devi Sita were to be no more, you being self restrained should not cry like a commoner. Narasheshtha: *tattvato hi naraśreṣṭha buddhyā samanucintaya, buddhyā yuktā mahāprājñā vijānanti śubhāśubhe/* Do please recall the characteristics of ‘dharma tatwa’ and try to analyse the ingredients of ‘uchita-anuchita’ or appropriate and inappropriate dos and dont’s.

[Vishleshana vide Bhagavad Gita is quoted in this context:

Duhkeshvanudvignamanaah sukhesu vigataspruhah, veetaraaga bhaya krodhah sthitadheer-muniruchyate/ Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapaginantva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva’s

approval even an ant or insect would not do harm. And ‘Shivaagjna’ is on account of one’s own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own ‘karma phala’ or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the ‘Atma Swarupa’ which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal. *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/* Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial ‘arishad vargas’ or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. *Raaga dvesha niyuktaistu vishaanindriyaisharan, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva dukkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/* If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. [Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] *Prasaade sarva dukkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one’s mental control. But once ‘chitta shuddhi’ or the purity of conscience is tarnished and ‘ indriya nigrha’ or control of senses is lost then the mental bridle gets tilted off.]

Sarga Sixty Four stanzas 20 and 21 concluded:

divyaṃ ca mānuṣaṃ caivam ātmanaś ca parākramam, ikṣvākuṃṛṣabhāveḥ yatasva dviṣatām badhe/ kiṃ te sarvavināśena kṛtena puruṣarṣabha, tam eva tu ripuṃ pāpaṃ vijñāyoddhartum arhasi/ Shri Rama! Ikshvaaku kula shiromani! Get ready to display your outstanding and well composed courage like the best of humanity and divinity alike! Purusha pravara! Of which avail is to seek to resort to universal destruction. Lift up your enemies and mince them to pieces!

Sarga Sixty Five

Rama Lakshmanas witnessed the grievously hurt Maha Grudhra Jataayu who fought for Devi Sita being kidnapped Mahaasura Ravana the Lankeshwara

Pūrvajo 'py uktamātras tu lakṣmaṇena subhāṣitam, sāragrāhī mahāsāram pratijagrāha rāghavaḥ/ saṃnigrhya mahābāhuḥ pravṛddhaṃ kopam ātmanaḥ, avashthabhya dhanuś citraṃ rāmo lakṣmaṇam abravīt/ kiṃ kariṣyāvahe vatsa kva vā gacchāva lakṣmaṇa, kenopāyena paśyeyaṃ sītām iti vicintaya/ tam tathā paritāpārtaṃ lakṣmaṇo rāmam abravīt, idam eva janasthānaṃ tvam anveṣitum arhasi/ rākṣasair bahubhiḥ kīrṇaṃ nānādrumalatāyutam, santīha giridurgāṇi nirdarāḥ kandarāṇi ca/ guhās ca vividhā ghorā nānāmr̥gagaṇākulāḥ, āvāsāḥ kiṃnarāṇāṃ ca gandharvabhavanāni ca/ tāni yukto mayā sārddham tvam anveṣitum arhasi, tvadvidho buddhisampannā mātāmāno naraṣabha/ āpatsu na prakampante vāyuvegair ivācalāḥ, ity uktas tad vanaṃ sarvaṃ vicacāra salakṣmaṇaḥ/ kruddho rāmaḥ śaram ghoram

saṁdhāya dhanuṣi kṣuram, tataḥ parvatakūṭābhaṁ mahābhāgaṁ dvijottamam/ dadarśa patitaṁ bhūmau kṣatajārdraṁ jaṭāyuṣam, taṁ dṛṣṭvā giriśṛṅgābhaṁ rāmo lakṣmaṇam abravīt, anena sītā vaidehī bhakṣitā nātra saṁśayaḥ/ gr̥dhrarūpam idaṁ vyaktaṁ rakṣo bhramati kānanam, bhakṣayitvā viśālākṣmī āste sītāṁ yathāsukham, enaṁ vadhiṣye dīptāgrair ghorair bāṇair ajihmagaiḥ/ ity uktvābhyapatad gr̥dhraṁ saṁdhāya dhanuṣi kṣuram, kruddho rāmaḥ samudrāntāṁ cālayann iva medinīm/ taṁ dīnadīnaya vācā sapheṇaṁ rudhiraṁ vamaṁ, abhyabhāṣata pakṣī tu rāmaṁ daśarathātmajam/ yāṁ oṣadhim ivāyuṣmann anveṣasi mahāvane, sā devī mama ca prāṇā rāvaṇenobhayaṁ hṛtam/ tvayā virahitā devī lakṣmaṇena ca rāghava, hriyamāṇā mayā dṛṣṭā rāvaṇena balīyasā/ sītāṁ abhyavapan no 'haṁ rāvaṇas ca raṇe mayā, vidhvaṁsitarathacchatraḥ pātito dharaṇītale/ etad asya dhanur bhagnam etad asya śārāvaram, ayam asya raṇe rāma bhagnah sāmgrāmiko rathaḥ/ pariśrāntasya me pakṣau chittvā khaḍgena rāvaṇaḥ, sītāṁ ādāya vaidehīm utpapāta vihāyasaṁ, rakṣasā nihataṁ pūrvma na mām hantuṁ tvam arhasi/ rāmas tasya tu vijñāya sītāsaktāṁ priyāṁ kathāṁ, gr̥dhrarājaṁ pariṣvajya ruroda sahalakṣmaṇaḥ/ ekam ekāyane durge niḥśvasantaṁ kathāṁ cana, samīkṣya duḥkhito rāmaḥ saumitrim idaṁ abravīt/ rājyād bhramśo vane vāsaḥ sītā naṣṭā hato dvijaḥ, īdṛśīyaṁ mamālakṣmīr nirdahed api pāvakam/ saṁpūrṇam api ced adya pratareyaṁ mahodadhim, so 'pi nūnaṁ mamālakṣmyā viśuṣyet saritāṁ patiḥ/ nāsty abhāgyataro loke matto 'smin sacarācare, yeneyaṁ mahatī prāptā mayā vyasanavāgurā/ ayaṁ piṭṛvayasyo me gr̥dhrarājo jarānviṭaḥ, śete vinihato bhūmau mama bhāgyaviparyayāt/ ity evam uktvā bahuśo rāghavaḥ sahalakṣmaṇaḥ, jaṭāyuṣaṁ ca pasarpaṣa piṭṛsnehaṁ nidarśayan/ nikṛttapakṣaṁ rudhirāvasaktaṁ; taṁ gr̥dhrarājaṁ parirabhya rāmaḥ, kva maithili prāṇasamā mameti; vimucya vācaṁ nipapāta bhūmau/

As Shri Rama reacted to the highly provocative concluding remarks by brother Lakshmana took up by his powerful forearms his ‘dhanush baanas’ with anger and anguish alike and proceeded to the out skirt surroundings of his ashram resuming their search of Devi Sita once again towards the mountain top not too far. Encountering broken boulders and frightening caves the ‘parvata shikharaas’, Rama Lakshmanas made a systematic search for traces of Devi Sita as dead or alive. *dadarśa patitaṁ bhūmau kṣatajārdraṁ jaṭāyuṣam, taṁ dṛṣṭvā giriśṛṅgābhaṁ rāmo lakṣmaṇam abravīt, anena sītā vaidehī bhakṣitā nātra saṁśayaḥ/ gr̥dhrarūpam idaṁ vyaktaṁ rakṣo bhramati kānanam, bhakṣayitvā viśālākṣmī āste sītāṁ yathāsukham, enaṁ vadhiṣye dīptāgrair ghorair bāṇair ajihmagaiḥ/* Then in the nearby distance a huge Pakshi was lying hurt with streams of blood oozing out and fell almost dead. Lakshmana then suspected a huge rakshasa was lying there having eaten off Devi Sita’s flesh and blood. Rama with ready ferocity shouted at Lakshmana that he should kill the rakshasa at once and instantly raised his ‘dhanur baanaas’. On their stepping forward, they heard the pitiable and extremely low voice of Jatayu: *yāṁ oṣadhim ivāyuṣmann anveṣasi mahāvane, sā devī mama ca prāṇā rāvaṇenobhayaṁ hṛtam/ tvayā virahitā devī lakṣmaṇena ca rāghava, hriyamāṇā mayā dṛṣṭā rāvaṇena balīyasā/ sītāṁ abhyavapan no 'haṁ rāvaṇas ca raṇe mayā, vidhvaṁsitarathacchatraḥ pātito dharaṇītale/* ‘Aayushmaan! What ever you both are keenly searching the most precious ‘oushadhi’ or the herbal medicine Devi Sita was being forcibly abducted by Mahaasura Ravana and instantly I recognised her and ran after his ‘vimana’ and attacked his chariot at once. I succeeded in destroying his chariot, its ‘dhwaja’ and hurt the charioteer mercilessly too. In fact, the charioteer attacked my wings but I had cut off his head rolling down. Yet Ravana flew in air holding Devi Sita in his tight grip of his arms and sliced of my both wings and ran away on high skies.’ On hearing this sordid narration of Jatayu while breathing last, Rama put down his ‘dhanur banas’ and so did Lakshmana. But Rama fell down on his knees and cried away: *rājyād bhramśo vane vāsaḥ sītā naṣṭā hato dvijaḥ, īdṛśīyaṁ mamālakṣmīr nirdahed api pāvakam/ saṁpūrṇam api ced adya pratareyaṁ mahodadhim, so 'pi nūnaṁ mamālakṣmyā viśuṣyet saritāṁ patiḥ/ nāsty abhāgyataro loke matto 'smin sacarācare, yeneyaṁ mahatī prāptā mayā vyasanavāgurā/* Lakshmana! I am shorn of kingdom, thrown off to forests, and Devi Sita has now learnt as has been forcibly abducted and even the kindest Pakshi Raja Jataayu is dead! What kind of the series of my misfortunes are faced by me as burnt off in devouring flames! If I seek to swim in a maha samudra, then that huge ocean too should get dried up as a cemetery! In this ‘charaachara jajjat’, could there be a worse and most unfortunate human like me sinking away deeply and rapidly! *ayaṁ piṭṛvayasyo me gr̥dhrarājo jarānviṭaḥ, śete vinihato bhūmau mama bhāgyaviparyayāt/* Even this gigantic Grudhraa Raja the dearest friend of my father is now lying dead

due entirely my personal misfortune'. So crying away, Shri Rama knelt down and fell on ground heartbroken.

Sarga Sixty Six

Shri Rama performs the 'dahana samskaara' of the Maha Gruddhra Jatayu

*Rāmaḥ prekṣya tu taṁ gr̥dhraṁ bhuvi raudreṇa pātitaṁ, saumitriṁ mitrasaṁpannam idaṁ vacanam
abravīt/ mamāyaṁ nūnam artheṣu yatamāno vihaṁgamaḥ, rākṣasena hataḥ saṁkhye prāṇāṁs tyajati
dustyajān/ ayam asya śarīre 'smin prāṇo lakṣmaṇa vidyate, tathā svaravihīno 'yaṁ viklavam
samudīkṣate/ jaṭāyo yadi śaknoṣi vākyaṁ vyāharitum punaḥ, sītām ākhyāhi bhadraṁ te vadham ākhyāhi
cātmanaḥ/ kimnimitto 'harat sītām rāvaṇas tasya kiṁ mayā, aparāddham tu yaṁ dr̥ṣṭvā rāvaṇena hṛtā
priyā/ katham tac candrasaṁkāśaṁ mukham āsīn manoharam, sītayā kāni cōktāni tasmin kāle
dvijottama/ kathamvīryaḥ kathamrūpaḥ kimkarmā sa ca rākṣasaḥ, kva cāsya bhavanaṁ tāta brūhi me
paripṛcchataḥ/ tam udvīkṣyātha dīnātmā vilapanantam anantaram, vācātisannayā rāmaṁ jaṭāyur idam
abravīt/sā hṛtā rākṣasendreṇa rāvaṇena vihāyasā, māyām āsthāya vipulām vātadurđinasamkulām/
parīśrāntasya me tāta pakṣau chittvā niśācaraḥ, sītām ādāya vaidehīm prayāto dakṣiṇā mukhaḥ/
uparudhyanti me prāṇā dr̥ṣṭir bhramati rāghava, paśyāmi vṛkṣān sauvarṇān uśīrakṣtamūrdhajān/ yena
yāti muhūrtena sītām ādāya rāvaṇaḥ, vipranaṣṭam dhanam kṣipraṁ tat svāmi pratipadyate/ vindo nāma
muhūrto 'sau sa ca kākutstha nābudhate jhaṣavad baḍiśaṁ gr̥hya kṣipraṁ eva vinaśyati/ na ca tvayā
vyathā kāryā janakasya sūtām prati, vaidehyā raṁsyase kṣipraṁ hatvā taṁ rākṣasaṁ raṇe/
asaṁmūḍhasya gr̥dhrasya rāmaṁ pratyānubhāṣataḥ, āsyāt susrāva rudhiraṁ mriyamāṇasya sāmīṣam/
putro viśravasah sākṣād bhrātā vaiśravaṇasya ca, ity uktvā durlabhān prāṇān mumoca patageśvaraḥ/
brūhi brūhīti rāmasya bruvāṇasya kṛtāñjaleḥ, tyaktvā śarīraṁ gr̥dhrasya jagmuḥ prāṇā vihāyasam/ sa
nikṣīpya śīro bhūmau prasārya caraṇau tadā, vikṣīpya ca śarīraṁ svam papāta dharaṇītale/ taṁ gr̥dhraṁ
prekṣya tāmrākṣaṁ gatāsum acalopamam, rāmaḥ subahubhir duḥkhair dīnaḥ saumitriṁ abravīt/ bahūni
rakṣasāṁ vāse varṣāni vasatā sukhā, anena daṇḍakāraṇye vicīrṇam iha pakṣiṇā/ anekavārṣiko yas tu
cirakālāṁ samutthitaḥ, so 'yam adya hataḥ śete kālō hi duratikramaḥ/ paśya lakṣmaṇa gr̥dhro 'yam
upakārī hataś ca me, sītām abhyavapan no vai rāvaṇena balīyasā/ gr̥dhrarājyaṁ parityajya
pitṛpaitāmahaṁ mahat, mama hetor ayaṁ prāṇān mumoca patageśvaraḥ/ sarvatra khalu dr̥śyante
sādhavo dharmacāriṇaḥ, śūrāḥ śaraṇyāḥ saumitre tiryagyonigateśv api/ sītāharaṇajam duḥkham na me
saumya tathāgatam, yathā vināśo gr̥dhrasya matkṛte ca paramtapa/ rājā daśarathaḥ śrīmān yathā mama
mayā yaśāḥ, pūjanīyaś ca mānyaś ca tathāyaṁ patageśvaraḥ/saumitre hara kāṣṭhāni nirmathīṣyāmi
pāvakam, gr̥dhrarājāṁ didhākṣāmi matkṛte nidhanam gatam/ nātham patagalokasya citām āropayāmy
aham, imaṁ dhakṣyāmi saumitre hataṁ raudreṇa rakṣasā/ yā gatir yajñaśīlānām āhitāgneś ca yā gatiḥ,
aparāvartinām yā ca yā ca bhūmipradāyinām/ mayā tvaṁ samanujñāto gaccha lokān anuttamān,
gr̥dhrarāja mahāsattva saṁskṛtaś ca mayā vraja/ evam uktvā citām dīptām āropya patageśvaram, dadāha
rāmo dharmātmā svabandhum iva duḥkhitaḥ/ rāmo 'tha sahasaumitir vanam yātvā sa vīryavān, sthūlān
hatvā mahārohīn anu tastāra taṁ dvijam/ rohimāṁsāni coddhṛtya peśīkṛtvā mahāyaśāḥ, śakunāya dadau
rāmo ramye haritaśādvale/ yat tat pretasya martyasya kathayanti dvijātayaḥ, tat svargagamanam tasya
kṣipraṁ rāmo jajāpa ha/ tato godāvarīm gatvā nadīm naravarātmaṁ/ udakam cakratus tasmai
gr̥dhrarājāya tāv ubhau/ sa gr̥dhrarājāḥ kṛtavān yaśaskaram; suduṣkaram karma raṇe nipātitaḥ,
maharṣikalpena ca saṁskṛtas tadā; jagāma puṇyām gatim ātmanaḥ śubhām/ ayam pitṛvayasyo me
gr̥dhrarājō jarānvitaḥ, śete vinihato bhūmau mama bhāgyaviparyayāt/*

As maha rakshasa Ravana felled Jataayu to earth, Shri Rama addressed Lakshmana recalled Jataayu's offer of any help: 'tasmā jātō 'ham aruṇāt saṁpātīś ca mamāgrajaḥ, jaṭāyur iti mām viddhi śyenīputram arimāma/ so 'ham vāsasaḥāyas te bhaviṣyāmi yadi cchasi, sītām ca tāta rakṣīṣye tvayi yāte salakṣmaṇe/ jaṭāyuṣaṁ tu pratipūjya rāghavo; mudā pariṣvajya ca saṁnato 'bhavat; pitur hi śuśrāva sakhitvam ātmavān; jaṭāyuṣā saṁkathitam punaḥ punaḥ/ Raghuveera! From that Vinataanandana Aruna, I was born and so did my elder brother Sampaati and in short my name is Jataayu! I am the son of Shyenka.

May I be of any help in creating an ashram for you or to protect Devi Sita in the absence of you and Lakshmana!’ So saying Jatayu offered any kind of service to Ramas wholeheartedly’. [Ref the previous Sarga Fourteen] Rama further stated: *mamāyaṁ nūnam artheṣu yatamāno vihaṅgamaḥ, rākṣasena hataḥ saṁkhye prāṇāms tyajati dustyajān/* Brother Lakshmana! This Maha Garuda Pakshi has certainly risked its life as of his own responsibility on my behalf. Its breathing is halting and is precariously critical. Then Rama addressed Jatayu: If only you could even whisper to me, what is Sita’s condition and why did he decide to forcibly kidnap her! What was the cruel form of the Rakshasa and where is his place of residence! Please reply! Then Jatayu replied in almost inaudible and low voice: *sā hṛtā rākṣasendrena rāvaṇena vihāyasā, māyām āsthāya vipulām vātadurdinasamkulām/ pariśrāntasya me tāta pakṣau chittvā niśācaraḥ, sītām ādāya vaidehīm prayāto dakṣiṇā mukhaḥ/* Raghu nandana: Duratma Rakshasa Raja Ravana assumed the ‘maya’ - mesmerism-and created a sweep of sand-dune and escaped with Devi Sita even as he was in a state of frenzy. I resisted his effort relentlessly fighting and forcibly taken her away towards the southern direction. Raghu Nandana! My vital energies are closing to tick any further and my eye’s vision is blurring. But Rama! *na ca tvayā vyathā kāryā janakasya sutām prati, vaidehyā raṁsyase kṣiprām hatvā taṁ rākṣasaṁ raṇe/ asaṁmūḍhasya gṛdhrasya rāmaṁ pratyānubhāṣataḥ, āsyāt susrāva rudhiram mriyamāṇasya sāmīṣam/ putro viśravasah sāksād bhrātā vaiśravaṇasya ca, ity uktvā durlabhān prāṇān mumoca patageśvaraḥ/* never worry about the welfare of Janka nandini Devi Sita. You should soon secure her most certainly and spend happy times soon enough in green flowery gardens’ Even while dying Jatayu’s voice though in hushed tone was clear enough as though her throat was stuck with a piece of meat and he further whispered: ‘ Ravana is the son of Visravas and the own brother of Kubera the Yaksha Raja!’ Then Shri Rama desired to secure further information from Jatayu, but by then his head dropped down to earth and then the gigantic bird beathed its last. Then Rama addressed Lakshmana! This ever grateful Pakjshi Raja appears to have lived in this dandakaranya for several years now despite the pressure of Rakshasaas and had his glorious death. *paśya lakṣmaṇa gṛdhro ’yam upakārī hataś ca me, sītām abhyavapano vai rāvaṇena balīyasā/ gṛdhrarājyaṁ parityajya pītṛpaitāmahaṁ mahat, mama hetor ayaṁ prāṇān mumoca patageśvaraḥ/* Dear brother! Do please note that this Jatayu is so ever grateful worthy friend- philosopher- and guide literally. This Maha Veera had waged such a desperate battle against a Maha Rakshasa Ravana and sacrificed life for my sake. *sarvatra khalu dṛśyante sādhave dharmacāriṇaḥ, sūrah śaraṇyāḥ saumitre tiryagyonigatesv api/ sītāharaṇajam duḥkham na me saumya tathāgatam, yathā vināśo gṛdhrasya matkṛte ca paraṁtapa/* Please note that brave, courageous, sharanaagata- dharma parayanas are born in all the species in creation even born to pashu pakshis too daring to sacrifice their very existence! Believe me! at this moment of life, I feel as much distressed by Jatayu’s tragic end as that of missing Devi Sita. Do trust me that my gratitued for Jatayu is comparable to my love for King Dasharatha. Sumitra nandana! Please fetch me dried tree roots and keeping a fire pot on my head I shall perform dahana samskara to the body of this glorious Gruddhra Raja! Having stated tearfully, Rama addressed the body of Jatayu: *yā gatir yajñāśīlānām āhitāgneś ca yā gatiḥ, aparāvartinām yā ca yā ca bhūmipradāyinām/ mayā tvaṁ samanujñāto gaccha lokān anuttamān, gṛdhrarāja mahāsattva saṁskṛtaś ca mayā vraja/* Maha balashaali Grudhra Raja! As those who are of the status of relentlessly executing yajna karmas, regular Agnihotris, great warriors who never displayed their backs on battle fields and performers of bhu-go-daana kartas do always may await the ready opening gates of veera swargas. Mahatma Jatayu by this daaha samskaara to attain the well deserved sadgati praapti.’

[Vishleshana on Dahana samskara for human beings is vividly explained vide Sarga Seventy Six of Essence of Valmiki Ayodhya Ramayana: ‘You the Pretaatma’ as enclosed with the ‘kavacha’ or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the ‘Jeevatma’ - Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma

fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your 'sukrita phala', you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again. - Rig Veda 10-16.-3. Referring to the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/* (In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva--* and *Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: 'Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue]

There after the dahana samskaara, the Rama brothers had faithfully covered dried leave heaps and having dug up earth deep placed the body remains and provided a neat covering paved the area. There after, they had sincerely performed pinda daana by reciting the appropriate mantras besides executed jalaanjali tarpanas in favour of the peaceful soul. There after Rama Lakshmanas stepped forward for 'Sitaanveshana' in all earnestness.

Sarga Sixty Seven

Nasty encounter with Athomukha and blind Rakshasi Kabandha who caught Rama Lakshmanas by its long and surrounding arms within a huge embrace seeking to eat their flesh

Kṛtvaivam udakaṁ tasmai prasthitau rāghavau tadā, avekṣantau vane sītām paścimām jagmatur diśam/ tām diśam dakṣiṇām gatvā śaracāpāsīdhārīṇau, aviprahatam aikṣvākau panthānam pratipedatuḥ/ gulmair vṛkṣaiś ca bahubhir latābhiś ca praveṣitam, āvṛtam sarvato durgam gahanam ghoradarśanam/ vyatikramya tu vegena grhītvā dakṣiṇām diśam, subhīmam tan mahāranyam vyatīyātau mahābalau/ tataḥ param janasthānāt trikrośam gamya rāghavau, krauñcāranyam viviśatur gahanam tau mahaujasau/ nānāmeghaghanaprakhyam prahr̥ṣtam iva sarvataḥ, nānāvarṇaiḥ śubhaiḥ puṣpāir mṛgapakṣigaṇair yutam/ didṛkṣamāṇau vaidehīm tad vanam tau vicikyatuḥ, tatra tatrāvatiṣṭhantau sītāharaṇakarṣītau/ lakṣmaṇas tu mahātejāḥ sattvavāñ śīlavāñ śuciḥ, abravīt prāñjalir vākyam bhrātaram dīptatejasam/ spandate me dṛḍham bāhur udvignam iva me manaḥ, prāyaśaś cāpy aniṣṭāni nimittāny upalakṣaye/ tasmāt sajjībhavārya tvaṁ kuruṣva vacanam hitam, mamaiva hi nimittāni sadyaḥ śaṁsanti sambhramam/ eṣa vañculako nāma pakṣī paramadāruṇaḥ, āvayor vijayam yuddhe śaṁsann iva vinardati/ taylor anveṣator evam sarvam tad vanam ojasā, samjajñe vipulāḥ śabdaḥ prabhañjann iva tad vanam/ samveṣitam ivātyartham gahanam mātariśvanā, vanasya tasya śabdo 'bhūd divam āpūrayann iva/ tam śabdam kāṅkṣamāṇas tu rāmaḥ kakṣe sahānujaḥ, dadarśa sumahākāyam rākṣasam vipulorasam/ āsedatus tatas tatra tāv ubhau pramukhe sthitam, vivṛddham aśirogrīvam kabandham udare mukham/ romabhir nicitais tīkṣṇair mahāgirim ivocchritam, nīlameghanibham raudram meghastanitanīḥsvanam/ mahāpakṣmeṇa piṅgena vipulenāyatena ca, ekenorasi ghoreṇa nayanenāśudarśinā/ mahādamaṣṭropa - pannam tam lelihānam mahāmukham, bhakṣayantam mahāghorān ṛkṣasīmhamṛgadvipān/ ghorau bhujau vikurvānam ubhau yojanam āyatau, karābhyām vividhān gr̥hya ṛkṣān pakṣigaṇān mṛgāna/ ākarṣantam vikarṣantam anekān mṛgayūthapān, sthitam āvṛtya panthānam taylor bhrātroh prapannayoh/ atha tau samatikramya krośamātre dadarśatuḥ, mahāntam dāruṇam bhīmam kabandham bhujasamvṛtam/ sa mahābāhur atyartham prasārya vipulau bhujau, jagrāha sahitāv eva rāghavau pīḍayan balāt/ khaḍginau dṛḍhadhanvānau tigmatejau mahābhujau, bhrātarau vivaśam prāptau kṛṣyamāṇau mahābalau/ tāv uvāca

mahābāhuḥ kabandho dānavottamaḥ, kau yuvām vṛṣabhaskandhau mahākhaḍgadhanurdharau/ ghoram deśam imam prāptau mama bhakṣāv upasthitau, vadatam kāryam iha vām kimartham cāgatau yuvām/ imam deśam anuprāptau kṣudhārtasyeha tiṣṭhataḥ, sabānacāpakhaḍgau ca tīkṣṇaśṛṅgāv ivarṣabhau, mamāsyam anusamprāptau durlabham jīvitam punaḥ/ tasya tadvacanam śrutvā kabandhasya durātmanaḥ, uvāca lakṣmaṇam rāmo mukhena pariśuṣyatā/ kṛcchrāt kṛcchrataram prāpya dāruṇam satyavikrama, vyasanam jīvitāntāya prāptam aprāpya tām priyām/ kālasya sumahad vīryam sarvabhūteṣu lakṣmaṇa, tvām ca mām ca naravyāghra vyasanaiḥ paśya mohitau, nātibhāro 'sti daivasya sarvabhūteṣu lakṣmaṇa/ sūrāś ca balavantaś ca kṛtāstrāś ca raṇājire, kālābhipannāḥ sīdanti yathā vālukasetavaḥ/ iti bruvāṇo dṛḍhasatyavikramo; mahāyaśā dāsarathiḥ pratāpavān, avekṣya saumitrim udagravikramam; sthirām tadā svām matim ātmanākarot/

As Rama Lakshmanas duly performed Maha Gruddhhra Jataayu, Rama Lakshmanas proceeded with dhanush-baana-khadgaas towards south western direction based maha- aranyas where no normal beings including even wild and fierce animals could ever dare to enter. Speedily seeking to cross then specific part of the thick inaccessible jungle, named as ‘kounchaaranya’, still brooding the irreparable loss of Devi Sita from the cruel clutches of Ravanaśura, they came across a dark and unentereble deep cave full of pitch darkness and winessed a strange and readily frightening species of creation. *.Bhayadaam alpasatvaanaam bheebhatsaam roudradarshanaam, lambodareem trrkshna damshttraam karaaleem purushatvacham/Bhakyanteem mrigaan bheemaan vikataam muktamoordhajaam, avaiksataam tu tou tatra bhraatarou Rama Lakshmanou/* That bizzare and wierd specimen of creation with fiery looks and terrifying roars was of huge and protruded belly and thick body hides . It appears to draw frightful wild beasts and push them right inside its stomach. The animal having sensed two humans outside its cave and addressed Rama Lakshmanas and shrieked roaringly and signalled with its glances indicating: ‘ come let us play’! Having come nearer, the human formed beast drew Lakshmana nearer and held his hand with a tight and powerful grip roared : *Aham tvayomukhi naama laabhaste tvayaamasi priyah, naatha parvata durgeshu nadeenaam pulineshu cha,aayuscharamidam veera tvam mayaa saha ramyase/* ‘My name is Athomukhi! You may consider me as your wife and play with me the game of love all over these water falls and forests nearby.’ *Evamastu kupitah khadghamududdhrastya Lakshmanah, karna naasa stanam tasyaa nichakartaaririsudanah/*As the rakshasi stated thus, Lakshmana was enraged fiercely and having lifted his sword into his potent grip severed the rakshasi’s ears, nose and breasts. Then the rakshasi screamed with pain loudly and ran helter skelter. Then Rama Lakshmanas were defensive too and hid themselves inside the deep forests. But: Lakshmana realised that there was a very tight grip his left wrist and screamed with writhing pain and shouted at Rama loudly. ‘Brother! I am literally frightened and visualise extremely evil bad omens right now as a bird named Vanjul has started squeaking. Then arrived a huge sand storm making thunderouds gales. Rama raised his sword and expanded his broad chest. *tam śabdam kāṅkṣamāṇas tu rāmaḥ kakṣe sahānujaḥ, dadarśa sumahākāyam rākṣasam vipulorasam/ āsedatus tatas tatra tāv ubhau pramukhe sthitam, vivṛddham aśirogrīvam kabandham udare mukham/*As there was a thud like sound and they discovered a gigantic rakshasa standing before them. His body frame was colossal no doubt but has niether a head nor a throat. Kabandha was like a huge pot and his mouth inside his stomach! He was like a huge mountain with body hairs were like tall trees. His body colour was like thick black clouds and his sounds were like roaring cloud bursts..*mahāpakṣmeṇa piṅgena vipulenāyatena ca, ekenorasi ghoreṇa nayanenāśudarśinā/ mahādamṣṭropa -pannam tam lelihānam mahāmukham, bhakṣayantam mahāghorān ṛkṣasimhamṛgadvipān/ ghorau bhujau vikurvāṇam ubhau yojanam āyatau, karābhyām vividhān grhya ṛṣkān pakṣigaṇān mṛgāna/*On his huge chest itself was his face and like looming and flashing flames were his eyes with piercing looks. This mountanous rakshasa’s food intake was of cattle, wild boars, huge birds, and a variety of jungle animals drawn near into his stomach directly since his mouth-tongue and face were non existent. But the Rakshasa’s hand reach was enormous nearing very long distances of miles. This Rakshasa was known as Kabandha as his stomach was shaped like an enormous pot. The Rakshasa approached Rama Lakshmanas and blocked their way. *sa mahābāhur atyartham prasārya vipulau bhujau, jagrāha sahitāv eva rāghavau pīḍayan balāt/ khaḍginau dṛḍhadhanvānau tigmatejau mahābhujau, bhrātarau vivaśam prāptau kṛṣyamāṇau mahābalau/*At that

time, the Maha Baahu Rakshasa had stopped the movement of Rama Lakshmanas by extending his enormous hand reach and encircled them drawing them towards his gigantic pot like belly by vigorous force and strength. Both Rama Lakshmanas were nodoubt were equipped with long, strong and mighty swords on their strong arms. Maha bali Lakshmana was however appeared to have somewhy slipped his grip of the sword and shouted Rama for help desperately/ *Uvaachah vishannah san raghavam Raghavaanujah, pasyamaam vivasham veera raakshasaya vashamgatam/Mayaikena tu niriyuktah parimucchyasva raghava, maam hi bhutabalim datvaa palaayasva yathaasukham/* Rama's young brother Lakshmana got really concerned then that he was slipping his grip away under the control of the rakshasa. Raghunandana! Do please help me from the strong and tight grip of the rakshasa ; lest I might be a casualty and sacrifice to this bhuta rakshasa. Then Shri Rama had Lakshmana cooled down and assured that due to small and momentary slip of Lakshmana's brave and heavy grip could never witness a defeat for a great veera like him! Then Kabandha them both heckled both thunderously: 'you foolish 'manavas'! Who are you both! I am fortunate to spot both of you standing like great heros with 'dhanush baanaas' and playfull swords! Worry not, I would relish you both of you! I am extremely hungry too.' As Kabandha said so, Shri Rama addressed Lakshmana: 'we have passed through the hardest lives so far and faced several upheavals and now the absence of Devi Sita has capped up all these crises of existence; are you noticing that 'kaala chakra' has been constantly hounding us with the upheavals and visissitudes. Now it is becoming more and more impossible to resist the flow of misfortunes.' Having thus yielded to the pull of 'kaala maana', Rama Lashmanas by them selves straightened and pulled up their grit and inner selves once again with extraordinary willpower!

Sarga Sixty Eight

By the enormous force of their sheer grit and decisiveness and of mutual consultations, Rama Lakshmanas severed both the mighty shoulders of Kabandha

Tau tu tatra sthitau dṛṣṭvā bhrātaraū rāmalakṣmaṇau, bāhupāśaparikṣiptau kabandho vākyam abravīt/ tiṣṭhataḥ kiṃ nu mām dṛṣṭvā kṣudhārtam kṣatriyarśabhau, āhārārtham tu samdiṣṭau daivena gatacetasau/ tac chrutvā lakṣmaṇo vākyam prāptakālam hitam tadā, uvācārtisamāpanno vikrame kṛtaniścayaḥ/ tvām ca mām ca purā tūrṇam ādatte rākṣasādhamah, tasmād asibhyām asyāśu bāhū chindāvahe gurū/ tatas tau deśakālajñau khadgābhyām eva rāghavau, acchindatām susamhr̥ṣṭau bāhū tasyāmsadeśayoḥ/ dakṣiṇo dakṣiṇam bāhum asaktam asinā tataḥ, ciccheda rāmo vegena savyam vīras tu lakṣmaṇah/ sa papāta mahābāhuś chinnabāhur mahāsvanaḥ, kham ca gām ca diśaś caiva nādayaṇ jalado yathā/ sa nikṛttau bhujau dṛṣṭvā śoṇitaughapariplutaḥ, dīnaḥ papraccha tau vīrau kau yuvām iti dānavaḥ/ iti tasya bruvāṇasya lakṣmaṇaḥ śubhalakṣaṇaḥ, śaśaṃsa tasya kākutstham kabandhasya mahābalaḥ/ ayam ikṣvākudāyādo rāmo nāma janaiḥ śrutaḥ, asyaivāvarajaṃ viddhi bhrātaram mām ca lakṣmaṇam/ asya devaprabhāvasya vasato vijane vane, rakṣasāpahṛtā bhāryā yām icchantāv ihāgatau/ tvam tu ko vā kimartham vā kabandha sadṛśo vane, āsyenorasi dīptena bhagnajāṅgho viceṣṭase/ evam uktaḥ kabandhas tu lakṣmaṇenottaram vacaḥ, uvāca paramaprītas tad indravacanam smaran/ svāgataṃ vām naravyāghrau diṣṭyā paśyāmi cāpy aham, diṣṭyā cetau nikṛttau me yuvābhyām bāhubandhanau/ virūpaṃ yac ca me rūpaṃ prāptam hy avinayād yathā, tan me śṛṇu naravyāghra tattvataḥ śaṃsatas tava/

Having noticed that both Rama Lakshmanas were miserably caught in his long and strong hands, Rakshasa Kabandha tauntingly heckled the brothers: 'Kshatriya shiromani Rajakumaras! As I am hungry you are awaiting my green signal to die now for me! Come near to my mouth as you have been finally despatched by Gods and your intelligence has failed! Most suddenly Rama sprang a surprise to Lakshmana silently and hinted: *Nishchestaanaam vadhyo Rajan kutsito jagateepateh, kratumadhyopa neeti naam pashunaamiva Raghava/* Raghu nandana: in the yajnas, the 'nischesta praanis' or suddenly surprised cattle get their feet sliced off but not killed out right! The obvious hint is: 'brother! do severe the shoulders of the Rakshasa with a severe shot each but spare his life yet! *sa papāta mahābāhuś chinnabāhur mahāsvanaḥ, kham ca gām ca diśaś caiva nādayaṇ jalado yathā/* As both the shoulders of

Kabandha Rakshasa were suddenly severed, he shouted at high pitch as though there were sudden cloud bursts reverberating the ‘dasha dishaas’ or ten directions of the universe. Then as the Rakshasa fell down to earth, even he was bleeding excessively and suffering excruciating pain, he enquired of Rama Lakshmanas: ‘Maha Veeraas! who are you both! Then Lakshmana introduced Shri Rama as the great son of King Dasharatha and that that he was his faithful younger brother. Mother and the dearest queen Devi Kaikeyi stalled Shri Rama’s rajyabhishaka and as per our father’s directive, he had been undergoing forest life and his wife Devi Sita too accompanied her husband. Unfortunately a Maha Asura had succeeded in abducting Devi Sita a maha pativrata. Now you Rakshasa! Who are you! How is it that your stomach is hanging above your face and thighs! Despite the pain of his severed shoulders, the Rakshasa was reminded of Indra’s curse and replied: Purusha simhaas! My shoulders were my unusual hindrances and fortunately they have just fallen to dust! Nara shreshtha Shri Rama! I should now describe as to how had I my vikrita swarupa or the strange body formation had occurred!

Sarga Sixty Nine

Tormented by Sthula Rishi, Karbandha got ‘vikrita rupa’ but he performed tapsya to Brahma for deerghaayu, attacked Indra and vajraayudha’s hit raised his stomach over body, now relieved by Rama Lakshmanas.

Purā rāma mahābāho mahābalaparākrama, rūpam āsīn mamācintyaṁ triṣu lokeṣu viśrutam, yathā somasya śakrasya sūryasya ca yathā vapuḥ/ so 'haṁ rūpam idaṁ kṛtvā lokavitrāsanam mahat, ṛṣīn vanagatān rāma trāsayaṁi tatas tataḥ/ tataḥ sthūlaśirā nāma maharṣiḥ kopito mayā, samcinvan vividham vanyaṁ rūpeṇānena dharṣitaḥ/ tenāham uktaḥ prekṣyaivaṁ ghoraśāpābhīdhāyinā, etad eva nṛśamsaṁ te rūpam astu vigarhitam/ sa mayā yācitaḥ kruddhaḥ śāpasyānto bhaved iti, abhiśāpakṛtasyeti tenedaṁ bhāṣitaṁ vacaḥ/ yadā chittvā bhujau rāmas tvāṁ dahed vijane vane, tadā tvaṁ prāpsyase rūpam svam eva vipulaṁ śubham/ śrīyā virājitaṁ putraṁ danos tvaṁ viddhi lakṣmaṇa, indrakopād idaṁ rūpam prāptam evaṁ raṇājire/ ahaṁ hi tapasogreṇa pitāmaham atoṣayam, dīrgham āyuh sa me prādāt tato mām vibhramo 'sprṣat' dīrgham āyur mayā prāptaṁ kiṁ me śakraḥ kariṣyati, ity evaṁ buddhim āsthāya raṇe śakram adharṣayam/ tasya bāhupramuktena vajreṇa śataparvaṇā, sakthiniḥ ca śiraś caiva śārīre sampraveśitam/ sa mayā yācyamānaḥ sann ānayad yamasādanam, pitāmahavacaḥ satyaṁ tad astv iti mamābravīt/ anāharaḥ katham śakto bhagnasakthiśiromukhaḥ, vajrenābhīhataḥ kālaṁ sudīrgham api jīvitum/ evam uktaḥ tu me śakro bāhū yojanam āyatau, prādād āsyaṁ ca me kukṣau tīkṣṇadamṣṭram akalpayat/ so 'haṁ bhujābhyāṁ dīrghābhyāṁ samākṣya vanecarān, simhadvipamṛgavyāghraṇ bhakṣayaṁi samantataḥ/ sa tu mām abravīt indro yadā rāmaḥ salakṣmaṇaḥ, chetsyate samare bāhū tadā svargaṁ gamiṣyasi/ sa tvaṁ rāmo 'si bhadrāṁ te nāham anyena rāghava, śakyo hantum yathātattvam evam uktaṁ maharṣiṇā/ ahaṁ hi matisācivyaṁ kariṣyāmi naraṣabha, mītraṁ caivopadekṣyāmi yuvābhyāṁ samskṛto 'gninā/ evam uktaḥ tu dharmātmā danunā tena rāghavaḥ, idaṁ jagāda vacanaṁ lakṣmaṇasyopaśṛṇvataḥ/ rāvaṇena hṛtā sītā mama bhāryā yaśasvinī, niṣkrāntasya janasthānāt saha bhrātrā yathāsukham/ nāmamātraṁ tu jānāmi na rūpam tasya rakṣasaḥ, nivāsaṁ vā prabhāvaṁ vā vayaṁ tasya na vidmahe/ śokārtānām anāthānām evaṁ viparidhāvatām, kāruṇyaṁ sadṛśaṁ kartum upakāre ca vartatām/ kāṣṭhāny ānīya śuṣkāṇi kālā bhagnāni kuñjaraiḥ, bhakṣyāmas tvāṁ vayaṁ vīra śvabhre mahati kalpite/ sa tvaṁ sītāṁ samācakṣva yena vā yatra vā hṛtā, kuru kalyāṇam atyarthaṁ yadi jānāsi tattvataḥ/ evam uktaḥ tu rāmeṇa vākyam danur anuttamam, provāca kuśalo vaktum vaktāram api rāghavam/ divyam asti na me jñānam nābhijānāmi maithilīm, yas tām jñāsyati tam vakṣye dagdhaḥ svam rūpam āsthitaḥ/ adagdhasya hi vijñātum śaktir asti na me prabho, rākṣasaṁ tam mahāvīryam sītā yena hṛtā tava/ vijñānam hi mahad bhraṣṭam śāpadoṣeṇa rāghava, svakṛtena mayā prāptaṁ rūpam lokavigarhitam/ kiṁ tu yāvan na yāty astaṁ savitā śrāntavāhanaḥ, tāvan mām avate kṣiptvā daha rāma yathāvidhi/ dagdhas tvayāham avate nyāyena raghunandana, vakṣyāmi tam ahaṁ vīra yas tam jñāsyati rākṣasaṁ/ tena sakhyaṁ ca kartavyam nyāyavṛttena rāghava, kalpayiṣyati te prītaḥ sāhāyyam laghuvikramaḥ/ na hi tasyāsty avijñātam triṣu lokeṣu rāghava, sarvān pariśṛto lokān purā vai kāraṇāntare/

Kabandha narrates his ‘atma katha’ the autobiography to Rama Lakshmanas stating that in the distant past he was a Maha Rakshasa of notoriety terrifying Maharshis. As the Rakshasa assumed a huge and intolerable form, sought to terrify a Rishi named Sthulashira, the Rishi was angry and cursed him to assume that hideous form for ever: *tenāham uktaḥ prekṣyaivam ghoraśāpābhidhāyinā, etad eva nṛśaṁsam te rūpam astu vigarhitam/ sa mayā yācitāḥ kruddhaḥ śāpasyānto bhaved iti, abhiśāpakṛtasyeti tenedaṁ bhāṣitaṁ vacaḥ/ yadā chittvā bhujau rāmas tvām dahed vijane vane, tadā tvām prāpsyase rūpam svam eva vipulaṁ śubham/* ‘Rakshasa! You continue this very nasty swarupa for ever till you die. Then Kabandha was afraid of the consequent form and requested for relief and then the Rishi forevisioned to say that only when Rama Lakshmanas the epic heros should get caught by you and then finally slice off both of your shoulders, then you would attain ‘mukti’. As Kabandha since became the vikrita swarupa as a result of the Maha Munis’s ‘shaapa’, the Rakshasa was mellowed down and undertook severest possible tapasya to Brahma Deva. In turn, Brahma was pleased and granted the Rakshasa’s wish for longevity. *indrakopād idam rūpam prāptam evam raṇājire/ aham hi tapasogreṇa pitāmaham atoṣayam, dīrgham āyuh sa me prādāt tato mām vibhramo ’spr̥ṣat dīrgham āyur mayā prāptam kim me śakraḥ kariṣyati, ity evam buddhim āsthāya raṇe śakram adharṣayam/* Then Kabandha having secured Brahma Deva’s blessing for longevity, his demonic instinct was puffed up and attacked Lord Devendra himself. *Tasya baahu pramukttena vajrena Shataparnaa, savuthnee cha shiraschaiva shareere sampaveshitam/* Devendra then threw away his peerless ‘vajraayudha’ and as a result, Maha Rakshasa Kabandha’s lower body portion got upside down! *anāhāraḥ katham śakto bhagnasakthiśiromukhaḥ, vajreṇābhihataḥ kālām sudīrgham api jīvītum/ evam uktas tu me śakro bāhū yojanam āyatau, prādād āsyam ca me kuḥṣau tīkṣṇadamṣtram akalpayat/* Then I asked Indra: Deva Raja! You had utilised your invincible ‘vajrayudha’ and consequently, my very physical form changed transformed; how could I survive without food while Brahma blessed me with longevity. *so ’ham bhujābhyām dīrghābhyām samākṣya vanecarān, simhadvipamṛgavyāghrān bhakṣayāmi samantataḥ/* Then Indra Deva helped me to extend my both the arms by a yojana each so that the stretch of the hands could be conveniently extended so that the food could reach right into the mouth! *sa tu mām abravīd indro yadā/ rāmaḥ salakṣmaṇaḥ, chetsyate samare bāhū tadā svargam gamiṣyasi/* Indra further fore visioned that Rama Lakshmana’s would get caught in the grip of the rakshasa but they would sever the Rakshasa’s shoulders and get relieved for mukti. Having thus narrated his ‘atma katha’, Kabandha then requested Rama Lakshmanas’s to help him with ‘daaha samskaara’ as he was dying of his torture of broken shoulders. He further assured to help him with significant clues in their further missions of life. Then Shri Rama informed Kabandha: *rāvaṇena hṛtā sītā mama bhāryā yaśasvinī, niṣkrāntasya janasthānāt saha bhrātrā yathāsukham/ nāmamātram tu jānāmi na rūpam tasya rakṣasaḥ, nivāsam vā prabhāvam vā vayam tasya na vidmahe/ śokārtānām anāthānām evam viparidhāvatām, kāruṇyam sadṛśam kartum upakāre ca vartatām/* Kabandha! Ravanaasura had forcibly abducted my wife Devi Sita an ideal pativrata. He deceived Lakshmana by hoax cries imitating my voice. I have never seen nor encountered him. Where does he live is not yet known to me. But Devi Sita must be harassed by that maha rakshasa. If you could provide some clues about him, we should be thankful to you. As you are now dying away out of torture of broken shoulders, be reassured that we should perform fitting cremation to let your body be laid and Soul be peaceful properly. *sa tvām sītām samācakṣva yena vā yatra vā hṛtā, kuru kalyāṇam atyartham yadi jānāsi tattvataḥ/* ‘But now tell us if you could tell us if you could provide any information about Devi Sita or the villain Ravanaasura’. Then the dying and soon disappearing Soul of Kabandha seemed to have commented: *divyam asti na me jñānam nābhijānāmi maithilīm, yas tām jñāsyati tam vakṣye dagdhaḥ svām rūpam āsthitāḥ/ adagdhasya hi vijñātum śaktir asti na me prabho, rākṣasam tam mahāvīryam sītā yena hṛtā tava/* Shri Rama; at this very moment, my awareness of Devi Sita and of Ravana remains hidden; once, my dead body is rested in flames, then only my ‘anratatma’ could reveal all the details!

Sarga Seventy

As Kabandha Rakshas's mortal remains secured 'daah samskara' by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama's friendship with the exiled Vaanara King Sugriva

Evam uktau tu tau vīrau kabandhena nareśvarau, giripradaram āsādyā pāvakaṁ visasarjatuḥ/ lakṣmaṇas tu maholkābhir jvalitābhiḥ samantataḥ, citām ādīpayām āsa sā prajajvāla sarvataḥ/ tac charīraṁ kabandhasya ghyatapiṇḍopamam mahat, medasā pacyamānasya mandam dahati pāvaka/ sa vidhūya citām āśu vidhūmo 'gnir ivotthitaḥ, araje vāsasī vibhran mālām divyām mahābalaḥ/ tataś citāyā vegena bhāsvaro virajāmbaraḥ, utpapātāśu samhr̥ṣṭaḥ sarvapratyaṅgabhūṣaṇaḥ/ vimāne bhāsvare tiṣṭhan haṁsayukte yaśaskare, prabhayā ca mahātejā diśo daśa virājayan/ so 'ntarikṣagato rāmaṁ kabandho vākyam abravīt, śṛṇu rāghava tattvena yathā sīmām avāpsyasi/ rāma ṣaḍ yuktayo loke yābhiḥ sarvaṁ vimr̥śyate, parimr̥ṣṭo daśāntena daśābhāgena sevyate/ daśābhāgagato hīnas tvam rāma sahalakṣmaṇaḥ, yat kṛte vyasanam prāptam tvayā dārapradharṣaṇam/ tad avāśyam tvayā kāryaḥ sa suhṛt suhṛdām vara, akṛtvā na hi te siddhim aham paśyāmi cintayan/ śrūyatām rāma vakṣyāmi sugrīvo nāma vānaraḥ, bhrātrā nirastaḥ kruddhena vālinā śakrasūnuna/ r̥ṣyamūke girivare pampāparyantaśobhite, nivasaty ātmavān vīraś caturbhiḥ saha vānariḥ/ vayasyam tam kuru kṣipram ito gatvādya rāghava, adroḥāya samāgamya dīpyamāne vibhāvasau/ na ca te so 'vamantavyaḥ sugrīvo vānarādhipaḥ, kṛtajñaḥ kāmārūpī ca sahāyārthī ca vīryavān/ śaktau hy adya yuvam kartum kāryam tasya cikr̥ṣitam, kṛtārtho vākṛtārtho vā kṛtyam tava kariṣyati/ sa r̥kṣarajasah putraḥ pampam aṭati śaṅkitaḥ, bhāskarasya aurasah putro vālinā kṛtakilbiṣaḥ/ samnidhāyāyudham kṣipram r̥ṣyamūkālayam kapim, kuru rāghava satyena vayasyam vanacāriṇam/ sa hi sthānāni sarvāni kārtsnyena kapikuñjaraḥ, naramāmsāsīnām loke naipunyād adhigacchati/ na tasyāviditam loke kim cid asti hi rāghava, yāvat sūryaḥ pratapati sahasrāmśur arim dama/ sa nadir vipulāñ śailān giridurgāni kandarān, anviśya vānariḥ sardham patnīm te 'dhigamiṣyati/ vānarāmś ca mahākāyān preṣayiṣyati rāghava, diśo vicetum tam sītām tvadviyogena śocatīm/ sa meruśṛṅgāgragatām aninditam; praviśya pātālatale 'pi vāśritam, plavaṅgamānām pravaras tava priyam; nihatyā rakṣāmsi punaḥ pradāsyati/

As declared that Kabandha finally collapsed dead, a huge ditch was dug up, placed the gigantic body and burnt off the mortal remains to flames peacefully. *sa vidhūya citām āśu vidhūmo 'gnir ivotthitaḥ, araje vāsasī vibhran mālām divyām mahābalaḥ/ tataś citāyā vegena bhāsvaro virajāmbaraḥ, utpapātāśu samhr̥ṣṭaḥ sarvapratyaṅgabhūṣaṇaḥ/ vimāne bhāsvare tiṣṭhan haṁsayukte yaśaskare, prabhayā ca mahātejā diśo daśa virājayan/* Then Mahabali Kabandha shook off the ashes of the totally burnt off body and was visioned to have alighted a celestial vimana with clean robes smilingly and addressed Raghu nandana and declared: *rāma ṣaḍ yuktayo loke yābhiḥ sarvaṁ vimr̥śyate, parimr̥ṣṭo daśāntena daśābhāgena sevyate/* Shri Rama! Listen to me carefully: there are six ways and means of accomplishing Six 'Neeti Chandrikas' viz. Sandhi-Vigraha-Yaana-Aasana-Dwidhi bhaava-and samaashraya. Sandhi denotes the Principle of Truce, Tolerance and Coexistence. Vigraha refers to conflict of similar forces leading to balance of power. Yaana suggests travel or movement of forces for attack-aasana or tishtha the waiting period-dwidhidha of bheda bhaava or break up of friendship by similar forces of the enemies and finally 'samashraya' or the celebrations of victory of togetherness.

[Vishleshana on Neeti Chandrika in Telugu language as translated into English as the Essence of Neeti Chandrika vide the website of kamakoti.org . It affirms :Mitra Laabha, Mitra Bheda, Vighra and Sandhi which reflects the behavioural patterns of various Beings, be they humans, animals, birds, or insects. Yet, the cart of their lives is drawn by two 'chakras' or wheels of various shades and intensities of Dharma and Adharma or Virtue and Vice, pulling each other in opposite directions and this precisely is Life all about! The contents in the context of animals are as follows: 'Mitra Laabha' -Achievement of Ideal Friendship': Laghupatanaka the Crow warns pigeons of human trap - Hiranyaka the mouse saves the pigeons- Old blind vulture killed by wily fox out of misleading trust- Fox misleading deer and gets killed as retribution- Mouse Hiranyaka and Crow Laghupatanaka argue and finalise about their friendship- Mandhara the tortoise puts the mouse and crow wiser from the lure of lucre- Excessive saving and avaricious planning is self-disastrous- Chitranga the deer runs for refuge from the attack of a hunter- Lack

of foresight lands in unanticipated disasters!- Devasharma's foolishness climaxing in lack of foresight and thoughtless killing of domestic mongoose- Despite warnings an obstinate tortoise faces death but saved by trusted friends- '*Mitra Bheda*-Break up of Friendship due to Evil Forces': Huge sound in a forest paves way of friendship to two wily foxes with Lion King- Monkey's unwanted meddling resulting in hanging by a wooden girdle to death- Donkey seeking to assume a dog's responsibility ending up in one's own disaster - Prince marries a Vidyadharini damsel but his minor indiscretion ruins his happy life- Deceitful sanyasi outwitted by an equally dishonest follower- A vengeful crow succeeds in killing a cobra- Action plan of '*Mitra bheda*': Karataka and Damanaka approach Lion King, carry tales against Sanjivika- Karataka Damanakas having diluted Pingala's trust hasten Sanjivika's destruction and death- '*Vigraha*' or conflict of similar forces leading to Balance of Power' : Swan King Hiranyagarbha of Karpura dwipa and Chitravarna the King of Peacocks of Jambu dwipa- Crane Deerghakarna's report of his visit to the Peacock Kingdom- Parrot arrives in the Swan Kingdom for mediation and aftermath- Crane Saarasa selected as Commander but Crow Meghavarna of enemy camp was suspicious!- Mediation address of Parrot in the court of the swan king's court- '*Bhedopaaya*' by way of mutual quarrels of disguised devils as thieves help a good Brahmana- Veeravara employed as King Sudraka's bodyguard sacrifices the self instead of that of the Prince-Mismatch of views of Swan King and Minister- Battle at fortress gates of Swan Kingdom, deceit by the traitor Crow and excellence of Crane Saarasa- Evil desires lead to destruction but for mental alertness exemplified by a crab to a crane. '*Sandhi*' or the Principles of Truce, Tolerance and Co-existence . Aftermath of the defeat of Swan King due mainly to the traitorship of Meghavarna the crow- A tortoise ignores the advice of swans; the story of three fishes, possibilities turn against hazards- Peacock King appoints traitor Crow as in charge of Karpura Dwipa but Vulture Minister warns against- Sage converts mouse as tiger but reverses; mouse turns as dame but reverses for want of alliance- Kapinjala bird and a hare seek mediation of a wily cat which kills both as expected of a traitor of faith- Evil desires always lead to destruction but for alertness of mind as exemplified by a crab to a crane- Timely alert by Vulture Minister to Peacock King and plea for truce with Swan Kingdom- Foolish crocodile seeking to attain a monkey's heart to please wife but oversmarted by the monkey- Donkey dies as misled by a fox twice over as narrated by Vulture Minister to victorious Peacock King- Moves and counter moves by both the Swan and Peacock kingdoms and mutual parleys towards truce- Brahmana cheated a goat for a dog; camel fooled to death by offering self as planned by tricksters- Crow cites example of serpent and frog to vindicate Swami Seva- Simhala King Saarasa surrounds Peacock kingdom suddenly and the latter offers truce to Swan King- Minister of Swan Kingdom replies wisely, while King of Swans commends Truce without strings- Truce of Swan and Peacock Kings forged, Saarasa King withdraws forces and Peace prevails.]

Stanzas 9-10 continue: *daśābhāgagato hīnas tvaṁ rāma sahalakṣmaṇaḥ, yat kṛte vyasanam prāptam tvayā dārapradharṣaṇam/ tad avāṣyam tvayā kāryaḥ sa suhṛt suhṛdām vara, akṛtvā na hi te siddhim ahaṁ paśyāmi cintayan/* Shri Rama! You along with Lakshmana are following a misleading manner. That was why you had lost your kingship too and your wife Devi Sita was kidnapped too for which you are ceaselessly crying away! At least now follow the principles of 'Raja Neeti'. The departed Soul of Kabandha re-stressed to the unique Ramachandra that even after deliberating deep about the efforts being made by him- even with or without the helping hand of the able and ever faithful Lakshmana would tend to come to nought! But he is counselled to take the assistance of another personality. *śrūyatām rāma vakṣyāmi sugrīvo nāma vānaraḥ, bhrātrā nirastaḥ krudhena vālinā śakrasūnūnā/ ṛṣyamūke girivare pampāparyantaśobhite, nivasaty ātmavān vīraś caturbhiḥ saha vānaraiḥ*/Shri Rama! Do listen to me carefully; I am introducing another distinguished personality named Sugriva who is right now surrounded by four other Vaanaras on the Rishyashringa Parvata, as situated near Pampaa sarovara. He is the illustrious fugitive King of Vaanaraas who is at once a tejasvi-keertimaan-satyapratigina-vinaya sheela-dharya vaan-buddhimaan-maha purusha- kaarya daksha-and deeptimaan of supreme courage and bravery. *Bhraata vivaasito veera rajya hetormahaatmanaa, sa te sahaayo mitram Sitaayaah pari - maargane, bhavishyanti hi te Rama maa cha shoke manah krithaah/* Veera Shri Rama! Sugriva's mighty elder brother called Vaali had decided to retain the total Vaanara Kingdom under his single authority and

had thus banished Sugriva from the kingdom; I would like to strongly suggest to make firm friendship with him. Hence do get rid of your constant cryings from hereonwards and be resolute and mentally strengthened. *Bhavishyatam hi tacchhaapi na tacchhakyamihanyathaa, kartrumikshvaaku shaardula kaalo hi duritakramah/* Ikshvaaku vamsha veera Shri Rama! What all so far happened is simply not reversible. The flows of kaala maana and the aberrations of fate are infringeable. Therefore do look forward and seek solutions but never keep concerned and apprehensive in this way but seek possible solutions of the Chatur Vidha Upaayas of or Means to an End viz. Saama-Daana-Bheda-Danda or Counselling- tempting by benefits, divide and rule and final recourse is to punish! *Gacchha sheeghramito veera Sugrivam tam maha balam, vayasyam tam kuru kshipramito gatvaadya Raghava/ Adrohaaya samaagyam deeptamaane vibhaavasou, nacha te sovamattaavyah Sugrivo Vaanaraadhipah/ Kritagjnah kaama rupeecha sahaayaartheem cha veeryavaan, shaktou hyadya yuvaam katrum kaaryam tasya chikeershitam/* Veera Raghu naadha! Kindly get moving very quickly seek to approach Sugriva and firm of close friendship. Do firm up witness by the presence of ‘agni jvaalaas’ and your wish should be most certainly rewarded. Be it however known that Vaali is Sugriva’s elder brother and is gifted as Riksha Raja Kshetrajna Putra and Sugriva is a fugitive brother of Maha bali Vaali as one normally would confuse each other. Vaali is the adopted son of Surya Deva himself.

[Brief Vishleshana of Vaali-Sugrivas: Vaali had the distinction of defeating Ravanaasura besides the latter’s son Meghanaada. Devi Tara married Vaali. The background was that the father of Vaali Sugrivas was Vriksha Raja who once bathed in a nearby pond and was surprised himself to have a female form. At the same time, Indra and Surya Deva got infatuated with her and Vaali was born of Indra and Sugriva of Surya. Vaali made rigorous tapasya to Brahma and secured the boon of invincibility. Sugriva being very scared of Vaali made sure in course of his friendship with Rama that Vaali did of piercing through a tree from far distance in one shot but Rama broke seven such trees in a row.]

Last stanzas of the Sarga: *na tasyāviditam loke kim cid asti hi rāghava, yāvat sūryaḥ pratapati sahasrāmśur arimḍama/ sa nadīr vipulāṁ śailān giridurgāṇi kandarān, anviṣya vānaraiḥ sārdham patnīm te ’dhigamiṣyati/ vānarāmś ca mahākāyān preṣayiṣyati rāghava, diśo vicetum tām sītām tvadviyogena śocatīm/* Rama! In the entire world, there might not be a place where Suryakiranas reach but so should Sugriva and his Maha Vanaraas discover Devi Sita’s whereabouts most certainly.

Sarga Seventy One

Kabandha in his celestial form showed the way to reach Rishyamooka Parvata and Pampa Sarovara, as also of Matanga Muni Ashrama

Nidarśayitvā rāmāya sītāyāḥ pratipādane, vākyam anvartham arthajñāḥ kabandhaḥ punar abravīt/ eṣa rāma śivaḥ panthā yatraite puṣpitā drumāḥ, pratīcīm diśam āśritya prakāśante manoramāḥ/ jambūpriyālapanasāḥ plakṣanyagrodhatindukāḥ, aśvatthāḥ karṇikārāś ca cūtās cānye ca pādapāḥ/ tān āruhyāthavā bhūmau pātayitvā ca tān balāt, phalāny amṛtakalpāni bhakṣayantau gamiṣyathaḥ/ caṅkramantau varān deśān śailāc chailam vanād vanam, tataḥ puṣkariṇīm vīrau pampām nāma gamiṣyathaḥ/ aśarkarām avibhramśām samatīrtham aśaivalām, rāma samjātavālūkām kamalotpalaśobhitām/ tatra haṁsāḥ plavāḥ krauñcāḥ kurarāś caiva rāghava, valguṣvarā nikūjanti pampāsaililagocarāḥ/ nodvijante narān dṛṣṭvā vadhasyākovidāḥ śubhāḥ, ghṛtapīṇḍopamān sthūlāms tām dvijān bhakṣayiṣyathaḥ/ rohitān vakratuṇḍāmś ca nalamīnāmś ca rāghava, pampāyām iṣubhir matsyāmś tatra rāma varān hatān/ nistvakpakṣān ayastaptān akṣān ekakaṇṭhakān, tava bhaktyā samāyukto lakṣmaṇaḥ sampradāsyati/ bhṛśam te khādato matsyān pampāyāḥ puṣpasamcaye, padmagandhi śivam vāri sukhaśītam anāmayaḥ/ uddhṛtya sa tadākliṣṭam rūpyasphaṭikasamṇibham, atha puṣkaraparṇena lakṣmaṇaḥ pāyayiṣyati/ sthūlān giriguhāśāyān varāhān vanacāriṇaḥ, apām lobhād upāvṛttān vṛṣabhān iva nardataḥ, rūpānvitāmś ca pampāyām drakṣyasi tvam narottama/ sāyāhne vicaran rāma viṭapī mālyadhārīṇaḥ, śītodakam ca pampāyām dṛṣṭvā śokaḥ vihāsyasi/ sumanobhiś citāms tatra tilakān

naktamālakān, utpalāni ca phullāni pañkajāni ca rāghava/ na tāni kaś cin mālyāni tatrāropayitā narah, mataṅgaśiṣyās tatrāsann ṛṣayaḥ susamāhitah/ teṣāṃ bhārābhīṭaptānām vanyam āharatām guroḥ, ye prapetur mahīm tūrṇam śarīrāt svedabindavaḥ/ tāni mālyāni jātāni munīnām tapasā tadā, svedabindusamutthāni na vinaśyanti rāghava/ teṣāṃ adyāpi tatraiva dṛśyate paricārīṇi, śramaṇī śabarī nāma kākutstha cirajīvinī/ tvām tu dharme sthitā nityam sarvabhūtanamaskṛtam, dṛṣtvā devopamam rāma svargalokaṃ gamiṣyati/ tatas tad rāma pampāyās tīram āśritya paścimam, āśramasthānam atulaṃ guhyaṃ kākutstha paśyasi/ na tatrākramituṃ nāgāḥ śaknuvanti tam āśramam, ṛṣes tasya mataṅgasya vidhānāt tac ca kānanam/ tasmin nandanasaṃkāśe devāraṇyopame vane, nānāvihagasaṃkīrṇe raṃsyase rāma nirvṛtaḥ/ ṛṣyamūkas tu pampāyāḥ purastāt puṣpatadrumaḥ, suduḥkhhārohaṇo nāma śīśunāgābhīrakṣitaḥ, udāro brahmaṇā caiva pūrvakāle vinirmītaḥ/ śayānaḥ puruṣo rāma tasya śailasya mūrdhani, yat svapne labhate vittaṃ tat prabuddho 'dhigacchati/ na tv enaṃ viśamācāraḥ pāpakarmādhīrohati, tatraiva praharanty enaṃ suptam ādāya rākṣasāḥ/ tato 'pi śīśunāgānām ākrandaḥ śrūyate mahān, krīdatām rāma pampāyām mataṅgarāṇyavāsinām/ siktā rudhiradhārābhīḥ saṃhatya paramadvipāḥ, pracaranti pṛthak kīrṇā meghavarṇās tarasvinaḥ/ te tatra pītṛvā pānīyam vimalam śītam avyayam, nivṛttāḥ saṃvigāhante vanāni vanagocarāḥ/ rāma tasya tu śailasya mahatī śobhate guhā, śīlāpidhānā kākutstha duḥkham cāsyāḥ praveśanam/ tasyā guhāyāḥ prāgdvāre mahān śītodako hradaḥ, bahumūlaphalo ramyo nānānagasamāvṛtaḥ/ tasyām vasati sugrīvaś caturbhiḥ saha vānaraiḥ, kadā cīc chikhare tasya parvatasyaṅvatiṣṭhate/ kabandhas tv anuśāsyaiṣāṃ tāv ubhau rāmalakṣmaṇau, sragvī bhāskaravarṇābhāḥ khe vyarocata vīryavān/ tam tu khaṣṭhaṃ mahābhāgaṃ kabandhaṃ rāmalakṣmaṇau, prasthitau tvam vrajasveti vākyaṃ ūcatur antikāt/ gamyatām kāryasiddhyartham iti tāv abravīc ca saḥ, suprītau tāv anujñāpya kabandhaḥ prasthitas tadā/ sa tat kabandhaḥ pratipadya rūpaṃ; vṛtaḥ śrīyā bhāskaratuladehaḥ, nidarśayan rāmam avekṣya khaṣṭhaḥ; sakhyaṃ kuruṣveti tadābhyuvāca

Assuring thus about the search of Devi Sita by approaching Maha Vanara Sugriva and his outstanding Vaanara sena the great Monkey Brigade, the celestial voice of the departed Kabandha directed Rama Lakshmanas to proceed westward and follow the pleasing sight of flowery trees and huge sturdy trees of Jambu or rose apple, Panasa or Jack fruit, Mango, Kadali or Plantain, Tamala, Banyan, Plaksha, Rakta chandana or Rosewood, Neem, Fig, Saal, Banyan, Coconut, Deodhar, Chinar, Sandalwood, Teak, Bael and Ashvattha. While crossing the famed trees, they might enjoy the juicy fruits of the trees as well. Thus enjoying the grand Prakriti soundarya and its bountiful nature, Rama Lakshmanas crossed one forest to another reached Pampa's illustrious banks called Pushkarini. Pampa sarovara is situated to the east of the Matanga hill and to the west of the Rishyamukha hill and serves as a perennial source of water as the rain waters falling on these hills flow down to the sarovara. The water thus collected is free from gravel slippery slime and duck weeds. Thus, the water is crystal clear, sparkling, limpid, cool and delightful scented with lotus fragrance. The environs of the sarovara abound in forests is rich in flora and fauna includes Swans, Ducks, Kraunches, Ospreys and such other water birds. Fishes of rare variety like Vakratunda, Rohita Nalameena are found in plenty in the sarovara. Rama Lakshmanas! When you seek to catch the multi-coloured fishes, especially in the early evenings, the Sarovara gets profoundly fabulous of sweet smells of joy, coolness, healthy, and heart filling. Nara shreshthaas! The musical sounds of monkey group screeches get so pronounced as those of constant drubbings of ear drums. *sāyāhne vicaran rāma viṭapi mālyadhārīṇaḥ, śītodakam ca pampāyām dṛṣtvā śokaṃ vihāsyasi/ sumanobhiḥ citāms tatra tilakān naktamālakān, utpalāni ca phullāni pañkajāni ca rāghava/* Shri Rama! In such glorious evenings when you pass by the banks of Pushkarini and its truly hearty walks, you should forget the remote heart beatings of Devi Sita viyoga even for a while. It is a local belief of pronouncement that the disciples of Matanga Maharshi tend to surrender to silence and peaceful tranquility of the natural surroundings. As the Matanga shishyaas collect flowers and fruits, then they get tired out and the sweating drops of their bodies seem to instantly turn as fresh and sweet smell flowers by the miracle of the Maharshi. Having crossed such spell binding occurrences in the forth arriving Matanga ashram, one could also witness there ahead the Punya Murti Tapasvini Shabari the embodiment of 'dharmaanushthaana'. Rama! Maha Saadhvi Shabari ought to be ever anxious for your darshana bhagya for a number of years now! Raghu nandana! Once you pass by ahead the Matanga Vana and Shabari ashram, then you would reach the foothills of

Rishyamooka parvata: *ṛṣyamūkas tu pampāyāḥ purastāt puṣpitadrumaḥ, suduḥkḥārohaṇo nāma śīśunāgābhiraḥṣitaḥ, udāro brahmaṇā caiva pūrvakāle vinirmिताḥ*/ The eastern side of Pampaa sarovara is situated the Rishyamooka Parvata foothills which around greenery of huge trees and plants forming a picturesque scene stated to have emerged by Lord Brahma's generosity. *śayānaḥ puruṣo rāma tasya śailasya mūrdhani, yat svapne labhate vittaṁ tat prabuddho 'dhigacchati/ na tv enaṁ viṣamācāraḥ pāpakarmādhirohati, tatraiva praharanty enaṁ suptam ādāya rākṣasāḥ*/ Shri Rama! Those fortunate persons who sleep atop the Rishyamooka Parvata and dream, their dreams of attainment of fortune do come true. But those who hatch plans for sinful acts get caught by blood sucking rakshasaas. *rāma tasya tu śailasya mahatī śobhate guhā, śilāpidhānā kākutsṥa duḥkhaṁ cāsyāḥ praveśanam/ tasyā guhāyāḥ prāgdvāre mahān śītodako hradāḥ, bahumūlaphalo ramyo nānānagasamāvṛtaḥ/ tasyām vasati sugrīvaś caturbhiḥ saha vānaraiḥ, kadā cic chikhare tasya parvatasyāvatiṣṭhate*/ Shri Rama! On the top of the Rishyamooka Mountain, there exist deep and dark caves shut by boulders difficult to enter and if possible to enter some how more difficult to get out. Such numberless caves are possessive of cold and clean water falls and the adjacent natural gardens of sweet fruit bearing trees. Dharmatma Sugriva and his enormous number of miracle monkey groups rests among such deep cave groups.' This was how the Celestial Figure of Maha Kabandha guided Rama Lakshmanas and assured them: *kāryasiddhyartham iti tāv abravīc ca saḥ, supṛītau tāv anujñāpya kabandhaḥ prasthitas tadā/ sa tat kabandhaḥ pratipadya rūpaṁ; vṛtaḥ śrīyā bhāskaratuḥyadehaḥ, nidarśayan rāmam avekṣya kṥasthaḥ; sakhyam kurusveti tadābhyuvāca/* ' Both of you Rama Lakshmanas! May your evenful efforts and deeds be successeful and auspicious and took a departure signal of greeting and parting, finall reminding them of their most imminent act of making secure friendship with Sugriva Vanara King in exile.

Sarga Seventy Three

Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.

Tau kabandhena taṁ mārgaṁ pampāyā darśitaṁ vane, ātasthatur diśaṁ gṛhya pratīcīm nṛvarātmajau/ tau śaileṣv ācitānekān kṥaudrakalpaphaladrumān, vīkṥantau jagmatur draṣṭuṁ sugrīvaṁ rāmalakṥmaṇau/ kṛtvā ca śailaprṣṭhe tu tau vāsaṁ raghunandanau, pampāyāḥ paścimaṁ tīraṁ rāghavāv upatasthatuḥ/ tau puṥkarīnyāḥ pampāyās tīraṁ āsādyā paścimam, apaśyatām tatas tatra śabaryā ramyam āśramam/ tau taṁ āśramam āsādyā drumair bahubhir āvṛtam, suramyam abhivīkṥantau śabarīm abhyupeyatuh/ tau tu dṛṣṭvā tadā siddhā samutthāya kṛtāñjaliḥ, pādau jagrāha rāmasya lakṥmaṇasya ca dhīmataḥ/ tāṁ uvāca tato rāmaḥ śramaṇīm saṁśītavratām, kaccit te nīrjitā vighnāḥ kaccit te vardhate tapaḥ/ kaccit te nīyataḥ kopa āhāraś ca tapodhane, kaccit te nīyamāḥ prāptāḥ kaccit te manasaḥ sukham, kaccit te guruśuśrūṣā sapthalā cārubhāṣiṇi/ rāmeṇa tāpaś prṣṭhā sā siddhā siddhasammatā, śaśaṁsa śabarī vṛddhā rāmāya pratyupasthitā/ citrakūtaṁ tvayi prāpte vimānair atulaprabhaiḥ, itas te divam ārūdhā yān ahaṁ paryacāriṣam/ taiś cāham uktā dharmajñair mahābhāḡair maharṥibhiḥ, āgamiṣyati te rāmaḥ supuṇyam imam āśramam/ sa te pratigrahītavyaḥ saumitrisahito 'tithiḥ, taṁ ca dṛṣṭvā varāṁl lokān akṥayāṁs tvam gamiṣyasi/ mayā tu vividhaṁ vanyaṁ saṁcitaṁ puruṥarṥabha, tavārthe puruṥavyāḡhra pampāyās tīrasambhavam/ evam uktaḥ sa dharmātmā śabaryā śabarīm idam, rāghavaḥ prāha vijñāne tāṁ nityam abahiṥkṛtām/ danoh sakāśāt tattvena prabhāvaṁ te mahātmanaḥ, śrutaṁ pratyakṥam icchāmi saṁdraṣṭuṁ yadi manyase/ etat tu vacanaṁ śrutvā rāmavaktrād viniḥṥṛtam, śabarī darśayām āsa tāv ubhau tad vanaṁ mahat/ paśya meghaghanaprakhyam mṛgapakṥisamākulam, mataṅgavanam ity eva viśrutaṁ raghunandana/ iha te bhāvitātmāno guravo me mahādyute, juhavāṁś cakrire tīrtham mantravan mantrapūjitaṁ/ iyaṁ pratyak sthalī vedī yatra te me susatkṛtāḥ, puṥpopa - hāraṁ kurvanti śramād udvepiḥḥ karaiḥ/ teṥām tapaḥ prabhāvena paśyādyāpi raghūttamac dyotayanti diśaḥ sarvāḥ śrīyā vedyo 'tulaprabhāḥ/ āsaknuvadbhis tair gantum upavāsaśramālasaiḥ, cintite 'bhyāgatān paśya sametān sapta sāgarān/ kṛtābhiṥekais tair nyastā valkalāḥ pādapeṣv iha, adyāpi na viṥuṥyanti pradeṥe raghunandana/ kṛtsnam vanam idam dṛṣṭam śrotavyam ca śrutaṁ tvayā, tad icchāmy abhyanujñātā tyaktum etat kalevaram/ teṥām icchāmy ahaṁ gantuṁ samīpaṁ bhāvitātmanām, munīnām

āśraṃmo yeṣāṃ ahaṃ ca paricāriṇī/ dharmiṣṭhaṃ tu vacaḥ śrutvā rāghavaḥ sahalakṣmaṇaḥ, anujānāmi gacchati prahṣṭavadano 'bravīt/ anujñātā tu rāmeṇa hutvātmānaṃ hutāsane, jvalatpāvakasamkāsā svargam eva jagāma sā/ yatra te sukrātātmāno viharanti maharṣayaḥ, tat puṇyaṃ śabarīsthānaṃ jagāmātmamasādhinā/

As directed by the Divine Swarupa of the departed Kabandha, Rama Lakshmanas proceeded westward on way to Rishyamooka Parvata to meet Sugreeva the exiled King of Vaanaras atop. On their way they witnessed the ashram of Devi Shabari. *tau tu dṛṣtvā tadā siddhā samutthāya kṛtāñjaliḥ, pādaḥ jagrāha rāmasya lakṣmaṇasya ca dhīmataḥ/* Shabari was a maha yogini and having thrilled of both Rama Lakshmanas nearing her ashram she prostrated to both of them. Having offered Padya-arghya-adi satkaaraas , Rama enquired: *kaccit te nirjītā vighnāḥ kaccit te vardhate tapah/ kaccit te niyataḥ kopa āhāraś ca tapodhane, kaccit te niyamāḥ prāptāḥ kaccit te manasaḥ sukham, kaccit te guruśūśrūṣā saphalā cārubbhāṣiṇī/* ‘Tapasvini Shabari! Have you overcome all obstacles here and well settled for serious tapasya! Have you overcome your hunger and controlled diet. Are you witnessing contentment and fulfillment of life and are getting results of the yoman services to your gurus and marga darshis/’ Shabari replied: *Adya praaptaa tapah siddhistva sandarshanaanmayaa, adya me saphalam janma guracascha supujitaah/ Adya me saphalam taptam swargashaiva bhavishyati, tvayi Deva vare Rama pujite purusharshabha/* Raghu nandana! As you have blessed me with your darshana, my tapasya is now fulfilled and so is my devotion to my ‘guru janaas’. Purushapravara Shri Rama. You are my supreme ‘deveshvara’ and my ‘atithya’ or esteemed guestship of honour opens up swarga dwaaraas or celestial gates. *Tavaaham chakshushaa Soumya puutaa soumyena maanada, gamishyaamyakshashalokaam tvavad prasadaadarindaa/* Soumya Shri Rama! Your soft and kind looks at me is enough for purifying me and facilitates my achieving higher lokas. Some of the Maharshis did indicate to me that Rama Lakshmanas should soon arrive and that I should offer you excellent hospitality and as such I had been regularly collecting selected fruits and roots to offer you.’ As she stated likewise, Rama who nodoubt realised that Shabari was of lower caste but still a tatwa jnaani, Rama explained that Kabandha Rakshasa who encountered me initially was killed by me and Lakshmana. He had blessed us after his death provided us a celestial vision and provided us the guidelines of how to search for Devi Sita his dear wife be secured again from the grip of Ravanaasura. Then the celestial vision further directed us to visit Shabari Ashram in the way. *Danoh sakaashaat tatvena prabhaavam te mahatmanaam, kshutam pratyaksham icchhaami sandrushtam yadi manyase/* ‘Tapodhani Shabari! From the Celestial Kabandha himself, We decided to meet you definitely.’ Then Shabari replied: ‘Maha tejasvi Shri Rama! Do see and feel this fantastic and picturesque landscape popularly called ‘Matanga Vana’ where my ‘gurujanaas’ or groups of preceptors reside who are Paramatmachinta paraayanans who had purified themselves as Gayatri Upasakas to the core and are readied for ahutis. Shabari further described the most sacred ‘Vedi’ - raised platform named ‘Pratyakshthali’ where aged Maharshis do still Devataas with their own shaky and shivering hands. Do you notice the tejas or brilliance of this Vedi that spreads all over where the tapasvis who are physically weak yet by mere ‘smarana’ they could recall sapta samudras whose waters only are consumed and survived by them; even now, Rama Lakshmanas! You could taste their waters available on the vedi! To duly perform worship Devatas, the Guru janaas had kept garlands of flowers which keep fresh for days together! *kṛtsnam vanam idam dṛṣṭam śrotavyam ca śrutam tvayā, tad icchāmy abhyanujñātā tyaktum etat kalevaram/ teṣāṃ icchāmy ahaṃ gantum samīpaṃ bhāvitātmanām, munīnām āśraṃmo yeṣāṃ ahaṃ ca paricāriṇī/ dharmiṣṭhaṃ tu vacaḥ śrutvā rāghavaḥ sahalakṣmaṇaḥ, anujānāmi gacchati prahṣṭavadano 'bravīt/* Finally Maha Yogini Shabari declared: Bbhagavan Rama! Having waited for you for very very long, as you have been sensitised by me in detail about myself, my guru janas, this magnificent Matanga Vana and its natural splendour, my illustrious gurus and also about my own pitiable physical weakness, now may I seek your permission to leave and perform my ‘praana tyaga’. *teṣāṃ icchāmy ahaṃ gantum samīpaṃ bhāvitātmanām, munīnām āśraṃmo yeṣāṃ ahaṃ ca paricāriṇī/ dharmiṣṭhaṃ tu vacaḥ śrutvā rāghavaḥ sahalakṣmaṇaḥ, anujānāmi gacchati prahṣṭavadano 'bravīt/* Indeed, have been the ‘charana daasi’ of these illustrious Maharshis, and with them as my evidence and gratitude, may I be allowed to collapse for far enticing paralokas welcomong me.’ As

Shabari spoke likewise, Rama Lakshmanas were stilled motionless and whispered: How thrilling this!!
Tanu vaacha tato vaachah Shabareem shamshitavrataam, architoham tvayaa bhadreygacchha kaamam yathaa sukham/ 'Bhadre! You have given me unushal and memorable hospitality. Now, be blessed to reach higher lokaas for ever at once'!

Vishleshana on Shabari:

Shabari was a tribal girl curious to know what 'dharma' was all about and approached Matanga Maharshi at the foothills of Rishyamukha mountain; the Rishi accepted her as his student and ever since lived in his ashram teaching her in his service. As years passed by she became old walking with a stick and plucking berry fruits from the gardens of the ashram; meanwhile Matanga Muni achieved 'Maha Samaadhi' in 'padmaasana' posture, while assuring her to await the arrival of Shri Rama Lakshmanas. As the latter finally did arrive, she brought basketful of berry fruits and after biting and tasting the fruits only offered them to Rama and Lakshmana declaring to the world that sincere 'bhakti' would be the 'moksha maarga'; and thus the 'Shabari Ramayana' emphasizing Bhakti for Bliss. Rama gave the discourse to Shabari about the nine folded bhakti viz. 'Satsang' or affinity with followers of Truthful Virtue - 'Shravana' or hearing all about Dharma- 'Guru Seva' or Service and Following of a Guide- 'Japa' or constant repetition of the Sacred Name of Paramatma- 'Bhajana' or chorus singing in praise of the Lord as an expression in the public and selfless service to the society- and finally 'bhakti' or intense devotion without expectation recalling Bhagavad Gita's : **Karmanyevaadhikaraste maa phaleshu kadaachana, maa karma heturbhuh maate sangostva karmani/** One has only the liberty to 'do' but never demand the return fruits about which one has no control. Yet never abstain from the performance surely expected of the person. you. 'Karma Phala' is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to the person concerned. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to 'jadatva' or total lack of initiative!]

Sarga Seventy Four

Having witnessed the glorious departure of Maha Yogini to Bliss, Rama Lakshmanas proceeded along with Pampasarovara in their 'Sitaanveshana' towards Gandhamanana Mountain and meet Sugriva

Divam tu tasyām yātāyām śabaryām svena karmaṇā, lakṣmaṇena saha bhrātrā cintayām āsa rāghavaḥ/ cintayitvā tu dharmātmā prabhāvaṁ taṁ mahātmanām, hitakāriṇam ekāgraṁ lakṣmaṇaṁ rāghavo 'bravīt/ dr̥ṣṭo 'yam āśramaḥ saumya bahvāścaryaḥ kṛtātmanām, viśvastamṛgaśārdūlo nānāvihagasevitaḥ/ saptānām ca samudrāṇām eṣu tīrtheṣu lakṣmaṇa, upaspr̥ṣṭaṁ ca vidhivat pītaraś cāpi tarpitāḥ/ pranaṣṭaṁ aśubhaṁ yat tat kalyāṇaṁ samupasthitam, tena tv etat prahr̥ṣṭaṁ me mano lakṣmaṇa saṁprati/ hṛdaye hi naravyāghra śubhaṁ āvirbhaviṣyati, tad āgaccha gamiṣyāvaḥ pampāṁ tām priyadarśanām/ ṛṣyamūko girir yatra nātidūre prakāśate, yasmin vasati dharmātmā sugrīvo 'mśumataḥ sutaḥ, nityaṁ vālibhayāt trastaś caturbhiḥ saha vānaraiḥ/ abhitvare ca taṁ draṣṭuṁ sugrīvaṁ vānaraṣabhaṁ, tadadhīnaṁ hi me saumya sūtāyāḥ parimārgaṇam/ iti bruvāṇaṁ taṁ rāmaṁ saumitrir idam abravīt, gacchāvas tvaritaṁ tatra mamāpi tvarate manaḥ/ āśramāt tu tatas tasmān niṣkramya sa viśāṁ patiḥ, ājagāma tataḥ pampāṁ lakṣmaṇena sahābhībhūḥ, samīkṣamāṇaḥ puṣpādhyāṁ sarvato vipuladrumam/ koyaṣṭibhiḥ cārjunakaiḥ śatapatraiś ca kīcakaiḥ, etaiś cānyaiś ca vividhair nāditāṁ tad vanaṁ mahat/ sa rāmo vidhivān vṛkṣān sarāṁsi vividhāni ca, paśyan kāmābhisam̐tpto jagāma paramaṁ hradam/ sa tām āsādy vai rāmo dūrād udakavāhinīm, mataṅgasarasam nāma hradam samavagāhata/ sa

tu śokasamāviṣṭo rāmo daśarathātmajaḥ, viveśa nalinīm pampām pañkajaiś ca samāvṛtām/
 tilakāśokapuṁnāgabakuloddāla kāśinīm, ramyopavanasambādhām padmasaṁpīḍitodakām/
 sphaṭikopamato -yāḍhyām ślakṣṇavālukasamītatām, matsyakacchapasambādhām tīrasthadrumaśobhitām/
 sakhībhir iva yuktābhir latābhir anuveṣṭitām,
 kimnaroragagandharvayakṣarākṣasasevitām, nānādrumalatākīrṇām śītavārinidhiṁ śubhām/ padmaiḥ
 saugandhikais tāmṛām śuklām kumudamaṇḍalaiḥ, nīlām kuvalayoddhātair bahuvārṇām kuthām iva/
 aravindotpalaṇḍitām padmasaugandhikāyutām, puṣpitāmravaṇopetām barhiṇodghuṣṭanāditām/ sa tām
 dṛṣṭvā tataḥ pampām rāmaḥ saumitriṇā saha, vilalāpa ca tejasvī kāmād daśarathātmajaḥ/ tilakair
 bījapūraiś ca vaṭaiḥ śukladrumais tathā, puṣpitaiḥ karavīraiś ca puṁnāgaiś ca supuṣpitaiḥ/
 mālatīkundagulmaiś ca bhaṇḍīrair niculais tathā, aśokaiḥ saptaṇḍaraiś ca ketakair atimuktakaiḥ, anyaiś
 ca vividhair vṛkṣaiḥ pramadevopaśobhitām/ asyās tīre tu pūrvoktaḥ parvato dhātumaṇḍitah, ṛṣyamūka iti
 khyātaś citrapuṣpitakānanah/ harir ṛkṣarajo nāmnaḥ putras tasya mahātmanaḥ, adhyāste taṁ
 mahāvīryaḥ sugrīva iti viśrutaḥ/ sugrīvaṁ abhigaccha tvaṁ vānarendraṁ nararṣabha, ity uvāca punar
 vākyam lakṣmaṇam satyavikramam/ sugrīvaṁ abhigaccha tvaṁ vānarendraṁ nararṣabha, ity uvāca
 punar vākyam lakṣmaṇam satyavikramam/ tato mahad vartma ca dūrasaṁkramam; krameṇa gatvā
 pravilokayan vanam, dadarśa pampām śubhadarśa kānanām; anekanānāvidhapakṣisaṁkulām/

Having experienced the divya loka prāpti of Maha Tapaswini Shabari at the Maharshi's pavitraashrama, Rama felt that the kind of divine experience he had was akin to that of the Ashram's Maharshis commanding Sapta Samudra's waters and performing to Deva Tarpanas. Rama expressed to Lakshmana that it led to purity of mind and it redoubled vigor and decisiveness in the mission of 'Sita-anveshana'! Nara-shreshtha! With such resolved mind, let us proceed to reach Rishyamooka Mountain and meet Sugreeva the Surya-amsha putra and his illustrious comrades. *nityam vālibhayāt trastaś caturbhiḥ saha vānaraiḥ, abhitvare ca taṁ draṣṭuṁ sugrīvaṁ vānararṣabham, tadadhīnaṁ hi me saumya sītāyāḥ parimārgaṇam*/ 'Merely out of fear of Vaali, Sugriva had thus been keeping himself along with four mighty hero assistance. I am keen and anxious to meet and resolve true bonds of amity and close friendship.' There after, as Rama Lakshmana moved farther and sighted ranges of trees, birds and flowers with renewed and anticipation of discovering Devi Sita approached Pampa Sarovara. They bathed in the clear waters of Matanga Sarasa Kunda of the sarovara. Then both of them attained peace and sharp concentration. *sa tām dṛṣṭvā tataḥ pampām rāmaḥ saumitriṇā saha, vilalāpa ca tejasvī kāmād daśarathātmajaḥ*/ The outstanding scenic splendour of Pampa and its environs replete with heart rending atmosphere of quiet, provoked the feelings of Devi Sita's absence more intensely than ever inside Rama's inner consciousness. He then declared: *sugrīvaṁ abhigaccha tvaṁ vānarendraṁ nararṣabha, ity uvāca punar vākyam lakṣmaṇam satyavikramam*/ At that time, Satya paraakrami Shri Rama asserted: Nara Shreshtha Lakshmana! Let us at once proceed further to Sugreeva as I would not be able bear the pangs of Devi Sita's separation any more.

[Shri Ramah sharanam samasta jagataam Ramam binaa kaa jagatee, Ramena pratihanyate kalimalam Ramaaya karyam namah/ Ramaat trishyati kaalabheema bhujago Ramasya sarvam veshe, Rama bhaktirakhanitaa bhavatu me Rama tvamevaashrayah/]

ESSENCE OF VALMIKI KISHKINDHA RAMAYANA

Translated and interpreted by V.D.N.Rao, Chennai

Preface

Every human being in 'Brahma Srishti' is selfish in gradations, being subject to desire- the resultant anger if unfulfilled, jealousy of others, avarice, and hatred. The sense of objectivity, patience, capacity of sufference, and bravery to fight are often honoured in breach than on observance. Passage of 'kaala maana' from the days of Harischandra to Shri Rama to Krishna to the even the present Kali Yuga tends to gradually distort the human psyche in phases from bad to worse. Almighty being the 'Antaratma' is but a mute spectator. As Rama then, yet being subject to human impulses, had the ability to fight them against the representation of 'Adharma' and 'Anyaya', as the bench mark of the then human. In similar conditions, other species in the next gradation were 'Vanaras' about whom is Kishkindha Ramayana all about, so ably picturised by the then contemporary Maharshi Valmiki still resurrected by the 'Taala Grandhaas'.

Vaanaras then were the *alter ego* of the species of Naraas. They had the representation of similar psyche as Manavas, of 'chanchala buddhi'. Yet the best of their gradation too generated Mahatmas, Buddhiman, Parakramis, and Dharma Sheelas. Vaali had sought to inherit the qualities of Indra having attained Brahmas boon of invincibility. Sugriva of Surya's qualities was an exceeding brain power and mastery in planning and ability to motivate others. Veera Anjaneya was unique in modesty, yet of brain- brawn- bravery besides dedication and devototion. Even as a youth, Angada had the grahana-dhaarana shakti, desha kaala jnaana, and the sense of gratitude. Being a female Vaanara, Tara Devi had the extraordinary capability to convince others, be it Vaali her husband preventing him not to venture a repeated challenge of Sugriva suspecting Shri Rama's friendship with Sugriva, or as Lakshmana who arrived at Kishkindha in fury as Rama Karya of Sitanveshana was delayed despite the rainy season was long over. Jambavan the Riksha Raja who since the times of 'Vaamanavataara' was such a symbol of bravery and dedication with the background of having made thousand 'parikramas' to the sky protruding magnitude of Vamana Deva! Like wise were the Vaanara Veeras like Shatabali, Sushena, Ahni Putra Neela, Suhotra, Gaja, Gavaksha, Mainda, Gandhamaadana and so on , each of them were the symbols of Virtue, Valour and above all of Commitment and dedication to Shri Rama the Yuga Purusha!

The Action Place of this Script was the concentration of Vaanara Veeras around Kishkindha, between Anjanaadri Parvata and Rishyamooka Parvata [near Hampi] being an unforgettable chapter of 'Rama-Aayana'. That was the place where Hanuman met Rama Lahshmanas as behested by Sugriva to make sure that they were not the spies of his brother Vaali, lifted them by his shoulders up to Rishyamooka and checked their antecedents.

Fortified by the blessings of HH Vijayendra Saraswati of Kanchi, I have been able to script the Essence of Valmiki Ramayana in four parts so far of Baala-Ayodhya-Aranya- and now the Kishkindha. Indeed, the ability and inspiration is His own as I happen to be the squirrel for the construction of Setu Bandhana with earnestness. Indeed, it is the trust that He has been reposing in us which inspires and encourages.

VDN Rao and family
Chennai

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Sarga One: On reaching Pampa Sarovara Rama was excited at its natural grandeur especially Sita's absence, Lakashmana solaces- as they approached Rishyamooka, Vanaras and Sugriva. [Vishleshana on Pampa Sarovara recalled from Sarga 71 of Valmiki Ramayana's Aranya Khanda]

Sarga Two: As Sugriva and follower vaanaraas were still wondering, Hanuman felt convinced and confident and directed Shri Rama Lakshmanas to approach their head Sugriva the fugitive King of Vaanaras.

Sarga Three: Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama Lakshmanas by their appearance as Hanuman was pleased;

[1. Vishleshana on Anjaneya on his origin and illustrative stutis- a ready repeat reference vide Essence of Valmiki Bala Ramayana 2. Vedaangas

Sarga Four: Lakshmana briefed Hanuman about their purpose of 'Sitaanveshana' and seeking Sugriva's close friendship and active assistance- Hanuman's assurance for unswerving and dutiful cooperation

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Sarga Six: As Sugriva showed golden ornaments secured by his followers as Devi Sita threw away down from Ravana's donkey's chariot vimana, Rama readily recognised, cried away and got intensified up with anguish

Sarga Seven: As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage Rama's inner feelings and assures 'karya siddhi' finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too!

[1. Brief Vishleshana on Tri Gunas 2. 'Arishad Vargas' vide Bhagavad Gita and Kathopanishad:]

Sarga Eight: Shri Rama assures help in killing Vaali and enquires of Sugriva about the details of their mutual enmity

Sarga Nine: Sugriva then provides an account of the root causes of his antagonism with his elder brother

Sarga Ten: As Sugriva recounted as to how Vaali displayed his vengeance against him

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Sarga Twelve: Shri Rama's feat of destroying Seven Taala Trees in a row- Sugriva's challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa- Rama explains the problem of Vaali Sugriva identity.

[Vishleshana on the identity of Ashvini Kumars from Surya Purana]

Sarga Thirteen: Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni.

[Vishleshana on Tri Agnis: a) Varaha b) Brahmanda Puranas.

Sarga Fourteen: Fully backed by Shri Rama's confident assurances of victory, Sugriva challenged Vaali for a repeat encounter of 'dwandva yuddha' amid thunderous shoutings

Sarga Fifteen: Enraged by the repetitive challenges echoing the ‘Rani Vaasa’, Vaali got ready for the battle but Tara Devi entreated Vaali for a truce of mutual peace, friendship with Rama and ‘yuva rajatva’ to Sugriva

Sarga Sixteen: Ignoring away Devi Tara’s earnest appeals for amity with Sugrivas-Ramas, haughty Vaali resorts to battle with Sugriva, gets grievously hurt by Rama baana and succumbs to earth

Sarga Seventeen: Falling before death, Vaali heavily criticizes Rama for his stealthiness, undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery!

[Vishleshana on Bhagavan Hayagriva and Madhu Kaitabhas vide Devi Bhagavata Purana]

Sarga Eighteen:Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies point by point and fully justifying action in releasing his frightful arrow, yet with sympathy [Vishleshana on Chakravarti Mandhata from Maha Bhagavata Purana]

Sargas Nineteen and Twenty: Vaali calls Devi Tara and Angada Kumara near to his death bed cryingly and Devi Tara’s ‘vilaapa’.

Sarga Twenty One: Hanuman seeks to assuage Devi Tara’s extreme distress while the latter declared her intention of ‘ Sati Saha Gamana’

Sarga Twenty Two: Vaali terminates his life after conveying his death bed wishes about Sugriva and Angada.

Sarga Twenty Three: With Tara’s the unbearable distress, Vaali laid down his life finally

Sarga Twenty Four:Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them ; [Vishleshana on Indra’s killing Vritrasura vide Devi Bhagavata amd Maha Bhagavata Puranas]

Sarga Twenty Five: Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali’s ‘dahana samskara/ jalaanjali’ by Angada - Vishleshana samskara for human beings as explained vide Sarga 76 of Essence of Valmiki Ayodhya Ramayana]

Sarga Twenty Six:Hanuman requests Rama Lakshmanas to witness Rajyaabhishakas of Sugriya and Angada, Rama assents and blesses but not by entering Kishkindha.

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Sarga Thirty Two: Hanuman sincerely advises Sugriva to withstand Lakshmana’s anger besides consolidate action towards ‘Sitaanveshana’

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Sargas Thirty Four and Thirty Five: Sugriva faces the wrath of Lakshmana and Tara continues to soothen Lakshmana by her tactical talks

Vishleshanaa : 1. on Prayaschittas (Atonements): sourced from Parashara Smriti and Manu Smriti and
2. Visleshana on Chandra Deva's inseparability of Devi Rohini vide Varaha Purana

Sarga Thirty Six: Thus Tara managed the anger of Lakshmana convincingly and praised of Rama and his stature vis-à-vis that of Sugriva- Sugriva expresses of Rama's magnificence and his mere supplementary assistance.

Sarga Thirty Seven: Sugriva instructs consolidating Vanara Sena and proceeds to Kishkindha and inform compliance to him

Sarga Thirty Eight: Lakshmana returns to Rama as accompanied by Sugriva as he was despatched to ascertain as to why Sugriva did not action for Sitanveshana yet!

Sarga Thirty Nine: As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravana'sura, the grateful Sugriva returns back for further action [Vishleshana on Anuhlada- Shachi Devi-and Indra]

Sarga Forty: Now that the full backing of Vanara Sena along with enthused dedication of 'Swami Karya', Rama instructed Sugriva to take off the efforts of 'Sitaanveshana' in the eastern direction [Vishleshana on Sapta Dweepas from Brahma Purana] [Ready Ref. Vishleshana repeated in brief about Vaamana Deva and Balichakravarti vide Essence of Valmiki Ramayana as released by the website of kamakoti .org/books]

Sarga Forty One: Sugriva as totally absorbed in the singular task of 'Sitanveshana' and having already despatched one force of Vanaraas to 'purva disha' now forwards another batch to 'dakshina disha'

Sarga Forty Two: Sugriva who despatched another strong contingent of Vanara Warriors to the southern direction, now commissions a batch to the Western Side along with Sushena explaining probable areas for 'Sitanveshana'

Sarga Forty Three: Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several 'vaanara veeraas' [Vishleshana on Manasa Sarovara]

Sarga Forty Four: As Sugriva despatches the Vanara Sena to the Southern direction under the command of Yuva Raja Angada, Shri Rama gives his ring to Hanuman to possibly show to Sita Devi to recognise and trust him.

Sarga Forty Five: While despatching the four directional Vaanara Sena, the text of Sugriva's encouraging remarks were as follows:
[Vishleshana on Agastya Maharshi and the reason for being ever residing in the Southern Bharata]

Sarga Forty Six: King Sugriva explains to Shri Rama of his own escapades of 'Bhu Bhramana' and hence his vast knowledge and memories of destinations, parvatas, oceans, rives and the geographical detailings!

Sargas Forty Seven and Forty Eight: Vaanara Senaas that Sugriva organised to the north-west-and eastern sectors for 'Sitanveshana' had returned disappointed with negative results; but from the southern sector were awaited still

Sargas Forty Nine and Fifty: Angada seeks to revive the fallen hopes of 'Sitanveshana' of the dakshina vaanara sena, but soon after the tired hungry sena sights a celestial tree-sarovara-and bhavana of a Tapasvini whom Hanuman contacts

Sargas Fifty One and Fifty Two: As Hanuman enquires of the ‘vridha tapasvini’, she displays her ‘bhavan’, asks about Vanara Sena and their purpose, invites them for bhojan, reveals her identity, and facilitates them towards the Sea shores

Sargas Fifty Three and Fifty Four: As the prescribed time limit for return to Sugriva was over, Angada and other Vaanara Veeras got ready for ‘praana tyaga’ but clever Hanuman adopted ‘bheda -neeti’ or of divided opinion saving them all!

Sarga Fifty Five: Angada- having asserted of Sugriva’s dubious nature and selfishness while the task of ‘Sitaanveshana’ was due to Lakshmana’s anger- thus gets readied for ‘praayopavesha’ along with his fellow vaanaras

Sarga Fifty Six: Gridhra Raja Sampati arrives and frightens Vanaras initially but on hearing about the noble deed of ‘Sitaanveshana’ makes friends - Sampati then hears of Ravana’s killing of Jatayu, his younger brother.

[Vishleshana on Sampati the elder brother of Jatayu vide Sarga 14 of Essence of Valmiki Araanya Ramayana for ready reference]

Sarga Fifty Seven: Angada places the badly hurt body of Sampati from the mountain top and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali’s death- and his ‘aamarana upavaasa’ ‘

[Brief Vishleshana on Riksha Raja the father of Vaali-Sugrivas]

Sarga Fifty Eight: Sampati informs the Vanara Veeras as to how his wings were burnt, confirms Ravana-Sita’s place details-and performs jalanjali to his brother Jatayu since known from Vanaras of his passing away.

Sarga Fifty Nine: Sampati conveys to the Vanara Sena Yoddhas of what his son Supaarshvya informed of Devi Sita and Ravana at Lanka

Sarga Sixty and Sixty One: Sampati’s interaction with his preceptor ‘Nishakara Rishi’ and explains as to how the wings of both his and his brother Jatayu’s wings were burnt in a competition with Surya in the latter’s triloka parikrama!

[Vishleshana on Surya Deva’s bhu -pradakshina: Sources Vishnu Purana and Matsya Purana]

Sarga Sixty Two: Nishakara Muni readily sympathises and wishes recovery to Sampati but instructs him to contribute in the context of Shri Rama Vijaya Karya all his life

Sarga Sixty Three: Sampati eventually recovers fresh wings and enthuses Vanara Veeras to proceed to the farther South and step forward to Lanka

Sarga Sixty Four: With great excitement and drive, especially fired up by Sampati, the vast vaanara sena pushed forward to the Sea bed; then Angada asked the select Yoddhas to express their individual abilities to cross the Sea

Sarga Sixty Five: As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act.

Vishleshana of Vamana’s Virat Swarupa from Vaamana Purana

Sarga Sixty Six: Jambavan along with Angada approaches Anjaneya, recalls the background of the latter’s birth and past glories, glorifying him up with extraordinary capabilities, while preparing him to cross the Maha Samudra

Sarga Sixty Seven: As Hanuman was enthused and readied to cross the Maha Sagara, he dashed forward to Mahendra Parvata and climbed it with ease

ESSENCE OF VALMIKI KISHKINDHA RAMAYANA

Introduction:

Brahmarshi Narada taught Brahmana Vidyaarthi Pracheta the ‘two golden principles of not preaching what he himself would not practise and take to the name and thought of Rama till his death’. The boy learnt the Mantra ‘Mara’ or to Kill- kill ‘ahamkara’, ‘shadvarga shatrus’ of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of ‘Mara’ turned as ‘Rama’ gradually developed ‘valmikaas’ or anthills till his ‘atma saakshaatkaara’ or Self Realisation and eventually came to be reputed as Valmiki Maharshi. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried :*maa nishaada pratishthaa tvamagamah shasshvatih samaah, yat krouncha mithunaa -dekam avadheeh kaama mohitam/* Nishaada! There could never be rest for long years till eternity, for you killed the mating birds unsuspectingly! This is the ‘prerepana’ or the inspiration of the illustrious scripting of Valmiki Ramayana! Maharshi Valmiki asked Brahmarshi Narada: *Konyasmin saampratam loke gunavaan kascha veeryavaan, dharmagjnascha kritagjnascha veeryavaan, dharmagjnascha kritagjnascha Satyavaakyo dhridhavitatah*’ as to who indeed was the Guna- Veerya-Dharmagjina- Kritagjina- Satya Vaadi- Dhridha Sankalpa or of the superior traited- brave- virtuous-ever grateful - truthful and decisive on Earth during the Treta Yuga! Ramayana is relevant now as much as in the past -present and for ever as narrated in Six Khandas or sugar cane stems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda-Kishkinda Khanda-Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas-Aranya Khanda has seventy three Sargas-Kishkinda Khanda has sixty seven Sargas-Sundara Khanda comprises of sixty eight Sargas- Yuddha Khanda has one twenty eight Sargas. Additionally Uttara Khanda has one hundred eleven Sargas. The current presentation is relevant to Kishkinda Khanda- the fourth Piece of the Sugar Cane.

Restrospective :

Baala Khanda

The overview of Ramayana by Maharshi in his trance- Valmiki Ramayana of 24000 stanzas was sung by Lava- Kusha kumars of ‘Shri Rama -Devi Sita’ at a Conference of Muni Mandali before Shri Rama- From the Vaivaswa Manvantara to the Ikshvaku Vamsha at Ayodhya till King Dasharatha to Shri Rama- King Dasharatha-Vasishta- Ministers plan to perform Ashvamedha Yagna and despatch Sumantra the Charioteer request to request Maharshi Rishyashringa- Historic Arrival of Rishyashringa heralding the season to rains- There after Vasishtas gave to the King ‘yagjna diksha’- removed evil influences - made arrangements of the yagjna like architecture, construction and maintenance; groups of jyotishadi vedangas; workforce; nata- naatya -nartaka groups,cooking, culinary,construction of colonies, conference Halls etc.Ashvamedha Yagna executed gloriously- Putra Kaamekshi Yagjna- Celestials preparing for arrival of Maha Purusha-Devas and Indra approached Vishnu to desrtoy Ravasnasura as Vishnu said only in human form Rama, Dasharatha’s son could to so. At the Yagjna, a Maha Purusha emerged from the flames and handed over a ‘payasa patra’ to Dasharatha to distribute to his three queens as instructed.As Rama-Lakshmana-Bharata-Shatrugnas were born thus, Indra and Devas manifested ‘Vaanaaras’ including Hanuman with Ashta Siddhis. Dasharatha distributes ‘payasa’ to queens Koushalya-Sumitra- Kaikeyi -Samskararas to Ramaadi Kumaras; Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vasishta assured Dasharatha about Shri Rama’s safety in safeguarding the Vishvamitra Yagjna as the satisfied King allowed Rama Lakshmanas and teach Bala-Atibala. The trio reached Angamuni Ashram-Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hi d-the reason was that Indra killed brahmana Vritraasura.-They enter ‘Tataka Vana’-Rama Lakshmanas encounter Tataka and Vishvamitra prevails on stree hatya-Vishvamitra teaches most of archery mantras to Rama Lakshmanas-Vishvamitra takes Rama brothers to the ‘Vamana Ashrama ’-Yagjnas spoilt in other ashramas by Maricha Subahus punished by Rama-‘Ashramavashis’ conveyed about Janaka’s

Yagjna and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and explains about adjacent Kusha Desha, King Kushanabha, Apsara daughters and Vayu Deva-By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- King Sagara's tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa. Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gaveup hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha. Bhagiradha standing by foot fingers, invoked Maha Deva-Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas-Having failed to secure Amrit, Diti- daitya mother-seeks to destroy Indra- Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside ,cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts-Vishvamitra stated that they were at that very place where above instances had occurred when there was an Ikshvaku Kings Kakutsa- Sumati and then proceed to Mithila the kingdom of Janaka Raja! Sumati showed the way to Gautama Ashram en route Mithila.- Entering King Janaka's Yagnyashaala, Vishvamitra introduces Rama Lalshmanas and their acts of glory so far to King Janaka and his Purohita 'Shataananda'-Having congratulated Rama Lakshmanas, Shatananda makes a detailed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tapsyas became a Brahmarshi! King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed the army but the latter took to severe tapasya. Brahma blesses Vishvamitra be the status of Maharshi-Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; -Ambarisha performs Yagjna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis.-Vishvamitra disturbed by 'Menaka' at Pushkara, then shifted to heights of himalayas when 'Rambha' disturbed too-Ultimately even as Indra ever stole his food, Maharshi stopped his breathing but kept on his tapsya on Brahma, and the latter conferred the title of 'Brahmarshi'! Vishvamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the Dhanush; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.-Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations. King Janaka said:Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!- King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too- Dasharadha was pleased and addressed Vasishtha and Ministers to leave next morning -Accompanied by Gurus, wives and intimate and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to be fool proof defence arrangements. A four day procession with needed halts on way moved on with plentiful food and drinks. On their arrival at the outskirts of the Kingdom, King Janaka made elaborate reception with music, song, dance and ecstatic welcome showers of flowers-In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiradha- Ambareesha-Nahusha-Yayati-Naabhaga- Aja- and Dasharatha- King Janaka explained about his vamsha from renowned King Nimi ,whose son named Mithi being the ever first Janaka as the 'vamsha' known as of Janakas. Then he introduced Kushadhvaaja his younger brother desirous of getting his two daughters to Bharata and Shatrughna and declared Mandaveeka and Shrutakeerti as their respective wives. respectively.- Public Declarations were made in

the presence of Kings, Maharshis, and the public and hectic preparations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms.-- After the festivities concluded, guests were showered with precious gifts, the groom's party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting 'Rama Rama' with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever!- As the return procession finally reached the city of Ayodhya, it was ready with dhvaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

Ayodhya Khand

Considering Shri Rama's eligibility for Ayodhya's Yuvarajatra, King Dasharatha convenes a darbar meeting -King Dasharatha secures public approval for Rama's Yuvarajatra-Dasharatha discusses the details of Rama's Rajyabhisheka with Vasishtha and asks Rama to attend the Rajya Sabha- Rama seeks his mother Devi Kousalya's blessings and endears Lakshmana-Dasharatha and Vasishtha ask Rama and Sita to observe fasting before the celebrations of Yuvarajatra- Ayodhya public's joy and pre-celebrations- Villainous Manthara gets upset on Rama's Yuvarajatra and reaches Kaikeyi and provokes and poisons Kaikeyi's mindset suggesting Rama's Vana Vaasa and Bharata's elevation as Yuvaraja- Fully poisoned by Manthara, Kaikeyi enters 'Kopa griha'- the symbolic Anger Chamber-King Dasharatha seeks to pacify her beloved queen Kaikeyi-Kaikeyi seeks to remind of Dasharatha's promise of granting her of two boons at a battle as she saved him, demands Rama's 'vana vaasa'/ Bharata's Rajyabhisheka- Dasharatha's remorse at Kaikeyi's undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - Dasharatha's intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors- Kaikeyi's stubbornness to relent - Vashishta Maharshi's intervention fails and Charioteer Sumantra asked for Rama's arrival at the King's Palace-Sumantra arrives at Rama's palace while Rama and Lakshmana on the way to King's Palace enjoying public's joy at Rama's elevation-Excellent preparations in the city for the celebrations by the following day- Rama witnessing heart broken Dasharatha and Kaikeyi's rude intervention demanding Rama's Vana Vaasa for fourteen years in prescribed dress code and of Bharat's Kingship-Rama agrees to her terms and proceeds to Kousalya to break the news - Kousalya's sudden and of tragic news leads to agony and standstill senselessness as Rama seeks to pacify-Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt as Rama explains that 'pitru vaakya paripaalana' ought to be his life's motto and dharma.Rama asked Lakshmana to remove all the preparatory materials like the vessels etc. meant for his Rajyabhisheka since that would be unwanted then-Reacting to remove the material for Rajyabhisheka, Lakshmana argued whether the decision was correct, but Rama once again reiterated as irrevocable - Devi Kousalya, reacting sharply about Rama's decisiveness to undergo vana vaasa resolves to follow him, and Rama invoked the argument of her preserving Pativrata and should not desert her husband-With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa'and she relented finally.- As Rama left Kousalya with mutual anguish, the Public too was unaware of the tragic development, much less Devi Sita who was horrified-Devi pleads her accompanying Rama for the forest life -Rama dissuades Sita to accompany him for Vana Vaasa-Sita invokes her 'Paativrata Dharma' and insists- Devi Sita sobs heavily and Rama had to finally concede-Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama's charity to Vasishtha Kumara Sujyagjna and wife, brahmanas, brahmacharis, servants- Sita Rama Lakshmanas visit Kaikeyi's palace to meet Dasharatha as Nagara vaasis weep away -Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa; the latter swoons and recovers and embraces them and swoons again-Sumantra criticizes Kaikeyi as the latter justifies-Dasharatha instructs treasure to be sent along with Sumantra for initial phase of vana vaasa; Rama

Lakshmans dressed up in valkals as Vishtha rejects Sita wearing that dress- Dasharatha too rejects Sita wearing Valkava vastras even as Kaikeyi was unhappy, but Rama approves--Dasaratha breaks into cryings, Sunantra arrives with the chariot, Sita receives 'pati seva upadesha' from Kousalya, Rama Sita Lakshmanas bid farewell to all - Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated -As the unruly crowd was interrupting the Chariot several times, the citizens were crying away aloud shattering the skies, especially the women folk-King Dasharatha cries and swoons for Rama, distances from Kaikeyi's palace and shifts to Kousalya's-Maha Rani Kousalya's agony asDevi Sumitra assuages Kousalya's tormented psyche-Rama appeals to the Ayodhya public not to hurt Dasaratha or Bharata- the elders of the public insist on following Rama upto Tamasa river banks- Rama Sita Lakshmana's over night stay at Tamasa banks- they leave earliest unnoticed- public felt bad-Ayodhya elders and women got disturbed inability to see off Rama to the deeper forests crossing Tamasa- Ayodhya woman folk cry away Rama Sita Lakshmanas for further 'vana vaasa'- Public of Kosala Janapada throng at the Chariot carrying Ramas who also cross Veda shruti-Gomati-Skandika rivers- Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight and Nishada Raja Guha welcomes them-Lakshmana - Guha feel and exchange expressions of sadness-Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumamtra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- As Rama asks Lakshmana to return back to Ayodhya at least now but Lakshmana protests-Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - while they cross Yamuna from Prayaga- Sita prays to Yamuna- their overnight stay at otherside of Yamuna-Ramas reach Chitrakoota-Maharshi Valmiki at ashram- Maharshi teaches Lakshmana Vaastu Shastra- Sumantra reaches Ayodhya- 'aarta naadaas' by public and Dasharatha and queens-Sumantra conveys Shri Rama- Lakshmanas's messages to the parents-Condition of the Ayodhya public and at the state of Rama's distresses Dashatratha extremely- Anguish of Devi Kouasalya sought to be assuaged by Sumatra-Kousalya's crying protests against Dasharatha-Regretful Dasharatha with folded hands and prostrations seeks pardon from Kousalya-Dasaratha's confession to Kousalya about his youthful blunder of killing a Muni Kumara -Having revealed details of the Muni hatya, the helpless cryings of his blind parents - Vriddha Muni's curse that Dasaradha would die in son's absence- Dasharatha -Pursuant to Dasharatha's death, his queens cried out, deathwise- praises and music followed-Queens, Ministers and staff- and public vision the body as retained in oil vessels-Maharshis assemble with Purohita Vasishtha to decide on the successor Kingship-Vashishtha despatches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna.- As messengers arrive at Bharata's place, the latter felt 'dusvapnas' early morning-Ayodhya's messengers arrive at Bharat's maternal uncle's palace, bring gifts and message to return-Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!- Bharata reaches Kaikeyi palace and hears the news of his father's demise and Rama Sita Lakshmana 'vana vaasa' and Bharata's rajyaabhisheka!- The rattled up Bharata protests violently and detests- Kaikeyi's evil mindedness-Bharata's open protests against Kaikeyi-Bharata's 'shapatha' / swearing in the presence of Kousalya-Raja Dasharatha's 'antyeshti' / 'dahana samskaara'-Bharatha performs Dashartha's 'shraaddha karma' and'maha daanaas'- collection of ashes and 'nimajjana'- 'daaha samskaara'-Shatrugna attacks the villainess Kubja, the servant maid of Kaikeyi, to senselessness and spares her death!Ministers propose Bharata's 'rajyabhisheka'- but the latter proposes only temporary authority as Shri Rama ought to be the real King-Bharata initiates the constuction of comfortable 'Raja Marga' from Rivers Sarayu to banks of Ganga-As 'mangala vaadyas' were heard on a morning, Bharata felt uneasy and asked Vasishtha to come to Rajya sabha with Ministers and officials- Bharata disagrees with Vasishtha that kingship was Rama's birth right and only a passing solution now-Bharata's vana yatra and night halt at Shringaverapura -Nishaada Raja hosts Bharata's overnight stay before crossing Ganga the next day- Bharata and Nishada Raja exchange viwes of Rama's magnanimity-Nishada Raja extols about the nobility and devotion to Rama of Lakshmana-On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrugna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns-Guha showed the bed of 'kusha grass' by which Sita Ramas slept on that night and the 'valkala vastras' left behind-Bharata accompanied by sena,

mothers, Munis and public arrives at Bharadvaja ashram-Bharata visits Bharadvaja 'ashram'- The Maharshi bestows Bharata and entire entourage including vast army a heavenly hospitality-Bharata introduces his three mothers and Bharadvaja blesses them and indicates the way to Chitrakoota- Bharata's Chitrakoota yatra described-Shri Rama shows the beauty and grandeur of Chitrakoota to Sita-Shri Rama displays the exquisiteness of River Mandakini to Sita-As the wild beasts and birds running astray of Chitrakoota, Lakshmana went up atop a shaala tree as an army was nearing and Lakshmana was angered- As Lakshmana saw Bharata approaching, he got angry but Rama cooled him down-Bharata and advance party located Rama's 'kuteera' and visited the details inside -Bharata Shatrughnas locate Rama, prostrate and crying- Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- Rama asks Bharata the reason of his arrival as Bharata requests him to return and accept Kingship; but Rama refuses-Bharata requests Rama to reconsider Kingship and informs King Dasharath's sad demise-Rama-Sita-Lakshmanas cry away at father's death- offerings of tarpana and pinda daana - With Vasishtha ahead the three Devis arrive, all the sons prostrate the mothers and Vasishtha too- Bharata broaches about Rama's return & kingship -Bharata again pesters Rama to assume kingship-Shri Rama instructs Bharata to return to Ayodhya at once-Muni Jaabali supports Bharata and his argument that sounded spread of 'nastikata'-Rama asserts that karma and rebirth are the corner stones of 'Astikata'- Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kingship as the eldest son of Dasharatha-Shri Rama reiterates that 'Pitru Agina' was paramount yet doubled edged that he should undergo vana vaasa and Bharata should rule for that period ! -As Bharata was not ready yet to return to Ayodhya, Shri Rama grants his 'charana paadukaas' and finally bid farewell to Bharata and the entourage-Bharata and the entourage reach back to Maharshi Bharadvaja's ashram and return to Ayodhya-On return to Ayodhya Bharata realises the sad state of the city of Ayodhya-Bharata installs Shri Rama 'Paadukaas' at Nandigrama and administers Ayodhya from there-All the Rishis of Chitrakoota commenced leaving the place due to problems of Rakshasas-Sita Rama Lakshmanas too decided to leave Chitrakoota and proceeded to Maharshi Ashram of Atri and Maha Pativrata Anasuya-Devi Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes her 'swayamvara'-Thus Devi Sita having accepted the gifts from Devi Anasuya reaches Shri Rama for overnight stay at Atri Maharshi Ashram for further journey.

Aranya Khanda:

Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas'- As Rama-Sita -Lakshmanas proceeded into the thick forest, they encountered Rakshasa Viraath- Exchange of hot words by Rama Lakshmanas with Rakshasa Viraatha-Rama Lakshmanas kill Rakshasa Viraatha--Shri Rama-Sita-Lakshmanas visit Sharabhanga Muni's ashrama and after 'atithya' the Muni departs for Brahma Loka- Vaanaprastha Munis approach Shri Rama for safety from Rakshasas and Rama Lakshmanas assure and pacify them Shri Rama-Sita-Lakshmanas reach the ashram of Muni Suteekshna who offers 'atithya' overnight- Next early morning Rama-Sita-Lakshmanas exit Suteekshna ashram-Gathering of innocent commoners and Munis seek protection from frequent- attacks by Rakshasas and Devi Sita enumerates the tenets of dharma-Rama Lakshmanas assure and make 'pratiginas' of Kshatriya kula duty to safeguard the tenets of Dharma-Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya- Rama Lakshmanas visit Agastya Maharshi and after welcoming them, Agastya gifts 'diyvastras'-Maharshi Agastya complements Devi Sita as a 'pativrata' and directs-ama Lakshmanas to construct Panchavati Ashram-On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu-The compact and vastu based 'Panchavati Parnashaala' of Rama-Sita- Lakshmanas reside comfortably-Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaan-Rakshasi Shurpanakha arrives at Panchavati, introduces, proposes to Rama to wed as his wife-Shurpanakha compromises to wed Lakshmana as he was single there but the latter cuts off her ears and nose-Khara incensed the treatment to sister and despatches fourteen rakshasas to kill Rama Lakshmanas-Shri Rama devastates fourteen followers of Khara- Shurpanakha reaches brother Khara , conveys Rama's killing fourteen rakshasas,

provokes Khara to seek revenge-Khara Dushana Rakshasaas along with fourteen thousand sena attack Panchavati of Ramas-Khara then noticed dusshakunas like donkey brayings and squeaks of vultures from the sky, but having ignored these, Khara reaches Shri Rama 'ashrama' -As the dusshakunas loomed large, Rama hopes for the doom of Rakshasaas and victory for himself- as a precaution, he asked Lakshmana to hide Devi Sita in a cave and got readied for the battle-Rakshasaas attack Sri Rama, deva gandharva rishis apprehensive, but the invincible Shri Rama devastates thousands of rakshasaas single handed-Senapati Dushana and thousands of rakshasaas devastated by singular Shri Rama-Trishira, Khara Maha Rakshas's Senapati exterminated-Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya-Exchange of heated arguments between Shri Rama and Khara Rakshas whose mace attack defended by Rama -Shri Rama the action hero hits Khara Rakshasa to death and affirms victory celebrated by Celestials and Rishis- Akampana Rakshasa reaches Ravanaasura to Lanka and poisons the latter's mind hatch a vicious plot to lure Devi Sita by a deer impersonated by Mareecha-Shurepanakha hurt physically with mutilated ears and nose arrives grievously at Maha Ravana Sabha:- Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravanaasura- Ravana was inquisitive from Shurpanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be abducted and wedded to Sita, Ravanaasura once again approaches Mareecha once again to seek the latter's help-Ravanaasura once again seeks the help of Mareecha to kidnap Devi Sita-'The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan in view of Rama's extraordinary mental acumen and physical energy-Mareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him-Mareecha seeks to further convince Ravanaasura as Mareecha entered having assumed the form of a Maya Harina or a feigned deer-Ravanaasura resents Mareecha's argumentative pattern and commands Mareecha to get involved in the mission of 'Sitaapaharana' while detailing the plan of abduction-Mareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom-Rakshasa Mareecha forced by Ravanaasura to assume the deer form of glitter and attract Sita's attention-Even as Lakshmana doubted about the Maya Mriga, Sita was bent to secure it alive or dead and Rama had to yield to her intense wish proceeded with the chase, while entrusting responsibility to Lakshmana. chase.-Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama's tone causing gitters to Sita-As expected, Lakshmana was taken aback by Sita's insinuations against him who was pressurised to reach Shri Rama-Ravanaasura approaches Devi Sita under Sadhu's garb, familiarises and mesmerises her-Devi Sita introduces herself as the daughter of King Janaka and the husband of the valiant Shri Rama and the cause of their arrival; Ravana proposes to Devi Sita as a co-wife and the latter reacts haughtily-Ravanaasura explains his own background and valor and Devi Sita ignores and discounts-Ravanaasura forcibly abducts Devi Sita who cries away helplessly but Maha Jataayu grudhra tries to intervene and seeks to help-Jataayu warns Ravanaasura to withdraw from the evil act of 'Sitaapaharana'- and otherwise be ready for encounter-Fierce battle between Jataayu and Ravanaasura but Ravana kills Jatayu-Thus Ravanaasura finally concludes 'Sitaapaharana' as Devi Sita was kept under vigilant custody-Rattled and shocked Devi Sita shouts being highly critical of Ravana and his heinous actions- As Devi Sita sought to drop down her jewellery and dress to notify Rama Lakshmanas, Ravana kept vigil by five monkeys, and at Lanka in antahpura by eight rakshasis -Ravanaasura takes Devi Sita to his antahpura and seeks to pressurise her to become his queen-Having suffered Ravana's entreaties, Sita intensified her thoughts on Shri Rama and praised him while angry Ravana instructed rakshasis to take Sita away to Ashoka Vatika and frighten her to surrender-Shri Rama having killed Mareecha returns while noticing bad omens gets concerned about Devi Sita- On a run back to the Ashram, Rama Lakshmanas were subject to innumerable kinds of doubts and reaching there were not able to see Devi Sita and got stunned and terrified- Rama Lakshmanas recalled the events before the latter left for Rama at the false shouts of the dying Mareecha and Rama was truly upset by Lakshmana's grave indiscretion-Shri Rama's deep distress at Devi Sita's disappearance- desperate search for her even addressing animals and vegetation around the ashram in frustration-Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita-Rama's anguish - his sustained efforts with Lakshmana- following Maya Mriga's southern direction- recognising fallen Sita's dried up flowers and ornaments- and signs of a recently fought battle!-Lakshmana seeks to cool down the unbelievable rage and anger and

recounts the fundamenatal features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!-Rama Lakshmanas witnessed the grievously hurt Maha Grudhra Jataayu who fought for Devi Sita being kidnapped Mahaasura Ravana the Lankeshwara-Shri Rama performs the ‘dahana samskaara’ of Jatayu -Nasty encounter with Athomukha and blind Rakshasi Kabandha who caught Rama Lakshmanas by its long and surrounding arms within a huge embrace seeking to eat their flesh-By the enormous force of their sheer grit and decisiveness and of mutual consultations, Rama Lakshmanas severed both the mighty shoulders of Kabandha-Tormented by Sthula Rishi, Karbandha got ‘vikrita rupa’ but he performed tapsya to Brahma for deerghaayu, attacked Indra and vajraayudha’s hit raised his stomach over body, now relieved by Rama Lakshmanas - As Kabandha Rakshas’s mortal remains secured ‘daah samskara’ by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama’s friendship with the exiled Vaanara King Sugriva -Kabandha in his celestial form showed the way to Rishyamooka Parvata and Pampa Sarovara, as also of Matanga Muni Ashrama-Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.-Having witnessed the glorious departure of Maha Yogini to Bliss, Rama Lakshmanas proceeded along with Pampasarovara in their ‘Sitaanveshana’ towards Gandhamanana Mountain and meet Sugriva.

Sarga One

On reaching Pampa Sarovara Rama was excited at its natural grandeur, especially Sita’s absence. Lakashmana solaces- as they approached Rishyamooka, Vanaras and Sugriva.

sa tām puṣkariṇīm gatvā padmotpalajhaṣākulām, raamaḥ saumitrisahito vilalāpākulendriyaḥ/ tasya dr̥ṣṭvaiva tām harṣād indriyāṇi cakampire, sa kāmavaśam āpannaḥ saumitrim idam abravīt/ saumitre paśya pampāyāḥ kānaṇaṁ śubhadarśanam, yatra rājanti śailābhā drumāḥ saśikharā iva/ mām tu śokābhisamaptam ādhayaḥ pīḍayanti vai, bharatasya ca duḥkhena vaidehyā haraṇena ca/ adhikaṁ pravibhāty etan nīlapitām tu śādvalam, drumāṇām vīvidhaiḥ puṣpaiḥ paristomair ivārpitam/ sukhānilo ’yaṁ saumitre kālāḥ pracuramanmathaḥ, gandhavān surabhir māso jātapuṣpaphaladrumaḥ/ paśya rūpāṇi saumitre vanānām puṣpaśālinām, sṛjatām puṣpavarṣāṇi varṣam toyamucām iva/ prastareṣu ca ramyeṣu vīvidhāḥ kānanadrūmāḥ, vāyuvegapracalitāḥ puṣpair avakiranti gām/ mārutaḥ sukhaṁ saṁsparṣe vāti candanaśītalāḥ, śatpadair anukūjabhir vaneṣu madhugandhiṣu/ giriprastheṣu ramyeṣu puṣpavadbhir manoramaiḥ, saṁsaktaśikharā śailā virājanti mahādrumaiḥ/ puṣpitāgrāmś ca paśyemān karṇikārān samantataḥ, hāṭakapratisamchannān narān pītāmbarān iva/ ayaṁ vasantaḥ saumitre nānāvihaganāditaḥ, sītayā viprahīṇasya śokasamdīpano mama/ mām hi śokasamākrāntaṁ saṁtāpayati manmathaḥ, hṛṣṭaḥ pravadamānaś ca samāhvayati kokilaḥ/ eṣa dātyūhako hṛṣṭo ramye mām vananirjhare, praṇadan manmathāviṣṭaṁ śocayīṣyati lakṣmaṇa/ vimiśrā vihagāḥ pumbhir ātmavyūhābhinanditāḥ, bhṛṅgarājapramuditāḥ saumitre madhurasvarāḥ/ mām hi sā mṛgaśāvākṣī cintāśokabalātḥkr̥tam, saṁtāpayati saumitre krūraś caitravanānilaḥ/ śikhinībhiḥ parivṛtā mayūrā girisānuṣu, manmathābhiparītasya mama manmathavardhanāḥ/ paśya lakṣṇama nṛtyantaṁ mayūram upanṛtyati, śikhinī manmathārtaiṣā bhartāraṁ girisānuṣu/ mayūrasya vane nūnaṁ rakṣasā na hṛtā priyā, mama tv ayaṁ vinā vāsaḥ puṣpamāse suduḥsahaḥ/ paśya lakṣmaṇa puṣpāṇi niṣphalāni bhavanti me, puṣpabhārasamṛddhānām vanānām śīśirātyaye/ vadanti rāvaṁ muditāḥ śakunāḥ saṁghaṣaḥ kalam, āhvayanta ivānyonyaṁ kāmamādakarā mama/ nūnaṁ paravaśā sītā sāpi śocaty ahaṁ yathā, śyāmā padmapalāśākṣī mṛdubhāṣā ca me priyā/ eṣa puṣpavaho vāyuh sukhasparśo himāvahaḥ, tām vicintayataḥ kāntām pāvakapratimo mama/ tām vinātha vihaṁgo ’sau pakṣī praṇaditas tadā vāyasah pādapagataḥ prahṛṣṭaḥ abhinardati/ eṣa vai tatra vaidehyā vihagaḥ pratihāraḥ, pakṣī mām tu viśālākṣyāḥ samīpam upaneṣyati/ paśya lakṣmaṇa saṁnādaṁ vane madavivardhanam, puṣpitāgreṣu vṛkṣeṣu dvijānām upakūjatām/ saumitre paśya pampāyāś citrāsu vanarājīṣu, nalināni prakāśante jale taruṇasūryavat/ eṣā prasannasālilā padmanīlotpalāyatā, hamsakāraṇḍavākīrṇā pampā saugandhikāyutā/ cakravākayutā nityaṁ citraprasthavanāntarā, mātāṅgamṛgayūthaiś ca śobhate salilārthibhiḥ/ padmakōśapalāśāni draṣṭuṁ dr̥ṣṭir hi manyate, sītayā netrakośābhyām sadṛśānīti lakṣmaṇa/ padmakasarasamṣṛṣṭo vṛkṣāntaravinihṛtaḥ, niḥśvāsa iva sītayā vāti vāyur manoharaḥ/ saumitre paśya pampāyā dakṣiṇe

girisānuni, puṣpitaṁ karṇikārasya yaṣṭim paramaśobhanām/ adhikaṁ śailarājo 'yaṁ dhātubhis tu vibhūṣitaḥ, vicitraṁ sṛjate reṇuṁ vāyuvegavighaṭṭitam/ giriprasthās tu saumitre sarvataḥ saṁprapuṣpitaiḥ, niṣpatraiḥ sarvato ramyaiḥ pradīpā iva kuṁśukaiḥ/ pampātīraruhās ceme saṁsaktā madhugandhināḥ, mālatīmālikāṣaṇḍāḥ karavīrās ca puṣpitaḥ/ ketakyaḥ sinduvārās ca vāsantyaś ca supuṣpitaḥ, mādavyo gandhapūrṇās ca kundagulmās ca sarvaśaḥ/ ciribilvā madhūkās ca vaṇjulā bakulās tathā, campakās tilakās caiva nāgavṛkṣās ca puṣpitaḥ/ nīpās ca varaṇās caiva kharjūrās ca supuṣpitaḥ, aṅkolās ca kuraṇṭās ca cūrṇakāḥ pāribhadrakāḥ/ cūtāḥ pāṭalayaś caiva kovidārās ca puṣpitaḥ, mucukundārjunās caiva dṛśyante girisānuṣu/ ketakoddālakās caiva śirīṣāḥ śimśapā dhavāḥ, śālmalyaḥ kiṁśukās caiva raktāḥ kurabakās tathā, tiniśā nakta mālās ca candanāḥ syandanās tathā/ vividhā vividhaiḥ puṣpais tair eva nagasānuṣu, vikīrṇaiḥ pītaraktābhāḥ saumitre prastarāḥ kṛtāḥ/ himānte paśya saumitre vṛkṣāṇām puṣpasāmbhavam, puṣpamāse hi taravaḥ saṁgharṣād iva puṣpitaḥ/ paśya śītajalām cemām saumitre puṣkarāyutām, cakravākānucaritām kāraṇḍavanīṣevitām/ plavaiḥ krauñcaiś ca saṁpūrṇām varāhamṛgasevitām, adhikaṁ śobhate pampāvikūjadbhir vihaṁgamaiḥ/ dīpayantīva me kāmāṁ vividhā muditā dvijāḥ, śyāmām candramukhīm smṛtvā priyām padmanibhekṣaṇām/ paya sānuṣu citreṣu mṛgībhiḥ sahitān mṛgān, mām punar mṛgaśāvākṣyā vaidehyā virahīkṛtam/ evaṁ sa vilapaṁs tatra śokopahatacetanaḥ/ avekṣata śivām pampām ramyavārivahām śubhām/ nirīkṣa māṇaḥ sahasā mahātmā; sarvaṁ vanaṁ nirjharakandaram ca, udvignacetāḥ saha lakṣmaṇena; vicārya duḥkhopahataḥ pratasthe/ tāv ṛṣyamūkaṁ sahitau prayātau; sugrīvaśākhāmṛga sevitām tam, trastās tu dṛṣṭvā harayo babhūvur; mahaujasau rāghavalakṣmaṇau tau/

As Pampa Pushkarini's picturesque scenery which gladdened Devi Sita in her most unfortunate absence, Shri Rama was disheartened with sorrow. Having however suppressed his inner feelings, he addressed Lakshmana admiring the sparkling water flows, their smooth hittings of the waves at the banks, the tall and sturdy tree wealth on the banks like the mountain tops as surrounded and in all the salubrious climate there around. *mām tu śokābhisaṁtaptam ādhayaḥ pīḍayanti vai, bhāratasya ca duḥkkena vaidehyā haraṇena ca/ Shokaartasyaapi me Pampaa shobhate chitra kaananaa, vyavakeernaam bahuvividhiāḥ pushpaiḥ sheetodakaashivaa/* At this moment, despite the happy and invigorating ambience, my inner conscience is deeply hurt by Bharata's cryings and Sita's separation. But the pull of the aromatic vibration is so overwhelming here and now as Pushkarini is submerged with lotuses, flowers of hues and scented airs, and above all the mild sweeps of soft winds; indeed my intense desire of Sita's sharing with me this Chaitra Month's Vasanta Ritu's pleasantness and softness. With varieties of flowers, the trees and plants appear to dance to the musical swings of the windy flows. *ayaṁ vasantaḥ saumitre nānāvihagaṇāditaḥ, sītayā viprahīṇasya śokasaṁdīpano mama/ mām hi śokasaṁākrāntam saṁtāpayati manmathaḥ, hṛṣṭaḥ pravadamānaś ca saṁāhvayati kokilaḥ/ eṣa dātyūhako hṛṣṭo ramye mām vananirjhare, praṇadan manmathāviṣṭam śocayīṣyati lakṣmaṇa/* Sumitra nandana! As the groups of birds hover around the skies with varied musical notes of cacophony typical of the Spring season, the usherings of Vasanta get intensified and trouble my psyche as Kaama Deva Manmatha torments me further more with Sita- Viyoga. Lakshmana! As Sita used to imitate the Koel's musical notes with bubbling joys the pangs of separation get intensified by minutes and my sadness gets kindled more and more. It appears that the fall out effect of this vasanta season appears to burn me to ashes; the ashoka tree flowers of redness appear to me as spots of flames seeking to tear my heart into pieces. *Naahi taam, sukshma pakshmaak - sheem sukesheem mridubhaashineem, apasyato me Soumitra jeevitestita prayojanam/* Sumitra nandana! In case, Devi Sita with her pretty face and soft hairs with her soft voice and readily attractive and slender figure is not present with me as of then, of what avail is of my existence! Nishpaapa Lakshmana! As the Vasanta Ritu is now in full sweep, and the cuckoo's musical notes are in swing, the presence of Sita should have been celestial but that is not to be. Mild flows of breeze, trees bearing sprouting flowers of freshness and fragrance, the ever teasing screams of cuckoo sounds, the openings of lotuses, and the ever spreading of aromas all around, are the typical of the Season of Vasanta, whose presense bestows intimacy of lovers but curses their separations. My heated up concern now is whether I could ever sight Sita, as I could see and touch the tree and flowers and fruits before me! As Videhanandini Sita is not visionable, my sorrow too gets doubled up and ever more intensified. *paśya lakṣṇama nṛtyantam mayūram upanṛtyati, śikhinī manmathārtaiṣā bhartāram girisānuṣu/ mayūrasya vane nūnam rakṣasā na*

hṛtā priyā, mama tv ayaṁ vinā vāsaḥ puṣpamāse sduḥsahaḥ/ Lakshmana! Look at those peacocks dancing away on hill tops with gay abandon in groups with their mates together as though they are tormented by desire as though proposed by Manmatha the God of Love. Obviously on these lovely banks of Pampa Sarovara, no rakshasa appears not to have forcefully robbed of a female peacock. *paśya lakṣmaṇa puṣpāṇi niṣphalāni bhavanti me, puṣpabhārasamṛddhānām vanānām śīśirātyaye/* Lakshmana! Of which avail for me of this Vasanta Season as these gardens are flooded with flowers of unimaginable colours and fragrances, as my dearest Sita is missing here. Of which use of the groups of musical birds with wings of variety of colour splashes! Wherever Devi Sita should be there at present, there again the same vasanta season ought to be flourishing and what should be in her mind just now! As she too be in utter loneliness what should be on her mental screen just now! Surely enough, she ought to be crying away as she were under the rough custody of rakshasis, quite irrespective of the usherings of the Seasons of Nature! On the contrary, would it be even possible that recalling her golden days and the ongoing happenings around her, with the arrival of the incoming vasanta season and the golden experiences that she had in the previous vasantaas, she might not conclude her very life! *Dhridham hi hridaye buddhirmama samparivartate, naalam vartayintu Sita saadhvee madviraham gataa/* My strong feeling and concern should be that Saadhvi Sita might not be able to retain her mental poise for long due to her separation from me! In fact Videha Kumari's heart felt love and attachment is anchored and set most firm and steady for me. Like wise my feelings are equally steadfast, reciprocative and reflective too. *tām vinātha vihaṁgo 'sau pakṣī prañaditas tadā vāyasaḥ pādapagataḥ prahṛṣṭam abhinardati/ eṣa vai tatra vaidehyā vihagaḥ pratihārakaḥ, pakṣī mām tu viśālākṣyāḥ samīpam upaneṣyati/* Lakshmana! I recall now that during my erstwhile days of dandakaranya living happily and with contentment together with Devi Sita, groups of crows were squatting on the nearby tree branches and crowing away relentlessly foreboding our separation. But now, there are forebodings to the contrary apparently indicating that the days of misfortune are drawing nearby. Lakshmana! In any case, despite these fortuitous forebodings, the fact remains that the 'viraha vedana' or my pangs of separation are getting intensified more and more by days and even hours. Then Shri Rama fondly recalled the intense likings of Devi Sita more specifically the wide range of chirruping birds, the variety of trees, the cool flows of breeze, the transparency of Pampa's water flows, and the glory of lotuses! Referring to lotuses, Shri Rama was reminded again of Devi Sita as her face was like of 'prafulla kamala dalaas' and the main reason of his very existence and living! Rama heaved a sigh of sorrow and exclaimed: 'aho! How human desire blurs one's inner consciousness and once not fulfilled then it would lead to frustration; my situation too is similar in the absence of Sita! What all materials that Sita was dear and fond of turn out to appeal to me and the others would not be. *padmakesarasamsṛṣṭo vṛkṣāntaraviniḥṣṛtaḥ, niḥśvāsa iva sītāyā vāti vāyur manoharaḥ/* Lakshmana! Would not the eye flaps and the soft hair linings resemble a lotus flower in full bloom; that is precisely why I am yearning to Devi Sita! As the soft winds flowing from a lotus pond passed from there around are just like Sita's 'nishvaasaas' or exhalations of her soft breathing. Having thus become replete with his inner feelings of 'Sita viyoga' Shri Rama was submerged in his feelings of the 'Prakriti Soundarya'. Sumitra nandana! Are you noticing the gorgeous view of the southern side of the mountain peaks. Mixed up with the sweep of winds from the southern side of Pampa sarovara, are the blowings of winds emerging from the 'dhaatus' or the mineral deposits inbuilt into the slabs of the mountainous slopes and the shikharas too. The tree lines of Pampa Sarovara banks awashed constantly and the sweet odours emanating from Malati-Mallika-Padma-Karaveera flowers create a celestial atmosphere. The creepers like ketaki-sinduvaara-vaasanti are full of flowers. Chirabilva-madhukascha-vakula-champakatilaka-naaga kesara flowers add up to the magnificence. The fruits as provided by trees like Angkola-Kuranta-Choornaka-Paaribhadra- Choota-Paatali-kovidaara-arjuna are galore! Further the fruits borne of Ketaka-Uddaalaka- Shireesha-Sheesham-Dhava- Shaalmala-Palaasha-Naktamaala-chandana-syandana-hintaala-tilaka-Naaga kesara add to the 'prakrita soundarya'.

[Vishleshana on Pampa Sarovara recalled from Sarga 71 of Valmiki Ramayana's Aranya Khanda :
 'Enjoying the grand Prakriti soundarya and its bountiful nature, Rama Lakshmanas crossed one forest to another reached Pampa's illustrious banks called Pushkarini. Pampa sarovara is situated to the east of the Matanga hill and to the west of the Rishyamukha hill and serves as a perennial source of water as the rain

waters falling on these hills flow down to the sarovara. The water thus collected is free from gravel slippery slime and duck weeds. Thus, the water is crystal clear, sparkling, limpid, cool and delightful scented with lotus fragrance. The environs of the sarovara abound in forests is rich in flora and fauna includes Swans, Ducks, Kraunches, Ospreys and such other water birds. Fishes of rare variety like Vakratunda, Rohita Nalameena are found in plenty in the sarovara. Rama Lakshmanas! When you seek to catch the multi-coloured fishes, especially in the early evenings, the Sarovara gets profoundly fabulous of sweet smells of joy, coolness, healthy, and heart filling. Nara shreshthaas! The musical sounds of monkey group screeches get so pronounced as those of constant drubbings of ear drums. *sāyāhne vicaran rāma viṭapī mālyadhārīṇaḥ, śītodakam ca pampāyām dṛṣtvā śokam vihāsyasi/ sumanobhiś citāms tatra tilakān naktamālakān, utpalāni ca phullāni paṅkajāni ca rāghava/* Shri Rama! In such glorious evenings when you pass by the banks of Pushkarini and its truly hearty walks, you should forget the remote heart beatings of Devi Sita viyoga even for a while. It is a local belief of pronouncement that the disciples of Matanga Maharshi tend to surrender to silence and peaceful tranquility of the natural surroundings. As the Matanga shishyaas collect flowers and fruits, then they get tired out and the sweating drops of their bodies seem to instantly turn as fresh and sweet smell flowers by the miracle of the Maharshi. Having crossed such spell binding occurrences in the forth arriving Matanga ashram, one could also witness there ahead the Punya Murti Tapasvini Shabari the embodiment of ‘dharmaanushthaana’. Rama! Maha Saadhvi Shabari ought to be ever anxious for your darshana bhagya for a number of years now! Raghu nandana! Once you pass by ahead the Matanga Vana and Shabari ashram, then you would reach the foothills of Rishyamooka parvata: *ṛṣyamūkas tu pampāyāḥ purastāt puspitadrumaḥ, suduḥkḥārohaṇo nāma śīśunāgābhirakṣitaḥ, udāro brahmaṇā caiva pūrvakāle vinirmitaḥ/* The eastern side of Pampaa sarovara is situated the Rishyamooka Parvata foothills which around greenery of huge trees and plants forming a picturesque scene stated to have emerged by Lord Brahma’s generosity!]

Sarga 1 continues

himānte paśya saumitre vṛkṣāṇām puṣpasambhavam, puṣpamāse hi taravaḥ saṁgharṣād iva puṣpitāḥ/ paśya śītajalām cemām saumitre puṣkarāyutām, cakravākānucaritām kāraṇḍavanīṣevitām/ Sumitra Kumara! The multi varied and the unparalleled grandeur manifested by the vasanra ritu’s plethora of freshness, sweet tastes, odours is mind blowing. As the flora so is the fauna. *Yadi drishyeta saa saadhvi yadi cheha vasemahi, sruhayeyam na shakraaya naayodhyaayai Raghoottama/ Na hyovam ramaneeyeshu shaaduuleshu tayaa saha, ramato me bhavecchintaa na spruhaaneshu vaa bhavet/* Raghu shreshtha Lakshmana! If only, Saadhvi Sita were able to see and experience and if ever I could ever live together and experience this glory, I should neither reach Ayodhya nor even attain swarga loka together. If only again, these green pastures and their grandeur facilitate us to live us for long, and together happily, we should never aspire of celestial pleasures and experiences. Thus having become obsessed with the prakriti soundarya and the most restless intensity of Sita viyoga, Shi Rama exclaimed to Lakshana: Imagine if ever the exemplary Dharma swarupa King Janaka were to ask me being seated in his open court with ministers, advisers, and panditas of enormous learning as to how nice his daughter had been, then what should I reply! Lakshmana! As King Dasharatha who asked me only to proceed for ‘vana vaasa’ might or might not appreciate Devi Sita to follow me, but as she had done so, the understandably it would be my responsibility entirely and if only he were to ask me for Devi Sita’s welfare, what should I reply! Likewise, Devi Kousaslya might ask for her and the could I sidetrack! Lakshmana! Therefore get back to Ayodhya, meet Bharata and make a public announcement that Devi Sita had been kidnapped and that Rama was feeling helpless.’ So saying, as Rama broke down, Lakshmana replied: ‘Purushottama Shri Rama! Please do collect your scattered feelings now. It does not ever behove a person of your stature like you! ‘Sita viyoga’ should not rattle the most exemplary human being ever likewise. *Ya di gacchhati paataalam tatodyadhikameva vaa, sarvathaa Ravanastaataa na bhavishyati Ragha/* Dear Raghu nandana! Even if Ravana were to be pulled up or there underneath, he ought to be dragged up to decimation. First let us know and assess him and then ascertain whether Devi Sita would be returned safe with respect and apologise; other wise, we know how to destroy him mercilessly.

[Recall the Sandhi-Vigraha- Yaana- Aasana-Dwidhi bhaava and samaashraya or the principles of Truce and Tolerance-Vigraha or the conflict of similar forces-Yaana suggesting travel or movement of forces

for attach- aasana or waiting time- dwividha or bheda bhaava or break up of the opponent and finally the battle and victory, as suggested by the celestial form of Rakshasa Kabandha to Rama Lakshmanas vide Sarga Sixty Nine of Aranya Khanda of Valmiki Ramayana]. Lakshmana further assauged Rama's feelings: *Svaasthyam bhadram bhajasvaarya tvajyataam krupanaamatih, artho hi nashtaa kaaryarthairayatnenaadhi gamyate/ Utsaaho balavaanaarya naasyutsaahaat param balam, sotsaahaasya hi lokeshu na kinchidapi durlabham/ Arya Rama! Do be enthusiastic and courageous; get rid of helplessness and fallen morale. If the solid input of hard work and mental application as followed by physical exertion, how indeed anybody could achieve results. Brother! Enthusiasm ought to be the solid base for sustained hard work and the desired results would not be ensured. Utsaahavantah Purushaa naavaseedanti karmasu, utsaahamaatramaashritya pratilapsyaam Jaanakeem/ Tvajyataam kaama vrittattvam shokam samnasya pushthitah, mahaatmaanam kritaatmaanam naavabudhyase/* Once a person fortifies with fervor and passion, even the toughest hurdle gets surmounted; never even give up the resolve and the targetted securing of Janaka nandini! Do destroy your diffidence and watering up of concentration. Rama! You are a Mahatma and Kritatma; at this unfortunate time, may your own stature of vision and valor ought not to slip my even a bit!' As Rama got himself pulled up, he recalled his slipping self confidence and his nerves got toughened and bolstered driven by action instead of a wavery mind and body. Then Rama Lakshmanas proceeded with invigorated resolve and fortified confidence. As they approached the outskirts of Rishyamooka Parvata, Sugriva was freely roaming about and spotted two handsome, tall and sturdy humans with 'dhanur baanas' in hermit dresses. He wondered whether these humans were despatched by his enemies. Other 'vanaras' in the vicinity also wondered as to who these humans could be, partly fearfully and partly curiously. Sugriva wondered that the vicinities of Matanga Maha Muni were not entereable by his enemy brother or his men and thus kept wondering as to who these impressive humans could be!

Sarga Two

As Sugriva and follower vaanaraas were still wondering, Hanuman felt convinced and confident and directed Shri Rama Lakshmanas to appoach their head Sugriva the fugitive King of Vaanaras.

Tau tu dr̥ṣṭvā mahātmānau bhrātarau rāmalakṣmaṇau, varāyudhadharau vīrau sugrīvaḥ śaṅkito 'bhavat/ udvignahr̥dayaḥ sarvā diśaḥ samavalokayan, na vyatiṣṭhata kasmimś cid deśe vānarapuṁgavaḥ/ naiva cakre manaḥ sthāne vīkṣamāṇo mahābalau, kapeḥ paramabhītasya cittaṁ vyavasasāda ha/ cintayitvā sa dharmātmā vimṛśya gurulāghavam, sugrīvaḥ paramodvignaḥ sarvair anucaraiḥ saha/ tataḥ sa sacivebhyas tu sugrīvaḥ plavagādhipaḥ, śaśaṁsa paramodvignaḥ paśyaṁs tau rāmalakṣmaṇau/ etau vanam idaṁ durgam vālīpraṇihitau dhruvam, chadmanā cīravanau pracarantāv ihāgatau/ tataḥ sugrīvasacivā dr̥ṣṭvā paramadhanvinau, jagmur giritāt tasmād anyac chikharam uttamam/ te kṣipram abhigamyātha yūthapā yūthaparśabham, harayo vānaraśreṣṭhaṁ parivāryopatasthire/ ekam ekāyanagatāḥ plavamānā girer girim, prakampayanto vegena girīṇāṁ śikharaṇi ca/ tataḥ sākhāmṛgāḥ sarve plavamānā mahābalāḥ, babhañjuś ca nagāṁs tatra puspitān durgasamśritān āplavanto harivarāḥ sarvatas taṁ mahāgirim, mṛgamārjāraśārdūlāṁ trāsayingo yayus tadā/ tataḥ sugrīvasacivāḥ parvatendraṁ samāśritāḥ, saṁgamyā kapimukhyena sarve prāñjalayaḥ sthitāḥ/ tatas taṁ bhayasamtrastaṁ vālīkilbiṣaśaṅkitam, uvāca hanumān vākyam sugrīvam vākyakovidāḥ/ yasmād udvignacetās tvam pradruto haripuṁgava, taṁ krūradaśanaṁ krūram neha paśyāmi vālinam/ yasmāt tava bhayam saumya pūrvajāt pāpakarmaṇaḥ, sa neha vālī duṣṭātmā na te paśyāmy aham bhayam/ aho sākhāmṛgatvam te vyaktam eva plavaṁgama, laghucittatayātmānaṁ na sthāpayasi yo matau/ buddhi vijñāna saṁpanna ṅgitaiḥ sarvam ācara, na hy abuddhiṁ gato rājā sarvabhūtāni śāsti hi/ sugrīvas tu śubham vākyam śrutvā sarvam hanūmataḥ, tataḥ śubhataram vākyam hanūmantam uvāca ha/ dīrghabāhū viśālākṣau śaracāpāsīdhārīṇau, kasya na syād bhayam dr̥ṣṭvā etau surasutopamau/ vālīpraṇihitāv etau śaṅke 'ham puruṣottamau, rājāno bahumitrās ca viśvāso nātra hi kṣamaḥ/ arayaś ca manuṣyeṇa vijñeyās channacārīṇaḥ, viśvastānām aviśvastās chidreṣu praharanti hi/ kṛtyeṣu vālī medhāvī rājāno bahudarśanāḥ, bhavanti parahantāras te jñeyāḥ prākṛtair naraiḥ/ tau tvayā prākṛtenaiva gatvā jñeyau plavaṁgama, śaṅkitānām prakāraiś ca rūpavyābhāṣaṇena ca/ lakṣayasva taylor bhāvam prahr̥ṣṭamanasau yadi, viśvāsayan praśaṁsābhīr ṅgitaiś ca punaḥ punaḥ/ mamaivābhimukham sthitvā pṛccha tvam haripuṁgava, prayojanam praveśasya vanasyāśya dhanurdharau/ śuddhātmānau yadi tv

etau jānīhi tvaṁ plavaṅgama, vyābhāṣitair vā rūpair vā vijñeyā duṣṭatānayoḥ/ ity evaṁ kapiṛājena saṁdiṣṭo mārutātmajaḥ, cakāra gamane buddhiṁ yatra tau rāmalakṣmaṇau/ tatheti saṁpūjya vacas tu tasya; kapeḥ subhūtasya durāsadasya, mahānubhāvo hanumān yayau tadā; sa yatra rāmo 'tibalaś ca lakṣmaṇaḥ/

Even from a distance as Rama Lakshmanas were entering the approach points of the Rishyamooka parvata, Sugriva was rather apprehensive and thus could not remain steady in movement and mind. Sugriva was essentially a Dharmatma with deep knowledge of Raja Dharma or Kingship duties. He was however suspicious and hence asked his ministers: Surely appears that Vaali his opponent brother King of Vanaras had despatched these two enemies to us with their queer dress yet with 'dhanur baanaas'. As an ample precaution, Vaali's trusted vanaras surrounded by some distance in batches and were ready with strong branches of the huge trees uprooted by their hands around. Slowly and steadily, Rama Lakshmanas reached atop the Parvata. As main vanaras encircled Sugriva, Rama Lakshmanas saluted Sugriva with folded hands from a distance. On noticing that Rama Lakshmanas too were looking apprehensive, Hanuman representing Sugriva initiated his conversation as being an expert conversationalist, even from distance. 'Gentlemen! May be you seem to be wary of the fear of Vaali and thus seem to be afraid. This is the well known mount named Malaya and you need not to have any concern about him as he was cursed by Mahatma Matanga Muni and as such he could never enter here. This mount is under the command of this Sugriva our King. You may have been wondering as to why these vanara soldiers had been following you in groups; after all, you are aware that instinctively we the vanaras are mischievous. *buddhi vijñāna saṁpanna ṅgitaiḥ sarvaṁ ācara, na hy abuddhiṁ gato rājā sarvabhūtāni śāsti hi/* Appearing as you do, you seem that you are of buddhi and vijñana or maturity of thinking and knowledge, and you could understand that we vanaras by nature are likewise. Are you not aware that a king's mind and thoughts are as per the instinctive feelings of the follower beings and then only he could administer ably!' Sugriva having been truly appreciative manner of Hanuman's convincing flow of thoughts and words to Rama Lakshmanas, accosted Hanuman interveningly and said: 'Hanuman! Don't you realise that these two gentlemen appear as tall, sturdy, high shouldered and alert armed with 'dhanush baanaas' and sword like Deva Kumaras! Naturally, one could get suspiciously remarkable and hence we should be discreet enough to ensure whether they were Vaali's spies. Sugriva further addressed Hanuman: *arayaś ca manuṣyeṇa vijñeyāś channacāriṇaḥ, viśvastānām aviśvastāś chidreṣu praharanti hi/ kṛtyeṣu vālī medhāvī rājāno bahudarśanāḥ, bhavanti parahantāras te jñeyāḥ prākṛtair naraiḥ/* One should be able to distinguish the genuine or fake; 'Vishvaasa' or the word called faith and trust ought to lead from instinct although the latter might fail sometimes and hence the need for discretion. Vaali in these deeds is an expert; Kings tend to realise make-belief acts very well and that is how they are able to crack up enemies. That is how persons like Vaali resort to devious means like spying or the art of espionage. Kapi shreshtha Hanuman! That is why you should meet the strangers casually and extract details of them and then conclude the background information about the strangers with deftness. Do seek to learn their intentions and aspirations, by creating feelings of innocence and confidence. Vaanara shiromani Hanuma! Do keep staring at me with inexperience and learn as much about the strangers; what indeed could be the reason of approaching us; do they sound genuine and are they asking any favor from us!' As Vanara King Sugriva briefed in detail likewise, Pavan Kumara Hanuman reached Rama Lakshmanas once again.

Sarga Three

Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama Lakshmanaas by their appearance and Hanuman was pleased

Vaco vijñāya hanumān sugrīvasya mahātmanaḥ, parvatād ṛṣyamūkāt tu pupluve yatra rāghavau/ sa tatra gatvā hanumān balavān vānarottamaḥ, upacakrāma tau vāgbhir mṛdvibhiḥ satyavikramaḥ/ svakaṁ rūpaṁ parityajya bhikṣurūpeṇa vānaraḥ, ābabhāṣe ca tau vīrau yathāvat praśaśaṁsa ca/ rājarsidevapratimau tāpasau saṁśītavratau, deśaṁ katham imaṁ prāptau bhavantau varavarṇinau/ trāsayantau mṛgagaṇān anyāś ca vanacāriṇaḥ, pampātīraruhān vṛkṣān vīkṣamāṇau samantataḥ/ imāṁ nadīm śubhajalām śobhayantau tarasvinau, dhairyavantau suvarṇābhau kau yuvām cīravāsasau/ śimhaviprekṣitau vīrau śimhātibalavikramau, śakracāpanibhe cāpe pragṛhya vipulair bhujaiḥ/ śrīmantau

rūpasampannau vṛṣabhaśreṣṭhavigramau, hastihastopamabhujau dyutimantau nararṣabhau/ prabhayā parvatendro 'yaṁ yuvayor avabhāsitah, rājyārḥāv amaraprakhyau katham deśam ihāgatau/ padmapatrekṣaṇau vīrau jaṭāmaṇḍaladhārīṇau, anyonyasādṛṣau vīrau devalokād ivāgatau/ yadṛcchayeṇa samprāptau candrasūryau vasumḍharām, viśālavakṣasau vīrau mānuṣau devarūpiṇau. simhaskandhau mahāsattvau samadāv iva govṛṣau, āyatās ca suvṛttās ca bāhavaḥ parighottamāḥ, sarvabhūṣaṇabhūṣārḥāḥ kim artham na vibhūṣitah/ ubhau yogyāv ahaṁ manye rakṣitum pṛthivīm imām, sasāgaravanām kṛtsnām vindhyameruvibhūṣitām/ ime ca dhanuṣī citre ślakṣṇe citrānulepane, prakāṣete yathendrasya vajre hemavibhūṣite/ saṁpūrṇā niṣitair bāṇair tūṇās ca śubhadarśanāḥ, jīvītāntakarair ghorair jvaladbhir iva pannagaiḥ/ mahāpramāṇau vipulau taptahāṭakabhūṣitau, khaḍgāv etau virājete nirmuktabhujagāv iva/ evaṁ mām paribhāṣantaṁ kasmād vai nābhibhāṣataḥ, sugrīvo nāma dharmātmā kaś cid vānarayūthapaḥ, vīro vinikṛto bhrātrā jagad bhrmati duḥkhitah/ prāpto 'haṁ preṣitas tena sugrīveṇa mahātmanā, rājñā vānaramukhyānām hanumān nāma vānarah/ yuvābhyām saha dharmātmā sugrīvaḥ sakhyam icchatī, tasya mām sacivam vittam vānaram pavanātmajam/ bhikṣurūpapratichchannam sugrīvapriyakāmyayā, rṣyamūkād iha prāptaṁ kāmagaṁ kāmārūpiṇam/ evam uktvā tu hanumāns tau vīrau rāmalakṣmaṇau, vākyajñau vākyakuśalah punar novāca kim cana/ etac chrutvā vacas tasya rāmo lakṣmaṇam abravīt, prahṛṣṭavadanaḥ śrīmān bhrātaram pārśvataḥ sthitam/ sacivo 'yaṁ kapīndrasya sugrīvasya mahātmanaḥ, tam eva kāṅkṣamāṇasya mamāntikam upāgataḥ/ tam abhyabhāṣa saumitre sugrīvasacivam kapim, vākyajñam madhurair vākyaiḥ snehayuktam arimdamam/

Having been suitably convinced by King Sugriva's statements as to how to assess the true nature of strangers, proceeded down the hill but assumed the form of a bhikshu or a sanyasi and greeted Rama Lakshmanas. He initiated the conversation by stating that the stranger Rama Lakshmanas : 'Veera Purushas! Both of you appear to be 'satya paraakramis' and Rajarshis as of Devatas-like tapasvis observing severe some vrata. Your physical brilliance is indeed readily arresting but why have you come to these forests and now to this picturesque Pampa Sarovara! You seem to be very courageous and enterprising with high shoulders as of royalties. Please introduce your selves properly. Your glances are like of lions as of strength and courage moving slowly yet perfectly like a royal elephant. In fact, your presence in this Rishyamooka parvata areas and into these dense forest surroundings is not possible really unless intentional or accidental. In any case, you both have truly brought brightness to the Rishyamooka. Both of you veera purushas! interestingly enough both of you are adorned with 'jataajuta' on your heads; both of you are alike; Maha Veeras! Have you descended from Deva Loka as you do certainly look distinguished like Surya Deva and Chandra Deva together on to earth on your own free volition having taken human forms. Your broad shoulders are similar to those of lions, being broad, strong and well rounded up. I feel that you have surely appeared here ensure peace and auspiciousness to this mother earth as repleted with samudras, parvataas like Vindhya and Meru and the forests and their inhabitant species like human beings, animals and birds. Sirs! You are carrying sharp and potent arrows and 'tuneera' which look attractive but devastating with your mantra shakti. Your long and short swords are nodoubt sparkling but ought be sharp and forceful. Veeraas! I have been describing details of your physical appearances and characteristics for long with admiration for long, but are you not divulging about who you are and what is the real purpose of your arrival to this difficult teraain of the mountain reaches rather suddenly! This area is under the control of our leader named Sugriva the 'sreashtha vaanara' and a 'dharmatma' and a 'maha veera'. His elder brother named Vaali- a 'maha parakrami' discarded him, threw him from his house and as such he has been literally hiding from Vaali and moving about aimlessly eversince away in this very mountain area as protected by Matanga Muni's curse to Vaali and is thus safe for us. Sugriva , our leader who, despatched me to asceratin your identification. My name is Hanuman and I am also too of Vanara vamsha! Dharmatma Sugriva extends his welcome to you; you may consider me as his 'mantri'. I am the vanara putra of Vayu Deva.

Vishleshana on Anjaneya on his origin and illustrative stutis- a ready repeat reference vide Essence of Valmiki Bala Ramayana released by www. kamakoti.org-books section:

Kesari the son of Gautami Rishi and Kesari's wife Anjana secured a grand son named *Hanuman* with the 'Amsa' (facet) of Parama Shiva and Vayu Deva too was responsible in the birth of the boy. Mistaking Surya Deva for a red-coloured fruit, the boy was tempted to fly skywad tried to hold Surya Deva, as Indra

threw his Vajra on Hanuman's body and Ravana tried to hold Hanuman's tail but Hanuman never left his firm hold of Surya Deva. Ravan kept on fighting for a year in vain and tried to wriggle out of Hanuman's powerful clasp. Meanwhile Rishi Vishrava arrived at the spot and eulogised Hanuman to release Ravana the terror of the Universe. There after Hanuman resided for long time at Pampapura on the banks of PampaRiver as a strong fixture and was thus acclaimed as 'Sthanu'. Also since Ravana who had dictated the World and controlled Devas was humiliated by Anjaneya, his name and fame spread as Hanuman: *Nighnanta cha Suraan mukhyan Ravanam Lokaraavanam, Nihanti Mushthirbhayah sa Hanumaaniti vishrutah*. (Ravana who was in the habit of badly hurting Devas and related Demi-Gods and killing Vishnu- Bhaktas without mercy had thus been restrained badly and received a jolt by Hanuman; the 'Mushtighatas' or 'Hanus' (beatings of closed hand grasps) damaged Ravana was the reason why Hanuman was named as such. Lord Brahma informed Hanuman that during the twenty eighth Tretayuga's first Part of Vaivaswa Manvantara, Bhagavan Vishnu would take the Incarnation of Shri Rama and that he would achieve Rama's unreserved devotion to Hanuman and destroy the clan of Ravana, his cruel brothers and sinful sons. (Bhavishya Purana)

Illustrative Stutis: *Manojavam Maaruta tulya vegam jitendriyambuddhimataam varishtham, aataatmajam Vaanara yudha mukhyam Sri Rama dutam sharanam prapadye/* I bow in reverenceto Anjaney whose thinking capacity as fast as wind, who is in all respects like his father the Vayu Deva in speed and mental agility, as the master of senses, the Supreme among intellectual strength, the leader of the Monkey brigade and the foremost follower of Shri Rama Chandra! *Hanuman anjanaasuunur vaayuputro maha balah, Rameshthah Phalguna sakhah pingaakshomita vikramah udadhityukramanaschaiva Seetaashoka vinaashanah Lakshmana praana daataacha Dasha greevascha darpaha, dvaadashaitaani naamaani Kapeendrasya Mahaatmanah svaapakaale pathennichyam yaatraa kaale viseshitah tasya mrityu bhayamnaasti sarvatra vijayee bhavet/* Maha bala Hanuman, the illustrious son of Anjana Devi and Vayu Deva! You are the beloved of Lord Shri Rama and dear friend of Arjuna; famed for brown eyes, the valiant hero of popularity who crossed the ocean with the unique purpose of assuaging Devi Sita's tearful misery, the wreckless destroyer of the fabled Ashoka Garden, the saviour of Lakshmana by fetching mrita sanjeevani overnight from Himalayas and the historic subduer of Ravana! Even a fleeting prayer to you by a sincere devotee frees from death and leads to victory especially during one's travels! *Atulita baladhaamam hemashailaabhideham, danujavana krishaanum jnaani naama agraganyam/ Sakala guna nidhaanam vaanaraanaamadheesham Raghupatipriya bhaktam Vaatajaatam namaami/ Om ham Hanumate namah/* Anjaneya! Our sincere salutations to you! Your body strength is like that of a golden mountain; you are like gigantic fire destroying the huge forest full of demoniac enemies; yet you are the symbol of wisdom and knowledge, the outstanding devotee of Shri Rama the singular and illustrious son of Vayu Deva! *Buddhi balam yasho dhairyam nirbhayatvam arogataa, ajaadyam vaakpatutvam cha Hanutsmaranadbhavet/* We pray to Hanuman Deva to surely secure 'buddhi balam' or mental sharpness and physical strength, reputation and fearlessness, resistance to physical diseases or even ailments and above all finesse in expression and convincing power! *Yatra yatra Raghunadha keertanam, tatra tatrakritamastakanjalim/ Baashpavaari paripurna lochanam Maarutim namata raakshaantakam/* When and where there are singing and music sessions of Lord Rama's glories, there and then Lord Hanuman is readily seated with folded hands and emotionally charged wet eyes! Such indeed is the scene of Anjneya who provides a safety zone to Rama bhaktas. *Daily Hanuman Mantra:* The Hanuman Mantra for daily recital on the 11 days of worship is as follows: *Om namo Hanumate prakata rupaaya, aakraanta digmandala yashovitaana dhavaleekrita jagatpita vajra deha jvaladagni Suryakoti samaprabha tanuuruha Rudraavataara Lankaapuri dahana udhadhi langhana Dashgreeva shirah kritaantaka Seetaa sevaasana Vayu suta, Anjanagarbha sambhuta Shri Rama Lakshmana -andakara, Kapi sainya praakaara Sugreeva sakhya kaarana, Bali nibarshana kaarana, drona parvatotpaatana, Ashoka vana vidaarana, Akshakumaarakacchedana, Vanarakshaakara samaanayana, Baalodita Bhaanumandala grasana, Meghanaada hom vidhvamsana, Indrajivadha kaarana, Seetaa rakshaka raakshasee sangha vidaarana, Kumbhakarnaadi vadha paraayana, Shri Raama bhakti tatpara, Samudravyomadruma langhana mahaasaamardhya, Maha tejah punja viraajamaana, swaami vachana sampaadita, Arjuna samyuga sahaaya, Kumara Brahmacharin, gambheera shabdodaya, Dakshinaashaa Martaanda, Meruparvata*

peethikaarchana, sakala mantraagamamaachaarya, mama sarva graha vishaadasana, Sarvajvarocchaatana, Sarva Visha vinaashana, Sarvaapatti nivaarana, Sarva dushta nibarhana, Sarva vyaaghraadi bhaya nivaarana, Sarva shatruccchedana, Mama parasyacha trihuvana pum streena pumsakaatmaka Sarva jeeva jaatam vashaya naanaa naamadheyaan sarvaan raagjna saparivaaraan mama sevakaan kuru kuru, Sarva shastrastra vishaani vidhvamsaya vidhvamsaya, mama sarva kaarya jaatam saadhaya saadhaya sarva dushta durjana mukhaani keelaya/Recital of this Paramapavitra Hanuman mantra japa bestows veeratva, keerti, tejas and ojas. Another popular stanza of for daily recital is as follows: Hanunaananjanaa soonur Vaayu putro maha balah, Raameshtah Phalguna sakhah pingaakshomita vikramah/ Udadhi kramanaschiva Seeta shoka vinaashakah, Lakshmana praana daataacha Dashagreevascha darpaha/ Dvaadashitaani naamaani Kapeendrasya mahabalalah, svaapakaale pathennityam yaatraakaale visheshatah, tasya mrityu bhayam naasti sarvatra vijayee bhavet/]

Stanzas 22-24 follow: *yuvābhyām saha dharmātmā sugrīvaḥ sakhyam icchati, tasya mām sacivam vittam vānaram pavanātmajam/ bhikṣurūpapratichannam sugrīvapriyakāmyayā, ṛśyamūkād iha prāptam kāmagam kāmārūpiṇam/* Hanuman continues his address to Shri Rama Lakshmanas: ‘Dharmatma Sugriva seeks your friendship; you may consider me as his minister and advisor. Being the son of my father Vayu Deva, I could assume to what ever form that I would wish for. Right now I have arrived here in the form of a mendicant’ As Hanuman concluded his prashamasha and with the invitation as from the fugitive King Sugriva, Shri Rama was pleased addressed Lakshmana: ‘Sumitra nandana! This minister of maha manasvi Sugriva had been sent to invite us. Named Hunuman, he appears to have assessed us closely and capable of objective assessment and worthy of sweet reciprocation. I am getting convinced that a capable personality who might not have studied and experienced the nuances of Rig Veda Shiksha, Yajur Vedaabhyasa, and Sama Veda Vidvat could be capable of rendering such conversational finesse. Surely he should have mastered Vedangas of Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha and also expertise in ‘swadhyaaya’ or self study!

Vishleshana on Vedangas: *Siksha* is essentially about Sangeeta or Music the Swara Shastra viz. Sapta Swaras, Gramas or scale or gamut in music, Murchanas or intonations/modulations, ten Gunas, Padas (letters); *Kalpa grantha* comprises kalpas of Nakshatra or Chandra-Nakshatra movement; Veda for attaining Purushardhas viz. Dharma-Artha- Kaama-Moksha; Samhita about Tatwa Darshi, Mantras Chhandas etc; Angirasa Kalpa about abhichara vidhi vidhana like procedures of magic, charms, benevolent or malevolent karma kaanda and finally Shanti Kalpa, Mantras, Procedures, to ward off dangers, and usher in good tidings from Celestial, Terrestrial, extra terrestrial sources. Griha Kalpa too is significant like Homa Prakriyas, Mudras, Mangala Snaanaas, Abhishekas, Pujas for Deva-Devis and Nava Grahas etc. *Vyakarana* Shastra is about grammar, vibhaktis or cases, vachanas, naama - sarvanaamas, Pratyaya, Samaasa, Karakas. *Nirukta* is derived and rhetoric or artificial interpretation seeking to bring out the hidden meaning of Vedas; viz. ‘nir’ connoting the comprehensive sense that is sought to be conveyed and ‘ukta’ states that which is revealed more than what is concealed. *Chhandas Shastra* is stated as the feet of Vedas, being ‘Vaidik’ and ‘Lokik’; Gayatri-Brihati-Ushnik-Jagati-Trishthup-Anushtup -Pankti being the Chhandas Vidhi and the various combinations of ‘Ganas’ varied basically with ‘ya-maa-taa-raa-ja-baa-na-sa-la-ga’ and poetry made there of in three letter combinations; the ruling deities of the Ganas are: Ya gana (Water), Ma gana (Prithvi), Ta gana (Sky), Ra gana (Agni/ fire), Ja gana (Surya), Bha gana (Chandra), Na gana (Ayu or Life/health) and Sa gana (Vaayu). *Jyotisha Shastra* is all about Siddantha Ganita, Jaataka/ hora, and Samhita. The means of Jyotisha are Panchanga Sadhana by way of Thithi-Vaara-Nakshatra-Karana-Yoga; Grahana Sadhana of Solar/ Lunar Eclipses, besides Dik-Sadhana. Jaataka Skandha is the Science of Raashi-Shad Varga, ‘Maitri Bhaavaabhaavaas’ and Graha-Nakshatra compatibilities.]

Stanza 29 onward: *Nuenam vyakaranam krutsnamanena bahudhaa shrutam, bahu vyaayarataanea na kinchudapashabditam/ Na mukhe netrayoschaapi lalaate cha bhruvostathaa, anyeshTVapi cha sarveshu dishah samviditah kvachit/* Lakshmana! Most certainly what ever he has stated is purely grammatical as he ought to have practised by way of ‘swadhyaaya’, since his conversationistic style is impeccable while neither an impure word nor an uncouth expression had slipped up ever. While conversing, his face, eyes, hands or any other body parts and gestures are quite tuned up to his clean, clear, well balanced

expressions. Hanuman has expressed his opinions candidly with no breaks of expressions, wordings, sentences, and ramblings of thoughts. His voice is hearty, medium, direct and straightforward. *Anayaa chitrayaa vaachaa trishaanavyanjanatrayaa, kasya naaraadhyate chittamdyataaserarerapi/* How could indeed be not delighted as someone expresses most convincingly with his unique voice as the party being addressed could have no choice but to follow with spontaneity'. So telling brother Lakshmana, Shri Rama replied to Hanuman: *Viditaa nou gunaa vidvan Sugrivasya mahatmanah, tameva chaavaam maargaavah Sugrivam plavageshwaram/ Yathaa braveeshi Hanuman Sugriva vachanaadiha, tat tathaa hi karishyaavo vachanaat tama sattama/* 'Vidvan Hanuman! We have by now well appreciated the outstanding qualities of Sugriva. We both have actually arrived here seeking to locate and looking for him. Saadhu shiromana Hanuman! We appreciate your kind offer to take us and firm up friendship with him.' Hanuman was pleased by Shri Rama's eagerness to follow him to approach Sugriva.

Sarga Four

Lakshmana briefed Hanuman about their purpose of 'Sitaanveshana' and seeking Sugriva's close friendship and active assistance- Hanuman's assurance for unswerving and dutiful cooperation

Tataḥ prahr̥ṣṭo hanumān kṛtyavān iti tad vacaḥ, śrutvā madhurasambhāṣaṁ sugrivaṁ manasā gataḥ/ bhavyo rājyāgamas tasya sugrivasya mahātmanah, yad ayaṁ kṛtyavān prāptaḥ kṛtyaṁ ca itad upāgatam/ tataḥ paramasaṁhr̥ṣṭo hanūmān plavagaṛṣabhaḥ, pratyuvāca tato vākyam rāmaṁ vākyaviśāradaḥ/ kimarthaṁ tvaṁ vanaṁ ghoram pampākānanamaṇḍitam, āgataḥ sānujo durgam nānvyaḥ lamṅgāyutam/ tasya tadvacanam śrutvā lakṣmaṇo rāmacoditaḥ, ācacakṣe mahātmānam rāmaṁ daśarathātmajam/ rājā daśaratho nāma dyutimān dharmavatsalah, tasyāyam pūrvajah putro rāmo nāma janaiḥ śrutaḥ/ śaraṇyaḥ sarvabhūtānām pitur nirdeśapāragah, vīro daśarathasyāyam putrāṇām guṇavattarah/ rājyād bhraṣṭo vane vastum mayā sārddham ihāgataḥ, bhāryayā ca mahātejāḥ sītayānugato vaśī, dinaḥ saye mahātejāḥ prabhaye va divā karaḥ/ aham asyāvaro bhrātā guṇair dāsyam upāgataḥ, kṛtajñasya bahujñasya lakṣmaṇo nāma nāmataḥ/ sukhārhasya mahārhasya sarvabhūtahitātmanah, aiśvaryaṇa vihīnasya vanavāsāśritasya ca/ rakṣasāpahṛtā bhāryā rahite kāmārūpiṇā, tac ca na jñāyate rakṣaḥ patnī yenāsya sā hṛtā/ danur nāma śriyaḥ putraḥ śāpād rākṣasatām gataḥ, ākhyātas tena sugrivaḥ samartho vānarādhipaḥ/ sa jñāsyati mahāvīryas tava bhāryāpahāriṇam, evam uktvā danuḥ svargaṁ bhrājamāno gataḥ sukham/ etat te sarvam ākhyātam yāthātathyena pṛcchataḥ, aham caiva hi rāmaś ca sugrivaṁ śaraṇam gatau/ eṣa dattvā ca vittāni prāpya cānuttamaṁ yaśaḥ, lokanāthaḥ purā bhūtvā sugrivaṁ nātham icchati/ śokābhībhūte rāme tu śokārte śaraṇam gate, kartum arhati sugrivaḥ prasādam saha yūthapaili/ evam bruvāṇam saumitriṁ karuṇam sāśrupātanam, hanūmān pratyuvācedam vākyam vākyaviśāradaḥ/ idṛṣā buddhisampannā jitakrodhā jitendriyāḥ, draṣṭavyā vānarendreṇa diṣṭyā darśanam āgataḥ/ sa hi rājyāc ca vibhraṣṭaḥ kṛtavairāś ca vālinā, hṛtadāro vane trasto bhrātrā vinikṛto bhṛśam/ kariṣyati sa sāhāyiam yuvayor bhāskarātmajah, sugrivaḥ saha cāsmābhiḥ sītāyāḥ parimārgaṇe/ ity evam uktvā hanumān ślakṣṇam madhurayā girā, babhāṣe so 'bhigacchāmaḥ sugrivaṁ iti rāghavam/ evam bruvāṇam dharmātmā hanūmantaṁ sa lakṣmaṇaḥ, pratipūjya yathānyāyam idaṁ provāca rāghavam/ kapiḥ kathayate hr̥ṣṭo yathāyam mārutātmaḥ, kṛtyavān so 'pi saṁprāptaḥ kṛtakṛtyo 'si rāghava/ prasannamukhavarṇaś ca vyaktaṁ hr̥ṣṭaś ca bhāṣate, nāṇṛtaṁ vakṣyate vīro hanūmān mārutātmaḥ/ tataḥ sa tu mahāprājño hanūmān mārutātmaḥ, jagāmādāya tau vīrau harirājāya rāghavau/ sa tu vipula yaśāḥ kapipravīraḥ; pavanasutaḥ kṛtakṛtyavat prahr̥ṣṭaḥ, girivaram uruvikramaḥ prayātaḥ; sa śubhamatiḥ saha rāmalakṣmaṇābhyām/

On hearing Shri Rama's encouraging words, Hanuman realised that Shri Rama ought to be having some extremely significant expectation from Sugriva and felt happy, considering that Sugriva too would be happy in the context of Vaali's sworn enmity with him. Hanuman pondered that Sugriva's chances of his 'rajya prapti' could be brighter. Then Hanuman commented while proceeding up the mount, 'Pampa sarovara banks are no doubt attractive but the forests are risky with ferocious animals but still you both have dared to visit this place. Then Lakshmana started replying with the tacit approval of Rama: 'Vidvan! There is famed Kingdom of Ayodhya which was popular for the Kingship of Dasharatha of Ikshvaku vamsha as he was a renowned warrior and symbol of ideal administration of the four classes of Brahmana-Kshatriya-Vaishya-and the Lower Varnas as per the golden principles of Dharma and Nyaya. Indeed on the face of earth, King Dasharatha was famed for his unique qualities of universal popularity in

the comity of kingdoms on earth. *Agnishtomaadibhiryagjnairishtavaanaapta dakshinaih, tasyaam purvajah putro Raamo naama janaih shrutah/* That famed Dasharatha performed inter alia a ‘putra kameshti maha yajna’ with ample money and ‘dakshinas’ to please pandita brahmanas and as a result were born four ‘raja putras’ of whom the eldest son popular as Shri Rama the outstanding. *śaraṇyaḥ sarvabhūtānām pitur nirdeśapāragah, vīro daśarathasyāyaṁ putrāṇām guṇavattarah/ rājyād bhraṣṭo vane vastuṁ mayā sārddham ihāgataḥ, bhāryayā ca mahātejāḥ sītayānugato vaśī, dinakṣaye mahātejāḥ prabhayeḥ divākaraḥ/* Rama is unique in bestowing refuge to all the Beings and the champion of ‘Pitru Vaakya Paripaalana’ or the unswerving fulfiller of father’s desire however insurmountable and hazardous that might be. There cropped of sudden situation when Rama had to yield to his father’s perilous wish that he had to abandon his kingship and opt for the inhuman responsibility of rigorous and prescribed forest life. *rājyād bhraṣṭo vane vastuṁ mayā sārddham ihāgataḥ, bhāryayā ca mahātejāḥ sītayānugato vaśī, dinakṣaye mahātejāḥ prabhayeḥ divākaraḥ/* Thus having lost Kingship and bearing the undreamt hardships, Shri Rama is currently having the untold misery ‘bharya viyoga’ as she was kidnapped. Maha bhaga Hunuman! This is the precise situation of what this Mahaanubhava Shri Rama is presently facing like the day long lumnosity of Surya Deva all along the day time closes up by the fall of the day and darkness prevails. Hanauman! I am the younger brother of Shri Rama named Lakshmana and have been attracted by elder brother’s supreme qualities and had become a truthful follower life long. *sukhārhasya mahārhasya sarvabhūtahitātmanaḥ, aiśvaryeṇa vihīnasya vanavāsāsritasya ca/ rakṣasāpahṛtā bhāryā rahite kāmārūpiṇā, tac ca na jñāyate rakṣaḥ patnī yenāsyā sā hṛtā/* Anjaneya! My elder brother who treats all the Beings on Srishti visions alike, the Maha Purusha Vandaneeya or saluted by Panditas too, had rejected pleasures of life and had resorted to arduous deep forest life. To such a Maha Purusha Shri Rama, a maha rakshasa had forcibly abducted his wife in the absence of either him or me. While we were searching upside down the nooks and corners of the dandakaranya for any trace of Devi Sita, we happened to encounter a daitya named Danu or Kabandha whom we punished by slashing his shoulders. While dying he regretted his misdemeanor, appreciated the great injustice of ‘Sitaapaharana’ to Rama and me and after his death his Atma enabled us to vision and guided us to reach this Rishyamooka mount and meet the fugitive King Sugriva. Maha buddhiman Hanuma, this is how we have reached here to Sugriva for his refuge and active help. *evam bruvāṇaṁ saumitriṁ karuṇaṁ sāsṛupātanaṁ, hanūmān pratyuvācedaṁ vākyam vākyaviśāradaḥ/* As briefly sensitised the reason for Rama Lakshmanas arriving at the door step of Sugriva, then Veera Hanuman readily agreed to accompany Rama Lakshmanas to Sugriva up the Rishyamooka mountain. He discarded the Sadhu swarupa and having assumed his original huge Vanara swarupa carried up Rama Lakshmanas by his strong shoulders.

Sarga Five

Firm establishment of Agni Saakshi Friendship of Shri Rama and Sugriva and Shri Rama vows to kill Vaali to pave the way to Sugriva for unopposed Kingship of Vaanara Rajya

Riśyamūkāt tu hanumān gadvā taṁ malayaṁ giram, ācacakṣe tadā vīrau kapiṛājāya rāghavau/ ayaṁ rāmo mahāprājñāḥ saṁprāpto dṛḍhavigramaḥ, lakṣmaṇeṇa saha bhrātrā rāmo ’yaṁ satyavikramaḥ/ ikṣvākūṇām kule jāto rāmo daśarathātmajaḥ, dharme nigaditaś caiva pitur nirdeśapālakaḥ/ tasyāsyā vasato ’raṇye niyatasya mahātmanaḥ, rakṣasāpahṛtā bhāryā sa tvām śaraṇam āgataḥ/ rājasūyāśva - medhaiś ca vahnir yenābhitarpitah, dakṣiṇāś ca tathotsṛṣṭā gāvaḥ śatasahasraśah/ tapasā satyavākyena vasudhā yena pālita, strīhetos tasya putro ’yaṁ rāmas tvām śaraṇam gataḥ/ bhavatā sakhyakāmau tau bhrātarau rāmalakṣmaṇau, pratigṛhyārcayasvemaṁ pūjanīyatamāṁ ubhau/ śrutvā hanumato vākyam sugrīvo hṛṣṭamānasaḥ, bhayaṁ sa rāghavād ghoram prajahau vigatajvaraḥ/ sa kṛtvā mānuṣam rūpam sugrīvaḥ plavagādhipaḥ, darśanīyatamo bhūtvā prītyā provāca rāghavam/ bhavān dharmavinītaś ca vikrāntaḥ sarvavatsalaḥ, ākhyātā vāyuputreṇa tattvato me bhavadguṇāḥ/ tan mamaivaiśa satkāro lābhaś caivottamaḥ prabho, yat tvam icchasi sauhārdaṁ vānareṇa mayā saha/ roca te yadi vā sakhyam bāhur eṣa prasāritaḥ, gṛhyatām pāṇinā pāṇir maryādā vadhyatām dhruvā/ etat tu vacanam śrutvā sugrīvasya subhāṣitam, saṁprahrṣṭamanā hastaṁ pīḍayām āsa pāṇinā, hṛdyaṁ sauhṛdam ālambya paryaśvajata pīḍitam/ tato hanūmān saṁtyajya bhikṣurūpam arimāmaḥ, kāṣṭhayaḥ svena rūpeṇa janayām āsa pāvakaṁ/ dīpyamānam tato vahnim puṣpair abhyarcya satkṛtam, tayoṛ madhye tu supṛito nidadhe susamāhitaḥ/ tato ’gnim dīpyamānam tau cakratuś ca pradakṣiṇam, sugrīvo rāghavaś caiva vayasatvam

*upāgatau/ tataḥ supṛīta manasau tāv ubhau harirāghavau, anyonyam abhivikṣantau na tṛptim
upajagmatuḥ/ tataḥ sarvārthavidvāmsam rāmaṁ daśarathātmajam, sugrīvaḥ prāha tejasvī vākyam
ekamanās tadā/*

As veera Hanuman carried Rama Lakshmanas on his mighty shoulders and took up Rishyamooka where Sugriva resided and further up to the mountain peak poular as Malaya Parvata where Sugriva was awaiting Rama Lakshmanas. Then Anjaneya introduced Shri Rama Lakshmanas as the Raghu Vamsha heros. *ayaṁ rāmo mahāprājñāḥ saṁprāpto dṛḍhavigraham, lakṣmaṇena saha bhrātrā rāmo 'yaṁ satyavikramah/ ikṣvākūṇām kule jāto rāmo daśarathātmajah, dharme nigaditaś caiva pitur nirdeśapālakah/ tasyāsya vasato 'raṇye niyatasya mahātmanah, rakṣasāpahṛtā bhāryā sa tvāṁ śaraṇam āgataḥ/* Maha Pragjna Sugriva! Shri Rama accompanied by his younger brother have arrived here and their bravery and battle skills are stated to be extraordinary. They belong to the glorious Ikshvaku Vamsha being the sons of the famed King Dasharatha under whose instructions the Raja Kumaras have taken to forest life now. King Dasharatha had the unique distinction of performing Rajasuya and Ashvamedha Yagjnas having given away dakshinas and charities. Rama had to taken to forest life since the King gave boons to his youngest queen Devi Kaikeyi and in lieu thereof the latter desired Rama's vana vaasa. In obedience Rama had been truly following the instruction by way of 'pitru vakya paripalana dharma'. Along with Rama his wife Devi Sita too accompanied and so did Lakshmana on their own volitions. Mahatma Shri Rama on the path treaded my Munis of Damayita-Daana-Daya or Control-Charity-Compassion the three seeds of virtue had been observing by the letter and spirit. But most unfortunately, Mahasura Ravana abducted Pativrata Devi Sita forcibly in the absence of Rama Lakshmanas. Now, the latter have arrived here seeking your refuge and help *bhavatā sakhyakāmau tau bhrātarau rāmalakṣmaṇau, pratigṛhyārcayasvemau pūjanīyatamāṁ ubhau/* As these two brothers of Rama Lakshmanas seek your close affinity and assistance, please to welcome them and extend close camaraderie as these heros are highly worthy of veneration. Then Sugriva addressed the respectable brothers with reverence and admiration: *tan mamaivaiśa satkāro lābhaś caivottamaḥ prabho, yat tvam icchasi sauhārdaṁ vānareṇa mayā saha/ rocate yadi vā sakhyam bāhur eṣa prasāritaḥ, grhyatām pāṇinā pāṇir maryādā vadhyatām dhruvā/* Bhagavan! I am a mere Vanara but you are a 'Nara' that too a Mahatma. As you thus condescend to me and patronize, I should consider it as my fortune and that ought to lead to the fulfillment of my fortune. I have unique pleasure and satisfaction to reciprocate the trust that you have rested on me and extend my firm hands on to yours. Shri Rama felt delighted at this highly fruitful union of close affinity. They both embraced each others and shook hands closely and vigorously. Then Hanuman resumed the form of a 'Sadhu Mahatma' as he approached Rama Lakshmanas earlier, collected dried up tree branches and lit up fire : *dīpyamānam tato vahnim puṣpair abhyarcya satkṛtam, tayo madhye tu supṛīto nidadhe susamāhitaḥ/ tato 'gnim dīpyamānam tau cakratuś ca pradakṣiṇam, sugrīvo rāghavaś caiva vayasvatvam upāgatau/* Then having duly worshipped 'agni deva' with concentration and as evidenced by the presence of 'agni- jvaalaas', Shri Rama Sugrivas performed 'pradakshinas' and firmed up mutual friendship bonds. Then the embraced each other tightly each other and said: *Tvam vayasosi hridyo me hyokam dukkham sukham cha nou, Sugrivo Raghamam vaakyamityu vaacha prahrishthavat/* Then Shri Rama asserted to Sugriva : 'You are now henceforth my dear friend, philosopher and guide. And we should share our joys and problems together'. Then Hanuman broke up chandana tree branches and made Rama Sugrivas eat comfortably; the Sugriva recalled reminiscently to Shri Rama: 'Shri Rama! I was banished from my house and have been wandering aimlessly. My wife too had been snatched away from me. My brother Vaali had threatened to kill me: *Vaalino me mahabhaga bhayaartasyaabhayam kuru, kartumarhasi Kaakutsstha bhayam me na bhaved yathaa/* Maha bhaga! Please protect me from the terror of Vaali and you should devise such a plan to destroy him.' As Sugriva stated with folded hands thus, Rama smiled and replied: *Maha Kapi Sugriva! I am sure that help surely gets reciprocated as your dear wife should soon be recovered and surely and soon Vaali would be killed. Sugriva! The might of my arrows which is surfeit with the radiance of Surya Deva is never emptied. Duraachari Vaali should soon succumb to my poisonous serpent like arrows as he should have to fall to dust.'* Sugriva replied with disbelief: *Tava prasaadena nrisimha veera, priyaam cha rajyam cha samaapruyaamaham, tathaa kuru tvam naradeva vairinam yathaa na simhyaat sa punarmayaagrajam/*

‘Purusha Simha! I should unhesitatingly prostrate before you as my wife and kingdom were to be regained.’ As he stated likewise, Sugriva shed hot tears in disbelief yet with elevated hopes and assurances.

Sarga Six

As Sugriva showed golden ornaments secured by his followers as Devi Sita threw away down from Ravana’s donkey’s chariot vimana, Rama readily recognised, cried away and got intensed up with anguish

Ayam ākhyāti me rāma sacivo mantrisattamaḥ, hanumān yannimittam tvaṁ nirjanam vanam āgataḥ/ lakṣmaṇena saha bhrātrā vasataś ca vane tava, rakṣasāpahṛtā bhāryā maithilī janakātmajā/ tvayā viyuktā rudatī lakṣmaṇena ca dhīmatā, antaram prepsunā tena hatvā gṛdhraṁ jaṭāyusaḥ/ bhāryā viyogajam duḥkham nacirāt tvaṁ vimokṣyase, aham tām ānayaṣyāmi naṣṭām vedaśrutim yathā/ rasātale vā vartantīm vartantīm vā nabhastale, aham ānīya dāsyāmi tava bhāryām arimḍama/ idam tathyam mama vacas tvaṁ avehi ca rāghava, tyaja śokaṁ mahābāho tām kāntām ānayāmi te/ anumānāt tu jānāmi maithilī sā na saṁśayaḥ, hriyamāṇā mayā dṛṣṭā rakṣasā krūrakarmaṇā/ krośantī rāma rāmeti lakṣmaṇeti ca visvaram, sphurantī rāvaṇasyāṅke pannagendravadhūr yathā/ ātmanā pañcamam mām hi dṛṣṭvā śailataṭe sthitam, uttarīyam tayā tyaktam śubhāny ābharaṇāni ca/ tāny asmābhir gṛhītāni nihitāni ca rāghava, ānayaṣyāmy aham tāni pratyabhijñātum arhasi/ tam abravīt tato rāmaḥ sugrīvaṁ priyavādinam, ānayaśva sakhe śīghraṁ kimarthaṁ pravilambase/ evam uktas tu sugrīvaḥ śailasya gahanām guhām, praviveśa tataḥ śīghraṁ rāghavapriyakāmyayā/ uttarīyam gṛhītvā tu śubhāny ābharaṇāni ca, idam paśyati rāmāya darśayām āsa vānaraḥ/ tato gṛhītvā tadvāsaḥ śubhāny ābharaṇāni ca, abhavad bāspasamruddho nīhāreṇeva candramāḥ/ sītāsnehapravṛttena sa tu bāspena dūṣitaḥ, hā priyeti rudan dhairyam utsṛjya nyapatat kṣitau/ hṛdi kṛtvā sa bahuśas tam alamkāram uttamam, niśaśvāsa bhṛśam sarpo bilastha iva roṣitaḥ/ avicchinnaśruvegas tu saumitrim vīkṣya pārśvataḥ, paridevayitum dīnam rāmaḥ samupacakrame/ śādvalinyām dhruvaṁ bhūmyām sītayā hriyamāṇayā, utsṛṣṭam bhūṣaṇam idam tathārūpaṁ hi dṛśyate/ brūhi sugrīva kaṁ deśam hriyantī lakṣitā tvayā, rakṣasā raudrarūpeṇa mama prāṇasamā priyā/ kva vā vasati tad rakṣo mahad vyasanadam mama, yannimittam aham sarvān nāśayaṣyāmi rākṣasān/ haratā maithilīm yena mām ca roṣayatā bhṛśam, ātmano jīvitāntāya mṛtyudvāram apāvṛtam/ mama dayitatamā hṛtā vanād; rajanicareṇa vimathya yena sā, kathaya mama ripuṁ tam adya vai; pravagapate yamasamnidhim nayāmi/

Sugriva addressed Shri Rama as follows: ‘Hanuman conveyed what all Lakshmana had narrated as to why you had to take to the forest life, that along with Devi Sita and Lakshmana were with you always, that Rakshasa Ravana forcibly abducted Devi Sita when she was alone, that maha grudhra Jataayu attacked Ravana but the latter had beaten down Jatayu severely despite a valiant effort and that how you are being subjected to the intense grief of ‘Sita Viyoga’ presently. But this is my assurance to you Shri Rama: *bhāryā viyogajam duḥkham nacirāt tvaṁ vimokṣyase, aham tām ānayaṣyāmi naṣṭām vedaśrutim yathā/ rasātale vā vartantīm vartantīm vā nabhastale, aham ānīya dāsyāmi tava bhāryām arimḍama/* My forceful pledge to you should be that you be soon relieved of your grief and that Devi Sita ought to be recovered soon and this be surely considered as ‘Veda Vani’. Even if Devi Sita were in Rasaatala or the high skies, your dear wife would be recovered very soon and that I should hand her over to you safely. Raghu nandana! Kindly treat my statements with seriousness and gravity of these fast passing times. Devi Sita is like such poison filled bhojan to anybody else, be they asuras or devatas even! Therefore, Rama! Kindly discard your relentless ‘duhkha’. It is my pratagina that I should facilitate the recovery of Devi Sita safe. Incidentally: *anumānāt tu jānāmi maithilī sā na saṁśayaḥ, hriyamāṇā mayā dṛṣṭā rakṣasā krūrakarmaṇā/ krośantī rāma rāmeti lakṣmaṇeti ca visvaram, sphurantī rāvaṇasyāṅke pannagendra - vadhūr yathā/* one day, I witnessed a horrible scene on the lower skies that maha rakshasa with fierce profile and looks was forcibly taking away a respectable female. Now, I recall that she might have been Mithileshkumaari Sita. Indeed, that should have been Devi Sita; she was crying away and making ‘aartanaadaas’ or shouts of desperation: ‘hey Rama, ha Lakshmana’; she was seated on the rakshas’s lap like a hissing ‘nagini’ under duress and harrasment. *ātmanā pañcamam mām hi dṛṣṭvā śailataṭe sthitam, uttarīyam tayā tyaktam śubhāny ābharaṇāni ca/ tāny asmābhir gṛhītāni nihitāni ca rāghava, ānayaṣyāmy*

aham tāni pratyabhijñātum arhasi/ I myself was seated along with four ministers at that very moment. On sighting me far down below on the mountain top, Devi Sita appeared to have thrown down her ‘uttareeyam’ or upper body covering cloth and ‘aabharanaas’ or body jewellery. Raghu nandana! We have kept those jewellery items, can you possibly recognise them!’ Having so said Sugriva called up a nearby vanara soldiers who preserved them safe in a nearby cave. *tato gṛhītvā tadvāsaḥ śubhāny ābharaṇāni ca, abhavad bāṣpasamruddho nīhāreṇeva candramāḥ/ sītāsnehapravṛttena sa tu bāṣpeṇa dūṣitaḥ, hā priyeti rudan dhairyam utsrjya nyapatat kṣitau/* Having instantly recognised Devi Sita’s upper garment and the jewellery, Rama gestured a false smile, pressed the items to his chest and cried ‘ha priye’ and broke down and swooned down to earth. On recovery, he breathed heavy and hot like a cobra; even as his hot tears were rolling down his palpitated chest addressed Lakshmana: *avicchināśruvegas tu saumitriṃ vīkṣya pārsvataḥ, paridevayitum dīnaṃ rāmaḥ samupacakrame/ śādvālinyām dhruvām bhūmyām sītayā hriyamāṇayā, utsrjtaṃ bhūṣaṇam idaṃ tathārūpaṃ hi dṛśyate/* ‘Lakshmana! Devi Sita having been forcibly snatched by the Ravana Rakshasa, had utilised her will power and ‘samaya sphurti’ or spontaneous and timely act of throwing down her ‘uttareeyam and aabharanas’! Surely these might have been dropped in grass fields and thus not torn nor broken down’. Lakshmana replied: dear brother! I would not be able to recognise either her ‘bhūja keertis’ or shoulder jewellery or her ear rings but most certainly her ‘nupuras’ of foot jewellery since he would daily greet her feet in the early mornings!’ Then Shri Rama addressed Sugriva! Have you now realised the way in which Ravana had abducted as Devi Sita was in despair and desperation. Please try to recall the direction in which the donkey chariot flew off from here. *kva vā vasati tad rakṣo mahad vyasanadam mama, yannimittam aham sarvān nāsayiṣyāmi rākṣasān/ haratā maithilīm yena mām ca roṣayatā bhṛśam, ātmano jīvitāntāya mṛtyudvāram apāvṛtam/ mama dayitatamā hṛtā vanād; rajanicareṇa vimathya yena sā, kathaya mama ripuṃ tam adya vai; pravagapate yamasamnidhiṃ nayāmi/* Maha Vaanara Sugriva! Kindly inform me precisely as to which possible place that the Rakshasa might be staying as I wish to reach and open up the gates of his stay and break open the doors of Mrityu to him and only on his account of his own misdoing his followers and his entire race! Dear friend Sugriva, this is the time when you should truly vindicate mutual friendship and do your best to hint me about Ravana’s whereabouts!

Sarga Seven

As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage Rama’s inner feelings and assures ‘karya siddhi’ finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too!
Evam uktas tu sugrīvo rāmeṇārtena vānarah, abravīt prāñjalir vākyaṃ sabāṣpaṃ bāṣpagadgadaḥ/ na jāne nilayaṃ tasya sarvathā pāparakṣasaḥ, sāmartyaṃ vikramaṃ vāpi dauṣkuleyasya vā kulam/ satyaṃ tu pratijānāmi tyaja śokam arimāda, kariṣyāmi tathā yatnaṃ yathā prāpsyasi maithilīm/ rāvaṇaṃ sagaṇaṃ hatvā paritoṣyāmapauruṣam, tathāsmi kartā nacirād yathā prīto bhaviṣyasi/ alaṃ vaikhavyam ālambya dhairyam ātmagataṃ smara, tvadvidhānāṃ na sadṛśam īdṛśam buddhilāghavam/ mayāpi vyasanam prāptaṃ bhāryā haraṇajam mahat, na cāham evaṃ śocāmi na ca dhairyam parityaje/ nāham tām anuśocāmi prākṛto vānaro ’pi san, mahātmā ca vinītaḥ cā kiṃ punar dhṛtimān bhavān/ bāṣpaṃ āpatitaṃ dhairyān nigrāhītum tvam arhasi, maryādāṃ sattvayuktānāṃ dhṛtiṃ notsraṣṭum arhasi/ vyasane vārtha kṛcchre vā bhaye vā jīvitāntage, vimṛśan vai svayā buddhyā dhṛtimān nāvasīdati/ bālīśas tu naro nityaṃ vaikhavyaṃ yo ’nuvartate, sa majjaty avaśaḥ śoke bhārākrānteḥ naur jale/ eṣo ’ñjalir mayā baddhaḥ praṇayāt tvām prasādaye, pauruṣaṃ śraya śokasya nāntaraṃ dātum arhasi/ ye śokam anuvartante na teṣāṃ vidyate sukham, tejaś ca kṣīyate teṣāṃ na tvām śocitum arhasi/ hitaṃ vayasya bhāvena brūhi nopadiśāmi te, vayasatām pūjayan me na tvām śocitum arhasi/ madhuraṃ sāntvitas tena sugrīveṇa sa rāghavaḥ, mukham āsrupariklinnaṃ vastrāntena pramāṛjayat/ prakṛtiṣṭhas tu kākutṣṭhaḥ sugrīvavacanāt prabhuḥ, saṃpariṣvajya sugrīvaṃ idaṃ vacanam abravīt/ kartavyaṃ yad vayasena snigdheṇa ca hitena ca, anurūpaṃ ca yuktaṃ ca kṛtaṃ sugrīva tat tvayā/ eṣa ca prakṛtiṣṭho ’ham anūnītaḥ tvayā sakhe, durlabho hīdṛśo bandhur asmin kāle viśeṣataḥ/ kiṃ tu yatnas tvayā kāryo maithilyāḥ parimārgaṇe, rākṣasasya ca raudrasya rāvaṇasya durātmanaḥ/ mayā ca yad anuṣṭheyaṃ visrabdhena tad ucyatām, varṣāsv iva ca sukṣetre sarvaṃ sampaadyate tava/ mayā ca yad idaṃ vākyaṃ abhimānāt samūritam, tat tvayā hariśārdūla tattvam ity upadhāryatām/ anṛtaṃ noktapūrvam me na ca vakṣye kadā cana, etat te pratijānāmi satyenaiva śapāmi te/ tataḥ prahrṣṭaḥ sugrīvo vānaraiḥ sacivaiḥ

saha, rāghavasya vacaḥ śrutvā pratijñātaṁ viśeṣataḥ/ mahānubhāvasya vaco niśamya; harir narāṇām ṛṣabhasya tasya, kṛtaṁ sa mene harivīra mukhyas; tadā svakāryaṁ hṛdayena vidvān/

As Shri Rama got agitated emotionally, Sugriva too was reacted and started crying sentimentally and with a low and hoarse tone stated: Prabho! I am not aware of the background of Ravana'sura, his vamsha, resounding area, his physical might and such details, but as far as my pratigya is concerned, I declare with all my firm conviction that Devi Sita ought to be returned safe to you. *rāvaṇaṁ sāgaṇaṁ hatvā paritoṣyāmapauruṣam, tathāsmi kartā nacirād yathā prīto bhaviṣyasi/ alaṁ vaiklavyam ālambya dhairyam ātmagataṁ smara, tvadvidhānāṁ na sadṛśam īdṛśam buddhilāghavam/* To ensure the fulfillment of your delight, I will spare no effort from me and my followers and reveal the final 'purushartha' to all of us. But meanwhile, do not get agitated now but pull up your natural trait of self restraint. You are surely aware that persons of your own mental caliber seldom succumb to the most trying crises. I am an ordinary Vanara but do not always lose my heart as my wife too has been kept under duress by brother Vaali. *bāṣpam āpatitaṁ dhairyān nigrāhītum tvam arhasi, mārādāṁ sattvayuktānāṁ dhṛtim notsraṣṭum arhasi/ vyasane vārtha kṛcchre vā bhaye vā jīvitāntage, vimṛśan vai svayā buddhyā dhṛtimān nāvasīdati/* Your immediate effort should be to stop crying as you are well aware that 'Saatvika Purushas' never cross the limit of Maryada and Dhairya of resolve and courage.

[Brief vishleshana on Tri Gunas:

Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous.]

As a human being takes to constant crying, he tends to succumb to fear, which leads further to negation of 'duhkha nivarana upaya' or the ways and means of assuaging sorrow, and in turn 'adhairya' or lack of courage. Those human beings who are shaken up the fear are often sunk in with their boats drawn down the flows of one's own tears! *eṣo 'ñjalir mayā baddhaḥ prañayāt tvāṁ prasādaye, pauruṣaṁ śraya śokasya nāntaraṁ dātum arhasi/ ye śokam anuvartante na teṣāṁ vidyate sukham, tejaś ca kṣīyate teṣāṁ na tvāṁ śocitum arhasi/* My folded hand request to you Shri Rama! Kindly never resort to crying as that dims down the capacity to think, plan and resolve to execute. Shoka leads to suspicion and the consequent timidity. Hence you ought to discard 'shoka' and weakens resolve.

[Refer to Vishleshana on 'Arishad Vargas' vide Bhagavad Gita and Kathopanishad:

Bhagavad Gita states: Duhkeshvanudvignamānaḥ sukhesu vigataspruḥaḥ, veetaraaga bhaya krodhaḥ sthitadheer- muniruchyate/ Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of 'Sthitapaginantva'! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva's approval even an ant or insect would not do harm. And 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own 'karma phala' or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal. *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramashaah buddhi naashah buddhi naashaat pranashyati/* Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind; this further shapes up as anger coupled with

wrong judgment and discretion which results in further failures! Such is the impact of the proverbial ‘arishad Vargas’ or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. *Raaga dvesha niyuktaistu vishaanindriyaischaran, aatmavashyaravidheyaatmaa prasaadamadhigacchati/ Prasaade sarva duhkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/* If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu, buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] *Prasaade sarva duhkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one’s mental control. But once ‘chitta shuddhi’ or the purity of conscience is tarnished and ‘indriya nigraha’ or control of senses is lost then the mental bridle gets tilted off.]

Stanza 14 onward: *hitam vayasya bhāvena brūhi nopadiśāmi te, vayasyatām pūjayan me na tvam śocitum arhasi/* Sugriva continued addressing Shri Rama to fortify himself and not to keep on crying: ‘I am providing this advice to you as my dear friend not as a lecture; please do not misunderstand me. Dear Rama, do not cry’. In response, Rama tried to assume normalcy and replied to Sugriva: ‘As a good friend, this kind of timely assuaging my unbearable sorrow is indeed expected from you. Now, I am getting back to normalcy. Further, you may tell me if you desire any kind of assistance from me, do indicate to me unhesitatingly to me and I assure you its fulfillment like seeds of good crops should flourish in the rainy season. *mayā ca yad idam vākyaṁ abhimānāt samīritam, tat tvayā hariśārdūla tattvam ity upadhāryatām/ anṛtaṁ noktapūrvam me na ca vakṣye kadā cana, etat te pratijānāmi satyenaiva śapāmi te/* Vanara sreshtha! In the context of your own difficulty in reference to your elder brother Vaali, you may explain to me in detail and I assure you that the needful should be assuredly due to your hearts’ contentment. Neither ever in the past nor now, I have had never ever given false promises in my life and even right now I should make a ‘pratigjna’ and swear by my truthfulness.’ As Shri Rama affirmed likewise, Sugriva was delighted and felt assured that soon his dreams should turn true to reality!

Sarga Eight

Shri Rama assures help in killing Vaali and enquires of Sugriva about the details of their mutual enmity
Parituṣṭas tu sugrīvas tena vākyaena vānarah, lakṣmaṇasyāgrajam rāmam idam vacanam abravīt/ sarvathāham anugrāhyo devatānām asaṁśayaḥ, upapannaguṇopetaḥ sakhā yasya bhavān mama/ śakyam khalu bhaved rāma sahāyena tvayānagha, surarājyam api prāptum svarājyam kim punaḥ prabho/ so ’ham sabhājyo bandhūnām suhṛdām caiva rāghava, yasyāgnisākṣikam mitram labdham rāghava vaṁśajam/ aham apy anurūpas te vayasyo jñāsyase śanaiḥ, na tu vaktum samartho ’ham svayam ātmagatān guṇān/ mahātmanām tu bhūyiṣṭham tvadvidhānām kṛtātmanām, niścalā bhavati prītir dhairyam ātmavatām iva/ rajatam vā suvarṇam vā vastrāṇy ābharaṇāni vā, avibhaktāni sādḥūnām avagacchanti sādḥavaḥ/ ādhyo vāpi daridro vā duḥkḥitaḥ sukhito ’pi vā, nirdoṣo vā sadoṣo vā vayasyaḥ paramā gatih/ dhanatyāgaḥ sukhatyāgo dehatyāgo ’pi vā punaḥ, vayasyārthe pravartante sneham dṛṣṭvā tathāvidham/ tat tathety abravīt rāmaḥ sugrīvam priyavādinam, lakṣmaṇasyāgrato lakṣmyā vāsavasyeva dhīmataḥ/ tato rāmam sthitam dṛṣṭvā lakṣmaṇam ca mahābalaṁ, sugrīvaḥ sarvataś cakṣur vane lolam apātayat/ sa dadarśa tataḥ sālām avidūre hariśvaraḥ, supuṣṭam īsatpatrādhyam bhramarair upaśobhitam/ tasyaikam parṇabahulām bhaṅktvā śākhām supuṣṭitām, sālasyāstīrya sugrīvo niśasāda sarāghavaḥ/ tāv āsītau tato dṛṣṭvā hanūmān api lakṣmaṇam, sālasākhām samutpātya vinītam upaveśayat/ tataḥ prahrṣṭaḥ sugrīvaḥ ślakṣṇam madhurayā girā uvāca praṇayād rāmam harṣavyākulitākṣaram/ aham vinikṛto bhrātrā carāmy eṣa bhayārditaḥ, ṛṣyamūkam girivaram hṛtabhāryaḥ suduḥkḥitaḥ/ so ’ham trasto bhaye magno vasāmy udhāntacetanaḥ, vālīnā nikṛto bhrātrā

kṛtavairāś ca rāghava/ vāline me bhayārtasya sarvalokābhayaṁkara, mamāpi tvam anāthasya prasādam kartum arhasi/ evam uktas tu tejasvī dharmajño dharmavatsalah, pratyuvāca sa kākutsthaḥ sugrīvaṁ prahasann iva/ upakāraphalaṁ mitram apakāro 'rilakṣaṇam, adyaiva taṁ haniṣyāmi tava bhāryāpahāriṇam/ ime hi me mahāvegāḥ patrinās tigmatejasah, kārtikeyavanodbhūtāḥ śarā hemavibhūṣitāḥ/ kaṅkapatrapratichannā mahendrāśanisāmnibhāḥ, suparvāṇaḥ sutīkṣṇāgrā saroṣā bhujagā iva/ bhrātr̥saṁjñam amitram te vālinam kṛtakilbiṣam, śarair̥ vinihataṁ paśya vikīrṇam iva parvatam/ rāghavasya vacaḥ śrutvā sugrīvo vāhinīpatiḥ, praharṣam atulaṁ lebhe sādhu sādhu iti cābravīt/ rāmaśokābhībhūto 'haṁ śokārtānāṁ bhavān gatiḥ, vayasya iti kṛtvā hi tvayy ahaṁ paridevaye/ tvaṁ hi pāṇipradānena vayasyo so 'gnisākṣikaḥ, kṛtaḥ prāṇair̥ bahumataḥ satyenāpi śapāmy aham/ vayasya iti kṛtvā ca visrabdham pravādāmy aham, duḥkham antargataṁ yaṁ me mano dahati nityaśaḥ/ etāvad uktvā vacanaṁ bāṣpadūṣitalocanaḥ, bāṣpopahatayā vācā noccaiḥ śaknoti bhāṣitum/ bāṣpavegam tu sahasā nadīvegam ivāgatam, dhārayāṁ āsa dhairyeṇa sugrīvo rāmasāmnidhau/ saṁnigraha tu taṁ bāṣpaṁ pramṛjya nayane śubhe, viniḥśvasya ca tejasvī rāghavaṁ punar̥ abravīt/ Puraaham Vaalinaa Rama rajyaat svadavaropitah, parushaani cha samshraavya nirdhutosmi baleeyasaa/ Hrutaa bharyaa cha me tena praanabhyopi gareeyasee, suhrudascha madeeyaa ye samyataa bandhaneshute/ Yatnavaamscha sa dushtaatamaa madvinaashaaya Raghava, bahushasta prayuktaascha vaanaraa nihataa mayaa/ upakāraphalaṁ mitram apakāro 'rilakṣaṇam, adyaiva taṁ haniṣyāmi tava bhāryāpahāriṇam/ śaṅkayā tv̥ etayā cāhaṁ dṛṣtvā tvāṁ api rāghava, nopasarpāmy ahaṁ bhūto bhaye sarve hi bibhyati/ kevalaṁ hi sahāyā me hanumat pramukhās tv̥ ime, ato 'haṁ dhārayāmy adya prāṇān kṛcchra gato 'pi san/ ete hi kapayah snigdha māṁ rakṣanti samantataḥ, saha gacchanti gantavye nityaṁ tiṣṭhanti ca sthite/ saṁkṣepas tv̥ eṣa me rāma kim uktvā vistaraṁ hi te, sa me jyeṣṭho ripur̥ bhrātā vālī viśrutapauruṣaḥ/ tadvināśād dhi me duḥkham pranaṣṭaṁ syād anantaram, sukhaṁ me jīvitaṁ caiva tadvināśanibandhanam/ eṣa me rāma śokāntaḥ śokārtena niveditaḥ, duḥkhito 'duḥkhito vāpi sakhyur̥ nityaṁ sakhaḥ gatiḥ/ śrutvaitac ca vaco rāmaḥ sugrīvaṁ idam abravīt, kimnimittam abhūd vairam̥ śrotum icchāmi tattvataḥ/ sukhaṁ hi kāraṇam̥ śrutvā vairasya tava vānara, ānantaryaṁ vidhāsyāmi saṁpradhārya balābalaṁ/ balavān hi mamāmarṣaḥ śrutvā tvāṁ avamānitam, vardhate hṛdayotkampī prāvṛḍvega ivāmbhasaḥ/ hṛṣṭaḥ kathaya visrabdho yāvad āropyate dhanuḥ, sṛṣṭaś ca hi mayā bāṇo nirastaś ca ripus tava/ evam uktas tu sugrīvaḥ kākutsthena mahātmanā, praharṣam atulaṁ lebhe caturbhiḥ saha vānaraiḥ/ tataḥ prahr̥ṣṭavadanaḥ sugrīvo lakṣmaṇāgraje, vairasya kāraṇam̥ tattvam ākhyātum upacakrame/

Sugriva was delighted as Rama assured of help and said: 'Bhagavan! Now I am assured that the Celestials have decided to help me and now in your form I am fortunate to forge strong friendship with a Maha Purusha. Shri Rama! A person of your calibre could even restore Deva's Empire even against the Evil Forces, then resoration of my lost kingdom should be too casual for you. so 'haṁ sabhājyō bandhūnāṁ suhṛdāṁ caiva rāghava, yasyāgnisākṣikaṁ mitram labdham rāghava vaṁśajam/Raghunandana! Now, my status among by relatives and friends in our society has be come elvated as the glorious Raghuvamsha Rajakumara had forged close friendship with 'Agni Saakshi'. I too should now prove my credentials as a friend worthy of you. I may not be able to suitably express your inimitable traits but my confidence keeps strenghened as the time ticks away minute by minute. dhanatyāgaḥ sukhatyāgo dehatyāgo 'pi vā punaḥ, vayasyārthe pravartante snehaṁ dṛṣtvā tathāvidham/ 'Anagha Shri Rama! Saadhu Purushas like you do for the sake of ideal friendship could sacrifice their wealth, pleasures, and even their kingdoms even!' As Sugriva stated thus, Laksmana reacted: 'Sugriva my dear friend! what ever you have uttered just now of not coincidental but a matter of Pure Truth.' On the following day, Sugriva noticed a 'Saala Vriksha' and broke id down to spread its leaves and flowers himself and made Rama Lakshmanas seated comfortably and explained as follows: ahaṁ vinikṛto bhrātr̥ carāmy eṣa bhayārditaḥ, ṛśyamūkaṁ girivaram̥ hṛtabhāryaḥ suduḥkhitaḥ/ so 'haṁ trasto bhaye magno vasāmy udbhrāntacetanaḥ, vālinā nikṛto bhrātr̥ kṛtavairāś ca rāghava/ vāline me bhayārtasya sarvalokābhayaṁkara, mamāpi tvam anāthasya prasādam kartum arhasi/ Prabho! My brother turned me out of my own residence and owned my wife too. I am shaken by his fear and ran for life and have been hiding on the Rishyamooka Mountain caves. Even now, my fright of him haunts me and eversince been roaming around with fright of life. Even after he threw me out and owned my wife, I keep bewildered my days and nights shuddered by his very thought and

memory. As Sugriva stated thus, Shri Rama Replied: *upakāraphalam mitram apakāro 'rilakṣaṇam, adyaiva taṁ haniṣyāmi tava bhāryāpahāriṇam/* Sakha Sugriva! Be it known clearly the 'upakaara' or help offered is the fruit of friendship and 'apakara' is the trait of hatred and hostility; rest assured that today itself I should like to kill Vaali. Maha bhaaga Sugriva! Trust me that my arrows are extremely ferocious and furious like of Indra's Vajrayudha. *Vaali samgjayamitram te bhraataram kritakibisham, sharaairvinihatam passhy vikeernamiva parvatam/* With the force of these arrows, the body of Vaali who had been tormenting you and had the audacity of turning your wife as his own by force would most assuredly fallen to earth like a mountain falls in smithereens.' Then Sugriva was moved into a promising but a dream come true and replied: 'Rama! I had already sworn rubbing our palms and hands together by 'Agni Saakshitva'. I have declared unflinching 'mitrarva'. You are my unique friend and thus trust you even by closing by eyes and opening my heart. That is why I have sought your help. *Puraaham Vaalinaa Rama rajyaat svadavaropitah, parushaani cha samshraavya nirdhutosmi baleeyasaa/ Hrutaa bharyaa cha me tena praanabhyopi gareeyasee, suhrudascha madeeyaa ye samyataa bandhaneshute/ Yatnavaamscha sa dushtaatamaa madvinaashaaya Raghava, bahushasta prayuktaascha vaanaraa nihataa mayaa/* Shri Rama! Long back, balishtha Vaali started conversing with me harshly and soon he usurped my kingdom and further forcibly seized my dear wife whom I used to love adoringly; then he imprisoned by followers,; further when he kicked my out of the house and the kingdom. Having traced me on the mountain, [since he might not enter this muntain due to Maharshi's shaapa] he despatched scores of his soldiers to murder me but I killed them all. Raghudha! When I saw you first, I had suspected that Vaali despatched yet another follower of his and that was why I did not come down the mountain to receive you and hence asked Hanuman to ascertain your credentials. Raghunandana! I have briefly explained my present pitiable situation. Indeed Vaali is my own elder brother but is me sworn enemy; my mental and physical torture could be ended only by ending of Vaali.' Then Shri Rama replied: *sukham hi kāraṇam śrutvā vairasya tava vānara, ānantaryam vidhāsyāmi sampradhārya balābalam/ balavān hi mamāmarṣaḥ śrutvā tvām avamānitam, vardhate hṛdayotkampī prāvṛḍvega ivāmbhasaḥ/ hṛṣṭaḥ kathaya visrabdho yāvad āropyate dhanuḥ, sṛṣṭas ca hi mayā bāṇo nirastaḥ ca ripus tava/* Vaanara Raja! I wished to understand details of your enmity and the provocations and then only decide the killing of Vaali; now that you have given me the details, then I should devise the action plan. Before I would straighten by dhanush and set the arrows, the background would need to be known but once that planning stage is through then the arrow gets released then the shatru's head and body get swirling onto the lap of the killer' As Rama declared thus, the four ministeres of Sugriva clapped shoutingly in rapturous screams of victory!

Sarga Nine

Sugriva then provides an account of the root causes of his antagonism with his elder brother

Vālī nāma mama bhrātā jyeṣṭhaḥ śatruniṣūdanaḥ, pitur bahumato nityam mama cāpi tathā purā/ pitary uparate 'smākaṁ jyeṣṭho 'yam iti mantribhiḥ kapinām īśvaro rājye kṛtaḥ paramasaṁmataḥ/ rājyam praśāsatas tasya pitṛpaitāmahaṁ mahat, ahaṁ sarveṣu kāleṣu praṇataḥ preṣyavat sthitaḥ/ māyāvī nāma tejasvī pūrvajo dundubheḥ sutaḥ, tena tasya mahad vairam strīkṛtam viśrutam purā/ sa tu supte jane rātrau kiṣkindhād vāram āgataḥ, nardati sma susamrabdho vālinam cāhvayad raṇe/ prasuptas tu mama bhrātā narditam bhairavasvanam, śrutvā na mamṛṣe vālī niṣpapāta javāt tadā/ sa tu vai niḥsṛtaḥ krodhāt taṁ hantum asurottamam, vāryamāṇas tataḥ strībhir mayā ca praṇatātmanā/ sa tu nirdhūya sarvānno nirjagāma mahābalaḥ, tato 'ham api sauhārdān niḥsṛto vālinā saha/ sa tu me bhrātaram dṛṣṭvā mām ca dūrād avasthitam, asuro jātasamtrāsah pradudrāva tadā bhṛṣam/ tasmin dravati samtraste hy āvām drutataram gatau, prakāśo 'pi kṛto mārگاś candreṇodgacchataḥ tadā/ sa tṛṇair āvṛtam durgam dharanyā vivaram mahat, praviveśāsuro vegād āvām āsādy viṣṭhitau/ taṁ praviṣṭam ripum dṛṣṭvā bilam roṣavaśam gataḥ, mām uvāca tadā vālī vacanam kṣubhitendriyaḥ/ iha tvam tiṣṭha sugrīva biladvāri samāhitaḥ, yāvad atra praviśyāham nihanmi samare ripum/ mayā tv etad vacaḥ śrutvā yācitaḥ sa paramtapa, śāpayitvā ca mām padbhyām praviveśa bilam tadā/ tasya praviṣṭasya bilam sāgraḥ samvatsaro gataḥ, sthitasya ca mama dvāri sa kālo vyatyavartata/ ahaṁ tu naṣṭam taṁ jñātvā snehād āgatasambhramah, bhrātaram na hi paśyāmi pāpaśaṅki ca me manaḥ/ atha dīrghasya kālasya bilāt tasmād viniḥṣṭam, sapheṇam rudhiram raktam ahaṁ dṛṣṭvā suduḥkhiṭaḥ/ nardatām asuraṇām ca

dhvanir me śrotram āgataḥ, nirastasya ca saṁgrāme krośato niḥsvano guroḥ/ ahaṁ tv avagato buddhyā cihnais tair bhrātaraṁ hatam, pidhāya ca biladvāraṁ śilayā girimātrayā, śokārtaś codakaṁ kṛtvā kiṣkindhām āgataḥ sakhe/ gūhamānasya me tattvaṁ yatnato mantribhiḥ śrutam/ tato 'haṁ taiḥ samāgamya sametair abhiśecitaḥ/ rājyaṁ praśāsatas tasya nyāyato mama rāghava, ājagāma ripuṁ hatvā vālī tam asurottamam/ abhiśiktaṁ tu mām dṛṣtvā krodhāt saṁraktalocanaḥ, madīyān mantriṇo baddhvā paruṣaṁ vākyam abravīt/ nigrahe 'pi samarthasya taṁ pāpaṁ prati rāghava, na prāvartata me buddhir bhrātṛgauravayantritā, mānayaṁs taṁ mahātmānaṁ yathāvac cābhyavādayam, uktāś ca nāśiṣas tena saṁtuṣṭenāntarātmanā/

Then Sugriva explained that he and his elder brother Vaali were the sons of Riksharaja who was quite popular those days. 'After the demise of the father, the ministers appointed me as the King. In due course, I gained popularity of the traditional kingdom and treated the citizens with affection and devotion. Even before my Kingship there was a cruel and gigantic danava by name 'Mayavi' and his sons were named 'Maya' and 'Dundubhi'. Vaali my elder brother had a problem on account of a female. One mid night time, when the citizens of the kingdom were fast asleep, Mayavi danava shouted for Vaali and challenged him for an encounter. Vali was asleep but having got awoken by the thunderous shouts of challenge to Vaali, he rushed out despite my prostrations. On seeing the dreadful and huge sized asura, I was frightened and tried to run away but the danava sighted me; in the chase Vaali too joined me. In that chase, midnight moon shine guided us towards a huge cave as we halted down. The Daanava too chased upto and right into the cave. Then Vaali shouted on me as an order to me: *iha tvam tiṣṭha sugrīva biladvāri samāhitaḥ, yāvad atra praviśyāhaṁ nihanmi samare ripuṁ/ mayā tv etad vacaḥ śrutvā yācitaḥ sa paramtapa, śāpayitvā ca mām padbhyāṁ praviveśa bilaṁ tadā/ tasya praviṣṭasya bilaṁ sāgrah saṁvatsaro gataḥ, sthitasya ca mama dvāri sa kālo vyatyavartata/* Sugriva! Till such time that the enemy gets killed by me do wait for me standing. I prostrated him not to enter the cave alone but let me accompany him. He outright rejected the plea and rushed in reiterating his command. As Vaali thus entered, Sugriva waited for a full one year. *ahaṁ tu naṣṭaṁ taṁ jñātvā snehād āgatasambhramaḥ, bhrātaraṁ na hi paśyāmi pāpaśaṅki ca me manaḥ/ atha dīrghasya kālasya bilāt tasmād viniḥśṛtam, sapheṇaṁ rudhiraṁ raktam ahaṁ dṛṣtvā suduḥkṛhitaḥ/ nardatām asurāṇām ca dhvanir me śrotram āgataḥ, nirastasya ca saṁgrāme krośato niḥsvano guroḥ/* As there was no sign of either Vaali or the Danava, I felt that the brother lost his way inside the huge and yawning cave and felt agitated about his whereabouts. Then after a very long lapse of days and nights, I witnessed flows of blood outside the cave and got disconcerted and disturbed. Even then there were gigantic shouts possibly of the colossal danava. No doubt Vaali too was capable of shrieks likewise but might not be of this kind of thunderous echo. *ahaṁ tv avagato buddhyā cihnais tair bhrātaraṁ hatam, pidhāya ca biladvāraṁ śilayā girimātrayā, śokārtaś codakaṁ kṛtvā kiṣkindhām āgataḥ sakhe/ gūhamānasya me tattvaṁ yatnato mantribhiḥ śrutam/* Thus as there were no signs of Vaali's victory thus, I firmed up that my dear and highly reputed, intrepid hero brother was gone for ever. Then I closed the entry of the deep cave with a massive rock and performed 'jajaanjali tarpanas' and broke the most unfortunate tragedy faced by the kingdom of Kishkindha. In the absence of Vaali the ministers declared me as the King. But, after a lapse of years, brother Vaali re-surfaced; he imprisoned the ministers. As I prostrated before Vaali, he bursted and screamed at me with vengeance.

Sarga Ten

As Sugriva recounted as to how Vaali displayed his vengeance against him

Tataḥ krodhasamāviṣṭaṁ saṁrabdhaṁ tam upāgatam, ahaṁ prasādayām cakre bhrātaraṁ priyakāmyayā/ diṣṭyāsi kuśalī prāpto nihataś ca tvayā ripuḥ, anāthasya hi me nāthas tvam eko 'nāthanandanaḥ/ idaṁ bahuśalākāṁ te pūrṇacandram ivoditam, chatraṁ savālavayajanaṁ pratīcchasva mayodyatam/ tvam eva rājā mānārhaḥ sadā cāhaṁ yathāpurā, nyāsabhūtam idaṁ rājyaṁ tava niryātayāmy ahaṁ/ mā ca roṣaṁ kṛthāḥ saumya mayi śatrunibarhaṇa, yāce tvām śirasā rājan mayā baddho 'yam añjaliḥ/ balād asmi samāgamya mantribhiḥ puravāsibhiḥ, rājabhāve niyukto 'haṁ śūnyadeśajigīṣayā/ snigdham evaṁ bruvāṇaṁ mām sa tu nirbhartsya vānaraḥ, dhik tvām iti ca mām uktvā bahu tat tad uvāca ha/ prakṛtiś ca samānīya mantriṇaś caiva saṁmatān, mām āha suhṛdāṁ madhye vākyam paramagarhitam/ viditaṁ vo yathā rātrau māyāvī sa mahāsuraḥ, mām samāhvayata krūro

*yuddhākāṅkṣī sudurmatih/ tasya tad garjitam śrutvā niḥśṛto 'ham nṛpālayāt, anuyātaś ca mām tūrṇam
 ayam bhrātā sudāruṇaḥ/ sa tu dṛṣṭvaiva mām rātrau sadvitīyam mahābalaḥ, prādravad bhayasaṁtrasto
 vīkṣyāvām tam anudrutau, anudrutas tu vegena praviveśa mahābīlam/ tam praviṣṭam viditvā tu sughoram
 sumahad bilam, ayam ukto 'tha me bhrātā mayā tu krūradaśanaḥ/ ahatvā nāsti me śaktiḥ pratigantum
 itaḥ purīm, biladvāri pratīkṣa tvam yāvad enam nihanmy aham/ sthito 'yam iti matvā tu praviṣṭo 'ham
 durāsadam, tam ca me mārgamāṇasya gataḥ saṁvatsaras tadā/ sa tu dṛṣṭo mayā śatrur anirvedād
 bhayāvahaḥ, nihataś ca mayā tatra so 'suro bandhubhiḥ saha tasyāsyāt tu pravṛttena rudhiraugheṇa tad
 bilam, pūrṇam āsīd durākrāmam stanatas tasya bhūtale/ sūdayitvā tu tam śatrum vikrāntam dundubheḥ
 sutam, niṣkrāmann eva paśyāmi bilasya pihitam mukham/ vikrośamāṇasya tu me sugrīveti punaḥ punaḥ,
 yadā prativaco nāsti tato 'ham bhṛśaduḥkhitah/ pādaprahārais tu mayā bahuśas tad vidāritam, tato 'ham
 tena niṣkramya yathā punar upāgataḥ/ tatrānenāsmi saṁruddho rājyam mārgayatātmanaḥ, sugrīveṇa
 nṛśāmsena viśmṛtya bhrātṛsauhṛdam/ evam uktvā tu mām tatra vastreṇaikena vānaraḥ, tadā nirvāsayām
 āsa vālī vigatasādhvasaḥ/ tenāham apaviddhaś ca hṛtadāraś ca rāghava, tadbhayaś ca mahikṛtsnā
 krānteyam savanārṇavā/ ṛṣyamūkam girivaram bhāryāharaṇaduḥkhitah, praviṣṭo 'smi durādharṣam
 vālinah kāraṇāntare/ etat te sarvam ākhyātam vairānukathanam mahat, anāgasā mayā prāptam
 vyasanam paśya rāghava/ vālinas tu bhayārtasya sarvalokābhayaṁkara, kartum arhasi me vīra
 prasādam tasya nigrhāt/ evam uktaḥ sa tejasvī dharmajño dharmasaṁhitam, vacanam vaktum ārebhe
 sugrīvam prahasann iva/ amoghāḥ sūryasaṁkāśā mameme niśitāḥ śarāḥ, tasmin vālīni durvṛtte
 patiṣyanti ruṣānvitāḥ/ yāvat tam na hi paśyeyam tava bhāryāpahāriṇam, tāvat sa jīvet pāpātmā vālī
 cāritradūṣakaḥ/ ātmānumānāt paśyāmi magnaṁ tvām śokasāgare, tvām aham tārayiṣyāmi kāmam
 prāpsyasi puṣkalam/*

Even as he begged of his sincerest apologies of Sugriva, Vaali did not relent but recoiled with venomous reactions. Sugriva begged at Vali's feet: 'Anaatha nandana! I am so fortunate and proud that you had returned with glory and success. Now, you're my unique support and refuge. Kindly do me the honour of accepting this luminous 'chhatra' as the symbol of your acceptance of your Kingship. Vaanara Raaja! Having been drowned in suspenseful waiting for a year waiting at the door step of the 'Maha Guha' with trepidation and anguish, I witnessed streams of raw blood flowing out from the cave and my heart had literally broken down as I was truly benumbed in my body parts and deep within my mind and heart. Then I had shut down with a huge mountain rock and having offered my sincere jalaanjali and tarpanas most earnestly and returned back to the kingdom with a broken heart. Vishadaattivah maam drushtvaa pouromantribhirava cha, abhishikto na kaameena tanme kshantu tvamarhasi/ Tvameva Raja maanaarhah sadaa chaaham yayhaa puraa, raaja bhava niyogoyam mama tvadvirahaat kritah/ As I returned alone broken hearted, the citizens and ministers hastened my rajyabhishaka but had not willingly conceded the status. Do please excuse me for my indiscretion as indeed you are the rightful King and as ever I am your 'sevaka'. 'Be it announced to Mantris, pura vaasis and the entirety of the kingdom that Maha Raja Vaali is our glorious King. mā ca roṣam kṛthāḥ saumya mayi śatrunibarhaṇa, yāce tvām śirasā rājan mayā baddho 'yam añjaliḥ/ balād asmi samāgamya mantribhiḥ puravāsibhiḥ, rājabhāve niyukto 'ham sūnyadeśajigīṣayā/Soumya! Shatru sudana! Kindly do not get angry with me. Raja! I pray to you with my head down and folded hands. The Ministers and citizens had coerced me to be the king so that our shatru kings should not attack a headless kingdom.' As Sugriva entreated in all possible means, Vaali shouted thunderously with fuming rage at Sugriva: 'I hate you'. There after he hissed like a badly hurt cobra and spread venom all over at Sugriva. Then he hauled up the ministers and shouted at them: You ought to have had some thinking ability to realise that the Mayaavi Danava screamed at me to battle with anger; I had therefore to exit the Raja Bhavan and the evilminded brother of mine followed me surreptitiously. The Danava having noticed both the brothers chasing me reached the cave mouth. Then I asked Sugriva to wait at the mouth of the cave itself, explaining to him that unless I kill the danava which only I could be able to execute and await the killing of the Daanava. It took me to discover the maayaavi daanava a full long year. Then finally I located the maayaavi with his massive body and instantly attacked him to death. From his face and chest, there were flows of red blood into the slopes of the curvy cave gushing out. With extraordinary contentment and self pride I sought to get out of the suffocating depths of the cave but found that the entrance was closed by a mountain boulder.

vikrośamānasya tu me sugrīveti punaḥ punaḥ, yadā prativaco nāsti tato 'haṁ bhṛśaduḥkhiṭaḥ/ pādaprahārais tu mayā bahuśas tad vidāritam, tato 'haṁ tena niśkramya yathā punar upāgataḥ/ tatrānenāsmi samruddho rājyaṁ mārgayatātmanaḥ, sugrīveṇa nṛśaṁsena viśmṛtya bhrātr̥sauhr̥dam/ I had desperately shouted for Sugriva and kept on doing so for days and months. Finally I made all out efforts to break down the boulder after several weeks and months. Having been totally exhausted and drained out had since returned back to the kingdom! This wretched and crafty Sugriva having totally discarded 'bhraatru bhaava' had become evil minded with the sole ambition of usurping the kingship presuming that it should be just impossible for me to break the mountain boulder for ever!'. As Vaali made his own conclusions against him, despite my bent down feet and supplications, Sugriva addressed Shri Rama: 'Raghu nandana! Vaali turned me out mercilessly and what was far more wicked, he had forcibly usurped my dear wife Tara Devi. Eversince then I have been a fugitive with the severe fright of Vaali what with loss of kingdom and the dear wife on the Rishyamooka; do kindly appreciate my condition of fear of death any time or at any other place! You are the emblem of kindness.' Shri Rama replied: *yāvat taṁ na hi paśyeyāṁ tava bhāryāpahāriṇam, tāvat sa jīvet pāpātmā vālī cāritradūśakaḥ/ ātmānumānāt paśyāmi magnāṁ tvāṁ śokasāgare, tvāṁ ahaṁ tārayiṣyāmi kāmāṁ prāpsyasi puṣkalam/* My dear friend! As long as I do not encounter that wretched Vaanara who had the audacity and shamelessness of snatching away your dear wife, the very concept of 'sadaachaara' would not be retrieved. I promise you by my honour and self respect that you should very soon within a numbered days regain your beloved wife and kingdom. Sugriva got extremely contented and divulged certain significant facts concerning his brother Vaali subsequently.

Sarga Eleven

Sugriva describes Vaali's invincibility, his extermination of Daitya Dundhubhi, throwing off his dead body off to Matanaga Muni, curse of barring entry of Rishyamooka- Rama's test of throwing off Dundubhi's skeleton

Rāmasya vacanaṁ śrutvā harṣapauruṣavardhanam, sugrīvaḥ pūjayāṁ cakre rāghavaṁ praśaśaṁsa ca/ asaṁśayaṁ prajvalitais tīkṣṇair marmātigaiḥ śaraiḥ, tvaṁ daheḥ kupito lokān yugānta iva bhāskarāḥ/ vālinaḥ pauruṣaṁ yat tad yac ca vīryaṁ dhṛtiś ca yā, tan mamaikamaṇāḥ śrutvā vidhatsva yadanantaram/ samudrāt paścimāt pūrvaṁ dakṣiṇād api cottaram, krāmaty anudite sūrye vālī vyapagataklamaḥ/ agrāṇy āruhya śailānāṁ śikharāṇi mahānty api, ūrdhvaṁ utkṣipy tarasā pratigrhṇāti vīryavān/ bahavaḥ sāravantaś ca vaneṣu vividhā drumāḥ, vālinaḥ tarasā bhagnā balaṁ prathayatātmanaḥ/ mahiṣo dundubhir nāma kailāsaśikharaprabhaḥ, balaṁ nāgasahasrasya dhārayāṁ āsa vīryavān/ vīryotsekena duṣṭātmā varadānāc ca mohitaḥ, jagāma sa mahākāyaḥ samudraṁ saritām patim/ ūrmimantam atikramya sāgaraṁ ratnasamcayam, mama yuddhaṁ prayacchati tam uvāca mahārṇavam/ tataḥ samudro dharmātmā samutthāya mahābalaḥ/ abravīd vacanaṁ rājann asuraṁ kālacoditam/ samartho nāsmi te dātum yuddhaṁ yuddhaviśārada, śrūyatām abhidhāsyāmi yas te yuddhaṁ pradāsyati/ śailarājo mahārāṇye tapasviśaraṇaṁ param, śaṁkaraśvaśuro nāmnā himavān iti viśrutaḥ/ guhā prasravaṇopeto bahukandaranirjharāḥ, sa samarthas tava prītim atulāṁ kartum āhave/ taṁ bhūtam iti vijñāya samudram asurottamaḥ, himavadvanam āgacchac charaś cāpād iva cyutaḥ/ tatas tasya gireḥ śvetā gajendrāvīpulāḥ śilāḥ, cikṣepa bahudhā bhūmau dundubhir vinanāda ca/ tataḥ śvetāmbudākāraḥ saumyaḥ prītikarākṛtiḥ, himavān abravīd vākyam sva eva śikhare sthitaḥ/ kleṣṭum arhasi mām na tvaṁ dundubhe dharmavatsala, raṇakarmasv akuśalas tapasviśaraṇaṁ hy aham/ tasya tadvacanaṁ śrutvā girirājasya dhīmataḥ, uvāca dundubhir vākyam krodhāt samraktalocanaḥ/ yadi yuddhe 'samarthas tvaṁ madbhayād vā nirudyamaḥ, tam ācakṣva pradadyān me yo 'dya yuddhaṁ yuyutsataḥ/ himavān abravīd vākyam śrutvā vākyaviśāradaḥ, anuktapūrvam dharmātmā krodhāt tam asurottamaḥ/ vālī nāma mahāprājñāḥ śakratulyaparākramaḥ, adhyāste vānaraḥ śrīmān kiṣkindhām atulaprabhāṁ/ sa samartho mahāprājñas tava yuddhaviśāradaḥ, dvandvayuddhaṁ mahad dātum namucer iva vāsavaḥ/ taṁ śighram abhigaccha tvaṁ yadi yuddham ihecchasi, sa hi durdharṣaṇo nityam śūraḥ samarakarmaṇi/ śrutvā himavato vākyam krodhāviṣṭaḥ sa dundubhiḥ, jagāma tām purīm tasya kiṣkindhām vālinaḥ tadā/ dhārayan mahiṣaṁ rūpaṁ tīkṣṇaśṛṅgo bhayāvahaḥ, prāvṛṣīva mahāmeghas toyapūrṇo nabhastale/ tatas tu dvāraṁ āgamy kiṣkindhāyā mahābalaḥ, nanarda kampayan bhūmim dundubhir dundubhir yathā/ samīpajān drumān bhañjan vasudhām dārayan khuraiḥ, viśāṇenollekhan

darpat tadvaram dvirado yatha/ antahpuragato vali srutva shabdham amarshanah, nishpapata saha stribhis tarabhir iva candramah/ mitam vyaktaksharapadam tam uvaca sa dundubhim, harinam isvaro vali sarvesham vanacarinam/kimaratham nagaradvaram idam ruddhva vinardasi, dundubhe vidito me 'si raksha pranah mahabala/ tasya tadvacanam srutva vanarendrasya dhimatah, uvaca dundubhir vakyam krodhat samraktalocanah/ na tvam strisamnidhau vira vacanam vaktum arhasi, mama yuddham prayaccha tvam tato jnasyami te balam/ atha va dharayisyami krodham adya nisam imam, ghyatam udayah svairam kamabhogeshu vanara/ yo hi mattam pramattam va suptam va rahitam bhrsam, hanyat sa bhrunah loka tvadvidham madamohitam/ sa prahasyabravim mandam krodhat tam asurottamam, visrjya tath striyah sarvas taraprabhrtikah tad/ matto 'yam iti ma mamstha yady abhito 'si samyuge, mado 'yam samprahare 'smin virapanam samarthyatam/ tam evam uktva samkruddho malam utksipy kañcanim, pitra dattam mahendreya yuddhya vyavatiṣṭhata/ viṣṇayor grhitva tam dundubhim girisannibham, vali vyapatayam cakre nanarda ca mahasvanam/ yuddhe pranahare tasmin nishpiṣṭo dundubhis tadā, śrotābhyām atha raktam tu tasya susrāva pātyatah, papāta ca mahākāyah kṣitau pañcatvam āgatah/ tam tolayitvā bāhubhyām gatasattvam acetanam, cikṣepa vegavān vali vegenaikena yojanam/tasya vegapraviddhasy a vaktrāt kṣatajabindavaḥ, prapetur mārutotksiptā mataṅgasyāśramam prati/ tān dṛṣtvā patitāms tatra munih ṣoṇitavipruṣaḥ, utsasarja mahāśāpam kṣeptāram vālinam prati/ iha tenāpraveṣṭavyam praviṣṭasya badho bhavet, sa maharṣim samāśādy yācate sma kṛtāñjaliḥ/ tatah śāpabhayād bhīta ṛṣyamukam mahāgirim, praveṣṭum necchati harir draṣṭum vāpi nareśvara/ tasyāpraveṣam jñātvāham idam rāma mahāvanam, vicarāmi sahāmātyo viśādena vivarjitah/ eṣo 'sthinicayas tasya dundubheḥ samprakāśate, vīryotsekān nirastasya girikūṭanibho mahān/ ime ca vipulāḥ sālāḥ sapta śākhāvalambinaḥ, yatraikam ghaṭate vali niṣpatrayitum ojasā/etad asyāsamaṁ vīryam mayā rāma prakāśitam, katham tam vālinam hantum samare śakṣyase nṛpa/ yadi bhindyād bhavān sālān imāms tv ekeṣuṇā tatah, jānīyam tvam mahābāho samaratham vāline vadhe/ tasya tadvacanam srutvā sugrīvasya mahātmanah, rāghavo dundubheḥ kāyam pādāṅguṣṭhena līlayā, tolayitvā mahābāhuḥ cikṣepa daśayojanam/ kṣiptam dṛṣtvā tatah kāyam sugrīvaḥ punar abravīt, lakṣmanasyāgrato rāmam idam vacanam arthavat/ ārdraḥ samāmsapratyagrah kṣiptaḥ kāyah purā sakhe, laghuḥ samprati nirmāmsas tṛṇabhūtas ca rāghava, nātra śakyam balam jñātum tava vā tasya vādhikam/

As Shri Rama assured of terminating Vaali, the ever grateful Sugriva addressed Rama: ‘ Rama Prabho! As you make a firm declaration, your looks are like the pralayakaala Surya capable of bringing down the universe to ashes. When you declare the certain death of Vaali by you, I am doubly assured of that considered determination of yours. Yet may I sensitise you with certain facts related to him and his extraordinary prowess and courage also. *samudrāt paścimāt pūrvam dakṣiṇād api cottaram, krāmāty anudite sūrye vali vyapagataklamah/ agrāṇy āruhya śailānām śikharāṇi mahānty api, ūrdhvam utksipy tarasā pratigrhṇāti vīryavān/* Vaali is in the habit of crossing the western and easterns sea-shores besides the southern to northern ones too by each Sunrise but never gets fatigued. He mounts up the mountain tops and by his own strength of hands and fists tears and pounds the boulders to dust. He pulls up maha vrikshas uprooted with ease and throws them off with speed and force against the enemy groups and smashing them to bloodshed. *mahiṣo dundubhir nāma kailāsaśikharaprabhaḥ, balam nāgasahasrasya dhārayām āsa vīryavān/* There was an incident in the past, there was a Mahaasura named Dundubhi of the form of a ‘Mahisha’ of the stature of Kailasa Mountain with the strength of thousand elephants. Fortified with boons of Brahma Deva for unusual bravery, he was stated to have approached Samudra Deva and challenged him for an ‘one to one’ fight. Samudra Deva said that he would not be capable of the duel, but Giri Raja Himalaya should be a possible challenger. Then Dundubhi the maha mayavi assumed the form of a white cloud and encountered Himavan. The latter politely replied that he was merely a mountain to let tapasvis who meditate or ever engaged in yajna karyas and not worthy of countering the Mahaasura Dundubhi. Then Himavan further conveyed: *vali nāma mahāprājñah śakratulya parākramah, adhyāste vānarah śrīmān kiṣkindhām atulaprabhām/ sa samartho mahāprājñas tava yuddhaviśāradaḥ, dvandvayuddham mahad dātum namucer iva vāsavaḥ/ tam śighram abhigaccha tvam yadi yuddham ihecchasi, sa hi durdharṣaṇo nityam sūrah samarakarmani/* ‘Maha Danava Raja! You may approach a Maha Vaanara residing at Kishkindha, who is the Devendra Putra being indeed an expert in

‘dvandva yuddha’ or duel fight and winning over him should be the truly exemplary as on the case of ‘Namuchi and Indra’.

[Vishleshana on Namuci-Mahendra duel: Asura Namuchi, brother of Mayaasura, was a muscular and physically sturdy daitya. However he failed his challenge against Indra and hid himself in a ray of Surya Deva. But Indra who was in search of the Asura realised the latter’s hiding place. The vengeful Indra encountered Namuchi but assuagingly and peacemakingly conveyed to Namuchi: "O Namuchi, let us be friends from now. I shall not kill you, provided you stay anywhere that is wet or dry; nor in the night or in the day!. Assured by this truce, Namuchi emerged from his hiding place. But Indra seized an opportunity and cut off Namuchi's head, using the foam of water as his weapon, when it as dusk time of the day. The dying Namuchi cursed Indra while dying that this sin despite the promise of conditionl and veiled truce and friendship should condemn you everlastingly for this treachery!]

Stanza 25 onward: *dhārayan māhiṣaṁ rūpaṁ tīkṣṇaśṛṅgo bhayāvahaḥ, prāvṛṣīva mahāmeghas toyapūrṇo nabhastale/ tatas tu dvāram āgamyā kiṣkindhāyā mahābalaḥ, nanarda kampayan bhūmim dundubhir dundubhir yathā/* Dundubhi daithya took to the body form of a Mahisha with sharp and raised horns and rushed to Kishkindhapuri like the sweeping lashes of forceful rains tearing in through the the dark clouds and roaring reverberations. Having reached Kishkindha puri, the mahisha daitya uprooted huge tree trunks at the fort and screaming resounding challenges to King Vaali. *kimarthaṁ nagaradvāram idaṁ ruddhvā vinardasi, dundubhe vidito me 'si rakṣa prāṇān mahābala/* ‘Dundubha! I know about you very well. Why are a yelling at the ‘nagara dwaara’ creating havoc to the traffic of common citizens. You better save your skin!’ Dundubhi reddened his eyes and replied that it would not become of the Vanara to show off from the ‘raani vaasa’; ‘take your time there through the night allowing your women to take to ‘garbha dhaarana’ and by Sun rise, then I should strip down your ego and kill you the womanising drunkard’. Vaali smiled and said coolly: ‘In case you are ready with fearlessness to face me, you need not think that Vali is drunk and womanising. But if you are really ready right now, do consider my carelessness would provide the needful medicine to you from my drunken arrogance’. *tam evam uktvā saṁkruddho mālāṁ utkṣipyā kāñcanīm, pitrā dattāṁ mahendrena yuddhāya vyavatiṣṭhata/ viṣāṇayor grhītvā taṁ dundubhiṁ girisaṁnibham, vālī vyāpātayām cakre nanarda ca mahāśvanam/* Having asserted thus, Vaali had put around his neck the golden necklace which his father Indra gifted to him - (which readily absorbs the strength of the opponent facing Vaali by one-half) . Then followed a fierce one-to-one battle. Then Indra tulya paraakrami Vaali and Dundubhi were both subjected to fist fights, hits of boulders, huge trees, and so on for good time, and Dundubha’s forceful offensive fight got gradually dwindled while Indra Kumara Vaali’s stamina got consolidated and enhanced. As both of them performed desperate fight unto death, Vaali lifted up the gigantic body of Dundubhi and hit it forcefully down to earth and crushed the body hard as it got slipped. As the body was hit hard, there were flows of hot blood and finally Dundubhi got dropped dead. *taṁ tolayitvā bāhubhyām gatasattvaṁ acetanam, cikṣepa vegavān vālī vegenaikena yojanam/tasya vegapravidhhasya vaktrāt kṣatajabindavaḥ, prapetur mārutotkṣiptā mataṅgasyāśramaṁ prati/* As Dundubhis life was over, then Vaali raised the dead body and threw it off forcefully by a distance of a yojana. Since the body was thrown away likewise, the face and body parts spilled all across the distance and fell down right in the ashram of Matanga Muni and suddenly he shouted as disturbed from his deep tapsya: who is this who threw the dead body of this asura and the forceful spills of his blood flowing all over this ashram! Then from his tapobala, Mahatma Matanga realised who was the culprit and gave a ‘shaapa’. *iha tenāpraveṣṭavyaṁ praviṣṭasya badho bhavet, sa maharṣiṁ samāsādyā yācate sma kṛtāñjaliḥ/* ‘Whosoever has thrown this asura’s dead body spilling flows of blood and spread impurity all around here and its adjoining vana pradesha on the Rishyamooka Mount would be facing death. That ‘durbuddhi’ who threw away the asura’s dead body by a yojana ought to lose his life. Even Vali’s followers should take my permission and leave these places at once. I am giving a day’s waiting time to shift themselves and their families never to return again. Infringement of my instructions of left over such vanaraas would become stones and boulders of this mountain.’ Having thus described the happenings of the past tense recalls of Vaali, his killing Dundubhi, the Muni shaapa and the consequences, Sugriva further informed Shri Rama: *tataḥ śāpabhayād bhīta ṛśyamūkāṁ mahāgirim, praveṣṭuṁ necchati harir draṣṭuṁ vāpi nareśvara/ tasyāpraveśaṁ jñātvāham*

idaṁ rāma mahāvanam, vicarāmi sahāmātyo viṣādena vivarjitah/ ‘Rama Prabho! There after, Vaali and his followers would dare not enter the rishyamooka mountain, let alone even think of entering the precincts. All the same, Vaali’s paraakrama is still undisputed. Look at these seven strong and huge Saala Vrikshas with sturdy branches; Vaali with his prowess and finesse of throwing arrows had shaken the trees and made the branches freed from their leaves!’ As Sugriva has thus vividly described the unusual valor and skillful release of arrows by Vaali and expressed great admiration for his elder brother, Lashmana intervened smilingly and asked Sugriva: By which type of task that you might get convinced that Rama could terminate Vaali! Then Sugriva replied: as Vaali had in the past tied the seven Saala Vrikshas were tied one by one, now in case Shri Rama could uproot one by one, then I should be able to be convinced that Rama could kill Vaali. *Hatasya mahashyaasthi paadenaikena Lakshmana!, udyamya prakshipeschaapi tarass dve dhanushate/* Further more if Rama could make the massive skeleton of Dundubhi be lifted head to feet with a single arrow and have the skeleton thrown off by two hundred yojanas away then, I should be convinced of Rama’s skills. Having heard what Sugriva expressed to Lashmana then Rama kept thinking about the action plan. Sugriva reiterated: Vali is a maha veera and possesses unusual excellence of arrows who was never defeated in life nor failed of my expectations. This had been how I had taken refuge of the Rishyamooka parvata. Vaanara Raja Vaali is invincible. This Hanuman and other ministers of mine too are wary of Vaali’s confirmed superiority. *tasya tadvacanam śrutvā sugrīvasya mahātmanah, rāghavo dundubheḥ kāyaṁ pādānguṣṭhena līlayā, tolaitvā mahābāhuś cikṣepa daśayojanam/* As Sugriva was wondering whether Shri Rama could ever to the great feat of throwing the dead body of Dundubhi like Vaali did, Rama too made it stand by his ‘anguti’ and threw off by skeleton by ten yojanas away by a single arrow! Even so Sugriva was perhaps not really impressed as the skeleton of without flesh and blood and was dried up long long away. Then Sugriva reiterated : *Sa eva samshastaata tava tasya cha yadulam, Saalam ekam vinirbhadya bhaved vyaktirbalaa balai/* Mahanu - bhava! My lurking doubt still remains about excellence of Rama as compared to Maha Veera Vaali. Let us now pass through the test of ‘Sapta Saala Vriksha Vicchedana’ also.

Sarga Twelve

Shri Rama’s feat of destroying Seven Taala Trees in a row- Sugriva’s challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa- Rama explains the problem of Vaali Sugriva identity.

Etac ca vacanam śrutvā sugrīveṇa subhāṣitam, pratyayārtham mahātejā rāmo jagrāha kārmukam/ grhītvā dhanur ghoram śaram ekam ca mānadaḥ, sālān uddiśya cikṣepa jyāsvanaiḥ pūrayan diśaḥ/ sa viśṛṣṭo balavatā bānaḥ svarṇapariṣkṛtaḥ, bhittvā sālān giriprasthe sapta bhūmim viveśa ha/ praviṣṭas tu muhūrtena rasām bhittvā mahājavah, niṣpatya ca punas tūrṇam svatūṇīm praviveśa ha/ tān drṣṭvā sapta nirbhinnān sālān vānarapuṅgavaḥ, rāmasya śaravegena vismayam paramam gataḥ/ sa mūrdhnā nyapatad bhūmau pralambīkṛtabhūṣaṇaḥ, sugrīvaḥ paramaprīto rāghavāya kṛtāñjaliḥ/ idaṁ covāca dharmajñam karmanā tena harṣitaḥ, rāmam sarvāstraviduṣām śreṣṭham śūram avasthitam/ sendrān api surān sarvāms tvam bānaiḥ puruṣarṣabha, samarthaḥ samare hantum kiṁ punar vālinam prabho/ yena sapta mahāsālā girir bhūmiś ca dāritāḥ, bāṇenaikena kākutstha sthātā te ko raṇāgrataḥ/ adya me vigataḥ śokaḥ prītir adya parā mama, suhṛdam tvām samāsādya mahendravarūṇopamam/tam adyaiva priyārtham me vairiṇam bhrātṛrūpiṇam, vālinam jahi kākutstha mayā baddho ’yam añjaliḥ/ tato rāmaḥ pariṣvajya sugrīvam priyadarśanam, pratyuvāca mahāprājño lakṣmaṇānumataḥ vacaḥ/ asmād gacchāma kiṣkindhām kṣipram gaccha tvam agrataḥ, gatvā cāhvaya sugrīva vālinam bhrātṛgandhinam/ sarve te tvaritam gatvā kiṣkindhām vālinam purīm, vṛkṣair ātmānam āvṛtya vyatiṣṭhan gahane vane/ sugrīvo vyanadad ghoram vāliṇo hvānakāraṇāt, gādham parihito vegān nādair bhindann ivāmbaram/ tam śrutvā ninadam bhrātuh kruddho vālī mahābalaḥ, niṣpapāta susamrabdho bhāskaro ’stataṭād iva/ tataḥ sutumulam yuddham vālisugrīvayor abhūt, gagane grahayor ghoram budhāṅgārakayor iva/ talair aśanikalpaiś ca vajrakalpaiś ca muṣṭibhiḥ, jaghnatuh samare ’nyonyam bhrātaraḥ krodhamūrchitau/ tato rāmo dhanuṣpāṇis tāv ubhau samudīkṣya tu, anyonyasadrṣau vīrāv ubhau devāv ivāśvinau/ yan nāvagacchat sugrīvam vālinam vāpi rāghavaḥ, tato na kṛtavān buddhim moktum antakaram śaram/ etasminn antare bhagnaḥ sugrīvas tena vālinā, apaśyan rāghavam nātham ṛṣyamūkam pradudruve/ klānto rudhiraśiktāṅgaḥ prahāir jarjarīkṛtaḥ, vālinābhidrutaḥ krodhāt praviveśa mahāvanam/ tam praviṣṭam vanam drṣṭvā vālī śāpabhayāt tataḥ, mukto hy asi tvam ity uktvā sa nivṛtto mahābalaḥ/

rāghavo 'pi saha bhrātrā saha caiva hanūmatā, tad eva vanam āgacchat sugrīvo yatra vānaraḥ/ tam samīkṣyāgataṁ rāmaṁ sugrīvaḥ sahalakṣmaṇam, hrīmān dīnam uvācedaṁ vasudhām avalokayan/ āhvayasveti mām uktvā darśayitvā ca vikramam, vairiṇā ghātayitvā ca kim idānīm tvayā kṛtam/ tām eva velām vaktavyam tvayā rāghava tattvataḥ, vālinam na nihammīti tato nāham ito vraje/ tasya caivam bruvāṇasya sugrīvasya mahātmanah, karuṇam dīnayā vācā rāghavaḥ punar abravīt/ sugrīva śrūyatām tātaḥ krodhaś ca vyapanīyatām, kāraṇam yena bāṇo 'yam na mayā sa visarjitaḥ/ alamkāreṇa veṣeṇa pramāṇena gatena ca, tvam ca sugrīva vālī ca sadṛśau sthaḥ parasparam/ svareṇa varcasā caiva prekṣitena ca vānara, vikrameṇa ca vākyaiś ca vyaktim vām nopalakṣaye/ tato 'ham rūpasādṛśyān mohito vānarottama, notsrjāmi mahāvegāṁ śaram śatrunibarhaṇam/ etanmuhūrte tu mayā paśya vālinam āhave, nirastam iṣuṇaikena veṣṭamānaṁ mahītale/ abhijñānaṁ kuruṣva tvam ātmano vānareśvara, yena tvam abhijñānīyam dvandvayuddham upāgatam/ gajapūṣpīm imām phullām utpātya śubhalakṣaṇām, kuru lakṣmaṇa kaṇṭhe 'sya sugrīvasya mahātmanah/ tato giritaḥ jātām utpātya kusumāyutām/ lakṣmaṇo gajapūṣpīm tām tasya kaṇṭhe vyasarjayat/ sa tathā śuśubhe śrīmāṁ latayā kaṇṭhasaktayā, mālayeva balākānām sasamdhya iva toyadaḥ/ vibhrājamāno vapuṣā rāma vākyasamāhitaḥ, jagāma saha rāmeṇa kiṣkindhām vālīpālītām/

Shri Rama had then taken onto his hands to pass through the test of 'Sapta Saala Vicchedana'. *sa viśṛṣṭo balavatā bāṇaḥ svarṇapariṣkṛtaḥ, bhittvā sālān giriprasthe sapta bhūmim viveśa ha/* The golden arrow as released by Rama were seen by him by aiming, as bound by the earth and the mountain together, at the seen tall and huge trees in a row and the unique arrow broke them all and sped up ripping through the earth and apparently hit pataala! But in one muhurta again [three nimeshas or blinks make one 'Kshana'; fifteen 'nimeshas' make one 'kashtha'; thirty kashthas make one 'kala'; thirty kalas make one 'Muhurta'] As Shri Rama's arrow hit the target and returned within a muhurta into his quiver, Sugriva was astonished and felt totally satisfied about his ability and made 'saashtanaga pranaam'. *sendrān api surān sarvāms tvam bāṇaiḥ puruṣarṣabha, samarthaḥ samare hantum kim punar vālinam prabho/ yena sapta mahāsālā girir bhūmiś ca dāritāḥ, bāṇenaikena kākutstha sthātā te ko raṇāgrataḥ/* Purusha Pravara! You appear to decimate even Indraadi Devatas with your arrows; then Vaali vadha is a very negligible task! Kaakustha! He who is capable of tearing through seven gigantic 'saala vrikshas', mountain and earth too with a single arrow, who indeed could ever dare to stand before you! *tam adyaiva priyārtham me vairiṇam bhrātṛrūpiṇam, vālinam jahi kākutstha mayā baddho 'yam aṇjaliḥ/ tato rāmaḥ pariśvajya sugrīvaṁ priyadarśanam, pratyuvāca mahāprājño lakṣmaṇānumataṁ vacaḥ/* Kaakutsa kula bhushana! My folded hand greetings to you. To day my illustrious friend has taken off my fear of Vaali; kindly let me get rid of my life long fright for Vaali! Then, Shri Rama asked Sugriva as follows: *asmād gacchāma kiṣkindhām kṣipraṁ gaccha tvam agrataḥ, gatvā cāhvaya sugrīva vālinam bhrātṛgandhinam/ sarve te tvaritaṁ gatvā kiṣkindhām vālinam purīm, vṛkṣair ātmānam āvṛtya vyatiṣṭhan gahane vane/ sugrīvo vyanadad ghoram vāliṇo hvānakāraṇāt, gāḍham parihito vegān nādair bhindann ivāmbaram/* My dear friend! Let us straightaway proceed from here itself to Kishkindha Rajya of Vaali and challenge by your shouts for mutual battle. Then the entire group reached the precincts of the kingdom and hid themselves behind the bushes. Then Sugriva straightened his robes around his waist and shouted aloud like a thunder of clouds challenging Vaali for a duel. Vaali bursted out with anger and jumped off instantly for the duel. It looked that two 'grahas' or planets like Mangal and Budha were fasing each other. *talair aśanikalpaiś ca vajrakalpaiś ca muṣṭibhiḥ, jaghnatuḥ samare 'nyonyam bhrātarau krodhamūrchitau/ tato rāmo dhanuṣpāṇis tāv ubhau samudīkṣya tu, anyonyasadṛśau vīrāv ubhau devāv ivāśvinau/* Both the brothers were tensed up with rage and fought bitterly with their unreserved energies while Shri Rama hid himself and desired to target them. But they resembled each other so perfectly like Ashvini Kumars, typical prototypes of handsomeness with horse faces and the famed physicians of Devatas, born to Surya Deva and his wife Sanjana.

[Vishleshana on the identity of Ashvini Kumars from Surya Purana:

Vishwakarma the Shilpi's daughter was Sangina whose celestial name is Raagini also called Surenu in dyuloka. Sangina's shadow is Chhaaya also called Nikshubha. Sangina is not only pretty but a Pativrata too; she gave birth to Manu and Yama. But she was unable to approach the ever fiery form of Surya and after retaining her shadow left to her father Vishvakarma's home to stay there for very thousand and odd

years, despite the father advising her to return to her husband's home as soon as possible. As the father pressurised her, she left for Utrara Kuru pradesha in the form of a horse. Chhaya Devi and Surya Deva gave birth to two sons named Shritashrava and Shrutakarma, besides a daughter named Tapati. Shritashrava's son was Saavarni Manu and Shanaishwara was the son of Shritakarma. Just as Sangjna Devi was too affectionate with her children, Chhaya Devi was not so. Chhaya had normal relation with Sangjna's elder son Manu, but had difference of opinion with Yama. As Chhaya bothered Yama too much, then the latter desired to lift her physically and held her upside down and in the process touched her feet. Chhaya then gave a 'shaap' or curse that Yama's feet be twisted and disfigured. In this physical altercation, Surya appeared and said that every 'shaap' could be negated but not that of a mother and suggested that the only way could be to the flesh of Yama's feet be kept on 'krimis' or vicious worms so that the flesh of the feet be eaten and got disappeared and the fleshless feet be retained. This way- out would save Yama's feet and Chhaya Devi's curse be carried out too. Soon after this shaap incident, *Vishvakarma the father of Sangjna approached Surya Deva and informed him that his daughter Sangjna was in the form of a horse in Shaaka dwipa, and made Surya to assume the form of a male horse at where Sangjna was grazing. Then Surya in the form of a male horse approached Sangjna in the form of a female horse and tried to mate. Sangjna struggled in the act of mating as she was of the feeling that Surya was a 'para purusha'; in the process of the struggle Surya's virility entered Sangjna's nose and she gave birth to two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasnna. After Surya Deva revealed his identity, then the two horses mated again and Revant was born with similar radiance like that of the father.]*

Stanza 20 continued: *yan nāvagacchat sugrīvaṃ vālināṃ vāpi rāghavaḥ, tato na kṛtavān buddhiṃ moktum antakaram śaram/ etasminn antare bhagnaḥ sugrīvas tena vālinā, apaśyan rāghavaṃ nātham ṛśyamūkam pradudruve/ klānto rudhirasiktāṅgaḥ prahārair jarjarikṛtaḥ, vālinābhidrutaḥ krodhāt praviveśa mahāvanam/Shri Rama was unable to clearly distinguish Sugriva and Vali as they were literally identical and hence refrained from releasing the 'praanaanta kaari maha bana' or the truly fatal arrow. Meanwhile Vaali pulled down Sugriva's feet to the ground with a severe hand blow and even without looking around for Rama's arrow ran for life towards the Rishyamoka mountain which surely was unapproachable to Vaali and way. Vaali did chase Sugriva but soon retreated as was reminded of the Matanga Muni shaapa. Meanwhile Rama Lakshmanas returned to the badly hurt Sugriva who even while gasping his breath addressed Shri Rama: āhvayasveti mām uktvā darśayitvā ca vikramam, vairiṇā ghātayitvā ca kim idānīm tvayā kṛtam/ tām eva velām vaktavyam tvayā rāghava tattvataḥ, vālināṃ na nihanmīti tato nāham ito vraje/ Raghunandana! You had displayed your bravery and despatched me as my direct target having prevailed on me to challenge Vaali but at the opportune time made me the innocent target and got me beaten almost to death! Why indeed have you done so!' Rama replied: dearmost Sugriva! Kindly listen to me without anger and anguish; I could not release the deadly arrow and the reason be patiently listened to. alamkāreṇa veṣeṇa pramāṇena gatena ca, tvam ca sugrīva vālī ca sadṛśau sthaḥ parasparam/ svareṇa varcasā caiva prekṣitena ca vānara, vikrameṇa ca vākyaiś ca vyaktiṃ vām nopalakṣaye/ tato 'haṃ rūpasādṛśyān mohito vānarottama, notsṛjāmi mahāvegāṃ śaram śatrunibarhaṇam/ Sugriva! The reason for not releasing the deadly arrow was mainly due to your identical physical forms in terms of similarity of dress, height and mannerisms; I could not distinguish even minute differences of voice, brightness, looks and grimaces, manner of exchange of words, and so on. I was totally confused to identify as to who was Sugriva and Vaali. Hence I could simply not release this life smashing arrow of instant poison. Veera Vaanara Raja! If only out of sheer ignorance or by accident or hastiness then I would never be known for mature thinking and mental stability. Once having committed to the gift of 'abhaya' or refuge, negation or denial of such 'pratigjna' ought to attract a 'paataka' and more over the effort of my fortune to regain Devi Sita is at your disposal. Therefore, Vaanara Raja Sugriva, please get ready for another successful assault on Vaali. etanmuhūrte tu mayā paśya vālinam āhave, nirastam iṣṇaikena veṣṭamānaṃ mahātale/ abhijñānaṃ kuruṣva tvam ātmano vānareśvara, yena tvām abhijñānyām dvandvayuddham upāgatam/ gajapuspīm imām phullām utpātya śubhalakṣaṇām, kuru lakṣmaṇa kaṇṭhe 'sya sugrīvasya mahātmanaḥ/ Vaanareshvara! To facilitate your own easy recognition, you must carry an identification in the course of your 'dvandva yuddha' with*

Vaali.’ Having so said, Rama asked Lakshmana to adorn Sugriva’s neck with a garland of fresh Gaja Pushpas.’ Later on they had all proceeded to Kishkindha’s Vaali Kingdom.

Sarga Thirteen

Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni.

Rishyamookaat sa dharmātmā kiṣkindhām lakṣmaṇāgrajah, jagāma sahasugrīvo vālivikramapālītām/ samudyamya mahac cāpaṁ rāmaḥ kāñcanabhūṣitam, śarāṁś cāditya saṁkāsān grhītvā raṇasādhakān/ agratas tu yayau tasya rāghavasya mahātmanah, sugrīvaḥ saṁhatagrīvo lakṣmaṇas ca mahābalaḥ/ pṛsthato hanumān vīro nalo nīlas ca vānarah, tāraś caiva mahātejā hariyūthapa yūthapāḥ/ te vīkṣamāṇā vṛkṣāṁś ca puṣpabhārāvalambinaḥ, prasannāmbuvahāś caiva saritaḥ sāgaraṁ gamāḥ/kandarāṇi ca śailāṁś ca nirjharāṇi guhās tathā, śikharāṇi ca mukhyāni darīś ca priyadarśanāḥ/ vaidūryavimalaiḥ parnaiḥ padmaś cākāśakuṇḍmalaiḥ, śobhitān sajalān mārge taṭākāṁś ca vyalokayan/ kāraṇḍaiḥ sārāsair hamsair vañjūlair jalakukkuṭaiḥ, cakravākaiś tathā cānyaiḥ śakunaiḥ pratināditān/ mṛduśaṣpāṅkurāḥ hārān nirbhayān vanagocarān, carataḥ sarvato ’paśyan sthaliṣu hariṇān sthitān/ taṭākavairiṇaś cāpi śukladantavibhūṣitān, ghorān ekacarān vanyān dviradān kūlaghātinah/ vane vanacarāṁś cānyān khecarāṁś ca vihaṁgamān, paśyantas tvaritā jagmuḥ sugrīvavaśavartinah/ teṣāṁ tu gacchatām tatra tvaritām raghunandanah, drumaṣaṇḍam vanam dṛṣṭvā rāmaḥ sugrīvam abravīt/ eṣa megha ivākāśe vṛkṣaṣaṇḍah prakāśate, meghasaṁghātavipulah paryantakadalīvṛtah/ kim etaj jñātum icchāmi sakhe kautūhalaṁ mama, kautūhalāpanayanaṁ kartum icchāmy aham tvayā/ tasya tadvacanāṁ śrutvā rāghavasya mahātmanah, gacchann evācacakṣe ’tha sugrīvas tan mahad vanam/ etad rāghava vistīrṇam āśramaṁ śramaṇāśanam, udyānavanasaṁpannam svāduṁlaphalodakam/ atra saptajanā nāma munayah saṁśitavratāḥ, saptaivāsann adhahśīrṣā niyataṁ jalaśāyinaḥ/ saptarātrakṛtāhārā vāyunā vanavāsiṇah, divaṁ varṣaśatair yātāḥ saptabhiḥ sakalevarāḥ/ teṣāṁ evaṁ prabhāvena drumaprākārasaṁvṛtam, āśramaṁ sudurādharṣam api sendraiḥ surāsuraiḥ/ pakṣiṇo varjayanty etat tathānye vanacārīṇah, viśanti mohād ye ’py atra nivartante na te punah/ vibhūṣaṇaravāś cātra śrūyante sakalākṣarāḥ, tūryagītasvanāś cāpi gandho divyaś ca rāghava/ tretāgnayo ’pi dīpyante dhūmo hy eṣa pradṛśyate, veṣṭayann iva vṛkṣāgrān kapotāṅgāruṇo ghanah/ kuru praṇāmanā dharmātmāṁś tān samuddiśya rāghavaḥ, lakṣmaṇena saha bhrātrā prayataḥ saṁyatāñjaliḥ/ praṇamanti hi ye teṣāṁ ṛṣīṇāṁ bhāvitātmanām, na teṣāṁ aśubham kim cic charīre rāma dṛśyate/ tato rāmaḥ saha bhrātrā lakṣmaṇena kṛtāñjaliḥ, samuddiśya mahātmānaś tān ṛṣīn abhyavādayat/ abhivādyā ca dharmātmā rāmo bhrātā ca lakṣmaṇah, sugrīvo vānarāś caiva jagmuḥ saṁhṛṣṭamānasāḥ/ te gatvā dūram adhvānam tasmāt saptajanāśramāt, dadṛśuś tāṁ durādharṣāṁ kiṣkindhām vālipālītām/

Rama Lakshmanas once again proceeded to Kishkindha puri accompanying Sugriva and his followers from Rishyamooka mount. Rama carried his powerful golden dhanush and the arrows in the ‘tureena’. While Rama Lakshmanas in the lead along with Sugriva, Hanuman-Nala-Neela and other followers, they all witnessed the fabulous Nature with trees, flowers, birds, water flows, mountains, caves. The sarovaraas with vaidurya like transparency were replete with sparkling white lotuses floating. The variety of birds ranges from Kaarandava-Saarasa-Hamsa-Vanjula- Jalamriga-chakravaakas flying low on the cool water surfaces. Jungle wild elephants freshly bathed on the water lines with white tusks and teeth were looking like ranges of low black hills. Rama enquired of vaanara raja to enthuse his spirits cool as to what was the name of this part of the way to Kishkindha the Sugriva replied that he might not know the precise name but happened to the tha ashram of ‘Sapta Jana’ where seven munis of lokal popularity. These Munis performed tapasya with head down and feet up straight for decades and reached heaven subsequently, with their bodies too as ‘sa-shareeraas’! It is for that very reason the lical belief had been that asuras and even devas would avoid this place exclusively to Prakritai Maata or Mother Nature! Raghu nandana! Here one could hear the jingle sounds of dancing dames, and sonorous singings in the nights along with symphony of musical sounds. One could surely smell the ‘sugandhas’ even now with heart elevating freshness. Indeed this place is known for the Tri vidha agnis of Garhapatya-Aahavaneeya-Dakshinaagni invoking Heaven-Cloud- Earth as the flames fly like doves on the sky.

[Vishleshana on Tri Agnis: a) Varaha Purana b) Brahmanda Purana]

Varaha Purana : Creation of Agni Deva, his several names and implication of worship: When Maha Vishnu created ‘Panchabhutas’ or Five Elements) and Loka Pitamah Brahma and commanded the latter to initiate creation, Brahma could not do so and he was extremely confused and hence angry and the rage created thousands of flames called Agni who became extremely thirsty. When Agni asked Brahma as to how his thirst could be quenched, Brahma showed three types of satisfying it viz. sharing the ‘Dakshinas’ received by Devas and hence Agni was known as ‘Dakshinagni’; the second way of Agni’s thirst was by carrying the Havans (Homas and Yajnas) performed in the Trilokas (Three Worlds) in favour of various Deities as their ‘Vahan’, thus becoming Agni popular as ‘Havyavahan’; the third way is that since Agni is present in each ‘Griha’ or household, he is known as ‘Garhapatyagni’. Brahma further named Agni as ‘Vaisvanara’ as the latter provides the means of bestowing ‘Sadgati’ (Salvation) to the virtuous beings performing havans and other good deeds. Agni is ‘Jataveda’ or protector of both Known and Unknown material; ‘Naaraa Prashamsa’-‘Naar’ or people, especially ‘Dwijas’ or twice born Brahmanas, Kshatriyas and Vysyas do ‘Prashamsa’ or praise; Known as ‘Dravinoda’ as Agni provides money power. The other popular names accorded by Brahma to Agni are ‘Tanunpath’ (Agni protects Sharir/Asharir), ‘Prapurna’ (full of everything) and many other names. Agni desired to Brahma to designate a day of each Month so that all concerned would perform worship to Him. Since this was a unique request made by any Deity for the first time, Brahma confirmed *Pratipada* as a day of significance for Agni. Brahma blessed Agni that *Pratipada* be popularised among all the Lokas and worship to Agni by way of fasting (Upavas) or at the most by taking milk would qualify a devotee to acquire prosperity and Tejas (radiance) during the current birth and to secure Kingship in the next birth and certainly please the Pitru Loka.

Brahmanda Purana describes : There are three types of Agni viz. Devata related, Bhoutikaagni and Water generated Earth-related Agni called Vidyut Sambhava or Born out of Lightning or Abyoni; as the night is over the Unknown Brahma desired to visualise water and Earth in the darkness and assumed the form of a tiny ‘Khadyota’ (glow-worm) and viewed Agni for illumination and named it as ‘Parthivaagni’ or Terrestrial Fire and divided into three forms viz. ‘Vaidutaagni’, ‘Jatharaagni’ and ‘Souraagni’.

Vaidyutaagni is not assuaged due to rains nor human bellies but only due to friction of wood. Jatharaagni has no illumination and is not visible. Souraagni gets terminated by the Sun Set and enters Agni and gets revived at Sun Rise. Illumination and Heat promote and increase each other. Alike in the Northern and Southern hemispheres, when Sun rises the night enters water and water gradually gains heat and radiation ; at the time of Sun Set the day enters waters and thus the latter gains transparency next morning. Thus in this order the Earth’s hemispheres the Sun Rise and Sun Set or the day and night respectively enter water. Surya Deva absorbs water through his rays and hence called ‘Shuchi’ or of purity. This is related to Earth-related Agni and hence called Shuchi; the latter means Agni with thousand rays which absorb water from various sources like oceans, rivers, wells and all water-bodies. The rays of Agni create both cold water and hot water as also four hundred peculiar forms; those rays which could produce heavy rains are called chandana, Sadhya, Kutana, Akutana and Amrita. Besides these rays, there are three hundred other rays which produce snow. The Snow-fall creating rays are known as Drisyaas, Meghaas, Yaamyas, Hradinyaas (resounding ones) and they have limited illumination and such rays are called Chandras. Those rays which create heat are white in colour numbering three hundred are called Shuklas, Kuhakaas, and Vishvabhuts. Surya Deva distributes these rays to human beings as well as Pitru Devas equitably and satisfy them. Surya helps utilise these rays to Human beings by way of herbs and vegetation, to Pitras by way of Swadhaa-Homas and to Devatas by way of Amrita. In the Vasanta or Spring and Greeshma or Summer seasons, Surya blazes three hundred rays of Agni to heat up the World while he showers in Sharat Kaala or rainy season by four hundred Agni-Kiranas ; in Hemanta or early winter and Sishira or late winter Seasons three hundred rays are utilised.]

Stanza 25 of Sarga Thirteen continued:

*kuru praṇāmaṁ dharmātmaṁ tān samuddiśya rāghavaḥ, lakṣmaṇena saha bhrātrā prayataḥ
samyatāñjaliḥ/ praṇamanti hi ye teṣāṁ ṛṣiṇāṁ bhāvitātmanām, na teṣāṁ aśubhaṁ kiṁ cic charīre rāma
dṛśyate/* While continuing the narration of the illustrious Sapta Muni Ashram, Sugriva asked Rama Lakshmanas too to secure the blessings of the Munis to assure that there should never be any signs inauspiciousness ahead. Then Rama Lakshmanas greeted the Mahatmas with folded hands for auspicious

success in their daring tasks ahead and the Munis smiled and blessed with ‘tathaastu’. Then dharmatma Shri Rama, Lakshmana, Sugriva and the followers made firm and confident steps forward to Kishkindha.

Sarga Fourteen

Fully backed by Shri Rama’s confident assurances of victory, Sugriva challenged Vaali for a repeat encounter of ‘dwandva yuddha’ amid thunderous shoutings

Sarve te tvaritaṁ gatvā kiṣkindhāṁ vālipālitaṁ, vṛkṣair ātmānam āvṛtya vyatiṣṭhan gahane vane/ vicārya sarvato dṛṣṭim kānane kānanapriyaḥ, sugrīvo vipulagrīvaḥ krodham āhārayad bhṛṣam/ tataḥ sa ninadam ghoram kṛtvā yuddhāya cāhvayat, parivāraiḥ parivṛto nādair bhindann ivāmbaram/ atha bālārkasadṛśo dṛptasimhagatis tadā, dṛṣtvā rāmaṁ kriyādakṣaṁ sugrīvo vākyam abravīt/harivāgurayā vyāptaṁ taptakāñcanatorāṇāṁ, prāptāḥ sma dhvajayantrāḍhyāṁ kiṣkindhāṁ vāliṇaḥ purīm/ pratijñā yā tvayā vīra kṛtā vālivadhe purā, saphalāṁ tām kuru kṣipraṁ latām kāla ivāgataḥ/ evaṁ uktas tu dharmātmā sugrīveṇa sa rāghavaḥ, tam athovāca sugrīvaṁ vacanaṁ śatrusūdanaḥ/ kṛtābhijñāna cihnās tvam anayā gajasāhvayā, viparīta ivākāśe sūryo nakṣatra mālayā/ adya vālisamutthaṁ te bhayaṁ vairaṁ ca vānara, ekenāhaṁ pramokṣyāmi bāṇamokṣeṇa saṁyuge/ mama darśaya sugrīvavairiṇaṁ bhrātṛrūpiṇaṁ, vālī vinihato yāvad vane pāmsuṣu veṣṭate/ yadi dṛṣṭipathaṁ prāpto jīvan sa vinivartate, tato doṣeṇa mā gacchet sadyo garhec ca mā bhavān/ pratyakṣaṁ sapta te sālā mayā bāṇeṇa dāritāḥ, tato vetsy balenādyā bālīnaṁ nihataṁ mayā/ anṛtaṁ noktapūrvam me vīra kṛcchre ’pi tiṣṭhatā, dharmalobhaparīteṇa na ca vakṣye katham cana/ saphalāṁ ca kariṣyāmi pratijñāṁ jahi sambhramam, prasūtaṁ kalamāṁ kṣetre varṣeṇeva śatakratuḥ/ tadāhvānanimittaṁ tvaṁ vālino hemamālīnaḥ, sugrīva kuru taṁ śabdaṁ niṣpated yena vānaraḥ/ jītakāśī jayaślāghī tvayā cādharṣitaḥ purāt, niṣpatiṣyaty asaṁgena vālī sa priyasamīyugaḥ/ ripūṇāṁ dharṣaṇaṁ śūrā marṣayanti na saṁyuge, jānantas tu svakaṁ vīryaṁ strīsamakṣaṁ viśeṣataḥ/ sa tu rāmavacaḥ śrutvā sugrīvo hemapiṅgalaḥ, nanarda krūranādena vinirbhindann ivāmbaram/ tasya śabdena vitrastā gāvo yānti hataprabhāḥ, rājadoṣaparāmṛṣṭāḥ kulastrīya ivākulāḥ/ dravanti ca mṛgāḥ śīghraṁ bhagnā iva raṇe hayāḥ, patanti ca khagā bhūmau kṣīṇapūṇyā iva grahāḥ/ tataḥ sa jīmūtagaṇapraṇādo; nādam vyamuñcat tvarayā pratītaḥ, sūryātmajaḥ śauryavivṛddhatejāḥ; saritpatir vānilacañcalormiḥ/

The party of Rama-Sugrivas thus having reached Kishkindha as fortified by the blessings of Sapta Munis had hidden behind the bushes and trees, Sugriva looked around and made a mammoth shout like ‘megha garjana’ challenging Vaali to come out for a ‘dwandva yuddha’. At that time, Sugriva’s physical radiance was like that of the ‘ushah kaala Surya’ with fresh radiance. Having shouted by swirling the gauntlet thus, Sugriva explained the intricate nine golden gates of the Kishkindha puri spreading the shackles of Maya the make belief all over among the vanaraas inside. He stated: ‘Maha Veera Rama! Once again I am reiterating your oath to destroy Vaali my nightmare at the earliest. *kṛtābhijñāna cihnās tvam anayā gajasāhvayā, viparīta ivākāśe sūryo nakṣatra mālayā/* Mahanubhava! As you have pulled out a branch full of Gaja pushpas, Veera Lakshmana made a memorable garland around my neck. Even if the nakshatra maala around the neck of Surya Deva, may the splendour of the flower garland around my neck be fesh indeed.’ Then Rama said assuringly: Sugriva! Your long standing terror and hostility of Vaali ought to disappear on the battle field here with just one shot of my arrow. You should only point out at Vaali in the course of your one to one battle, then he should be thrown off dead into the dust and the proof of the miserable death shoul be indicated by the arrow back to my ‘tuneera’. *anṛtaṁ noktapūrvam me vīra kṛcchre ’pi tiṣṭhatā, dharmalobhaparīteṇa na ca vakṣye katham cana/ saphalāṁ ca kariṣyāmi pratijñāṁ jahi sambhramam, prasūtaṁ kalamāṁ kṣetre varṣeṇeva śatakratuḥ/ tadāhvāna - nimittaṁ tvaṁ vālino hemamālīnaḥ, sugrīva kuru taṁ śabdaṁ niṣpated yena vānaraḥ/* Despite my having to encounter innumerable challenges life, I had never uttered a lie in my life nor taken a single step of ‘adharma’. My ‘pratigjna’ ought to be fulfilled. That is precisely why, Sugriva! Expunge away all the traces of timidity and fear from even your remote inner thoughts. As Shri Rama reiterated repeatedly, the pingala varna Sugriva repeated his simha garjana challenging Vaali again and again. Bewidered by the repeated shouts of challenge, the ‘kulaanganaas’ of Vaali’s ‘antahpura’ got flustered and ran away hither and thither.

Sarga Fifteen

Devi Taara entreated Vaali for a truce of mutual peace, friendship with Rama and ‘yuva rajatva’ to Sugriva

Atha tasya ninādam tam sugrīvasya mahātmanah, śuśrāvāntahpuragato vālī bhrātur amarṣaṇah/ śrutvā tu tasya ninadam sarvabhūtaprakampanam, madaś caikapade naṣṭah krodhaś cāpatito mahān/ sa tu roṣaparītāṅgo vālī saṁdhyātapaprabhaḥ, uparakta ivādityaḥ sadyo niṣprabhatām gataḥ/ vālī daṁṣṭrā karālas tu krodhād dīptāgnisamnibhaḥ, bhāty utpatitapadmābhaḥ samṛñāla iva hradaḥ/ śabdaṁ durmarṣaṇam śrutvā niṣpapāta tato hariḥ, vegena caraṇanyāsair dārayann iva medinīm/ tam tu tārā pariṣvajya snehād darśitasauhṛdā, uvāca trastasaṁbhrāntā hitodarkam idam vacaḥ/ sādhu krodham imam vīra nadī vegam ivāgatam, śayanād utthitaḥ kālyam tyaja bhuktām iva srajam/ sahasā tava niṣkrāmo mama tāvan na rocate, śrūyatām abhidhāsyāmi yannimittam nivāryase/ pūrvam āpatitaḥ krodhāt sa tvām āhvayate yudhi, niṣpatya ca nirastas te hanyamāno diśo gataḥ/ tvayā tasya nirastasya pīditasya viśeṣataḥ, ihaitya punar āhvānam śaṅkāṁ janayatiṣva me/ darpaś ca vyavasāyaś ca yādṛśas tasya nardataḥ, ninādasya ca saṁrambho naitad alpaṁ hi kāraṇam/ nāsahāyam aham manye sugrīvaṁ tam ihāgatam, avaṣṭabdhāsahāyaś ca yam āśrityaiṣa garjati/ prakṛtyā nipuṇaś caiva buddhimāṁś caiva vānaraḥ, aparīkṣitavīryeṇa sugrīvaḥ saha naiṣyati/ pūrvam eva mayā vīra śrutaṁ kathayato vacaḥ, aṅgadasya kumārasya vakṣyāmi tvā hitam vacaḥ/ tava bhrātur hi vikhyātaḥ sahāyo raṇakarkaṣaḥ, rāmaḥ parabalāmardī yugāntāgnir ivotthitaḥ/ nivāsavṛkṣaḥ sādḥnām āpannānām parā gatiḥ, ārtānām saṁśrayaś caiva yaśasaś caikabhājanam/ jñānavijñānasampanno nideśo nirataḥ pituḥ, dhātūnām iva śailendro guṇānām ākaro mahān/ tatṣamaṁ na virodhas te saha tena mahātmanā, durjayenāprameyena rāmeṇa raṇakarmasu/ śūra vakṣyāmi te kiṁ cin na cecchāmy abhyasūyitum, śrūyatām kriyatām caiva tava vakṣyāmi yad dhitam/ yauvarājyena sugrīvaṁ tūrṇam sādhu abhiśecaya, vighrahaṁ mā kṛthā vīra bhrātrā rājan balīyasā/ aham hi te kṣamaṁ manye tava rāmeṇa sauḥṛdam, sugrīveṇa ca saṁprītiṁ vairam utsṛjya dūrataḥ/ lālānīyo hi te bhrātā yavīyān eṣa vānaraḥ, tatra vā sann ihastho vā sarvathā bandhur eva te/ yadi te matpriyaṁ kāryam yadi cāvaiṣi mām hitām, yācyamānaḥ prayatnena sādhu vākyaṁ kuruṣva me/

As ‘maha veera’ Vaali heard in highly haughty challenges for dwandva yuddha repeatedly, he fumed with unusual rage, while his golden type physique turned red. His teeth started grinding, looks were blood red and having stood up with frenzy by pounding earth was ready to jump out. At that time, Vaali’s wife got frightened, touched his hands and shoulders and tried to somewhat cool down his hot temper. She said softly: ‘Maha Veera Purusha: kindly listen to me. Please control your fury which is like the rushing waters of a ‘Maha Nadi’. Think of the example of fresh and soothing flower garland of adorning the neck of a dear husband in the night gets discarded by the next morning, please discard your haughty temper. Vaanara Veera! please settle down for your battle tomorrow morning but not right now. It is well known the world over about your unparalleled bravery and grit. Right now it must be avoided when your temper is high even if the opponent challenges to day again for a second time. Only the other day he did so and as you nearly smashed his head as he ran for life to Matanaga Vana timidly. Some how my inner feelings tell me that there could be a trap too. *nāsahāyam aham manye sugrīvaṁ tam ihāgatam, avaṣṭabdhāsahāyaś ca yam āśrityaiṣa garjati/ prakṛtyā nipuṇaś caiva buddhimāṁś caiva vānaraḥ, aparīkṣitavīryeṇa sugrīvaḥ saha naiṣyati/* I do strongly suspect that Sugriva must be having a strong support behind and that should be the reason that he has been jumping up and down. Vaanara Sugriva by nature is schemy and crafty and unless he truly trusts a strong source of help he would not raise his head and voice again and again. I have heard from Kumara Angada that one day he heard from ‘Gupacharas’ or spies as follows: From Ayodhya, two valiant heros whom named Rama Lakshmanas of Ikashvaaku vamsha have arrived in these parts and they are impossible to defeat. It is further learnt: *Sugriva priya kaaryartham praapto tatra duraasadou, sa te bhraatrihi vikhyaataḥ sahaayo rana karmaani/ Raamah parabalamaardraa yugaantaagnirivotthitaḥ, nivaasa vrikshah saadhmaapannaam paraa gatih/* These heros have endeared Sugriva and have approached him as they are standing by your brother and they are reputed as ‘pralayaagni samaanaas’ yet helpful to the needy even at the cost of their own lives.

nivāsavṛkṣaḥ sādḥūnām āpannānām parā gatiḥ, ārtānām saṁśrayaś caiva yaśasaś caikabhājanam/ jñānavijñānasampanno nideśo nirataḥ pituḥ, dhātūnām iva śailendro guṇānām ākaro mahān/ tatṣamam na virodhas te saha tena mahātmanā, durjayanāprameyena rāmeṇa raṇakarmasu/ Rama Lakshmanas are stated as the last refuge of persons of desperation and they are known as ‘kalpavrikshas’ who have lost all hopes of life under great stress and duress. They are the ‘arta purusha ashrayas, yashasvis, vigjnaana sampannaas, and pitru agjnaa paripaalakas’. It appears that Rama is surfiet with excellent origin, nature, and the ‘uttama dhaatu bhandaar’ or repository of the proactive body ingredients.

[Brief Vishleshana of Dhaatus or body tissues: Rasa-Rakta-Maamsa-Medha-Asthi-Majja-Sukra or plasma,blood,musle,fat, bone, bone marrow and semen. These ingredients control the regulation of vaata-pitta-kapha]

Stanzas 22 onward continued: *śūra vakṣyāmi te kiṁ cin na cecchāmy abhyasūyitum, śrūyatām kriyatām caiva tava vakṣyāmi yad dhitam/ yauvarājyena sugrīvaṁ tūrṇam sādḥv abhiśecaya, vighrahaṁ mā kṛthā vīra bhrātṛā rājan balīyasā/ ahaṁ hi te kṣamam manye tava rāmeṇa sauhṛdam, sugrīveṇa ca saṁprītiṁ vairam utsṛjya dūrataḥ/* Sura Veera Vaali Maha Raja! My intention is in no way to belittle you or find fault with you. But I wish you best of fortune and could only make a request to you in earnestness. If you think proper, may make an appeal to you: Sugriva is your own younger brother ; please do not not fight with him; bless him and bestow to him the status of Yuva Rajatva. I am saying this as a sincere and serious request to you; kindly seek better relation with Shri Rama and establish friendship with him. *Tadaa hi Taaraa hitameka vaakyam tam Vaalinam patyhamidam babhaashe, na rochate tad vachanan hi tasya, kaabhipannasya vinaasha kaale/* Devi Tara’s most valuable and helpful requests to Vaali fell on deaf ears and in a rash rush proceeded for ‘dvandwa yuddha’ with Sugriva as of ‘vinaasha kaale vipareeta buddhih’!

Sarga Sixteen

Ignoring away Devi Tara’s earnest appeals for peace and amity with Sugrivas-Ramas, haughty Vaali resorts to battle with Sugriva, gets grievously hurt by Rama baana and succumbs to earth

Tām evaṁ bruvatīm tārām tārādhipanibhānanām, vālī nirbhartsayām āsa vacanam cedam abravīt/ garjato ’sya ca saṁrambhaṁ bhrātuh śatror viśeṣataḥ, marṣayiṣyāmy ahaṁ kena kāraṇena varānane/ adharṣitānām śūrāṇām samareṣv anivartinām, dharṣaṇāmarṣaṇam bhīru maraṇād atiricyate/ soḍhum na ca samartho ’haṁ yuddhakāmasya saṁyuge, sugrīvasya ca saṁrambhaṁ hīnagrīvasya garjataḥ/ na ca kāryo viśādas te rāghavam prati matkṛte, dharmajñās ca kṛtajñās ca katham pāpam kariṣyati/ nivartasva saha strībhiḥ katham bhūyo ’nugacchasi, sauhṛdam darśitam tāre mayi bhaktiḥ kṛtā tvayā/ pratiyotsyāmy ahaṁ gatvā sugrīvaṁ jahi sambhramam, darpaṁ cāsya vineṣyāmi na ca prāṇair vimokṣyate/ śāpitāsi mama prāṇair nivartasva jayena ca, ahaṁ jītvā nivartiṣye tam alaṁ bhrātaram raṇe/ tam tu tārā pariṣvajya vālinam priyavādīnī, cakāra rudatī mandam dakṣiṇā sā pradakṣiṇam/ tataḥ svastyayanam kṛtvā mantravad vijayaiṣiṇī, antaḥpuraṁ saha strībhiḥ praviṣṭā śokamohitā/ praviṣṭāyām tu tārāyām saha strībhiḥ svam ālayam, nagarān niryayau krudho mahāsarpa iva śvasan/ sa niḥśvasya mahāvego vālī paramaroṣaṇaḥ, sarvataś cārayan dṛṣṭiṁ śatrudarśanakāṅkṣayā/ sa dadarśa tataḥ śrīmān sugrīvaṁ hemapiṅgalam, susaṁvītam avaṣṭabdhāṁ dīpyamānam ivānalam/ sa tam dṛṣṭvā mahāvīryam sugrīvaṁ paryavasthitam, gāḍham paridadhe vāso vālī paramaroṣaṇaḥ/ sa vālī gāḍhasaṁvīto muṣṭim udyamya vīryavān, sugrīvaṁ evābhimukho yayau yoddhum kṛtakṣaṇaḥ/ śliṣṭamuṣṭim samudyamya saṁrabdhatarām āgataḥ, sugrīvo ’pi samuddiṣya vālinam hemamālinam/ tam vālī krodhatāmrākṣaḥ sugrīvaṁ raṇapaṇḍitam, āpatantam mahāvegā idam vacanam abravīt/ eṣa muṣṭir mayā baddho gāḍhaḥ sunihitāṅgulih, mayā vegavimuktas te prāṇān ādāya yāsyati/ evam uktas tu sugrīvaḥ krudho vālinam abravīt, tavaiva ca haran prāṇān muṣṭiḥ patatu mūrdhani/ tāḍitas tena saṁkrudhaḥ samabhikramya vegataḥ, abhavac choṇitodgārī sotpīḍa iva parvataḥ/ sugrīveṇa tu niḥsaṁgam sālam utpātya tejasā, gātreṣv abhihato vālī vajreṇa mahāgiriḥ/ sa tu vālī pracaritaḥ sālatāḍanavivahalaḥ, gurubhāra - samākrāntā sāgare naur ivābhavat/ tau bhīmabalavikrāntau suparṇasamaveginau, pravṛddhau ghoravapuṣau candrasūryāv ivāmbare/ vālinā bhagnadarpaṁ tu sugrīvo mandavikramaḥ, vālinam prati sāmārṣo darśayām āsa Rāghavam/ tato dhanuṣi saṁdhāya śaram āśīviṣopamam, rāghaveṇa mahābāṇo vālivakṣasi pātitaḥ/ vegenābhihato vālī nipapāta mahūtale, athokṣitaḥ ṣoṇitatoyavisravaiḥ; supuṣpitāśoka ivāniloddhataḥ, vicetano vāsavasūnur āhave; prabhramśitendradhvajavat kṣitiṁ gataḥ/

On listening the prolonged requests of Devi Tara to make peace and yuvarajatva to brother Sugriva, King Vaali replied: Varaanane! To this angry and provocative brother who keeps challenging me for a duel again and again had still not the suitable punishment as he is used to challenge then, run back with mortal fear and floats back again and again has neither any sense of shame nor bravery excepting repeatedly shouting challenges annoyingly. Now, I would like to teach him a bitter lesson once for all. In my case in my entire lifetime I had never been defeated nor even exhibited my back. Sugriva wishes to some how subdue me and how could I ever not respond to his challenges although these are purposeless. Even having heard about Shri Rama and his calibre, I guess that he is a 'Dharma Jnaata' then how could he be sinful in a 'dharma yuddha'! Now, you better go back along with all these females and do you not follow me asking me to return. You have expressed your views out of your devotion and loyalty to me. Get back, do not be anxious and discouraging. In the battle field, I should stand steadfast and fulfill the desire of getting thrashed once again. In the course of the 'dwandva yuddha', I should fulfill his desire of a repeated thrash by my hurling of trees and 'mushti ghaataas' or fast fist kicks before he should run back fast, but not kill him. Even so, Tara! Even being fully aware that he would not bear my assaults, Duratma Sugriva seeks to get your sympathy and soft corner from your heart. *śāpitāsi mama prāṇair nivartasva jayena ca, ahaṁ jītvā nivartiṣye tam alaṁ bhrātaraṁ raṇe/* Now for the last time, my on my honor of my life, I am finally instructing you to return and I should return with success of my victory for me.' As thus Vali instructed Tara Devi, she embraced him in hushed up tone, performed a 'parikrama' cryingly and said good bye. As Tara and her followers returned to 'raani vaasa', Vaali breathed heavily and made an exit from the city. Then he looked all around and saw Sugriva with his loin cloth tightenend up waiting for him. Vaali straight away ran ahead to Sugriva. *śliṣṭamuṣṭim samudyamya samrabdhataṁ āgataḥ, sugrīvo 'pi samuddiṣya vāliṁ hemamālinam/ tam vālī krodhatāmrākṣaḥ sugrīvaṁ raṇapaṇḍitam, āpatantaṁ mahāvegāṁ idaṁ vacanam abravīt/ eṣa muṣṭir mayā baddho gāḍhaḥ sunihitāṅgulih, mayā vegavimuktas te prāṇān ādāya yāsyati/* Sugriva too jumped forward running and so did Vaali who noticed a prominent flower garland tied around Sugriva's neck. Vaali shouted at Sugriva and asserted that his powerful fist stretching all the nerves of his hands and shoulders ought to give you such a thud that once fallen on your head creates a reverberating sound of a drum. As announced by Vaali, the thud shook up entire system of the nerves of Sugriva's head as he vomitted gushes of blood. Then Sugriva uprooted a huge Saala vriksha and threw it with speed and unusual vigour as Indra Deva hit his vajrayudha on a gigantic mountain. *tau bhīmalavikrāntau suparṇasamavegināu, pravṛddhau ghoravapuṣau candrasūryāv ivāmbare/ vālinā bhagnadarpas tu sugrīvo mandavikramaḥ, vāliṁ prati sāmraṣo darśayām āsa Rāghavam/* Then the 'paraakrama and bala' or bravery and strength was frightening to withstand as the encounter of two 'maha garudaas' with their strength of mutual hits. As Sugriva's strength and forbearance started gradually dwindling he looked for Raghava. *tato dhanuṣi samdhāya śaram āśviṣopamam, rāghaveṇa mahābāṇo vālivakṣasi pātitaḥ/ vegaṇābhīhato vālī nipapāta mahūtale, athokṣitaḥ śoṇitayavistravaiḥ; supuṣpitāśoka ivāniloddhataḥ, vicetano vāsavasūnur āhave; prabhramṣitendradhvajavat kṣitīm gataḥ/* Then Rama having realised that the precise time had struck, raised his dhanush, fixed it up with his fully poisoned arrow and released it with extraordinary speed and force as though Yama Raja threw off Kaala chakra. No sooner than Rama released the arrow than the maha tejasvi parakrami Vaanara Raja Vaali fell straight to earth. Indra Kumara Vaali from his body had to let streams of his blood on earth just as an 'ashoka maha vriksha' with sweeps of speedy winds fell down and as Indra dhvaja fell right down to earth from the sky.

Sarga Seventeen

Falling before death, Vaali heavily criticizes Rama for his stealthiness, undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery!
Tataḥ śareṇābhīhato rāmeṇa raṇakarkaṣaḥ, papāta sahasā vālī nikṛtta iva pādapaḥ/ sa bhūmau nyastasarvaṅgas taptakāñcanabhūṣaṇaḥ, apatad devarājasya muktaraśmir iva dhvajah/ tasmin nipatite bhūmau haryṣṇāṁ gaṇeśvare, naṣṭacandram iva vyoma na vyarājata bhūtalam/ bhūmau nipatitasyāpi tasya dehaṁ mahātmanaḥ, na śrīr jahāti na prāṇa na tejo na parākramaḥ/ śakradattā varā mālā kāñcanī ratnabhūṣitā, dadhāra harimukhyasya prāṇāms tejah śrīyaṁ ca sā/ sa tayā mālayā vīro haimayā hariyūthapaḥ, samdhyanugataparyantaḥ payodhara ivābhavat/ tasya mālā ca dehaś ca marmaghātī ca

yaḥ śaraḥ, tridheva racitā lakṣmīḥ patitasyāpi śobhate/ tad astraṁ tasya vīrasya svargamārga
 prabhāvanam, rāmabāṇāsanakṣiptam āvahat paramām gatim/ taṁ tathā patitaṁ saṁkhye gatārciṣam
 ivānalam, yayātim iva puṇyānte devalokāt paricyutam/ ādityam iva kālena yugānte bhuvi pātitaṁ,
 mahendram iva durdharṣam mahendram iva duḥsaham/ mahendraputraṁ patitaṁ vālinam
 hemamālinam, simhoraskam mahābāhum dīptāsyam harilocanam, lakṣmaṇānugato rāmo
 dadarśopasasarpa ca/ sa dṛṣtvā rāghavam vālī lakṣmaṇam ca mahābalam, abravīt praśritaṁ vākyam
 paruṣam dharmasaṁhitam/ parāṇmukhavadhāṁ kṛtvā ko nu prāptas tvayā guṇaḥ, yad aham
 yuddhasaṁrabdhas tvatkṛte nidhanam gataḥ/ kulīnaḥ sattvasaṁpannas tejasvī caritavrataḥ, rāmaḥ
 karuṇavedī ca prajānām ca hite rataḥ/ sānukrośo mahotsāhaḥ samayajño dṛḍhavrataḥ, iti te
 sarvabhūtāni kathayanti yaśo bhuvi/ tān guṇān saṁpradhāryāham agryam cābhijānam tava, tārayā
 pratiśiddhaḥ san sugrīveṇa samāgataḥ/ na mām anyena saṁrabdham pramattaṁ veddhum arhasi, iti me
 buddhir utpannā babhūvādarśane tava/ na tvām vinihātātmānam dharmadhvajam adhārmikam, jāne
 pāpasamācāram tṛṇaiḥ kūpam ivāvṛtam/ satām veśadharam pāpam pracchannam iva pāvakam, nāham
 tvām abhijānāni dharmacchadmābhisaṁvṛtam/ viśaye vā pure vā te yadā nāpakaromy aham, na ca tvām
 pratijāne 'ham kasmāt tvam haṁsy akilbiṣam/ phalamūlāśanam nityam vānaram vanagocaram, mām
 ihāpratiyudhyantam anyena ca samāgatam/ tvām narādhipateḥ putraḥ pratītaḥ priyadarśanaḥ, liṅgam
 apy asti te rājan dṛṣyate dharmasaṁhitam/ kaḥ kṣatriyakule jātaḥ śrutavān naṣṭasaṁśayaḥ, dharmaliṅga
 praticchannaḥ krūraḥ karma samācareṭ/ rāma rājakule jāto dharmavān iti viśrutaḥ, abhavyo
 bhavyarūpeṇa kimarthaṁ paridhāvasi/ sāma dānam kṣamā dharmāḥ satyam dhṛtiparākramau,
 pārthivānām guṇā rājan daṇḍas cāpy apakāriṣu/ vayam vanacarā rāma mṛgā mūlaphalāśanāḥ, eṣā
 prakṛtir asmākaṁ puruṣas tvam nareśvaraḥ/ bhūmir hiraṇyam rūpyam ca nigrahe kāraṇāni ca, tatra kas
 te vane lobho madīyeṣu phaleṣu vā/ nayaś ca vinayaś cobhau nigrahānugrahāv api, rājavṛttir asaṁkīrṇā
 na nṛpāḥ kāmavṛttayah/ tvam tu kāmāpradhānaś ca kopanaś cānavasthitaḥ, rājavṛttaś ca saṁkīrṇaḥ
 śarāsanaparāyaṇaḥ/ na te 'sty apacitir dharme nārthe buddhir avasthitā indriyaiḥ kāmavṛttaḥ san
 kṛṣyase manujeśvara/ hatvā bāṇena kākutstha mām ihānaparādhinam, kim vakṣyasi satām madhye karma
 kṛtvā jugupsitam/ rājahā brahmahā goghnaś coraḥ prāṇivadhe rataḥ, nāstikaḥ parivettā ca sarve
 nirayagāmināḥ/ adhāryam carma me sadbhī romāṇy asthi ca varjitam, abhakṣyāni ca māmśāni
 tvadvidhair dharmacāribhi/ pañca pañcanakhā bhakṣyā brahmakṣatreṇa rāghava, śalyakaḥ śvāvidho
 godhā śāśaḥ kūrmaś ca pañcamah/ carma cāsthi ca me rājan na spṛśanti manīṣināḥ, abhakṣyāni ca
 māmśāni so 'ham pañcanakho hataḥ/ tvayā nāthena kākutstha na sanāthā vasumdhara, pramadā
 śīlasaṁpannā dhūrtena patitā yathā/ śaṭho naikṛtikaḥ kṣudro mithyā praśritamānasaḥ, katham
 daśarathena tvam jātaḥ pāpo mahātmanā/ chinncāritryakakṣyeṇa satām dharmātivartinā,
 tyaktadharmāṅkuṣenāham nihato rāmahastinā/ dṛṣyamānas tu yudhyethā mayā yudhi nṛpātmaja, adya
 vaivasvataṁ devaṁ paśyes tvam nihato mayā/ tvayādṛṣyena tu raṇe nihato 'ham durāsadaḥ, prasuptaḥ
 pannageneva naraḥ pānavaśam gataḥ/ sugrīvapriyakāmena yad aham nihatas tvayā, kaṇṭhe baddhvā
 pradadyām te 'nihataṁ rāvaṇam raṇe/ nyastām sāgaratoye vā pātāle vāpi maithilīm, jānayeyam
 tavādeśac chvetām aśvatarīm iva/ yuktaṁ yat prapnuyād rājyam sugrīvaḥ svargate mayi, ayuktaṁ yad
 adharmeṇa tvayāham nihato raṇe/ kāmam evaṁvidham lokaḥ kālena viniyuḥyate, kṣamam ced bhavatā
 prāptam uttaram sādhu cintyatām/ ity evam uktvā pariśuṣkavakraḥ; śarābhighātād vyathito mahātmā,
 saṁkṣya rāmaṁ ravisamnikāśam; tūṣṇīm babhūvāmararājasūnuḥ/

As Mahabali Vaali had thus fallen down to earth severley with broken limbs like a huge tree got broken down, like Mahendra Dhwaja fell down too. Yet his vital energy, body shine and bravery were in tact. The sparkling golden garland studded with invaluable gems which Lord Indra himself gifted to him too was in place. His garland, body and the arrow which hit the 'marma sthala or ' the vital spot' were the targets and in place. One would be reminded of King Yayati who traversed all over the earth, enjoyed all celestial pleasures of food, gold, ornaments and women as his son exchanged his youth in favour of Yayati, as Shukracharya gave the boon, finally fell down from Swarga at the pralaya kaala. [Refer Sarga Six of the Essence of Valmiki Ayodhya Ramayana] As Vaali fell down to earth, Rama Lakshmanas approached him nearby. On seeing them, Vaali addressed Rama: 'Raghu nandana! You are the famed eldest son of King Dasharatha and seeing and meeting you would be a pleasure. I have not come here to face you in a battle but to another person. Then why have you hit me to fall almost dead on earth! What is

the great glory by your such deed. The definition of a battle is between two ‘shatrus’ and one gets the victory and another a defeat or death. The world wide fame that Rama is described about is that Ramachandra is of a memorable family, ‘a satvaguna sampanna, tejasvi, karunaa svabhava, praja hita kaari, dayalu, samyochita karya karta, sadaachaara jnaata and of dridha pratigina’. He is also reputed as of ‘indriya nigraha and is surfiest with dama-shama-kshama-dharma dhriti, and aparaadha dandaka.’ As you are thus expected of such outstanding features, my wife Tara Devi had rightly disallowed me to battle with Sugriva as you are with him. Till such time that I had not seen you and met, I have had the dilemma whether I was alright to battle with Sugriva owing to his nearness to Rama. But now the doubt was cleared crystal clear now as I have fallen down in this condition due to your arrow strike, which is just unbelievable! *na tvām vinihatātmānam dharmadhvajam adhārmikam, jāne pāpasamācāram tṛṇaiḥ kūpam ivāvṛtam/ satām veśadharam pāpam pracchannam iva pāvakam, nāham tvām abhijānāni dharmacchadmābhisamvṛtam/ viṣaye vā pure vā te yadā nāpakaromy aham, na ca tvām pratijāne ’ham kasmāt tvām haṁsy akilbiṣam/* Now I have become fully aware that my common sense has fully failed me. So far I have been convinced that you are a ‘dharma dhvaja’ but never expected that you are essentially an ‘adharma dhvaja’. Your ways and means of thought and action are replete with wickedness and sinfulness. You are in the face cut and dressing manner of a ‘sadhu mahatma’. Neither I had attacked or even created any kind of trouble in your kingdom nor I had ever even met you till now, and picked up enmity against you, then why have you punished me to near death! I am a vaanara who eats fruits and roots moving about of the wilderness of forests. With no fault of mine why have you sought to kill me and seek to rave about! Rama! You are a respectable son of a King. By assuming the dress of tapasvis, you do advertise your self in the name of Dharma and Nyaaya, the virtue and justice! *kaḥ kṣatriyakule jātaḥ śrutavān naṣṭasamśayah, dharmalinga praticchannaḥ krūraṁ karma samācareṭ/ rāma rājakule jāto dharmavān iti viśrutaḥ, abhavyo bhavyarūpeṇa kimarthaṁ paridhāvasi/ sāma dānam kṣamā dharmāḥ satyaṁ dhṛtiparākramaḥ, pārthivānāṁ guṇā rājan daṇḍaś cāpy apakāriṣu/* Who then would you think that a kshatriya conversant with the tenets of dharma and dressed accordingly too could dare to be cruel to such a showy man! Maharaja! You were born in the reputed Raghu kula started to be popular as a dharma swarupa, but most unfortunately you have just now proved your self as a person of meanness and brutality. Why are you Rama showing off as a dharma dhvaja merely to mislead the public to run after you! Rajan! The fundamental tenets of Bhupalaas are Sama-Dana-Kshama-Dharma-Satya-Dhriti-Parakrama-and Danda. But, by passing all these nuances of kshatriya dharma, you are jumping off the stages and have transgressed into adharma. Nareshwara Raa! We are forest animals eking our lives by eating fruits and roots. Why are you intervening into the internal squabbles of monkeys! What is our enmity with you all about, without least provocation by us. Neeti-Vinaya-Danda-Anugraha or Morality, Modesty, Toughness and Tolerance are the Raja Dharmas as applicable to suit the exigencies; yet Kings are not free to act as per their whims and fancies. But Shri Rama! You have enslaved yourself to desires [of recovering Devi Sita], anger [against me as instigated by Sugriva], and civility [of Societal Restraint]. Instead, without reference to none of these ground rules, you show off your arrow hitting capacity indiscriminately! You have thus the least consideration of ‘dharma’ and have the fixation of ‘artha saadhana’ for the fulfillment of ‘kaama’ of the ‘chaturvidha purushardhas’ least bothering about the final concern of ‘moksha’! Kakutsya! What would be your standing reply to a ‘Satpurusha Sabha’ as asked as to what would be the justification to kill a ‘niraparaadha’ by your ‘baana prayoga! *rājahā brahmahā goghnaś coraḥ prāṇivadhe rataḥ, nāstikaḥ parivettā ca sarve nirayagāminaḥ/ adhāryaṁ carma me sadbhī romāṇy asthi ca varjitam, abhakṣyāṇi ca māṁsāni tvadvidhair dharmacāribhi/* Is it not what Scriptures underline that Raja Hatya-Brahma Hatya-Go Hatya- Chora-Praani Himsa-Naastika-Parivetta or he who weds before elder brother’s wedding are all the mile stones to narakas. Confirmed corruption, avarice, ‘mitra hatya’ and ‘guru patni gaami’ too land up in narakas. It is highly improper that ‘satpurushas’ to assume the skin of ‘vaanaras, let alone even touch-much less eat- our body and parts. Then how indeed could you kill us . Indeed, my wife warned me and begged of me and prevented me from this encounter but I deceived myself and become a victim of fate. *śaṭho naikṛtikaḥ kṣudro mithyā praśritamānasaḥ, katham daśarathena tvām jātaḥ pāpo mahātmanā/* How indeed a king of magnanimity like Dasharadha begot a sly, mean and selfish person who hides himself and practices archery without

daringly face the supposed opponent! Ha! A Rama Swarupa elephant who broke off the strings of dharma and maryada has put the principles to shame and crushed me like this. Raja Kumara! *drśyamānas tu yudhyethā mayā yudhi nṛpātmaja, adya vaivasvataṁ devaṁ paśyes tvaṁ nihato mayā/ tvayādrśyena tu rane nihato 'haṁ durāsadaḥ, prasuptaḥ pannageneva naraḥ pānavaśaṁ gataḥ/* If only you could face me on the battle arena and show off your self - assumed bravery and courage standing and challenging me, then I should have you to show the way to Surya Putra Yama's Loka! Just like a sleeping person is subjected by cruel serpent's poisonous bite even without a hiss, you are killing me while hiding me as a coward. Moreover: *sugrīvapriyakāmena yad ahaṁ nihatas tvayā, kaṇṭhe baddhvā pradadyāṁ te 'nihataṁ rāvaṇaṁ rane/ nyastāṁ sāgarato ye vā pātāle vāpi maithilīm, jānaye yaṁ tavādeśāc chvetāṁ aśvatarīm iva/ yuktaṁ yat prapnuyād rājyaṁ sugrīvaḥ svargate mayi, ayuktaṁ yad adharmeṇa tvayāhaṁ nihato rane/* Rama! If only you approached me well before you did so to Sugriva, I should have brought Mithileshwari Devi Sita from the clutches of Ravana'sura within a single day. I should have encountered the 'duraatma' Ravana and having tied his heads around a rope and brought her at your feet for what ever you should have decided about his surrender. Just as Bhagavan Hayagriva would have punished Madhu-Kaitabha Rakshasaas for their stealing 'shvetaashvatari shrutis', I should have handed over Devi Sita to you, even if I were to reach 'paataala'! But indeed, as I should now have to reach 'veera swarga' and Sugriva would no doubt be the king understandably, but the naked truth remains as a blot for ever that I get killed by 'adharma' as the posterity should realise'. Having declared like wise, Maha Veera Vaali could not bear the pain of the thrust of the arrow that drilled his intestines, and hence was not able to shout at Rama any further.

[Vishleshana on Bhagavan Hayagriva and Madhu Kaitabhas vide Devi Bhagavata Purana:

Devi Bhagavati blesses Vishnu as Hayagreeva: As Indra and Demi-Gods were performing a Sacrifice in the presence of Brahma and Mahesa, they had all desired Maha Vishnu to preside over the Function and called on Him. But, Lord Vishnu was in 'Yoga Nidra' or the Sleep of Deep Meditation and nobody would dare wake Him. More over, interruptions of somebody's speech, the love of a couple, or waking up a person's deep sleep are sins equivalent to 'Brahma hatya' or killing of a Brahmana. The Lord was seated in a 'Padmasana' posture squatting with His legs folded and resting His chin on the top of His Bow with an Arrow fully drawn. As the Sacrifice was to be concluded, Lord Siva advised Lord Brahma to create a White Ant, 'Vamri' and directed it to bite the arrow gently which should wake up the Lord to consciousness and thus make the request. The Vamri sensed the delicate situation and requested Brahma to grant it a return boon for the great risk being undertaken in disturbing the Yoga Nidra of no less a personality than Maha Vishnu Himself! Lords Brahma and Siva gave a boon to the Vamri that what ever trickles from the Sacrificial Offerings of Ghee in the Homa Kunda (Fire Pit) would spill out could be collected as its share. As commanded by Brahma, the insect bit the fore-end of the arrow and the tight string gave way at once and the entire Universe reverberated with horrifying sound as the earth quaked, mountains were shaken, Oceans rose high, Sun lost way and Devas got traumatised. Maha Vishnu's Head was severed with His Crown and there was no trace as to where it fell! Along with Devas, Brahma and Siva cried like human beings as there was a 'Pralaya'-like situation(Universal Dissolution). Then Deva Guru Brihaspati consoled Indra, Brahma and Siva and emboldened them to countenance the grim situation, as such eventualities did happen in the past. The only recourse that Lords Siva and Brahma, accompanied by Indra and Demi-Gods, had in one voice made an intense appeal to Maha Devi Bhagavati, the Eternal Cause of Causes, the very Original Energy, the Life Force of entire Creation, the Bindu and Pranava, the Sourcing Fountain of knowledge and above all the Embodiment of Charity and Forgiveness. Pleased by the most sincere prayers of Brahma and Siva downward, 'Nirguna' Maha Devi hinted that there ought to be a cause for the tragedy. In the company of Maha Lakshmi, once Maha Vishnu laughed by thinking of something. Lakshmi Devi failed to understand the possible reason as to why Vishnu was so much amused about. Was it a spot on Her face or was it due to another woman in His desire? Then as Vishnu did not clarify, Lakshmi assumed 'Tamasic Guna' and gave a curse to Him saying that His head should fall off. Thus happened the resultant tragedy despite Her sincere repentance. While this tragedy took place, there was a coincidental incident that a tough Davana of extraordinary cruelty, named Hayagriva or the Demon with the neck of a horse, resorted to severe 'Tapas' (Meditation) to

Maha Bhagavati for thousands of years by following a strict regime of Sacrifice and unflinching devotion. Maha Devi appeared before the Rakshasa and granted him a boon that no Power in the Universe could cause death to him, except by an Extraordinary Energy in the form similar to his own viz.

Hayagriva form alone could destroy him. Brahma and Siva hastened with the solution to the present gravest tragedy and instructed Devata's own Architect, Visvakarma to do the needful. The Architect killed a horse at once and fixed its neck to Vishnu's severed head and thus emerged Hayagriva.

Vishnu destroys Madhu Kaitabha brothers: When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play and finally stealing Vedas. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound 'Vagbija' the Seed Mantra (Seed 'Bija' and 'Vak' the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra's repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. 'The Parasakti's Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus- head sprouting from Maha Vishnu's navel, tried the age-old four means. He tried to use 'Sama (Counselling) 'Dana' (Gifting or bribing), 'Bheda' (put one against another) and finally 'Danda' (Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya's discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of 'Tamo Guna' - Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Maha Shakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or 'Svacchanda Maranam'. Maha Shakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Shakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Shakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of 'Dharma Yuddha', partly by trickery and partly by Maya or Illusion.]

Sarga Eighteen

Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies point by point and fully justifying action in releasing his frightful arrow, yet with sympathy

Ity uktah praśritam vākyam dharmārthasahitam hitam, paruṣam vālinā rāmo nihatena vicetasā/ tam
 niṣprabham ivādityam muktatoyam ivāmbudam, uktavākyam hariśreṣṭham upaśāntam ivānalam/
 dharmārthagunasampannam harīśvaram anuttamam, adhikṣiptas tadā rāmaḥ paścād vālinam abravīt/
 dharmam artham ca kāmam ca samayam cāpi laukikam, avijñāya katham bālyān mām ihādya vigarhase/
 aprṣṭvā buddhisampannān vṛddhān ācāryasammatān, saumya vānaracāpalyāt tvaṁ mām vaktum
 ihecchasi/ ikṣvākūṇām iyaṁ bhūmiḥ saśailavanakānanā, mṛgapakṣimanuṣyāṇām nigrāhānugrahāv api/
 tām pālayati dharmātmā bharataḥ satyavāg rjuḥ, dharmakāmārthatattvajño nigrāhānugrahe rataḥ/
 nayaś ca vinayaś cobhau yasmin satyam ca susthitam, vikramaś ca yathā dṛṣṭaḥ sa rājā deśakālavit/
 dharmakṛtādeśā vayam anye ca pārvivah, carāmo vasudhām kṛtsnām dharmasamātānam icchavaḥ/
 tasmin nṛpatiśārdūla bharate dharmavatsale, pālayaty akhilām bhūmim kaś cared dharmanigraham/ te
 vayam mārgavibhraṣṭam svadharṁe parame sthitāḥ, bharatājñām puraskṛtya nigrhñimo yathāvidhi/ tvaṁ
 tu samkliṣṭadharmā ca karmaṇā ca vigarhitaḥ, kāmatantrapradhānaś ca na sthito rājavartmani/ jyeṣṭho
 bhrātā pitā caiva yaś ca vidyām prayacchatī, trayas te pitaro jñeyā dharṁe ca pathi vartinaḥ/ yavīyān
 ātmanaḥ putraḥ śiṣyaś cāpi guṇoditaḥ, putravat te trayaś cintyā dharmāś ced atra kāraṇam/ sūkṣmaḥ
 paramadurjñeyah satām dharmah plavaṅgama, hṛdisthaḥ sarvabhūtānām ātmā veda śubhāśubham/
 capalaś capalaiḥ sārddham vānarair akṛtātmabhiḥ, jātyandha iva jātyandhair mantrayan drakṣyase nu
 kim/ aham tu vyaktatām asya vacanasya bravīmi te, na hi mām kevalam roṣāt tvaṁ vigarhitum arhasi/ tad
 etat kāraṇam paśya yadartham tvaṁ mayā hataḥ, bhrātūr vartasi bhāryāyām tyaktvā dharmam
 sanātanam/ asya tvaṁ dharmānasya sugrīvasya mahātmanaḥ, rumāyām vartase kāmāt snuṣāyām
 pāpakarmakṛt/ tad vyatītasya te dharmāt kāmavṛttasya vānara, bhrātṛbhāryābhimarṣe 'smin daṇḍo 'yam
 pratipāditaḥ/ na hi dharmaviruddhasya lokavṛttād apeyuṣaḥ, daṇḍād anyatra paśyāmi nigrāham
 hariyūthapa/ aurasīm bhaginīm vāpi bhāryām vāpy anujasya yaḥ, pracareta naraḥ kāmāt tasya daṇḍo
 vadhaḥ smṛtaḥ/ bharatas tu mahīpālo vayam tv ādeśavartinaḥ, tvaṁ ca dharmād atikrāntaḥ katham
 śakyam upekṣitum/ gurudharmavyatikrāntam prājño dharmēṇa pālayan, bharataḥ kāmavṛttānām nigrāhe
 paryavasthitaḥ/ vayam tu bharatādeśam vidhim kṛtvā harīśvara, tvadvidhān bhinnamaryādān niyantum
 paryavasthitaḥ/ sugrīveṇa ca me sakhyam lakṣmaṇena yathā tathā, dārarājyanimittam ca niḥśreyasi
 rataḥ sa me/ pratijñā ca mayā dattā tadā vānarasamnidhau, pratijñā ca katham śakyā
 madvidhenānavekṣitum/ tad ebhiḥ kāraṇaiḥ sarvair mahadbhir dharmasamhitaiḥ/ śāsanam tava yad
 yuktaṁ tad bhavān anumanyatām/ sarvathā dharmā ity eva draṣṭavyas tava nigrāhaam, vayasasyopa -
 kartavyam dharmam evānupaśyatā/ rājabhir dhṛtadaṇḍās tu kṛtvā pāpāni mānavāḥ, nirmalāḥ svargam
 āyānti santaḥ sukrīno yathā/ āryeṇa mama māndhātṛa vyasanam ghoram īpsitam, śramaṇena kṛte pāpe
 yathā pāpam kṛtam tvayā/ anyair api kṛtam pāpam pramattair vasudhādhipaiḥ, prāyaścittam ca kurvanti
 tena tac chāmyate rajaḥ/ tad alam paritāpeṇa dharmataḥ parikalpitaḥ, vadho vānaraśārdūla na vayam
 svavaśe sthitaḥ/ vāgurābhiś ca pāśaiś ca kūṭaiś ca vividhair narāḥ, praticchannāś ca dṛśyāś ca grhṇanti
 subahūn mṛgān, pradhāvitān vā vitrastān visrabdhān ativiṣṭhitān/ pramattān apramattān vā narā
 māmsārthino bhr̥ṣam, vidhyanti vimukhāms cāpi na ca doṣo 'tra vidyate/ yānti rājarāyaś cātra mṛgayām
 dharmakovidāḥ, tasmāt tvaṁ nihato yuddhe mayā bāṇena vānara, ayudhyan pratiyudhyan vā yasmāc
 chākhāmṛgo hy asi/ durlabhasya ca dharmasya jīvitasya śubhasya ca, rājāno vānaraśreṣṭha pradātāro na
 samśayaḥ/ tān na himsyān na cākroṣen nākṣipen nāpriyam vadet, devā mānuṣarūpeṇa caranty ete
 mahītale/ tvaṁ tu dharmam avijñāya kevalam roṣam āsthitāḥ, pradūṣyasi mām dharṁe piṭṛpaitāmahe
 sthitam/ evam uktas tu rāmeṇa vālī pravyathito bhr̥ṣam, pratyuvāca tato rāmaṁ prāñjalir vānareśvaraḥ/
 yat tvaṁ āttha naraśreṣṭha tad evam nātra samśayaḥ, prativaktum prakṛṣṭe hi nāpakṛṣṭas tu śakmuyāt/
 yad ayuktaṁ mayā pūrvam pramādād vākyam apriyam, tatrāpi khalu me doṣam kartum nārhasi rāghava/
 tvaṁ hi dṛṣṭārthatattvajñāḥ prajānām ca hite rataḥ, kāryakāraṇasiddhau te prasannā buddhir avyayā/
 mām apy avagataṁ dharmād vyatikrāntapuraskṛtam, dharmasamhitayā vācā dharmajña paripālaya/
 bāṣpasamruddhakaṇṭhas tu vālī sārtaravaḥ śanaiḥ, uvāca rāmaṁ samprekṣya paṅkalagna iva dvipaḥ/ na
 tv ātmānam aham soce na tārām nāpi bāndhavān, yathā putram guṇaśreṣṭham aṅgadaṁ kanakāṅgadaṁ/
 sa mamādarśanād dīno bālyāt prabhṛti lālitaḥ, taṭāka iva pītāmbur upaśoṣam gamiṣyati/sugrīve cāṅgade
 caiva vidhatsva matim uttamām, tvaṁ hi śāstā ca goptā ca kāryākāryavidhau sthitaḥ/ yā te narapate
 vṛttir bharate lakṣmaṇe ca yā, sugrīve cāṅgade rājams tām cintayitum arhasi/ maddoṣakṛtadoṣām tām
 yathā tārām tapasvinīm, sugrīvo nāvamanyeta tathāvasthātum arhasi/ tvayā hy anugrhitena śakyam

*rājyam upāsītum, tvadvaśe vartamānena tava cittānuvartinā, sa tam āśvāsayaḥ rāmo vālinam
vyaktadarśanam/ na vyaṁ bhavatā cintyā nāpy ātmā harisattama, vyaṁ bhavadviśeṣa dharmataḥ
kṛtaniścayāḥ/ daṇḍye yaḥ pātayed daṇḍam daṇḍyo yaś cāpi daṇḍyate, kāryakāraṇasiddhārthān ubhau tau
nāvasīdataḥ/ tad bhavān daṇḍasamyogād asmād vigatakalmaṣaḥ, gataḥ svām prakṛtiṁ dharmyām
dharmadr̥ṣṭena vartmanā/ sa tasya vākyam madhuraṁ mahātmanah; samāhitam dharmapathānu -
vartinah, niśamya rāmasya raṇāvamardino; vacaḥ suyuktaṁ nijagāda vānaraḥ/ śarābhītapena vicetasā
mayā; pradūṣitas tvaṁ yad ajānatā prabho, idaṁ mahendrapamabhīmavikrama; prasāditas tvaṁ kṣama
me mahīśvara/*

As the fallen hero Vaali severely criticised Shri Rama for having hit his deadly arrow without facing him while Vaali was immersed in hitting blows to Sugriva on their one- to-one duel, Shri Rama replied to Vaali: Vaanara! It is not only you with the awareness of the common knowledge of dharma-artha-and kaama paths of ‘dharma shastra’ that you have been raving about childishly and blaming me! You are only exhibiting the typical trait of ‘chapalata’ or physical and mental wavering and unsteadiness typical of immature kids as common to your race. Without knowing the nuances of dharma as learnt from ‘acharyas’ with oriental vedic knowledge, you seem to have heard and picked up a few expressions of dharma without understanding their correct application and perspective and seeking to criticise me. Are you truly aware of the acclaim of Ikshvaaku Vamsha on the entire earth comprising mountains, forests, rivers and various species of human beings, pashu pakshis, and water based beings. Dharmatma King named Bharata of yore who administered the Prithvi was the true Satyavaadi, with the perspective of the tatva jnaana of dharma-artha-kaamas which he imbibed from ancient Rishis and Veda Panditas. It is such a King from whom the lineage of Kings who absorbed the precepts of morality, discipline, truthfulness, and the Kingship duties as per the desha-kaala-tatvaas. That was why the Kings of the yore were moving about freely around the prithvi having adapted themselves of the basics. All the Kings on Prithvi being the followers of the ancient most Bharata do and should most certainly follow lest they certainly attract retribution. *tvaṁ tu samkṣiṣṭadharmā ca karmaṇā ca vigarhitah, kāmāntrapradhānaś ca na sthito
rājavartmani/ jyeṣṭho bhrātā pitā caiva yaś ca vidyām prayacchati, trayas te pitaro jñeyā dharme ca
pathi vartinah/ yavīyān ātmanah putraḥ śiṣyaś cāpi guṇoditah, putravat te trayaś cintyā dharmas ced atra
kāraṇam/* Unfortunately, Vaali! You have merely followed more of ‘Kaama’ than of ‘Dharma’. You were never steady on the path becoming of Kings. You have always breached the tenets of Dharma and resorted to acts that pained the concept and that was how you had to incur the wrath of Satpurusha Mahatmas (like Maatanga Muni). Dharmatva prescribes that the elder brother, father, and Guru are of the status of a father himself. Likewise, the younger brother, son, and the loyal disciple is also a acet of dharma. Vaanara! Dharma of the ancestry is too deep and minute and to understand is too difficult , much less to follow. *sūkṣmaḥ paramadurjñeyah satām dharmah plavaṅgama, hṛdisthaḥ sarvabhūtānām
ātmā veda śubhāśubham/ capalaś capalaiḥ sārddham vānarair akṛtātmabhiḥ, jātyandha iva jātyandhair
mantrayan drakṣyase nu kim/ aham tu vyaktatām asya vacanasya bravīmi te, na hi mām kevalam roṣāt
tvaṁ vigarhitum arhasi/* Vanara! The true meaning and application of Dharma of nobility is deep and dense as to realise what is auspicious and what is not. You even being a King are always in the company of vaanaras whose essential trait is ‘chitta chaanchalya’. A born blind would not be able to another blind. How indeed could you understand the fine distinction and the shade of dharma and nyaya! What all you have blabbered a while ago was understandably out of helplessness and desperation and I do understand your state of psyche. *tad etat kāraṇam paśya yadartham tvaṁ mayā hataḥ, bhrātur vartasi bhāryāyām
tyaktvā dharmam sanātanam/ asya tvaṁ dharmāṇasya sugrīvasya mahātmanah, rumāyām vartase
kāmāt snuṣāyām pāpakarmakṛt/ tad vyatītasya te dharmāt kāmavṛttasya vānara, bhrātṛbhāryābhimarśe
'smiṁ daṇḍo 'yam pratipāditah/* Do you really wish to know as to why I have to punish you! Are you not ashamed of seizing your younger brother’s wife into bed! Even as this dharmatma Sugriva is still alive, how dare that you perform this insulting ‘atyaachaara’ to Devi Ruma out of your blind fascination for her! Vanaraadhama! As you had become a ‘dharma bhrashta’, do you think you are free to act as a ‘svecchha vihaari’! Hence I have punished to the destiny of death! *na hi dharmaviruddhasya lokavṛttād apeyuṣaḥ,
daṇḍād anyatra paśyāmi nigrāham hariyūthapa/ aurasīm bhaginīm vāpi bhāryām vāpy anujasya yaḥ,
pracareta naraḥ kāmāt tasya daṇḍo vadhaḥ smrtaḥ/* I happen to be born of a Kshatriya and that is why I

ought to punish to you to death. He who transgresses his boundary and performs lustful acts with a daughter, sister, or brother's wife ought to be punished with death being of royalty. We Kshatriyas of royalty follow the footsteps of Dharmatma Bharata who was our age old Kshatriya Raja. That Vidwan Bharata would most certainly put to death of such 'kaamaandhas' and so did I. Sugriva had become my close friend as of my brother Lakshmana. He requested me to return his wife as well as his kingdom. Then how indeed could I not assist him as I had made a pratigina to that effect! *sarvathā dharma ity eva draṣṭavyas tava nigrahaam, vayasasyopa -kartavyam dharmam evānupaśyatā/* Those who value the sworn friendship of a close friend do most certainly have the bounden obligation expected of dharma and hence such ruthless 'atyaachara' ought to be punished with death. Bhagavan Manu in Manu Smriti directed as follows: *rājabhir dhṛtadaṇḍās tu kṛtvā pāpāni mānavāḥ, nirmalāḥ svargam āyānti santaḥ sukṛtino yathā/ āryeṇa mama māndhātṛā vyasanam ghoram īpsitam, śramaṇena kṛte pāpe yathā pāpam kṛtam tvayā/* As humans execute brazen acts of sinfulness, then the Kings concerned ought to punish them even with death then the victims having been rid of the sinfulness pave the way to swarga. But if the King concerned ignored the transparent sinfulness, then the King himself would have to suffer that very quantum and quality of the person concerned! Duratma Vaali! You had sinned limitlessly transgressing all norms of decency. In the remote past tense Chakravarti Mandhata, one Shramana too was given a 'maha paapa' and as per Scriptures he gave a retributory punishment but was not sure that the 'danda' might or might not have been adequate and hence made a 'prayaschitta' or advance exoneration of the sin committed by Shramana so that the latter's great sin and the punishment given were equitable or not!

[Vishleshana on Chakravarti Mandhata from Maha Bhagavata Purana:

Tracing the origin of Ikshvaku, the eldest son of Vaivasvata Manu, in the lineage to King Puranjaya (Kakustha) who fought a war between Demons and Demi-Gods on behalf of Indra on the condition that Indra would take the form of a bull. Puranjaya rode on the hump of the Great Bull and hence Puranjaya's title was 'Kakustha' (hump of the Bull) as also Indravahana or the vehicle of Indra. In the family lineage of Puranjaya was born King Yuvanashva, who performed Indra Yagna to beget a child. During the Sacrifice days one night the King felt thirsty and entered the Fire Spot area and drank the Sacred Water meant to bless his wife a child. As the Brahmanas found the water pot empty, they were aghast that the King drank the Water and eventually, he got a child from his abdomen. The boy cried for milk and that was not possible from the father; Indra put his index finger in the child's mouth and thus saved him. The Boy was **Mandhata**, who became eventually an undisputed Emperor of the World comprising seven islands- 'from where Sun rose to where it set'. He was a terror to Rakshasas. [He was stated to have discovered Lake Manasarovar near Mount Kailash as he was reputed to have made penance at the banks of the Lake under the mountain range was named after him. It was believed that there was a Serpent Mansion where Mandhata prayed and from a tree dropped fruits making big noises like 'Jam' and the area was known as 'Jambudweep']. Mandhata's wife Chatrarathi alias Bindumati was a pious lady who begot two sons, Purukutsa and Muchikunda and fifty daughters. Sage Saubhari an old person who lived twelve years under water in penance was tempted to marry as he found fishes having sex and procreating children. He hesitantly asked Mandhata to let him marry any of his daughters. Mandhata was reluctant as Saubhari was diseased and old, but could not disagree as the Sage might get furious; he told the Sage that his family custom was that all the daughters must marry the same person and that even one of them should not refuse the Sage. The Sage with his mystical powers transformed himself into a handsome youth and thus all the daughters agreed to marry him. The Sage made mansions for each of the girls. But, in course of time, Sage Saurabha realised that because of the fish in water, his entire Spiritual life was destroyed and although late in his life reverted back to a more introspective life eventually and intensified his devotion to Lord Vishnu.]

Stanza 35 continued: *tad alam paritāpena dharmataḥ parikalpitaḥ, vadho vānaraśārdūla na vayan svavaśe sthitāḥ/* Vanara shreshtha! What is the use even if you feel sorry for the vicious actions you have perpetrated in the past several years now. Vanararashiromani! Yet another significant cause for my killing you be now heard further: *pramattān apramattān vā narā māmsārthino bhṛśam, vidhyanti vimukhāmś cāpi na ca doṣo 'tra vidyate/ yānti rājarṣayaś cātra mṛgayām dharmakovidāḥ, tasmāt tvam nihato yuddhe mayā bāṇena vānara, ayudhyan pratiyudhyan vā yasmāc chākhāmṛgo hy asi/* Kshatriyas who are

basically meat eaters keep on going on hunting sprees and are not prohibited to kill mriga-pakshis as such. Vaanara! Dharmagjna Rajarshis too are used to hunting mrigas. That is why I, as a kshatriya, have made you my target of hunting whether the mriga is a vegetarian or not. Kingship bestows the authority of safeguarding dharma, life of their Subjects as per the established regulations for sure. Therefore do not teach me the do's and don'ts of kshatriya dharma.!' As Shri Rama thus replied especially pointing out Vaali's incest by forcing to bed of his own sister in law, besides a Khatriya's birth right to hunt 'vanya mrigas', Vaali had in his inner thoughts felt that his shouting and bursting criticism of Shri Rama on the basis of the principles of sanaatana dharma was wasteful and boomranged back actually. Vaali had to concede: *yad ayuktaṁ mayā pūrvam pramādād vākyam apriyam, tatrāpi khalu me doṣaṁ kartuṁ nārhasi rāghava/ tvaṁ hi dṛṣṭārthatattvajñāḥ prajānām ca hite rataḥ, kāryakāraṇasiddhau te prasannā buddhir avyayā/ mām apy avagataṁ dharmād vyatīkrāntapuraskṛtam, dharmasamhitayā vācā dharmajña paripālaya/* Nara shreshtha! What ever you have replied to my blabberings on the so called principles of dharma are convincing and putting me to shame. What ever a person of your indescribably high stature has stated is the essence of paramaārtha tatwa and your inner vision is truly transparent, fearless and decisive. Dharmagjna! I am the worst of the Beings of 'dharma bhrashtavyata' and the lowest of those richly deserving of punishment of death.' Having said thus, Vaali like an elephant sunk deep into the depths of mud, broke down to tears and slowly stated in very low tone: I am not worried so much about myself, Devi Tara, freinds and followers but the most innocent and 'sadguna sampanna suputra' Kumara Angada. *sa mamādarśanād dīno bālyāt prabhṛti lālitaḥ, taṭāka iva pītāmbur upaśoṣaṁ gamiṣyati/sugrīve cāṅgade caiva vidhatsva matim uttamām, tvaṁ hi śāstā ca goptā ca kāryākāryavidhau sthitaḥ/ yā te narapate vṛttir bharate lakṣmaṇe ca yā, sugrīve cāṅgade rājāṁs tām cintayitum arhasi/* Even from his childhood, I had never heeded about Angada and truly neglected about him or his whatabouts and now I am like a dried up water pond. Shri Rama! Andgada is a much neglected and ignorant boy with no training expected of a father or a guru due to my arrogant niglignce. I wish that Sugriva would look afer him with care and goodwill as he would to Lakshmana, besides advise him well as to what to do and what not. Now as for the hapless Tara my dear wife, well wisher, advisor and a close friend, I hope and request to treat her well and make proper arrangement for her wellbeing. Indeed it was Tara that advised me again and again never to fight with Sugriva, and much less with Rama. Further: *tvayā hy anugrhitena śakyaṁ rājyam upāsitum, tvadvaśe vartamānena tava cittānuvartinā/* Rama! Sugriva would now be able to administer the Vanara Kingdom ably and truthfully under your outstanding stewardship. Now my earnest wish too has since been that I should be killed by your hands and that was how never heeded to Tara's entreaties.' Then Shri Rama replied: 'Vaanara shreshtha Vaali! Please do not get concerned about these terminak problems like Angada, Devi Tara, and the rest of administrative issues as we should take ample care and the needful. *daṇḍye yaḥ pātayed daṇḍam daṇḍyo yaś cāpi daṇḍyate, kāryakāraṇasiddhārthā ubhau tau nāvasīdataḥ/ tad bhavān daṇḍasaṁyogād asmād vigatakalmaṣaḥ, gataḥ svām prakṛtiṁ dharmyām dharmadrṣṭena vartmanā/* Vaali! As the due punishment is accorded, the person punished feels and argees that the punishment was justified, then the issues of the person punished, the one who punishes and the justification of the punishment do all get resolved and the one punished need not be tearfull thereafter. Now, please get rid of your heart the feelings of 'shoka-moha-bhaya' as daivika vidhana needed to be noted with resolve and peacefulness.

Sargas Nineteen and Twenty

Vaali calls Devi Tara and Angada Kumara near to his death bed cryingly and Devi Tara's 'vilaapa'
Savānaramahārājāḥ śayānaḥ śaravikṣataḥ..pratyukto hetumadvākyair nottaram pratyapadyata/ aśmabhiḥ paribhinnāṅgaḥ pādapair āhato bhṛśam, rāmabāṇena cākrānto jīvitānte mumoha saḥ/ taṁ bhāryābāṇamokṣeṇa rāmadattena saṁyuge, hataṁ plavagaśārdūlam tārā śuśrāva vālinam/ sā saputrāpriyam śrutvā vadham bhartuḥ sudūruṇam, niṣpapāta bhṛśam trastā vividhād girigahvarāt/ ye tv aṅgadaparīvārā vānarā hi mahābalāḥ, te sakārmukam ālokya rāmaṁ trastāḥ pradudruvuḥ/ sā dadarśa tatas trastān harīn āpatato drutam, yūthād iva paribhraṣṭān mṛgān nihatayūthapān/ tān uvāca samāsādyā duḥkhitān duḥkhitā satī, rāma vitrāsītān sarvān anubaddhān iveṣubhiḥ/ vānarā rājasimhasya yasya yūyam puraḥsarāḥ, taṁ vihāya suvitratāḥ kasmād dravata durgatāḥ/ rājyahetoḥ sa ced bhrātā bhrātā raudreṇa pātitaḥ, rāmeṇa prasṛtair dūrān mārgaṇair dūra pātibhiḥ/ kapipatnyā vacaḥ śrutvā

*kapayaḥ kāmārūpiṇaḥ, prāptakālam aviśliṣṭam ūcur vacanam aṅganām/jīva putre nivartasya putram
 rakṣasva cāndagam, antako rāma rūpeṇa hatvā nayati vālinam/ kṣiptān vṛkṣān samāvidhya vipulāś ca
 śilās tathā, vālī vajrasamair bāṇair vajreṇa nipātitaḥ/ abhidrutam idaṁ sarvaṁ vidrutam prasṛtam
 balam, asmin plavagaśārdūle hate śakrasamaprabhe/ rakṣyatām nagaram śūrair aṅgadaś cābhiṣicyatā,
 padasthaṁ vālināḥ putram bhajiṣyanti plavaṅgamāḥ/ atha vā ruciram sthānam iha te rucirānane,
 āviśanti hi durgāṇi kṣipram adyaiva vānarāḥ/ abhāryāḥ saha bhāryāś ca santy atra vanacāriṇaḥ,
 lubdhebhyo viprayuktebhyaḥ svebhyo nas tumulaṁ bhayam/ alpāntaragatānām tu śrutvā vacanam
 aṅganā, ātmanaḥ pratirūpaṁ sā babhāṣe cāruhāsinī/ putreṇa mama kim kāryaṁ kim rājyena kim ātmanā,
 kapisimhe mahābhāge tasmin bhartari naśyati/ pādāmulaṁ gamiṣyāmi tasyaivāhaṁ mahātmanaḥ, yo
 'sau rāmaprayuktena śareṇa vinipātitaḥ/ evam uktvā pradudrāva rudatī śokakarṣitā, śiraś coraś ca
 bāhubhyāṁ duḥkhena samabhighnātī/ āvrajantī dadarśātha patim nipatitaṁ bhuvi, hantāram
 dānavendrāṇām samareṣv anivartinām/ kṣeptāram parvatendrāṇām vajrāṇām iva vāsavam,
 mahāvātasamāviṣṭam mahāmeghaughaniḥsvanam/ śakratulyaparākrāntam vṛṣṭvevoparataṁ ghanam,
 nardantaṁ nardatām bhīmaṁ sūram sūreṇa pātitaṁ/ śārdūlenāmiśasyārthe mṛgarājaṁ yathā hatam,
 arcitaṁ sarvalokasya sapatākaṁ savedikam/ nāgahetoḥ suparṇena caityam unmathitaṁ yathā,
 avaṣṭabhyāvatīṣṭhantaṁ dadarśa dhanur ūrjitaṁ/ rāmaṁ rāmānujaṁ caiva bhartuś caivānujaṁ śubhā,
 tān atītya samāsādyā bhartāram nihataṁ raṇe/ samīkṣya vyathitā bhūmau sambhṛāntā nipapāta ha,
 supteva punar utthāya āryaputreti krośatī/ ruroda sā patim dṛṣṭvā saṁditaṁ mṛtyudāmaḥ, tām avekṣya
 tu sugrīvaḥ krośantīm kurarīm iva/ viśādam agamat kaṣṭam dṛṣṭvā cāṅgadam āgataṁ/
 Rāmacāpaviṣṣṭena śareṇāntakareṇa tam, dṛṣṭvā vinihataṁ bhūmau tārā tārādhipānanā/ sā samāsādyā
 bhartāram paryaśvajata bhāminī, iṣuṇābhīhataṁ dṛṣṭvā vālinam kuñjaropamam/ vānarendram
 mahendrābhaṁ śokasamāptamānasā, tārā tarum ivonmūlam paryadevayad āturā/ raṇe dāruṇavikrānta
 pravīra plavatām vara, kim dīnām apurobhāgām adya tvaṁ nābhībhāṣase/ uttiṣṭha hariśārdūla bhajasva
 śayanottamam, naivamvidhāḥ śerate hi bhūmau nṛpatisattamāḥ/ atīva khalu te kāntā vasudhā
 vasudhādhipa, gatāsur apī yām gātrair mām viḥāya niṣevase/ vyaktam anyā tvayā vīra dharmataḥ
 sampravartatā, kiṣkindheva purī ramyā svargamārga vinirmitā/ yāny asmābhis tvayā sārḍham vaneṣu
 madhugandhiṣu, vihr̥tāni tvayā kāle teṣāṁ uparamaḥ kṛtaḥ/ nirānandā nirāśāhaṁ nimagnā śokasāgare,
 tvayi pañcatvam āpanne mahāyūthapayūthape/ hṛdayaṁ susthiraṁ mahyaṁ dṛṣṭvā vinihataṁ bhuvi, yan
 na śokābhisamāptam sphuṭate 'dya sahasradhā/ sugrīvasya tvayā bhāryā hr̥tā sa ca vivāsitāḥ, yat tat
 tasya tvayā vyuṣṭiḥ prāpteyaṁ plavagādhipa/ niḥśreyasaparā mohāt tvayā cāhaṁ vigarhitā, yaiśābruvam
 hitam vākyam vānarendrahitaishīṇī/ kālo niḥsaṁśayo nūnam jīvitāntakaras tava, balād yenāvapanno 'si
 sugrīvasyāvaśo vaśam/ vaidhavyaṁ śokasamāptam kṛpaṇam kṛpaṇā satī, aduḥkhopacitā pūrvam
 vartayiṣyāmy anāthavat/ lālitaś cāṅgado vīraḥ sukumāraḥ sukhocitaḥ, vatsyate kām avasthām me pitṛvy
 krodhamūrchite/ kuruṣva pitaraṁ putra sudṛṣṭam dharmavatsalam, durlabhaṁ darśanam tv asya tava
 vatsa bhaviṣyati/ samāśvāsaya putram tvaṁ saṁdeśam saṁdiśasva ca, mūrdhni cainaṁ samāghrāya
 pravāsam prasthito hy asi/ rāmeṇa hi mahat karma kṛtam tvām abhinighnatā, āṇṛṇyaṁ tu gataṁ tasya
 sugrīvasya pratiśrave/ sakāmo bhava sugrīva rumām tvaṁ pratipatsyase, bhuṅkṣva rājyam anudvignaḥ
 śasto bhrātā ripus tava/ kim mām evaṁ vilapatīm preṣṇā tvaṁ nābhībhāṣase, imāḥ paśya varā bahvīr
 bhāryāś te vānareśvara/ tasyā vilapitaṁ śrutvā vānaryaḥ sarvataś ca tāḥ, parigrhyāṅgadaṁ dīnam
 duḥkhārtāḥ paricukruṣuḥ/ kim aṅgadaṁ sāṅgada vīra bāho; viḥāya yāsy adya cirpravāsam, na yuktam
 evaṁ guṇasamnikṣṭam; viḥāya putram priyaputra gantum/ kim apriyam te priyacāruveṣa; kṛtam mayā
 nātha sutena vā te, sahāyinīm adya viḥāya vīra; yamakṣayaṁ gacchasi durvinītam/ yady apriyam kim cid
 asaṁpradhārya; kṛtam mayā syāt tava dīrghabāho, kṣamasva me tad dharivaṁśa nātha; vrajāmi
 mūrdhna tava vīra pādaḥ/ tathā tu tārā karuṇam rudantī; bhartuḥ samīpe saha vānarībhiḥ, vyavasyata
 prāyam anindyavarṇā; upopaveṣṭum bhuvi yatra vālī/*

As Tara Devi came to know that her dear husband Vaali was hurt by Rama's arrow and fell down to earth as his body parts were severely damaged by the fall of heavy stones, was distressed and ran towards the spot. As she was running in a great rush and anxiety, the public got panic and started running away. Even as Vaali's intimate followers were about to do so, she shouted at them : 'you cowards! When King Vaali was going anywhere, you used to proudly go ahead of him but now at a time of the crisis, you are running away out of fright now, leaving your leader now in distress'. One of the frightened vanara soldiers of

Vaali then addressed her: ‘Devi! get back soon and save your son Angada. Rama has now assumed the form of Yama Raja and since Sugriva and his followers are on the prowl you must save Angada Kumara first and further the nagara vasis too. Then she replied to the agitated soldiers and the ‘Kishkindha purajana’ who quickly got collected at the crisis: *putreṇa mama kiṃ kāryaṃ kiṃ rāḥyena kiṃ ātmanā, kapisimhe mahābhāge tasmin bhartari naśyati/ pādāmūlaṃ gamiṣyāmi tasyaivāhaṃ mahātmanaḥ, yo ’sau rāmaprayuktena śareṇa vinipātitaḥ/* Vanaras! Even as Maha Raja Vaali is in this grave condition, and as he indeed is my ‘pati deva’, I should first and foremost run to see him and his condition before the safety of my son, the kingdom and that of the public. I should now run to see him and his condition as my utmost priority.’ So saying Devi Tara approached Vaali by pounding her heart and head crying away and running. *kṣeptāraṃ parvatendrāṇāṃ vajrāṇāṃ iva vāsavam, mahāvātasamāviṣṭaṃ mahāmeghaugha-niḥsvanam/ śakratulyaparākṛāntaṃ vṛṣṭveoparataṃ ghanam, nardantaṃ nardatāṃ bhīmaṃ śūraṃ śūreṇa pātitaṃ/ śārdūlenāmiṣasyārthe mṛgarājaṃ yathā hatam, arcitaṃ sarvalokasya sapatākam savedikam/* She wailed in high tone : Ha! Mahabala Vaali made a valiant dwandhva yuddha with Sugriva by uprooting mountains and hurling with cloud burst like garjanas even like Lord Indra Himself, but was hurt and fallen to dust by another Veera Shri Rama. Just as two lions of Vaali Sugrivas fought for the flesh of kingdoms, another third party of a more valiant warrior had solved the dispute by supporting Sugriva. Rama hid himself behind a huge tree near a temple’s broad platform like a ‘vedi’ and surreptitiously released a ‘mantrika baana’, aiming at my dear husband Vaali as he tripped down hurt to dust. On proceeding further, I had seen Rama with Lakshmanas and Sugriva too. *samīkṣya vyathitā bhūmau sambhṛāntā nipapāta ha, supteva punar utthāya āryaputreti krośatī/ ruroda sā patiṃ dṛṣṭvā saṃditaṃ mṛtyudāmabhiḥ, tām avekṣya tu sugrīvaḥ krośantīm kuraṇīm iva/ viṣādam agamat kaṣṭaṃ dṛṣṭvā cāṅgadam āgatam/* Then having crossed them all, I find my dear husband and cried out loudly: ‘ha Arya Putra! as he fell as though he was lying though he was ensnarled into the ‘mṛityu paasha’. Then she approached her dear husband crying away as their son Angada too while Sugriva too joined.: Kumara! Now you have looked at the pitiable state of your dear father; now, what will happen as you are placed in the hands of your insane Sugriva uncle. Then she addressed Sugriva: ‘Your fond wish is now fulfilled; your elder brother whom you had always considered as your sworn enemy is now as good as dead. Do enjoy kingship and also Ruma.’ As Devi Tara’s extreme distress was cried out in this way, the groups of Vanara wives held Angada’s hands and started weeping. A little later, Devi Tara cried out hysterically and having kept her head down to Vaali’s body and declared that she decides to practise ‘aamarana niraahaara deeksha!’

Sarga Twenty One

Hanuman seeks to assuage Devi Tara’s extreme distress while the latter declared her intention of ‘Sati Saha Gamana’

Tato nipatitām tārām cyutām tārām ivāmbārāt, śanair āśvāsayām āsa hanūmān hariyūthapaḥ/ guṇadoṣakṛtaṃ jantuḥ svakarmaphalāhetukam, avyagras tad avāpnoti sarvaṃ pretya śubhāśubham/ śocyā śocasi kaṃ śocyam dīnam dīnānukampase, kaś ca kasyānuśocyo ’sti dehe ’smin budbudopame/ aṅgadas tu kumāro ’yam draṣṭavyo jīva-putrayā, āyatyā ca vidheyāni samarthāny asya cintaya/ jānāsy aniyatām evaṃ bhūtānām āgatiṃ gatiṃ, tasmāc chubhaṃ hi kartavyam paṇḍite naihalaukikam/ yasmin harisahasrāṇi prayutāny arbudāni ca, vartayanti kṛtāmśāni so ’yam diṣṭāntam āgataḥ/ yad ayaṃ nyāyadrṣṭārthaḥ sāmādānakṣamāparaḥ, gato dharmajitām bhūmiṃ nainam śocitum arhasi/ sarve ca hariśārdūla putraś cāyam tavāṅgadaḥ, haryṣkapatirājyaṃ ca tvatsanātham anindite/ tāv imau śokasāntaptau śanaiḥ preraya bhāmini, tvayā pariḡrhitō ’yam aṅgadaḥ śāstu medinīm/ saṃtatiś ca yathādrṣṭā kṛtyam yac cāpi sāmpratam, rājñas tat kriyatām sarvaṃ eṣa kālasya niścayaḥ/ saṃskāryo harirājas tu aṅgadaś cābhiṣicyatām, siṃhāsanagataṃ putraṃ paśyanti śāntim eṣyasi/ sā tasya vacanam śrutvā bhartṛvyasanapīḍitā, abravīd uttaram tārā hanūmantam avasthitam/ aṅgada pratirūpāṇām putrāṇām ekataḥ śatam, hatasyāpy asya vīrasya gātrasaṃśleṣaṇam varam/ na cāham harirājasya prabhavāmy aṅgadasya vā, pitṛvyastasya sugrīvaḥ sarvakāryeṣv anantaraḥ/ na hy eṣā buddhir āstheyā hanūmann aṅgadaṃ prati, pitā hi bandhuḥ putrasya na mātā harisattama/ na hi mama harirājasamśrayāt; kṣamataram asti paratra ceha vā, abhimukhahata-vīrasevitam; śayanam idaṃ mama sevituṃ kṣamam/

As a Tara or Star fell down from the Sky to earth, Devi Tara too felt dazed at her dearest husband's unexpected crash to earth, Hanuman gradually explained about the sudden situation as Vaali too crashed by Shri Rama's invincible arrow hit. He started saying: Devi! This heart rending situation occurs to every Being on earth as an inevitable consequence of one's own 'karma phala' which determines the joys and sorrows of existence. On reaching a planet other than the earth, peace would prevail whereafter another journey would restart. You are yourself susceptible or vulnerable, then why do you show your sympathy for others. You are heart broken now, but what indeed might occur to others and to you yourself too. You should be happy that you are blessed with Angada as your worthy son. You must therefore look after him well and put him firmly on the path of morality as that is the essence of nobility. Devi! you are well qualified and mature minded and you are surely aware of the nature's laws that what is born would perish too. And that is why the Scriptures keep exhorting that the balance should never tilt to the negative side if not preferably to the positive side. Births and deaths are indeterminate. But he who is born ought to die. Excessive crying and getting swept off back to the past would be futile although the memories get freshened right now but the process of reconciliation gets speeded up by time cycle. *yasmin harisahasrāṇi prayutāny arbudāni ca, vartayanti kṛtāṁśāni so 'yaṁ diṣṭāntam āgataḥ/ yad ayaṁ nyāyadr̥ṣṭārthaḥ sāmādanakṣamāparaḥ, gato dharmajitāṁ bhūmiṁ nainam śocitum arhasi/* As you are well aware that hundreds, thousands, and lakhs of Vaanaras were born and perished, and so has the life time of Maha Veera Vaali's too gets terminated. The Neeti Shastra teaches us that 'Sadhana' or the ability to gain success is governed by the essential tenets of 'Saama- Daana-and Kshama' or Earnest exhortation- offering attractions- and still in case of attempts and failures then the golden forbearance. As we still exist in a society of virtue and morality, if a Being ceases to exist from the life of dharma, then we should be contented with reconciliation than anguish and helplessness. Sati Saadhvi Devi! You continue to be venerated as the Supreme Head of the Vaanara Community, who ever be the Figure Head. Bhamini, both Angada and Sugriva are concerned about you and welfare. They should be the Present and Future Kings of Vaanaras. Now: *saṁtatiś ca yathādr̥ṣṭā kṛtyaṁ yac cāpi sāmpratam, rājñas tat kriyatām sarvam eṣa kālasya niścayah/* The 'takshana kartavyas' or our immediate duties are to perform the antyeshti samskara to the dying Vanara Chakravarti Vaali and Kumara Angada's 'Raja pattaabhisheka'. As Hanuman had concluded like wise, Devi Tara stood up and declared that of the two 'takshana kartavyas', my embracing the body of mutual death and Angada's ayaabhisheka, my assured preference is the former. *na cāham harirājasya prabhavāmy āṅgadasya vā, piṭṛvyastasya sugrīvaḥ sarvakāryeṣv anantaraḥ/ na hy eṣā buddhir āstheyā hanūmann āṅgadam prati, piṭā hi bandhuḥ putrasya na mātā harisattama/* I am neither the Maha Swamini of the Vaanaras nor Angada the next King. Sugriva indeed is the assuredly capable King and Hanuman! you should understand that the discretion about what follows Sugriva as the next king would entirely be of Sugriva himself! *na hi mama harirājasamśrayāt; kṣamataram asti paratra ceha vā, abhimukhahatavīrasevitam; śayanam idam mama sevitum kṣamam/* As far as I am concerned, for me the immediate duty ought to be to embrace my dear husband to join the death bed of agni along with him.

Sarga Twenty Two

Vaali terminates his life after conveying his death bed wishes about Sugriva and Angada

Vikṣamāṇas tu mandāsuḥ sarvato mandam ucchvasan, ādāv eva tu sugrīvaṁ dadarśa tv ātmajāgrataḥ/ tam prāptavijayaṁ vālī sugrīvaṁ plavagesvaram, ābhāṣya vyaktayā vācā sasneham idam abravīt/ sugrīvadoṣeṇa na mām gantum arhasi kilbiṣāt, kṛṣyamāṇaṁ bhaviṣyeṇa buddhimohena mām balāt/ yugapadvihitam tāta na manye sukham āvayoḥ, sauhārdam bhrātṛyuktaṁ hi tad idam jātam anyathā/ pratipadya tvam adyaiva rājyam eṣāṁ vanaukasām, mām apy adyaiva gacchantam viddhi vaivasvataḥkṣyam/ jīvitam ca hi rājyam ca śriyam ca vipulām imām, prajahāmy eṣa vai tūrṇam mahac cāgarhitam yaśaḥ/ asyām tv aham avasthāyām vīra vakṣyāmi yad vacaḥ, yady apy asukaram rājan kartum eva tad arhasi/ sukhārham sukhasaṁvṛddham bālam enam abālīśam, bāṣpapūrṇamukham paśya bhūmau patitam āṅgadam/ mama prāṇaiḥ priyataram putram putram ivaurasam, mayā hīnam ahīnārtham sarvataḥ paripālaya/ tvam apy asya hi dātā ca paritrātā ca sarvataḥ, bhayeṣv abhayadaś caiva yathāham plavagesvara/ eṣa tārātmajaḥ śrīmāns tvayā tulyaparākramah, rakṣasām tu vadhe teṣām

agratas te bhaviṣyati/ anurūpāṇi karmāṇi vikramya balavān raṇe, kariṣyaty eṣa tāreyas tarasvī taruṇo 'ṅgadah/ suṣeṇaduhitā ceyam arthasūkṣmaviniścaye, autpātike ca vividhe sarvataḥ pariniṣṭhitā/ yad eṣā sādhy iti brūyāt kāryaṁ tan muktasaṁśayaṁ, na hi tārāmataṁ kiṁ cid anyathā parivartate/rāghavasya ca te kāryaṁ kartavyam aviśaṅkayā, syād adharmo hy akarane tvām ca himsyād vimānitaḥ/ imām ca mālām ādhatsva divyām sugrīvakāñcanīm, udārā śrīḥ sthitā hy asyām saṁprajahyān mṛte mayi/ ity evam uktāḥ sugrīvo vālinā bhrāṭṛsauhṛdāt, haṛṣaṁ tyaktvā punar dīno grahagrasta ivoḍurāt/ tad vālivacanāc chāntaḥ kurvan yuktam atandritaḥ, jagrāha so 'bhyanujñāto mālām tām caiva kāñcanīm/ tām mālām kāñcanīm dattvā vālī dṛṣṭvātmajaṁ sthitam, saṁsiddhaḥ pretya bhāvāya snehād aṅgadam abravūt/ deśakālau bhajasvādya kṣamamāṇaḥ priyāpriye, sukhaduḥkhasahaḥ kāle sugrīvavaśago bhava/ yathā hi tvām mahābāho lālitaḥ satatam mayā, na tathā vartamānaṁ tvām sugrīvo bahu maṁsyate/māsyāmitrair gataṁ gaccher mā śatrubhir arindama, bhartur arthaparo dāntaḥ sugrīvavaśago bhava/ na cātipraṇayaḥ kāryaḥ kartavyo 'praṇayaś ca te, ubhayaṁ hi mahādoṣaṁ tasmād antaradṛg bhava/ ity uktvātha vivṛttākṣaḥ śarasāṁpīḍito bhṛṣam, vivṛtair daśanair bhīmair babhūvotkrāntajīvitāḥ/ hate tu vīre plavagādhipe tadā; plavaṁgamās tatra na śarma lebhire, vanecarāḥ simhayute mahāvane; yathā hi gāvo nihate gavām patau/ tatas tu tārā vyasanārṇava plutā; mṛtasyā bhartur vadanam samīkṣya sā, jagāma bhūmim parirabhya vālinam; mahādrumaṁ chinnaṁ ivāśritā latā/

Vaali's wounded body came to near collapse with his breathing started getting heavy although he recovered from black out unconsciousness. He glanced Sugriva standing before him. He whispered" 'Sugriva! Surely my sinfulness in previous birth led me to my hatred to you and you may please ignore it, if you could. Destiny did not allow our friendship and hence my contempt for you. We were not destined to be together and make merry of our lives as brothers and freinds. Now, I am leaving my yama loka and atleast now please accept the kingship. I am now leaving behind my life, kingdom, wealth and the left out fame. Veera! what ever I am able to say even at this parting moment, please follow it even difficult. My son had arrived on earth. Though he is a boy but not boyish and immature. His eyes are full of tears. He is well deserved and looks forward for a future. He is more vauable to me than my life. Please do consider him as your own son and let not the life ahead of him be bereft of contentment and fulfillment. *tvam apy asya hi dātā ca paritrātā ca sarvataḥ, bhayeṣv abhayadaś caiva yathāham plavageśvara/ eṣa tārātmajaḥ śrīmāms tvayā tulyaparākramaḥ, rakṣasām tu vadhe teṣām agratas te bhaviṣyati/ anurūpāṇi karmāṇi vikramya balavān raṇe, kariṣyaty eṣa tāreyas tarasvī taruṇo 'ṅgadah/* Vaanaraaja! I beseech you to be Angada's pita-daata-rakshaka- and abhayaka or father-benevolent-refuge at all times. This bright son of Devi Tara is as valiant and disciplined as you are and should be among on the front line attackers against rakshasaas in battles. Tara the Sushena Putri is fully conversant of the nuances and gradations of Dharma. As such, her forebodings always come true. Most essentially Sugriva: what ever is the task entrusted to you by Ramachandra is of utmost priority as any dilly-dallying that duty should be suicidal. Finally, Sugriva! This divinely blessed garland of gold be worn by you ever as that is of 'Lakshmi Nivaasa' and as soon as I am lost its divinity too gets vanished.' As Vaali addressed Sugriva, the latter started crying genuinely. Vaali addressed Angada and explained: ' Try to act as per the situations and exigencies of times; as difficulties are faced, do act with descretion as per the ever rolling joys and difficulties neither with excessive elations nor extreme frustrations. Do develop the attitude of tolerance and follow the instructions of Sugriva. *ity uktvātha vivṛttākṣaḥ śarasāṁpīḍito bhṛṣam, vivṛtair daśanair bhīmair babhūvotkrāntajīvitāḥ/ hate tu vīre plavagādhipe tadā; plavaṁgamās tatra na śarma lebhire, vanecarāḥ simhayute mahāvane; yathā hi gāvo nihate gavām patau/* Having uttered thes words in whispering tone, Maha Bali Vaali collapsed as the line of teeth drooped down his jaws with roving eye balls and the sacred bird called 'antaratma' flew off for ever leaving his mortal remains to earth. As **Vaali** left, the Vanara kingdom had become 'Shree Heena' or shorn of its glory, since the Vaanara Shreshtha had been ever dynamic and dazzlingly active who only performed memorable acts that had instatly brought in name and fame. As this terrible tragedy had befallen to the Vaanara Kingdom suddenly and unexpectedly, the possible comparison was of a lion of fury and glory disappeared for ever.

Sarga Twenty Three

The unbearable distress of Tara Devi as Maha Bali King Vaali laid down his life finally

Tataḥ samupajighrantī kapiṛājasya tanmukhaṃ patiṃ lokāc cyutaṃ tārā mṛtaṃ vacanam abravīt/ śeṣe tvam viṣame duḥkham akṛtvā vacanaṃ mama, upalopacite vīra suduḥkhe vasudhātale/ mattaḥ priyatarā nūnaṃ vānarendra mahī tava, śeṣe hi tām pariṣvajya mām ca na pratibhāṣase/ sugrīva eva vikrānto vīra sāhasika priya, ṛkṣavānaramukhyās tvām balinaṃ paryupāsate/ eṣāṃ vilapitaṃ kṛcchram aṅgadasya ca śocataḥ, mama cemām giraṃ śrutvā kim tvam na pratibudhyase/ idaṃ tac chūraśayanaṃ yatra śeṣe hato yudhi, śāyitā nihatā yatra tvayaiva ripavaḥ purā/ viśuddhasattvābhijana priyayuddha mama priya, mām anāthām vihāyaikām gatas tvam asi mānada/śūrāya na pradātavyā kanyā khalu vipaścitā, śūrabhāryām hatām paśya sadyo mām vidhavām kṛtām/ avabhagnaś ca me māno bhagnā me śāśvatī gatiḥ, agādhe ca nimagnāsmi vipule śokasāgare/ aśmasāramayaṃ nūnaṃ idaṃ me hṛdayaṃ dṛḍham, bhartāraṃ nihataṃ dṛṣtvā yan nāḍya śatadhā gataṃ/ suhṛc caiva hi bhartā ca prakṛtyā ca mama priyaḥ, āhave ca parākṛantaḥ śūraḥ pañcatvam āgataḥ/ patihīnā tu yā nārī kāmam bhavatu putriṇī, dhanadhānyaiḥ supūrnāpi vidhavety ucyate budhaiḥ/ svagātraprabhave vīra śeṣe rudhiramaṇḍale, kṛmīrāgaparistome tvam evaṃ śayane yathā/ reṇuśoṇitasamvītaṃ gātraṃ tava samantataḥ, parirabdhum na śaknomi bhujābhyām plavagaṛṣabha/ kṛtakṛtyo 'dya sugrīvo vaire 'sminn atidāruṇe yasya rāma vimuktena hṛtam ekeṣuṇā bhayaṃ/ śareṇa hṛdi lagnena gātrasamspāṣane tava, vāryāmi tvām nirīkṣantī tvayi pañcatvam āgate/ udbabarha śaraṃ nīlas tasya gātragataṃ tadā, girigahvarasamlīnaṃ dīptam āśīviṣaṃ yathā/ tasya niṣkṛṣyamāṇasya bāṇasya ca babhau dyutiḥ, astamastakasamruddho raśmir dīnakarād iva/ petuḥ kṣatajadhārās tu vraṇebhyas tasya sarvaśaḥ, tāmragairikasamprkṛtā dhārā iva dharādharāt/ avakīrṇaṃ vimārjanatī bhartāraṃ raṇareṇunā, asrair nayanajaiḥ śūraṃ siṣecāstrasamāhatam/ rudhirokṣita sarvāṅgaṃ dṛṣtvā vinihataṃ patiṃ, uvāca tārā piṅgākṣaṃ putram aṅgadam aṅganā/ avasthām paścimām paśya pituḥ putra sudāruṇām, samprasaktasya vairasya gato 'ntaḥ pāpakarmaṇā/ bālasūryodayatanuṃ prayāntaṃ yamasādanam, abhivādya rājānaṃ pitaraṃ putra mānadam/ evaṃ uktaḥ samutthāya jagrāha caraṇau pituḥ, bhujābhyām pīnavṛtābhyām aṅgado 'ham iti bruvan/ abhivādayamānaṃ tvām aṅgadam tvam yathāpurā, dīrghāyur bhava putreti kimarthaṃ nābhībhāṣase/ ahaṃ putrasahāyā tvām upāse gatacetanam, simhena nihataṃ sadyo gauḥ savatseva govṛṣam/ iṣtvā samgrāmayajñena nānāpraharaṇāmbhasā, asminn avabhr̥the snātaḥ kathaṃ patnyā mayā vinā/ yā dattā devarājena tava tuṣṭena saṃyuge, śātakumbhamayīm mālām tām te paśyāmi neha kim/rājaśrīr na jahāti tvām gatāsum api mānada, sūryasyāvartamānasya śailarājam iva prabhā/ na me vacaḥ pathyam idaṃ tvayā kṛtaṃ; na cāsmi śaktā hi nivāraṇe tava, hatā saputrāsmi hatena saṃyuge; saha tvayā śrīr vijahāti mām iha/ity uktvātha vivṛttākṣaḥ śarasampīḍito bhṛṣam, vivṛtair daśanair bhīmair babhūvotkrāntajīvitaḥ/ hate tu vīre plavagādhipe tadā; plavaṃgamās tatra na śarma lebhire, vanecarāḥ simhayute mahāvane; yathā hi gāvo nihate gavām patau/

As Maha Vaanara Veera Vaali peacefully passed away, Devi Tara had a heart burst and addressed the body: ‘Vaanara Raja! Why had you not given heed to my sincere and hand folded request not to rush to the battle! Indeed, this earth was far more attractive than me and have had to embrace her finally! Your daring desperation despite my warning of Shri Rama’s active involvement with the proceedings had expectedly and inevitably led to this lack of timely discretion. It is surprising that my appeal of the ever invincible Shri Rama’s presence never entered in your inner thoughts. Prana Naatha! The chiefs of the Bears community and of Vaanaras at your constant service are bewildered by the lack of your prudential and timely judgment. Why are you now sleeping for ever to the desperations of Angada who was your own heart and soul! This ‘veera shayya’ or the famed bed of fallen heroes in the past had been reserved by you always but now has now turned out you own resting place, alas! Decidedly indeed, the Kings of the yore were decisively selective of their Kanyas to Raja Kumaras to ensure that the latter Kamaras should make sure that their life partners would never get widowed. But Veera! you have failed me on that very count miserably. I have always been proud of being the undisputed Queen but now that flagship pride has now fallen into the depths of Shoka Samudra! Decidedly indeed, my heart is made of strong steel and that is how I am still alive despite the most untimely tragedy befallen on my Master’s cruel end. *patihīnā tu yā nārī kāmam bhavatu putriṇī, dhanadhānyaiḥ supūrnāpi vidhavety ucyate budhaiḥ/* A woman in the absence of her husband, even if with a son or with ‘dhana dhanya samriddhi’ is defined still as a widow! Vaanara shreshtha! Your entire body is full of sand and filth with ozing blood and that is why am not

readily able to embrace you with both of my hands and shoulders. Actually the poisonous arrow that ripped your chest obstructs my eagerness to embrace you. In this memorable saga of Maha Bali Vaali's fall as a result of Shri Rama's single arrow of poison, Sugriva is the uncontested winner. As Vaali's body with a numberless punctures as pulled by himself by his powerful hands from his stomach, streams of blood flowed as if copperish streams flowed from mountain top like body of his.' Then Tara Devi addressed son Angada: Dear son! Are you seeing this most unfortunate and frightening scene of your father King due to his sinful defiance of the norms of virtue and thus he reached yama loka! Bend and touch his feet.' Then Angada got up and mumbled: sire! I am Angada your son for whom you were worried about!' Tara looked at the corpse and said: *aham putrasahāyā tvām upāse gatacetanam, simhena nihataṁ sadyo gauḥ savatseva govṛṣam/* 'I am at your service now like a cow with a calf sitting before a 'vrishabha' as killed by a lion!' Vaanara Raja! with your exit now, Rajya Lakshmi too has deserted us much unlike Surya Deva could never stop revolving Meru Parvata! *na me vacaḥ pathyam idaṁ tvayā kṛtaṁ; na cāsmi śaktā hi nivāraṇe tava, hatā saputrāsmi hatena saṁyuge; saha tvayā śrīr vijahāti mām iha/* Prana naadha! I tried a lot in detail with prostrations about your rash and hasty decision but failed and the outcome is this tragedy. I am lost now my path ahead along with my son too.

Sarga Twenty Four

Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara requests Rama to please kill her too! Rama seeks to assuage their disturbed conditions

As Tara Devi was truly sunk in distress, Sugriva too was in deep sorrow and approached Shri Rama and stated: Narendra! You had indeed fulfilled your 'pratigjna' and acted accordingly; as a consequence, you bestowed 'to me.'rajya laabha'. But there is an open and eruptive criticism against me, my character, selfishness and evil nature. As Raja Vaali passes away, his queen is truly agitated, giving vent to accusations and expressions about my villany and of Angada's fate in future. Due to these obvious reasons, I have lost interest in my future Kingship. Raghu naadha! My brother tortured me for a long part of my life and that was why I approached you to destroy him which you did. But, as a consequence of this act with the killing of Vaali, there has been an uproar and irreparable agony; as for me too, I do feel distressed as he is my respectable elder brother. Most probably, this pain in the hearts of all concerned would be everlasting. *Shreyodya manya mama shailamkhye tasmin hivaasaschiramrushyamooke, yathaa vartayatah svakrityaa nemam nihatya tridivasya laabhah/ Na tvaa jidhaamsaami chareti yanmaamayam Mahatmaa vachonurupamidam vachah karma cha menurupam/* Indeed, as per my 'vaanara buddhi' as also my family background I do wish to live on the Rishyamooka mount and surroundings, but certainly not have my elder brother killed out of vengeance and enjoy consequent kingship. As this has indeed happened so most unfortunately due to my own making, I am ashamed of myself now. Kingship or even heavenly pleasures should not be consequential. I recall with grief now that Buddhimaan Mahatma Vaali once reprimanded and even shouted at me: 'Get lost; I do not kill you, even if I can now!' But Rama! I am ashamed now of myself that my vengeful nature provoked me to beg you for killing him such a basically affectionate elder brother! Raghu nandana! *Bhraataa katham naama mahaa gunasya bhraatru vadham Raama virochayet, Raajyasa dukkhasya cha veera saaram vichintayan kaamapuraskrutopi/* Could there be another worse example of selfishness to have an elder brother killed due to the meanest plan to have him killed mercilessly for the sake of kingship! Indeed, Vaali never had the meanmindedness of killing me as he did have the consideration of his own status, dignity and morality. But it is my own mean mindedness and deliberate evil mindedness that I approached you to have him killed outright. I recall that Vaali when once in the course of a mutual fight, I was hurt by mutual hurling of tree branches the he had shouted at me merely saying : Get lost, never dare to attack me' and left. He had truly displayed his essential nature, 'aarya bhaava, and dharma raksha' but I was motivated with kama-krodha-lobha-matsaraas and the typical 'chapala vaanara pravritti' or the monkey mindedness. *Achintaneeyam parivarjaneeya maneepeaneeyam svanveksaneeyam, praptosmi paapmaanamidam vayasya bhraatruvadhaat tvaashtavadhaadivendrah/* Mitra Rama! I am totally responsible for the killing of my elder brother, which is not only unworthy but in fact sinful, ill justified and avoidable. This would smack of the example of Vritrasura being destroyed by Indra which attracted the sin of 'braahmana hatya'.

Indeed, Indras's sin of 'brahma hatya' permeated the entire earth, water, trees and woman was freely distributed but who could possibly absorb my sinfulness!

[Brief Vishleshana on Indras killing Vritrasura based on Devi Bhagavata and Maha Bhagavata Puranas:

Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially 'Panchagni Sadhana' hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive. He advised that he along with Devas might request Dadhichi Maha Muni to spare his backbone which meant the Muni's sacrificing his life to serve a deva karya; Dadhichi obliged and Devata's architect Vishvakarma made a thunderbolt like 'vajraayudha' with the help of which Vritrasura was killed]

Further Stanzas of the Sarga continued:

Nareshwara Rama! As I have committed an unpardonable sin, the 'sadaachara sadgunas' get decimated and more so the innocent Angada got shaken up brutally and far worse hit should be his dear mother Devi Taara. *Adhyaangado veeravaro na jeevejjeeveta mataa parapaalanaartham, vinaa tu putram na paritaatadeenaa saa naiva jeevediti nishchitam me/* Even if Angada were possibly alive, his mother should be alive too to look after him; otherwise, her desperation appears certain. *Soham pravekshyaamyati deeptamaagnim bhraatraa cha putrena cha sakhyamicchhan, ime visheshyanti hripraveeraah Sitaam niveshe parivartamaanaah/ Krustram tu te setyati karyametan nyanyapyateete manujendra putra kulassyahantaaramajeevanaarham Raamaanujaaneehi kritaagasam maam/* Thus, I resolve to enter agni for the sake of my brother and his son, while the totality of Vaanara sena should assist you to recover Devi Sita. Having resolved likewise by Sugriva with repentance while his eyes overflowed with bursting tears, Shri Rama glanced Sugriva and Devi Tara alike; the latter was busy embracing the dead body of Vaali again and again. As though in response to Sugriva's remorseful 'paschaattaapa', Devi Tara stood up leaving her repeated embrace of the dead body, approached Shri Rama and said; 'Rahu nandana! You are truly immune from the frontiers of desha-kaala-vastus and it is impossible to assess your true image of the self. You are jitendriya and the human representation of virtue and justice. Even as you are the personification of 'kshama' or endurance, I find that your looks are somewhat reddened with haziness. Being ornamented with your 'dhanur baanaas', your 'paraakrama' is unparalleled. My sincere prayer to you is that you should please lift up your dhanush and release that very arrow with which you had hit my dear husband on me too so that I would reach him soon. Indeed Vaali's atma would not be contented without my company. 'Amala kamaladalalochana Rama!' Kindly note that in my confident view, Vaali's Soul would not be contented without my company as I am the rightful 'saha dharmachaarini' and thus he should ignore even 'apsarasaas' in the veera swarga without me. You may not have the concern of committing the 'stree hatya maha pataka' as I am myself praying to you to release his atma along with that of mine. And that should be free from the sinfulness on this account. *Shastraprayogaad vividhaaschavedaanya swarupaah purushasya daaraah, daara pradaanaadvi na daanamayant pradrushyate jnaanavataam hi loke/* As per shastras, 'Yajna yaagaadi dharma karmas' are prescribed to the Karta along with his rightful wife as Shritis stress the fact of 'ardha naareeshvaratya'. It may be that killing other 'strees' is defined as stree hatya dosha', but thus Vedopanishads never distinguished Hence you should me immune from this 'dosha'. On the other hand, the view point of

jnaana purushas in the universe, ‘stree daana’ is stated among ‘maha daanaas’! Therefore Veerashiromani Shri Rama! You should thus be appreciated and approved by your killing me to appease the Atma of Vali by killing me.! Rama! I am an ‘anaadha’ being seperated from Vaali’.’ As Tara invokes principles of dharma, Rama explains: *Tam chaiva sarvam sukha duhkha yogam lokobraveet ten kritam Vidhaatraa, trayopi lokaa vihitam vidhaanam naatikramante vashagaa hi tasya/ Preetim paraam praapyasi taam tathaiva, putraschate praapsyati youvaraaajyam, Dhaatraa vidhaanam vihitam tathaiva na shura patnyah paridevayanti/* Vidhaata prescribes sukha duhkhaas in the universe as this is assured by common public too. None of the Trilokas could ever infringe this fact of their existence as that Supeme Force is all abiding. Devi! you should regain your erstwhile supremacy as your son should be the yuvaraja now.’ As Rama asserted thus, the agitated Tara Devi cooled down pacified and so did Sugriva too!

Sarga Twenty Five

Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali’s ‘dahana samskara/ jalaanjali’ by Angada
Gatāsum vālinam dṛṣtvā rāghavas tadanantaram, abravīt praśritam vākyaṁ sugrīvaṁ śatrutāpanaḥ/ na śokaparitāpena śreyasā yujyate mṛtaḥ, yad atrānantaram kāryam tat samādhātum arhatha/ lokavṛttam anuṣṭheyaṁ kṛtam vo bāṣpamokṣaṇam, na kālād uttaram kiṁ cit karma śakyam upāsītum/ niyataḥ kāraṇam loke niyatīḥ karmasāadhanam, niyatīḥ sarvabhūtānām niyogeṣv iha kāraṇam/ na kartā kasya cit kaś cin niyoge cāpi neśvaraḥ, svabhāve vartate lokas tasya kālāḥ parāyaṇam/ na kālāḥ kālam atyeti na kālāḥ parihīyate, svabhāvaṁ vā samāsādyā na kaś cid ativartate/ na kālasyāsti bandhutvaṁ na hetur na parākramaḥ, na mitrajñātisambandhaḥ kāraṇam nātmano vaśaḥ/ kiṁ tu kālā parīṇāmo draṣṭavyaḥ sādhu paśyatā, dharmas cārthaś ca kāmas ca kālakramasamāhitāḥ/ itaḥ svām prakṛtiṁ vālī gataḥ prāptaḥ kriyāphalam, dharmārthakāmasamyogaiḥ pavitraṁ plavageśvara/ svadharmasya ca samyogāj jitas tena mahātmanā, svargaḥ parigrhītaś ca prāṇān aparirakṣatā/ eṣā vai niyatīḥ śreṣṭhā yām gato hariyūthapaḥ, tad alam paritāpena prāptakālam upāsyatām/ vacanānte tu rāmasya lakṣmaṇaḥ paravīraḥ, avadat praśritam vākyaṁ sugrīvaṁ gatacetasaḥ/ kuru tvam asya sugrīva pretakāryam anantaram, tārāṅgadābhyām sahito vālino dahanam prati/ samājñāpaya kāṣṭhāni śuśkāṇi ca bahūni ca, candanāni ca divyāni vālisaṁskārakāraṇāt/ samāśvāsaya cainaṁ tvam aṅgadaṁ dīnacetasam, mā bhūr bālīśabuddhis tvam tvadadhīnam idaṁ puram/ aṅgadas tv ānayaṁ mālāyaṁ vastrāṇi vividhāni ca, ghṛtaṁ tailam atho gandhān yac cātra samanantaram/ tvam tāra śibikāṁ śighram ādāyāgaccha sambhramāt, tvarā guṇavatī yuktā hy asmin kāle viśeṣataḥ/ sajjībhavantu plavagāḥ śibikāvāhanocitāḥ, samarthā balinaś caiva nirhariṣyanti vālinam/ evam uktvā tu sugrīvaṁ sumitrānandavardhanaḥ, tasthau bhrātṛsamīpastho lakṣmaṇaḥ paravīraḥ/ lakṣmaṇasya vacaḥ śrutvā tāraḥ sambhṛāntamānasaḥ, praviveśa guhām śīghram śibikāsaktamānasaḥ/ ādāya śibikāṁ tāraḥ sa tu paryāpayat punaḥ, vānarair uhyamānām tām śūrīr udvahanocitāḥ/ tato vālinam udyamya sugrīvaḥ śibikāṁ tadā, āropayata vikrośann aṅgadaṁ sahaiva tu/ āropya śibikāṁ caiva vālinam gatajīvitam, alamkāraiś ca vividhair mālāyair vastraiś ca bhūṣitam/ ājñāpayat tadā rājā sugrīvaḥ plavageśvaraḥ, aurdhvadehikam āryasya kriyatām anurūpataḥ/ viśrāṇayanto ratnāni vividhāni bahūni ca, agrataḥ plavagā yāntu śibikā tadanantaram/ rājñām ṛddhiviśeṣā hi dṛśyante bhuvi yādṛśāḥ, tādṛśam vālināḥ kṣipram prākurvann aurdhvadehikam/ aṅgadaṁ aprigrhīyāsu tāraprabhṛtayas tathā, krośantaḥ prayayuh sarve vānarā hatabāndhavāḥ/ tāraprabhṛtayaḥ sarvā vānaryo hatayūthapāḥ, anujagmur hi bhartāram krośantyāḥ karuṇasvanāḥ/ tāsām ruditaśabdena vānarīṇām vanāntare, vanāni girayaḥ sarve vikrośantīva sarvataḥ/ puline girinadyās tu vivikte jalasamvṛte, citām cakruḥ subahavo vānarā vanacārīnaḥ/ avaropya tataḥ skandhāc chibikāṁ vahanocitāḥ, tasthur ekāntam āśṛitya sarve śokasamanvitāḥ/ tatas tārā patim dṛṣtvā śibikātalaśāyinaṁ, āropyāṅke śiras tasya vilālāpa suduḥkhitā/ janam ca paśyasīmām tvam kasmāc chokābhīpīditam, prahṛṣṭam iva te vaktraṁ gatāsor api mānada, astārkasamavarṇam ca lakṣyate jīvato yathā/ eṣa tvām rāmarūpeṇa kālāḥ karṣati vānara, yena sma vidhavāḥ sarvāḥ kṛtā ekeṣuṇā raṇe/ imās tās tava rājendravanāryo vallabhāḥ sadā, pādair vikṛṣṭam adhvānam āgatāḥ kiṁ na budhyase/ taveṣṭā nanu nāmaitā bhāryās candranibhānanāḥ, idānīm nekṣase kasmāt sugrīvaṁ plavageśvaram/ ete hi sacivā rājams tāraprabhṛtayas tava, puravāsijanaś cāyam parivāryāsate ’nagha/ visarjayainān pravalān yathocitam ariṁdama, tataḥ krīḍāmahe sarvā vaneṣu madirotkaṭāḥ/ evam vilapatim tārām patiśokapariplutām, utthāpayanti sma tadā vānaryaḥ śokakarṣitāḥ/ sugrīveṇa tataḥ sārddham aṅgadaḥ pitaram rudan, citām āropayām āsa śokenābhihatendriyaḥ/ tato ’gnim vidhivad dattvā so ’pasavyam

*cakāra ha, pitaraṁ dīrgham adhvānaṁ prasthitaṁ vyākulendriyaḥ/ saṁskṛtya vālināṁ te tu vidhipūrvam
plavaṅgamāḥ, ājagmur udakaṁ kartuṁ nadīm śītajalām śubhām/ tatas te sahitās tatra aṅgadaṁ sthāpya
cāgrataḥ, sugrīvātārāsahitāḥ siṣicur vāline jalam/ sugrīveṇaiva dīnena dīno bhūtvā mahābalaḥ,
samānaśokaḥ kākutsthaḥ pretakāryāṇy akārayat/*

Along with Lakshmana, Sri Rama alleviated the feelings of Sugriva-Tara -Angadas and made them realise the futility of dirges any further but take up the kartavya of ‘dahana samskara’ as prescribed. They reminded them to assume the duty as soon as possible. They said that ‘niyati’ or timeliness was indeed the reason for action. The world is regulated by the limits of timeliness and that is overriding the mind and consciousness. Kaalamaana has no relevance to friendship or enmity, jaati-mata bhedas and even the karana swarupa of Almighty is disabled to transgress its limitations. Dhanardha kaama mokshas too are to be abided by it. Vaanara Raja Vaali after his death had since taken the ‘shuddha atma swarupa’ which is the fall out of the Principles of Battle of Saama -Daana- Bheda- Dandaas as provided in the Neeti Shastra. Mahatma Vaali who by his fortune became the hero and of kingship but by the twist of destiny had fallen and attained veera swarga. Now to lament over this happening, any amount of further heard breaking is unworthy of ‘kartavya’ or dutifulness. Having so exhorted, Lakshmana addressed in the presence of Shri Rama: *kuru tvam asya sugrīva pretakāryam anantaram, tārāṅgadābhyām sahito vāline dahanam prati/ samājñāpaya kāṣṭhāni śuṣkāṇi ca bahūni ca, candanāni ca divyāni vālisamskāraḥ kārāṇāt/ kuru tvam asya sugrīva pretakāryam anantaram, tārāṅgadābhyām sahito vāline dahanam prati/ samājñāpaya kāṣṭhāni śuṣkāṇi ca bahūni ca, candanāni ca divyāni vālisamskāraḥ kārāṇāt/* Sugriva! Now you bring Andada and Tara for the dahana samskara and the related preta karyas. Direct your intimate followers to apply chandana to the body; let Angada’s courage be applied, cease to cry and be ready for the ‘kartavya’; he should wear a flower garland, appropriate deeksha ‘vastras’ and fetch ghee, oil, suajandha dravyas and related materials and carry them by himself. Tara! you may please arrange a ‘paalki’ by which you should be accompanied by your ‘sakhis’ and present your self with attractive dress and ‘aabhushanaas’ as at this time you should look your best for the occasion. The paalki be carried by strong male vanaras upto the ‘smashana’. As Lakshmana directed thus, Tara hurried to a cave named ‘Kishkindha’ with her companions to get ready and side by side strong vanaras fetched a palki too with well decorated flower. Then Rama signalled that the body be carried suitably to the smashana along with Angada ahead followed by Sugriva and let the preta karya be initiated. Along with the body and the paalki, the full strength of Vaanara Veeraas and their women cried out by pounding their chests shouting ‘haa veera, haa veera. By the side of the flows of River Tungabhadra down the mountain was arranged the place for the ‘preta samskara’. Amidst the ‘ha ha karas’ by Tara, Angada, Sugriva, and the Mantris, and the Vaanara Sena, the dahana samskara was concluded by Angada who along with his uncle Sugriva, while the exhausted Tara Devi fell unconscious and was able to recover only at the time of Jalanjali. *tatas te sahitās tatra aṅgadaṁ sthāpya cāgrataḥ, sugrīvātārāsahitāḥ siṣicur vāline jalam/ sugrīveṇaiva dīnena dīno bhūtvā mahābalaḥ, samānaśokaḥ kākutsthaḥ pretakāryāṇy akārayat/* Then with Angada ahead, Devi Tara and other relevant Vanaras conducted jala tarpanas too and thus Rama Lakshmanas guided them all step by step.

[Vishleshana on Dahana samskara for human beings is vividly explained vide Sarga Seventy Six of Essence of Valmiki Ayodhya Ramayana:

‘You the Pretaatma’ as enclosed with the ‘kavacha’ or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the ‘Jeevatma’- Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your ‘sukrita phala’, you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10-16.-3. Referring to

the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa meghe bhavati meghe bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/*(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva--* and *Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: ‘ Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue]

Sarga Twenty Six

Hanuman requests Rama Lakshmanas to witness Rajyaabhishtakas of Sugriya and Angada, Rama assents the celebrations but not by entering Kishkindha as the celebrations conclude.

Tatah śokābhisam̐taptam sugrīvam klinnavāsanam, śākhāṁṛgamahāmātrāḥ parivāryopatasthire/ abhigamya mahābāhum rāmam akliṣṭakārīṇam, sthitāḥ prāñjalayaḥ sarve pitāmaham ivarṣayaḥ/ tatah kāñcanaśailābhas taruṇārkanibhānanaḥ, abravīt prāñjalir vākyaṁ hanumān mārutātmajaḥ/ bhavatprasādāt sugrīvaḥ pitṛpaitāmahaṁ mahat, vānarāṇāṁ suduṣprāpaṁ prāpto rājyaṁ idaṁ prabho/ bhavatā samanujñātaḥ praviśya nagaram śubham, samvidhāsyati kāryāṇi sarvāṇi sasuhṛjjanah/ snāto 'yam vividhair gandhair auśadhais ca yathāvidhi, arcayisyati ratnais ca mālyais ca tvām viśeṣataḥ/ imām giriguhām ramyām abhigantum ito 'rhasi, kuruṣva svāmi sambandham vānarāṇ sampraharṣayan/ evam ukto hanumatā rāghavaḥ paravīrahā, pratyuvāca hanūmantam buddhimān vākyakovidah/ caturdaśa - samāḥ saumya grāmaṁ vā yadi vā puram, na pravekṣyāmi hanuman pitur nirdeśapālakaḥ/ samamṛddhām guhām divyām sugrīvo vānararṣabhaḥ, praviṣṭo vidhivad vīrah kṣipram rājye 'bhiśicyatām/ evam uktvā hanūmantam rāmaḥ sugrīvam abravīt, imam apy aṅgadaṁ vīra yauvarājye 'bhiśecaya/ pūrvo 'yam vārṣiko māsaḥ śrāvaṇaḥ salilāgamah, pravṛttāḥ saumya catvāro māsā vārṣikasamjñitāḥ/ nāyam udyogasamayāḥ praviśa tvam purīm śubhām, asmin vatsyāmy aham saumya parvate sahalakṣmaṇaḥ/ iyam giriguhā ramyā viśālā yuktamārutā, prabhūtasalilā saumya prabhūtakamalotpālā/ kṛtike samanuprāpte tvam rāvaṇavadhe yata, eṣa naḥ samayaḥ saumya praviśa tvam svam ālayam, abhiśiñcasva rājye ca suhṛdaḥ sampraharṣaya/ iti rāmābhyānujñātaḥ sugrīvo vānararṣabhaḥ, praviveśa purīm ramyām kiṣkindhām vālipālītām/ tam vānaraśahasrāṇi praviṣṭam vānareśvaram, abhivādya prahr̥ṣṭāṇi sarvataḥ paryavārayan/ tataḥ prakṛtayaḥ sarvā dṛṣṭvā harigaṇeśvaram, praṇamya mūrdhnā patitā vasudhāyām samāhitāḥ/ sugrīvaḥ prakṛtīḥ sarvāḥ sambhāṣyotthāpya vīryavān, bhrātur antahpuram saumyam praviveśa mahābalaḥ/ praviśya tv abhiniṣkrāntam sugrīvam vānararṣabham, abhyaśiñcanta suhṛdaḥ sahasrākṣam ivāmarāḥ/ tasya pāṇḍuram ājahruś chatram hemapariṣkr̥tam, śukle ca bālavayajane hemadaṇḍe yaśaskare/ tathā sarvāṇi ratnāni sarvabījauśadhāni ca, sakṣīrāṇāṁ ca vṛkṣāṇāṁ prarohān kusumāni ca/ śuklāni caiva vastrāṇi śvetam caivānulepanam, sugandhīni ca mālyāni sthalaajāny ambujāni ca/ candanāni ca divyāni gandhāmś ca vividhān bahūn, akṣataṁ jātārūpaṁ ca priyaṅgumadhusarpiṣī/ dadhicarma ca vaiyāghraṁ vārāhī cāpy upānahau, samāmbhanam ādāya rocanām samanaḥśilām, ājagmus tatra muditā varāḥ kanyās tu ṣoḍaśa/ tatas te vānaraśreṣṭhām yathākālām yathāvidhi, ratnair vastrais ca bhakṣyais ca toṣayitvā dvijarṣabhān/ tataḥ kuśapariṣṭīrṇam samiddham jātavedasaṁ, mantrapūtena haviṣā hutvā mantravido janāḥ/ tato hemapratīṣṭhāne varāstaraṇasaṁvṛte, prāsādaśikhare ramye citramālyopasoḥbhiṭe/ prānmukham vividhair mantraiḥ sthāpayitvā varāśane, nadīnadebhyah saṁhṛtya tīrthebhyas ca samantataḥ/ āhṛtya ca samudrebhyaḥ sarvebhyo vānararṣabhāḥ, apaḥ kanakakumbheṣu nidhāya vimalāḥ śubhāḥ/ śubhair vṛṣabhaśṛṅgaish ca kalaśais cāpi kāñcanaish, sāstradṛṣṭena vidhinā maharṣivihitena ca/ gajo gavākṣo gavayaḥ śarabho gandhamādanah, maindaś ca dvividaś caiva hanūmañ jāmbavān nalaḥ/ abhyaśiñcanta sugrīvam prasannena sugandhinā, salilena sahasrākṣam vasavo vāsavam yathā/ abhiśikte tu sugrīve sarve vānarapuṁgavāḥ, pracukruśur mahātmāno hr̥ṣṭas tatra sahasraśaḥ/ rāmasya tu vacaḥ kurvan sugrīvo haripuṁgavaḥ, aṅgadaṁ sampariṣvajya yauvarājye 'bhiśecayat/ aṅgade cābhiśikte tu sānukrośāḥ

plavaṃgamāḥ, sādhu sādhu iti sugrīvaṃ mahātmāno 'bhyapūjayan/ hṛṣṭapuṣṭajanākīrṇā patākādhvajaśobhitā, babhūva nagarī ramyā kṣikindhā girigahvare/ nivedya rāmāya tadā mahātmane; mahābhiṣekaṃ kapivāhinīpatiḥ, rumāṃ ca bhāryāṃ pratilabhya vīryavān; avāpa rājyaṃ tridaśādhipo yathā/

Pradhana Vaanara Veeras headed by Hanuman approached Shri Rama just as Maharshi ganaas to Brahma Deva, as Hanuman submitted to Rama that by the latter's courtesy, Sugriva had since accomplished the Vanara Samrajya and to personally grace the celebration of the Rajyabhisheka of Sugriva. Then Shri Rama replied: *caturdaśa -samāḥ saumya grāmaṃ vā yadi vā puram, na pravekṣyāmi hanuman pitur nirdeśapālakaḥ/ susaṃrddhāṃ guhāṃ divyāṃ sugrīvo vānararṣabhaḥ, praviṣṭo vidhivad vīraḥ kṣipraṃ rājye 'bhiṣicyatām/* Soumya Hanuman! As per the directive of my father King Dasharatha, I am to observe that for fourteen years I ought to be on 'aranya vaasa' and hence would not be either enter the capital of Kishkindha nor participate in the celebrations. But may Sugriva be blessed to receive the honours in the ample space of the cave as nominated and let the rajyabhisheka be celebrated as per the prescribed procedure. Then Rama further stated that as Kumara Angada was mature enough with 'sadaachaara and paraakramaa' too, he be made the Yuva Raja and his yuvarajyaabhisheka too be celebrated simultaneously'. He then addressed Sugriva: 'My dear friend Sugriva, your knowledge and experience of life is uncommon. Kumara Angada is certainly deserving the status of becoming the Yuva raja, especially as he is the son of your elder brother.' Sri Rama continued to address Sugriva! Now the season of 'Varshas' has arrived and for four more months there cannot be any activity. Shravana Maasa varshas have since begun. Therefore you may stay back in your beautiful Kishkindha pura itself and relax. Along with Lakshmana I shall stay in the mountain caves which are breezy and comfortable.' As Rama Lakshmanas bid good bye to Sugriva and the followers, the Rajyaabhisheka Celebrations got in progress. Even earlier, the arrangements of the celebrations were well initiated: gold laced white silk umbrellas, plethora of fragrant flowers, white silk robes for males and females, sweet odours all over, akshatas, golden jewellery, plentiful honey, ghee, vyaghra charma seatings, high value footwear, were in place and sixteen vaanara sundaris approached Sugriva. As bhakshya-bhojya- lehya- chosha- paaneeyas were offered plentifully to the visitors, Brahmanas initiated the mantra puraka havisyannas were offered to homaagni jwaalaas ad Sugriva's rajyabhisheka was celebrated, as followed by Angada's yuva rajyabhisheka too. Then Vanara Swami Sugriva accompanied by Angada approached Rama Lakshmanas with the homa-and abhisheka prasadaas and prostrated seeking their blessings and retired back/

Sarga Twenty Seven

'Paraspara Sambhashana' or mutual discussions by Rama Lakshmanas at the comfortable Cave of Prasavana Giri

Abhiṣikte tu sugrīve praviṣṭe vānare guhāṃ, ājagāma saha bhrātrā rāmaḥ prasavaṇaṃ girim/ śārdūlamṛgasamghuṣṭaṃ simhair bhīmaravair vṛtam, nānāgulmalatāgūḍhaṃ bahupādapasamkulam/ r̥kṣavānaragopucchair mārjārāś ca niṣevitam, megharāśinibhaṃ śailaṃ nityaṃ śucijalāśrayam/ tasya śailasya śikhare mahatīm āyatām guhāṃ, pratyagr̥hṇata vāsārthaṃ rāmaḥ saumitriṇā saha/ avasat tatra dharmātmā rāghavaḥ sahalakṣmaṇaḥ, bahudṛṣyadarīkuṇje tasmin prasravaṇe girau/ susukhe 'pi bahudravye tasmin hi dharaṇīdhare, vasatas tasya rāmasya ratir alpāpi nābhavat, hṛtām hi bhāryāṃ smarataḥ prāṇebhyo 'pi garīyasīm/ udayābhyuditaṃ dṛṣṭvā śaśāṅkaṃ ca viśeṣataḥ/ āviveśa na taṃ nidrā niśāsu śayanaṃ gatam, tat samutthena śokena bāṣpopahatacetasam/ taṃ śocamānaṃ kākutsthaṃ nityaṃ śokaparāyaṇam, tulyaduḥkho 'bravīd bhrātā lakṣmaṇo 'nunayan vacaḥ/ alaṃ vīra vyathāṃ gatvā na tvam śocitum arhasi, śocato hy avasīdanti sarvārthā viditaṃ hi te/ bhavān kriyāparo loke bhavān devaparāyaṇaḥ, āstiko dharmāśīlaś ca vyavasāyī ca rāghava/ na hy avyavasitaḥ śatruṃ rākṣasaṃ taṃ viśeṣataḥ, samarthas tvam raṇe hantum vikramair jihmakāriṇam/ samunmūlaya śokaṃ tvam vyavasāyaṃ sthiraṃ kuru, tataḥ saparivāraṃ taṃ nirmūlaṃ kuru rākṣasaṃ pṛthivīm api kākutstha sasāgara vanācalām, parivartayitum śaktaḥ kim aṅga puna rāvaṇam/ ahaṃ tu khalu te vīryaṃ prasuptaṃ pratibodhaye, dīptair āhutipihīḥ kāle bhasmac channam ivānalam/ lakṣmaṇasya tu tad vākyaṃ pratipūjya hitaṃ śubham, rāghavaḥ suhṛdaṃ snigdham idaṃ vacanam abravīt/ vācyaṃ yad anuraktena snigdhenā ca hitena ca, satyavikrama yuktena tad uktaṃ lakṣmaṇa tvayā/ eṣa śokaḥ parityaktaḥ sarvakāryāva - sādakaḥ, vikrameṣv apratihataṃ tejaḥ protsāhayāmy ahaṃ/ śaratkālaṃ pratīkṣe 'ham iyaṃ prāvṛḍ

upasthitā, tataḥ sarāśtraṁ saganāṁ rākṣasaṁ taṁ nihanmy aham/ tasya tadvacanāṁ śrutvā hr̥ṣṭo rāmasya lakṣmaṇaḥ, punar evābravīd vākyāṁ saumitrir mitranandanāḥ/ etat te sadṛśaṁ vākyam uktāṁ śatrunibarhaṇa, idānīm asi kākutsṭha prakṛtiṁ svām upāgataḥ/ vijñāya hy ātmano vīryaṁ tathyaṁ bhavitum arhasi, etat sadṛśaṁ uktāṁ te śrutasyābhijanasya ca/ tasmāt puruṣaśārdūla cintayaṁ śatrunigrahaṁ, varṣārātraṁ anuprāptam atikrāmaya rāghava/ niyamy kopāṁ pratipālyatām śarat; kṣamasva māsāṁś caturo mayā saha, vasācale 'smin mṛgarājasevite, saṁvardhayaṁ śatruvadhe samudyataḥ/

As the celebrations of Rajyabhishakas concluded, Rama Lakshmanas reached a mountain cave of the Prastravana mountain cave surrounded by several animals like shardulas, langurs, and so on with strange sounds. Their essential objective and motivation was to seek and secure Devi Sita but for the onset of the rainy season. Miunwhile, they need to experience the beauty of the surroundings, the cool breeze, the variety of trees round like sinduvaara-shireesha-kadamba-arjuna especially on the approaches to the river Tungabhadra.

[Vishleshana on Tungabhadra:

The Tungabhadra River is formed by the confluence of two rivers named Tunga and Bhadra on the slopes of Western Ghats. As the demon Hiranyaaksha sought to sink Bhumi down to Patala, the entire Universe came to stand still when 'Dishas' (Directions), 'Grahas' (Planets), and Celestial Beings got stuck excepting Tri-Murthis, Bhu Devi and Brahma appealed to Bhagavan Vishnu to uplift Her as She was sinking under deep Ocean and to save the Universe. In reply to the 'Stutis' by Bhu Devi, Maha Vishnu assured that as a result of Her Bhakti (devotion) He would lift Her up along with mountains, forests, Samudra, Rivers, Seven Dwipas and all the rest; He assumed a colossal manifestation of six thousand yojanas of height, three thousand yojanas of width and one thousand yojanas of Varaha Swarupa; He liberated Prithvi by His left 'damshtra' (Jaw) along with the totality of mountains, forests, Sapta Dwipas and their contents including Oceans and Rivers all in tact!' The legend further states that Varaha Swami afer killing the demon took rest by sitting on the present day Varaha Parvata peak. When He sat on that Peak, his sweat over flowed from his scalp and flowed and became Tunga River and that which flowed from his right side became Bhadra River. After emerging from the source the Bhadra river flows through Kudremukh mountain region and Tunga River flows through Sringeri near Shimoga, till they join at Koodli, at an elevation of about 15 km from there. There is a popular saying 'Tunga Paana, Ganga Snana', or drink Tunga River water, which is tasty and sweet and take bath in Ganges River, which is holy. There are many religous places all along the rivers: primarily the temples of Saiva Cult on the banks of the Bhadra and all the cults on the banks of the Tunga. Sringeri, Sarada Petham established by the Adi Shankaracharya is the most famous one on the left bank of the Tunga, about 50 km. downstream of its origin. Mantralayam's Raghavendra Swamy Muth is at Alanmpur in Kurnool District of Andhra Pradesh.]

Stanzas 17 onward: Rama asks Lakshmana! Look at the natural beauty on the banks of Tungabhadra with a wonderful wealth of chandana-tilaka-saala-tamaala- atimuktika-padmaka-sarala- ashokas. Further, the variety of trees encompasses timida-vakula-ketaka-himtaala-tinisha- neepa- sthalaventa and so on as the river banks present a gorgeous view of a 'shringaara yuvati' adorned with a variety of jewellery. Then there are lotuses, variety of chirruping groups of birds. Lakshmana! Have you not heard the musical notes of mridangas, vaanara geetaas, and other musical notes from kishkindha which is not far from here! Surely, Sugriva and followers are immersed in celebrations of dance and music. Despite the excitement around with glorious views and celebrations, Rama was unable to sleep peacefully. As Rama was shedding tears with the memories of Deevi Sita and lost in memories, Lakshmana said: Reaspected brother! Of which avail your tears these, as Veera Purushas tend to dilute their strong resolves for action. On the face of earth, even Devas consider you as an ideal purusha, dharmatma, and hero. *na hy avyavasitaḥ śatruṁ rākṣasaṁ taṁ viśeṣataḥ, samarthas tvaṁ raṇe hantuṁ vikramair jihmakāriṇaṁ/ samunmūlaya śokaṁ tvaṁ vyavasāyaṁ sthiraṁ kuru, tataḥ saparivāraṁ taṁ nirmūlaṁ kuru rākṣasaṁ/ prthivīm api kākutsṭha sasāgara vanācalām, parivartayituṁ śaktaḥ kim aṅga puna rāvaṇaṁ/* If you get overcome and overwhelmed by this kind of grief like an ordinary human being, what meaning and definition would it be for idealism and strong conviction! Raghu nandana! Do uproot this very root of

grief and get ready for action with resolve. Indeed you can uplift prithvi and if need, you could create universal havoc. How easy and a child play for you to lift up and destroy Ravana and his parivar! *śaratkālaṁ pratīkṣe 'ham iyaṁ prāvṛḍ upasthitā, tataḥ sarāṣṭraṁ sagaṇaṁ rākṣasaṁ taṁ nihaṇmy ahaṁ/* This is varshaa kaala and let us await for the 'sharad ritu' and then devastate the very memory of Ravana for ever!' Then Rama replied: Lakshmana! You have truly advised me as an adviser, friend, wellwisher and above all as a truthful 'Maha Veera'. Now see! I would get rid of the habit of crying. I should now seek to await Sharad Kaala and enthruse Sugriva to mobilise his forces and till then be patient and keep company of the mountain top lions to witness how they tend to pounce on animals!

Sarga Twenty Eight

Shri Rama describes to Lakshmana about the features of Varsha Ritu

Sa tadā vālināṁ hatvā sugrīvaṁ abhiśicya ca, vasaṁ mālavyavataḥ pṛṣṭe rāmo lakṣmaṇaṁ abravīt/ ayaṁ sa kālaḥ saṁprāptaḥ samayo 'dya jalāgamaḥ, saṁpaśya tvāṁ nabho meghaiḥ saṁvṛtaṁ girisaṁnibhaiḥ/ nava māsa dhṛtaṁ garbhaṁ bhāskārasya gabhastibhiḥ, pītva rasaṁ samudrāṇāṁ dyauḥ prasūte rasāyanam/ śakyam ambaram āruhya meghasopānapaṅktibhiḥ, kuṭajārjunamālābhir alaṁkartuṁ divākaram/ saṁdhyārāgotthitais tāmrair anteṣv adhikapaṇḍurair, snigdhair abhṛapaṭacchadair baddhavraṇaṁ ivāmbaram/ mandamārutaniḥśvāsaṁ saṁdhyācandanarañjitam, āpāṇḍujaladam bhāti kāmāturaṁ ivāmbaram/ eṣā dharmaparikliṣṭā navavāripariplutā, sīteva śokasaṁtaptā mahī bāṣpaṁ vimuñcati/ meghodaravinirmuktāḥ kahlārasukhaśītalāḥ, śakyam aṅgalibhiḥ pātuṁ vātāḥ ketakigandhināḥ/ eṣa phullārjunah śailāḥ ketakair adhvāsitaḥ, sugrīva iva śāntārīr dhārābhir abhiśicyate/ meghakṛṣṇājina dharā dhārāyajñopavītinaḥ, mārutāpūritaguhāḥ prādhūtā iva parvatāḥ/ kaśābhir iva haimībhir vidyudbhir iva tādṛitam, antaḥstanitanirghoṣaṁ savedanam ivāmbaram/ nīlameghāśritā vidyut sphuranti pratibhāti me, sphuranti rāvaṇasyāṅke vaidehīva tapasvinī/ imās tā manmathavatām hitāḥ pratihatā diśaḥ, anuliptā iva ghanair naṣṭagrahaniśākaraḥ/ kva cid bāṣpābhisamruddhān varṣāgamasamutsukān, kuṭajān paśya saumitre puṣṭitān girisānuṣu, mama śokābhibhūtasya kāmasaṁdīpanān sthitān/ rajāḥ praśāntaṁ sahimo 'dya vāyur; nidāghadoṣaprasarāḥ praśāntāḥ, sthitā hi yātrā vasudhādhipānām; pravāsino yānti narāḥ svadeśān/ saṁprasthitā mānasavāsalubdhāḥ; priyānvitāḥ saṁprati cakravākāḥ, abhikṣṇavarṣodakavikṣateṣu; yānāni mārgeṣu na saṁpatanti/ kva cit prakāśaṁ kva cid aprakāśaṁ; nabhaḥ prakīrṇāmbudharam vibhāti, kva cit kva cit parvatasaṁniruddham; rūpaṁ yathā śāntamahārṇavasya/ vyāmiśritaṁ sarjakadambapuṣpair; navam jalam parvatadhātutāmram, mayūrakekābhir anuprayātām; śailāpagāḥ śīghrataram vahanti/ rasākulaṁ ṣaṭpadasaṁnikāśaṁ; prabhujyate jambuphalaṁ prakāmam, anekavarṇaṁ pavanāvadhūtām; bhūmau pataty āmrāphalaṁ vipakvam/ vidyutpatākāḥ sabalāka mālāḥ; śailendrakūṭākṛtisaṁnikāśāḥ, garjanti meghāḥ samudīrṇanādā; mattagajendrā iva saṁyugasthaḥ/ meghābhikāmī parisāmpatanti; saṁmoditā bhāti balākapaṅktiḥ, vātāvadhūtā varapaṇḍarīkī; lambeva mālā racitāmbarasya/ nidrā śanaiḥ keśavam abhyupaiti; drutaṁ nadī sāgaram abhyupaiti, hṛṣṭā balākā ghanam abhyupaiti; kāntā sakāmā priyam abhyupaiti/ jātā vanāntāḥ śikhisupranṛtā; jātāḥ kadambāḥ sakadambaśākhāḥ/ jātā vṛṣā goṣu samānakāmā; jātā mahī sasyavanābhirāmā/ vahanti varṣanti nadanti bhānti; dhyāyanti nṛtyanti samāśvasanti, nadyo ghanā mattagajā vanāntāḥ; priyāvinīhāḥ śikhinaḥ plavaṅgāḥ/ praharṣitāḥ ketakapuṣpagandham; āghrāya hṛṣṭā vananirjhareṣu, prapāta śabdākulitā gajendrāḥ; sārddham mayūraiḥ samadā nadanti/ dhārānīpātair abhiehanyamānāḥ; kadambaśākhāsu vilambamānāḥ, kṣaṇārjitam puṣparasāvagāḍham; śanair madam ṣaṭcaraṇās tyajanti/ aṅgaracūrṇotkarasaṁnikāśaiḥ; phalaiḥ suparyāpta rasaiḥ saṁṛddhaiḥ, jambūdrumāṇāṁ pravibhānti śākhā; nīlīyamānā iva ṣaṭpadaughaiḥ/ tadṛitpatākābhir alaṁkṛtānām; udīrṇagambhīramahāravanāṇām, vibhānti rūpāṇi balāhakānām; raṇodyatānām iva vāraṇānām/ mārgānugaḥ śailavanānusārī; saṁprasthito megharavaṁ nīsamya, yuddhābhikāmaḥ pratināgaśāṅkī; matto gajendraḥ pratisaṁnivṛttaḥ/ muktāśakāśaṁ salilaṁ patad vai; sunirmalaṁ patrapuṣeṣu lagnam, hṛṣṭā vivarṇacchadanā vihaṅgāḥ; surendradattam tṛṣṭitāḥ pibanti/ nīleṣu nīlā navavāripūrṇā; megheṣu meghāḥ pravibhānti saktāḥ, davāgnidagdheṣu davāgnidagdāḥ; śaileṣu śailā iva baddhamūlāḥ/ mattā gajendrā muditā gavendrā; vaneṣu viśrāntatarā mṛgendrāḥ, ramyā nagendrā nibhṛtā nagendrāḥ; prakṛīḍito vāridharaiḥ surendraḥ/ vṛttā yātrā narendrāṇām senā pratinivartate, vairāṇi caiva mārgāś ca salilena samīkṛtāḥ/ māsi prauṣṭhapade brahma brāhmaṇānām vivakṣatām, ayam adhyāyasamayaḥ sāmagānām upasthitaḥ/ nivṛttakarmāyatano nūnam

samcitasamcayah, āśādhīm abhyupagato bharataḥ koṣakādhipaḥ/ nūnam āpūryamāṇāyāḥ sarayvā vadhate rayah, mām samīkṣya samāyāntam ayodhyāyā iva svanaḥ/ imāḥ sphūtaguṇā varṣāḥ sugrīvaḥ sukhamaśnute, vijitārīḥ sadāraś ca rājye mahati ca sthitaḥ/ ahaṁ tu hṛtadāraś ca rājyāc ca mahataś cyutaḥ, nadīkūlam iva klinnam avasīdāmi lakṣmaṇa/ śokaś ca mama vistīrṇo varṣāś ca bhṛśadurgamāḥ, rāvaṇaś ca mahāñ śatrur apāraṁ pratibhāti me/ ayātrām caiva dṛṣṭvemām mārḡamś ca bhṛśadurgamān, praṇate caiva sugrīve na mayā kiṁ cid īritam/ api cātiparikṣitam cirād dāraiḥ samāgatam, ātmakārya - garīyastvād vaktum necchāmi vānaram/ svayam eva hi viśramya jñātvā kālam upāgatam, upakāraṁ ca sugrīvo vetsyate nātra samśayaḥ/ tasmāt kālpratīkṣo 'haṁ sthito 'smi śubhalakṣaṇa sugrīvasya nadīnām ca prasādam anupālayan/ upakāreṇa vīro hi pratikāreṇa yujyate akṛtajñō 'pratikṛto hanti sattvavatām manaḥ/ athaivam uktaḥ praṇidhāya lakṣmaṇaḥ; kṛtāñjalī tat pratipūjya bhāṣitam, uvāca rāmaḥ svabhīrāma darśanam; pradarśayan darśanam ātmanaḥ śubham/ yathoktam etat tava sarvam īpsitam; narendra kartā nacirād dharīśvaraḥ, śaratpratīkṣaḥ kṣamatām imam bhavāñ; jalaprapātāṁ ripunigrahe dhṛtaḥ/

Shri Rama having been fortified by Lakshmana's boost up to his morale and kindled the fire of anger on Ravana's extraordinary skills of battle and never failing bravery and moral courage, initiated the stop gap time of 'varsha ritu season' and its excellence. He addresses Lakshmana as follows: 'Sumitra nandana! This varsha kaala ushers mountainous black clouds on the aakaasha mandali. This illustrious woman of youth called 'aakaasha' attracts the juices like deep waters of Samudras with the assistance of the powerful Surya Kiranas and through the 'kaartika' and onward nine months provides juices like rains before the birth of a child called 'samvatsara'! At thus time, the megha rupi sky decorates Surya Deva with garlands of giri mallika and arjuna pushpas like lightnings! Soft winds in the form of our breathings are then comparable to a 'megha rupi' or of the form of lustful woman being the sky approaches the Samudra Deva then! Devi Prithvi literally roasted up with the cruel and ruthless Surya Deva all through the Greeshma Ritu would then heave a sigh of relief thanks to her sister Aakasha now as being a pregnant woman releases children in the form of rains. *meghakṛṣṇājina dharā dhārā yajñopavitinaḥ, mārutāpūritaguḥāḥ prādhūtā iva parvatāḥ/ kaśābhīr iva haimībhīr vidyudbhīr iva tādītam, antaḥstanitanirghoṣam savedanam ivāmbaram/ nīlameghāśritā vidyut sphurantī pratibhāti me, sphurantī rāvaṇasyāñke vaidehīva tapasvinī/* As the rainy season in progress, the 'megha rupi' black clouds resemble 'mriga charma' of a brahmachaari and the varsha dhaaraas or the pourings of torrential rains resemble his 'yagjopaveeta' as they practice 'vedaadhyayana' with the rush of winds filled in by the cave like heart of his during the 'adhyana'. Further, the lightnings on the sky appear like goldlike flies as of they are like the 'aarta naadaas' from the sky mother emanated from the 'megha garjanas'. The lightnings originating from the blue clouds are perhaps like the heavens of Devi Sita's heart at the intolerable and irritating dialogues of Ravana's as he approaches him with marriage proposals.! As the thick clouds get collected on the sky, all the entities like 'graha-nakshatra-chandramas' would disappear, even as the distinction of east-west-south-north directions disappear too; perhaps this situation is quite helpful to lovers in their embraces. *kva cit prakāśam kva cid aprakāśam; nabhaḥ prakīrṇāmbudharam vibhāti, kva cit kva cit parvatasamīrudham; rūpaṁ yathā śāntamahārṇavasya/* Lakshmana! The entire sky is replete with clouds all over and due to that reason the sky is not visible, nor any out burst of the sky even. This is like when the ocean with the big sounds of waves get quiet even as the garland of mountains around the ocean seems to be hidden from the view of humas and other Beings! At this time, the rivers flowing down the mountains are running fast with fresh arrival rains. The waters thus rushing down are a mixture of fresh and earlier flows like of distinct colours. The mountain waters are now surfiest with freash 'dhaatus' or mineral, even as peacocks are excited with the heralding of fresh arrival of the monsoon season. Lakshmana! Have you noticed that by mid day, the forests like fresh, especially with the abundance of green grass all around like the 'nutana nrityotsava' or a novel dance gets initiated. Do you notice the long line of goats seek to catch up the 'aakaasha garjanaas' far up by climbing the mountain peaks and are waiting restfully! Even the minute sized 'indragopaas' or the sparkling grass hoppers are dancing away with gay abandon with parrot like colours. *vahanti varṣanti nadanti bhānti; dhyāyanti nṛtyanti samāśvasanti, nadyo ghanā mattagajā vanāntāḥ; priyāvinīhāḥ śikhinaḥ plavaṅgāḥ/ praharṣitāḥ ketakapūṣpagandham; āghrāya hṛṣṭā vananirjhareṣu, prapāta śabdākulitā gajendrāḥ; sārdaṁ mayūraiḥ*

samadā nadanti/ As the rivers are flowing in full swings, the clouds are pouring thick yet fresh rains, the ‘Mattebhā yukta’ elephants are roaming free and fast, the forest areas are in glory with greenery, the lovers are fulfilling their lust while the singletons are crazy for companionship, the peacocks are shrieking repeatedly, the Vanaras are elated with excitement! Madavarshi Gaja Rajaas are screaming loud with reverberations by lifting their trunks repeatedly as groups of peacocks flapping their colourful wings wide are dancing in symphony. *Kvachit prageetaa iva shatpadoudhah, kvachit pramatta iva vaaranendrair - vibhaantyanekaashriyano vanaantaah/* Sometimes, bhramaraas or groups of honey sucking bees are singing, some where peacocks are dancing and somewhere else huge elephants seem to get intoxicated and move hither and thither and thus the mother Nature assumes varied impulses! *mattā gajendrā muditā gavendrā; vaneṣu viśrāntatārā mṛgendrāḥ, ramyā nagendrā nibhṛtā nagendrāḥ; prakrīḍito vāridharaiḥ surendrah/ vṛttā yātrā narendrāṇām senā pratinivartate, vairāṇi caiva mārgās ca salilena samīkṛtāḥ/ māsi prauṣṭhapade brahma brāhmaṇāṇām vivakṣatām, ayam adhyāyasamayaḥ sāmāgāṇām upasthitah/* As ‘Gajendra’ or the Elephant King gets intoxicated by constant pourings of rains, ‘Gavendra’ or the Vrishaba Raja is full of happiness, ‘Mrigendra’ or the King of Lions shows off its valour, ‘Nagendra’ the King of mountains looks revelled, but ‘Narendras’ or Kings of humans are queit in the rainy season! The Yuddha Yatras of Kings are halted for good, the ‘sena’ is resting and that is the pronounced impact of the rainy season. Our situation is just in this very manner. Koshala desha Raja Bharata had stalled his preparatory activities for a battle by four months and collected the weapons and related yuddha saamagri till Ashadha Purnima. *imāḥ sphītaguṇā varṣāḥ sugrīvaḥ sukhām āsnute, vijitāriḥ sadāraś ca rājye mahati ca sthitaḥ/ ahaṁ tu hṛtadāraś ca rājyāc ca mahataś cyutaḥ, nadīkūlam iva klinnam avasīdāmi lakṣmaṇa/ śokaś ca mama vistūrṇo varṣās ca bhṛṣadurgamāḥ, rāvaṇaś ca mahāñ śatrur apāraṁ pratibhāti me/* This rainy season indeed has multifaceted features. At this very time Sugriva had defeated his opponent, got comfortably installed as King and now enjoying his life with his wife. But, alas, Lakshmana! I had lost my kingship, and my wife had been kidnapped and as such landed in neck deep waters of undesirable tormentations. My sorrow is getting intolerable day by day and now this unfortunate coincidence of the rainy season. Mean while my worst possible enemy is getting more and more intolerable. It is one thing that this is just not the time for a battle run and by far the worse is that the reach to Lanka is unimaginably difficult by having to cross the ocean. More so, Sugriva has had insurmountable hardships life long and nly the other day is breathing peacefully just now. On the other hand, my expectations are exceedingly limitless as the solution is a challenge even to celestials. Even so, Lakshmana! I am truly shackled with utmost patience only due to the utmost helpful, truthful and transparent nature of Sugriva and this waiting with my mouth shut and hands tied up’ . As Shri Rama thus poured his heart out likewise, Lakshmana expressed his self confidence that Sugriva would and should do the needful and meanwhile the end of varsha kaala and the heralding of Sharad kaala ought to be awaited with utmost patience and self restraint!

[Vishleshana on Shat Ritus or Six Seasons from Taittiriya Arankaya

Ritus or Seasons approximately coincide with Chaitra-Vaishakha or end March to the last weeks of May when festivals like Ugadi, Shri Rama Navami, and Vaishakhi are celebrated. Greeshma Ritu or Summer during April-July during Jyeshtha-Ashadha when festivals like Ratha Yatra and Guru Purnima are observed and Dakshinayana or the Solar downtrend commences. Varsha Ritu or monsoon coincides with Shravana-Bhadrapadas or the last portions of July-September when Mangala Gauri and Vara Lakshmi Vratas, Raksha Bandhan, Krishna Ashtami, Ganesh Chaturthi and Onam are celebrated. Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratris and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed; and finally Shishira Ritu or winter coinciding with Maagha-Phalguna months during the last quarter of January to March is the time of Vasanta Panchami, Shiva Ratri and Holi. The Chandra maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra commencing from Ugadi.

[The following chart provides the details: Ritu/ Season- Lunar Month -Months - Weather

Vasanta or Spring during Chaitra -Vaishakha or Feb 18- April 20 with temperature of 20-30 C
 Greeshma or Summer of Jyeshtha- Ashadha April 21-June 21 with temperature of 30-50 C
 Varsha or Monsoon of Shravana-Bhadrapada or June 22-Aug 23 with hot-humid- rains
 Sharat or Autumn of Ashvijuja-Kartika or Aug 24- Oct 23 mild temperature.
 Hemanta or Pre-winter coinciding with Margashira-Pushya- Oct 24- Dec 21 with pleasant- cold weather
 Shishira or winter during Maagha-Phalgun - Dec 22-Feb 17 Moderate Cold;10C+/-
 Vasanta Season is dominated by Vasu Devatas instructed by Savitu as at the beginning of the
 Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and
 Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma
 the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats
 dominate and prepares earth for Parjanya and rains ushering diseases like cold, jaundice and so on. Yet,
 this is when crops are abundant and fruits in variety are aplenty. All the same rains the future of food
 supplies for the year hence calls for ploughing, planning and hard work. Sharat provides clean eyes and
 good vision even as divine artisans with the grace of Ribhu Devatas initiate planning, innovations,
 creations and caliber, aspirations and contented living. Sharat season heralds good eating, wearing god
 dresses and enjoyments. Marut Devas then follow creating mixed blessings; on one hand they create harsh
 and mighty winds seeking destruction and damages and on the other hard realities of life with
 obstructions in efforts yet unusual and unexpected fruits of hard work alike work never performed.
 Variety is the spice of Life in the Sharat Season! Hemant calls for vigilance, either initiating a struggle
 ahead or a caution and forewarning for preparedness and thus of introspection. Shishira Ritu arrives with
 lightnings, rains, smugness of Nature around besides that of individuals too. The blessing of ample rains
 could also calls for uncertainties. As Agni Deva calls for plentiful waters to heighten living conditions of
 Beings, uncertainties too prevail as natural calamities thus creating a touch-and-go situation. The Mighty
 Marut Devas are worshipped for overcoming impediments and create opportunities for happiness]

Sarga Twenty Nine

Hanuman prevails on Sugriva to initiate action for Sitaanveshana even before Rama's reminder to do so
 and instruct Neela Vaanara to assemble the Vanara soldiers to group together

*Samīkṣya vimalaṁ vyoma gatavidyudbalāhakam, sārāsāravasamghuṣṭaṁ ramyajyotsnānulepanam/
 samṛddhārthaṁ ca sugrīvaṁ mandadharmārthasamgraham, atyartham asatām mārgam
 ekāntagatamānasam/ nivṛttakāryaṁ siddhārthaṁ pramadābhirataṁ sadā, prāptavant/am abhipretān
 sarvān eva manorathān/ svām ca pātnīm abhipretām tārām cāpi samīpsitām, viharantam ahorātraṁ
 kṛtārthaṁ vigatajvalam/ kṛdantam iva deveśam nandane 'psarasām gaṇaiḥ, mantriṣu nyastakāryaṁ ca
 mantriṇām anavekṣakam/ utsannarājyasamdeśam kāmavṛttam avasthītam, niścītārtho 'rthatattvajñaḥ
 kāladharmaviśeṣavit/ prasādyā vākyair madhurair hetumadbhir manoramaiḥ, vākyavid vākyatattvajñaḥ
 harīśam mārūtātmajaḥ/ hitaṁ tathyaṁ ca pathyaṁ ca sāmādharmārthanītimaḥ, praṇayapṛītisaṁyuktaṁ
 viśvāsakṛtanīścayam, harīśvaram upāgamyā hanumān vākyam abravīt/ rājyaṁ prāptaṁ yaśaś caiva kaulī
 śrīr abhivarthitā, mitrāṇām samgrahaḥ śeṣas tad bhavān kartum arhati/ yo hi mitreṣu kālajñaḥ satataṁ
 sādhu vartate, tasya rājyaṁ ca kīrtiś ca pratāpaś cābhivardhate/ yasya kośaś ca daṇḍaś ca mitrāṇy ātmā
 ca bhūmipa, samavetāni sarvāṇi sa rājyaṁ mahad āśnute/ tad bhavān vṛttasampannaḥ sthītaḥ pathi
 niratyaye, mitrārtham abhinītārtham yathāvat kartum arhati/ yas tu kālavyatīteṣu mitrakāryeṣu vartate,
 sa kṛtvā mahato 'py arthān na mitrārthena yujyate/ kriyatām rāghavasyaitad vaidehyāḥ parimārgaṇam,
 tad idaṁ vīra kāryaṁ te kālātītam arimāda/ na ca kālam atītam te nivedayati kālavīt, tvaramāṇo 'pi san
 prājñas tava rājan vaśānugaḥ/ kulasya ketuḥ sphītasya dīrghabandhuś ca rāghavaḥ/ aprameyaprabhāvaś
 ca svayaṁ cāpratīmo guṇaiḥ/ tasya tvaṁ kuru vai kāryaṁ pūrvaṁ tena kṛtaṁ tava, harīśvara
 hariśreṣṭhān ājñāpayitum arhasi/ na hi tāvad bhavet kālo vyatītaś codanād ṛte, coditasya hi kāryasya
 bhavet kālavyatikramaḥ/ akartur api kāryasya bhavān kartā harīśvara, kim punaḥ pratikartus te rājyena
 ca dhanena ca/ śaktimān asi vikrānto vānaraṁśka gaṇeśvara, kartum dāśaratheḥ pṛītim ājñāyām kim nu
 sajjaṣe/ kāmāṁ khalu śarair śaktaḥ surāsuramahoragān, vaśe dāśarathiḥ kartum tvatpratijñāṁ tu
 kāṅkṣate/ prāṇatyāgāviśaṅkena kṛtaṁ tena tava priyam, tasya mārgāma vaidehīm pṛthivyām api
 cāmbarē/ na devā na ca gandharvā nāsura na marudgaṇāḥ, na ca yakṣā bhayaṁ tasya kuryuḥ kim uta
 rākṣasāḥ/ tad evaṁ śaktiyuktasya pūrvaṁ priyakṛtas tathā, rāmasyārhasi piṅgeśa kartum sarvātmanā*

priyam/ nādhastād avanau nāpsu gatiṃ nopari cāmbare, kasya cit sajjate 'smākaṃ kapīśvara tavājñayā tad ājñāpaya kaḥ kiṃ te kṛte vasatu kutra cit, harayo hy apradhṛsyās te santi koṭyagrato 'nagha/ tasya tadvacanaṃ śrutvā kāle sādhuniveditam, sugrīvaḥ sattvasaṃpannaś cakāra matim uttamām/ sa saṃdideśābhimataṃ nīlaṃ nityakṛtodyamam, dikṣu sarvāsu sarveṣāṃ saṃnyānām upasaṃgrāhe/ yathā senā samagrā me yūthapālās ca sarvaśaḥ, samāgacchanty asaṃgena senāgrāṇi tathā kuru/ ye tv antapālāḥ plavagāḥ śīghragā vyavasāyinaḥ, samānayantu te saṃnyāṃ tvaritāḥ śāsanān mama, svayaṃ cānantaraṃ saṃnyāṃ bhavān evānupaśyatu/ tripañcarātrād ūrdhvaṃ yaḥ prāpnuyān neha vānaraḥ, tasya prāñāntiko daṇḍo nātra kāryā vicāraṇā./ harīś ca vṛddhān upayātu sāṅgado; bhavān mamājñām adhikṛtya niścītām, iti vyavasthāṃ haripuṃgaveśvaro; vidhāya veśma praviveśa vīryavā/

Pavankumara Hanuman was an erudite scholar of established principles of Dharma Jnaana as also of convincing capability objectively. Having noticed that the skies were clear and the rainy season had retreated, he realised that he had long enough marital contentment in the company of his wife Ruma, besides Tara too. Like Devendra who often indulged in playfulness with Gandharva kanyas and Apsarasaas, Sugriva too spent long enough varasha kaala in fulfillment, having entrusted royal duties to his ministers, especially since the kingdom had no issues of external attacks or internal revolutions. Thus Hanuman approached King Sugriva, conversed with him about the niceties of life and initiated: King Sugriva! Now you are happy to secure the Kingship and name being able to preserve and even enhance the traditional prosperity of the kingdom. *yo hi mitreṣu kālajñāḥ satatam sādhu vartate, tasya rājyaṃ ca kīrtiś ca pratāpaś cābhivardhate/ yasya kośaś ca daṇḍaś ca mitrāṇy ātmā ca bhūmipa, samavetāni sarvāṇi sa rājyaṃ mahad aśnute/ tad bhavān vṛttasaṃpannaḥ sthitaḥ pathi niratyaye, mitrārtham abhinūtārtham yathāvat kartum arhati/* When the thought as to when 'pratyupakaara' or return help has to be fulfilled then one's reputation, credibility, and good name would be ensured. Raja! if only a king's treasury, army, goodwill and friendship, besides one's own good health are in tact, then the fulfillment of kingship gets stabilised. Happily you are a repository of 'sadaachaara' and of traditional values; as you had taken the vow of friendship, it is now time to repay it. You are aware that procrastination in repayment would necessarily leads to disasters. *kriyatām rāghavasyaitad vaidehyāḥ parimārgaṇam, tad idaṃ vīra kāryam te kālātūtam ariṃdama/ na ca kalam atūtam te nivedayati kālavit, tvaramāṇo 'pi san prājñas tava rājan vaśānugaḥ/* Bhagavan Shri Rama is our outstanding friend; it is high time that the most essential task of 'Devi Sitaanveshana' be initiated straightaway; Shri Rama is fully aware of the need for timely action which is to be necessarily initiated by you only. *na hi tāvad bhavet kālo vyatītaś codanād r̥te, coditasya hi kāryasya bhavet kālavyatikramaḥ/ akartur api kāryasya bhavān kartā harīśvara, kiṃ punaḥ pratikartus te rājyena ca dhanena ca/* Even well before Shri Rama would need to remind you, the 'kartavya' be initiated, lest there might not be a feeling of tardiness. Swami Sugriva! You are the over all master of Vanaraas and Bears; please therefore call for a quick assembly of them all. Undoubtedly indeed, Shri Rama's intrepidity is well known as he has had the record of controlling asuras, maha naagaas and even Devas. But a task of this nature might be useful of supplementary backup, especially since you had taken a 'pratigjna' to assist. Shri Rama had successfully subdued and destroyed your sworn enemy Vaali and facilitated your unchallenged kingship, is this not time now to secure Sita Devi from bhutala or swarga! King Sugriva! You have the unchallenged status of commanding crores of Vanaraas but you have only give your green signal to them. Towards this, You have only to instruct Maha Veera Neela to arrange for the grouping together of the unique 'Vanara Sena and their Senapatis.' Then King Sugriva instructed to the maha seva of vanaraas: *tripañcarātrād ūrdhvaṃ yaḥ prāpnuyān neha vānaraḥ, tasya prāñāntiko daṇḍo nātra kāryā vicāraṇā./ harīś ca vṛddhān upayātu sāṅgado; bhavān mamājñām adhikṛtya niścītām/* Those Vanaras who do not assemble under the leadership of Angada would be punished for sure'. So saying King Sugriva returned to his 'Mahal'.

Sarga Thirty

Sharad Ritu Varnana- Shri Rama instructs Lakshmana to reach King Sugriva

Guhāṃ praviṣṭe sugrīve vimukte gagane ghanaiḥ, varṣarātroṣito rāmaḥ kāmāśokābhipīḍitaḥ/ pāṇḍuram gaganam dṛṣṭvā vimalam candramaṇḍalam, śaradīm rajanīm caiva dṛṣṭvā jyotsnānulepanām/ kāmavṛttam ca sugrīvaṃ naṣṭam ca janakātmajām, buddhvā kalam atūtam ca mumoha paramāturaḥ/ sa tu sañjñām upāgamya muhūrtam matimān punaḥ, manaḥsthām api vaidehīm cintayām āsa rāghavaḥ/

āsīnaḥ parvatasyāgre hemadhātuvibhūṣite, śāradaṁ gaganam dṛṣṭva jagāma manasā priyām/ dṛṣṭvā ca
 vimalam vyoma gatavidyudbalāhakam, sārasāravasamghuṣṭam vilalāpārtayā girā/ sārasāravasamñādaḥ
 sārasāravanādinī, yāśrame ramate bālā sādya me ramate katham/ puṣpitāmś cāsanān dṛṣṭvā kāñcanān
 iva nirmalān, katham sa ramate bālā paśyantī mām apaśyati/ yā purā kalahaṁsānām svareṇa
 kalabhāṣiṇī, budhyate cārusarvāṅgī sādya me budhyate katham/ niḥsvanam cakravākānām niśamya
 saha cārīṇām, puṇḍarikaviśālākṣī katham eṣā bhaviṣyati/ sarāmsi sarito vāpīḥ kānanāni vanāni ca, tām
 vinā mṛgaśāvāksīm caran nādya sukham labhe/ api tām madviyogāc ca saukumāryāc ca bhāminīm, na
 dūram pīḍayet kāmāḥ śaradguṇanirantarāḥ/ evamādi naraśreṣṭho vilalāpa nṛpātmajaḥ, vihaṁga iva
 sārāṅgaḥ salilam tridaśeśvarāt/ tataś cañcūrya rāmyeṣu phalārthī girisānuṣu, dadarśa paryupāvṛtto
 lakṣmīvāṁl lakṣmaṇo 'grajam/ tam cintayā duḥsahayā parītam; viśaṁjñam ekaṁ vijane manasvī, bhrātur
 viśādāt paritāpadīnaḥ; samīkṣya saumitrir uvāca rāmam/ kim ārya kāmasya vaśamgatena; kim
 ātmapauruṣaparābhavena, ayam sadā saṁhṛiyate samādhiḥ; kim atra yogena nivartitena/
 kriyābhīyogaṁ manasaḥ prasādam; samādhiyogānugataṁ ca kalam, sahāyasāmarthyam adīnasattva;
 svakarmahetum ca kuruṣva hetum/ na jānakī mānavavaṁśanātha; tvayā sanāthā sulabhā pareṇa, na
 cāgnicūḍām jvalitām upetya; na dahyate vīravārāḥ kaś cit/ salakṣmaṇam lakṣmaṇam apradhṛsyam;
 svabhāvajaṁ vākyam uvāca rāmaḥ, hitam ca pathyam ca nayaprasaktaṁ; sasāmadharmārthasamāhitam
 ca/ niḥsaṁśayam kāryam avekṣitavyam; kriyāviśeṣo hy anuvartitavyaḥ, nanu pravṛttasya durāsadasya;
 kumārakāryasya phalam na cintyam/ atha padmapalāśākṣīm maithilīm anucintayan, uvāca lakṣmaṇam
 rāmo mukhena pariśuṣyatā/ tarpayitvā sahasrākṣaḥ salilena vasumdharaṁ, nirvartayitvā sasyāni
 kṛtakarmā vyavasthitāḥ/ snigdha gambhīranirghoṣāḥ śailadrumapurogamāḥ, viśṛjya salilam meghāḥ
 pariśrāntā nṛpātmaja/ nīlotpaladalaśyāmāḥ śyāmīkṛtvā diśo daśa, vimadā iva mātāṅgāḥ śāntavegāḥ
 payodharāḥ/ jalagarbhā mahāvegāḥ kuṭajārjunagandhināḥ, caritvā viratāḥ saumya vṛṣṭivātāḥ
 samudyatāḥ/ ghaṇānām vāraṇānām ca mayūraṇām ca lakṣmaṇa, nādaḥ prasravaṇānām ca praśāntaḥ
 sahasānagha/ abhivṛṣṭā mahāmeghair nirmalās citrasānavaḥ, anuliptā ivābhānti girayaś
 candraraśmibhiḥ/ darśayanti śarannadyaḥ pulināni śanaiḥ śanaiḥ, navasaṁgamasavṛddhā jaghanānīva
 yoṣitaḥ/ prasannasalilāḥ saumya kurarībhir vināditāḥ, cakravākagaṇākīrṇā vibhānti salilāśayāḥ/
 anyonyabaddhavaīraṇām jigīṣūṇām nṛpātmaja, udyogasaṁmayā saumya pāṛthivānām upasthitaḥ/ iyaṁ
 sā prathamā yātrā pāṛthivānām nṛpātmaja, na ca paśyāmi sugrīvam udyogaṁ vā tathāvidham/ catvāro
 vārṣikā māsā gatā varṣaśatopamāḥ, mama śokābhīnāpasya saumya sītām apaśyataḥ/ Priyā viheene
 duḥkhārte hṛtarāje vivāsite, kṛpām na kurute rājā sugrīvo mayi lakṣmaṇa/ anātho hṛtarājyo 'yam
 rāvaṇena ca dharṣitaḥ, dīno dūragrahaḥ kāmī mām caiva śaraṇam gataḥ/ ity etaiḥ kāraṇaiḥ saumya
 sugrīvasya durātmanaḥ, aham vānararājasya paribhūtaḥ paramtapa/ sa kalam parisamkhyāya sītāyāḥ
 parimārgaṇe, kṛtārthaḥ samayaṁ kṛtvā durmatir nāvabudhyate/ tvam praviśya ca kiṣkindhām brūhi
 vānarapuṁgavam, mūrkhāṁ grāmya sukhe saktam sugrīvam vacanān mama/ arthinām upapannānām
 pūrvam cāpy upakārīṇām, āśāṁ saṁśrutya yo hanti sa loke puruṣādhamāḥ/ śubham vā yadi vā pāpam yo
 hi vākyam udīritam, satyena parigrhṇāti sa vīraḥ puruṣottamaḥ/ kṛtārthā hy akṛtārthānām mitrāṇām na
 bhavanti ye, tām mṛtān api kravyādaḥ kṛtaghnān nopabhuñjate/ nūnam kāñcanaprṣṭhasya vikṛṣṭasya
 mayā raṇe, draṣṭum icchanti cāpasya rūpaṁ vidyudgaṇopamam/ ghoram jyāṭalanirghoṣam kruddhasya
 mama saṁyuge, nirghoṣam iva vajrasya punaḥ saṁśrotum icchatī/ kāmam evam gate 'py asya parijñāte
 parākrame, tvatsahāyasya me vīra na cintā syān nṛpātmaja/ yadartham ayam ārambhaḥ kṛtaḥ
 parapuraṁjaya, samayaṁ nābhijānāti kṛtārthaḥ plavagesvaraḥ/ varṣāsamayakālam tu pratijñāya
 hariśvaraḥ, vyatītāmś caturo māsān viharan nāvabudhyate/ sāmātyapariṣat krīḍan pānam evopasevate,
 śokadīneṣu nāsmāsu sugrīvaḥ kurute dayām/ ucyatām gaccha sugrīvas tvayā vatsa mahābala, mama
 roṣasya yadrūpaṁ brūyāś cainam idaṁ vacaḥ/ na ca saṁkucitaḥ panthā yena vālī hato gataḥ, samaye
 tiṣṭha sugrīvamā vālīpatham anvagāḥ/ eka eva raṇe vālī śareṇa nihato mayā., tvām tu satyād atikrāntam
 haniṣyāmi sabāndhavam/ tad evam vihite kārye yad dhitaṁ puruṣarṣabha, tat tad brūhi naraśreṣṭha tvara
 kālavyatikramaḥ/ kuruṣva satyam mayi vānareśvara; pratiśrutaṁ dharmam avekṣya śāśvatam, mā
 vālīnam pretya gato yamakṣayam; tvam adya paśyer mama coditaiḥ śaraiḥ/ sa pūrvajaṁ
 tīvravivṛddhakopaṁ; lālapyamānam prasamīkṣya dīnam, cakāra tīvrām matim ugratejā;
 hariśvaramānavavaṁśanāthaḥ/

As Sugriva instructed the Vanara Seva thus, Shri Rama realised that the Varsha season had finally concluded by looking at the clear sky and got troubled by Sita Viyoga. He got concerned whether Sugriva had revived the thoughts of ‘Sitaanveshana’, Ravana Vadha and so on. Seated as he was on mountain top alone, he kept on experiencing his Sita viyoga and recalled his memories of such clear skies along with her. He recalled his experiences of how Sita used to mimic koels, recall the sounds of ‘kalahamsas’ and her imitations, the sounds of rivers and water flows, the scenes of lotus ponds, her musical and resonant voice tones, and the desire provocations of Sharad nights, the moon shine and the touch and feel of soft winds and so on. His memories about Sita, the long separation of her, their togetherness of admiring views of parvata shrenis, the titillating sensations of her intimate company had literally drowned in his recalls of sweet memories. As Rama was drowned deep in his memories about Sita, Lakshmana saw Rama having lost in his thought syndrome. He said: ‘*kim ārya kāmasya vaśamgatena; kim ātmapurūṣya -parābhavena, ayam sadā samhṛīyate samādhiḥ; kim atra yogena nivartitena/* Arya Rama! Of which avail in day dreaming with memories, instead of fortifying your will power and sharpening the action plans. This type of shameful brooding blunts away the capacity of resolution. Brother! Let us resolve to fortify our concentration but never fritter it away by loose thoughts and irrelevant recall of do-nothing thoughts.’ Rama then addressed: Kumara Lakshmana! What you have suggested is not only relevant for the present, but delightful for the future; yet one’s emotions do keep pulling back which is a human tendency. Most certainly, all our efforts should to be aimed at the singular task ahead us all yet the action plan does fortify by the intensity of emotions as only that person who happens to be the affected party! ‘Kumara! The cause and effect reasoning reminds of the chatur vishya purusharthas of desire and effort!’ Having stated this, Rama felt retrospective again about the magnificent times that he ever had in the company of Sita. Then describing the welcome change that Varsha season was over and the hopes and anticipations of Sharad Ritu are getting sprouted again as the initial rays of Surya Deva herald new aspirations, new actions, and new end results. Shri Rama who was literally got frustrated with the damage done to his plans of action all through the varsha Ritu, now welcomes the usherings of Sharad Ritu bestowing the splendid opportunity for effective and practical action plan and breaks into the praising the heralding of the Sharad! Sumitra nandana! The thousand eyed Indra Deva having fully saturated the wishes of Prithvi with plentiful waters and excellent crops is happily contented now. The reverberating ‘megha garjanas’ hovering all over the mountains, trees, cities and villages had since saturated with rains and are now quietened, Now the clouds of thick black colours and since changed their colors blueish with dragging white patches and are quietened. Now the gardens are replete with fresh and scented flowers. The heavy sounds of clouds, elephants and dancing peacocks are far and few between. With the ushering of the Sharad Season, the shine of the sky glitters with cleanliness during day time by Surya and in the nights by Moon and Stars. Now among the features of Sharad Ritu, Devi Lakshmi in the form of prosperity and wealth, and the Ushakaala Surya at the day break impacting the bright openings of lotuses are prominent in Pakriti. The winds have come to imbibe the sweetness of the plethora of fragrant smells and the scenic beauty. Now the chakravaaka birds revelling with kaama kreeda seek to pick up the top ‘paraaga’ layers of lotus flowers and enjoy mating swans as if they imitate what they would wish at lakes like Manasaovara! As earth is gradually getting dried up getting rid of slush and mud, now indeed is the approach of Kings to clash and declare battles. This also provides a view of vrishabhas jumping around and forward groups of cows for mating. So do the herds of male elephants seek to slowly and steadily jump forward to groups of she elephants in forests. Lakshmana: *iyam sā prathamā yātrā pāṛthivānām nṛpātmaja, na ca paśyāmi sugrīvam udyogam vā tathāvidham/ catvāro vārṣikā māsā gatā varṣaśatopamāḥ, mama śokābhīptasya saumya sītām apaśyataḥ/ Priyaa viheene duḥkhārte hṛtarājye vivāsite, kṛpām na kurute rājā sugrīvo mayi lakṣmaṇa/* To all types of Kings, Vijaya Yatra is a part of their very existence. But neither Sugriva has presented himself nor there are any such indications. On my part, I am highly agitated for Devi Sita who followed me dutifully and walked into that dandakaranya as if it were a flower garden; four dragging months of Varasha Kala are as tortuous as of hundred years. Lakshmana! I am the most unfortunate of humans deserted from my beloved, had lost kingship, pushed out from my country and even in this tragic state Sugriva is yet to display his kindness. *anātho hṛtarājyo ’yam rāvaṇena ca dharṣitaḥ, dīno dūragrahaḥ kāmī mām caiva śaraṇam gataḥ/ ity etaiḥ kāraṇaiḥ saumya*

sugrīvasya durātmanah, aham vānararājasya paribhūtaḥ paramtapa/ Brother! I am now an ‘anaadha’, Rahya bhrashta, and Ravana had challenged me and am helpless. I was fully convinced that Sugriva would come to my rescue but duratma Sugriva has ditched me thinking that I am capable myself! *sa kālaṁ parisamkhyāya sītāyāḥ parimārgaṇe, kṛtārthaḥ samayaṁ kṛtvā durmatir nāvabudhyate/ tvam praviśya ca kiṣkindhām brūhi vānarapuṅgavam, mūrkhāṁ grāmya sukhe saktāṁ sugrīvaṁ vacanān mama/ arthinām upapannānām pūrvaṁ cāpy upakāriṇām, āśāṁ saṁśrutyā yo hanti sa loke puruṣādhamah/* Sugriva made a misleading and false ‘pratigjna’ as his own requirements and wishes had been fulfilled; he is now displaying his mean mentality, wickedness and sheer negligence of loyalty. Lakshmana! My considered instruction to you is to reach Kishkindha and convey to that King now floating in ‘kaama kreedaas’ as follows: *arthinām upapannānām pūrvaṁ cāpy upakāriṇām, āśāṁ saṁśrutyā yo hanti sa loke puruṣādhamah/ śubhaṁ vā yadi vā pāpam yo hi vākyam udīritam, satyena parigrhṇāti sa vīraḥ puruṣottamah/ kṛtārthā hy akṛtārthānām mitrāṇām na bhavanti ye, tān mṛtān api kravyādaḥ kṛtaghnān nopabhuñjate/* He who declared vociferously and made a pratigjna of friendship by ‘Agni Saakshi’, having betrayed once his desires had been fulfilled, is termed as a ‘neecha purusha’ or fallen human. Contrarily, he who would truthfully abide by the sacred precincts of dharma and nyaaya, notwithstanding insurmountable hurdles is distinguished as an ‘uttama purusha’. Further, he whose selfishness is fulfilled with successful and happy ends keeps hesitates and tends to falter the promises declared is called a ‘Kritaghna’ of ingratitude and thus not worthy of flesh eating dogs too to even bite! Lakshmana Kumara! Sugriva concinced me that soon after the Varsha Kala, he would commence the promised task of ‘Sitanveshana’ but neither there are signs to that effect nor even an indicative word has been conveyed so far. *ucyatām gaccha sugrīvas tvayā vatsa mahābala, mama roṣasya yadrūpaṁ brūyās cainam idaṁ vacaḥ/ na ca saṁkucitaḥ panthā yena vālī hato gataḥ, samaye tiṣṭha sugrīvamā vālīpatham anvagāḥ/ eka eva raṇe vālī śareṇa nihato mayā., tvām tu satyād atikrāntam haniṣyāmi sabāndhavam/* Mahabali Lakshmana! Do move from here atonce and address him on my behalf like wise. You are the representation of my anger and convey the same as from me and assert : ‘Sugriva! Vaali had been killed and your path had been well laid there eversince. Now, may you not follow the same route and destination! Vaali died alone with one single arrow of mine. But if you waver from your truthful promise, you would too follow the same route along with your ‘bandhu baandhavaas’! Lakshmana! You should also convey as from my assertion: ‘ Vaarara Raja! If only you were to keep up your word of honour even now, other wise you would most certainly meet Vaali in yama loka!

Sarga Thirty One

Lashmana proceeds to Sugriva’s Rajya Bhavana at Kishkindha with anger yet restrained by Rama’s convincing, meets Aangada who in turn seeks Sugriva to some how pacify Lakshmana

Sa kāmīnaṁ dīnam adīnasattvaḥ; śokābhipannaṁ samudīrṇakopam, narendrasūnur naradevaputraṁ; rāmānujaḥ pūrvajam ity uvāca/ na vānaraḥ sthāsyati sādhuṣṛtte; na māṁsyate kāryaphalānuṣaṅgān, na bhakṣyate vānararājyalakṣmīm; tathā hi nābhikramate ’sya buddhiḥ/ matikṣayād grāmyasukheṣu saktas; tava prasādāpratīkārabuddhiḥ, hato ’grajam paśyatu vālinam sa; na rājyam evaṁ viguṇasya deyam/ na dhāraye kopam udīrṇavegam; nihanmi sugrīvaṁ asatyam adya, haripravīraiḥ saha vālīputro; narendrapatnyā vicayam karotu/ tam āttabāñāsanam utpatantaṁ; niveditārtham raṇacaṇḍakopam, uvaca rāmāḥ paravīrahantā; svavekṣitam sānunaṣyam ca vākyam/ na hi vai tvadvidho loke pāpam evaṁ samācaret, pāpam āryeṇa yo hanti sa vīraḥ puruṣottamah/ nedam adya tvayā grāhyam sādhuṣṛttena lakṣmaṇa, tām prītim anuvartasva pūrvavṛttaṁ ca saṁgatam/ sāmopahitayā vācā rūkṣāṇi parivarjayan, vaktum arhasi sugrīvaṁ vyatītam kālaparyaye/ so ’ grajenānuśiṣṭārtho yathāvat puruṣarṣabhaḥ, praviveśa purīm vīro lakṣmaṇaḥ paravīrahā/ tataḥ śubhamatiḥ prājño bhrātuh priyahite rataḥ, lakṣmaṇaḥ pratisaṁrabdho jagāma bhavanam kapeḥ/ śakrabāñāsanaprakhyam dhanuḥ kālāntakopamaḥ, pragrhyā giriśṛṅgābham mandaraḥ sānumān iva/ yathoktakārī vacanam uttaram caiva sottaram, bṛhaspatisamo buddhyā mattvā rāmānujas tadā/ kāmakrodhasamutthena bhrātuh kopāgninā vṛtaḥ, prabhañjana ivāprītaḥ prayayau lakṣmaṇas tadā/ sālātālāśvakarṇāmś ca tarasā pātayan bahūn, paryasyan girikūṭāni drumān anyāmś ca vegataḥ/ śilāś ca śakalikurvan padbhyām gaja ivāśugāḥ, dūram ekapadam tyaktvā yayau kāryavaśād drutam/ tām apaśyad balākīrṇam harirājamahāpurīm, durgām ikṣvākuśārdūlaḥ kiṣkindhām girisaṁkaṭe/ roṣāt prasphuramāṇauṣṭhaḥ sugrīvaṁ prati kalṣmaṇaḥ

dadarśa vānarān bhīmān kiṣkindhāyā bahiṣcarān/ śailaśṛṅgāṇi śataśaḥ pravṛddhāś ca mahīruhān jagṛhuḥ kuñjaraprakhyā vānarāḥ parvatāntare/ tān gṛhītapraharaṇān harīn dṛṣtvā tu lakṣmaṇaḥ, babhūva dviguṇaṁ kruddho bahvindhana ivānalaḥ/ taṁ te bhayaparītāṅgāḥ kruddhaṁ dṛṣtvā plavaṁgamāḥ, kālamṛtyuyugāntābhaṁ śataśo vidrutā diśaḥ/ tataḥ sugrīvabhavanaṁ praviśya haripuṁgavāḥ, krodhaṁ āgamanam caiva lakṣmaṇasya nyavedayan/ tārayā sahitaḥ kāmī saktaḥ kapivṛṣo rahaḥ, na teṣāṁ kapivīrāṇāṁ śuśrāva vacanaṁ tadā/ tataḥ sacivasamdiṣṭā harayo romaharṣaṇāḥ, girikuñjarameghābhā nagaryā niryayus tadā/ nakhadamṣṭrāyudhā ghorāḥ sarve vikṛtadarśanāḥ, sarve śārdūladarpāś ca sarve ca vikṛtānanāḥ/ daśanāgabālāḥ ke cit ke cid daśaguṇottarāḥ, ke cin nāgasahasrasya babhūvus tulyavikramāḥ/ kṛtsnāṁ hi kapibhir vyāptāṁ drumahastair mahābalaiḥ, apaśyal lakṣmaṇaḥ kruddhaḥ kiṣkindhāṁ tām durāsadam/ tatas te harayaḥ sarve prākāraparikhāntarāt, niṣkramyodagrasattvās tu tasthur āviṣkṛtaṁ tadā/ sugrīvasya pramādaṁ ca pūrvajam cārtam ātmavān, buddhvā kopavaśaṁ vīraḥ punar eva jagāma saḥ/ sa dīrghoṣṇamahocchvāsaḥ kopasamraktalocanaḥ, babhūva naraśārdūlasadhūma iva pāvakaḥ/ bāṇaśalyasphurajjihvaḥ sāyakāsanabhogavān, svatejoviśa - samghātaḥ pañcāsya iva pannagaḥ/ taṁ dīptam iva kālāgniṁ nāgendram iva kopitam, samāsādyāṅgadas trāsād viśādam agamad bhr̥ṣam/ so 'ṅgadaṁ roṣatāmrākṣaḥ samdideśa mahāyaśāḥ, sugrīvaḥ kathyatām vatsa mamāgamanam ity uta/ eṣa rāmānujaḥ prāptas tvatsakāśam arimdamah, bhr̥tūr vyasanasaṁtaptō dvāri tiṣṭhati lakṣmaṇaḥ/ lakṣmaṇasya vacaḥ śrutvā śokāviṣṭo 'ṅgado 'bravīt, pituḥ samīpam āgamy saumitir ayam āgataḥ/ te mahaughanibhaṁ dṛṣtvā vajrāśanisamasvanam, simhanādaṁ samam cakrur lakṣmaṇasya samīpataḥ/ tena śabdena mahatā pratyabudhyata vānaraḥ, madavihvalatāmrākṣo vyākulasragvibhūṣaṇaḥ/ athāṅgadavacaḥ śrutvā tenaiva ca samāgatau/ mantriṇo vānarendrasya sammatodāradaśinau/ plakṣaś caiva prabhāvaś ca mantriṇāv arthadharmayoḥ, vaktum uccāvacaṁ prāptaṁ lakṣmaṇaṁ tau śaśaṁsatuḥ/ prasādayitvā sugrīvaṁ vacanaiḥ sāmaniścitaiḥ, āsīnam paryupāsīnau yathā śakraṁ maruṭpatim/ satyasamdhau mahābhāgau bhr̥taraṁ rāmalakṣmaṇau, vayasya bhāvaṁ samprāptaṁ rājyārhaṁ rājyadāyinau/ tayoṛ eko dhanuṣpāṇir dvāri tiṣṭhati lakṣmaṇaḥ, yasya bhītāḥ pravepante nādān muñcanti vānarāḥ/ sa eṣa rāghavabhr̥tā lakṣmaṇo vākyasārathiḥ, vyavasāya rathaḥ prāptas tasya rāmasya śāsanāt/ tasya mūrdhnā praṇamya tvaṁ saputraḥ saha bandhubhiḥ, rājāṁs tiṣṭha svasamaye bhava satyapraṭiśravaḥ/

As Shri Rama instructed Lakshmana to go and convey Rama's frustration and anger that Sugriva had not taken any positive move in the context of Sugriva's firm resolution for 'Sitaanveshana', despite the long rainy season was over and the Sharad Ritu had since arrived, Lakshmana replied: 'Arya! Sugriva had truly displayed his meanness and the chanchala buddhi as of a 'vaanara' and after all his firm promises would need to be taken with a pinch of salt. No doubt, Sugriva did take an oath under Agni Saakshi. Sugriva's resolutions are hidden away under his passion for fresh kingship, the excuse of the rainy season and of course his penchant for 'bhoga laalasatva'. Even so his characterlessness is obvious and his irresponsibility is unpardonable, detestable and truly punishable. I am amazed at his nonchalance despite long resolutions and assuring convictions. I am too in heavy rage and the more I think of this utter negligence and casual attitude the stonger I feel that he is disgusting.' So uttering in a high tone and displaying his characteristic temper, Lakshmana sought to leave in disgust and uncontrollable fury with his dhanush baanaas on hand. Then Shri Rama stated: 'Sumitra nandana! In your great fury and agitation, you are not to get readied and resort to 'mitra vadha'! Even justified anger might lead to introspective thoughtfulness. Lakshmana! Be well within the precincts of self control and do not hurt Sugriva physically and maintain the erstwhile friendship with him. You may convey to merely convey: 'you had agreed to initiate action now for 'Sitaanveshana', but why have you done so yet!' Then Lakshmana approached Sugriva's mansion with lifted up dhanush with anger! No doubt, Lakshmana was discreet enough with maturity of Brihaspati, the Deva Guru, despite the fact of his frustration at Sugriva's failure to initiate action to search for Devi Sita. On his way to Sugriva, he felled Saala-Taala-Ashvakarna trees and threw them away out of irritation. He then located Sugriva's Raja Bhavan in the interiors of Kishkindha as the vanara soldiers identified Lakshman who then appeared agitated and was looking like Kaala-Mrityu-Pralayaagni. The vanara guards outside Sugriva's antahpura sent a message to the King who was at that very time was romancing Tara Devi but Sugriva tended to ignore. Some of the maha veera bodyguards stopped Lakshmana. *sugrīvasya pramādaṁ ca pūrvajam cārtam ātmavān, buddhvā*

kopavaśam vīraḥ punar eva jagāma saḥ/ sa dīrghoṣṇamahocchvāsaḥ kopasaṁraktalocanaḥ, babhūva naraśārdūlasadhūma iva pāvakaḥ/ bāṇaśalyasphurajjihvaḥ sāyakāsanabhogavān, svatejoviṣa - saṁghātaḥ pañcāśya iva pannagaḥ/ Lakshmana having been reminded of the very purpose for which he had arrived there and keeping in view of Rama's advice to keep restrained, heaved hot breathings like a poisonous cobra's hissings with venom as if ready with raised dhanush. It was at that very time, Angada reached the spot and approached Lakshmana with fear and sadness. Lakshmana then was somewhat cooled down and said: dear son Angada! Now inform Sugriva that Shri Rama's younger brother is waiting standing outside. Then Angada politely asked him to please be seated and then entered Sugriva's antahpura and found Sugriva was resting in sleep. Some how having been awoken and finding Angada too nearby, Sugriva heard Angada's statement: 'Raja Sugriva! As you are aware, Rama Lakshmana brothers are the swarupas of satya and dharma, triloka vijayas and your 'raajya daataas'. Now Lakshmana is standing at your door step with anger. Please urgently attend to him with your queens and followers and seek to assuage his anger and hurt feelings and give him a patient hearing and convince him that you should soon prove your satya pratigjna and initiate action rightaway.

Sarga Thirty Two

Hanuman the Prime Minister of King Sugriva sincerely advises the latter to withstand Lakshmana's anger and condescend, besides consolidate action towards 'Sitaanveshana'

Angadasya vacaḥ śrutvā sugrīvaḥ sacivaiḥ saha, lakṣmaṇaṁ kupitaṁ śrutvā mumocāsanam ātmavān/ sacivān abravīd vākyam niścītya gurulāghavam, mantrajñān mantrakuśalo mantreṣu pariniṣṭhitaḥ/Na me durvyāhratam kinchinnaapi me duranishthitam, Lakshmano Raghava bhraataa kruddhah kimati chintaye/ asuhydbhir mamāmitrair nityam antaradarśibhiḥ, mama doṣān asaṁbhūtān śrāvito rāghavānujaḥ/ atra tāvad yathābuddhi sarvair eva yathāvidhi, bhavadbhir niścayas tasya vijñeyo nipuṇaṁ śanaiḥ/ na khalv asti mama trāso lakṣmaṇān nāpi rāghavāt, mitraṁ tv asthāna kupitaṁ janayaty eva saṁbhramam/ sarvathā sukaram mitraṁ duṣkaram paripālanam, anityatvāt tu cittānām prītir alpe 'pi bhidyate/ atonimittam trasto 'ham rāmeṇa tu mahātmanā, yan mamopakṛtaṁ śakyaṁ pratikartum na tan mayā/ sugrīveṇaivam uktas tu hanumān haripuṅgavaḥ, uvāca svena tarkeṇa madhye vānaramantriṇām/ sarvathā naitad āścaryam yat tvaṁ harigaṇeśvara, na vismarasi susnigdham upakāraḥ śubham/ Raghaveṇa tu śūreṇa bhayam utsrjya dūrataḥ, tvatpriyārtham hato vālī śakratulyaparākramah/ sarvathā prañayāt kruddho rāghavo nātra saṁśayaḥ, bhrātaram sa prahitavāṁ lakṣmaṇaṁ lakṣmivardhanam/ tvaṁ pramatto na jānīṣe kālāṁ kalavidāṁ vara, phullasaptacchadaśyāmā pravṛtta tu śarac chivā/ nirmala grahanakṣatrā dyauḥ pranaṣṭabalāhakā, prasannās ca diśaḥ sarvāḥ saritaś ca sarāṁsi ca/ prāptam udyogakālāṁ tu nāvaiṣi haripuṅgava, tvaṁ pramatta iti vyaktaṁ lakṣmaṇo 'yam ihāgataḥ/ ārtasya hṛtadārasya paruṣaṁ puruṣāntarāt, vacanaṁ marṣaṇīyaṁ te rāghavasya mahātmanah/ kṛtāparādhasya hi te nānyat paśyāmy aham kṣamam, antareṇāñjaliṁ baddhvā lakṣmaṇasya prasādanāt/ niyuktair mantribhir vācya avaśyaṁ pārthivo hitam, ata eva bhayaṁ tyaktvā bravīmy avadhṛtaṁ vacaḥ/ abhikruddhaḥ samartho hi cāpam udyamya rāghavaḥ, sadevāsuraṁ gandharvaṁ vaśe sthāpayitum jagat/ na sa kṣamaḥ kopayitum yaḥ prasādya punar bhavet, pūrvopakāraṁ smaratā kṛtajñena viśeṣataḥ/ tasya mūrdhnā prañamya tvaṁ saputrah sasuhṛjjanah, rājāṁsi tiṣṭha svasamaye bhartur bhāryeva tadvaśe/ na rāmarāmānujaśāsanam tvayā; kapīndrayuktaṁ manasāpy apohitum, mano hi te jñāsyati mānuṣaṁ balaṁ; sarāghavasyāśya surendravarcasaḥ/

As Angada of his Mantri Mandali conveyed that Lakshmana was waiting for him with anger, King Sugriva stood up shaken from his bed and addressed the Mantris. He stated defensively: *Na me durvyāhratam kinchinnaapi me duranishthitam, Lakshmano Raghava bhraataa kruddhah kimati chintaye/ asuhydbhir mamāmitrair nityam antaradarśibhiḥ, mama doṣān asaṁbhūtān śrāvito rāghavānujaḥ/ atra tāvad yathābuddhi sarvair eva yathāvidhi, bhavadbhir niścayas tasya vijñeyo nipuṇaṁ śanaiḥ/* I have never uttered one unjustified word nor taken such action. Then why indeed Lakshmana had arrived here in anger. I am not able to understand this. It appears that some body against

me had spoilt Lakshmana's mind set and is not in my knowledge. I am still not convinced that Lakshmana is such a person to yield to somebody's words and is thus angry with me. I am least afraid of Lakshmana as long as my relationship with Shri Rama is safe and sound. But at the same time I need to face the nuisance value of Lakshmana. *atonimittam trasto 'ham rāmeṇa tu mahātmanā, yan mamopakṛtaṁ śakyam pratikartum na tan mayā/* That is why I am concerned and even afraid. After all, I am deeply indebted to Shri Rama and have no capacity to defy him who indeed is a Mahatma!' As Sugriva stated frankly admitting his indebtedness to Shri Rama personally, Hanuman said: *sarvathā naitad āścaryam yat tvaṁ harigaṇeśvara, na vismarasi susnigdham upakāraṁ śubham/ Raghaveṇa tu sūreṇa bhayam utsrjya dūrataḥ, tvatpriyārtham hato vālī śakratulyaparākramaḥ/ sarvathā praṇayāt kruddho rāghavo nātra saṁśayaḥ, bhrātaram sa prahitavāṁ lakṣmaṇam lakṣmivardhanam/* Kapi Raja Sugriva! Indeed you are neither ignoring nor forgetting the extraordinary help done by a close friend like Shri Rama. We all do recall the greatest help; but why Rama had asked Lakshmana to meet you as Lakshmana is in fury appears clear. *tvam pramatto na jānīṣe kālam kalavidāṁ vara, phullasaptacchadaśyāmā pravṛttā tu śarac chivā/ nirmala grahanakṣatrā dyauḥ pranaṣṭabalāhakā, prasannās ca diśaḥ sarvāḥ saritaś ca sarāṁsi ca/ prāptam udyogakālam tu nāvaiṣi haripuṁgava, tvam pramatta iti vyaktaṁ lakṣmaṇo 'yam ihāgataḥ/* Sugriva Raja! You are indeed aware of the significance of time and timeliness! But we have neglected the utmost need for timely action and have not realised that the auspicious sharad ritu has since arrived already. Do you not realise that the sky is clear without clouds and the Stars are transparent! Vaanara Raja! It is high time that Kings resume and take up that vijaya yatra with gusto by now!

Hanuman said firmly: 'This is clear that we have erred on the wrong side and hence Lakshman had arrived in great anger and anguish. *ārtasya hṛtadārasya paruṣam puruṣāntarāt, vacanam marṣaṇīyam te rāghavasya mahātmanaḥ/ kṛtāparādhasya hi te nānyat paśyāmy aham kṣamam, antareṇāñjalim baddhvā lakṣmaṇasya prasādanāt/ niyuktair mantribhir vācyo avaśyam pāṛthivo hitam, ata eva bhayam tyaktvā bravīmy avadhṛtaṁ vacaḥ/* Mahatma Shri Rama's dear wife was kidnapped and had so far been suffering and hence asked angry Lakshmana to convey his feelings yet controlled. That is why we need to keep quiet without reactions, even if provoked; more so since we have erred and we have failed in discharging our responsibility. Indeed, for the sake of our kingdom and its welfare we need to keep restrained even when Lakshmana might steam off his rage. Otherwise, if Bhagavan Rama gets angered, then he would show a situation of his attack even against Devaasura Gandharvas and trilokaas! *na sa kṣamaḥ kopayitum yaḥ prasādyā punar bhavet, pūrvopakāram smaratā kṛtajñena viśeṣataḥ/ tasya mūrdhnā praṇamya tvam saputrah sasuhṛjjanah, rājams tiṣṭha svasamaye bhartur bhāryeva tadvaśe/* Hence, our responsibility now is to bear Lakshmana's anger with folded hands and knees; more so we ought to be humble in view of gratitude and reiterate Sugriva's pratigjna to straightaway initiate quick action towards the responsibility of 'Sitaanveshana' at once!

Sarga Thirty Three

Even admiring Kishkindha's beauty, Lakshmana seeks to enter Sugriva's Inner Chamber by resounding his dhanush and the frightened Sugriva seeks Tara's help to cool him down convincingly therefore.

Atha pratisamādiṣṭo lakṣmaṇaḥ paravīrahā, praviveśa guhām ghorām kiṣkindhām rāmaśāsanāt/ dvārasthā harayas tatra mahākāyā mahābalāḥ, babhūvur lakṣmaṇam dṛṣṭvā sarve prāñjalayah sthitāḥ/ niḥśvasantaṁ tu taṁ dṛṣṭvā kruddham daśarathātmajam, babhūvur harayas trastā na cainam paryavārayan/ sa taṁ ratnamayīm śrīmān divyām puṣpitakānanām, ramyām ratnasamākīrṇām dadarśa mahatīm guhām/ harmyaprāsādasambādham nānāpaṇyopaśobhitām, sarvakāmaphalair vṛkṣaiḥ puṣpitair upaśobhitām/ devagandharvaputraiś ca vānaraiḥ kāmārūpibhiḥ, divya mālāmbaradhārāiḥ śobhitām priyadarśanaiḥ/ candanāgarupadmānām gandhaiḥ surabhogandhinām, maireyāṇām madhūnām ca saṁmoditamahāpathām/ vindhyamerugiriprasthaiḥ prāsādair naikabhūmibhiḥ, dadarśa girinadyaś ca vimalās tatra rāghavaḥ/ aṅgadasya grham ramyam maindasya dvididasya ca, gavayasya gavākṣasya gajasya śarabhasya ca/ vidyunmāleś ca saṁpātēḥ sūryākṣasya hanūmataḥ, vīrabāhoḥ subāhoś ca

nalasya ca mahātmanah/ kumudasya suṣeṇasya tārājāmbavatos tathā, dadhivaktrasya nīlasya supāṭhalasunetrayoh/ eteṣāṃ kapimukhyānām rājamārge mahātmanām, dadarśa grhamukhyāni mahāsārāṇi lakṣmaṇah/ pāṇḍurābhraprakāśāni divyamālyayutāni ca, prabhūtheadhanadhānyāni strīratnaih śobhitāni ca/ pāṇḍureṇa tu śailena parikṣiptam durāsadam, vānarendragrham ramyaṃ mahendrasadanopamam/ śūlkaih prāsādaśikharaih kailāsaśikharopamaih, sarvakāmaphalair vṛkṣaih puṣṭitair upaśobhitam/ mahendradattaih śrīmadbhir nīlajīmūtasamṇibhaiḥ, divyapuṣpaphalair vṛkṣaih śītacchāyair manoramaih/ haribhiḥ samvṛtadvāram balibhiḥ śastrapāṇibhiḥ, divyamālyāvṛtam śubhram taptakāñcanatoramam/ sugrīvasya grham ramyaṃ praviveśa mahābalaḥ, avāryamāṇaḥ saumitrir mahābhram iva bhāskarah/ sa sapta kakṣyā dharmātmā yānāsanasaṃvṛtāḥ, praviśya sumahad guptam dadarśantaḥpuram mahat/ haimarājataparyāṅkair bahubhiḥ ca varāsanaih, mahārḥastaraṇopetais tatra tatropaśobhitam/ praviśann eva satatam śūsṛva madhurasvaram, tantrīgītasamākīrṇam samagīta - padākṣaram/bahvīś ca vividhākārā rūpayauvanagarvitāḥ, striyaḥ sugrīvabhavane dadarśa sa mahābalaḥ/dṛṣṭvābhijanasampannāś citramālyakṛtasrajah, varamālyakṛtavayagrā bhūṣaṇottamabhūṣitāḥ/ nātrptān nāti ca vyagrān nānudāttaparicchadān, sugrīvānucarāmś cāpi lakṣayām āsa lakṣmaṇah/ tataḥ sugrīvam āsīnam kāñcane paramāsane, mahārḥastaraṇopete dadarśādityasamṇibham/ divyābharaṇa citrāṅgam divyarūpam yaśasvinam, divyamālyāmbaradharam mahendram iva durjayam, divyābharaṇa - mālyābhiḥ pramadābhiḥ samāvṛtam/ rumām tu vīraḥ parirabhya gāḍham; varāsanastho varahema - varṇah, dadarśa saumitrim adīnasattvam; viśālanetraḥ suviśālanetram/

Welcomed and accompanied by Angada, Lakshmana was welcomed into the King's Bhavan like Kishkindha Cave. As he was entering, huge sized Vanara Soldiers greeted him with reverence. The Mahal was full of sweet odours of chanadana-agaradi sugandhas, cool water springs, beautifully carved ivory pillars, well dressed vanara kanyas with flower garlands, well decotated residential chambers of Angada, Hanuman, Mainda, Dvidid, Gavaya, Gaja, Sharabha, Vidyunmaali, Sampaati, Suryaaksha, Veerabahu, Subahu, Nala, Kumuda, Sushena, Taara, Jaambavaan, Deerghamukha, Neela, Supatala, and Sunetra. Then Sugriva Bhavan was like Indra sadana the entry of which was difficult to enter as was guarded tightly. Inside the bhavan, there were cushioned chairs and bed rests, well decorated hand rests made of silver and gold designs. There was soft music of instruments such as veena as being lilted by well dressed and youthful females of charm, proud and conscious of their figures and face cuts. As dancing girls advanced with the tilting nupuras of their soft and swift feet welcoming Lakshmana, he felt rather shy and bent down his broad head and neck. Then had suddenly realised the very purpose of his visit: *Roshavega prakupitah shrutwaa chaabharanasivanam, chakaara jyaasvanam veeo dishah shabdena puurayan/* Then Lakshmana being full of 'rosha and aaveshaas' stood up firm and straight and did his 'dhanush tamkaara' or the frightening sound which got reverberated all over the directions. On hearing the reverberation, Sugriva realised that Lakshmana had indeed arrived there. Out of sheer fear in his mind and heart, Sugriva consulted Tara as to why and for which reason, Lakshmana has appeared in fury. Please move forward ahead of me and face him first and seek to soften him. I am sure on seeing you first, please welcome him with smiles and sweet conversation. Then I could face him. As she entered, Lakshmana put his chin down and his anger got rather diluted. Then, she addressed Lakshmana: 'Raja Kumara! Why are you annoyed and angry! Who is not following your instructions! Why indeed is provoking you to have you angered !Then Lakshmana replied: 'This husband of yours being sunk deep in 'vishaya bhogaas' and seems to have the principles of 'dharma and nyaya'; why are you not realising this! Sugriva seeks to preserve his kingship as we are drowned on the depths of sorrow and tormentations. He is not the least bothered about this. Vaanara Raja Sugriva was given a waiting period of good four months before he could think of us, if at all. He is too busy with his own 'kaama kreedaas and maddya paanaas'. *Nahi dhatmaartha siddhyardham paanamevam prashasyate, paanaadarthascha kaamascha dharmascha pariheeyate/ Dharma lopo mahaamstaavat krite hyaapratikurvatah, artha lopuscha mitrasya naashe gunavato mahaan/* Devi! Those Purushaas who aim at the fulfillment of Dharaartha Siddhi would indeed not resort to 'madya paana' ever, since the purushathaas are drowned in it. In case of close friendships, when help is expected of them, the ties of friendship could be snapped away as troubles are to be faced by both the parties to mutual peril. *Mitram hyaarthagunashreshtham satya dharma paraayanam,*

tadaddvayam tu parityakam na tu dhame vyavasthitam/ Tadevam prastute kaarye kaaryamasmaabhi - ruttaram, tat kaaryam karya tatvagjne tvamudaahartumarhasi/ Friends are essentially of two types: one type of friendship is merely to get one's own selfish purposes; another kind is rooted to the principles of Satya and Dharma or Truthfulness and Virtuousness or blamelessness. In such a situation and context, what ought to be the action plan therehence! Then what should be the kartavya or the responsibility, do tell me, as Tara Devi! you indeed are a tatva jnaani!!' Tara then replied: *Na kopa kaalah kshitipalaputra! Na chaapi kopah svajane vidhyeyah/ tadathakaamasya tasya pramaadapyaharsi veerasodhum/* Veera Raja Kumara! This is not the appropriate time for anger and anguish. Sugriva is determined to fulfill the 'karya siddhi'. In case there is a mistake, kindly do pardon us! *Udyogastu chiraagjnaptah Sugrivena narottama,kaamasyaapi vidheyena tavaarthapratisaadhane/* Nara shreshtha Lakshmana! Even if Sugriva is drowned with wine and women, he had already initiated steps for forward action and is awaiting for final instructions! Devi Tara further said: 'Maha baaho! As perhaps, you might have perhaps felt that it might not be proper for you to enter the inner most chamber of Sugriva as he was surrounded by women around, but please do step in as Sugriva is actually waiting for you!' As Lakshmana peeped in and entered there, he saw him and stood up waiting and expecting MahaVeera Lakshmana!

Sargas Thirty Four and Thirty Five

Sugriva faces the wrath of Lakshmana and Tara continues to soothen Lakshmana by her tactical talks

Tam apratihataṁ kruddhaṁ praviṣṭaṁ puruṣarṣabhaṁ sugrīvo lakṣmaṇaṁ dṛṣṭvā babhūva vyathitendriyaḥ/ kruddhaṁ niḥśvasamānaṁ taṁ pradīptaṁ iva tejasā, bhrātūr vyasanasaṁtaptaṁ dṛṣṭvā daśarathātmajam/ utpapāta hariśreṣṭho hitvā sauvarṇam āsanam, mahān mahendrasya yathā svalaṁkṛta iva dhvajah/ utpatantaṁ anūtpetū rumāprabhṛtayah striyah, sugrīvaṁ gagane pūrṇam candraṁ tārāgaṇā iva/ saṁraktanayanaḥ śrīmān vicacāla kṛtāñjaliḥ, babhūvāvasthitas tatra kalpavṛkṣo mahān iva/ rumā dvitīyaṁ sugrīvaṁ nārīmadhyagataṁ sthitam, abravīt lakṣmaṇaḥ kruddhaḥ satāraṁ śaśinaṁ yathā/ sattvābhijanasāmpannaḥ sānukrośo jīteṇdriyaḥ, kṛtajñāḥ satyavādī ca rājā loke mahīyate/ yas tu rājā sthito 'dharmaṁ mitrāṇāṁ upakāriṇāṁ, mithyāpratijñāṁ kurute ko nṛśaṁsataras tataḥ/ śataṁ aśvānṛte hanti sahasraṁ tu gavānṛte, ātmānaṁ svajānaṁ hanti puruṣaḥ puruṣānṛte/ pūrvaṁ kṛtārtho mitrāṇāṁ na tat pratikaroti yaḥ, kṛtaghnaḥ sarvabhūtānāṁ sa vadyaḥ plavageśvara/ gīto 'yaṁ brahmaṇā ślokaḥ sarvalokanamaskṛtaḥ, dṛṣṭvā kṛtaghnaṁ kruddhena taṁ nibodha plavaṅgama/ brahmaghne ca surāpe ca core bhagnavrate tathā, niṣkṛtir vihitā sadbhīḥ kṛtaghne nāsti niṣkṛtiḥ/ anāryas tvam kṛtaghnaś ca mithyāvādī ca vānara, pūrvaṁ kṛtārtho rāmasya na tat pratikaroṣi yat/ nanu nāma kṛtārthena tvayā rāmasya vānara, sītāyā mārgaṇe yatnaḥ kartavyaḥ kṛtam icchātā/ sa tvam grāmyeṣu bhogeṣu saktō mithyā pratiśravaḥ, na tvām rāmo vijānīte sarpaṁ maṇḍūkārāviṇam/ mahābhāgena rāmeṇa pāpaḥ karuṇavedinā, harīṇāṁ prāpito rājyaṁ tvam durātmā mahātmanā/ kṛtam cen nābhijānīṣe rāmasyākliṣṭakarmanāḥ, sadyas tvam niśitair bāṇair hato drakṣyasi vālinam/ na ca saṁkucitaḥ panthā yena vālī hato gataḥ, samaye tiṣṭha sugrīva mā vālīpatham anvagāḥ/ na nūnam ikṣvākuvarasya kārmukāc; cyutāñ śarāṇ paśyasi vajrasaṁnibhān, tataḥ sukhaṁ nāma niṣevase sukhī; na rāmakāryaṁ manasāpy avekṣase/

As Lakshmana forced his entry into Sugriva's 'antahpura' with anger, the latter got frightened with his body parts benumbed. Indeed his elder brother was agitated due to Sugriva's indifference. Sugriva jumped up suddenly as if a 'dhwaja' got broken and fallen down to earth. And so did his surrounded females including Ruma Devi, who too were frightened. Sugriva bent his head down with folded hands with reverence. Then Lakshmana shouted at Sugriva: 'Vaanara Raja! You are complemented usually as a Dhairyavaan-Kuleena-Dayalu-Jitendriya- and Satyavaadi Raja. But how is it that you are proving to be liar and cruel having made a truthless 'Pratigjna'! Do you know the adage and sinfulness that by swearing before a horse, the person concerned becomes an 'Ashvaanruta' and is doomed by that pratigjna! Like wise when a person duly performs 'Go Daana' and soon enough commits a Go hatya! Similarly a Pratigjna before a 'dharmatma' person and yet kills that very person, he is called

‘atmaghaata’! Did you not swear before Shri Rama! *pūrvam kṛtārtho mitrāṇām na tat pratikaroti yaḥ, kṛtaghnaḥ sarvabhūtānām sa vadhyaḥ plavageśvara/ gīto ‘yaṁ brahmaṇā ślokaḥ sarvalokanamaskṛtaḥ, dr̥ṣṭvā kṛtaghnam kruddhena taṁ nibodha plavaṅgama/ brahmaghne ca surāpe ca core bhagnavrate tathā, niṣkṛtir vihitā sadbhiḥ kṛtaghne nāsti niṣkṛtiḥ/* Vaanara Raja! He who fulfills his immediate requirement and would not care to perform return help is rightly named as a ‘Kritaghna’ deserving the punishment of killing him. Kapi Raja! Lord Brahma having observed such a Kritaghna made the following shloka: Even sinners who commit Gohatya, drinkning of intoxicants, stealing and vrata bhanga might undergo ‘prayaschitta’ or atonement, but there could be no remission for ‘kritaghna’ or ungratefulness! Vaanara! You are an Anaarya-Kritaghna-and Midyaavaadi, since out of your selfishness, you are not doing reciprocation of any kind and have not consolidated steps for Sitanveshana as yet! Your Patigñas are hollow and have truly proved the adage of a Serpent and a Frog and your true form of deception has been shown to Shri Rama. There fore, Sugriva! Even now, wake up from your ‘vishaya vaancchhas’ or else take to the path of Vaali!

Vishleshana on Prayaschittas (Atonements): Sourced from Parashara Smriti and Manu Smriti

Prayaschitta for ‘Sura paana: Dwija if drunk by mistake or due to uncertain mental balance be served boiling hot liquor so that he is probably recall his bad experience be reminded of his guilt again and again. Alternatively, he is punished by drinking boiling hot cow’s urine, or water or ghee or cow dung almost till he is tongue is burnt literally. Or else, the possible atonement of consuming hard liquor, one might eat only a day and rice’oil cakes for the night for a year and wear cow hair clothes carrying a flag of anti-liquor all along. Suraapaana is such as the waste of grains which is abhorable since that is the food and drink of yaksha, raakshasa, pishachas; indeed brahmanas especially ought to avoid suraapaana as being the virtuous eaters of ‘havish’ or the remains of the offerings of food on completion of vedic homa karyas. Even once a brahmana consumes a hard liquor gets barred from brahmanatwa and gets outcast to the meanest low class. *Stealing*: Gold of brahmanas once complained and the stealer confesses, striking the culprit hard with a club then the thief gets purified and the brahmana victim retains his austerity. Infact, the victim brahmana might gift the gold and retreat to perform brahma tathya pataka vrata and that indeed be the perfect manner by which the thief himself would get ashamed. *Guru bharya talpagaami*: This is one of the ‘Pancha mahaapaatakas’ that deserves the praayaschitta only by self confession and embracing the prototype of a woman of redhot iron and literally dying or alternatively cut off his own male organ and try to walk towards ‘nairuti’ or south west till he perhaps falls dead. *Go hatya*: If a cow is killed, the ‘praayaschitta’ would be to shave off his head and consume the drink of yavas or barley grains and hide himself from the public in a cowshed wearing the hides of the dead cow for a month. During that period of atonement he should bathe in the cow urine and eat only the havishya bhojana only for three weeks in the month; in the following two months, he should follow cows with composure and drink the water mixed with the dust raised by the cowherd and at the day eat saltless ‘havishaana’ and sit up in veeraasanam position all through the night as the cows sleep off comfortably. In case, a sick and frightened cow of sacredness expecting or actually attacked by tigers or wild animals and fallen helpless in a ditch or mud, then no honest attempt be spared by some how tide over the rescue. In varying conditions of weather of heat, rain, cold and speedy winds, a good human being should make allout and determined endeavors even at the risk of one’s existence; if a grazing cow- incidentally this is the only being in the Lord’s srishti which inhales as also exhales oxygen- while its calf is enjoying milk from its udder, be it in the fields or one’s own cow-yard, any attacker either by a criminal or an animal, cows ought to be rescued first and then the calf. *Anena vidhinaa yastu goghno gaamanu -gachhati, sa gohatyaakritam paapam tribhirmaasairvyapohati/* Any person suffering from the sin of ‘go hatya’ if he rescues a dying cow would indeed be relieved of this atrocious degradation of morality within three months of such rescue. Once one’s prayaschitta is concluded then the person concerned is to observe charity to a well learnt Brahmana of ten cows and a bull, or alternatively surrender what ever property that he has!]

Sarga Thirty Five continued:

Tathā bruvāṇaṁ saumitriṁ pradīptam iva tejasā, abravīt lakṣmaṇaṁ tārā tārādhipanibhānanā/ naivāṁ lakṣmaṇa vaktavyo nāyaṁ paruṣaṁ arhati, harīṇāṁ īśvaraḥ śrotuṁ tava vaktrād viśeṣataḥ/ naivākṛtajñāḥ sugrīvo na śaṭho nāpi dāruṇaḥ, naivānṛtakatho vīra na jihmaś ca kapīśvaraḥ/ upakāraṁ kṛtaṁ vīro nāpy ayaṁ viśmṛtaḥ kapiḥ, rāmeṇa vīra sugrīvo yad anyair duṣkaraṁ raṇe/ rāmaprasādāt kīrtiṁ ca kapirājyaṁ ca śāśvatam, prāptavān iha sugrīvo rumāṁ māṁ ca paramtapa/ suduḥkhaṁ śāyitaḥ pūrvāṁ prāpyedaṁ sukhāṁ uttamam, prāptakālāṁ na jānīte viśvāmitro yathā muniḥ/ gṛhītācyāṁ kila saṁsakto daśavarṣāṇi lakṣmaṇa, aho 'manyata dharmātmā viśvāmitro mahāmuniḥ/ sa hi prāptaṁ na jānīte kālāṁ kālavidāṁ varaḥ, viśvāmitro mahātejāḥ kiṁ punar yaḥ pṛthagjanaḥ/ dehadharmaṁ gatasyāśya pariśrāntasya lakṣmaṇa, avitṛptasya kāmeṣu rāmaḥ kṣantum ihārhati// na ca roṣavaśaṁ tāta gantum arhasi lakṣmaṇa, niścayārtham aviññāya sahasā prakṛto yathā/ sattvayuktā hi puruṣāḥ tvadvidhāḥ puruṣarṣabha, avimṛṣya na roṣasya sahasā yānti vaśyatām/ prasādāye tvāṁ dharmajña sugrīvārthe samāhitā, mahān roṣasamutpannaḥ saṁrambhaḥ tyajyatām ayam/ rumāṁ māṁ kapirājyaṁ ca dhanadhānyavasūni ca, rāmapriyārthaṁ sugrīvaḥ tyajed iti matir mama/ samāneṣyati sugrīvaḥ sītayā saha rāghavam, śāśāṅkam iva rohiṣyā nihatvā rāvaṇaṁ raṇe/ śatakoṭisahasrāṇi laṅkāyāṁ kila rakṣasām, ayutāni ca śaṭtriṁśat sahasrāṇi śatāni ca/ ahatvā tāmś ca durdharṣān rākṣasān kāmarūpiṇaḥ, na śakyo rāvaṇo hantum yena sā maithilī hṛtā/ te na śakyā raṇe hantum asahāyena lakṣmaṇa, rāvaṇaḥ krūrakarmā ca sugrīveṇa viśeṣataḥ/ evam ākhyātavān vālī sa hy abhijño harīśvaraḥ, āgamas tu na me vyaktaḥ śravāt tasya bravīmy aham/ tvatsahāyanimittam vai preṣitā haripuṁgavāḥ, ānetuṁ vānarān yuddhe subahūn hariyūthapān/ tāmś ca pratīkṣamāṇo 'yaṁ vikrāntān sumahābalān, rāghavasyārthasiddhyartham na niryāti harīśvaraḥ/ kṛtā tu saṁsthā saumitre sugrīveṇa yathāpurā, adya tair vānarair sarvair āgantavyaṁ mahābalaiḥ/ ṛkṣakoṭisahasrāṇi golāṅgūlaśatāni ca, adya tvāṁ upayāsyanti jahi kopam arimḍama, koṭyo 'nekāś tu kākutṣtha kapīnāṁ dīptatejasām/ tava hi mukham idaṁ nirīkṣya kopāt; kṣatajanibhe nayane nirīkṣamāṇāḥ, harivaravanitā na yānti śāntiṁ; prathamabhayasya hi śaṅkitāḥ sma sarvāḥ/

Tara Devi while seeking to lessen the anger of Lakshmana stated: ‘ Kumara Lakshmana! It should not become of speaking about Sugriva in this manner. He is the King of Vanaras and moreso would not be appropriate from a friend like you. Veera! Kapi Raja is neither ingratitude, dull, cruel and untruthful nor a knave. Undoubtedly Shri Rama had helped him in a battle which was not possible otherwise and Kapiraja would not be able to ignore that act of Rama’s grace. Indeed it was due to Rama’s courtesy that Sugriva accorded his Kingship, fame and repossession of Devi Ruma. In the past, Sugriva had all types of misfortunes and extreme sufference but since his attachment to Ruma and her retrieval now had indeed got made him excited, like Brahmarshi Vishvamitra’s passion to Apsarasa Menaka. Indeed, Vishvamitra as a King from Kshatriya Vamsha having been bent on accomplishing Kama Dhenu from Vasishtha but having failed in his keen endeavour was frustrated and took to long tapasya, but was seduced by Apsarasa Menaka instead.[Refer Essence of Valmiki Bala Ramayana- Sarga]. Sugriva was thus excited in his recovery of Ruma and spent good time with her thanks to the arrival of the rainy season when battles were impossible then and ‘Sitaanveshana’ had to be stalled. Lakshmana! It is stated that Maha Muni Vishvamitra due to his passion for Menaka considered ten long years as if it were just one day; such was the example of Brahmarshi Vishvamitra, let alone Sugriva! Kumara Lakshmana! *dehadharmaṁ gatasyāśya pariśrāntasya lakṣmaṇa, avitṛptasya kāmeṣu rāmaḥ kṣantum ihārhati//* The natural instincts of all the Beings in the Creation are food, sleep and the joy of procreation. Sugriva having been frustrated for the best part of his lifetime had since eaten well, slept well and enjoyed his marital bliss. Had not a Mahatma of the stature of Shri Rama is missing the company of Devi Sita even during this very short time! Thus the kind hearted Shri Rama should bear this delay for a few days or weeks. Purusha Vara Lakshmana! Being a ‘Satyaguna sampanna’ of your status should ignore this short delay but not get jittery, alarmed and agitated, much less shout loud all about. I seek your pardon for this short time lapse, if any. I am very certain and confident that Sugriva is such as to ignore all his interests in the kingdom, Ruma, or me or Angada- dhana dhaanyaas and popularity just for the of Rama and his wish to recover Devi Sita ; surely you aware of the inseperability of Chandra and Rohini!

Visleshana on Chandra Deva’s inseperability of Devi Rohini vide Varaha Purana

Daksha's curse to Moon and reappearance: As Prajapati Daksha married off all his twenty seven daughters to Soma, the latter was ignoring all the daughters, excepting Devi Rohini. The 27 daughters married to Chandra are Kṛttika, Rohinī, Mrigasheersha, Aardra, Punarvasu, Purbabhadrapada, Pushya, Aslesha, Magha, Svaati, Chitra, Purvaphalguni, Hasta, Dhanishtha, Vishaakha, Anuraadha, Jyeshtha, Moola, Purvaashaadha, Uttaraashaadha, Shravana, Uttaraphalguni, Shatabhisha, Uttarbhadrapada, Revati, Ashwini, Bharani. These 27 wives of Chandra are 27 Nakshatras (the constellations) which are on the moon's orbit. The rest of them complained to their father Daksha who reprimanded Soma to behave but Soma ignored the repeated warnings of Daksha. Out of exasperation, Daksha cursed Soma to gradually decline and finally disappear. In the absence of Soma, there were far reaching adverse effects in the Universe. Devas including Vanaspati felt Soma's absence and so did human beings, trees, animals and worst of all medicinal plants, herbs and so on. The Sky was dark and the Stars too lost the shine. Chandra prayed to Lord Shiva for long at Prabhasa Tirtha and since Daksha's curse was irreversible a compromise was made that during Krishna paksha Chandra would wane and wax during Shukla Paksha. However, this formula proved defective as Chandra was sinking in the Ocean causing natural sufferings by way of non availability of herbs and so on and at the request of Devas to Shiva again, Chandra left only with one of the 'Kala', the Lord gracefully wore the Crescent Moon on His 'jataajuta mastaka' for good, enabling Chandra to wane and wax every month ever since! As Devas approached Vishnu, He advised the solution of Churning the Ocean by both Devas and Danavas and latter too agreed to the proposal for the lure of securing 'Amrit'. In the process of churning, Moon was given birth again. This had brought great relief to Devas, human beings whose 'Ekadasha Indriyas' (Eleven Body parts), 'Pancha Bhutas' (Five Elements), Solah Kshetra Devatas, Trees and Medicines. Even Rudra's head was without Soma and so did water. Lord Brahma blessed Pournima thithi and selected the day for worship to Chandra Deva when fast is viewed propitious along with token amount of money and material as charity. That specific day 'Yava' Bhojan (Barley food) or barley made material is considered to be blessed a person with Gyan (Knowledge), radiance, health, prosperity, foodgrains and salvation.]

Further Stanzas of Sarga Thirty Five continued:

It is stated that there are thirty six hundred rakshasa veeras exist in Lanka under the rule of Lanka with a population of hundred thousand crores. The Maha Mayavi Rakshasaas could change their figures as they please and are stated as cruel, hard to be killed and brave warriors under the unique Kingship Ravana who kidnapped Devi Sita who is known as the terror of Devas, let alone the brainy humans. Lakshmana! you are aware that possible and close assistance of Vanara strength is essential and was sought for and hence the cooperation of Sugriva. Be that as it may, blaming and shouting at Sugriva notwithstanding the mutual relations for small adjustment of a few days of time loss is truly undiplomatic. Vaali was well aware of Ravana Sena's number, quality and bravery; he used to confide these facts in me. This was how Sugriva is seeking to mobilise the full strength of Vanaras, knowing well that several of them would perish. He is inculcating among them of the unique spirit of loyalty, Swami Bhakti and the blind belief of Shri Rama's unique personality of dharma-thyaga-nyaya and celestial features. A time limit has already been fixed even well earlier by Sugriva and by today it self maha bali vanaras [refer Sarga 29] are getting rallied up; some hundreds of crores each of reech- langurs or long tailed, black faced, huge sized Asian Monkeys and big sized Vanaras had since rallied up already. Therefore Lakshmana! Leave anger and initiate action!

Sarga Thirty Six

Thus Tara managed the anger of Lakshmana convincingly and praised of Rama and his stature vis-à-vis that of Sugriva- Sugriva expresses of Rama's magnificence and his mere supplementary assistance

Ity uktas tārāyā vākyaṃ praśritaṃ dharmasamhitam, mṛdusvabhāvaḥ saumitriḥ pratijagrāha tadvacaḥ/ tasmin pratighṛīte tu vākyaḥ harigaṇeśvaraḥ, lakṣmaṇāt sumahat trāsaṃ vastraṃ klinnam ivātyajat/ tataḥ kaṇthagataṃ mālyaṃ citraṃ bahugūṇaṃ mahat, ciccheda vimadaś cāsīt sugrīvo vānareśvaraḥ/ sa lakṣmaṇaṃ bhīmabalaṃ sarvavānarasattamaḥ, abravīt praśritaṃ vākyaṃ sugrīvaḥ sampraharṣayan/

pranaṣṭā śrīś ca kīrtiś ca kapiṛājyaṁ ca śāśvatam, rāmaprasādāt saumitre punaḥ prāptam idaṁ mayā/ kaḥ śaktas tasya devasya khyātasya svena karmaṇā, tādṛśaṁ vikramaṁ vīra pratikartum arimḍama/ sītāṁ prāpsyati dharmātmā vadhiṣyati ca rāvaṇam, sahāyamātreṇa mayā rāghavaḥ svena tejasā/ sahāyakṛtyaṁ hi tasya yena sapta mahādrumāḥ, śailaś ca vasudhā caiva bāṇenaikena dāritāḥ/ dhanur visphāramāṇasya yasya śabdena lakṣmaṇa, saśailā kampitā bhūmiḥ sahāyais tasya kiṁ nu vai/ anuyātrāṁ narendrasya kariṣye 'haṁ naraśabha, gacchato rāvaṇaṁ hantuṁ vairiṇaṁ sapuraḥsaram/ yadi kiṁ cid atikrāntaṁ viśvāsāt prañayena vā, preṣyasya kṣamitavyaṁ me na kaś cin nāparādhyati/ iti tasya bruvāṇasya sugrīvasya mahātmanaḥ, abhavaḥ lakṣmaṇaḥ prītaḥ preṇṇā cedam uvāca ha/ sarvathā hi mama bhrātā sanātho vānareśvara, tvayā nāthena sugrīva praśritena viśeṣataḥ/ yas te prabhāvaḥ sugrīva yac ca te śaucam uttamam, arhas taṁ kapiṛājyasya śriyaṁ bhoktum anuttamāṁ/ sahāyena ca sugrīva tvayā rāmaḥ pratāpavān, vadhiṣyati raṇe śatrūn acirān nātra saṁśayaḥ/ dharmajñasya kṛtajñasya saṁgrāmeṣv anivartinaḥ, upapannaṁ ca yuktaṁ ca sugrīva tava bhāṣitam/ doṣajñāḥ sati sāmārthyē ko 'nyo bhāṣitum arhati, varjayitvā mama jyeṣṭhaṁ tvāṁ ca vānarasattama/ sadṛśaś cāsi rāmasya vikrameṇa balena ca, sahāyo daivatair dattaś cirāya haripuṁgava/ kiṁ tu śīghram ito vīra niṣkrāma tvaṁ mayā saha, sāntvayasva vayasyaṁ ca bhāryāharaṇaduḥkhitam/ yac ca śokābhībhūtasya śrutvā rāmasya bhāṣitam, mayā tvaṁ paruṣāṇy uktas tac ca tvaṁ kṣantum arhasi/

As thus Tara thus convinced Lakshmana of the gigantic preparatory efforts of the Vaanara Sena, Sugriva who approached him and had re-emphasised his gratitude to Shri Rama and of his grand stature and his all out efforts to assist him in a miniscule manner. He recalled Shri Rama's unimaginable caliber of 'Sapta Taala Vriksha Chedana' by his single arrow and blew off mountains, shook off earth having pierced through it down to paatala as the arrow thus returned within minutes back to his quiver! Indeed of which avail is the help of Vaanaraas even as race that Lord Brahma created! Veera Lakshmana! I can only follow Rama's footsteps well behind him to merely extend moral support to him at the most, as perhaps of a relieving factor of tension typical of human nature of the essential celestial incarnation of what Shri Rama is! Lakshmana! The 'dhanurvisphotana shabda' or the reverberating sound of his straightened bow string would shake off earth with the mountains tilted and oceans shaken, then of which avail of my assistance and crores of my intrepid - yet ever submissive army! *yadi kiṁ cid atikrāntaṁ viśvāsāt prañayena vā, preṣyasya kṣamitavyaṁ me na kaś cin nāparādhyati/* Nara shreshtha: If I have committed any laxity and relaxation in my efforts, I seek your sympathy and camaraderie out of your indulgence as in own's own efforts of devotion such shortcomings do occur to the subordinates but ignored sympathetically.' As King Sugriva explained thus, Lakshmana replied: 'Sugriva! I do understand appreciate your heart is clean and feelings are genuine. I am totally convinced of your transparency of clean feelings of heart, and of your firm attitude to enthuse your soldiers to sacrifice but never show their backs with come what may resolve. Perhaps, apart from my elder brother, you excel as a vidvan and of firm resolution. May Devas bless us to provide such life sacrificing friends! *kiṁ tu śīghram ito vīra niṣkrāma tvaṁ mayā saha, sāntvayasva vayasyaṁ ca bhāryāharaṇaduḥkhitam/ yac ca śokābhībhūtasya śrutvā rāmasya bhāṣitam, mayā tvaṁ paruṣāṇy uktas tac ca tvaṁ kṣantum arhasi/* Veera Sugriva! Now do please attend to duties and keep Shri Rama well informed of further developments. I might have erred by misunderstanding your personality and please to pardon my ill behaviour and rashness.'

Sarga Thirty Seven

Sugriva instructs consolidating Vanara Sena and proceed to Kishkindha and inform compliance to him

Evam uktas tu sugrīvo lakṣmaṇena mahātmanā, hanumantaṁ sthitaṁ pārśve sacivaṁ vākyam abravī/ mahendrahimavadvindhyaikailāsaśikhareṣu ca, mandare pāṇḍuśikhare pañcaśaileṣu ye sthitāḥ/ taruṇādityavarṇeṣu bhrājamāneṣu sarvaśaḥ, parvateṣu samudrānte paścimasyāṁ tu ye diśi/ ādityabhavane caiva girau saṁdhyābhrasaṁnibhe, padmatālavanaṁ bhīmaṁ saṁśritā haripuṁgavāḥ/ añjanāmbudasamkāśāḥ kuñjarapratimaujaśaḥ, añjane parate caiva ye vasanti plavaṁgamāḥ/ manahśilā guhāvāsā vānarāḥ kanakaprabhāḥ, merupārśvagatāś caiva ye ca dhūmragiriṁ śritāḥ/ taruṇādityavarṇāś

ca parvate ye mahāruṇe, pibanto madhumaireyaṁ bhīmavegāḥ plavaṅgamāḥ/ vaneṣu ca suramyēṣu sugandhiṣu mahatsu ca, tāpasānām ca ramyeṣu vanānteṣu samantataḥ/ tāṁs tāṁs tvam ānaya kṣipraṁ pṛthivyāṁ sarvavānarān, sāmādānādibhiḥ kalpair āśu preṣaya vānarān/ preṣitāḥ prathamam ye ca mayā dūtā mahājavāḥ, tvaranārthaṁ tu bhūyas tvaṁ harīn saṁpreṣayāparān/ ye prasaktāś ca kāmēṣu dīrghasūtrāś ca vānarāḥ, ihānayasva tān sarvān śīghraṁ tu mama śāsanāt/ ahobhir daśabhir ye ca nāgacchanti mamājñayā, hantavyāś te durātmāno rājaśāsanadūṣakāḥ/ shatanyatha sahasrāṇi koṭyaś ca mama śāsanāt, prayāntu kapiśimhānām diśo mama mate sthitāḥ/ meghaparvatasamkāsāś chādayanta ivāmbaram, ghorarūpāḥ kapiśreṣṭhā yāntu macchāsanād itaḥ/ te gatiñā gatiṁ gatvā pṛthivyāṁ sarvavānarāḥ, ānāyantu harīn sarvāṁs tvaritāḥ śāsanān mama/ tasya vānararājasya śrutvā vāyusuto vacaḥ, dikṣu sarvāsu vikrāntān preṣayām āsa vānarān/ te padaṁ viṣṇuvikrāntaṁ patatiriyotiradhvaḡ, prayātāḥ prahitā rājñā harayas tatkaṣaṇena vai/ te samudreṣu giriṣu vaneṣu ca saritsu ca, vānarā vānarān sarvān rāmahetor acodayan/ mṛtyukālopamasyājñāṁ rājarājasya vānarāḥ, sugrīvasyāyayuh śrutvā sugrīvabhayadarśinaḥ/ tatas te 'ñjanasamkāsā gires tasmān mahājavāḥ, tisraḥ koṭyaḥ plavaṅgānām niryayur yatra rāghavaḥ/ astaṁ gacchati yatrārkaś tasmīn girivare ratāḥ, taptahemasamābhāsāś tasmāt koṭyo daśacyutāḥ/ kailāsa śikharebhyaś ca śimhakesaravarcasām, tataḥ koṭisahasrāṇi vānarāṇām upāgaman/ phalamūlena jīvanto himavantam upāśritāḥ, teṣāṁ koṭisahasrāṇām sahasraṁ samavartata/ aṅgaraka samānānām bhīmānām bhīmakarmaṇām, vindhyād vānarakoṭīnām sahasrāṇy apatan drutam/ kṣīrodavelānilayāś tamālavanavāsinaḥ nārikelāśanāś caiva teṣāṁ saṁkhyā na vidyate/ vanebhyo gahvarebhyaś ca saridbhyaś ca mahājavāḥ, āgacchad vānarī senā pibantīva divākaram/ ye tu tvarayitum yātā vānarāḥ sarvavānarān, te vīrā himavac chailaṁ dadṛśus taṁ mahādrumam/ tasmin girivare ramye yajño maheśvaraḥ purā, sarvadevamanastoṣo babhau divyo manoharaḥ/ annaviṣyandajātāni mūlāni ca phalāni ca, amṛtasvādukalpāni dadṛśus tatra vānarāḥ/ tad anna saṁbhavaṁ divyaṁ phalaṁ mūlaṁ manoharam, yaḥ kaś cit sakṛd āśnāti māsaṁ bhavati tarpitaḥ/ tāni mūlāni divyāni phalāni ca phalāśanāḥ, auṣadhāni ca divyāni jagrhur hariyūthapāḥ/ tasmāc ca yajñāyatanāt puṣpāṇi surabhīni ca, ānīyur vānarā gatvā sugrīvapriyakāraṇāt/ te tu sarve harivarāḥ pṛthivyāṁ sarvavānarān, saṁcodayitvā tvaritaṁ yūthānām jagmur agrataḥ/ te tu tena muhūrtena yūthapāḥ śīghrakāriṇaḥ, kiṣkindhāṁ tvarayā prāptāḥ sugrīvo yatra vānaraḥ/ te grhītva uṣadhīḥ sarvāḥ phalaṁ mūlaṁ ca vānarāḥ, taṁ pratigrāhayām āsur vacanaṁ cedam abruvan/ sarve parigatāḥ śailāḥ samudrāś ca vanāni ca, pṛthivyāṁ vānarāḥ sarve śāsanād upayānti te/ evaṁ śrutvā tato hṛṣṭaḥ sugrīvaḥ plavaḡadhipaḥ pratijagrāha ca prītaḥ teṣāṁ sarvam upāyanam/

Then Sugriva instructed Hanuman to despatch efficient Vaanaras in thousands and lakhs and repeatedly spread the message of the Vaanara King to all the Vanaraas living at the tops and sides of Five famed Parvatas of Mahendra-Himavan-Vindhya-Kailasa-Mandarachala, besides of Meru, the Surya Bhramana related Udayaachala-Asthaalaya, as also the Padmaachala Vanaashrita bhayankara Vanaras, Anjanaa Parvata vaasis etc. to assemble at Kishkindha within ten days failing which they would be subjected to death penalty. Hanuman was indeed capable of organising the spread of this unique directive as he was renowned for his mercurial and none too possible action for him. As a result, there were three crores of most sturdy giant sized Vanara Pramukhas who were commandeered by the grit of the celestial Vaayu-Suta Anjaneya. They arrived from Kailasa, Himalaya, Vindhyaachala and many other mountain shikharaas. Thus: *vanebhyo gahvarebhyaś ca saridbhyaś ca mahājavāḥ, āgacchad vānarī senā pibantīva divākaram/ ye tu tvarayitum yātā vānarāḥ sarvavānarān, te vīrā himavac chailaṁ dadṛśus taṁ mahādrumam/* Vanaraas of countless forests, mountain caves, river banks and all other conceivable origins were whipped by the Vaayu Putra Veera Hanuman. As yet another batch of Hanuman followers were despatched to Himalayas, they seemed to have witnessed that very Maha Vriksha which was reputed as Bhagavan Shankara having performed a glorious Yajna in the presence of all the Devatas. *annaviṣyandajātāni mūlāni ca phalāni ca, amṛtasvādukalpāni dadṛśus tatra vānarāḥ/ tad anna saṁbhavaṁ divyaṁ phalaṁ mūlaṁ manoharam, yaḥ kaś cit sakṛd āśnāti māsaṁ bhavati tarpitaḥ/ tāni mūlāni divyāni phalāni ca phalāśanāḥ, auṣadhāni ca divyāni jagrhur hariyūthapāḥ/* On those Himalayas, all the homa dravyas were available, besides trees with sweet and tasty fruits and roots which were sighted at once, and the Vanaras while moving to Kishkindha had carried plentiful stock useful for a

month plus of consumption.. On the arrival of the crores of Vanaraas of varied descriptions and origins reported to Sugriva and said: *sarve parigatāḥ śailāḥ samudrās ca vanāni ca, pṛthivyām vānarāḥ sarve śāsanād upayānti te/* Maha Raja! we have all arrived from various Parvatas, Nadis, and Forests awaiting your further instructions. Sugriva had no doubt complemented Hanuman for the arrival of far flung regions especially from Himalayas along with ample food supply for themselves and a multitude of fellow Vanaras from elsewhere too!

Sarga Thirty Eight

Lakshmana returns to Rama as accompanied by Sugriva as he was despatched to ascertain as to why Sugriva did not action for Sitanveshana yet

Pratigryha ca tat sarvam upānayam upāhṛtam, vānarān sāntvayitvā ca sarvān eva vyasarjayat/ visarjayitvā sa harīṇ sūrāms tān kṛtakarmaṇaḥ, mene kṛtārtham ātmānam rāghavaṁ ca mahābalaṁ/ sa lakṣmaṇo bhīmabalaṁ sarvavānarasattamaṁ, abravīt praśritaṁ vākyam sugrīvaṁ saṁpraharṣayan, kiṣkindhāyā viniṣkrāma yadi te saumya rocate/ tasya tadvacanāṁ śrutvā lakṣmaṇasya subhāṣitam, sugrīvaḥ paramaprīto vākyam etad uvāca ha/ evaṁ bhavatu gacchāmaḥ stheyam tvacchāsane mayā, tam evam uktvā sugrīvo lakṣmaṇaṁ subhalakṣmaṇam/ visarjayām āsa tadā tārām anyās ca yoṣitaḥ, etety uccair harivarān sugrīvaḥ samudāharat/ tasya tadvacanāṁ śrutvā harayaḥ śīghram āyayuh, baddhāñjalipuṭāḥ sarve ye syuh strīdarśanakṣamāḥ/ tān uvāca tataḥ prāptān rājārkasadyaprabhaḥ, upasthāpayata kṣipraṁ śibikāṁ mama vānarāḥ/ śrutvā tu vacanam tasya harayaḥ śīghravikramāḥ, samupasthāpayām āsuh śibikāṁ priyadarśanām/ tām upasthāpitām dṛṣtvā śibikāṁ vānarādhipaḥ, lakṣmaṇāruhyatām śīghram iti saumitrim abravīt/ ity uktvā kāñcanam yānam sugrīvaḥ sūryasamṇibham, bṛhadbhir haribhir yuktam āruroha salakṣmaṇaḥ/ pāṇḍureṇātapatreṇa dhriyamāṇena mūrdhani, śuklāś ca bālavyajanair dhūyamānaiḥ samantataḥ/ śaṅkhabherīninādaiś ca bandibhiś cābhivanditaḥ, niryayau prāpya sugrīvo rājyaśriyam anuttamām/ sa vānaraśataiś tiṣṇair bahubhiḥ śastrapāñibhiḥ, parikīrṇo yayau tatra yatra rāmo vyavasthitaḥ/ sa tam deśam anuprāpya śreṣṭham rāmaniṣevitam, avātaran mahātejāḥ śibikāyāḥ salakṣmaṇaḥ/ āsādyā ca tato rāmaṁ kṛtāñjalipuṭo 'bhavat, kṛtāñjalau sthite tasmin vānarāś cabhavaṁs tathā/ tatākam iva tad dṛṣtvā rāmaḥ kuḍmalapaṅkajam, vānarāṇām mahat sainyam sugrīve prītimān abhūt/ pādayoḥ patitam mūrdhnā tam utthāpya harīśvaram, preṇṇā ca bahumānāc ca rāghavaḥ pariśasvaje/ pariśvajya ca dharmātmā niṣīdeti tato 'bravīt, tam niṣaṇṇam tato dṛṣtvā kṣitau rāmo 'bravīt vacaḥ/ dharmam artham ca kāmaṁ ca kāle yas tu niṣevate, vibhajya satatam vīra sa rājā harisattama/ hitvā dharmam tathārtham ca kāmaṁ yas tu niṣevate, sa vṛkṣāgre yathā suptaḥ patitaḥ pratibudhyate/ amitṛāṇām vadhe yukto mitṛāṇām saṁgrahe rataḥ, trivargaphalabhoktā tu rājā dharmeṇa yuyate/ udyogasamayas tv eṣa prāptaḥ śatruvināśana, saṁcintyatām hi piṅgeśa haribhiḥ saha mantribhiḥ/ evam uktas tu sugrīvo rāmaṁ vacanam abravīt, pranaṣṭā śrīś ca kīrtiś ca kapirājyam ca śāśvatam, tvatprasādān mahābāho punaḥ prāptam idam mayā/ tava devaprasadāc ca bhrātuś ca jayatām vara, kṛtam na pratikuryād yaḥ puruṣāṇām sa dūśakaḥ/ ete vānaramukhyās ca śataśaḥ śatrusūdana, prāptās cādāya balinaḥ pṛthivyām sarvavānarān/ rṁkṣās cāvahitāḥ sūrā golāṅgūlās ca rāghava, kāntāra vanadurgāṇām abhijñā ghoradarśanāḥ/ devagandharvaputrās ca vānarāḥ kāmarūpiṇaḥ, svaiḥ svaiḥ parivṛtāḥ sainyair vartante pathi rāghava/ śataiḥ śatasahasraiś ca koṭibhiś ca plavaṅgamāḥ, ayutaiś cāvṛtā vīrā śaṅkubhiś ca paramtapa/ arbudair arbudaśatair madhyaiś cāntaiś ca vānarāḥ, samudraiś ca parārdhaiś ca harayo hariyūthapāḥ/ āgamiṣyanti te rājan mahendrasamavikramāḥ, merumandara saṁkṣā vindhyamerukṛtālayāḥ/ te tvām abhigamiṣyanti rākṣasaṁ ye sabāndhavam, nihatyā rāvaṇam saṁkhye hy ānayaṣyanti maithilīm/ tatas tam udyogam avekṣya buddhimān; haripravīrasya nideśavartinaḥ, babhūva harṣād vasudhādhipātmajaḥ; prabuddhanīlotpalatulyadarśanaḥ/

Having sent off the new arrivals of Vanaras, Sugriva had also sent off Tara and other strees too, he accosted a few vanara body guards, asked them to fetch a 'palanquin' and requested Lakshmana to alight into it and along with himself proceeded to Shri Rama. Having reached Shri Rama, he folded his hands as Rama asked him to be seated. He then addressed Sugriva as follows: *dharmam artham ca kāmaṁ ca kāle*

yas tu niṣevate, vibhajya satatam vīra sa rājā harisattama/ hitvā dharmaṁ tathārthaṁ ca kāmam yas tu niṣevate, sa vṛkṣāgre yathā suptaḥ patitaḥ pratibudhyate/ Veera! Vaanara shiromani! It would be that ideal King who balances the three precepts of Dharma- Artha- Kaama and fulfills his duty equitably. But according extra weightage only to ‘Kaama’ is like one who sleeps only on one branch of a tree neglecting the other branches is lopsided and then faces the risk of falling down and then opening his eyes after the fall would be futile. *amitrāṇām vadhe yukto mitrāṇām saṁgrahe rataḥ, trivargaphalabhoktā tu rājā dharmeṇa yujyate/ udyogasamayasa tv eṣa prāptaḥ śatruvināśana, saṁcintyatām hi piṅgeśa haribhiḥ saha mantribhiḥ/* On the contrary, an ideal king who destroys an enemy and ensures friendship to a third party while suitably apportioning the two compartments of dharma and kaama would most certainly reap the fruits. King Sugriva! It is high time to initiate, consolidate and hasten the preparatory activity in consultation with the ministers, senapatis and advisers.’ As Shri Rama prefaced his considered advice, King Sugriva replied: *pranaṣṭā śrīś ca kīrtiś ca kapiṛājyaṁ ca śāśvatam, tvatprasādān mahābāho punaḥ prāptam idaṁ mayā/ tava devaprasadāc ca bhrātuś ca jayatām vara, kṛtaṁ na pratikuryād yaḥ puruṣāṇām sa dūṣakaḥ/ ete vānaramukhyaś ca śataśaḥ śatrusūdana, prāptāś cādāya balinaḥ pṛthivyām sarvavānarān/* ‘Maha baaho Shri Rama! My fortunes, fame, and kingdom which got evaporated, but I am ever grateful as you had revived them all by your ability, cooperation and strong bonds of freindship. Thanks to you and the goodwill of your brother Lakshmana, the Kingdom of Vanaras has been re-established on firm footing now. Those who do not repay the services with gratitude are certainly punishment worthy as an appropriate retribution. Shatrusudana! Here are thousands of the most courageous and gutsy Vaanara yodhaas as the frontline warriors, besides crores of the entire Vaanaras from all over the mountain tops, river banks, thick jungles and water flows. They include reeches, golaanguulas, besides giant sized Vaanaras. Shri Rama! Be this known well: *devagandharvaputrāś ca vānarāḥ kāmārūpiṇaḥ, svaiḥ svaiḥ parivṛtāḥ sainyair vartante pathi rāghava/ śataiḥ śatasahasraiś ca koṭibhiś ca plavaṁgamāḥ, ayutaiś cāvṛtā vīrā śaṅkubhiś ca paramāpā/* Deva Gandharvas and their sons have since taken the forms of Maha Vaanaras on their own! *arbudair arbudaśatair madhyaś cāntaiś ca vānarāḥ, samudraiś ca parārdhaiś ca harayo hariyūthapāḥ/* The Vanara Sankhya is in arbudas or ten crores, ten arbudas, antya or one padma, Madhya or ten padmas and Paraardha or Shankha! Shri Rama! *te tvām abhigamiṣyanti rākṣasaṁ ye sabāndhavam, nihatya rāvaṇam saṁkhye hy ānayaṣyanti maithilīm/ tatas tam udyogam avekṣya buddhimān; haripravīrasya nideśavartināḥ, babhūva harṣād vasudhādhi - pātmajaḥ; prabuddhanīlotpalatulyadarśanaḥ/* In this forthcoming battle with the maha rakshasaas Ravana ought to be killed and Mithileshwari Sita be relieved of Lanka and all countless Vanara warriors should be participating in this Itihasik Rama Ravana Yuddha! Then Shri Rama having personally visualised the massive following of Vanaras headed by Sugriva was truly impressed and pleased.

Sarga Thirty Nine

As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravanaasura, the grateful Sugriva returns back for further action

Iti bruvāṇam sugrīvam rāmo dharmabhṛtām varaḥ, bāhubhyām saṁpariṣvajya pratyuvāca kṛtāñjalim/ yad indro varṣate varṣam na tac citram bhaved bhuvi, ādityo vā sahasrāmśuḥ kuryād vitimiram nabhaḥ/ candramā raśmibhiḥ kuryāt pṛthivīm saumya nirmalām, tvadvidho vāpi mitrāṇām pratikuryāt paramāpā/ *evam tvayi na tac citram bhaved yat saumya śobhanam, jānāmy aham tvām sugrīva satatam priyavādinam/ tvatsanāthaḥ sakhe saṁkhye jetāsmi sakalān arīn, tvam eva me suhṛn mitram sāhāyyam kartum arhasi/ jahārātmavināśāya vaidehīm rākṣasādhamāḥ, vañcayitvā tu paulomīm anuhlādo yathā śacīm/ nacirāt tam haniṣyāmi rāvaṇam niśitaiḥ śaraiḥ, paulomyāḥ pitaram dṛptaṁ śatakratur ivāriḥ/ etasminn antare caiva rajaḥ samabhivartata, uṣṇām tivrām sahasrāmśoś chādayad gagane prabhām/ diśaḥ paryākulāś cāsan rajasā tena mūrchitāḥ, cacāla ca mahī sarvā saśailavanakānanā/ tato nagendrasaṁkāśaiś tīkṣṇa daṁṣṭrair mahābalaiḥ, kṛtsnā saṁchādītā bhūmir asaṁkhyeyaiḥ plavaṁgamaiḥ/ Nimeṣāntaramātreṇa tatas tair hariyūthapaiḥ koṭīśataparivāraiḥ kāmārūpiḥ āvṛtā/ nādeyaiḥ pārvatīyaiś ca sāmudraiś ca mahābalaiḥ, haribhir meghanirhrādair anyaiś ca vanacāribhiḥ/*

*taruṇādityavarṇaiś ca śaśigauraiś ca vānaraiḥ, padmakesaravarṇaiś ca śvetair meruḷtālayaiḥ/
koṭisahasrair daśabhiḥ śrīmān parivṛtas tadā, vīraḥ śatabalir nāma vānaraḥ pratyadṛśyata/ tataḥ
kāñcanaśailābhas tārāyā vīryavān pitā, anekair daśasāhasraiḥ koṭibhiḥ pratyadṛśyata/
padmakesarasamkāśas taruṇārkanibhānanaḥ, buddhimān vānaraśreṣṭhaḥ sarvavānarasattamaḥ/ anīkair
bahusāhasrair vānarāṇām samanvitaḥ, pitā hanumataḥ śrīmān kesarī pratyadṛśyata/ golāṅgūlamahārājō
gavākṣo bhīmavikramaḥ, vṛtaḥ koṭisahasreṇa vānarāṇām adṛśyata/ ṛkṣāṇām bhīmavegāṇām dhūmraḥ
śatrūnibarhaṇaḥ, vṛtaḥ koṭisahasrābhyām dvābhyām samabhivartata/ mahācalanibhair ghoraiḥ panaso
nāma yūthapaḥ, ājagāma mahāvīryas tiṣṭbhiḥ koṭibhir vṛtaḥ/ nīlāñjanacayākāro nīlo nāmātha yūthapaḥ,
adṛśyata mahākāyaḥ koṭibhir daśabhir vṛtaḥ/ darīmukhaś ca balavān yūthapo 'bhyāyayau tadā, vṛtaḥ
koṭisahasreṇa sugrīvaṁ samupasthitaḥ/ maindaś ca dvividaś cobhāv aśviputrau mahāvalau,
koṭikoṭisahasreṇa vānarāṇām adṛśyatām/ tataḥ koṭisahasrāṇām sahasreṇa śatena ca, pṛṣṭhato 'nugataḥ
prāpto haribhir gandhamādanaḥ/ tataḥ padmasahasreṇa vṛtaḥ śaṅkuśatena ca, yuvarājō 'ṅgadaḥ
prāptaḥ piṭṛtulyaparākramaḥ/ tatas tārādyutis tāro harir bhīmaparākramaḥ pañcabhir harikoṭibhir
dūrataḥ pratyadṛśyata/ indrajānuḥ kapir vīro yūthapaḥ pratyadṛśyata, ekādaśāṇām koṭīnām īśvaras taiś
ca samvṛtaḥ/ tato rambhas tv anuprāptas taruṇādityasamṇibhaḥ, ayutena vṛtaś caiva sahasreṇa śatena
ca/ tato yūthapatir vīro durmukho nāma vānaraḥ, pratyadṛśyata koṭibhyām dvābhyām parivṛto balī/
kailāśaśikharākārair vānarair bhīmavikramaiḥ, vṛtaḥ koṭisahasreṇa hanumān pratyadṛśyata/ nalaś cāpi
mahāvīryaḥ samvṛto drumavāsibhiḥ, koṭīśatena samprāptaḥ sahasreṇa śatena ca/ śarabhaḥ kumudo
vahnir vānaro rambha eva ca, ete cānye ca bahavo vānarāḥ kāmarūpiṇaḥ/ āvṛtya pṛthivīm sarvām
parvatāmś ca vanāni ca, āplavantaḥ plavantaś ca garjantaś ca plavaṅgamāḥ, abhyavartanta sugrīvaṁ
sūryam abhagaṇā iva/ kurvāṇā bahuśabdāmś ca prahrṣṭā balaśālinaḥ, śirobhir vānarendrāya sugrīvāya
nyavedayan/ apare vānaraśreṣṭhāḥ saṅgamyā ca yathocitam, sugrīveṇa samāgamyā sthitāḥ prāñjalayas
tadā/ sugrīvas tvarito rāme sarvāms tān vānaraṣabhān, nivedayitvā dharmajñāḥ sthitaḥ prāñjalir
abravīt/ yathā sukhaṁ parvatanirjhaṛeṣu; vaneṣu sarveṣu ca vānarendrāḥ, niveśayitvā vidhivad balāni;
balaṁ balajñāḥ pratipattum iṣṭe/*

Pleased with Sugriva's sincere efforts and the vast collection of Vanara Sena that he had organised, Rama embraced Sugriva and told him: 'dear friend! While Surya Deva scorches earth and its inhabitants during the day time, Chandra Deva brightens it soothingly in the nights; indeed this is not surprising since this is the normal phenomenon of Nature. That is why your return service to me is natural too. Dear friend! Backed up by your assistance, I should now succeed in the battle and uproot Ravana and his fellow rakshasaas. *jahārātmavināśāya vaidehīm rākṣasādhamāḥ, vañcayitvā tu paulomīm anuhlādo yathā śacīm/ nacirāt taṁ haniṣyāmi rāvaṇaṁ niśitaiḥ śaraiḥ, paulomyāḥ pitaraṁ dṛptaṁ śatakratur ivārihā/* Rakshasaadhama Ravana ought to be mercilessly killed as he sought to cheat Sita and abducted her just as Anuhlaada - having convinced Shachi Devi's own father Puloma - abducted Shachi Devi the rightful wife of Indra but the latter killed Anuhlaada ruthlessly. Not only that, Indra killed Devi Shachi's father Rakshasa Puloma too.

[Vishleshana on Anuhlada- Shachi Devi-and Indra:]

Shachi Devi the daughter of Danava Puloma was fond of Indra Deva even before their wedding, but Puloma liked another Danava youth named Anuhlaada. With the secret consent and permission of Puloma, Anuhlaada forcibly abducted Shachi Devi. Indra attacked and killed him brutally and married Shachi Devi. In further revenge Indra killed his father in law Danava Puloma too, thereafter.

Incidentally there is another Vishleshana on Shachi Devi and Indra vide Sarga Forty Eight of the Essence Of Valmiki Baala Ramayana in an another context of Vritrasura Vadha my Indra with the help of Dadhichi's backbone turned into Vajrayudha, but Indra was punished for 'brahma hatya pataka', as Indra got dethroned by Nahusha as new Indra, who claimed Shachi Devi and was finally recovered as hidden in a lotus stem at Manasarovara]

As Shri Rama was thus addressing Sugriva, the huge mass of Vanara Sena of arbudaas got flooded as originated from river beds, mountain tops, jungles, surrounding oceans with sky reverberation sounds and simha naadaas. Some were of Sun like redness and some of Chandra like pale yellowish colour, while those from Himalayas were of ice like whiteness. At that time on the mass of Vanara sena, were the prominent 'Shatabali Naayaka Veera' headed koti sahasra -ten arab- strong Vaanaras. Then figured Devi 'Tara's Maha bali father' was prominent heading 'sahasra koti' Vanara Yoddhhaas. Father of Ruma Devi and the son in law of Sugriva was there too. Then Veera Hanuman's father, 'Kesari' heading several thousand followers was noted also. The King of Golaangula race of Languras, 'Gavaksha' was prominent heading ten 'arab', Vaanara veeraas. Maha Parakrami 'Panasa' heading three crore Maha Vanaras too was too visible like a flash. Yudhapati 'Gavaya' of the splendour of Meru Parvata brought parvataakaara bhayankara Vaanaraas of five crores was significant too. Then 'Mainda and Dvividha' Maha Vanaras who were the twins of the 'amsha' Ashvini Kumaras contributed then each of arbudas of Vanaras. Balavan veera 'Gaja' contributed three crores of Vanaras. Reecha Raja 'Jaambavan' headed ten crores of bears of gigantic size was prominently spotted. 'Ruman' or Ruknanvaan led an arbuda vanara, while 'Gandhamadana' headed a 'padmaful sized' vaanaras. 'Angada Kumara; the yuva raja in his personal capacity contributed two 'padma' like Vanara sena. 'Taarak' nama Maha vanara fetched five crores of vanara yoddhas. 'Indrabhanu' named yuuthapati who was a vidvan too brought in behind him even crores of vaanaras. 'Ramya nayaka' of pratah kaala Surya headed eleven thousand and hundred vanara sena behind him. 'Durmukha Maha Vanara' brought two crores of vaanara fighters. 'Veera Hanuman' who made all out efforts to mobilise the vanara yoddhas from all over the 'dishas' from mountains, river beds, forests and water flows commanded in his personal capacity presented Shri Rama a mass of vanaraas of ten arabs of death desperate warriors and so did 'Nala' too of the same number. 'Deergha Mukha' with thunderous garjana presented himself right before Sugriva as the leader of ten crore select Vanaraas of jumping enthusiasm. Like wise, 'Sharabha', 'Kumuda', 'Ramha', and 'Vahni' who like asuras could change their swarupas as they please filled in earth like space from mountain peaks but their count defied numbering. *sugrīvas tvarito rāme sarvāms tām vānaraṣabhān, nivedayitvā dharmajñāḥ sthitaḥ prāñjalir abravīt/ yathā sukhaṁ parvatānirjhareṣu; vaneṣu sarveṣu ca vānarendrāḥ, niveśayitvā vidhivad balāni; balaṁ balajñāḥ pratipattum iṣṭe/* Thus dharma jnaata Sugriva intimated to Rama Lakshmanas of the details of the 'Monkey Brigade' and of some prominent Vanara Leaders along with the details of the numbers of the vanara- languras of varied origin, belonging and places all collected with his gigantic efforts unheard, indescribable and unimaginable in the past or even future.

Sarga Forty

Now that the full backing of Vanara Sena along with enthused dedication of 'Swami Karya', Rama instructed Sugriva to take off the efforts of 'Sitaanveshana' in the eastern direction

Aatha Rājā samṛddhārthaḥ sugrīvaḥ plavageśvaraḥ, uvāca naraśārdūlaṁ rāmaṁ parabalārdanam/ āgatā viniviṣṭāś ca balinaḥ kāmārūpiṇaḥ, vānarendrā mahendrābhā ye madviṣayavāsinaḥ/ ta ime bahuśāhasair haribhir bhīmavikramaiḥ, āgatā vānarā ghorā daityadānavasam nibhāḥ/ khyātakarmāpadānāś ca balavanto jitaklamāḥ, parākrameṣu vikhyātā vyavasāyeṣu cottamāḥ/ prthivyambucarā rāma nānānaganivāsinaḥ, koṭyagraśa ime prāptā vānarāś tava kimkarāḥ/ nideśavartinaḥ sarve sarve guruhite ratāḥ, abhipretam anuṣṭhātum tava śakṣyanty arim dama/ yan manyase naravyāghra prāptakālaṁ tad ucyatām, tat saīnyaṁ tvadvāśe yuktam ājñāpayitum arhasi/ kāmam eṣāṁ idaṁ kāryaṁ viditaṁ mama tattvataḥ, tathāpi tu yathā tattvam ājñāpayitum arhasi/ tathā bruvāṇaṁ sugrīvaṁ rāmo daśarathātmajaḥ, bāhubhyāṁ saṁpariṣvajya idaṁ vacanam abravīt/ jñāyatām saumya vaidehī yadi jīvati vā na vā, sa ca deśo mahāprājña yasmin vasati rāvaṇaḥ/ adhigamya ca vaidehīm nilayaṁ rāvaṇasya ca, prāptakālaṁ vidhāsyāmi tasmin kāle saha tvayā/ nāham asmin prabhuḥ kārye vānareśa na lakṣmaṇaḥ, tvam asya hetuḥ kār्याsya prabhuḥ ca plavageśvara/ tvam evājñāpayā vibho mama kār्याvinīscayam, tvam hi jānāsi yat kār्याṁ mama vīra na saṁśayaḥ/ suhrddviṭyo vikrāntaḥ prājñaḥ kālaviśeṣavit, bhavān asmaddhite yuktaḥ sukrātārtho 'rthavittamaḥ/ evam uktas tu sugrīvo

vinataṁ nāma yūthapam, abravīd rāma sām̐nidhye lakṣmaṇasya ca dhīmataḥ, śailābhaṁ
meghanirghoṣaṁ ūrjitaṁ plavageśvaram/ somasūryātmajaiḥ sārddhaṁ vānarair vānarottama,
deśakālanayair yuktaḥ kāryākāryaviniścaye/ vṛtaḥ śatasahasreṇa vānarāṇāṁ tarasvinām, adhigaccha
diśaṁ pūrvāṁ saśailavanakānanām/ tatra sītāṁ ca vaidehīm nilayaṁ rāvaṇasya ca, mārgadhvaṁ
giridurgeṣu vaneṣu ca nadīṣu ca/ nadīm bhāgīrathīm ramyām sarayūṁ kauśikīm tathā, kālindīm
yamunām ramyām yāmunāṁ ca mahāgirim/ sarasvatīm ca sindhum ca śoṇaṁ maṇinibhodakam, mahīm
kālamahīm caiva śailakānanaśobhitām/ brahmamālāṁ videhāṁś ca mālavāṁ kāsikosalāṁ, māgadhamś ca
mahāgrāmāṁ puṇḍrāṁ vaṅgāṁś tathaiva ca/ pattanaṁ kośakārāṇāṁ bhūmim ca rajatākarām, sarvam
etaḍ vicetavyaṁ mṛgayadbhir tatas tataḥ/ rāmasya dayitām bhāryām sītāṁ daśarataḥ snuṣāṁ, samudram
avagādhāṁś ca parvatāṁ pattanāni ca/ mandarasya ca ye koṭim saṁśritāḥ ke cid āyatām,
karṇaprāvaraṇāś caiva tathā cāpy oṣṭhakarṇakāḥ/ ghorā lohamukhāś caiva javanāś caikapādakāḥ,
akṣayā balavantaś ca puruṣāḥ puruṣādakāḥ/ kirātāḥ karṇacūḍāś ca hemāṅgāḥ priyadarśanāḥ,
āmamīnāśanāś tatra kirātā dvīpavāsināḥ/ antarjalacarā ghorā naravyāghrā iti śrutāḥ, eteṣāṁ ālayāḥ
sarve viceyāḥ kānanaukasah/ giribhir ye ca gamyante plavanena plavena ca, ratnavantaṁ yavadvīpaṁ
saptarājyopaśobhitam/ suvarṇarūpyakam caiva suvarṇākaramaṇḍitam, yavadvīpaṁ atikramya śiśiro
nāma parvataḥ/ divaṁ spr̥ṣati śṛṅgeṇa devadānavasevitaḥ, eteṣāṁ giridurgeṣu pratāpeṣu vaneṣu ca/
rāvaṇaḥ saha vaidehyā mārgitavyas tatas tata, tataḥ samudradvīpāṁś ca subhīmāṁ draṣṭum arhatha/
tatrāsurā mahākāyāś chāyām gr̥hṇanti nityaśah, brahmaṇā samanujñātā dīrghakālāṁ bubhuṣitāḥ/ taṁ
kālameghapratimaṁ mahoraganiṣevitam, abhigamya mahānādaṁ tūrthenaiva mahodadhim/ tato
raktajalāṁ bhīmāṁ lohitaṁ nāma sāgaram, gatā drakṣyatha tām caiva bṛhatīm kūṭaśālmālim/ gr̥ham ca
vinateyasya nānāratnavibhūṣitam, tatra kailāśasaṁkāśaṁ vihitāṁ viśvakarmaṇā/ tatra śailanibhā
bhīmā mandehā nāma rākṣasāḥ, śailaśṛṅgeṣu lambante nānārūpā bhayāvahāḥ/ te patanti jale nityaṁ
sūryasyodayanaṁ prati, abhitaptāś ca sūryeṇa lambante sma punaḥ punaḥ/ tataḥ pāṇḍurameghābhaṁ
kṣīraudaṁ nāma sāgaram, gatā drakṣyatha durdharṣā mukhā hāram ivormibhiḥ/ tasya madhye
mahāśveta ṛṣabho nāma parvataḥ, divyagandhaiḥ kusumitaiḥ rajataiś ca nagair vṛtaḥ/ saraś ca rājataiḥ
padmair jvalitair hemakesaraiḥ, nāmnā sudarśanaṁ nāma rājahaṁsaiḥ samākulam/ vibudhāś cāraṇā
yakṣāḥ kiṁnarāḥ sāpsarogaṇāḥ, hr̥ṣṭāḥ samabhogicchanti nalinīm tām riraṁsavaḥ/ kṣīrodaṁ
samatikramya tato drakṣyatha vānarāḥ, jalodaṁ sāgaraśreṣṭhaṁ sarvabhūtabhayāvaham/ tatra tat
kopajaṁ tejah kṛtaṁ hayamukhaṁ mahat, asyāḥ tan mahāvegam odanaṁ sacarācaram/ tatra
vikrośatām nādo bhūtānāṁ sāgaraukasāṁ, śrūyate cāsamarthānāṁ dṛṣṭvā tad vaḍavāmukham/
svādūdasyottare deśe yojanāni trayodaśa, jātārūpaśilo nāma mahān kanakaparvataḥ/ āśīnaṁ
parvatasyāgre sarvabhūtanamaskṛtam, sahasraśīrasaṁ devam anantaṁ nīlavāśasaṁ/ triśīrāḥ kāñcanaḥ
ketus tālas tasya mahātmanaḥ, sthāpitāḥ parvatasyāgre virājati savedikaḥ/ pūrvasyām diśi nirmāṇam
kṛtaṁ tat tridaśeśvaraiḥ, tataḥ paraṁ hemamayāḥ śrīmān udayaparvataḥ/ tasya koṭir divaṁ spr̥ṣṭvā
śatayojanam āyatā, jātārūpamayī divyā virājati savedikā/ sālāś tālāś tamālāś ca karṇikārāś ca
puṣpitaiḥ, jātārūpamayair divyaiḥ śobhate sūryasaṁnibhaiḥ/ tatra yojanavistāram ucchritaṁ
daśayojanam, śṛṅgaṁ saumanasaṁ nāma jātārūpamayaṁ dhruvam/ tatra pūrvāṁ padaṁ kṛtvā purā
viṣṇuṁ trivikrame, dvitīyaṁ śikharaṁ meroś cakāra puruṣottamaḥ/ uttareṇa parikramya jambūdvīpaṁ
divākarah, dṛśyo bhavati bhūyīṣṭhaṁ śikharaṁ tan mahocchrayam/ tatra vaikhānasā nāma vālakhilyā
maharṣayah, prakāśamānā dṛśyante sūryavarṇāś tapasvinaḥ/ ayam sudarśano dvīpaḥ puro yasya
prakāśate, yasmiṁś tejaś ca cakṣuś ca sarvaprānabhṛtām api/ śailasya tasya kuñjeṣu kandareṣu vaneṣu
ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ kāñcanaṁ sa śailasya sūryasya ca mahātmanaḥ,
āviṣṭā tejaśa samdhyā pūrvā raktā prakāśate/ tataḥ paramagamyā syād dik pūrvā tridaśāvṛtā, rahitā
candrasūryābhyām adṛśyā timirāvṛtā/ śailēṣu teṣu sarveṣu kandareṣu vaneṣu ca, ya ca noktā mayā deśā
viceyā teṣu jānakī/ etāvad vānaraiḥ śakyaṁ gantum vānarapuṁgavāḥ, abhāskaram amaryādaṁ na
jānīmas tataḥ param/ adhigamya tu vaidehīm nilayaṁ rāvaṇasya ca, māse pūrṇe nivartadhvam udayaṁ
prāpya parvatam/ ūrdhvaṁ māsān na vastavyaṁ vasan vadhyo bhaven mama, siddhārthāḥ
saṁnivartadhvam adhigamya ca maithilīm/ mahendrakāntām vanaṣaṇḍa maṇḍitām; diśaṁ caritvā
nipuṇena vānarāḥ, avāpya sītāṁ raghuvaṁśajapriyām; tato nivṛttāḥ sukhito bhaviṣyatha/

Sugriva having thus detailed the details of ‘mahaparaa krami vaanara yoddhas’ who actually presented themselves, Rama as Lakshmana too was present instructed Sugriva as follows: Vanara shiromani! The search for Devi Sita and the residence of Ravana'sura be initiated at all the surroundings of Ganga-Sarayu-Kaishiki-Kalinda Yamuna- Sarasvati-Sindhu-Shonabhadra , besides the kingdoms of Brahma maala, Videha, Maalava, Kashi, Kosala, Magadha and their cities and villages. Besides the dashantara dwipas like yava, suvarna,adi dweepas; as also sapta dwipas of Sapta Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala) be searched thoroughly. Then among the Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water) be searched;

Vishleshana on Sapta Dweepas from Brahma Purana

The entire Bhuloka (Earth) was divided into seven major Territories viz. Jambu, Plaksha, Shyalma, Kusha, Krouncha, Shaka and Pushkala surrounded by Sapta Samudras (Seven Seas) viz. Lavana (Salt), Ikshurasa (Sugar cane juice), Sura (wine), Ghrita (Classified Butter or Ghee), Dadhi (Curd), Dugdha (Milk) and Swadu Jala (Sweet Water). Prithvi is stated to have a lotus-like shape, each one of the angles situated with Sapta Parvatas (Seven Main Mountains) with Himavan, Hemakuta and Nishadha in South; Nila, Sweta and Shringvan in North, in the Center is Meru with a height of eighty four thousand yojanas, sixteen thousand yojanas of depth, thirty two thousand yojanas of circumference. Bharata Varsha, Kimpurasha and Hari Varshas are to the south of Meru; Ramyaka Varsha is in North; Bhadrasha in East; and Ketumala in West. In Jambu Dwipa, there is Bharata Varsha above the Sea and below the Himalaya called Bharati with a width of nine thousand yojanas; this is known as ‘Karma bhumi’ where Swarga and Moksha are accessible to those who are desirous and deserving. There are seven major Kula Parvatas / mountains in Bharat viz. Mahendra, Malaya, Sahya, Shaktiman, Ruksha, Vindhya and Pariyatra. It is in this Bharata from where attainment of Swarga becomes possible not only for human beings but even Pashu-Pakshis (animals and birds) with; ‘Sakaama Sadhana’ or Endeavors while in the materialistic world one could reach Swarga, whereas Nishkama Sadhana could even secure Moksha (Salvation). But negative results might be accrued in performing sins and would attract Narakas besides getting sucked into the whirlpool of births and deaths. There is no other place in one’s life excepting in Bharata Varsha or the Karma Bhumi where such a possibility ever exists. Spread over an area of thousand yojanas long from North to South, this hallowed land is divided into Nine Regions viz. Indra dwipa, Kasetutana also known as ‘Upto Setu’, Tamravarna, Gabhastimaan, Nagadwipa, Soumya dwipa, Gandharwa dwipa, Varunadwipa and the Sea-surrounded ninth dwipa. To the east-ward of Bharata is the abode of Kiratas while the west-ward is of Yavanaas; inhabitants of the Central Region are Brahmana, Kshatriya, Vaishyas and Sudras whose professions are Yagnas, Yuddha, Vanijya and Seva (Sacrifices, Battles, Commerce and Trade and Service) respectively. In this Bharata, are of residents of Kuru, Panchala, Madhya desha, Purvadesha, Kamarupa (Assam), Pundrya, Kalinga (Orissa), Magadha, Dakshina Pradesh, Aparanta, Sourashtra (Kathiyavad), Sudra, Abhira, Arbuda (Abu), Maru (Marvada), Malva, Pariyatra, Souveera, Sindhu, Shalva, Madra, Ambashtha, and Parasika. The Yugas of Satya, Treta, Dwapara and Kali are applicable only to Bharata Varsha and nowhere else. While Bharata is the Karma Bhumi practising Yagnas and Daanaas, compared to all other Countries in Jambu Dwipa are Bhoga / luxury-oriented. Bharata Varsha is the best of all the Places in Jambu Dwipa as the former is the Karma Bhumi compared to all other Deshas which are primarily pleasure-loving. It would be only after lakhs of births that one could secure a human life after storing considerable Punya; in fact, Devas sing hymns saying that those who take birth as human beings are blessed since they are born as Manavaas who had great opportunity to qualify to attain Swarga and Moksha by following a religious and disciplined life and by following Nishkaama Dharma or without strings of ‘Plalapeksha’ or fruits of returns. Plaksha Dwipa is double the size of Jambu Dwipa’s one lakh yojanas under the Chief called Mehatidikh who had seven sons and the Kingship was surrounded by Seven major Mountains and Seven Rivers with the traits typical of Treta Yuga. Its inhabitants pray to Bhagavan Vishnu in the form of Chandra Deva. Compared to the salty taste of Sea water between Jambudwipa and Plaksha Dwipa, the taste was of Ikshu in the of intermediate region of Plaksha and

Shalmala whose Chief was Vapushman and the latter's size was double that of Plaksha. Here again there are seven mountains with mines of jewels / precious stones and seven Rivers and in this Dwipa Lord Vishnu is prayed in the form of Vayu Deva. Like in Plaksha Dwipa, the inhabitants of Salmala too, Varnashrama is followed and the colours of persons in these Varnas are Kapila, Aruna, Peeta and Krishna are for Brahmanas, Kshatriyas, Vaisyas and Sudras respectively. Sura Samudra earmarks the inter-region of Salmala and Kusha Dwipa whose size was double that of Salmala and Kusha's King is Jyotishman and the inhabitants are human beings practicing Varanashrama as also Daityas, Danavas, Devatas, Gandharvas, Yakshas, Kinnaras and a great mix of Brahma's creation. They all pray to the Multi Faced Janradana. Ghrita Samudra (Classified Butter) partitions the Kusha and Krouncha Dwpas; the size of the Krouncha is double that of Kusha. Rituman is the King of Krouncha where again Varnashrama is observed and the counter-part Varnas are Pushkala, Pushkara, Dhanya and Khyata corresponding to Brahmanas etc. Rudra Swarupa Janardana is the Deity revered in this Dwipa. Between Krauncha and Shaka Dwpas is the Dadhimandoda Samudra and the King of Shaka is Mahatma Bhavya, again with Seven Mountains and Seven Major Rivers as also seven Princes, where Siddhas and Gandharvas inhabit. Maga, Mahadha, Manasa and Mandaga are the corresponding Chaturvarnas. All the inhabitants of this Dwipa pray to Surya Swarupi Vishnu. From Shaka to Pushkara, the intermediate Samudra is of Ksheera and Pushkara which is double of Shaka is size is headed by Stravana and since it is a huge Dwipa, the King divided it to Mahavira Varsha and Dhataki varsha and the sons of the King awarded the two in their names after the two parts under his over-all control. These territories are mainly inhabited by human beings who have longevity of ten thousand years, devoid of illnesses and worries and of jealousies, fears, egos and crookedness; these humans as superior as Devas and Daityas and they are all devoid of Varnashrama as all the inhabitants are of equal status. The dividing line of Pushkara is surrounded by sweet water atop of which is Lokaloka Parvata, beyond which is stated to be of complete darkness; in fact, the Border of Pushkara of ten thousand yojanas, there were neither species nor life].

Stanza 47 coninued:

kṣīrodam samatikramya tato drakṣyatha vānarāḥ, jalodam sāgaraśreṣṭham sarvabhūtabhayāvaham/ tatra tat kopajam tejah kṛtam hayamukham mahat, asyāhus tan mahāvegam odanam sacarācaram/ tatra vikrośatām nādo bhūtānām sāgaraukasām, śrūyate cāsamarthānām dṛṣṭvā tad vaḍavāmukham/ Vaanara veeraas! As you cross Kshaara sagara, then you would find 'susvaadu jaja samudra' where Brahmarshi Ourvi due whose exreme rage, badavaa mukha agni was created. And, ordinary pranis cried and then a huge mountain came into place with saala-taala tamala virkshas with sweet fruits.tatra pūrvam padam kṛtvā purā viṣṇus trivikrame, dvitīyam śikharam meroś cakāra puruṣottamaḥ/ It was from that Udayagiri peak named 'Soumanasa' that Bhagavan Vishnu in his 'Vaamaraavataara' rested his very first stepped foot of the three feet place for his tapasya and his lifted foot on the shikhara of Meru parvata from where he lifted his second step to occupy the leg to the upper lokas and could not place the third foot except on Bali Chakravarti's head and pusher further down to pataalaadi lokaas! From 'Udayaachala's behind, having continued 'Sitanveshanam, vaanara yoddhaas migh to proceed to the east in their prescribed task of 'Sitaanveshana'.

[Ready Ref. Vishleshana repeated in brief about Vaamana Deva and Balichakravarti vide Essence of Valmiki Ramayana as released by the website of [kamakoti .org/books](http://kamakoti.org/books)

As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered 'Arghya', 'Aasana', Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide

to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranās were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishāas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the ‘Homa Phalas’ at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers].

Sarga Forty One

Sugriva as totally absorbed in the singular task of ‘Sitanveshana’ and having already despatched one force of Vanaraas to ‘purva disha’ now forwards another batch to ‘dakshina disha’

Tataḥ prasthāpya sugrīvas tan mahad vānaram balam, dakṣiṇām preṣayām āsa vānarān abhilakṣitān/ nīlam agnisutaṁ caiva hanumantaṁ ca vānaram, pitāmahasutaṁ caiva jāmbavantaṁ mahākapim/ suhotraṁ ca śarītraṁ ca śaragulmaṁ tathaiva ca, gajaṁ gavākṣaṁ gavayaṁ suśeṇaṁ ṛṣabhaṁ tathā/ maindaṁ ca dvividaṁ caiva vijayaṁ gandhamādanaṁ, ulkā mukhaṁ asaṅgaṁ ca hutāśana sutāṁ ubhau/ aṅgadapramukhān vīraṁ vīraḥ kapigaṇeśvaraḥ, vegavikramasaṁpannān saṁdideśa viśeṣavit/ teṣāṁ agreṣaraṁ caiva mahad balam asaṅgagam, vidhāya harivīraṇām ādiśad dakṣiṇām diśam/ ye ke cana samuddeśās tasyām diśi sudurgamāḥ, kapīśaḥ kapimukhyānām sa teṣāṁ tān udāharat/ sahasraśirasam vindhyaṁ nānādrumalatāvṛtam, narmadām ca nadīm durgām mahoraganiṣevitām/ tato godāvarīm ramyām kṛṣṇāveṇīm mahānadīm, varadām ca mahābhāgām mahoraganiṣevitām/ mekhalān utkalāmś caiva daśārṇanagarāṇy api, avantīm abhavantīm ca sarvaṁ evānupaśyata/ vidarbhaṁ ṛṣikāmś caiva ramyān māhiṣakān api, tathā baṅgān kaliṅgāmś ca kauśikāmś ca samantataḥ/ anvīkṣya daṇḍakāraṇyaṁ saparvatanadīguham, nadīm godāvarīm caiva sarvaṁ evānupaśyata/ tathaivāndhrāmś ca puṇḍrāmś ca colān pāṇḍyān sakeralān, ayomukhaś ca gantavyaḥ parvato dhātumaṇḍitaḥ/ vicitraśikharaḥ śrīmāmś citrapuṣpitakānanaḥ, sacandanavanoddeśo mārgitavyo mahāgiriḥ/ tatas tām āpagām divyām prasannasālilām śivām, tatra drakṣyatha kāverīm vihr̥tām apsarogaṇaiḥ/ tasyāsīnaṁ nagasyāgre malayasya mahaujaṣam, drakṣyathādityasaṁkāśam agastyam ṛṣisattamaṁ/ tatas tenābhyanujñātāḥ prasannena mahātmanā, tāmraparṇīm grāhajūṣṭām tariṣyatha mahānadīm/ sā candanavanair divyaiḥ pracchannā dvīpa śālīnī, kānteva yuvatiḥ kāntām samudram avagāhate/ tato hemamayaṁ divyaṁ muktāmaṇivibhūṣitam, yuktaṁ kavāṭam pāṇḍyānām gatā drakṣyatha vānarāḥ/ tataḥ samudram āsādyā saṁpradhāryārthaniścayam, agastyenāntare tatra sāgare viniveśitaḥ/ citranānāgaḥ śrīmān mahendraḥ

*parvatottamaḥ, jātārūpamayāḥ śrīmān avagādho mahārṇavam/ nānāvidhair nagaiḥ phullair latābhiś
copasobhitam, devarṣiyakṣapraravarair apsarobhiś ca sevitam/ siddhacāraṇasaṁghaiś ca prakīrṇam
sumanoharam, tam upaiti sahasrākṣaḥ sadā parvasu parvasu/ dvīpas tasyāpare pāre śatayojanam
āyataḥ, agamyo mānuṣair dīptas taṁ mārgadhvaṁ samantataḥ, tatra sarvātmanā sītā mārgitavyā
viśeṣataḥ/ sa hi deśas tu vadhyasya rāvaṇasya durātmanaḥ, rākṣasādhipater vāsaḥ sahasrākṣasa -
madyuteḥ/ dakṣiṇasya samudrasya madhye tasya tu rākṣasī, aṅgāraketi vikhyātā chāyām ākṣipyā bhojinī/
tam atikramya lakṣmīvān samudre śatayojane, giriḥ puṣpitako nāma siddhacāraṇasevitaḥ/ candra
sūryāṁśu saṁkāśaḥ sāgarāmbusamāvṛtaḥ, bhrājate vipulaiḥ śṛṅgair ambaram vilikhann iva/ tasyaikam
kāñcanaṁ śṛṅgaṁ sevate yaṁ divākarah, śvetaṁ rājatam ekaṁ ca sevate yaṁ niśākarah/ na taṁ
kṛtaghnāḥ paśyanti na nṛśaṁsā na nāstikāḥ, praṇamya śirasā śailaṁ taṁ vimārgata vānarāḥ/ tam
atikramya durdharṣāḥ sūryavān nāma parvataḥ, adhvanā durvigāhena yojanāni caturdaśa/ tatas tam apy
atikramya vaidyuto nāma parvataḥ, sarvakāmaphalair vṛkṣaiḥ sarvakālamanoaharaiḥ/ tatra bhuktṛvā
varārḥaṇi mūlāni ca phalāni ca, madhūni pītṛvā mukhyāni param gacchata vānarāḥ/ tatra
netramanaḥkāntaḥ kuñjaro nāma parvata, agastyabhavanam yatra nirmitaṁ viśvakarmaṇā/ tatra
yojanavistāram ucchritaṁ daśayojanam, śaraṇam kāñcanaṁ divyaṁ nānāratnavibhūṣitam/ tatra
bhogavatī nāma sarpaṇām ālayaḥ purī, viśālārathyā durdharṣā sarvataḥ parirakṣitā, rakṣitā pannagair
ghorais tikṣṇadamṣṭrair mahāviṣaiḥ/ sarparājo mahāghoro yasyām vasati vāsukiḥ, niryāya mārgitavyā ca
sā ca bhogavatī purī/ taṁ ca deśam atikramya mahān ṛṣabhasaṁsthitaḥ, sarvaratnamayaḥ śrīmān ṛṣabho
nāma parvataḥ/ gośīrṣakaṁ padmakam ca hariśyāmaṁ ca candanam, divyam utpadyate yatra tac
caivāgnisamaprabham/ na tu tac candanam dṛṣṭvā spraṣṭavyaṁ ca kadā cana, rohitā nāma gandharvā
ghorā rakṣanti tad vanam/ tatra gandharvapatayaḥ pañcasūryasamaprabhāḥ, śailūṣo grāmaṇīr bhikṣuḥ
śubhro babhrus tathaiva ca/ ante pṛthivyā durdharṣās tatra svargajitaḥ sthitaḥ, tataḥ param na vaḥ
sevyāḥ pitṛlokaḥ sudāruṇaḥ, rājadhānī yamasyaiśa kaṣṭena tamasāvṛtaḥ/ etāvad eva yuṣmābhir vīrā
vānarapuṁgavāḥ, śakyaṁ vicetum gantum vā nāto gatimatām gatiḥ/ sarvam etat samālokyā yac cānyad
api dṛṣyate, gatiṁ viditvā vaidehyāḥ saṁnivartitam arhatha/ yas tu māsān nivṛtto 'gre dṛṣṭā sīte
vakṣyati, mattulyavibhavo bhogaiḥ sukham sa vihariṣyati/ tataḥ priyatara nāsti mama prāṇād viśeṣataḥ,
kṛtāparādho bahuṣo mama bandhur bhaviṣyati/ amitabalaparākramā bhavanto; vipulaguṇeṣu kuleṣu ca
prasūtāḥ, manujapatisutām yathā labhadhvaṁ; tad adhiguṇam puruṣārtham ārabhadhvaṁ/*

Having despatched one part of Vanara sena to the eastern side of Bharata desha then Sugriva instructed another significant segment of vanara veeras to the southern side having duly explained them of the relevant information. These Maha Veeras included Agni putra Neela, Vayu Putra Hanuman, Brahma putra Jambavaan, Suhotra, Sharaari, Sharagulma, Gaja, Gavaaksha, Gavaya, Sushena the father of Tara Devi, Vrishabha, Maında, Dvııda, Suushena the close associate of Sugriva, Gandhamaadana, the two sons of Hutaashna the Fire consumer viz. Ulkamukha and Ananda all under the directives of Yuva Raja Angada. Sugriva addressed the Maha Veeras! You may like to keep shifting your positions alternatively and visit Vindhya Parvata, the river beds of Narmada dominated by serpents, the fertile yielding agricultural lands of Godavari, Maha Nadi, Krishna, besides the nagaras like Mekhala, Ukala, Dasharna, Abravanti, Avantipura and so on. Then you may also distribute your duties of places like Vidarbha, Rishtika, Mahishaka desha, Vanga or Matyta Desha, Kalinga, Kaushika, and the related mountains-rivers-caves; you may also distribute duties to Godavari related places, Andhra, Kalinga, Punda, Chela, Pandya and Kerala deshaas too. Then the many 'dhaatu samriddha' Adhomukha or 'Malaya' parvata caves be properly searched for Devi Sita's whereabouts. Then pavitra Kaveri River be too visited as known for Apsaras bathing on their 'ghaats.' Do make sure that the party would visit Agastraashrama too situated of Malaya Parvata Shikhara. Having secured the Maharshi's consentful blessings, the Maha Nadi 'Taamraparna' be bathed in and crossed. *Deepastasya pāre śatayojanam āyataḥ, agamyo mānuṣair dīptas taṁ mārgadhvaṁ samantataḥ, tatra sarvātmanā sītā mārgitavyā viśeṣataḥ/ sa hi deśas tu vadhyasya rāvaṇasya durātmanaḥ, rākṣasādhipater vāsaḥ sahasrākṣasa madyuteḥ/ dakṣiṇasya samudrasya madhye tasya tu rākṣasī, aṅgāraketi vikhyātā chāyām ākṣipyā bhojinī/* Vanara Mitras! On crossing the Maha Samudra, there is an Island with an area of an estimated hundred yojanas which is unreachable to human or other species like Vanaras but some how penetrate into that area even singly;

that is the place of control by the mighty Ravana asura as all our suspicions are strong the Devi Sita might be there itself, even when the maha sena ought not to take chances as possibly she might be quite elsewhere. Be it alerted however, that some where in the mid ocean is protected by a Maha Rakshasi named Angaraka who protects outsiders to go anywhere near the Ravana Rajya. It is that very Rakshasi who is notorious to vision the shade of any body seeking to approach Lanka could drag and kill even by the suspect's body shadow, drags and kills. As the Lanka dwipa too is a suspected place required for 'Sitaanveshana', that place should be searched thoroughly even in all the nooks and corners. In fact there is 'Pushpitaka' named parvata where Siddha-Charanas and its peak is revered by them; there are two peaks on the mountain top as when is golden and another silveren; the Siddha Charanas worship Surya at the golden peak in the day times and Chandra at the silveren peak in the nights. Indeed, kritagnans or the ungrateful and nastikas would not be able to visualise the mountain peaks. Vanaras! You must bend down your heads and with firm resolve, you should seek to see where Devi Sita might have been kept in that city if at all. There is another parvata by name 'Vidyuta'. That mountain is blessed with ample supply of sweet and delicious fruits aplenty. Also there is yet another mountain named 'Kunjara' where there is the ashram of Maharshi Agastya being a third resident place for him where there is a reputed ratna palace. It on that very mountain there is a Sarpa nivaasa nagari called Bhogavati protecting Maharshis in deep tapasya by 'Sarpas'. In fact Sarpa Raja 'Vaasuki' of Kurmavataara fame helped 'amrita mathana'! Yet another parvata named 'Rishabha' where treasures Nava Ratnas are aplenty such as Gosheershaka-Padmaka-Harishyamas but is essentially surfiert with channana vrikshas or sandalwood trees! It is that Parvata shikhara which is protected by Gandharvas named 'Rohitas'. These are five gandharvas named Shalush, Graamani-Shiksha-Shuka and Babhru. At the end of Bharata desha, there were Mahatmas with the ready authority to swarga nivasa, but and there -beyond, the belief was that the fearful 'pitru loka' would exist and farther beyond the Yama loka and the narakas. Hence the search by way of 'Sitaanveshana' might be terminated as far as the search was concerned.' Then Sugriva concluded to those Vanara Patriots: *yas tu māsān nivṛtto 'gre dṛṣṭā sīteti vakṣyati, mattulyavibhavo bhogaiḥ sukhaṁ sa vihariṣyati/tataḥ priyataro nāsti mama prāṇād viśeṣataḥ, kṛtāparādho bahuśo mama bandhur bhaviṣyati/* I am giving a month's time for 'Sitanveshana' and give me the fantastic information that Devi Sita has been spotted at that place; whosoever could declare that intimation that Devi Sita was found at that spot then that glorious person should be entitled to 'bhoga bhagaagyas' everthereafter!

Sarga Forty Two

Sugriva who despatched another strong contingent of Vanara Warriors to the southern direction, now commissions a batch to the Western Side along with Sushena explaining probable areas for 'Sitanveshana'

Tataḥ prasthāpya sugrīvas tān harīn dakṣiṇām diśam, buddhivikramasaṁpannān vāyuvegasamāñjave/ athāhūya mahātejāḥ suṣeṇaṁ nāma yūthapam, tārāyāḥ pitaraṁ rājā śvaśurabhīmavikramam/ abravīt prāñjalir vākyam abhigamya praṇamya ca, sāhāyyaṁ kuru rāmasya kṛtye 'smiṁ samupasthite/ vṛtaḥ śatasahasreṇa vānarāṇām tarasvinām, abhigaccha diśam saumya paścimām vāruṇīm prabho/ surāṣṭrān saha bāhlikān śūrābhīrāms tathaiva ca, sphītāñjanapadān ramyān vipulāni purāni ca/ puṁnāgagahanam kukṣim bahuloddālakākulam, tathā ketakaṣaṇḍāmś ca mārgadhvaṁ hariyūthapāḥ/ pratyak srotogamās caiva nadyaḥ śītajalāḥ śivāḥ, tāpasānām araṇyāni kāntārā girayaś ca ye/ girijālāvṛtām durgām mārgitvā paścimām diśam, tataḥ paścimam āsādy samudraṁ draṣṭum arhatha, timi nakrāyuta jalam akṣobhyam atha vānarah/ tataḥ ketakaṣaṇḍeṣu tamālagahaneṣu ca, kapayo vihariṣyanti nārikelavaneṣu ca/ tatra sītām ca mārgadhvaṁ nilayaṁ rāvaṇasya ca, marīcipattanām caiva ramyaṁ caiva jaṭipuram/ avantīm aṅgalopām ca tathā cālakṣitam vanam, rāṣṭrāni ca viśālāni pattanāni tatas tataḥ/ sindhusāgarayoś caiva saṁgame tatra parvataḥ, mahān hemagirir nāma śataśṛṅgo mahādrumaḥ/ tasya prastheṣu ramyeṣu simhāḥ pakṣagamāḥ sthitāḥ, timimatsyagajāmś caiva nīḍāny āropayanti te/ tāni nīḍāni simhānām giriśṛṅgagatāś ca ye, dṛptās tṛptāś ca mātāṅgās toyadasvananiḥsvanāḥ, vicaranti viśāle 'smiṁs toyapūrṇe samantataḥ/ tasya śṛṅgam divasparśam kāñcanaṁ citrapādapam, sarvam āśu vicetavyam kapibhiḥ kāmariṇibhiḥ/ koṭim tatra samudre tu kāñcanīm śatayojanam, durdarśām pariyātrasya gatā

drakṣyatha vānarāḥ/ koṭyas tatra caturviṃśad gandharvāṇām tarasvinām, vasanty agnikāśānām ghorāṇām kāmārūpiṇām/ nātyāsādayitavyās te vānarair bhīmavikramaiḥ, nādeyam ca phalam tasmād deśāt kiṃ cit plavaṅgamaiḥ/ durāsadā hi te vīrāḥ sattvavanto mahābalāḥ, phalamūlāni te tatra rakṣante bhīmavikramāḥ/ tatra yatnaś ca kartavyo mārgitavyā ca jānakī, na hi tebhyo bhayam kiṃ cit kapitvam anuvartatām/ caturbhāge samudrasya cakravān nāma parvataḥ, tatra cakram sahasrārām nirmitam viśvakarmaṇā/ tatra pañcajanam hatvā hayagrīvam ca dānavam, ājahāra tatas cakram śaṅkham ca puruṣottamaḥ/ tasya sānuṣu citreṣu viśālāsu guhāsu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ yojanāni catuḥṣaṣṭir varāho nāma parvataḥ, suvarṇaśṛṅgaḥ suśrīmān agādhe varuṇālaye/ tatra prāgjyotiṣam nāma jātārūpamayam puram, yasmin vasti duṣṭātmā narako nāma guhāsu ca/ tasya sānuṣu citreṣu viśālāsu guhāsu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ tam atikramya śailendram kāñcanāntaranirdaraḥ, parvataḥ sarvasauvarṇo dhārā prasravaṇāyutaḥ/ tam gajāś ca varāhāś ca simhā vyāghrāś ca sarvataḥ, abhigarjanti satatam tena śabdena darpitāḥ/ tasmin harihayāḥ śrīmān mahendraḥ pākaśāsanāḥ, abhiṣiktaḥ surai rājā meghavān nāma parvataḥ/ tam atikramya śailendram mahendraparipālitaḥ, ṣaṣṭim girisahasrāṇi kāñcanāni gamiṣyatha/ taruṇādityavarṇāni bhrājamānāni sarvataḥ, jātārūpamayair vṛkṣaiḥ śobhitāni supuṣpitaiḥ/ teṣām madhye sthito rājā meruḥ uttama-parvataḥ, ādityena prasannena śailo dattavaraḥ purā/ tenaivam uktaḥ śailendraḥ sarva eva tvadāśrayāḥ, matprasādād bhaviṣyanti divārātrau ca kāñcanāḥ/ tvayi ye cāpi vatsyanti devagandharvadānavāḥ, te bhaviṣyanti raktāś ca prabhayā kāñcanaprabhāḥ/ ādityā vasavo rudrā marutaś ca divaukasaḥ, āgamyā paścimām samdhyāṁ merum uttama-parvatam/ ādityam upatiṣṭhanti taiś ca sūryo 'bhīpūjitaḥ, adṛśyaḥ sarvabhūtānām astam gacchati parvatam/ yojanānām sahasrāṇi daśatāni divākaraḥ, muhūrtārdhena tam śīghram abhiyāti śiloccayam/ śṛṅge tasya mahad divyam bhavanam sūryasaṁnibham, prāsādaguṇa - sambādham vihitam viśvakarmaṇā/ śobhitam tarubhiś citrair nānāpakṣisamākulaiḥ, niketaḥ pāśahastasya varuṇasya mahātmanah/ antarā merum astam ca tālo daśaśirā mahān, jātārūpamayaḥ śrīmān bhrājate citravedikaḥ/ teṣu sarveṣu durgeṣu saraḥsu ca saritsu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ yatra tiṣṭhati dharmātmā tapasā svena bhāvitah, merusāvarṇir ity eva khyāto vai brahmaṇā samah/ praṣṭavyo merusāvarṇir maharṣiḥ sūryasaṁnibhaḥ, praṇamya śirasā bhūmau pravṛttiṁ maithilīm prati/ etāvaj jīvalokasya bhāskaro rajanīkṣaye, kṛtvā vitimiram sarvam astam gacchati parvatam/ etāvad vānaraiḥ śakyam gantum vānarapuṅgavāḥ, abhāskaram amaryādam na jānīmas tataḥ param/ adhigamyā tu vaidehīm nilayam rāvaṇasya ca, astam parvatam āsādyā pūrṇe māse nivartata/ ūrdhvam māsān na vastavyam vasan vadhyo bhaven mama, sahaiva śūro yuṣmābhiḥ śvaśūro me gamiṣyati/ śrotavyam sarvam etasya bhavadbhir diṣṭa kārībhīḥ, gurur eṣa mahābāhuḥ śvaśūro me mahābalaḥ/ bhavantaś cāpi vikrāntāḥ pramāṇam sarvakarmasu, pramāṇam enam samsthāpya paśyadhvam paścimām diśam/ dṛṣṭvā tu narendrasya patnyā amitatejasā, kṛtakṛtyā bhaviṣyāmah kṛtasya pratikarmaṇā/ato 'nyad api yat kiṃ cit kāryasyāsyā hitam bhavet, sampradhārya bhavadbhiś ca deśakālārthasamhitam/ tataḥ suṣeṇa pramukhāḥ plavaṅgamāḥ; sugrīvavākyam nipuṇam niśamya, āmantrya sarve plavagādhipam te; jagmur diśam tām varuṇābhiguptām/

Having despatched a contingent of Vanara Sena including Nala, Hanuman and Jambavan in the southern direction, he then commissioned another that included Devi Tara's father and Sushena his own son in law, as the latter was of megha varna and maha parakrami. Besides, Marichi Maharshi's sons Archishmaan and Archirmalya of the fame and bravery of Indra himself. He addressed the contingent to Sourashtra, Baahveeka, Chandrachitta and Kukshi deshas. These areas are full of cold and ever flowing rivers and excellent crops, besides insurmountable mountain range. The Pashchima Deshas are along side the Western Ocean with rebellious pull and deep sweep known for Timi named giant sized fish locatable even from short distances. The long western mountain range, although disconnected at places on the coastline is worthy of 'Sitaanveshana'; and so are the crowdsful of cities and townships of Muravipattan or Morvi, Avanti, Jatapura, Adlepaapuri and so on besides the forests therearound. 'Somagiri' was another mountain with sky high shikharaas. Do note Vanaras! Some of the 'shikharas' of Somagiri of some twenty four crores of Gandharvas are stated to reside and better to avoid those areas for 'Sitanveshana'. Another illustrious mountain range named 'Paritraata' and there besides is the 'Vajra naama Parvata' well known with the color of Vaidurya Manis. Then there is 'Chakravan Parvata' famed as the 'Sahasraara

chakra giri’ replete with deep and dark caves which Vishvakatma constructed. Further on was ‘Varaha Parvata’ with golden ‘shikharas’. Just adjacent was situated the golden city ‘Pragjoshika Nagar’ where the ill famed Narakasura ruled. In the same line of mountains was ‘Medhagiri’ where Indra used to rest on earth amid gardens of golden trees with fantastic range of scented flowers and celestial fruits; as these mountains are in any way unreachable, they could be omitted for Sitanveshana. Similarly Meru mountain too unreachable. *etāvad vānaraiḥ śakyam gantum vānarapuṅgavāḥ, abhāskaram amaryādam na jānīmas tataḥ param/ adhigamya tu vaidehīm nilayam rāvaṇasya ca, astam parvatam āsādyā pūrṇe māse nivartata/ ūrdhvaṁ māsān na vastavyam vasan vadhyo bhaven mama, sahaiva śūro yuṣmābhiḥ śvaśuro me gamiṣyati/* Vanara shiromanis! Vaanars could possibly reach upto these deshas, forests, mountains, and water flows and having visited thus would be required to return as soon as possible but not beyond a month.’ Thus Sushana and other Vanara yodhaas were adequately briefed by Vanara King Sugriva to report back about the resulent news of Devi Sita’s whereabouts.

Sarga Forty Three

Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several ‘vaanara veeraas’.

Tataḥ saṁdiśya sugrīvaḥ śvaśuraṁ paścimām diśam, vīraṁ śatabaliṁ nāma vānaraṁ vānaraṣabhaḥ/ uvāca rājā mantrajñāḥ sarvavānaraśammatam, vākyam ātmahitaṁ caiva rāmasya ca hitaṁ tathā/ vṛtaḥ śatasahasreṇa tvadvidhānām vanaukasām, vaivasvata sutaiḥ sārddham pratiṣṭhasva svamantribhiḥ/ diśam hy udīcīm vikrāntām himaśailāvataṁsakām, sarvataḥ parimārgadhmaṁ rāmapatnīm aninditām/ asmin kārye vinivṛte kṛte dāśaratheḥ priye, ṛṇān muktā bhaviṣyāmaḥ kṛtārthārthavidām varāḥ/ kṛtaṁ hi priyam asmākaṁ rāghaveṇa mahātmanā, tasya cet pratikāro ‘sti sapthalam jīvitaṁ bhavet etām buddhiṁ samāsthāya dṛśyate jānakī yathā, tathā bhavadbhiḥ kartavyam asmatpriyahitaiḥ/ ayaṁ hi sarvabhūtānām mānyas tu narasattamaḥ, asmāsu cāgataprītī rāmaḥ parapuraṁjayaḥ/ imāni vanadurgāṇi nadyaḥ śailāntarāṇi ca, bhavantaḥ parimārgaṁ tu buddhivikramasaṁpadā/ tatra mlecchān pulindāṁś ca sūrasenāṁś tathaiva ca, prasthālān bharatāṁś caiva kurūṁś ca saha madrakaiḥ/ kāmbojān yavanāṁś caiva śakān āraṭṭakān api, bāhlikān ṛṣikāṁś caiva pauraṇān atha taṅkaṇān/ cīnān paramacīnāṁś ca nīhārāṁś ca punaḥ punaḥ, anviṣya daradāṁś caiva himavantaṁ vicinvatha/ lodhrapadmakaṣaṇḍeṣu devadāruvaneṣu ca, rāvaṇaḥ saha vaidehya mārgitavyas tatas tataḥ/ tataḥ somāśramaṁ gatvā devagandharvasevitaṁ, kālam nāma mahāsānum parvatam taṁ gamiṣyatha/ mahatsu tasya śṛṅgeṣu nirdareṣu guhāsu ca, vicinudhmaṁ mahābhāgām rāmapatnīm yaśasvinīm/ tam atikramya śailendraṁ hemavargaṁ mahāgirim, tataḥ sudarśanaṁ nāma parvatam gantum arhatha/ tasya kānanaṣaṇḍeṣu nirdareṣu guhāsu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ tam atikramya cākāśam sarvataḥ śatayojanam, aparvatanadī vṛkṣam sarvasattvavivarjitam/ tam tu śīghram atikramya kāntāraṁ romaharṣaṇam, kailāsam pāṇḍuraṁ śailam prāpya hṛṣṭā bhaviṣyatha/ tatra pāṇḍura - meghābhaṁ jāmbūnadaparīkṣtam, kuberabhavanaṁ divyaṁ nirmitam viśvakarmaṇā/ viśālā nalinī yatra prabhūtakamalotpālā, hamsakāraṇḍavākīrṇā apsarogaṇasevitā/ tatra vaiśravaṇo rājā sarvabhūta namaskṛtaḥ, dhanado ramate śrīmān guhyakaiḥ saha yakṣarāt/ tasya candranikaṣeṣu parvateṣu guhāsu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ krauñcam tu girim āsādyā bilam tasya sudurgamam, apramattaiḥ praveṣṭavyam duṣpraveṣam hi tat smṛtam/ vasanti hi mahātmānaḥ tatra sūryasamaprabhāḥ, devair apy arcitāḥ samyag devarūpā maharṣayaḥ/ krauñcasya tu guhāś cānyāḥ sātūni śikharāṇi ca, nirdarāś ca nitambāś ca vicetavyāś tatas tataḥ/ krauñcasya śikharam cāpi nirīkṣya ca tatas tataḥ, avṛkṣam kāmāśailam ca mānaśam vihaḡālayam/ na gatis tatra bhūtānām devadānavarakṣasām, sa ca sarvair vicetavyaḥ sasānuprasthabhūdharaḥ/ krauñcam girim atikramya maināko nāma parvataḥ, mayasya bhavanaṁ tatra dānavasya svayaṁ kṛtam/ mainākas tu vicetavyaḥ sasānuprasthakandaraḥ, strīṇām āśvamukhīnām ca niketāś tatra tatra tu/ tam deśam samatikramya āśramaṁ siddhasevitaṁ, siddhā vaikhānasāś tatra vālakhilyāś ca tāpasāḥ/ vandyāś te tu tapaḥsiddhāś tāpasā vītakalmaṣāḥ, praṣṭavyāś cāpi sītāyāḥ pravṛttaṁ vinayānvitaiḥ/ hemapuṣkarasaṁchannaṁ tatra vaikhānaśam saraḥ, taruṇādityasaṁkāśair hamsair vicaritaṁ śubhaiḥ/ aupavāhyāḥ kuberasya sarvabhauṁsa iti smṛtaḥ, gajāḥ

*paryeti tam deśam sadā saha kareṇubhiḥ/ tat sārāḥ samatikramya naṣṭacandradivākaram,
 anakṣatragāṇaṁ vyoma niṣpayodam anādimat/ gabhastibhir ivārkasya sa tu deśaḥ prakāśate,
 viśrāmyadbhis tapaḥ siddhair devakalpaiḥ svayamprabhāiḥ/ tam tu deśam atikramya śailodā nāma
 nimnagā, ubhayos tīrayor yasyāḥ kīcakā nāma veṇavaḥ/ te nayanti param tīraṁ siddhān pratyānanti
 ca, uttarāḥ kuravas tatra kṛtapuṇyapraṭiśriyāḥ/ tataḥ kāñcanapadmābhiḥ padminībhiḥ kṛtodakāḥ,
 nīlavaidūryapatrāḍhyā nadyas tatra sahasraśaḥ/ raktotpalavanaiś cātra maṇḍitās ca hiraṇmayaiḥ,
 taruṇādityasadyśair bhānti tatra jalāśayāḥ/ mahārhamanīpatraiś ca kāñcanaprabha kesaraiḥ,
 nīlotpalavanaiś citraiḥ sa deśaḥ sarvatovṛtaḥ/ nistulābhiś ca muktābhir maṇibhiś ca mahāadhanaiḥ,
 udbhūtapulinās tatra jātarūpaiś ca nimnagāḥ/ sarvaratnamayaiś citraiḥ avagāḍhā nagottamaiḥ,
 jātarūpamayaiś cāpi hutāśanasamaprabhaiḥ/ nityapuṣpaphalās cātra nagāḥ patrarathākulāḥ,
 divyagandharasasparśāḥ sarvakāmān sravanti ca/ nānākārāṇi vāsāmsi phalanty anye nagottamāḥ,
 muktāvaidūryacitrāṇi bhūṣaṇāṇi tathaiva ca/ strīṇāṁ yāny anurūpāṇi puruṣāṇāṁ tathaiva ca,
 sarvatusukhasevyāni phalanty anye nagottamāḥ/ mahārhanī vicitrāṇi haimāny anye nagottamāḥ,
 śayanāni prasūyante citrāstāraṇavanti ca/ manahkāntāni mālyāni phalanty atrāpare drumāḥ, pānāni ca
 mahārhanī bhakṣyāni vividhāni ca/ striyaś ca guṇasāṁpannā rūpayauvanalakṣitāḥ, gandharvāḥ kimnarā
 siddhā nāgā vidyādharaś tathā, ramante sahitās tatra nārībhir bhāskaraprabhāḥ/ sarve sukṛtakarmāṇaḥ
 sarve ratiparāyaṇāḥ, sarve kāmārthasahitā vasanti saha yoṣitaḥ/ gītavāditranirghoṣaḥ
 sotkṛṣṭahasitasvanaḥ, śrūyate satatam tatra sarvabhūtanamanoharaḥ/ tatra nāmuditaḥ kaś cin nāsti kaś cid
 asatpriyaḥ, ahany ahani vardhante guṇās tatra manoramāḥ/ samatikramya tam deśam uttaras toyasām
 nidhiḥ, tatra somagirir nāma madhye hemamayo mahān/ indralokagatā ye ca brahmalokagatās ca ye,
 devās tam samavekṣante girirājaṁ divaṁ gatam/ sa tu deśo viśūryo 'pi tasya bhāsā prakāśate,
 sūryalakṣmyābhivijñeyas tapaseva vivasvatā/ bhagavān api viśvātmā śambhur ekādaśātmakaḥ, brahmā
 vasati deveśo brahmarṣiparivāritāḥ/ na katham cana gantavyam kurūṇāṁ uttareṇa vaḥ, anyeṣāṁ api
 bhūtānām nātikrāmati vai gatiḥ/ sā hi somagirir nāma devānām api durgamaḥ, tam ālokya tataḥ kṣipram
 upāvartitum arhatha/ etāvad vānaraiḥ śakyam gantum vānarapuṁgavāḥ, abhāskaram amaryādam na
 jānīmas tataḥ param/ sarvam etad vicetavyam yan mayā parikīrtitam, yad anyad api noktam ca tatrāpi
 kriyatām matiḥ/ tataḥ kṛtam dāśarather mahat priyam; mahattaram cāpi tato mama priyam, kṛtam
 bhaviṣyaty anilānalopamā; videhajā darśanajena karmaṇā/ tataḥ kṛtārthāḥ sahitāḥ sabāndhavā;
 mayārcitāḥ sarvaguṇair manoramaiḥ, cariṣyathorvīm pratiśāntaśatravaḥ; sahapriyā bhūtadharāḥ
 plavaṅgamāḥ/*

Having commissioned Vanarashreshthas to the western and southern directions already, Sugriva felt that it should be necessary to the northern side too and asked his son in law Shatabali. He explained as to how he was greatly indebted by him to Shri Rama as the latter did the greatest help to him personally for accomplishing him the kingdom and swore him to possibly help Rama to help recover Devi Sita from the clutches of Ravanaasura and as the very initial step to locate her whereabouts. It was in this context, the efforts for 'Sitanveshana' in the northern direction be initiated. Sugriva further explained Shatabali and followers that in the northern direction were the kingdoms of Mlecchha, Pulinda, Shurasena, Prasthala, Kuru, Madra, Kamboja, Yavana, Shaka Deshas. Beyond those kingdoms would be the vast Himalaya ranges all to be searched by Vanara Pramukhyas. Later on, Padmaka water flows, deodara forests, the Somashrama as venerated by Gandharvas, Kaala named Partvata and the various caves, Devasakha mountain full of birds and considerable 'vriksha sampada' be searched too. That area beyond a vast plain lands would follow for about hundred yojanas where rivers-mountains, big trees and jeeva jantus would not be visible as that would be a barren land. On further pursuing the vast area, would be sighted the shveta varna 'kailasa parvata'! Vishvakarma is stated to have constructed a fabulous swarna bhavana for Lord Kubera's vacation stay. *viśālā nalinī yatra prabhūtakamalotpalā, hamsakāraṇḍavākīrṇā apsarogaṇasevitā/ tatra vaiśravaṇo rājā sarvabhūta namaskṛtaḥ, dhanado ramate śrīmān guhyakaiḥ saha yakṣarāt/ tasya candranikaśeṣu parvateṣu guhāsu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/* Then one could reach on the kailasa parvata the renowned 'Manasarovara,' in which lotuses are available aplenty and water birds like swans and 'karandas' too and apsaras are stated to bathe in that sarovara. That is stated to the Celestial Lake where Apsarasas perform their 'jala kreedas'.

[Vishleshana on Manasa Sarovara]

Janmoushadhi tapomantra yoga siddharetaraih, Jushtam kinnaragandharvair – apsarobhi vritam sadaa/(Only blessed persons who are Siddhas and Tapodhanas, Parama Yogis, besides Kinnara, Gandharva, Apsaras and such Celestial Beings could have their abodes at Manasarovara). Hari Vamsha which is a component of Skanda Purana makes a detailed reference to this outstanding Maha Tirtha and an unparalleled Siddha Kshetra) Manasarovar waters are crystal clear of bluish tinge and the Lake is of the shape of an egg stated to have spread over some 15 km. This is one of the Fifty One *Shakti Peethas* where the right wrist bracelets of Devi Sati's 'jeerna sharir' fell as Lord Vishnu's Sudarsham Chakra sliced off the body parts at the Daksha Yagna so that Maha Deva's fury would otherwise have continued at the sight of the body. The Devi at this Shakti Peetha is known as Gayatri and Maha Bhairava is called Sarvanand. In this heavenly Lake, thousands of swans fly along and across, some of crystal white colour stated to be 'Raja Hamsas' or Royal White Compexion and the rest of off-white colour. It is believed that at times, natural pearls too are available in the sweet and none too chilled cold waters of the Celestial Lake with plenty of multi-coloured stones and prism like pebbles. There is not much of greenery on the banks and in fact not many trees and flowers up the Mount. Mount Kailas is about 12 km up the Mansarovara. Even while approaching the Kailash Dham, one can have its darshan from a distance but the Dham becomes clearer from Kungarivingari Shikhar or top of Jouhar Marg if the clouds are not obstructing the view. The people of Tibet are full of devotion to the Dham and swear to complete Parikrama of the 20 km.circumference by 'sashtangas' or prostrations and heartfelt 'namaskaras' all the way. Like Lord Shri Rama at Saketa at the Ayodhya Dham, Goloka's Vajra dhaam of Bhagavan Shri Krishna as described in great detail in Brahma Purana as also Maha Deva delineated vividly in Shiva Purana and Skanda Purana, Parama Shiva's abode is Kailasa Dham on the unique Kailasa Mount; indeed this view among the Himalaya Shikharas is stated to be unusually distinct and unparalleled! The description of Kailasa Mount is akin to that of the Virat Shiva Linga just as the center of a Lotus with sixteen petals all around as the 'Shikhar Madhya Shringa' or the raised horn of the Mount being the centre of literally counted as fourteen Shringas. In fact the central Shringa commands spontaneous awe, vibration and arresting attentiveness subdued by ecstasy and fullness of fulfillment. As 'abhishakas' or holy baths on the 'Linga Mastaka' are led into Gauri kunda. This Maha Linga Swarupa Maha Deva is of Black Stone and its sides are all covered with layers of iced milk. This mountain alone stands out as black but all the surrounding mountains are raw brownish. Kailasa Parikrama of 20 km. is possible within three days but perhaps reaching Kailasha Shikhar of the height of 19000 ft from Sea level is worthy of endeavour by dare devil- mountaineers!]

Stanza 25 is continued:

krauñcam tu girim āsādyā bilam tasya sudurgamam, apramattaiḥ praveṣṭavyam duṣpraveṣam hi tat smṛtam/ vasanti hi mahātmānas tatra sūryasamaprabhāḥ, devair apy arcitāḥ samyag devarūpā maharṣayaḥ/ krauñcasya tu guhāś cānyāḥ sānūni śikharāṇi ca, nirdarāś ca nitambāś ca vicetavyās tatas tataḥ/ Shatabali! Then you should search the caves on the krouncha mountain while its caves are perhaps none too easy to do so. In these caves Maharshi Mahatmas are dedicated to deep tasya. In these deep caves, there are shikharas, water flows with complete peacefulness and therefore the search for Devi Sita as might have been retained by Ravana'sura would need to be silent and highly discreet. Crossing the shikharas, ghats, and branch parvatas of the krouncha parvata, the Mainaka Parvata is visible where kinnara devatas abound. Crossing that are the ashrams of Siddha-Vaikhanasa-Balakhilya Tapasvis. The vanara sena chief might enquire of the whereabouts of Devi Sita very politely. There should be a Vaikhanasa Sarovara with golden lotuses and swans of 'aruna surya' colour. Crossing the sarovara would be visible the Shailada River beyond which would be the Kuru Desha and hundreds of water flows with ranges of coloured lotuses, and abundance of variegated vrikshas. In these waterflows, it is stated that the celestial women of the origins of Gandharva, Kinnara, Siddha, Naga, Vidyadharas keep enjoying bathings and kaama-kreedas. Beyond those waterflows is Somagiri stated to be difficult to even Devatas of the earlier descriptions to be crossed. *etāvad vānaraiḥ śakyam gantum vānapuṅgavāḥ, abhāskaram*

amaryādam na jānīmas tataḥ param/ sarvam etad vicetavyam yan mayā parikīrtitam, yad anyad api noktam ca tatrāpi kriyatām matiḥ/ Shreshtha Vanaras! Now, in the northern direction, you could and should search for Devi Sita and there beyond, it might neither be plausible nor necessary to search for Devi Sita as Ravana'sura too would not have been possible to do hide her in search celestial places; but might have , if at all, hidden in mountain caves or thick forests or so. As you are all going to carry the responsibility of Shri Rama Karya nirvahana with sincerity and high devotion .

Sarga Forty Four

As Sugriva despatches the Vanara Sena to the Southern direction under the command of Yuva Raja Angada, Shri Rama gives his ring to Hanuman to possibly show to Sita Devi to recognise and trust him
Viśeṣeṇa tu sugrīvo hanumatyartham uktavān, sa hi tasmin hariśreṣṭhe niścītārtho 'rthasādhane/ na bhūmau nāntarikṣe vā nāmbare nāmarālaye, nāpsu vā gatisaṃgam te paśyāmi haripuṃgava/ sāsurāḥ sahaḡandharvāḥ sanāḡanaradevatāḥ, viditāḥ sarvalokāḥ te sasāḡaradharādharāḥ/gatir vegaś ca tejaś ca lāḡhavam ca mahākape, pitus te sadṛśam vīra mārutasya mahaujaśaḥ/ tejaś vāpi te bhūtam samam bhuvi na vidyate, tad yathā labhyate sītā tattvam evopapādaya/ tvayy eva hanumann asti balaḡ buddhiḥ parākramaḥ, deśakālānuvṛttaś ca nayaś ca nayapaṇḡita/ tataḥ kāryasaḡsaḡgam avagamyā hanūmati, viditvā hanumantaḡ ca cintayām āsa rāḡhavaḥ/ sarvathā niścītārtho 'yam hanūmati hariśvaraḥ, niścītārthataḡaś cāpi hanūmān kāryasaḡdhane/tad evaḡ prasthitasyaḡ pariḡjātasya karmabhiḥ, bhartrā pariḡrḡhitasya dhruvaḥ kāryaphalodayaḥ/ taḡ samīkṡya mahātejā vyavasāyottaraḡ harim, kṛtārtha iva saḡnvṛttaḥ prahṡṡendriyamānaśaḥ/ dadau tasya tataḥ prītaḥ svaḡmāḡkopaśobhitam, aḡgulīyam abhijñānaḡ rāḡaputryāḥ paraḡtapah/ anena tvāḡ hariśreṣṭha cihḡnena janakātmajā, matsakāśād anuprāḡptam anudvignānupaśyati/ vyavasāyaś ca te vīra sattvayuktaś ca vikramaḥ, sugrīvasya ca saḡmdeśaḥ siddhiḡ kathayatīva me/ sa tad grhya hariśreṣṭhaḥ sthāpya mūrdhni kṛtāñjaliḥ, vanditvā carāḡau caiva prasthitaḥ plavagottamaḥ/ sa tat prakarṡan hariḡnāḡ balaḡ mahad; babhūva vīraḥ pavanātmajaḥ kapi, gatāmbude vyomni viśuddhamaḡḡalaḥ; śaśṡva nakṡatraganaśobhitaḥ/ atibalabalam āśritas tavāḡam; harivaravikramavikramair analpaiḥ, pavanaśuta yathābhigamyate sā; janakasutā hanumaḡs tathā kuruṡva/

Sugriva no doubt had despatched 'Vanara Shreshthas' for the sacred and singular mission of 'Sitanveshana' in the eastern-southern-western- and north directions but had reposed enormous confidence in Veera Anjaneya and that he should usher in 'Rama Karya Siddhi' successfully. Sugriva had hence called Hanuman and said: 'Kapi shreshtha! I do realise that you are blessed with free movement all over Prithvi-Anrariksha-Aakaasha-Deva Lokas- Jalaas too. You possess the total know how of Asura-Gandharva-Naaga-Manushya-Devatas-Samudras-and Parvatas too. *gatir vegaś ca tejaś ca lāḡhavam ca mahākape, pitus te sadṛśam vīra mārutasya mahaujaśaḥ/ tejaś vāpi te bhūtam samam bhuvi na vidyate, tad yathā labhyate sītā tattvam evopapādaya/ tvayyeva hanumann asti balaḡ buddhiḥ parākramaḥ, deśakālānuvṛttaś ca nayaś ca nayapaṇḡita/* Veeraanjaneya! You are too equipped with your movements , speed, tejas, capability and preparedness as in the case of your father Vayu Deva Himself. Om the face of 'bhumandala', there would be no other Being who could possibly retrieve Devi Sita for Shri Rama. Hanuman! You are a pandita of Neeti Shastra or the Principles of Morality and more significantly the efficient practitioner too as you are the symbol of bala-buddhi-paraakrama-ability of appication of desha-kaala- paristhiti of the principles.'

As Sugriva thus reposed singular confidence and faith in Anjaneya, Shri Rama too rested belief in Anjaneya. Rama had thus felt assured of Hanuman's ability and instinctively felt that he should be able to sight and contact Devi Sita some how in all probability. Rama in his heart of hearts developed confidence in Hanuman and felt happy at such extraordinary occurrence of a chance. *dadau tasya tataḥ prītaḥ svaḡmāḡkopaśobhitam, aḡgulīyam abhijñānaḡ rāḡaputryāḥ paraḡtapah/ anena tvāḡ hariśreṣṭha cihḡnena janakātmajā, matsakāśād anuprāḡptam anudvignānupaśyati/ vyavasāyaś ca te vīra sattvayuktaś ca vikramaḥ, sugrīvasya ca saḡmdeśaḥ siddhiḡ kathayatīva me/* Then Shri Rama the 'shatru vinaasha kaari' handed over to Hanuman of Rama's own golden ring himself so that as and when Hanuman would hopefully meet Devi Sita, she should believe and repose trust and confidence in Anjaneya. While so

handing over the ring, Shri Rama stated: ‘ Kapi shreshtha! Once you hand over this ring of mine, Devi Sita would truly trust that you are me representative only and look at you with attention. Veeranjanya! Devi Sita would then truly understand the messages from Rama Lakshmanas and Sugriva! Vaanara shreshthaa Hanuman! Your industriousness, courage and Sugriva’s assurance should never fail me.’ As Rama reposed confidence in him, Anganeya kept the golden ring of Rama on his head and gaving greeted Rama’s feet with veneration and left. While Hanuman was leaving, Rama said again: : ‘ Atyanta balashaali Kapi Shreshtha! I have reposed my confidence and full trust in you. Do endeavour your very best to see and secure Sita at the very earliest. Now the best of luck to us all.

Sarga Forty Five

While despatching the four directional Vaanara Sena, the text of Sugriva’s encouraging remarks were as follows:

*Tad ugraśāsanam bhartur vijñāya haripuṃgavāḥ, śalabhā iva saṃchādya medinīm saṃpratasthire/
rāmaḥ prasravaṇe tasmin nyavasat sahalakṣmaṇaḥ, pratīkṣamāṇas taṃ māsaṃ yaḥ sītādhigame kṛtaḥ/
uttarām tu diśaṃ ramyām girirājasamāvṛtām, prastathe sahasā vīro hariḥ śatabalis tadā, pūrvām diśaṃ
prati yayau vinato hariyūthapaḥ/ tārāṅgadādi sahitaḥ plavagaḥ pavanātmajaḥ, agastyacaritām āśāṃ
dakṣiṇām hariyūthapaḥ/ paścimām tu diśaṃ ghorām suṣeṇaḥ plavageśvaraḥ, prastathe hariśārdūlo
bhṛśaṃ varuṇapālītām/ tataḥ sarvā diśo rājā codayitvā yathā tatham, kapisenā patīn mukhyān mumoda
sukhitaḥ sukham/ evaṃ saṃcoditāḥ sarve rājñā vānarayūthapāḥ, svām svām diśaṃ abhipretya tvaritāḥ
saṃpratasthire/ nadantaś connadantaś ca garjantaś ca plavaṅgamāḥ, kṣvelanto dhāvamānās ca yayuḥ
plavagasattamāḥ, ānayaṣyāmahe sītām haniṣyāmaś ca rāvaṇam/ aham eko haniṣyāmi prāptaṃ rāvaṇam
āhave, tataś conmathya sahasā hariṣye janakātmajām/ vepamāṇaṃ śrameṇādya bhavadbhiḥ sthīyatām
iti, eka evāhariṣyāmi pātālād api jānakīm/ vidhamiṣyāmy aham vṛkṣān dārayiṣyāmy aham girīm,
dharaṇīm dārayiṣyāmi kṣobhayiṣyāmi sāgarān/ aham yojanasamkhyāyāḥ plavitā nātra saṃśayaḥ, śataṃ
yojanasamkhyāyāḥ śataṃ samadhikaṃ hy aham/ bhūtale sāgare vāpi śaileṣu ca vaneṣu ca, pātālayāpi
vā madhye na mamācchidyate gatiḥ/ ity ekaikaṃ tadā tatra vānarā baladarpitāḥ, ūcuś ca vacanaṃ
tasmin harirājasya saṃnidhau/*

While addressing the Vanara veeras, Sugriva had in his mindset the truly hard feelings of Shri Rama out of his desperation despite being a ‘sthitha pragjna’ or of self restraint and that was how to appealed to them all. Shri Rama along with Lakshmana were desperately waiting for the one month’s time limit. The north bound Vaanara Veeras headed by Shatabali had pushed ahead atonce. The south bound search under the supreme command of Pavana Putra Shri Anjaneya, along with Angada hurried up instantly to the Agastya Maharshi sevita dakshina disha, as the Maharshi out of decisiveness rescued Maha Meru Parvata around which Surya Deva ever circumambulated due to the arrogance of Vindhya Mountain seeking to overgrow Maha Meru and thus having commanded Vindhya to bend down forever continued to reside in the Southern direction for good!

[Vishleshana on Agastya Maharshi and the reason for being ever residing in the Southern Bharata:

The mischievous Brahmarshi Narada provoked Vindhya Mountain creating misunderstanding against Meru Parvata around which Surya Deva circumambulates and the insignificance of its existence and encouraged Vindhya to keep growing exceeding Meru’s height. As Vindhya kept higher and higher, there were obvious limitations of Meru facing its circumambulations around Surya Deva causing the days and nights in the two parts of the universe. Lord Indra approached Agasthya Maharshi the Preceptor of Vindhya Mountain and complained. Agastya smiled and asked his wife Lopamudra and his sons Bhringi and Achyuta to pack up as they would shift their residence southward. But since his desciple Meru blocked the passage, Agastya asked Meru to bend making way for their passage and ever since neither Meru could

grow up and up, nor Agastya could cross beyond Vindhya to maintain the natural balance and the free movement of Meru around Surya as usual.]

Stanza 7 continued: *paścimām tu diśam ghorām suṣeṇaḥ plavageśvaraḥ, pratasthe hariśārdūlo bhr̥śam varuṇapālītām/ tataḥ sarvā diśo rājā codayitvā yathā tatham, kapisenā patīn mukhyān mumoda sukhitaḥ sukhām/* Then Vanara shreshtha Sushena moved fast vigorously towards the western side of Bharata which was guarded by Varuna Deva. Having thus despatched the Maha Vaanara Sena in all the directions, Sugriva was happy to have duly performed his duty satisfactorily and awaited the results of ‘Sitanveshana’. Consequently vide stanzas 10 to 16, Maha Bali Vanaras and Yudhapati’s as inspired by Sugriva the King of Vararas pushed forward to their destined directions shouting loud and high, running fast, and in full enthusiasm, excitement and ecstasy shouting shy high with the single slogan viz. ‘ we should most certainly bring back Devi Sita to Deva Shri Rama and devastate Ravana uprooting him and his roots for ever. You all the onlookers of these ‘simha garjanaas’ of th public: do keep waiting for our successful return. We would pull up maha vrikshas, break mountians to pieces, shake up the earth, dislocate ocean waves, jump up by yojanas of distances with assured promises. The natural order of earth,mountains, deep forests and pataalaas too should surely be dislocated!’

Sarga Forty Six

King Sugriva explains to Shri Rama of his own escapades of ‘Bhu Bhramana’ and hence his vast knowledge and memories of destinations, parvatas, oceans, rives and the geographical detailings!

Gateṣu vānarendreṣu rāmaḥ sugrīvaṁ abravīt, katham bhavān vinājīte sarvaṁ vai maṇḍalaṁ bhuvaḥ/ sugrīvaṁ tu tato rāmam uvāca praṇatātmavān, śrūyatām sarvaṁ ākhyāsyē vistareṇa naraṣabha/ yadā tu dundubhiṁ nāma dānavaṁ mahiṣākṛtim, parikālayate vālī malayaṁ prati parvatam/ tadā viveśa mahiṣo malayasya guhām prati, viveśa vālī tatrāpi malayaṁ tājīghāmsayā/ tato ’ham tatra nikṣipto guhād vārivinītavat, na ca niṣkramate vālī tadā saṁvatsare gate/ tataḥ kṣatajavegena āpupūre tadā bilam, tad aham vismito dṛṣṭvā bhr̥tṛśokaviṣārditaḥ/ athāham kṛtabuddhis tu suvyaktaṁ nihato guruḥ, śīlāparvatasamkāśā biladvāri mayā kṛtā, aśaknuvaṁ niṣkramituṁ mahiṣo vinaśed iti/ tato ’ham āgām kiṣkindhām nirāśas tasya jīvite, rājyaṁ ca sumahat prāptaṁ tārā ca rumayā saha, mitraiś ca sahitas tatra vasāmi vigatajvarah/ ājagāma tato vālī hatvā tam dānavarṣabham, tato ’ham adadām rājyaṁ gauravād bhayanantṛitaḥ/ sa mām jīghāmsur duṣṭātmā vālī pravayathitendriyaḥ, parilākayate krodhād dhāvantaṁ sacivaiḥ saha/ tato ’ham vālinā tena sānubandhaḥ pradhāvitaḥ, nadīś ca vividhāḥ paśyan vanāni nagarāṇi ca/ ādarśatalasamkāśā tato vai pṛthivī mayā, alātacakrapratimā dṛṣṭā goṣpadavat tadā/ tataḥ pūrvam aham gatvā dakṣiṇām aham āsṛitaḥ, diśam ca paścimām bhūyo gato ’smi bhayaśankitaḥ, uttarām tu diśam yāntaṁ hanumān mām athābravīt/ idānīm me smṛtaṁ rājan yathā vālī hariśvaraḥ, mataṅgena tadā śapto hy asminn āsramamaṇḍale/ praviśed yadi vā vālī mūrdhāsya śatadhā bhavet, tatra vāsaḥ sukho ’smākaṁ nirudvigno bhaviṣyati/ tataḥ parvatam āsādyā ṛṣyamūkaṁ nṛpātmaja, na viveśa tadā vālī mataṅgasya bhayāt tadā/ evaṁ mayā tadā rājan pratyakṣam upalakṣitam, pṛthivīmaṇḍalaṁ kṛtsnam guhām asmy āgatas tataḥ/

Shri Rama was rather perplexed as to how Sugriva had attained the knowledge and memory of the geographical, historical and pouranik visheshas. Then Sugriva replied: As Vaali chased Dundubhi along with his danava putra Mayavi and finally entered a parvata kandara, Vaali entered the huge cave mouth asking me to wait outside but a long one year was over. Meanwhile the cave was flooded with blood and there were shouts of Mayavi but not of Vaali. He felt fully convinced that Vaali died shouting agonised cryings genuinely, especially since Vaalis’s blood was gushing out. Then genuinely enough I desired to return to Kishkindha but while doing so lifted and rolled a huge boulder as block to make sure that he could not get out forever and harass the vanaras, their next king after Vaali. But Vali returned home and hounded me out of the kingdom with the resolve of killing me mercilessly. Although I was ready to honour him with his kingship due to him anyway, he was under the deep misunderstanding that I had

purposely closed the cave with a huge boulder and convinced his ministers and the public that Vaali was dead. That was how, he chased me towards death: *tato 'ham vālinā tena sānubandhaḥ pradhāvitaḥ, nadīś ca vividhāḥ paśyan vanāni nagarāṇi ca/ ādarśatalasamkāsā tato vai pṛthivī mayā, alātacakrapratimā dṛṣṭā goṣṭhāvat tadā/ tataḥ pūrvam aham gatvā dakṣiṇām aham āśritaḥ, diśam ca paścimām bhūyo gato 'smi bhayaśaṅkitaḥ, uttarām tu diśam yāntam hanumān mām athābravīt/* As Vali kept on chasing me, I had no recourse but to run ahead of him; that was how I covered crossing rivers, cities, mountains, caves and so on and was forced to perform 'bhu pradakshina' as it were covering the east, north, west and deep south till the maha sagaras on the west, east and south while upto himalayas. Then prithvi seemed to look like a circular 'chakra'. Towards the eastern direction I visioned the spectacular 'vriksha sampada', range of mountains and fantastic and endless caves, 'sarovaras' and ranges of birds, Udayachala, Ksheera sagara where Aprasas were stated to have bathed, even as Vaali was still on my run. Then as Vaali chased me still, I took to the southern direction, down to the vindhya range when chandanaadi maha vrikshas were seen but as Vaali was still on the chase I took to the west and reached up to the 'Astachala' where Sun set occurs. *Himavantam cha Merumcha tathottaram, yadaa na vinde sharanam Vaalinaa samabhiduyataḥ, tato maam buddhi sampanno Hanuman vakyamabraveet/* Even after reaching Himalayas, Meru and the northern precincts there was no relief from Vaali's hunting and then parama buddhimaan Hanuman stated: 'Rajan! You need not have tired yourself with this 'bhu bhramana' to save yourself by the chase of Vaali; you could have merely entered Matanga Muni Ashram! All the same Shri Rama's curiosity of how Sugriva had this extraordinary awareness of what all would be available in the four distant directions of Bharata!

Sargas Forty Seven and Forty Eight

Vaanara Senas that Sugriva organised to the north-west-and eastern sectors for 'Sitanveshana' had returned disappointed with negative results; but from the southern sector were awaited still

Darśanārtham tu vaidehyāḥ sarvataḥ kapiyūthapāḥ, vyādiṣṭāḥ kapiṛājena yathoktam jagmur añjasā/ sarāmsi saritaḥ kakṣān ākāśam nagarāṇi ca, nadīdurgāms tathā śailān vicinvanti samantataḥ/ sugrīveṇa samākhyātān sarve vānarayūthapāḥ, pradeśān pravicinanti saśailavanakānanān/ vicintya divasam sarve sītādhigamane dhṛtāḥ, samāyānti sma medīnyām niśākāleśu vānarāḥ/ sarvartukāmś ca deśeṣu vānarāḥ saphalān drumān, āśādyā rajanīm śayyām cakruḥ sarveṣv ahaḥsu te/ tad ahaḥ prathamam kṛtvā māse prasarvanam gatāḥ, kapiṛājena saṅgamyā nirāśāḥ kapiyūthapāḥ/ vicintya tu diśam pūrvam yathoktām sacivaiḥ saha, adṛṣtvā vinataḥ sītām ājagāma mahābalah/ uttarām tu diśam sarvām vicintya sa mahākapīḥ, āgataḥ saha sainyena vīraḥ śatabalis tadā/ suṣeṇaḥ paścimām āśām vicintya saha vānaraiḥ, sametya māse sampūrṇe sugrīvam upacakrame/ tam prasarvanaprṣṭhastham samāśādyābhivādyā ca, āśīnam saha rāmeṇa sugrīvam idam abruvan/ vicitāḥ parvatāḥ sarve vanāni nagarāṇi ca, nimnagāḥ sāgarāntās ca sarve janapadās tathā/ guhās ca vicitāḥ sarvā yās tvayā parikīrtitāḥ, vicitās ca mahāgulmā latāvitatasamitatāḥ/ gahaneṣu ca deśeṣu durgeṣu viṣameṣu ca, sattvāny atipramāṇāni vicitāni hatāni ca, ye caiva gahanā deśā vicitās te punaḥ punaḥ/ udārasattvābhijano mahātmā; sa maithilīm drakṣyati vānarendrah, diśam tu yām eva gatā tu sītā; tām āsthito vāyusuto hanumān/

Sahatārāṅgadābhyām tu gatvā sa hanumān kapiḥ, sugrīveṇa yathoddiṣṭam tam deśam upacakrame/ sa tu dūram upāgamyā sarvais taiḥ kapisattamaiḥ, vicinoti sma vindhyasya guhās ca gahanāni ca/parvatāgrān nadīdurgān sarāmsi vipulān drumān, vṛkṣaśaṅdāmś ca vividhān parvatān ghanapādapān/ anveṣamāṇās te sarve vānarāḥ sarvato diśam, na sītām dadṛśur vīrā maithilīm janakātmajām/ te bhakṣayanto mūlāni phalāni vividhāni ca, anveṣamāṇā durdharṣā nyavasams tatra tatra ha sa tu deśo duranveṣo guhāghanavān mahān/ tyaktvā tu tam tadā deśam sarve vai hariyūthapāḥ, deśam anyam durādharṣam viviśuś cākutobhayāḥ/ yatra vandhyaphalā vṛkṣā vipuṣpāḥ parṇavarjitāḥ, nistoyāḥ sarito yatra mūlam yatra sudurlabham/ na santi mahiṣā yatra na mṛgā na ca hastinaḥ śārdūlāḥ pakṣiṇo vāpi ye cānye vanagocarāḥ/ snigdhapatrāḥ sthale yatra padminyāḥ phullapaṅkajāḥ, prekṣaṇīyāḥ sugandhās ca bhramaraiś cāpi varjitāḥ/ kaṇḍur nāma mahābhāgaḥ satyavādī tapodhanaḥ, maharṣiḥ paramāmarṣī

niyamair duṣṣpradharṣaṇaḥ/ tasya tasmin vane putro bālako daśavārṣikaḥ, pranaṣṭo jīvītāntāya kruddhas tatra mahāmuniḥ/ tena dharmātmanā śaptaṁ kṛtsnam tatra mahad vanam, aśaranyam durādharṣam mṛgapakṣivivarjitam/ tasya te kānanāntāms tu girīṇāṁ kandarāṇi ca, prabhavāni nadīnāmca vicinvanti samāhitāḥ/ tatra cāpi mahātmāno nāpaśyañ janakātmajām, hartāram rāvaṇam vāpi sugrīvapriyakāriṇaḥ/ te praviśya tu taṁ bhīmaṁ latāgulmasamāvṛtam, dadṛśuḥ krūrakarmāṇam asuraṁ suranirbhayam/ taṁ dṛṣtvā vanarā ghoram sthitam śailam ivāparam, gādham parihitāḥ sarve dṛṣtvā taṁ parvatopamam/ so 'pi tān vānarān sarvān naṣṭāḥ sthety abravīd balī, abhyadhāvata saṁkruddho muṣṭim udyamya saṁhitam/ taṁ āpatantaṁ sahasā vāliputro 'ṅgadas tadā, rāvaṇo 'yam iti jñātvā talenābhijaghāna ha/ sa vāliputrābhihato vaktrāc choṇitam udvaman, asuro nyapatad bhūmau paryasta iva parvataḥ/ te tu tasmin nirucchvāse vānarā jitakāśinaḥ, vyacinvan prāyaśas tatra sarvaṁ tad girigahvaram/ viciṭam tu tataḥ kṛtvā sarve te kānanam punaḥ, anyadevāparam ghoram viviśur girigahvaram/ te vicintya punaḥ khinnā viniṣpatya samāgatāḥ, ekānte vṛkṣamūle tu niṣedur dīnamānasāḥ/

The Maha Vaanara Senas commissioned by King Sugriva for the singular purpose of Sitaanveshana' visited in high spirits of enthusiasm and excitement and made aal out searches of sarovaras, open lands, nagaras, river beds, and unenterable places, mountains, caves and during the nights were collected together in split up smaller groups exchanging their experiences and results. This kind of intensive search very extensively was concluded. Maha Bali 'Vinata' along with his ministers concluded the visit to the 'eastern' parts well within the time limit of one month with diasappointment. 'Shatabali' too after an arduous tour of full month of the 'northern side' concluded reported back to King Sugriva with none too productive, despite an exacting outing. Some of the Veera Vaanaras from his behalf clashed with groups of 'asuras' and taught fitting lessons to the asuras. 'Sushena' after his search of the 'paschima disha', too reached Sugriva with a nil report. The consolidated reportage of Vinata-Shatabali-and Sushena pinned hopes on Hanuman from the southern side stating: *udārasattvābhijano mahātmā; sa maithilīm drakṣyati vānarendraḥ, diśam tu yām eva gatā tu sītā; tām āsthito vāyusuto hanūmān/* Vanara Raja Sugriva! Vayu Putra Hanuman is parama Shaktimaan who could in all probability ascertain and even confirm the presence of Devi Sita in the southern segment of 'Sitanveshana' in all probability.

Hanuman along with Angada had taken to the southern side of 'Sitanveshana'. That contingent of the 'Vanara Sena' had intially crossed 'Vindya chala', its deep and dingy caves, jungles, parvata shikaras, rivers, durama sthaanas or unenterable places, sarovaras, massive trees, and so on with no trace of Devi Sita. In fact the party of 'maha markata veeraas' could not even secure neither adequate water resources nor even human beings! The trees did not yield proper fruits; the rivers were almost dried up. The vanya mrigas too were few and far between. It appeared that those human beings who were still existing were old and helpless. *te praviśya tu taṁ bhīmaṁ latāgulmasamāvṛtam, dadṛśuḥ krūrakarmāṇam asuraṁ suranirbhayam/ taṁ dṛṣtvā vanarā ghoram sthitam śailam ivāparam, gādham parihitāḥ sarve dṛṣtvā taṁ parvatopamam/ so 'pi tān vānarān sarvān naṣṭāḥ sthety abravīd balī, abhyadhāvata saṁkruddho muṣṭim udyamya saṁhitam/ taṁ āpatantaṁ sahasā vāliputro 'ṅgadas tadā, rāvaṇo 'yam iti jñātvā talenābhijaghāna ha/* While such was the pitiable state of the 'vindhya chala pradeshas', Hanuman and a few other Vaanara Veeraas sighted some ruthless and frightening Asuras were sighted by them. Infact after Valis's repeated encounters with the 'mayavi asuras' several of the asuras perished and the rest took asylum in the thousands of the deep mountain caves. 'Angada' was infact excited that an Asura's head was that of Ravana'sura himself and gave severe thrashing, shouting excitedly : ' Arre! To day now you are being killed'! As Vaali Putra shouted like that, the Asura's body looked like that of a fountain of blood and the co-vaanaras shrieked in a manner that the sound of deep mountain cave reverberated. But that indeed was a mistaken identity. Thus the contingent of Vaanara sena got collected outside the mountain caves and under the shade of a huge tree and sat with fallen spirits broodingly. There after, they resumed their activities in right earnest, thereafter.

Sargas Forty Nine and Fifty

Angada seeks to revive the fallen hopes of ‘Sitanveshana’ of the dakshina vaanara sena, but soon after the tired hungry sena sights a celestial tree-sarovara-and bhavana of a Tapasvini whom Hanuman contacts

Athāṅgadas tadā sarvān vānarān idam abravīt, pariśrānto mahāprājñāḥ samāśvāsya śanair vacaḥ/ vanāni girayo nadyo durgāṇi gahanāni ca, daryo giriguhās caiva vicitā naḥ samantataḥ/ tatra tatra saḥsmābhir jānakī na ca dṛśyate, tad vā rakṣo hṛtā yena sītā surasutopamā/ kālās ca no mahān yātaḥ sugrīvaś cograśāsanaḥ, tasmād bhavantaḥ sahitā vicinvantu samantataḥ/ viḥāya tandrīm śokaḥ ca nidrām caiva samutthitām, vicinudhvaḥ yathā sītām paśyāmo janakātmajām/ anirvedaḥ ca dākṣyaḥ ca manasaś cāparājayam, kāryasiddhikarāṇy āhus tasmād etad bravīmy aham/ adyāpīdam vanaḥ durgam vicinvantu vanaukasaḥ, khedaḥ tyaktvā punaḥ sarvaḥ vanam etad vicīyatām/ avaśyaḥ kriyamāṇasya dṛśyate karmaṇaḥ phalam, alaḥ nirvedaḥ āgamyā na hi no malinaḥ kṣamam/ sugrīvaḥ krodhano rājā tīkṣṇadaṇḍaś ca vānarāḥ, bhetavyaḥ tasya satataḥ rāmasya ca mahātmanaḥ/ hitārtham etad uktaḥ vaḥ kriyatām yadi rocate, ucyatām vā kṣamaḥ yaṇ naḥ sarveṣāḥ eva vānarāḥ/ aṅgadasya vacaḥ śrutvā vacanaḥ gandhamādanaḥ, uvācāvyaktayā vācā pipāsā śramakhinnayā/ sadṛśaḥ khalu vo vākyam aṅgado yad uvāca ha, hitaḥ caivānukūlaḥ ca kriyatām asya bhāṣitaḥ/ punar mārḡamahe śailān kandarāmś ca darīs tathā, kānanāni ca śūnyāni giriprasravaṇāni ca/ yathoddiṣṭhāni sarvāṇi sugrīveṇa mahātmanā, vicinvantu vanaḥ sarve giridurgāṇi sarvaśaḥ/ tataḥ samutthāya punar vānarās te mahābalāḥ, vindhyakānanasaṁkīrṇāḥ vicerur dakṣiṇām diśam/ te śāradābhrapratimaḥ śrīmadrajataparvatam, śṛṅgavantaḥ darīvantaḥ adhiruḥya ca vānarāḥ/ tatra lodhravanaḥ rāmyaḥ saptaparnavanāni ca, vicinvanto harivarāḥ sītadarśanakāṅkṣiṇaḥ/ tasyāgram adhirūḍhās te śrāntā vipulavikramāḥ, na paśyanti sma vaidehīm rāmasya mahiṣīm priyām/ te tu dṛṣṭigataḥ kṛtvā taḥ śailaḥ bahukandaram, avārohanta harayo vīkṣamāṇāḥ samantataḥ/ avaruḥya tato bhūmim śrāntā vigatacetasāḥ, sthitvā muhūrtaḥ tatrātha vīkṣamūlam upāśritāḥ/ te muhūrtaḥ samāśvastāḥ kim cid bhagnapariśramāḥ, punar evodyatāḥ kṛtsnām mārḡitum dakṣiṇām diśam/ hanumatpramukhās te tu prasthitāḥ plavagaṛṣabhāḥ, vindhyam evādītas tāvad vicerus te samantataḥ

Inspired by Angada, the Vanara sena resolved to forge into forests, mountains, rivers, thick jungles, ditches, caves with renewed vigour even while realising that the time limit of Sitanveshana was nearly over and knowing that King Sugriva was strict about it. *viḥāya tandrīm śokaḥ ca nidrām caiva samutthitām, vicinudhvaḥ yathā sītām paśyāmo janakātmajām/ anirvedaḥ ca dākṣyaḥ ca manasaś cāparājayam, kāryasiddhikarāṇy āhus tasmād etad bravīmy aham/ adyāpīdam vanaḥ durgam vicinvantu vanaukasaḥ, khedaḥ tyaktvā punaḥ sarvaḥ vanam etad vicīyatām/* ‘We should decide hereby that we discard fatigue, sleep, and incapability and charge with the task straightaway. *avaśyaḥ kriyamāṇasya dṛśyate karmaṇaḥ phalam, alaḥ nirvedaḥ āgamyā na hi no malinaḥ kṣamam/ sugrīvaḥ krodhano rājā tīkṣṇadaṇḍaś ca vānarāḥ, bhetavyaḥ tasya satataḥ rāmasya ca mahātmanaḥ/ hitārtham etad uktaḥ vaḥ kriyatām yadi rocate, ucyatām vā kṣamaḥ yaṇ naḥ sarveṣāḥ eva vānarāḥ/* As a deed of resolve is performed the fruit is assured but if one gets frustrated and unresolved then the assurance is bound to be indecisive. Sugriva is strict enough about the time limit of one month but our apprehension gets dissolved because of Swami Karya of Sitanveshana. It is therefore your own choice as what you wish to do- either return as per the King’s prescribed time limit or proceed further. Vanara veeras! your further decisiveness is governed by your own decision’. As Yuva Raja Angada stated thus, Vaanara Veras advanced ahead by crossing parvatas, kandas, shilas, nirjana vanaas, parvatiya jalapaatas. They then entered Lodhra vana and Saroarna vana for the search. Having been too tired thereafter, most of the sena rested for a while, even as Hanuman, Angada and such exemplary veeras continued their searches further.

Sarga Fifty continues:

Saha tārāṅgadābhyām tu saṁgamyā hanumān kapiḥ, viciniṭi sma vindhyasya guhās ca gahanāni ca/ simhaśārdūlajuṣṭāś ca guhās ca paritas tathā, viṣameṣu nagendrasya mahāprasravaṇeṣu ca/ teṣām tatraiva vasatām sa kālo vyatyavartata/ sa hi deśo duranveṣo guhā gahanavān mahān, tatra vāyusutaḥ sarvaḥ viciniṭi sma parvatam/ paraspareṇa rahitā anyonyasyāvīdūrataḥ, gajo gavākṣo gavayaḥ śarabho

gandhamādanah/ maindaś ca dvividaś caiva hanumān jāmbavān api, aṅgado yuvarājaś ca tāraś ca vanagocarah/ girijālāvṛtān deśān mārgitvā dakṣiṇām diśam, kṣutpipāsā parītāś ca śrāntāś ca salilārthinaḥ, avakīrṇam latāvṛkṣair dadṛśus te mahābilam/ tataḥ krauñcāś ca haṁsāś ca sārasāś cāpi niṣkraman, jalārdrāś cakravākāś ca raktāṅgāḥ padmareṇubhiḥ/ tatas tad bilam āsādyā sugandhi duratikramam, viśmayavyagramanaso babhūvur vānararṣabhāḥ/ saṁjātapariśaṅkāś te tad bilam plavagottamāḥ, abhyapadyanta saṁhṛṣṭāś tejovanto mahābalāḥ/ tataḥ parvatakūṭābho hanumān mārutātmajaḥ, abravīd vānarān sarvān kāntāra vanakovidāḥ/ girijālāvṛtān deśān mārgitvā dakṣiṇām diśam, vyaṁ sarve pariśrāntā na ca paśyāmi maithilīm/ asmāc cāpi bilād dhaṁsāḥ krauñcāś ca saha sārasaiḥ, jalārdrāś cakravākāś ca niṣpatanti sma sarvaśaḥ/ nūnam salilavān atra kūpo vā yadi vā hradaḥ, tathā ceme biladvāre snigdhas tiṣṭhanti pādapāḥ/ ity uktāś tad bilam sarve viviśus timirāvṛtam, acandrasūryam harayo dadṛśu romaharṣaṇam/ tatas tasmin bile durge nānāpādapasaṁkule, anyonyam saṁpariśvajya jagmur yojanam antaram/ te naṣṭasaṁjñāś tṛṣṭitāḥ saṁbhrāntāḥ salilārthinaḥ, paripetur bile tasmin kaṁ cit kālam atandritāḥ/ te kṛṣā dīnavadanāḥ pariśrāntāḥ plavaṁgamāḥ, ālokaṁ dadṛśur vīrā nirāśā jīvite tadā/ tatas taṁ deśam āgamya saumyam vitimiram vanam, dadṛśuḥ kāñcanān vṛkṣān dīptavaiśvānaraprabhān/ sālāms tālāms ca puṁnāgān kakubhān vañjulān dhavān, campakān nāgavṛkṣāms ca karṇikārāms ca puṣpitān/ taruṇādityasaṁkāśān vaidūryamayavedikān, nilavaidūrya - varṇāś ca padminīḥ patagāṇṛtāḥ/ mahadbhiḥ kāñcanair vṛkṣair vṛtam bālārka saṁnibhaiḥ, jātarūpa - mayair matsyair mahadbhiḥ ca sakacchapaiḥ/ nalinīs tatra dadṛśuḥ prasannasalilāyutāḥ, kāñcanāni vimānāni rājatāni tathaiva ca/ tapanīyagavākṣāni muktājālāvṛtāni ca, haimarājatabhaumāni vaidūryamaṇimanti ca/ dadṛśus tatra harayo gṛhamukhyāni sarvaśaḥ, puṣpitān phalino vṛkṣān pravālamaṇisaṁnibhān/ kāñcanabhramarāms caiva madhūni ca samantataḥ, maṇikāñcanacitrāni śayanāny āsanāni ca/ mahārḥaṇi ca yānāni dadṛśus te samantataḥ, haimarājatakāmsyānām bhājanānām ca saṁcayān/ agarūṇām ca divyānām candanānām ca saṁcayān, śucīny abhyavahāryāni mūlāni ca phalāni ca/ mahārḥaṇi ca pānāni madhūni rasavanti ca, divyānām ambarāṇām ca mahārḥaṇām ca saṁcayān, kambalānām ca citrāṇām ajinānām ca saṁcayān/ tatra tatra vicīnavanto bile tatra mahāprabhāḥ, dadṛśur vānarāḥ sūrāḥ striyam kāṁ cid adūrataḥ/ tāṁ dṛṣṭvā bhṛṣasaṁtrastāś cīrakṣṇājīnāmbarām, tāpasīm niyatāhārām jvalantīm iva tejasā/ tato hanūmān girisaṁnikāśaḥ; kṛtāñjalis tāṁ abhivādya vṛddhām, papraccha kā tvaṁ bhavanam bilam ca; ratnāni cemāni vadasva kasya/

Hanuman and Angada further inspired his followers to break into the further interiors. The stalwart and muscular heroes of the sena included Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana-Mainda-Dvivida-Hanuman-Jambavan-Yuva Raja Angada- and Vana vaasi Tara proceeded on and on and located a huge cave which was wide open as similar ones were either closed or unenterable. This cave was known as Riksha bila under the control of a Daanava. The Vanara soldiers by then got thirsty badly and hoped that there could perhaps be the availability of natural water. Hanuman then suggested to enter the huge cave some how and find there would perhaps by water resources therein since water birds like hamsa-krouncha-saarasaa were fluttering. Some of the Vanara shreshthas had instantly jumped inside even it was pitch dark. *tatas taṁ deśam āgamya saumyam vitimiram vanam, dadṛśuḥ kāñcanān vṛkṣān dīptavaiśvānaraprabhān/ sālāms tālāms ca puṁnāgān kakubhān vañjulān dhavān, campakān nāgavṛkṣāms ca karṇikārāms ca puṣpitān/* Most surprisingly, they had suddenly visioned the Vrikshas on their own started glittering like Agni samaana gold. All the trees of Saala-Taala-Tamaal-Nagakesara-Ashoka-Dhava-Champa-Naga vriksha-Karnikara and so on were dazzling with flowers. Surprising variety of ‘pushpa gucchhas’ were radiant like kireetaas or headgears. As the surrounding trees were shimmering, a Sarovara was spotted replete with golden lotuses; there within was situated a vaidurya mani Vedita or a Platform.

The Vanara veeras were taken aback with shocking glare as though were in a wonder world. *tatra tatra vicīnavanto bile tatra mahāprabhāḥ, dadṛśur vānarāḥ sūrāḥ striyam kāṁ cid adūrataḥ/ tāṁ dṛṣṭvā bhṛṣasaṁtrastāś cīrakṣṇājīnāmbarām, tāpasīm niyatāhārām jvalantīm iva tejasā/ tato hanūmān girisaṁnikāśaḥ; kṛtāñjalis tāṁ abhivādya vṛddhām, papraccha kā tvaṁ bhavanam bilam ca; ratnāni*

cemāni vadasva kasya/ Within that Vichitra Bila, the Vanaras then sighted a stree of marvel dressed in ‘valkala’ and black mriga charma. As Vannara veeras were totally lost in their imagination and vision, Hanuman approached and asked her: ‘Devi! Who are you! In this cave of golden brightness, whose is this Ratna Bhavana and what indeed are your doing here!

Sargas Fifty One and Fifty Two

As Hanuman enquires of the ‘vridhha tapasvini’, she displays her ‘bhavan’, asks about Vanara Sena and their purpose, invites them for bhojan, reveals her identity, and facilitates them towards the Sea shores

Ity uktvā hanumāns tatra punaḥ kṛṣṇājīnāmbārām, abravīt tām mahābhāgām tāpasīm dharmacārīṇīm/ idam praviṣṭāḥ sahasā bilam timirasamvṛtam, kṣutpipāsā pariśrāntāḥ parikhinnās ca sarvaśaḥ/ mahad dhiranya vivaram praviṣṭāḥ sma pipāsītāḥ, imāms tv evam vidhān bhāvān vividhān adbhutopamān, drṣṭvā vyaṁ pravayathitāḥ sambhṛāntā naṣṭacetasaḥ/ kasyeme kāñcanā vṛkṣās taruṇādityasam nibhāḥ, shucheenabhyavahāryāṇi mūlāni ca phalāni ca/ kāñcanāni vimānāni rājatāni grhāṇi ca, tapanīya gavākṣāṇi mañijālāvṛtāni ca/ puṣpitāḥ phālavantaś ca puṇyāḥ surabhogandhināḥ, ime jāmbūnadamayāḥ pādapāḥ kasya tejasā/ kāñcanāni ca padmāni jātāni vimale jale, katham masyāś ca sauvarṇā caranti saha kacchapaiḥ/ ātmānam anubhāvam ca kasya caitat tapobalam, ajānatām naḥ sarveṣāṁ sarvam ākhyātum arhasi/ evam uktā hanumatā tāpasī dharmacārīṇī, pratyuvāca hanūmantam sarvabhūtahite ratā/ mayo nāma mahātejā māyāvī dānavarṣabhāḥ, tenedaṁ nirmitam sarvaṁ māyayā kāñcanam vanam/ purā dānavamukhyānām viśvakarmā babhūva ha, yenedaṁ kāñcanam divyaṁ nirmitam bhavanottamam/ sa tu varṣasahasrāṇi tapas taptvā mahāvane, pitāmahād varam lebbe sarvam auśasanam dhanam/ vidhāya sarvaṁ balavān sarvakāmeśvaras tadā, uvāsa sukhitaḥ kalam kaṁ cid asmin mahāvane/ tam apsarasi hemāyāṁ saktam dānavapuṅgavam, vikramyaivāśaniṁ grhya jaghāṇeśaḥ purāṇdarah/ idam ca brahmaṇā dattam hemāyai vanam uttamam, śāśvataḥ kāmabhogaś ca grhaṁ cedam hiraṇmayam/ duhitā merusavarṇer aham tasyāḥ svayaṁ prabhā, idam rakṣāmi bhavanam hemāyā vānarottama/ mama priyasakhī hemā nṛtagītaviśārādā, tayā dattavarā cāsmi rakṣāmi bhavanottamam/ kiṁ kāryam kasya vā hetoḥ kāntārāṇi prapadyatha, katham cedam vanam durgam yuṣmābhīr upalakṣitam/ imāny abhyavahāryāṇi mūlāni ca phalāni ca, bhuktvā pītvā ca pānīyam sarvaṁ me vaktum arhatha/

Sarga Fifty continues : *Atha tām abravīt sarvān viśrāntān hariyūthapān, idam vacanam ekāgrā tāpasī dharmacārīṇī/ vānarā yadi vaḥ khedaḥ pranaṣṭaḥ phalabhakṣaṇāt, yadi caitan mayā śrāvyam śrotum icchāmi kathyatām/ tasyās tad vacanam śrutvā hanumān mārutātmajāḥ, ārjavena yathātattvam ākhyātum upacakrame/ rājā sarvasya lokasya mahendravarūṇopamaḥ, rāmo dāśarathīḥ śrīmān praviṣṭo daṇḍakāvanam/ lakṣmaṇena saha bhrātrā vaidehyā cāpi bhāryayā, tasya bhāryā janasthānād rāvaṇena hṛtā balāt/ vīras tasya sakḥā rājñāḥ sugrīvo nāma vānarah, rājā vānaramukhyānām yena prasthāpitā vyaṁ/ agastyacaritām āśāṁ dakṣiṇām yamarakṣitām, sahaibhīr vānarair mukhyair aṅgadapramukhair vyaṁ/ rāvaṇam sahitāḥ sarve rākṣasaṁ kāmarūpiṇam, sītayā saha vaidehyā mārgadhvam iti coditāḥ/ vicitrya tu vyaṁ sarve samagrām dakṣiṇām diśam, bubhukṣitāḥ pariśrāntā vṛkṣamūlam upāśritāḥ/ vivarṇavadanāḥ sarve sarve dhyānaparāyanāḥ, nādhigacchāmahe pāram magnāś cintāmahārṇave/ cārayantas tataś cakṣur drṣṭavanto mahad bilam/ latāpādapasamchannam timireṇa samāvṛtam/ asmād dhamsā jalakinnāḥ pakṣaiḥ salilareṇubhiḥ, kurarāḥ sārāsāś caiva niṣpatanti patatrināḥ, sādhu atra praviśāmeti mayā tūktāḥ plavaṅgamāḥ/ teṣāṁ api hi sarveṣāṁ anumānam upāgatam, gacchāmaḥ praviśāmeti bhariṭkāryatvarānvitāḥ/ tato gādham nipatitā grhya hastau parasparam, idam praviṣṭāḥ sahasā bilam timirasamvṛtam/ etan naḥ kāyam etena kṛtyena vyaṁ āgatāḥ, tvām caivopagatāḥ sarve paridyūnā bubhukṣitāḥ/ ātithyadharmadattāni mūlāni ca phalāni ca, asmābhīr upabhuktāni bubhukṣāparipīditaiḥ/ yat tvayā rakṣitāḥ sarve mriyamāṇā bubhukṣayā, brūhi pratyupakārārtham kiṁ te kurvantu vānarāḥ/ evam uktā tu sarvajñā vānarais taiḥ svayaṁprabhā, pratyuvāca tataḥ sarvān idam vānarayūthapam/ sarveṣāṁ parituṣṭāsmi vānarāṇām tarasvinām, carantyā mama dharmeṇa na kāryam iha kena cit// evam uktaḥ śubham vākyam tāpasyā dharmasamhitam, uvāca hanumān vākyam tām aninditaceṣṭitām/ śaraṇam tvām prapannāḥ smaḥ sarve vai dharmacārīṇi, yaḥ kṛtaḥ samayo ’smākaṁ*

*sugrīveṇa mahātmanā, sa tu kālo vyatikrānto bile ca parivartatām/ sā tvam asmād bilād ghorād
uttārayitum arhasi/ tasmāt sugrīvavacanād atikrāntān gatāyuṣaḥ, trātum arhasi naḥ sarvān
sugrīvabhayaśaṅkitān/ mahac ca kāryam asmābhiḥ kartavyam dharmacāriṇi, tac cāpi na kṛtaṁ kāryam
asmābhir iha vāsibhiḥ/ evam uktā hanumatā tāpasī vākyam abravīt, jīvātā duṣkaram manye praviṣṭena
nivartitum/ tapasas tu prabhāvena niyamopārjiteṇa ca, sarvān eva bilād asmād uddhariṣyāmi vānarān/
nimīlayata cakṣūṁṣi sarve vānarapuṅgalaiḥ karaiḥ, sahasā pidadhur dṛṣṭim hṛṣṭā gamanakāṅkṣiṇaḥ/ vānarās tu
mahātmāno hastaruddhamukhās tadā, nimeṣāntaramātreṇa bilād uttāritās tayā/ tatas tān vānarān
sarvāṁs tāpasī dharmacāriṇī, niḥsṛtān viśamāt tasmāt samāśvāsyedam abravīt/ eṣa vindhyo giriḥ śrīmān
nānādrumalatāyutaḥ, eṣa prasavaṇaḥ śailaḥ sāgaro 'yaṁ mahodadhiḥ/ svasti vo 'stu gamiṣyāmi
bhavanam vānaraṣabhāḥ, ity uktvā tad bilam śrīmat praviveśa svayamprabhā/*

As Anjaneya enquired of the 'vridhdha tapasvini' wearing 'mriga charma' and the glittering bhavan inside the mountain cave, he explained to her that all the Vanaras who entered the cave as they were tired and were desperate with thirst for water, she addressed the vanaras: in case you are desperate with thirst and hunger, she would expect them to identify themselves first. Then Pavana Kumara Hanuman explained: 'Devi! Shri Rama the glorious son of the well known King Dasharatha of Ayodhya had arrived in 'dandakaranya' along with his dharma patni Devi Sita as also his younger brother Lakshmana. But, as they were in an 'ashram' there, the ill famed Ravana'sura had forcibly kidnapped Devi Sita when she was all alone. Then the King of Vanaras named Sugriva, a very close friend of Shri Rama and stationed in Kishkindha had despatched enormous Vanara Yoddhas in different directions of Bharata and here we are searching for her as to where Ravana'sura had retained her. We in the contingent of Vanaras on the southern direction headed by Angada the Yuva Raja had been in search for her as to where the Asura had deposited her all over the cities, townships, river beds, mountains and caves and here we are too as exhausted, thirsty and hungry for water and food of fruits and roots. During our exhausted search, we have perchance seen this glittering cave palace. Do very kindly tell us as to who you are!' Then the elderly Tapasvini replied: Vanara shreshtha! You should have known about the Maya visharada Mayaasura. The Mayasura was originally named Vishvakatma who made this Bhavan possible. He performed deep tapasya for several years addressed to Lord Brahma and the latter directed Davana Guru Shukraacharya to teach Mayasura the whole knowledge of 'Shilpa Kala' the great art of construction. Having lived here for number of years here in this palace of the mountain cave happily, he came into close contact with an Apsarasa named Hema. Having sensed the amorous contact between her and Mayasura, Lord Indra hit the asura with his vajrayudha made him run for ever and gifted this palace to the Apsarasa Hema. *duhitā merusāvarṇer ahaṁ tasyāḥ svayam prabhā, idaṁ rakṣāmi bhavanam hemāyā vānarottama/ mama priyasakhī hemā nṛtagitaviśārādā, tayā dattavarā cāsmi rakṣāmi bhavanottamam/* I am the daughter of Meru Saavarni named Svayamprabha looking due care of this palace in the absence of the Aprarasa Hema who has been my dear mate in nritya-geeta kalaas or the arts of dance and music. But you should provide to me more detailed information about your selves later only after my hosting you with excellent food and drinks'.

Sarga Fifty Two continues:

After hosting sumptuous food and drinks followed by some rest, Vridhdha Tapasvini Svayamprabha heard the following from Hanuman: 'Devi! As I had already explained, King Sugriva had instucted us to search for Devi Sita a 'maha saadhvi pativrata' in these parts of southern direction which are famed as serviced by Maharshi Agastya and provided safety by Yama Raja himself. *rāvaṇam sahitāḥ sarve rākṣasam kāmārūpiṇam, sītayā saha vaidehyā mārgadhvam iti coditāḥ/ vicitrya tu vāyam sarve samagrām dakṣiṇām diśam, bubhuṁkṣitāḥ pariśrāntā vṛkṣamūlam upāśritāḥ/ vivarṇavadanāḥ sarve sarve dhyānaparāyaṇāḥ, nādhigacchāmahe pāram magnās cintāmahārṇave/* As per the directive of our King, we could take to any form like a human, animal or bird but some how ascertain Ravana'sura's place of residence and whether he had hidden there or elsewhere. In this southern direction, we had been searching for any

possible indication and only the southern most tip beyond the Great Sea would still need to be searched. As were exhausted especially due to thirst and hunger, we waited under tree shades, then found the cave, saw birds hovering around, realised that there might be water resources and hence entered the cave in search of water any where.’ Thus having described to the Tapavini, Hanuman further stated: *śaraṇam tvām prapannāḥ smaḥ sarve vai dharmacārīṇi, yaḥ kṛtaḥ samayo 'smākaṁ sugrīveṇa mahātmanā sa tu kālo vyatikrānto bile ca parivartatām/ sā tvam asmād bilād ghorād uttārayitum arhasi/ tasmāt sugrīvavacanād atikrāntān gatāyusaḥ, trātum arhasi naḥ sarvān sugrīvabhayaśaṅkitān/ mahac ca kāryam asmābhiḥ kartavyam dharmacārīṇi, tac cāpi na kṛtam kāryam asmābhir iha vāsibhiḥ/ Devi! You indeed are a 'dharmachaarini'! We have come now for your refuge; the time limit as commanded by our King to return back is since over as we had been stuck inside this unending and complex interiors of the meandering and never ending cave.’ Then the vriddha tapasvini replied: *nimīlayata cakṣūṁṣi sarve vānarapuṁgavāḥ, na hi niṣkramitum śakyam animīlitalocanaiḥ/ tataḥ sammīlitāḥ sarve sukumārāṅgulaiḥ karaiḥ, sahasā pidadhur dṛṣṭim hr̥ṣṭā gamanakāṅkṣiṇaḥ/ vānarās tu mahātmāno hastaruddhamukhās tadā, nimeṣāntaramātrena bilād uttārītās tayā/ Shershttha Vaanaras: You must all now close your eyes and whoever would not do so would not be able to get out of this make believe 'maayaavi' cave! As all the Vanaras did so, there were shocked to see and hear the high rising and ear breaking sounds of the waves right before them all!'**

Sargas Fifty Three and Fifty Four

As the prescribed time limit for return to Sugriva was over, Angada and other Vaanara Veeras got ready for 'praana tyaga' but clever Hanuman adopted 'bheda neeti' or of divided opinion saving them all!

Tatas te dadṛśur ghoram sāgaram varuṇālayam, apāram abhigarjantaṁ ghorair ūrmibhir ākulam/ mayasya māyā vihitam giridurgam vicinvatām, teṣām māso vyatikrānto yo rājñā samayaḥ kṛtaḥ/ vindhyasya tu gireḥ pāde saṁprapuspitapādape, upaviśya mahābhāgāś cintām āpedire tadā/ tataḥ puṣpātibhārāgrām latāśatasamāvṛtān, drumān vāsantikān dṛṣṭvā babhūvur bhayaśaṅkitāḥ/ te vasantam anuprāptaṁ prativedya parasparam, naṣṭasaṁdeśakālārthā nipetur dharaṇītale/ sa tu siṁharṣabha skandhaḥ pīṇyatabhujāḥ kapiḥ, yuvarājo mahāprājñā aṅgado vākyam abravīt/ śāsanāt kapiṛājasya vayan sarve vinirgatāḥ, māsaḥ pūrṇo bilasthānām harayaḥ kim na budhyate/ tasminn atīte kāle tu sugrīveṇa kṛte svayam, prāyopaveśanam yuktaṁ sarveṣām ca vanaukasām/ tīkṣṇaḥ prakṛtyā sugrīvaḥ svāmibhāve vyavasthitaḥ, na kṣamiṣyati naḥ sarvān aparādhakṛto gatān/ apravṛttau ca sītāyāḥ pāpam eva kariṣyati, tasmāt kṣamam ihādyāiva prāyopaviśanam hi naḥ/ tyaktvā putrāmś ca dārāmś ca dhanāni ca gṛhāṇi ca, yāvan na ghātayed rājā sarvān pratigatān itaḥ, vadhenāpratirūpeṇa śreyān mṛtyur ihaiva naḥ/ na cāham yauvarājyena sugrīveṇābhiśecitaḥ, narendrenābhiśikto 'smi rāmeṇākliṣṭakarmanā sa pūrvaṁ baddhavauro mām rājā dṛṣṭvā vyatikramam, ghātayiṣyati daṇḍena tīkṣṇena kṛtaniścayaḥ/ kim me suhṛdbhir vyasanam paśyadbhir jīvitāntare, ihaiva prāyam āsiṣye punye sāgararodhasi/ etac chrutvā kumāreṇa yuvarājena bhāṣitam, sarve te vānaraśreṣṭhāḥ karuṇam vākyam abruvan/ tīkṣṇaḥ prakṛtyā sugrīvaḥ priyāsaktaś ca rāghavaḥ, adr̥ṣṭāyām ca vaidehyām dṛṣṭvāsmāmś ca samāgatān/ rāghavapriyakāmārtham ghātayiṣyaty asaṁśayam, na kṣamam cāparāddhānām gamanam svāmipārśvataḥ/ plavaṅgamānām tu bhayārditānām; śrutvā vacas tāra idam babhāṣe, alam viśādena bilaṁ praviśya; vasāma sarve yadi rocate vaḥ/ idam hi māyā vihitam sudurgamam; prabhūtavṛkṣodaka - bhojyapeyam, ihāsti no naiva bhayam puraṁdaran; na rāghavād vānaraṛājato 'pi vā/ śrutvāṅgadasyāpi vaco 'nukūlam; nūcuś ca sarve harayaḥ pratītāḥ, yathā na hanyema tathāvidhānam; asaktam adyaiva vidhīyatām naḥ/

As the Vanara Sena had suddenly faced the Maha Sagara and the frightening sounds of the high rising waves by merely closing their eyes, they were stunned at the make-believe maya of the Mayasura. But were at the same time realised that the one month outside limit for 'Sitaanveshana' was crossed most unfortunately and they should be ready for 'praana tyaga'! Indeed, the Sharad Ritu was over and Shishira Ritu had well set in and even Vasanta Ritu might not be too far! Yuva Raja Angada then addressed the

Vanara veeraas: *Bhavantah pratyaya praaptaa neeti maarga vishaaradaah, hiteshbibhirataa bhartrini-srishtaah sarvakarmasu/* You are reposed with the ‘Raja Vishvaasa’ or the abiding of the King’s decisiveness and are replete with ‘swami bhakti’. None indeed could charge you with infringement of ‘Raajaagna’ and hence were selected for this devotional duty. Most unfortunately, the duty entrusted to us within the prescribed time could not be succeeded. As such we are faced with no option left. King Sugriva is decisive in his instructions. *tikṣṇaḥ prakṛtyā sugrīvaḥ svāmibhāve vyavasthitaḥ, na kṣamiṣyati naḥ sarvān aparādhakṛto gatān/ apravṛtau ca sītāyāḥ pāpam eva kariṣyati, tasmāt kṣamam ihādyāiva prāyopaviśanam hi naḥ/ tyaktvā putrāṁś ca dārāṁś ca dhanāni ca gṛhāṇi ca, yāvan na ghātayed rājā sarvān pratigatān itaḥ, vadhenaḥpratirūpeṇa śreyān mṛtyur ihaiva naḥ/* By his very nature he is too hard to be softened and perhaps that is why kingship demands obedience. Once we approach him we should be punished by our death any way. More particularly so since the matter involved is serious as that of ‘Sitaanveshana’. That is why we should all be prepared for ‘aamarana deekshopavaasa’ or fasting till death, and totally ignore the individual feelings of attachments of wife- progeny- wellbeing- and all attractions of family life . *Dhruvam no himsate Raajaa pratigataanitah, vadhenaapratirupena shreyaan mṛityurihaiva na!* When we return late that too without any success, King Sugriva should most certainly kill us; instead would it not be commit suicide peacefully ourselves!’ As Angada stated likewise, the co vanaras had generally agreed to what he said but ruled out the option of returning back to the King Sugriva. A strong opinion expressed by Taara and a few others was to get back to the ‘Maayaavi Guha’ enjoying fresh and variety of fruits and roots! Angada then reiterated that in any case they should immediately leave that seashore lest we be targetted for life.

Sarga Fifty Four continues:

Tathā bruvati tāre tu tārādhipativarcasī atha mene hṛtaṁ rājyaṁ hanumān aṅgadena tat buddhyā hy aṣṭāṅgayā yuktaṁ caturbalasamanvitam, caturdaśaguṇam mene hanumān vālinaḥ sutam/ āpūryamāṇam śaśvac ca tejobalaparākramaiḥ, śaśinaṁ śuklapakṣādaḥ vardhamānam iva śrīyā/ brhaspatisamam buddhyā vikrame sadṛśam pituḥ, śuśrūṣamāṇam tārasya śukrasyeva purāṇdaram/ bhartur arthe pariśrāntam sarvaśāstraviśāradam, abhisamdhātum ārebhe hanumān aṅgadam tataḥ/ sa caturṇām upāyānām tṛtīyam upavarṇayan, bhedayām āsa tām sarvān vānarān vākyasampadā/ teṣu sarveṣu bhinneṣu tato ’bhīṣayad aṅgadam, bhīṣaṇair bahubhir vākyaiḥ kopopāyasamanvitaiḥ/ tvam samarthatarah pitrā yuddhe tāreya vai dhuram, dṛḍham dhārayitum śaktaḥ kapirājyaṁ yathā pitā/ nityam asthiracittā hi kapayo haripuṅgava, nājñāpyam viśahiṣyanti putradārān vinā tvayā/ tvām naite hy anuyujjeyuḥ pratyakṣam pravādāmi te, yathāyam jāmbavān nīlaḥ suhotraś ca mahākapiḥ/ na hy aham ta ime sarve sāmānādibhir guṇaiḥ, daṇḍena na tvayā śakyāḥ sugrīvād apakarṣitum/ vighṛyāsanam apy āhur durbalena balīyasaḥ, ātmarakṣākaras tasmān na vighṛṇṇīta durbalaḥ/ yām cemām manyase dhātṛīm etad bilam iti śrutam, etal lakṣmaṇabāṇānām īṣatkāryam vidāraṇe/ svalpaṁ hi kṛtam indreṇa kṣipatā hy aśaniṁ purā, lakṣmaṇo nīṣitair bāṇair bhindyāt patrapuṭam yathā, lakṣmaṇasya ca nārācā bahavaḥ santi tadvidhāḥ/ avasthāne yadaiva tvam āsiṣyasi paramtapa, tadaiva harayaḥ sarve tyakṣyanti kṛtaniścayāḥ/ smarantaḥ putradārāṇām nityodvignā bubhukṣitāḥ, kheditā duḥkhaśayābhis tvām kariṣyanti pṛṣṭhataḥ/ sa tvām hīnaḥ suhṛdbhiḥ ca hitakāmaḥ ca bandhubhiḥ, tṛṇād api bhīḥodvignaḥ spandamānād bhaviṣyasi/ na ca jātu na himṣyus tvām ghorā lakṣmaṇasāyakāḥ, apavṛttam jighāmsanto mahāvegā durāsadāḥ/ asmābhis tu gataṁ sārḍham vinitavad upasthitam, ānupūrvyāt tu sugrīvo rājye tvām sthāpayiṣyati/ dharmakāmaḥ piṭṛvyas te prītikāmo dṛḍhavrataḥ, śuciḥ satyapratijñāś ca nā tvām jātu jighāmsati/ priyakāmaś ca te mātus tadarthaṁ cāsyā jīvitam, tasyāpatyam ca nāsty anyat tasmād aṅgada gamyatām/

Hanuman then realised in his heart of hearts that there might not be any distractive endeavor in the foremost and compelling quest for ‘Sitanveshana’ as the feeling of frustration, self-defeat and suicidal tendency had come about among the Vaanara Veeras instead of their drive, courage and heroism! Instead of stating firmly likewise, Veera Hanuman resorted to a diversionary diplomacy and planted a kind of ‘bheda bhava’. *buddhyā hy aṣṭāṅgayā yuktaṁ caturbalasamanvitam, caturdaśaguṇam mene hanumān vālinaḥ sutam/ āpūryamāṇam śaśvac ca tejobalaparākramaiḥ, śaśinaṁ śuklapakṣādaḥ vardhamānam iva*

śrīyā/ Hanuman surely realises that Vaali Kumara Angada is gifted with eight angled sharp buddhi of the desire for hearing , actual patience for hearing, seeking to absorb what all is heard, after absorbing the ability to retain, pondering over what has been heard, seeking to experiment on what is heard, realising the pluses and minuses of what has been heard and finally the ‘tatwa jnaana’. Angada is also aware of the Kingship’s fundamental practices of ‘Chaturoopaayaas’ or the four means of Karya siddhi viz. Saama- Daana-Bheda-Danda vis-à-vis the ‘shatrus’ or the opponents. Further, Angada is blessed with Chaturdasha Gunas or Fourteen features viz. desha kaala jnaana- dridhata or full preparedness-sahana shakti or extreme patience- jnaana prapti or accomplishment of complete awareness of the pros and cons- chaturata or mental absorption and application- ‘utsaaha’ or energetic drive- mantra gopyata- carrying takes-bravery- assessment of enemy’s strong and weaknesses- kritagnata or the sense of gratitude- sharanaagata vaatsaya or sense of encouragement the seekers of refuge- equanimity and steadfastness. At the same time, Angada surely shares Sugriva’s tenacity for Karya Siddhi. It is against the mental make up of Angada, Hanuman addresses Angada: ‘ Taraanandana Yuva Raja Angada! The world knows of the extraordinary prowess of your father Maha Bali Vaali. *nityam asthiracittā hi kapayo haripuṅgava, nājñāpyam viśahiṣyanti putradārān vinā tvayā/ tvām naite hy anuyuñjeyuḥ pratyakṣam pravādāmi te, yathāyam jāmbavān nīlaḥ suhotraś ca mahākapiḥ/ na hy aham ta ime sarve sāmādānādibhir guṇaiḥ, daṇḍena na tvayā śakyāḥ sugrīvād apakarṣitum/* But Vanara shiromani! It is well known that Vaanaraas are of ‘chanchala svabhava’ or of truly wavering mindedness by nature irrespective of sex or age. But, they hold you in high esteem and your nod of head is followed with no questions asked. I would now like to emphasize that nobody like maha vanara veeras like Jambavan, Neela or Suhotra would defy Sugriva. Similarly I am also a true follower of him. Further, King Sugriva being an outstanding king is fully conversant of the Purushardhas of Saama- Daanaadi upayas and the capability of applying them to different situations even of ‘danda’ or punishment and its gradations ranging from chastisement and of course even death. I am sure that an intellectual king of his stature would not straightaway impose death penalty against a lapse of a month’s non return by the Vanara Veeraas within a stipulated one month’s period for the hardest task of ‘Sitanveshana’, especially entrusted to select heroes worthy of trust and sincerity! It is indeed quite possible that persons lacking strength and bravery would not dare face in an encounter with a strong person. But a hero of might against a weakling would never need resort to unwanted and undesirable rapprochement! This being so we were faced such a situation that we had to literally hide ourselves in a motherlike figure’s raksha in the mountain cave. May be a person of Lakshmana’s caliber might break into that cave with a single arrow. *dharmakāmaḥ pitṛvyas te prītikāmo dṛḍhavrataḥ, śuciḥ satyapratijñāś ca nā tvām jātu jighāṃsati/ priyakāmaś ca te mātus tadarthaṁ cāsyā jīvitam, tasyāpatyam ca nāsty anyat tasmād aṅgada gamyatām/* Your own uncle King Sugriva is a dharma raja ever valueing your goodwill, a dridhavrata and satya pratigjna and could never ever harm you and your followers. Angada! Sugriva admires your mother and you have no other son ever present too excepting you. So let us get to further action with no further delays or interruptions further!

Sarga Fifty Five

Angada- having asserted of Sugriva’s dubious nature and selfishness while the task of ‘Sitanveshana’ was due to Lakshmana’s anger- thus gets readied for ‘praayopavesha’ along with his fellow vaanaras

Shrutvaa hanumato vākyam praśritam dharmasamhitam, svāmisatkārasamyuktam aṅgado vākyam abravīt/ sthairyam sarvātmanā saucam āṅśaṁsyam athārjavam, vikramaiś caiva dhairyam ca sugrīve nopapadyate/ bhrātur jyeṣṭhasya yo bhāryām jīvito mahiṣīm priyām, dharmeṇa mātaram yas tu svīkaroti jugupsitaḥ/ katham sa dharmam jānīte yena bhrātrā durātmanā, yuddhāyābhiniyuktena bilasya pihitam mukham/ satyāt pāṇigrhītaś ca kṛtakarmā mahāyaśāḥ, viśmṛto rāghavo yena sa kasya sukṛtam smaret/ Lakshmaṇasya bhayād yena nādharmabhayabhīrunā, ādiṣṭā mārgitum sītām dharmam asmin katham bhavet/ tasmin pāpe kṛtaghne tu smṛtiḥ calātmani, āryaḥ ko viśvasej jātu tat kulīno jīviṣuḥ/ Rajye putram pratiṣṭhāpya saguṇo nirguṇo ‘pi vā, katham śatrukulīnam mām sugrīvo jīvayiṣyati/ bhinnamantro ‘parāddhaś ca hīnaśaktiḥ katham hy aham, kiṣkindhām prāpya jīveyam anātha iva

*durbalah/ upāṁśudaṇḍena hi mām bandhanenopapādayet, śaṭhaḥ krūro nṛśaṁsaś ca sugrīvo
rājyakāraṇāt/ bandhanāc cāvasādān me śreyah prāyopaveśanam, anujānīta mām sarve gṛhān gacchantu
vānarāḥ/ ahaṁ vaḥ pratijānāmi na gamiṣyāmy ahaṁ purīm, ihaiva prāyam āsiṣye śreyo maraṇam eva
me/ abhivādanapūrvam tu rājā kuśalam eva ca, vācyas tato yavīyān me sugrīvo vānareśvaraḥ/
ārogyapūrvam kuśalam vācyā mātā rumā ca me, mātaram caiva me tārām āśvāsaitum arhatha/ prakṛtyā
priyaputrā sā sānukrośā tapasvinī, vinaṣṭam mām iha śrutvā vyaktam hāsyati jīvitam/ etāvad uktvā
vacanam vṛddhān apy abhivādya ca, saṁviveśāṅgado bhūmau rudan darbheṣu durmanāḥ/ tasya
saṁviśatas tatra rudanto vānaraśabhāḥ, nayanebhyaḥ pramumucur uṣṇam vai vāriduḥkhitāḥ
sugrīvam caiva nindantaḥ praśamsantaś ca vālinam, parivāryāṅgado sarve vyavasyan prāyam āsitum/
mataṁ tad vāliputrasya vijñāya plavagaśabhāḥ, upasprśyodakam sarve prāṇmukhāḥ samupāviśan,
dakṣiṇāgreṣu darbheṣu udaktīram saṁśritāḥ/ sa saṁviśadbhir bahubhir mahādharo;
mahādrīkūṭapramitaiḥ plavaṅgamaiḥ, babhūva saṁnāḍitanirjharāntaro; bhṛśam nadadbhir jaladair
ivolbanaiḥ/*

As Anjaneya extols King Sugriva, Yuva Raja Angada was emphatic on the negative features of Sugriva and addresses Anjaneya as follows: ‘Kapi shreshtha! I am not convinced of the qualities of Sugriva as you have stressed; he is neither stable in his behaviour, nor pure in his mind set, much less of his soft nature and open heartedness. Even as his elder brother Vaali was alive, he had illicit affairs with his sister in law who was stated as of his mother’s status. What kind of dharma does he know of! He was so cruel as to close the huge mountain cave when his elder brother Vaali was waging a heroic struggle with the danava and quietly slipped away to secure his Kingship; which kind of dharma that you are ascribing to him! He swore friendship to the unparalleled Maha Yashasvi Bhagavan Shri Rama and after accomplishing his own kingship, had quietly forgotten about the aspect of gratitudinal promise till Lakshmana’s violent reminder! Sugriva never had the qualms of Dharma but a shake up for ‘Devi Sitaanveshana’. Basically, Sugriva is a confirmed sinner, ungrateful, conveniently forgetful and of wavering and mean mentality. This is unbelievable despite of his respectable family background. Again, whether Vaali’s son (Angada himself) were a ‘gunavaan’ or a ‘gunaheen’, he ought to have been the King himself; but indeed, how could ever a sworn enemy brother’s son be a king! As I was always away from him, it is only now that I am coming aware of Sugriva’s true nature. But since I am having to serve under his command, I have become an ‘aparaadhi’ too. More over, my sense of mental strength is dwindling too. Indeed I am an ‘anaatha’ and what could be the purpose of my life even after I return back to kishkindha any way! After all, Sugriva is intolerant, cruel and self centered! He might snipe at me any time and show to the public that I was schemy or wicked. *bandhanāc cāvasādān me śreyah prāyopaveśanam, anujānīta mām sarve gṛhān gacchantu vānarāḥ/ ahaṁ vaḥ pratijānāmi na gamiṣyāmy ahaṁ purīm, ihaiva prāyam āsiṣye śreyo maraṇam eva me/* Instead of living dangerously and ever shackled, I strongly feel that right now I must take to fasting preperatory to ‘praana tyaga’! But I would never wish to return to Kishkindha but end my life. Veera Hanumaan! Kindly let other Vanara brothers leave me in peace. Further, please do convey to the King and my Queen Mother of best my wishes besides Queen Ruma too. My mother Tara be pacified with my sacrifice of life; indeed I am beholden to her for my upbringing and safety. Do kindly save her as she ought never to follow my unfortunate precedence. ’. So saying, Angada firmed up his decision as his fellow vavara comrades started crying away loudly while being seated on the shores of the Maha Sagara, realling a series of tragic thoughts and memories: *Raamasya vana vaasam cha kshayam Dashrathasya cha, Janasthaanan vadham chaiva vadham chaiva Jataayushah/ Haranam chaiva Vadehyaa Vaalinascha vadham thathaa, Raama kopam cha vadataam hareenaam bhayamaagatam/* Thus the Vaanara Veeraas had flashbacks of indelible and frightening memories of Shri Rama’s Vana Vaasa, King Dasharatha’s mrityu, Janasthaana experiences of rakshasaas, Devi Sitaapaharana, Jataayu marana, Vaali Vadha, and ‘Rama krodha charcha’! The earth shaking sky high sounds of the sea waves right before them had further added to the flash back thoughts on the hapless Vanara soldiers to the sensed up atmosphere of the grim situation .

Sarga Fifty Six

Gridhra Raja Sampaati arrives and frightens Vanaras initially but on hearing about the noble deed of ‘Sitaanveshana’ makes friends - Sampaati then hears of Ravana’s killing of Jatayu, his younger brother.

*Upaviṣṭās tu te sarve yasmin prāyaṁ giristhale, harayo gr̥dhrarājaś ca taṁ deśam upacakrame/ sāmpātir
nāma nāmnā tu cirajīvī vihaṁgamaḥ, bhrātā jaṭāyuṣaḥ śrīmān prakhyātabalapauruṣaḥ/ kandarād
abhiniṣkramya sa vindhyasya mahāgireḥ, upaviṣṭān harīn dṛṣṭvā hr̥ṣṭātmā giram abravīt/ vidhiḥ kila
naraṁ loke vidhānenānuvartate, yathāyaṁ vihito bhakṣyaś cirān mahyam upāgataḥ/ paramparāṇāṁ
bhakṣiṣye vānarāṇāṁ mṛtaṁ mṛtam, uvācaivam vacaḥ pakṣī tān nirīkṣya plavaṁgamān/ tasya
tadvacanāṁ śrutvā bhakṣalubdhasya pakṣiṇaḥ, aṅgadaḥ param āyasto hanūmantam athābravīt/ paśya
sītāpadeśena sākṣād vaivasvato yamaḥ, imaṁ deśam anuprāpto vānarāṇāṁ vipattaye/ rāmasya na kṛtaṁ
kāryaṁ rājño na ca vacaḥ kṛtam, harīṇāṁ iyam ajñātā vipattih sahasāgatā/ vaidehyāḥ priyakāmena
kṛtaṁ karma jaṭāyuṣā, gr̥dhrarājena yat tatra śrutaṁ vas tad aśeṣataḥ/ tathā sarvaṇi bhūtāni
tiryagyonigatāny api, priyaṁ kurvanti rāmasya tyaktvā prāṇān yathā vayam/ rāghavārthe pariśrāntā
vayaṁ saṁtyaktajīvitaḥ, kāntārāṇi prapannāḥ sma na ca paśyāma maithilīm/ sa sukhī gr̥dhrarājaś tu
rāvaṇena hato raṇe, muktaś ca sugrīvabhayaḥ gataś ca paramāṁ gatim/ jaṭāyuṣo vināśena rājño
daśarathasya ca, haraṇena ca vaidehyāḥ saṁśayaṁ harayo gatāḥ/ rāmalakṣmaṇayor vāsāṁ araṇye saha
sītayā, rāghavasya ca bāṇena vālinaś ca tathā vadhaḥ/ rāmakopād aśeṣāṇāṁ rākṣasāṇāṁ tathā vadhaḥ,
kaikeyyā varadānena idaṁ hi vikṛtaṁ kṛtam/ tat tu śrutvā tadā vākyam aṅgadasya mukhodgatam, abravīd
vacanaṁ gr̥dhras tīkṣṇatunḍo mahāsvanaḥ/ ko ‘yaṁ girā ghoṣayati prāṇaiḥ priyatarasya me, jaṭāyuṣo
vadham bhrātuḥ kampayann iva me manaḥ/ katham āsīj janasthāne yuddham rākṣasagr̥dhroyaḥ,
nāmadheyam idaṁ bhrātuś cirasyādya mayā śrutam/ yavīyaso guṇajñasya ślāghanīyasya vikramaiḥ
tad iccheyam aham śrotuṁ vināśaṁ vānararṣabhāḥ/ bhrātur jaṭāyuṣas tasya janasthānanivāsinaḥ,
tasyaiva ca mama bhrātuḥ sakhā daśarathaḥ katham, yasya rāmaḥ priyaḥ putro jyeṣṭho gurujanapriyaḥ/
sūryāṁśudagdhapakṣatvān na śaknōmi visarpitum, iccheyam parvatād asmād avatartum arimdamāḥ/*

As Angada and followers moved up from the seashore up to a nearby mountain top, there flew down Grudhra Raja Sampaati the brother of Jatayu. Both the famed brothers were known for might and bravery, especially since their valour was utilised for the fulfillment of ‘Puruahardhas’ of persons of Dharma.

[Vishleshana on Sampaati the elder brother of Jatayu vide Sarga 14 of Essence of Valmiki Araanya Ramayana for ready reference:

Kashyapa Prajapati had eight wives and these were Aditi-Diti-Danu-Kaalka-Taamra-Krodhavasha-Manu-and Anala. Aditi gave birth to Twelve Adityas-Twelve Vasus-Eleven Rudras and Two Ashvini Kumars, besides thirty three Devatas. Diti gave birth to Daityas and the controlled aranyas-samudras and the entire Earth! Danu gave birth to Ashvagreeva while Kaalka Devi to two sons viz. Naraka and Kaalaka. Devi Tamra gave birth to five kanyas viz. Krounchi-Bhaasi-Shyeni- Dhritaraashtri and Shuki. Of these, Krounchi gave birth to owls- Bhaasi gave birth to Bhaasi birds-Shyeni to bat birds- and Dhritaraashtra to hamsas and kala hamsas or swans. *Chakravaakamscha Bhadram te vijagjne saapi Bhaamini, Shukee nataam vigagjne tu Nataayaam Vinataa sutaa/ Shri Rama! Bhamini Dhritaraashta also yielded chakravaka birds while Tamara’s youngest daughter Shukee was born kanya named Nataa and the latter was born Devi Vinata*. Then Devi Krodhavasha gave birth to ten kanyas viz. Mrigi-Mrigamanda-Hari-Bhadramada-Maatangi-Shardooli-Shweta-Surabhi-Surasa and Kadruka. Shri Rama!Mrigi’s progeny are Mrigas and Mrigamanda’s generation were Riksha-Srumara and Chamara. Bhadrada gave birth to Iravati and the latter son was the famed Iraavata Gaja Raja. Then Hari’s santaana were Hari the Lion- Tapasvi- and Golaangula or Langoor. Further Krodhavasha’s daughter was Shardulini and the latter’s son was Vyaghra. Maatangi’s progeny was Matanga or elephant while Shveta gave birth to Diggaja. Krodhavasha’s daughter Surabhi gave birth to daughters Rohini and Gandharvi. Rohini gave birth to cows and Gandharvini to horses. Surasa’s children are Nagaas while Kadru’s were Pannagaas. Now Manu yet another wife of Kashyapa were chaturvarna maanavaas of Brahmana-

Kshatriya-Vaishya and the Lower class. *mukhato brāhmaṇā jātā urasaḥ kṣatriyās tathā, ūrubhyām jajñire vaiśyāḥ padbhyām sūdrā iti śrutiḥ*/ From the face were born brahmanas- the heart the kshatriyas- both the thighs the vaishyas and from the thighs the lower class. Anala gave birth to trees- Taamra putri viz Shukhi and the latter's grand daughter was Vinata and Kadru was Surasa's sister. Kadru produced thousand types of 'naagaas' and Vinata created two famed sons Garuda and Aruna. *tasmā jāto 'ham aruṇāt sāmṣātis ca māṃgrajāḥ, jaṭāyur iti mām viddhi śyenīputram ariṇdama/ so 'ham vāsasahāyas te bhaviṣyāmi yadīcchasi, sītām ca tāta rakṣiṣye tvayi yāte salakṣmaṇe/ jaṭāyuṣaṃ tu pratipūjya rāghavo; mudā pariṣvajya ca saṃnato 'bhavat; pitur hi śūsṛāva sakṣitvam ātmavāñ; jaṭāyuṣā saṃkathitaṃ punaḥ punaḥ/* Raghuveera! From that Vinataanandana Aruna, I was born and so did my elder brother Sampati and in short my name is Jataayu! I am the son of Shyenka. May I be of any help in creating an ashram for you or to protect Devi Sita in the absence of you and Lakshmana!' So saying Jatayu offered any kind of service to Ramas wholeheartedly]

Stanzas 3-5: *kandarād abhiniṣkramya sa vindhyasya mahāgireḥ, upaviṣṭān harīn dṛṣṭvā hr̥ṣṭātmā giram abravīt/ vidhiḥ kila naraṃ loke vidhānenānuvartate, yathāyaṃ vihito bhakṣyaś cirān mahyam upāgataḥ/ paramparāṇāṃ bhakṣiṣye vānarāṇāṃ mṛtaṃ mṛtaṃ, uvācaivaṃ vacaḥ pakṣī tān nirīkṣya plavaṅgamān/* Emerging from the huge caves of Maha Giri Vindhya, Garuda Raja Sampati sighted a good many Vanaras of Sugriva Sena brooding, and felt excited that after a long time he saw numberless Vanaras for his bhojan! He said within himself that just as human beings feel that the fruits of one's own 'karma' would yield the results, now obviously there is a plethora of food from the supply of monkeys down here! Even as the Vanaras are killed by himself then so many monkeys would be his food.!' Then Angada addressed Hanuman lightheartedly: Look sir! It appears Lord Yama has been despatched to solve our problem of instant deaths of us the vanaras. *rāmasya na kṛtaṃ kāryaṃ rājño na ca vacaḥ kṛtaṃ, harīṇāṃ iyam ajñātā vipattiḥ sahasāgatā/ vaidehyāḥ priyakāmena kṛtaṃ karma jaṭāyuṣā, gr̥dhrarājena yat tatra śrutaṃ vas tad aśeṣataḥ/* We the Vaanaras have obviously not obeyed the Rama Karya and also declined to fulfill the King's directive as we have had to face the difficulties on the way. Also it appears that keeping in view the disaster faced by Devi Sita, Grudhra Raja Jatayu intervened and sacrificed his life in a duel against Ravana, as we all know. Human beings of virtue likewise do help others in the hour of need. Now instead of suicides, let us sacrifice our lives for a noble cause of Sitanveshana instead. After all, had not Jatayu sacrificed his life defending Devi Sita!' The statements thus delivered by Angada had not only suddenly transformed the mind sets of Vaanaras with the resolve of ongoing Sitanveshana despite Sugriva's so called fear and directive of their returning back to kishkindha within a month, but also impacted Sampati that his younger brother Jatayu was no more. Sampati got shocked and fell down in a deep ditch on earth writhing in pain more in body than mentally, by the statement of a Vanara. He stated cryingly and got weakened: *ko 'yaṃ girā ghoṣayati prāṇaiḥ priyatarasya me, jaṭāyuṣo vadhaṃ bhrātuh kampayann iva me manaḥ/ katham āsīj janasthāne yuddhaṃ rākṣasagr̥dhrayoḥ, nāmadheyam idaṃ bhrātus cirasyādyā mayā śrutaṃ/ yavīyaso guṇajñāsya ślāghanīyasya vikramaiḥ tad iccheyam ahaṃ śrotuṃ vināśaṃ vānararṣabhāḥ/* Who indeed has just said about my dear younger brother Jataayu having been killed as this news shakes me to the core! How had this happened as I am hearing this deadly information as for long I have not heard about him. Jatayu is my younger brother worthy of recalling about him for his valour, virtue and sacrificing nature. Friends, please lift me from this deep ditch as I would like to hear more details of this terrible incident! *bhrātur jaṭāyuṣas tasya janasthānanivāsinaḥ, tasyaiva ca mama bhrātuh sakṣā daśarathaḥ katham, yasya rāmaḥ priyaḥ putro jyeṣṭho gurujanapriyaḥ/* My dear brother was living in 'Janasthaan'; he was very dear and near to Shri Rama the eldest son of Maha Raja Dasharatha. Vaanara Veeras! I am totally scorched by the extreme heat of the Sunrays and would like to be put down the mountain.'

Sarga Fifty Seven

Angada places the badly hurt body of Sampati from the mountain top and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali's death- and his 'aamarana upavaasa'

Shokād bhraṣṭasvaram api śrutvā te hariyūthapāḥ, śraddadhur naiva tad vākyam karmaṇā tasya śaṅkitāḥ/ te prāyam upaviṣṭās tu dṛṣtvā gṛdhraṃ plavaṅgamāḥ, cakrur buddhiṃ tadā raudrāṃ sarvān no bhakṣayiṣyati/ sarvathā prāyam āsīnān yadi no bhakṣayiṣyati, kṛtakṛtyā bhaviṣyāmaḥ kṣipraṃ siddhiṃ ito gatāḥ/ etāṃ buddhiṃ tataś cakruḥ sarve te vānaraṣabhāḥ, avatārya gireḥ śṛṅgād gṛdhraṃ āhāṅgadas tadā/ babhūvur kṣarajo nāma vānarendraḥ pratāpavān, mamāryaḥ pāṛthivaḥ pakṣin dhārmikau tasya cātmajau/ sugrīvaś caiva valī ca putrāv oghabalāv ubhau, loke viśrutakarmābhūd rājā vālī pitā mama/ rājā kṛtsnasya jagata ikṣvākūṇām mahārathaḥ, rāmo dāśarathiḥ śrīmān praviṣṭo daṇḍakāvanam/ lakṣmaṇena saha bhrātrā vaidehyā cāpi bhāryayā, pitur nideśanirato dharmyaṃ panthānam āśritaḥ, tasya bhāryā janasthānād rāvaṇena hṛtā balāt/ rāmasya ca pitur mitraṃ jaṭāyur nāma gṛdhrarāj dadarśa sītāṃ vaidehīm hriyamāṇām vihāyasā/ rāvaṇaṃ virathaṃ kṛtvā sthāpayitvā ca maithilīm, pariśrāntaś ca vṛddhaś ca rāvaṇena hato raṇe/ evaṃ gṛdhro hataś tena rāvaṇena bahīyasā, saṃskṛtaś cāpi rāmeṇa gataś ca gatim uttamām/ tato mama pitṛvyēṇa sugrīveṇa mahātmanā, cakāra rāghavaḥ sakhyaṃ so 'vadhīt pitaraṃ mama/ māmā pitrā viruddho hi sugrīvaḥ sacivaiḥ saha, nihatya vālinam rāmas tatas tam abhiṣecayat/ sa rājye sthāpitaś tena sugrīvo vānareśvaraḥ, rājā vānaramukhyānām yena prasthāpitā vayam/ evaṃ rāmaprayuktāś tu mārgamānāś tatas tataḥ, vaidehīm nādhigacchāmo rātrau sūryaprabhāṃ iva/ te vayaṃ daṇḍakāraṇyaṃ vicitya susamāhitāḥ, ajñānāt tu praviṣṭāḥ sma dharanyā vivṛtaṃ bilam/ mayasya māyā vihitaṃ tad bilaṃ ca vicinvatām, vyatītas tatra no māso yo rājñā sāmayaḥ kṛtaḥ/ te vayaṃ kapirājasya sarve vacanakāriṇaḥ, kṛtām saṃsthām atikrāntā bhayāt prāyam upāsmahe/ kruddhe tasmiṃś tu kākutshe sugrīve ca salakṣmaṇe, gatānām api sarveṣāṃ tatra no nāsti jīvitaṃ/

As Grudhra Raja Sampati's tone got thinned down and squeaky, the Vanaras got frightened as though he would eat them off. Angada had made formal introduction of himself; he stated that his grandfather was named and his sons were Vaali and Sugriva both of them being Maha Veeras .

[Brief Vishleshana Riksha Raja the father of Vaali-Sugrivas: The background was that the father of Vaali Sugrivas was Riksha Raja who once bathed in a nearby pond and was surprised himself to have a female form. At the same time, Indra and Surya Deva got infatuated with her and Vaali was born of Indra and Sugriva of Surya. Vaali made rigorous tapasya to Brahma and secured the boon of invincibility. Sugriva being very scared of Vaali made sure in course of his friendship with Rama that Vaali did of piercing through a tree from far distance in one shot but Rama broke seven such trees in a row.]

Even till recently, there was a 'Maha rathi' named King Dasharatha of Ikshvaku Vamsha and his eldest son named Shri Rama who having obeyed his father's directive had gone to D andakaranya along with his wife Devi Sita and brother Lakshmana. At the 'janasthaana' there, Ravana abducted Devi Sita. It was at that time Gridhraraja Jatayu on noticing 'Sitaapaharana' attacked Ravana and smashed his chariot and made fierce battle but Ravana killed the valiant Jatayu. Rama Lakshmanas having noticed Jatayu lying had performed the 'dahana samskara' as the latter attained the 'uttama gati'. Then Shri Rama entered into lasting bonds of friendship and having killed Vaali made Sugriva possible to take over kingship and subsequently despatched contingents of Vaanara Yoddhas to different directions and that Maha Veeras of Vaanaras like Hanuman and Jambavan were despatched deep into the southern side in search of Devi Sita in this manner. As we were searching various places like forests, river beds, mountain caves, we tumbled into a huge and unending cave and lost our way for long long days and over a month and landed at a surprisingly glittering Mayasura Mansion; but meanwhile the time limit that our King Sugriva was well long past. Therefore most of us in the Vanara Sena decided to resort to the self imposed 'nirahaara deeksha' till we would die. That precisely was the time when we encountered you first and realised about your glorious family background , and this is our stage of misery, desperation and before this vacillation.' Thus concluded Angada to Gridhra Raja Sampati almost dying due to a fatal fall into a deep ditch from a mountain top.

Sarga Fifty Eight

Sampaati informs the Vanara Veeras as to how his wings were burnt up, confirms Ravana-Sita's place details-and performs jalanjali to his brother Jatayu since known from Vanaras of his passing away.

Ity uktaḥ karuṇaṁ vākyaṁ vānarais tyaktajīvitaḥ, sabāṣpo vānarān ḡrdhrah pratyuvāca mahāsvanaḥ/ yavīyān mama sa bhrātā jaṭāyur nāma vānarāḥ, yamākhyāta hataṁ yuddhe rāvaṇena balīyasā/ vṛddhabhāvād apakṣatvāc chṛṇvaṁs tad api marṣaye, na hi me śaktir adyāsti bhrātur vairavimokṣaṇe/ purā vṛtravadhe vṛtte sa cāhaṁ ca jayaiṣṇau, ādityam upayātau svo jvalantaṁ raśmimālinam/ āvṛtyākāśamārgaṇa javena sma gatau bhr̥śam, madhyaṁ prāpte ca sūrye ca jaṭāyur avasīdati/ tam ahaṁ bhrātaraṁ dṛṣtvā sūryaraśmibhir arditam, pakṣābhyaṁ chādayāṁ āsa snehāt paramavihvalam/ nirdagdhapakṣaḥ patito vindhye 'haṁ vānarottamāḥ, ahaṁ asmin vasan bhrātuḥ pravṛttim nopalakṣaye/ jaṭāyuṣas tv evam ukto bhrātrā saṁpātīnā tadā, yuvarājo mahāprājñāḥ pratyuvācāṅgadas tadā/ jaṭāyuṣo yadi bhrātā śrutaṁ te gaditaṁ mayā, ākhyāhi yadi jānāsi nilayaṁ tasya rakṣasaḥ/ adīrghadarśinaṁ tam vā rāvaṇaṁ rākṣasādhipam, antike yadi vā dūre yadi jānāsi śaṁsa naḥ/ tato 'bravīn mahātejā jyeṣṭho bhrātā jaṭāyuṣaḥ, ātmānurūpaṁ vacanaṁ vānarān saṁpraharṣayan/ nirdagdhapakṣo ḡrdhro 'haṁ gatauvīryaḥ plavaṅgamāḥ, vāṇmātreṇa tu rāmasya kariṣye sāhyam uttamam/ jānāmi vāruṇāl lokān viṣṇos traivikramān api, devāsura vimardāṁś ca amṛtasya ca manthanam/ rāmasya yad idaṁ kāryaṁ kartavyam prathamam mayā, jarayā ca hṛtaṁ tejaḥ prāṇāś ca śīthilā mama/ taruṇī rūpasampannā sarvābharaṇabhūṣitā, hriyamāṇā mayā dṛṣṭā rāvaṇena durātmanā/ krośanti rāma rāmeti lakṣmaṇeti ca bhāminī, bhūṣaṇāny apavidhyanti gātrāṇi ca vidhunvati/ sūryaprabheva śailāgre tasyāḥ kauṣeyam uttamam, asite rākṣase bhāti yathā vā tadidambude/ tām tu sītāṁ ahaṁ manye rāmasya parikīrtanāt, śrūyatām me kathayato nilayaṁ tasya rakṣasaḥ/ putro viśravasah sākṣād bhrātā vaiśravaṇasya ca, adhyāste nagarīm laṅkāṁ rāvaṇo nāma rākasaḥ/ ito dvīpe samudrasya saṁpūrṇe śatayojane, tasmīṁ laṅkā purī ramyā nirmitā viśvakarmaṇā/ tasyāṁ vasati vaidehī dīnā kauṣeyavāsini, rāvaṇāntahpure ruddhā rākṣasībhiḥ surakṣitā/ janakasyātmajām rājñas tasyāṁ drakṣyatha maithilīm, laṅkāyāṁ atha guptāyāṁ sāgaraṇa samantataḥ/ saṁprāpya sāgarasyāntaṁ saṁpūrṇam śatayojanam, āsādy dakṣiṇam kūlam tato drakṣyatha rāvaṇam/ tatraiva tvaritāḥ kṣipraṁ vikramadhvaṁ plavaṅgamāḥ, jñānena khalu paśyāmi dṛṣtvā pratyāgamiṣyatha/ ādyaḥ panthāḥ kulīṅgānām ye cānye dhānyaajīvinaḥ, dvitīyo balibhojānām ye ca vṛkṣaphalāśinaḥ/ bhāsās tṛtīyam gacchanti krauñcāś ca kuraraiḥ saha, śyenāś caturtham gacchanti ḡrdhrā gacchanti pañcamam/ balavīryopapannānām rūpayauvanaśālinām, ṣaṣṭhas tu panthā hamsānām vainateyagatiḥ parā, vainateyāc ca no janma sarveṣāṁ vānararṣabhāḥ/ garhitaṁ tu kṛtaṁ karma yena sma piṣitāśanāḥ, ihastho 'haṁ prapaśyāmi rāvaṇam jānakīm tathā/ asmākam api sauvarṇam divyaṁ cakṣurbalam tathā, tasmād āhāravīryeṇa nisargeṇa ca vānarāḥ, āyojanaśatāt sāgrād vayaṁ paśyāma nityaḥ/ asmākam vihitā vṛttir nisargeṇa ca dūrataḥ, vihitā pādāmūle tu vṛttiś caraṇayodhinām/ upāyo dṛṣyatām kaś cil laṅghane lavaṇāmbhasaḥ, abhigamya tu vaidehīm samṛddhārthā gamiṣyatha/ samudraṁ netum icchāmi bhavadbhir varuṇālayam, pradāsyāmy udakaṁ bhrātuḥ svargatasya mahātmanaḥ/ tato nītvā tu tam deśam tīre nadanadīpateḥ, nirdagdhapakṣam saṁpātīm vānarāḥ sumahaujasah/ punaḥ pratyānayitvā vai tam deśam patageśvaram, babhūvur vānarā hr̥ṣṭāḥ pravṛttim upalabhya te/

As Angada concluded with helplessness, Sampaati even as he was badly hurt after being retrieved from the mountain ditch with the support of Vanaras addressed them as follows: ‘ Jatayu was my younger brother as killed by duratma Ravanaasura. As my wings were burnt, unfortunately I am totally disabled to take revenge Ravana and even after learning of this horrible news from you now. In the remote past, we brothers we had the self-pride of winning Indra who got puffed up when he killed Vritrasura and tried to fly high but the mid day Surya but as Jatayu out of over enthusiasm went too near to Surya and got his strong wings burnt and I tried to procect him by covering his burnt wings and my wings too got scorched and fell down on the vindhya mountains eversince’ . *jaṭāyuṣo yadi bhrātā śrutaṁ te gaditaṁ mayā, ākhyāhi yadi jānāsi nilayaṁ tasya rakṣasaḥ/ adīrghadarśinaṁ tam vā rāvaṇaṁ rākṣasādhipam, antike yadi vā dūre yadi jānāsi śaṁsa naḥ/* Then the excited and intelligent Angada asked Sampaati that in case Sampaati was the elder brother of Jataayu, then do kindly and possibly tell us the place of Ravanaasura.

Jataayu replied: ‘Vanaras! My wings are burnt and am almost dying while still anxious to help the ‘Rama karya’. I do have the knowledge of Varuna loka, the place where Vamanaavataara Vishnu kept his first step up the ‘urthva lokas’ and where ‘Amrita Mathana’ took place and despite my dying state, I am dedicated to Rama: *taruṇī rūpasampannā sarvābharanabhūṣitā, hriyamāṇā mayā dṛṣṭā rāvaṇena durātmanā/ krośantī rāma rāmeti lakṣmaṇeti ca bhāminī, bhūṣaṇāny apavidhyantī gātrāṇi ca vidhunvatī/ sūryaprabheva śailāgre tasyāḥ kauśeyam uttamam, asite rākṣase bhāti yathā vā taḍidambude/* One day, I saw Ravanaasura kidnapping a young and pretty woman as she was crying away on the sky: ‘Ha Rama, ha Lakshmana’ as she was looking shocked and shivering throwing away her silk upper garments and ornaments down as they shone bright against the black coloured Rakshasa. That was indeed Ravanaasura the son of Maharshi Vishravaaka, and the real brother of Kubera himself. From here within a reach of hundred and odd distance of ‘koshas’, there is an island where Vishvakarma constructed a fantastic city named ‘Lankaapuri’ with queer and high entrance gates and with golden buildings inside which glittering ‘verandaas’! It is in that city of Ravana, Devi Sita was seated wearing pure silk robes, crying away in the midst of rakshasis. The island of Lanka is under surveillance and safe from all the four sides and is away of some hundred yojanas from the sea. Vanara Veeras you would have to truly show your valour and brains too to be able to cross the sea. Surely you should be able to reach and see for yourself by using your skills of miniaturising or magnifying your body forms. The sure way is to cover the distance from the sea bed to Devi Sita by way of flying as doves or other birds. *garhitam tu kṛtam karma yena sma piśitāśanāḥ, ihastho ‘ham prapaśyāmi rāvaṇam jānakīm tathā/ asmākam api sauvarṇam divyam cakṣurbalam tathā, asmākam vihitā vṛttir nisārgeṇa ca dūrataḥ, vihitā pādamūle tu vṛttiś caraṇayodhinām/* As I am born like this as a Kite, I am born as a ‘maamsaahari’ a flesh eater but I certainly take revenge on Ravana as he killed by brother. I could see Ravana and Sita too as we Garudas possess the ability of far sightedness upto hundred yojanas. *upāyo dṛśyatām kaś cil laṅghane lavaṇāmbhasaḥ, abhigamya tu vaidehīm samṛddhārthā gamiṣyatha/* In your case as Vanaras who should expose other means and means reaching inside the city. But, meanwhile, please help me to carry me upto the Sea so that I could perform jalaanjali to my dear brother Jatayu.’ As Sampati provided detailed information of Lankaapuri confirming Devi Sita’s presence right there; notwithstanding the extensive searches for all the other directions, the Southbound Vanara Yoddhas were thrilled at the most significant news of her being there and as rightly advised them by Sampati to explore ways and means to enter the impregnable Lankaapuri. Meanwhile, the Vanara sena helped to carry Sampati’s dying body to the seashore enabling him to let him to perform the jalaanjali.

Sarga Fifty Nine

Sampati conveys to the Vanara Sena Yoddhas of what his son Supaarshvya informed of Devi Sita and Ravana at Lanka

Tatas tad amṛtāsvadam gṛdhrarājena bhāṣitam, niśamya vadato hr̥ṣṭās te vacaḥ plavagarśabhāḥ/ jāmbavān vai hariśreṣṭhaḥ saha sarvaiḥ plavaṅgamaiḥ, bhūtalāt sahasotthāya gṛdhrarājānam abravīt/ kva sītā kena vā dṛṣṭā ko vā harati maithilīm, tad ākhyātu bhavān sarvaṁ gatir bhava vanaukasām/ ko dāśarathibhāṇānām vajraveganipātinām, svayaṁ lakṣmaṇam uktānām na cintayati vikramam/ sa harīm prītisaṁyuktān sītā śrutisaṁāhitān, punar āśvāsayan prīta idam vacanam abravīt/ śrūyatām iha vaidehyā yathā me haraṇam śrutam, yena cāpi mamākhyātam yatra cāyatalocanā/ aham asmin girau durge bahujojanam āyate, cirān nipatito vṛddhaḥ kṣīṇaprāṇaparākramah/ tam mām evaṁgataṁ putraḥ supārśvo nāma nāmataḥ, āhāreṇa yathākālam bibharti patatām varah/ tīkṣṇakāmās tu gandharvās tīkṣṇakopā bhujaṅgamāḥ, mṛgāṇām tu bhayaṁ tīkṣṇam tatas tīkṣṇakṣudhā vayam/ sa kadā cit kṣudhārtasya mama cāhārakāṅkṣiṇaḥ, gatasūryo ‘hani prāpto mama putro hy anāmiṣaḥ/ sa mayā vṛddhabhāvāc ca kopāc ca paribhartsitaḥ, kṣutpipāsā parītena kumāraḥ patatām varah/ sa mamāhārasamrodhāt pīḍitaḥ prītivardhanaḥ, anumānya yathātattvam idam vacanam abravīt/ aham tāta yathākālam āmiṣārthī kham āplutaḥ, mahendrasya girer dvāram āvṛtya ca samāsthitaḥ/ tatra sattvasahasrāṇām sāgarāntaracārīṇām, panthānam eko ‘dhyavasam samniroddhum avānmukhaḥ/ tatra

kaś cin mayā dr̥ṣṭaḥ sūryodayasamaprabhām, striyam ādāya gacchan vai bhinnāñjanacayopamaḥ/ so 'ham abhyavahārārthī tau dr̥ṣṭvā kṛtaniścayaḥ, tena sāmṇā vinītena panthānam abhiyācitāḥ/ na hi sāmopapannānām prahartā vidyate kva cit, nīceṣv api janaḥ kaś cit kim aṅga bata madvidhaḥ/ sa yātas tejasā vyoma saṁkṣipann iva vegataḥ, athāham khe carair bhūtair abhigamya sabhājitaḥ/ diṣṭyā jīvasi tāteti abruvan mām maharṣayaḥ, katham cit sakalatro 'sau gatas te svasty asaṁśayam/ evam uktas tato 'ham taiḥ siddhaiḥ paramaśobhanaiḥ, sa ca me rāvaṇo rājā rakṣasām prateditaḥ/ haran dāśarather bhāryām rāmasya janakātmajām, bhraṣṭābharaṇakaṣeṣyām śokavegaparājītām/ rāmalakṣmaṇayor nāma krośantīm muktamūrdhajām, eṣa kālātyayas tāvad iti vākyavidām varaḥ/ etam artham samagram me supārśvaḥ pratyavedayat, tac chrutvāpi hi me buddhir nāsīt kā cit parākrame/ apakṣo hi katham pakṣī karma kiṁ cid upakramet, yat tu śakyam mayā kartum vāgbuddhiguṇavartinā/ śrūyatām tat pravakṣyāmi bhavatām pauruṣāśrayam, vāṇmatibhyām hi sārveṣām kariṣyāmi priyam hi vaḥ, yad dhi dāśaratheḥ kāryam mama tan nātra saṁśayaḥ/ te bhavanto matiśreṣṭhā balavanto manasvinaḥ, sahitāḥ kapirājena devair api durāsadhā/ rāmalakṣmaṇabāñāś ca niśitāḥ kaṅkapatrināḥ, trayāṇām api lokānām paryāptās trāṇanigrahe/ kāmam khalu daśagrīvas tejobalasamanvitaḥ, bhavatām tu samarthānām na kiṁ cid api duṣkaram/ tad alam kālasaṁgena kriyatām buddhiniścayaḥ, na hi karmasu sajjante buddhimanto bhavadvidhāḥ/

As the dakshina Vanara Sena was truly relieved of the suspense involved in Sitanveshana all along, the mighty Jambavanta the chief of Bears having lifted Sampaati over his shoulders being truly thrilled at the great news of Devi Sita's whereabouts now, asked Sampati: 'Pakshi Raja! Where precisely is Devi Sita! Who had seen her actually. Then Sampaati replied parting with further and more concrete proof: ' This insurmountable has a largespan of hundreds of yojanas. I fell down from the very high skies from our expedition to reach Indra and we brothers viz. Jatayu and me had our wings burnt and fell down at different destinations and never had further contacts mutually. Now I am old and fallen with burnt off wings. *tam mām evaṁgataṁ putraḥ supārśvo nāma nāmataḥ, āhāreṇa yathākālām bibharti patatām varaḥ/ tīkṣṇakāmās tu gandharvās tīkṣṇakopā bhujaṁgamāḥ, mṛgānām tu bhayaṁ tīkṣṇam tatas tīkṣṇakṣudhā vayam/* In this situation, my son named Suparshva was feeding me food regularly for years now. Just as the race of gandharvas have the weakness for sex and Sarpas for anger, we Grudhras have a penchant for food and hunger. One day my son had to search for food till the evening but to no avail. Then he conveyed to me that he had reached the top of Mahendra Parvata with the hope of swoop and fly down any possible prey of animal or bird as food for me and himself. *tatra kaś cin mayā dr̥ṣṭaḥ sūryodayasamaprabhām, striyam ādāya gacchan vai bhinnāñjanacayopamaḥ/ so 'ham abhyavahārārthī tau dr̥ṣṭvā kṛtaniścayaḥ, tena sāmṇā vinītena panthānam abhiyācitāḥ/* Then I found a frightful dark rakshasa was forcibly carrying a crying young woman whose body shine was golden bright like that of Surya himself. In fact I had half a mind to pick both of them for food as we were truly famished, but even from a distance, that rakshasa signalled me from a distance to please not attack them. Then I flew away from that position and faced the high sky bound Siddha- Charana Maha Purushas who gave me way on the sky as I heard as if addressing me: *diṣṭyā jīvasi tāteti abruvan mām maharṣayaḥ, katham cit sakalatro 'sau gatas te svasty asaṁśayam/ evam uktas tato 'ham taiḥ siddhaiḥ paramaśobhanaiḥ, sa ca me rāvaṇo rājā rakṣasām prateditaḥ/* 'Thank goodness, Devi Sita is alive as she escaped your attention!' Instantly I looked her, as the Siddha purushas continued to say: 'That dark person is the Rakshasa King Ravana. That woman is Dasharatha kumara Rama's wife named Janaki; she is throwing down her ornaments away; her head hairs are fluttering as he is crying ' ha Rama, ha Lakshmana'! The Rakshasa is flying away south bound. Father! I was delayed due to this interesting but unfortunate incident'. Sampati continued addressing Jambavan and Vanara Veeraas: *te bhavanto matiśreṣṭhā balavanto manasvinaḥ, sahitāḥ kapirājena devair api durāsadhā/ rāmalakṣmaṇabāñāś ca niśitāḥ kaṅkapatrināḥ, trayāṇām api lokānām paryāptās trāṇanigrahe/ kāmam khalu daśagrīvas tejobalasamanvitaḥ, bhavatām tu samarthānām na kiṁ cid api duṣkaram/ tad alam kālasaṁgena kriyatām buddhiniścayaḥ, na hi karmasu sajjante buddhimanto bhavadvidhāḥ/* You are indeed resolute, brave, and dedicated like Devatas themselves. That is why your King Sugriva is depending on you for your devotion and determination. Shri Rama Lakshmanas are born heroes who have the capability of safeguarding tri lokaas whom Vidhata

Brahma himself had manifested. As your opponent Ravan the representation of ‘adharma’ and vicious - ness himself, your ‘parakrama’ is truly complementary to the heroism of Shri Rama, the symbol of ‘dharma and nyaaya.’

Sarga Sixty and Sixty One

Sampaati’s interaction with his preceptor ‘Nishakara Rishi’ and explains as to how the wings of both his and his brother Jatayu’s wings were burnt in a competition with Surya in the latter’s triloka parikrama!

Tataḥ kṛtodakam snātam tam grdhram hariyūthapāḥ, upaviṣṭā girau durge parivārya samantataḥ/ tam aṅgadam upāsīnam taiḥ sarvair haribhir vṛtam, janitapratyayo harṣāt sampātīḥ punar abravīt/ kṛtvā niḥśabdam ekāgrāḥ śṛṇvantu harayo mama, tattvaṁ saṁkīrtayisyāmi yathā jānāmi maithilīm/ asya vindhyasya śikhare patito ‘smi purā vane, sūryātapaparītāṅgo nirdagdhaḥ sūryaraśmibhiḥ/ labdhasamjñas tu ṣaḍrātrād vivaśo vihvalann iva, vīkṣamāṇo diśaḥ sarvā nābhijānāmi kim cana/ tatas tu sāgarāṇ śailān nadīḥ sarvāḥ sarāṁsi ca, vanāny aṭavidesāṁś ca samīkṣya matir āgamat/ hṛṣṭapakṣigaṇākīrṇaḥ kandarāntarakūṭavān, dakṣiṇasyodadhes tīre vindhyo ‘yam iti niścitaḥ/ āśīc cātrāśramam puṇyam surair api supūjitam, ṛṣir niśākaro nāma yasminn ugratapābhavat/ aṣṭau varṣasahasrāṇi tenāsminn ṛṣiṇā vinā, vasato mama dharmajñāḥ svargate tu niśākare/ avatīrya ca vindhyāgrāt kṛcchreṇa viśamāc chanaiḥ, tīkṣṇadarbhām vasumatīm duḥkhena punar āgataḥ/ tam ṛṣim draṣṭu kāmo ‘smi duḥkhenābhyāgato bhṛṣam jaṭāyuṣā mayā caiva bahuśo ‘bhigato hi saḥ/ tasyāśramapadābhyāśe vavur vātāḥ sugandhināḥ, vṛkṣo nāpuṣpitaḥ kaś cid aphalo vā na dṛśyate/ upetya cāśramam puṇyam vṛkṣamūlam upāsritaḥ, draṣṭukāmaḥ pratīkṣe ca bhagavantam niśākaram/ athāpaśyam adūrastham ṛṣim jvalitatejasam, kṛtābhiṣekam durdharṣam upāvṛttam udaṇmukham/ tam ṛkṣāḥ sṛmarā vyāghrāḥ śimhā nāgāḥ sarīṣpāḥ, parivāryopagacchanti dātāram prāṇino yathā/ tataḥ prāptam ṛṣim jñātvā tāni sattvāni vai yayuḥ, praviṣṭe rājani yathā sarvaṁ sāmātyakam balam/ ṛṣis tu dṛṣṭvā mām tuṣṭaḥ praviṣṭaś cāśramam punaḥ, muhūrtamātrān niṣkramya tataḥ kāryam aprcchata/ saumya vaikalyatām dṛṣṭvā roṁṇām te nāvagamya, agnidagdhāv imau pakṣau tvak caiva vranītā tava/ dvau grdhrau dṛṣṭapūrvau me mātariśvasamau jave, grdhṛāṇām caiva rājānau bhrātaraḥ kāmārūpiṇau/ jyeṣṭhas tvaṁ tu ca sampātir jaṭāyur anujas tava, mānuṣam rūpam āsthāya gṛhṇītām caraṇau mama/ kim te vyādhisamutthānam pakṣayoḥ patanam katham, daṇḍo vāyam dhṛtaḥ kena sarvam ākhyāhi prcchataḥ/

As Grudhra Raja Sampaati had completed his ‘jalanjali’ to the dead Soul of his younger brother Jatayu, all the Vanara Yoddhaas encircled the dying Sampaati especially the latter provided the most essential details of Devi Sita and her ‘nivasa sthaana’ right under the control of Ravanaasura. Then even as Sampaati was gasping for his breath, he explained as to how he was aware of Devi Sita in the remote past. He addressed Angada the Yuva Raja of Vaanaras: ‘As I fell down from the heights of the high skies ‘en-route’ to Vindhya parvata’s heights, since my huge wings were totally burnt by the fiery rays of Surya, I fell totally unconscious and could not recognise any body or anything. Then gradually I realised of mountains, seas, rivers, sarovaras, forests, and of beings and humans. As also realised that on the mountains there were huge caves and so on. Gradually I realised there were human and other species like Kites and other birds besides animals too. Among the humans, I became aware of Mahatmas, Maharshis and erudite scholars like ‘Chandra naamadhara Muni’ a top ‘tapasvi’ and ‘jnaani’. A few times even with extreme pain I used to crawl upto that very ashram of the Mahatma. In the precincts of the ashram, I desired to see him back. The Rishi was pleased to see me back too but realised that my wings were burnt. He said: ‘Sampate! Are you not the elder brother of Jatayu who could assume the form of any Being. He used to touch my feet in a human form! And you too could assume any form. What happened to you now and your most powerful wings!’

Sarga Sixty One follows:

Tatas tad dāruṇaṁ karma duṣkaraṁ sāhasāt kṛtam, ācacakṣe muneḥ sarvaṁ sūryānugamaṇaṁ tathā/ bhagavan vraṇayuktatvāl lajjayā cākulendriyaḥ, pariśrānto na śaknōmi vacanaṁ paribhāṣitum/ ahaṁ caiva jaṭāyuś ca saṁgharṣād darpamohitau, ākāśaṁ patitau vīrau jighāsantau parākramam/ kailāsaśikhare baddhvā munīnām agrataḥ paṇam, raviḥ syād anuyātavyo yāvad astaṁ mahāgirim/ apyaavaam yugapat prāptāv apaśyāva mahītale, rathacakrapramāṇāni nagarāṇi prṭhak prṭhak/ kva cid vāditraghoṣāṁś ca brahmaghoṣāṁś ca śuśruva, gāyantīś cāṅganā bahvīḥ paśyāvo raktavāsasaḥ/ tūrṇam utpatya cākāśaṁ ādityapatham āsthitau, āvām āloka yāvas tad vanaṁ sādvalasaṁsthitam/ upalair iva saṁchannā dṛśyate bhūḥ śiloccayaiḥ, āpagābhiś ca saṁvītā sūtrair iva vasuṁdharā/ himavāṁś caiva vindhyaś ca meruś ca sumahān nagaḥ, bhūtale saṁprakāśante nāgā iva jalāśaye/ tīvrasvedaś ca khedaś ca bhayaṁ cāsīt tadāvayoh, samāviśata mohaś ca mohān mūrṇchā ca dāruṇā/ na dig vijñāyate yāmyā nāgenyā na ca vāruṇī, yugānte niyato loko hato dagdha ivāgninī/ yatnena mahatā bhūyo raviḥ samavalokitah, tulyaḥ prṭhivīpramāṇena bhāskarahaḥ pratibhāti na/ jaṭāyur mām anāpṛcchya nipapāta mahīm tataḥ, taṁ dṛṣtvā tūrṇam ākāśād ātmānaṁ muktavān ahaṁ/ pakṣibhyāṁ ca mayā gupto jaṭāyur na pradahyata, pramādāt tatra nirdagdhaḥ patan vāyupathād ahaṁ/ āśaṅke taṁ nipatitam janasthāne jaṭāyuṣaṁ, ahaṁ tu patiṭo vindhye dagdhapakṣo jaḍīkṛtaḥ/ rājyena hīno bhrātrā ca pakṣābhyāṁ vikrameṇa ca, sarvathā martum evēcchan patiṣye śikharād gireḥ/

Sampati then explained to the Nishaakara Muni : ‘Bhagavan Maharshi! Owing to my present position of extreme pain as my wings got burnt am unable to explain properly but in breif it was like this: ‘ Both me and brother Jatayu became arrogant and highly conceited with your flying speed and might. We took a vow before the Munis atop Mount Kailasha as to who between us could follow Surya Bhagavan earlier in the course of his parikrama of the universe!

[Vishleshana on Surya Deva’s bhu -pradakshina: Sources Vishnu Purana and Matsya Purana]

Vishnu Purana: Surya Deva’s chariot occupies an area of nine thousand yojanas and twice is the area of its ‘Ishaa Danda’ or the area between the ‘Juuva’ or Yugaartha and the ‘Ratha’. The chariot is drawn by Seven Chhandas or Horses viz. Gayatri, Brihati, Ushnik, Jagati, Trisṭhup, Anusṭhup and Pankti. Actually, *Suryodaya and Suryastaya are mere concepts since he is constant and stable*; counting from the East of Manasottara Mountain, the Kaala- Chakras on Eastward to Indra, Southward to Yamaloka, west ward to Varuna loka and northward to Chandraloka and the Head quarters of Indra, Yama, Varuna and Chandra respectively are Vasvokasaara, Samyamani, Sukhaa and Vibhavari. In other words, along with Jyotish Chakra, Bhagavan Bhanu is seen rushing Southward. By mid day, he is fully visible at Indraloka followed by the other lokas prescribed viz. Yama-Varuna and Chandra and by the next morning again repeats its course. *Udayaastamaney chaiva Sarvakaalam tu Sammukhey, Vidishaasu twashyashasu tathaa Brahman dishaasucha/ Yairyatra drushyatey Bhaaswaansa teshaamudayah smrutah, Tirobhavam chayatraiti tatraivaastamanam Raveyh/* (Sunrise and Sunset thus occur at the same position, since persons at the various Dishas-Vidishaas or Directions-Sub Directions witness the constant Surya Deva as they move and vision morning- mid day-evening-night and again morning and so on in the reverse movement!). Hence Sun Rise and Sunset are regulated to East and West; actually the manner in which Sun shines in the East, he also shines in the reverse; he is stated to stay put at Brahma Sabha and in the process of revolution of Kala Chakra, Dishas and Vidishas get lit or get dark and the lighten portion of the Universe become the day and the darkened areas get the night positions. *Kudaala chakra paryanto bhramannesha Divaakarah, Karostahastathaa raatrim vimunmodineem Dwija/* (Hey Dwija! Just as a potter rotates a wheel, Sun and Earth witness parts of day and nights). From the time of Chakra’s start of the revolution from the lowest point of the wheel towards the North is called Uttarayana and Surya is stated to be visible in Makara Raashi, followed by Kumbha Raashi and further on to Meena Raashi. As the three Raashis are over, the duration of day and night become equivalent or in other words, Sun passes through Bhu-Madhya Rekha. Thereafter, the duration of day time starts increasing and that of nights dwindling. Subsequently, Mesha, Vrisha and Mithuna Raashis pass over; at the end of Mithuna Raashi as Karka Raashi is entered into then Surya’s direction changes from North to the Southern Direction and that

phase is called Dakshinaayana. Just as a person tends to speed up descent from the top to the bottom, the speed of Kala Chakra gets picked up by the velocity of Vayu /wind and thus the duration of time quickens; during Dakshinaayana, the day time is stated to take thirteen and half revolutions of Nakshtras around Surya which is normally performed within twelve Muhurtas(thirty muhurthas make a day-night); but during the night time, the speed slows down and takes eighteen Muhurthas. During Uttarayana, Surya's speed quickens in the nights and slows down during the days and vice versa. Another conclusion is that during the Sandhya timings viz. Vyushti / Prabhat of day -breaks and Usha or night falls, the Vyashti time is of Brahma Swarupa Omkara and Gayatri and who ever worships Gayatri at that time with 'jala' would destroy the Rakshasaas; if they further recite the Mantra viz. *Suryo Jyotih* as the first Aahuti of Agnihotra they would be awakening and enlightening Surya Deva; thereafter: *Omkaaro Bhagavan Vishnustridhaamaa vachasaam patih, Tadyucchaaranatastey tu yaanti Raakshasaah/ Vaishavomshah Parah Suryo yontarjyotirasaplavam, Abhidhaayaka Omkaarastasya tatprerakah parah/ Tena SampreritamJyotiromkaaranaatha deeptimat, Dahatya sasha Rakshaamsi Mandehaa-khyaanyadhaani vai/ Tasmaannollinghanam Kaaryam Sandhyopaasana karmanah, Sa hanti Suryam Sandhyaayaa nopaastim kurtutey tu yah/*(The mere recitation of Omkaara Vishwam-Tejo Prajna Rupam-Tridhama Yuktam-Vishnum-Vedaadhipatim would destroy Raakshasaas. The Inner Radiance of Nirvikara Vishnu is Surya: Omkara is his Vaachaka and is the instant prompter of terminating Rakshasaas. Prompted by the Omkara, that Jyoti called Vishnu gets into full action in blistering Mandeacalled Rakshasaas; that is the reason why the Sandhyopaasana Karma should never ever be neglected!) *Sishumara Chakra / Jyotisha Chakra*: On the Sky, one could find a dolphin like formation of a Starry Design at the tail of which is Dhruva, who rotates on its own axis and also induces the rotation around Chandra, Surya, other Planets as also Nakshatras as well; in fact, all the Planets and Stars get hooked to Dhruva by the force of Vayu.Sishumara is the hinge of Sarveshwara Narayana tied on to Dhruva and further clutched to Surya.Sishumara is coiled with its head down, Ashvini Kumars at its feet,; Varuna and Aryama are at thighs,Mitra at the anus; Agni, Mahendra, Kashyapa and Dhruva at its tail; on the top of the tail is Prajapati, Sapta Rishis at the hip position; body skin pores with Nakshatras; Upper chin as Agasti, lower chin as Yama; Mars as its mouth; genitals Saturn, Guru as neck back; Surya as chest; Moon as mind; Venus as navel; heart as Narayana Himself; life air as Mercury and so on. Rahu and Ketu the Sub-Heavenn Planets are right under Surya Deva. Surya attracts water from various sources for eight months in a year and facilitates rains for four months a year and rains enable crops of food and fodder for all the Beings. Surya also enables the upkeep of Chandra and the latter in turn produces 'Abhra'by interacting with Vayu further creating Dhooma (Steam) produced by Agni and Sky leading to Meghas or clouds. As per the Time schedule prescribed by Vidhaa, 'Abhra Jala' as preserved in the clouds is released pure water with the help of Vayu onto Bhumi. Surya Deva attracts water from four main sources viz.Rivers, Samudra, various water-bodies from Bhumi, and Pranis. The Akasha Ganga attracted by Surya Deva would straight away release the water by way of rains from clouds without the process of transformation to 'Abhras' afore-mentioned. Needless to say that the water by way of rains as per the above process, is like Amrit or the Principal and Unparalleled source of Life for the production of food grains, Aoushadhis, Yagnas, and worships besides and countless various deeds. Thus, *Aharabhutah Savitru Dhruvo Muni varottthama! Dhruvasya Shishimaarosow sopi Narayanatmakah/* (The main Adhara of Surya is Dhruva and Dhruva is dependent on Narayana and Narayana is settled in Sishumaara!)

Matsya Purana: Surya-Chandra Gati Varnana: (Some interesting facts) : Both Surya and Chandra cover daily the Seven Dwipas(Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghruta or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); and Sapta Parvatas (Sumru , Kailas, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana). Normally Surya Deva covers trilokas each day. Surya Mandala as defined by Veda Vyaasa is nine thousand yojanas and the total circumference is stated to be 27000 yojanas.Prithvi's mandala is stated to be fifty crore yojanas. One half of this is spread north to Meru Parvata and by half of Meru Parvata on four sides one crore yojanas is stated to be spread over. Half of Prithvi is stated to spread nine lakh fifty thousand yojanas. Now the four sided

spread of all the four directions is stated as three crore yojanas. This is what the sapta dwipaas and sapta samudras which occupies the spread of earth. The surrounding area of Prithvi known as 'brahma mandala' is thrice larger than that of Prithvi. Thus the area of Prithvi plus works out to eleven crore and thirty three lakh yojanas! Now the account of earth and the 'antariksha'. The area of the Sky as contained by that of nakshatraas is what Prithvi is occupied. In other words, what ever is the area of Prithvi is that of 'antariksha'. Now the Jyotirgana Prachaara: and **Meru Parvata**: To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata's back side, there is Manasapurvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasapurvata atop Sukha Purawhere Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palakas during his period. Now, about the dakshinayana the travel of Surya; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circumbulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranas thereafter till Sun set. Surya has the constant awareness of he 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinaayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi. The nakshatras of Purvaashadha-Uttaraashadha-Mula are known as 'ajvithis' and abhijit, shravana and swaati are naagavithis. Ashvini, Bharani and Krittika are also naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu are called Iravati veethi. Purvaphalguni, Uttara phalguni and Magha are arshabhi veedhi. Purvabhadra, Uttatabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveethi. Chitra and Swati are again of ajaveedhi, Jyeshtha, Vishaka and Anuraadha are of Mriga veedhi again. During Uttarayana samaya, the speed of Surya is slower and the nights are of longer duration and vice versa. Shishumaara Chakra: On the 'akaasha mandala' or the sky line, in between the space of fourteen nakshatras, there is the shishumaaraka chakra inside which is the son of King Uttanapaada viz. the eternal Dhruva. This Dhruva Nakshatra moves around in a circular manner and along with the concerned Grahas as also Surya and Chandra. Nakshatra Ganas too move around in circular fashion behind the Dhruva Nakshatra. As Dhruva is controlled by 'Jyotirgana' and 'Vayurgana', he is free to take his 'manasika sankalpa' for performing his 'bhramana' or self-pradakshina. However, he is influenced by various considerations such as jyotirgana bheda, yoga, kaala

nischaya, asta, udaya, utpaaa, Uttaraayana-Dakshinaayana gamana, vishuvat rekhaapara sthiti, graha varnana and such considerations enable Dhruva's decision. Now, those clouds which afford life to Beings are called 'Jeemuta Meghas'; such jeemutas are normally impacted by 'vayus' which are distanced by a yojana or two; the resultant interaction of the jeemutas and the vayus create 'maha vrishti' or the substantial rains. It is stated that in the days of yore, quite a few huge mountains used to fly from place to place with their wings carrying dark clouds repete with clouded waters so that Beings starved of rains on earth were satisfied with the rains at those places. But the advantage of carrying water was far outweighed by the havoc created on earth due to the flying mountains and as such Lord Indra cut off the wings. Consequently the mutilated wings of the mountains create havocs of excessive rains with thunders and pralaya situations consequently causing floods and innumerable water flows of speed and noise! Indeed Vayu is the life energy. Entire 'Brahmanda' came into place as the 'Aja' or the Self Manifested Brahma came out bursting out from the 'anda kapaala' or egg shell with the interaction of fierce wind and clouds. Brahma was also 'Jalajaataasana' or seated by the water base. Among the base material besides Vayu and Jala - naamaka- parjanya- meghas Brahma created further Iravata-Vaamana-Anjana and four Diggjas. Elephants, mountains, clouds and serpents are of the same 'kula' or likeness of upbringing and likewise of water, clouds, rains; just as to enable the growth of foodgrains one calls tushara or snow in hemanta ritu or winter. In any case it is undisputed that Surya is the cause of 'vrishti' or rains. In this world, rains, Sun shine, ice, days and nights, sandhya kalaas, Shubha and Ashubhakaryas are basically regulated by Dhruva. Dhruva regulates water which is received by Surya. It is due to water that wind or praana vayu that Sthaavara Jngamas or the mobile and immobile exist due to. Thus there is a chain reaction in which Prakriti's mobiliy is sustained.]

Stanzas 5-6 onward of Sarga Sixty One : *apyaavaam yugapat prāptāv apaśyāva mahītale, rathacakrapramāṇāni nagarāṇi prthak prthak/ kva cid vāditraghoṣāms ca brahmaghoṣāms ca śuśruva, gāyantīs cāṅganā bahvīḥ paśyāvo raktavāsasah/ tūrṇam utpatya cākāśam ādityapatham āsthitau, āvām ālokayāvas tad vanam śādvalasamsthitam/* Having decided that both Sampati and Jatayu the Maha Gridhraas followed Surya Deva in his Tri Loka Pradakshna. On the earth, they reached various regions of earth including nagaras, mountains, rivers, oceans and so on just following the Surya Deva's chariot. From the 'Urthva Lokas' above bhumi, the brothers were able to hear the sonorous musical sounds and the jingling sounds of Deva Kanyas and their singings too. Both the brothers of Sampati and Jatayu had clearly visioned the scenes too from a distance. Then both of them raced up with Surya and tracked up along with him nearly closing him from a distance. *upalair iva samchannā drśyate bhūḥ śiloccayaiḥ, āpagābhiś ca samvītā sūtrair iva vasumdhara/ himavāms caiva vindhyaś ca meruś ca sumahān nagaḥ, bhūtale samprakāśante nāgā iva jalāśaye/ tīvrasvedaś ca khedaś ca bhayaṁ cāsīt tadāvayoh, samāviśata mohaś ca mohān mūrchā ca dāruṇā/* Due to the view from far above earth, the latter looked as though some rocks were hiding waterflows but those were actually high mountains and oceans or huge rivers like needles through threads. On the surface of the earth, gigantic mountains like Meru, Himalayas, Vindhya and so on were like elephants up from the sky. As the view from far above was rather weird and creepy, the two brothers took to sweating. Also they were tired with fear, and got swooned too. *na dig vijñāyate yāmyā nāgenyā na ca vāruṇī, yugānte niyato loko hato dagdha ivāgninā/ yatnena mahatā bhūyo raviḥ samavalokitah, tulyaḥ prthvīpramāṇena bhāskaraḥ pratibhāti nau/* In that condition, we never had the ability to distinguish the southern or northern directions, nor of the east or the west. As we found ourselves directionless, we went too near to the red and blistering globe of Surya Deva as our wings caught fire. *jaṭāyur mām anāprcchya nīpāpāta mahīm tataḥ, tam drṣtvā tūrṇam ākāśād ātmānam muktavān aham/ pakṣibhyām ca mayā gupto jaṭāyur na pradahyata, pramādāt tatra nirdagdhaḥ patan vāyupathād aham/ āsanke tam nipatitam janasthāne jaṭāyuṣam, aham tu patito vindhye dagdhapakṣo jaṭīkṛtaḥ/* Jatayu was falling down quicker as his grip was not enough and thus I tried to protect him by my wings and thus the impact of heat was double in my case. All the same the fall was unimaginally steep as both fell down the the enormous reverberations of the thud sound. By way of the sense of the flow of wind, it appeared that Jatayu fell down at the 'Janasthaana' but I fell down on the Vindiyachala's shikhara', so explained to Nishaakara Muni.

Sarga Sixty Two

Nishakara Muni readily sympathises and wishes recovery to Sampata but instructs him to contribute in the context of Shri Rama Vijaya Karya all his life

*Evam uktvā muniśreṣṭham arudam duḥkhito bhṛśam, atha dhyātvā muhūrtam tu bhagavān idam abravīt/
pakṣau ca te prapakṣau ca punar anyau bhaviṣyataḥ, cakṣuṣī caiva prāṇās ca vikramas ca balaṁ ca te/
purāṇe sumahat kāryam bhaviṣyam hi mayā śrutam, dṛṣṭam me tapasā caiva śrutvā ca viditam mama/
rājā daśaratho nāma kaś cid ikṣvākunandanah, tasya putro mahātejā rāmo nāma bhaviṣyati/ aranyaṁ ca
saha bhrātrā lakṣmaṇena gamiṣyati, tasminn arthe niyuktaḥ san pitrā satyaparākramah/ nairṛto rāvaṇo
nāma tasyā bhāryāṁ hariṣyati, rākṣasendro janasthānād avadhyaḥ suradānavaiḥ/ sā ca kāmāḥ
pralobhyantī bhakṣyair bhojyaiś ca maithilī, na bhokṣyati mahābhāgā duḥkhamagnā yaśasvinī/
paramānnaṁ tu vaidehyā jñātvā dāsyati vāsavaḥ, yad annam amṛtaprakhyam surāṇām api durlabham/
tad annam maithilī prāpya vijñāyendrād idam tv iti, agram uddhṛtya rāmāya bhūtale nirvapiṣyati/ yadi
jīvati me bhartā lakṣmaṇena saha prabhuḥ, devatvam gatayor vāpi tayor annam idam tv iti/ eṣyanty
anveṣakās tasyā rāmadūtāḥ plavaṅgamāḥ, ākhyeyā rāmamahīṣī tvayā tebhya vihaṅgama/ sarvathā tu na
gantavyam īdṛśaḥ kva gamiṣyasi, deśakālau pratīkṣasva pakṣau tvaṁ pratipatsyase/ utsaheyam aham
kartum adyaiva tvāṁ sapakṣakam, ihaṣṭhas tvaṁ tu lokānām hitam kāryam kariṣyasi/ tvayāpi khalu tat
kāryam tayoś ca nṛpaputrayoḥ/ brāhmaṇānām surāṇām ca munīnām vāsavaśya ca/ icchāmy aham api
draṣṭum bhrātaru rāmalakṣmaṇau, necche ciraṁ dhārayitum prāṇāṁś tyakṣye kalevaram/*

Having heard what all his ‘bhakta’ reported earlier about how his wings were burnt off and that he fell down on the heights of Vindhya Mountain, he readily expressed his earnest sympathy and assured that surely his wings should grow back. *pakṣau ca te prapakṣau ca punar anyau bhaviṣyataḥ, cakṣuṣī caiva prāṇās ca vikramas ca balaṁ ca te/ purāṇe sumahat kāryam bhaviṣyam hi mayā śrutam, dṛṣṭam me tapasā caiva śrutvā ca viditam mama/* Sampaate! Do not get too alarmed. By the passage of time, your wings should gradually grow; like wise, your vision would be recovered and your lost physical vigour and bravery too. I had read in Puranas that several magnificent and amazing developments are round the corner and would occur soon enough. One needs to achieve that distant vision by tapasya and sincere introspection. The foretellings were that there would be a famed King Dasharatha in the Ikshvaaku Vamsha who would be blessed by a Maha Tejasvi Putra named Shri Rama. The futuristic vision also confirmed that Rama the Satya Parakrama would visit deep forests along with his dharnacharini named Devi Sita along with Rama’s brother Lakshmana. The forevision further states that in the janasthaana King Ravanaasura would abduct Devi Sita who would prove her ‘paativratya’ by discarding bhakshya bhojyaadis and would always be immersed in the devotional thoughts of Shri Rama only always. She would refuse the ‘Rakshasaanna’ but the ‘Indra Pasaada’ only, while keeping the top portion as naivedya to Rama keeping it on earth and would consume only the lower portion for herself. Sampaate! *eṣyanty anveṣakās tasyā rāmadūtāḥ plavaṅgamāḥ, ākhyeyā rāmamahīṣī tvayā tebhya vihaṅgama/ sarvathā tu na gantavyam īdṛśaḥ kva gamiṣyasi, deśakālau pratīkṣasva pakṣau tvaṁ pratipatsyase/* The vanara sena which had already been despatched should certainly succeed in their efforts but direct them suitably and try your best to show them the way. Do most certainly wait here only by giving them proper clues, even as if your wings might grow eventually. *tvayāpi khalu tat kāryam tayoś ca nṛpaputrayoḥ/ brāhmaṇānām surāṇām ca munīnām vāsavaśya ca/ icchāmy aham api draṣṭum bhrātaru rāmalakṣmaṇau, necche ciraṁ dhārayitum prāṇāṁś tyakṣye kalevaram/* There after as Rama Lakshmanas arrive too here, you must extend whatever assistance might be called for. Indeed, I would desire to have my darshan of those Maha Purushas but I might have to perform my ‘praana tyaga’ even before their arrival here’ Thus the Maha Muni advised his devotee.

Sarga Sixty Three

Sampaati eventually recovers fresh wings and enthuses Vanara Veeras to proceed to the farther South

and step forward to Lanka

Etair anyaiś ca bahubhir vākyair vākyaviśāradaḥ, mām praśasyābhyanujñāpya praviṣṭaḥ sa svam āśramam/ kandarāt tu visarpitvā parvatasya śanaiḥ śanaiḥ, ahaṁ vindhyaṁ samāruhya bhavataḥ pratipālaye/ adya tv etasya kālasya sāgram varṣasatam gatam, deśakālapratīkṣo 'smi hr̥di kṛtvā muner vacaḥ/ mahāprasthānam āsādyā svargate tu niśākare, mām nirdahati saṁtāpo vitarkair bahubhir vṛtam/ utthitām maraṇe buddhiṁ muni vākyair nivartaye, buddhir yā tena me dattā prāṇasamrakṣaṇāya tu, sā me 'panayate duḥkham dīptevāgniśikhā tamaḥ/ budhyatā ca mayā vīryam rāvaṇasya durātmanaḥ, putraḥ saṁtarjito vāgbhir na trātā maithilī katham/ tasyā vilapitam śrutvā tau ca sītā vinākṛtau, na me daśarathasnehāt putreṇotpāditaṁ priyam/ tasya tv evaṁ bruvāṇasya saṁpāter vānaraiḥ saha, utpetatus tadā pakṣau samakṣam vanacāriṇām/ sa dṛṣṭvā svām tanuṁ pakṣair udgatair aruṇacchadaiḥ, praharṣam atulaṁ lebhe vānarāmś cedam abravīt/ niśākarasya maharṣeḥ prabhāvād amitātmanaḥ, ādityaraśminir - dagdhau pakṣau me punar utthitau/ yauvane vartamānasya mamāsīd yaḥ parākramaḥ, tam evādyāvagacchāmi balaṁ pauraṣam eva ca/ sarvathā kriyatām yatnaḥ sītām adhigamiṣyatha, pakṣalābho mamāyam vaḥ siddhipratyaya kārakaḥ/ ity uktvā tān harīn sarvān saṁpātīḥ patatām varaḥ, utpapāta gireḥ śṛṅgāj jijñāsuḥ khagamo gatim/ tasya tadvacanam śrutvā prītisaṁhṛṣṭamānasāḥ, babhūvur hariśārdūlā vikramābhyudayonmukhāḥ/ atha pavanasaṁānavikramāḥ; plavagavarāḥ pratilabdha pauraṣāḥ, abhijidabhimukhāṁ diśam yayur; janakasutā parimārgaṇonmukhāḥ/

As Maharshi Nishaakara instructed Sampati intensively to keep serving ShriRama Karya as a singulat duty of Sampati's life and very existence, the latter slowly walked out from the Maharshi's cave and slowly crawled up to the top of the Vindhya Parvata. With the passage of time, the Maharshii passed away and there eversince, Sampaati had been waiting . He told the Vaanara shreshthas further that he wished to sacrifice his life since his living proved to be a drag eversince, but the Maharshis words were ringing in his years to wait till the arrival of the Vanara sena on 'Shri Rama Karya'. Time and again Sampaati had been chiding his son as and when he used to fetch food for him as why he had not punished 'duraatma' Ravanaasura and save Devi Sita some how. Like wise he was sharing his thoughts to the vaanara shreshthas who assembled around him. Meanwhile, Sampaati realised that his burnt off wings were slowly regenerating. He was excited to address the Vaanara veeras: *niśākarasya maharṣeḥ prabhāvād amitātmanaḥ, ādityaraśminir -dagdhau pakṣau me punar utthitau/ yauvane vartamānasya mamāsīd yaḥ parākramaḥ, tam evādyāvagacchāmi balaṁ pauraṣam eva ca/ sarvathā kriyatām yatnaḥ sītām adhigamiṣyatha, pakṣalābho mamāyam vaḥ siddhipratyaya kārakaḥ/* 'Kapi varaas! Thanks indeed by the blessings of Maharshi Nishaakara, my wings which were totally burnt off during my escapade with Surya Deva, have come come back sprouting. Now I should now onward be able to experience and enjoy my purusharthaas of 'Dharmaartha Kaamaas'! Vaanara veeras! All of you now should now put in your very best to take up the challenging endeavour to attain Devi Sita mother's darshan as soon as possible. This success is indeed round the corner, just as my wings are sprouting back.' Unable to suppress his greatest desire to fly any longer, Sampaati flew off in excitement as all the vaanara veeras clapped in response with the strong determination to initiate and propel the action on hand.

Sarga Sixty Four

With great excitement and drive, especially fired up by Sampaati, the vast vaanara sena pushed forward to the Sea bed; then Angada asked the select Yoddhas to express their individual abilities to cross the Sea.

Aakhyātā gr̥dhrarājena samutpatya plavaṅgamāḥ, saṁgatāḥ prītisaṁyuktā vineduḥ simhavikramāḥ/ saṁpāter vacanam śrutvā harayo rāvaṇakṣayam, hṛṣṭāḥ sāgaram ājagmuḥ sītādarśanakāṅkṣiṇaḥ/ abhikramya tu taṁ deśam dadṛśur bhīmaavikramāḥ, kṛtsnam lokasya mahataḥ pratibimbam iva sthitam/ dakṣiṇasya samudrasya samāsādyottarām diśam, saṁniveśam tataś cakruḥ sahitā vānarottamāḥ/ sattvair mahadbhir vikṛtaiḥ krīḍadbhir vividhair jale, vyātāṣyaḥ sumahākāyair ūrmibhiś ca samākulam/ prasuptam iva cānyatra krīḍantam iva cānyataḥ, kva cit parvatamātrais ca jalarāśibhir āvṛtam/

samkulaṁ dānavendrais ca pātālatalavāsibhiḥ, romaharṣakaraṁ dṛṣṭvā viṣeduh kapikuñjarāḥ/ ākāśam iva duṣpāraṁ sāgaraṁ prekṣya vānarāḥ, viṣeduh sahasā sarve kathāṁ kāryam iti bruvaṇ/ viṣaṇṇāṁ vāhinīm dṛṣṭvā sāgarasya nirīkṣaṇāt, āśvāsayām āsa harīṇ bhayārtān harisattamaḥ/ na niṣādena naḥ kāryam viṣādo doṣavattaraḥ, viṣādo hanti puruṣaṁ bālaṁ kruddha ivoragaḥ/ viṣādo 'yaṁ prasahate vikrame paryupasthite, tejasā tasya hīnasya puruṣārtho na sidhyati/ tasyām rātryām vyatītāyām aṅgado vānaraiḥ saha, harivṛddhaiḥ samāgamya punar mantram amantrayaṭ/ sā vānarāṇāṁ dhvajinī parivāryāṅgadaṁ babhau, vāsavaṁ parivāryeva marutāṁ vāhinī sthitā/ ko 'nyas tām vānarīm senām śaktaḥ stambhayituṁ bhavet, anyatra vālitāyād anyatra ca hanūmataḥ/ tatas tān harivṛddhāṁś ca tac ca sainyam ariṇdamah, anumānyāṅgadaḥ śrīmān vākyam arthavad abravīt/ ka idānīm mahātejā laṅghayiṣyati sāgaram, kaḥ kariṣyati sugrīvaṁ satyasamdhā ariṇdamam/ ko vīro yojanaśataṁ laṅghayeta plavaṅgamāḥ, imāṁś ca yūthapān sarvān mocayet ko mahābhayāt/ kasya prasādād dārāṁś ca putrāṁś caiva grhāṇi ca, ito nivṛttāḥ paśyema siddhārthāḥ sukhino vāyam/ kasya prasādād rāmaṁ ca lakṣmaṇaṁ ca mahābalaṁ, abhigacchema samhr̥ṣṭāḥ sugrīvaṁ ca mahābalaṁ/ yadi kaś cit samartho vaḥ sāgaraplavane hariḥ, sa dadātv iha naḥ śighraṁ puṇyāṁ abhayadaḥṣṇām/ aṅgadasya vacaḥ śrutvā na kaś cit kiṁ cid abravīt, stimatevābhavat sarvā sā tatra harivāhinī/ punar evāṅgadaḥ prāha tān harīṇ harisattamaḥ, sarve balavatāṁ śreṣṭhā bhavanto dṛḍhavigramāḥ, vyapadeśya kule jātāḥ pūjitāś cāpy abhīkṣaṇāḥ/ na hi vo gamane saṁgaḥ kadā cid api kasya cit, bruvadhvaṁ yasya yā śaktir gamane plavagaṛṣabhāḥ/

As inspired by Sampaati, Vaanara Simhas moved forward pushing in excitement to the Sea bed with the singular ambition of Sita Darshana and Ravana Vadha. They then witnessed the mammoth Sea akin to Virat Vishva It self. *samkulaṁ dānavendrais ca pātālatalavāsibhiḥ, romaharṣakaraṁ dṛṣṭvā viṣeduh kapikuñjarāḥ/ ākāśam iva duṣpāraṁ sāgaraṁ prekṣya vānarāḥ, viṣeduh sahasā sarve kathāṁ kāryam iti bruvaṇ/* As the Sea appears to reach right upto the gates of the Pataala Loka inhabited by Danava Rajas, the hair- raising view had literally frightened the varara sena. They sat together and wondered as to what do. *viṣaṇṇāṁ vāhinīm dṛṣṭvā sāgarasya nirīkṣaṇāt, āśvāsayām āsa harīṇ bhayārtān harisattamaḥ/ na niṣādena naḥ kāryam viṣādo doṣavattaraḥ, viṣādo hanti puruṣaṁ bālaṁ kruddha ivoragaḥ/ viṣādo 'yaṁ prasahate vikrame paryupasthite, tejasā tasya hīnasya puruṣārtho na sidhyati/* As they sat together ruminating, Kapisreshtha Angada exhorted them: Veera Vaanaraas! You ought not to brittle down by worrying with concern and helplessness kills initiative as a child facing a poisonous and hissing snake would surely hit the child. Situations of hardship surely destroy initiative. Having stated thus, Angada reassembled after a night's introspection and queried: *ka idānīm mahātejā laṅghayiṣyati sāgaram, kaḥ kariṣyati sugrīvaṁ satyasamdhā ariṇdamam/ ko vīro yojanaśataṁ laṅghayeta plavaṅgamāḥ, imāṁś ca yūthapān sarvān mocayet ko mahābhayāt/ kasya prasādād dārāṁś ca putrāṁś caiva grhāṇi ca, ito nivṛttāḥ paśyema siddhārthāḥ sukhino vāyam/ kasya prasādād rāmaṁ ca lakṣmaṇaṁ ca mahābalaṁ, abhigacchema samhr̥ṣṭāḥ sugrīvaṁ ca mahābalaṁ/* Vanara Sajjanas! Who among you who could cross this Maha Sagara and fulfill the 'satyapratigjna' or the swearing of Truthfulness made by King Sugriva! Who could cross this Sea of hundred yojanas and become worthy of Rama Karya! Who is indeed the true hero who could reach the other side of the land witnessing the stree purushaas there and jump back with safe return!

Sarga Sixty Five

As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act

Tato 'ṅgadavacaḥ śrutvā sarve te vānarottamāḥ, svaṁ svaṁ gatau samutsāham āhus tatra yathākramam/ gajo gavākṣo gavayaḥ śarabho gandhamādanaḥ, maindaś ca dvividaś caiva suṣeṇo jāmbavāṁś tathā/ ābabhāṣe gajas tatra plaveyaṁ daśayojanam, gavākṣo yojanāny āha gamiṣyāmīti viṁśatim/ gavayo vānaraś tatra vānarāṁś tān uvāca ha, triṁśataṁ tu gamiṣyāmi yojanānāṁ plavaṅgamāḥ/ śarabho vānaraś tatra vānarāṁś tān uvāca ha, catvāriṁśad gamiṣyāmi yojanānāṁ na saṁśayaḥ/ vānarāṁś tu

mahātejā abravīd gandhamādanaḥ, yojanānām gamiṣyāmi pañcāśat tu na saṁśayaḥ/ maindas tu vānaraḥ tatra vānarāṁs tān uvāca ha, yojanānām paraṁ ṣaṣṭim ahaṁ plavitum utsahe/ tatas tatra mahātejā dvididaḥ pratyabhāṣata, gamiṣyāmi na saṁdehaḥ saptatiṁ yojanāny ahaṁ/ suṣeṣas tu hariśreṣṭhaḥ proktavān kapisattamān, aśītiṁ yojanānām tu plaveyaṁ plavagarṣabhāḥ/ teṣāṁ kathayatām tatra sarvāṁs tān anumānya ca, tato vṛddhatamas teṣāṁ jāmbavān pratyabhāṣata/ pūrvam asmākaṁ apy āsīt kaś cid gatiparākramaḥ, te vayaṁ vayasah pāram anuprāptāḥ sma sāmpratam/ kiṁ tu naivam gate śakyam idam kāryam upekṣitum, yad arthaṁ kapiṛājaś ca rāmaś ca kṛtaniścayau/ sāmpratam kālābhedaṁ yā gatis tām nibodhata, navatiṁ yojanānām tu gamiṣyāmi na saṁśayaḥ/ tāmś ca sarvān hariśreṣṭhāṁ jāmbavān punar abravīt, na khalv etāvad evāsīd gamane me parākramaḥ/ mayā mahābalaiś caiva yajñe viṣṇuḥ sanātanaḥ, pradakṣiṇīkṛtaḥ pūrvam kramamāṇas trivikramaḥ/ sa idānīm ahaṁ vṛddhaḥ plavane mandavikramaḥ, yauvane ca tadāśīn me balam apratimaṁ paraiḥ/ saṁpraty etāvatīm śaktiṁ gamane tarkayāmy ahaṁ, naitāvatā ca saṁsiddhiḥ kāryasyāsyā bhaviṣyati/ athottaram udārārtham abravīd āṅgadas tadā, anumānya mahāprājño jāmbavantam mahākapim/ ahaṁ etad gamiṣyāmi yojanānām śataṁ mahat, nivartane tu me śaktiḥ syān na veti na niścitam/ tam uvāca hariśreṣṭho jāmbavān vākyakovidah, jñāyate gamane śaktis tava haryṛkṣasattama/ kāmaṁ śatasahasraṁ vā na hy eṣa vidhir ucyate, yojanānām bhavān śakto gantum pratinivartitum/ na hi preṣayitā tata svāmī preṣyaḥ katham cana, bhavatāyaṁ janaḥ sarvaḥ preṣyaḥ plavagasattama/ bhavān kalatram asmākaṁ svāmibhāve vyavasthitaḥ, svāmī kalatram sainyasya gatir eṣā paramtapa/ tasmāt kalatravat tāta pratipālyah sadā bhavān, api caitasya kāryasya bhavān mūlam arimāda/ mūlam arthasya saṁrakṣyam eṣa kāryavidām nayah, mūle hi sati sidhyanti guṇāḥ puṣpaphalādayah/ tad bhavān asyā kāryasya sādhanā satyavikramaḥ, buddhivikramasampanno hetur atra paramtapaḥ/ guruś ca guruputraś ca tvaṁ hi naḥ kapisattama, bhavantam āśritya vayaṁ samarthā hy arthasādhane/ uktavākyam mahāprājñam jāmbavantam mahākapiḥ, pratyuvācottaram vākyam vālisūnur athāṅgadaḥ/ yadi nāhaṁ gamiṣyāmi nānyo vānarapuṁgavaḥ, punaḥ khalv idam asmābhiḥ kāryam prāyopaveśanam/ na hy akṛtvā haripateḥ saṁdeśam tasya dhīmataḥ, tatrāpi gatvā prāñānām paśyāmi parirakṣaṇam/ sa hi prasāde cātyartham kope ca harir īśvaraḥ, atītya tasya saṁdeśam vināśo gamane bhavet/ tad yathā hy asya kāryasya na bhavaty anyathā gatiḥ, tad bhavān eva drṣṭārthaḥ saṁcintayitum arhati/ so 'ṅgada tadā vīraḥ pratyuktaḥ plavagarṣabhaḥ, jāmbavān uttaram vākyam provācedam tato 'ṅgadam/ asya te vīra kāryasya na kiṁ cit parihīyate, eṣa saṁcodayāmy enaṁ yaḥ kāryam sādhayiṣyati/ tataḥ pratītam plavatām variṣṭham; ekāntam āśritya sukhopaviṣṭam, saṁcodayām āsa haripravīro; haripravīram hanumantam eva/

Yuva Raja Angada then asked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana- Mainda- Dvidida - Sushena-and Jambavan. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from hear to the other shore, but now his present ability would now be restricted to some ninety yojanas but might not be more. Jambavan further confirmed: *tāmś ca sarvān hariśreṣṭhāṁ jāmbavān punar abravīt, na khalv etāvad evāsīd gamane me parākramaḥ/ mayā mahābalaiś caiva yajñe viṣṇuḥ sanātanaḥ, pradakṣiṇīkṛtaḥ pūrvam kramamāṇas trivikramaḥ/* In the years of yore when Bhagavan Vishnu assumed the incarnation of Vaamana Deva, as Danava Bali Chakravarti bestowed mere three feet of land to Vaamana, then the latter measured mere two feet as earth and urthva lokas and for the third foot was of the nether lokas with Bali down under too. That was the time, Jambavaan recalled he was able to perform full parikrama to the Virat swarupa!

Vishleshana of Vamana's Virat Swarupa from Vaamana Purana:

Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva

Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic outbreak of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu.]

Stanza 19 onward continues: *aham etad gamiṣyāmi yojanānām śataṁ mahat, nivartane tu me śaktiḥ syān na veti na niścitam/* Then buddhimaan Angada while addressing Jambavan with great respect for his age, valour and enormous ‘panditya’ said : ‘ I should no doubt be able to cover hundred yojanas of the Maha Sagara from here to Lanka dwipa, but do not have the confidence of possible return!’ Then Jambavan replied to Angada: ‘Yuva Raja! Next only to King Sugriva; it should not be proper for you to be sent for this current mission anyway. None of us could ever ask you to undertake this task as per protocol. You are the commander but not the commanded. Kapi Raja! You are our guru and the guru putra; it should be impertinent for us to whom who instructs but never to be instructed! Then Angada out of desperation replied: *yadi nāhaṁ gamiṣyāmi nānyo vānarapuṅgavaḥ, punaḥ khalv idam asmābhiḥ kāryaṁ prāyopaveśanam/ na hy akṛtvā haripateḥ saṁdeśaṁ tasya dhīmataḥ, tatrāpi gatvā prānānām paśyāmi parirakṣaṇam/ sa hi prasāde cātyarthaṁ kope ca harir īśvaraḥ, atītya tasya saṁdeśaṁ vināśo gamane bhavet/* In case neither I should take the initiative nor any body else could then surely we would return to our peril. Then the following outcome would be obvious. Then what indeed be the possible way out!’ The the most experienced Jambavan threw up a way out to Angada: *asya te vīra kāryasya na kiṁ cit parihīyate, eṣa saṁcodayāmy enaṁ yaḥ kāryaṁ sādhaiṣyati/ tataḥ pratītaṁ plavatāṁ variṣṭhaṁ; ekāntaṁ āśrītya sukhopaviṣṭaṁ, saṁcodayāṁ āsa haripravīro; haripravīraṁ hanumantaṁ eva/* Veera Angada! In this ‘maha karya’ of yours, there would not be even a single slip! Now I am going to commend such a true Maha Medhaavi and Vira shiromani who truly and assuredly competent and accomplished’. Having displayed confidence, Jambavan asked Angada to accompany to the one and only Anjaneya who was in the form of a small sized Vaanara in a remote corner far from the maddening vanara crowd!

Sarga Sixty Six

Jambavan along with Angada approaches Anjaneya, recalls the background of the latter’s birth and past glories, glorifying him up with extraordinary capabilities, while preparing him to cross the Maha Samudra

Anekaśatasāhasrīm viṣaṇṇām harivāhinīm, jāmbavān samudīkṣyaivaṁ hanumantaṁ athābravīt/ vīra vānaralokasya sarvaśāstravidāṁ vara, tūṣṇīm ekāntaṁ āśrītya hanuman kiṁ na jalpasi/ hanuman harirājasya sugrīvasya samo hy asi, rāmalakṣmaṇayoś cāpi tejasā ca balena ca/ ariṣṭaneminaḥ putrau vainateyo mahābalaḥ, garutmān iva vikhyāta uttamaḥ sarvapakṣiṇām/ bahuśo hi mayā dr̥ṣṭaḥ sāgare sa mahābalaḥ, bhujagān uddharan pakṣī mahāvego mahāyāsāḥ/ pakṣayor yad balaṁ tasya tāvad

bhujabalaṁ tava, vikramāś cāpi vegaś ca na te tenāpahīyate/ balaṁ buddhiś ca tejaś ca sattvaṁ ca harisattama, viśiṣṭaṁ sarvabhūteṣu kim ātmānaṁ na budhyase/ apsarāpsarasāṁ śreṣṭhā vikhyātā puñjikasthalā, ajñāneti parikhyātā patnī kesariṇo hareḥ/ abhiśāpād abhūt tāta vānarī kāmārūpiṇī, duhitā vānarendrasya kuñjarasya mahātmanah/ kapitve cārusarvāṅgī kadā cit kāmārūpiṇī, mānuṣaṁ vigrahaṁ kṛtvā yauvanottamasālinī/ acarat parvatasyāgre prāvṛḍambudasaṁnibhe, vicitramālyābharaṇā mahārhaḥṣaumavāsini/ tasyā vastraṁ viśālākṣyāḥ pītaṁ raktadaśaṁ śubham ,sthitāyāḥ parvatasyāgre māruto 'paharac chanaīh/ sa dadarśa tatas tasyā vṛttāṁ tūrū susaṁhatau, stanau ca pīnau sahitaṁ sujātaṁ cāru cānanam/ tāṁ viśālāyataśroṇīm tanumadhyāṁ yaśasvinīm, dṛṣṭvaiva śubhasarvāṅgīm pavanaḥ kāmamohitaḥ/ sa tāṁ bhujābhyāṁ pīnābhyāṁ paryaśvajata mārutaḥ, manmathāviṣṭasarvāṅgo gatātmā tāṁ aninditām/ sā tu tatraiva sambhrāntā suvṛttā vākyam abravīt, ekaṣatnīvratam idaṁ ko nāśayitum icchati/ añjanāyā vacaḥ śrutvā mārutaḥ pratyabhāṣata, na tvāṁ himsāmi suśroṇi mā bhūt te subhage bhayam/ manasāsmi gato yat tvāṁ pariśvajya yaśasvini, vīryavān buddhisampannaḥ putras tava bhaviṣyati/ abhyutthitaṁ tataḥ sūryaṁ bālo dṛṣṭvā mahāvane, phalaṁ ceti jighṛkṣus tvam utplutyābhyapato divam/ śatāni trīṇi gatvātha yojanānāṁ mahākape, tejaś tasya nirdhūto na viṣādaṁ tato gataḥ/ tāvad āpatatas tūrṇam antarikṣaṁ mahākape, kṣiptam indreṇa te vajraṁ krodhāviṣṭena dhīmātā/ tataḥ śailāgraśikhare vāmo hanur abhājyata, tato hi nāmadheyaṁ te hanumān iti kīrtiyate/ tatas tvāṁ nihataṁ dṛṣṭvā vāyur gandhavahaḥ svayam, trailokye bhṛṣasaṁkruddho na vavau vai prabhañjanaḥ/ sambhrāntāś ca surāḥ sarve trailokye kṣubhite sati, prasādayanti saṁkruddhaṁ mārutaṁ bhuvaneśvaraḥ/ prasādite ca pavane brahmā tubhyaṁ varaṁ dadau, āśastravadhyatām tāta samare satyavikrama/ vajrasya ca nipātena virujāṁ tvāṁ samikṣya ca, sahasranetraḥ prītātmā dadau te varam uttamam/ svacchandataś ca maraṇaṁ te bhūyād iti vai prabho, sa tvaṁ kesariṇaḥ putraḥ kṣetrajo bhīmavikramaḥ/ mārutasyaaurasaḥ putras tejaś cāpi tatsamaḥ, tvaṁ hi vāyusuto vatsa plavane cāpi tatsamaḥ/ vayam adya gataprāṇā bhavān asmāsu sāmpratam, dākṣyavikramasampannaḥ pakṣirāja ivāparaḥ/ trivikrame mayā tāta saśailavanakānanā, triḥ saptakṛtvāḥ pṛthivī parikrāntā pradakṣiṇam/ tadā cauśadhayo 'smābhiḥ saṁcitā devaśāsanāt, niṣpannam amṛtaṁ yābhis tadāśin no mahad balaṁ/ sa idānīm ahaṁ vṛddhaḥ parihīnaparākramaḥ, sāmpratam kālam asmākaṁ bhavān sarvaguṇānvitaḥ/ tad vijṛmbhasva vikrāntaḥ plavatām uttamo hy asi, tvadvīryaṁ draṣṭukāmeyam sarvā vānaravāhini/ uttiṣṭha hariśārdūla laṅghayasva mahārṇavam, parā hi sarvabhūtānāṁ hanuman yā gatis tava/ viṣāṇṇā harayaḥ sarve hanuman kim upekṣase, vikramasva mahāvego viṣṇus trīṇ vikramān iva/ tatas tu vai jāmbavatābhicoditaḥ, pratītavagaḥ pavanātmajaḥ kapiḥ, praharṣayaṁs tāṁ harivīra vāhinīm; cakāra rūpaṁ mahad ātmanas tadā/

As the full strength of lakhs of Vanaras were assembled on the Sea shore, Jambavan addressed Veera Anjaneya: *vīra vānaralokasya sarvaśāstravidāṁ vara, tūṣṇīm ekāntam āśritya hanuman kim na jalpasi/ hanuman harirājasya sugrīvasya samo hy asi, rāmalakṣmaṇayoś cāpi tejaś ca balena ca/ ariṣṭaneminaḥ putrau vainateyo mahābalaḥ, garutmān iva vikhyāta uttamaḥ sarvapakṣiṇām/ Veeraanjaneya! Samasta Shastra Vetta! Why are you seated secluded here quitely on a corner in this miniature 'swarupa'! You are of Sugriva's par with, if not excel, by brawn and brain; in fact of Rama Laksmana's calibre and of eminence. We know of Kashyapa Prajapati and his progeny of Garuda, the son of Vinata who is reputed as the fastest of the Beings on earth, but indeed that is a weak comparison against you - the 'manojavam maaruta tulya vegam, jitendriyam buddhimataam varishtham, vaataatmajam,vaanara yudha mukhyam, Shri Rama dutam sharanam prapadye! Hanuman! I have seen Maha Garuda several times flying across the Samudras and from his mouth are seen Maha Sarpas. His wings, their sweep, their strength, and parakrama are no less than of yours. balaṁ buddhiś ca tejaś ca sattvaṁ ca harisattama, viśiṣṭaṁ sarvabhūteṣu kim ātmānaṁ na budhyase/ Vaanara shiromani! Your bala-buddhi-tejas-and dharya is the outstanding of all the Beings in Brahma shrishti. Then Mahaanjaneya! Why indeed are you not yet ready for jumping off this Samudra! Veeranjaneya! Your origin and of birth are indescribable: Pujikasthala was indeed a famed Aparsa was cursed to be born as 'Kapini' or Vanara Stree famed as Anjana who was wedded to Kesari. As the Kapini had the ability to assume any form as she pleased and during the rainy season was seated on a mountain top dressed in silks, with priceless ornaments and decorated with sweet odoured flowers. Then there was a sweep of wind and Devī Anjana and Vāyu Deva touched her tightly.*

sā tu tatraiva sambhrāntā suvṛttā vākyam abravīt, ekapatnīvrataṁ idam ko nāśayitum icchati/ añjanāyā vacaḥ śrutvā mārutaḥ pratyabhāṣata, na tvām himsāmi suśroṇi mā bhūt te subhage bhayam/ But Devi Anjana was an ideal ‘Pativrata’ and in that hesitant concern, did not make further advances and was in act terribly afraid. Then Vayu Deva smiled reassuringly and said: ‘ Who indeed wishes to spoil your paativratya vrata! Sushreni! Don’t you be scared as your mind must be rid of misleading thoughts. *manasāsmi gato yat tvām pariśvajya yaśasvini, vīryavān buddhisampannaḥ putras tava bhaviṣyati/ abhyutthitaṁ tataḥ sūryaṁ bālo dṛṣṭvā mahāvane, phalaṁ ceti jighṛkṣus tvam utplutyābhyapato divam/* Yashasvini! I would only like to embrace you mentally by way of ‘maanasika sankalpa’ but not physically. As a result of such ‘maanasika samyoga’, you would be blessed with a ‘Maha Bala Paraakrama, Buddhi Sampanna Putra praapti’ who could cross oceans with speed and great ease!. Subsequently, Anjana Devi gave birth in a mountain cave! Even in childhood, you always felt that urya Deva too was a sweet fruit on the sky. *śatāni trīṇi gatvātha yojanānām mahākape, tejasā tasya nirdhūto na viṣādaṁ tato gataḥ/ tāvad āpatatas tūrṇam antarikṣaṁ mahākape, kṣiptam indreṇa te vajraṁ krodhāviṣṭena dhīmatā/ tataḥ śailāgraśikhare vāmo hanur abhajyata, tato hi nāmadheyaṁ te hanumān iti kīrtyate/* Maha Kape! Therefore you jumped up by three hundred yojanas once and felt that you could not still reach Surya. You kept on trying and finally reached Surya Deva, but Indra Deva was angry and hit you with his Vajraayudha. That was why your left side - hanu- was hurt and hence your name is ‘hanuman’! On seeing the entire scene, Vayu Deva was terribly concerned and thus the Prabhanjana Deva Vaayu stopped his movement in trilokas and then the Ashta Dikpalakas tried their best but finally Brahma Deva had to pacify Vayu Deva blessing Anjaneya would be immune from ‘astra shastras’! *vajrasya ca nipātena virujam tvām samīkṣya ca, sahasranetraḥ prītātmā dadau te varam uttamam/ svacchandataś ca maraṇam te bhūyād iti vai prabho, sa tvām kesariṇaḥ putraḥ kṣetrajō bhīmaṁ vikramaḥ/ mārutasya aurasaḥ putras tejasā cāpi tatsamaḥ, tvam hi vāyusuto vatsa plavane cāpi tatsamaḥ/* Anjaneya! Even ‘vajra prahara’ by Indra Deva would be futile on your body and Mrityu is in your control’. Finally, Maha Jaambavaan asserted: *tad vijṛmbhasva vikrāntaḥ plavatām uttamo hy asi, tvadvīryam draṣṭukāmeyam sarvā vānaravāhīni/ uttiṣṭha hariṣārdūla laṅghayasva mahārṇavam, parā hi sarvabhūtānām hanuman yā gatis tava/ viṣāṇṇā harayaḥ sarve hanuman kim upekṣase, vikramasva mahāvego viṣṇus trīṇ vikramān iva/* Parakrami Mahaanjaneya! Now is the time that you have to proclaim to the trilokas to heighen your stature as the Vanara Sena is longing to witness what you really indeed are. Kindly get up and cross this Maha Sagara in one jump as that indeed is a sure step for Loka Kalyana. All the Vaanara Veeras are right now are on the verge of collapse. As Maha Vishnu as Vamana Deva measured the Universe with three steps, please put forth three steps ahead to sure success!

Sarga Sixty Seven

As Hanuman was enthused and readied to cross the Maha Sagara, he dashed forward to Mahendra Parvata and climbed it with ease

Samstūyamāno hanumān vyavardhata mahābalaḥ, samāvidhya ca lāṅgūlaṁ harṣāc ca balam eyivān/ tasya samstūyamānasya sarvair vānarapuṁgavaiḥ, tejasāpūryamānasya rūpam āsīd anuttamam/ yathā vijṛmbhate simho vivṛddho girigahvare, mārutasya aurasāḥ putras tathā samprati jṛmbhate/ aśobhata mukhaṁ tasya jṛmbhamānasya dhīmataḥ, ambarīṣopamaṁ dīptaṁ vidhūma iva pāvakaḥ/ harīṇām utthito madhyāt samprahrṣṭatanūruhaḥ, abhivādya harīn vṛddhān hanumān idam abravīt/ arujan parvatāgrāṇi hutāśanasakho ’nilaḥ, balavān aprameyaś ca vāyur ākāśagocaraḥ/ tasyāham śīghravegasya śīghragasya mahātmanaḥ, mārutasya aurasāḥ putraḥ plavane nāsti me samaḥ/ utsaheyaṁ hi vistīrṇam ālikhantaṁ ivāmbaram, meruṁ girim asaṁgena parigantum sahasraśaḥ/ bāhuvegapraṇunnena sāgareṇāham utsahe, samāplāvayitum lokaṁ saparvatanadīhradam/ mamorujāṅghāvegena bhaviṣyati samutthitaḥ, saṁmūrchita mahāgrāhaḥ samudro varuṇālayaḥ/ pannagāśanam ākāśe patantaṁ pakṣisevitam, vainateyam aham śaktaḥ parigantum sahasraśaḥ/ udayāt prasthitaṁ vāpi jvalantaṁ raśmimālinam, anastamitaṁ ādityam abhigantum samutsahe/ tato bhūmim asaṁsprṣya punar āgantum utsahe, pravegenaiva mahatā bhīmena plavagarṣabhāḥ/ utsaheyam atikrāntum sarvān ākāśagocaraṇ, sāgaram

kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayīṣyāmi plavamānaḥ plavaṅgamāḥ, hariṣye coruvegena plavamāno mahārṇavam/ latānām vīrudhām puṣpaṁ pādapānām ca sarvaśaḥ, anuyāsyati mām adya plavamānaḥ viḥāyasā, bhaviṣyati hi me panthāḥ svāteḥ panthā ivāmbare/ carantaṁ ghoram ākāśam utpatiṣyantam eva ca, drakṣyanti nipatantaṁ ca sarvabhūtāni vānarāḥ/ mahāmerupratikāśam mām drakṣyadhvaṁ plavaṅgamāḥ, divam āvṛtya gacchantam grasamānam ivāmbaram/ vidhamiṣyāmi jīmūtān kampayīṣyāmi parvatān, sāgaram kṣobhayiṣyāmi plavamānaḥ samāhitāḥ/ vainateyasya vā śaktir mama vā mārutasya vā, ṛte suparṇarājānaṁ mārutaṁ vā mahābalaṁ, na hi bhūtāṁ prapaśyāmi yo mām plutam anuvrajet/ nimeṣāntaramātreṇa nirālambhanam ambaram, sahasā nipatiṣyāmi ghanād vidyud ivotthitā/ bhaviṣyati hi me rūpaṁ plavamānasya sāgaram, viṣṇoḥ prakramamāṇasya tadā trīn vikramān iva/ buddhyā cāhaṁ prapaśyāmi manaś ceṣṭā ca me tathā, ahaṁ drakṣyāmi vaidehīm pramodadhvaṁ plavaṅgamāḥ/ mārutasya samo vege garuḍasya samo jave, ayutaṁ yojanānām tu gamiṣyāmīti me matiḥ/ vāsavasya savajrasya brahmaṇo vā svayambhuvaḥ, vikramya sahasā hastād amṛtaṁ tad ihānaye, laṅkāṁ vāpi samutkṣipyā gaccheyam iti me matiḥ/ tam evaṁ vānaraśreṣṭhaṁ garjantaṁ amitaujasaṁ, uvāca parisamhṛṣṭo jāmbavān harisattamaḥ/ vīra kesariṇaḥ putra vegavan mārutātmaja, jñātīnām vipulaṁ śokaḥ tvayā tāta praṇāśitaḥ/ tava kalyāṇarucayaḥ kapimukhyāḥ samāgatāḥ, maṅgalaṁ kāryasiddhyartham kariṣyanti samāhitāḥ/ ṛṣīṇām ca prasādena kapivṛddhamatena ca, gurūṇām ca prasādena plavasva tvaṁ mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamaṇam tava, tvadgatāni ca sarveṣāṁ jīvitāni vanaukasāṁ/ tatas tu hariśārdūlas tām uvāca vanaukasaḥ, neyaṁ mama mahī vegam plavane dhārayiṣyati/ etāni hi nagasyāṣya śilāsaṁkṣaṭāṣīṇaḥ, śikharāṇi mahendrasya sthirāṇi ca mahānti ca/ etāni mama niṣpeṣaṁ pādayoḥ patatām varāḥ, plavato dhārayiṣyanti yojanānām itaḥ śatam/ tatas tu mārutaprakhyāḥ sa harir mārutātmajaḥ, āruroha nagaśreṣṭhaṁ mahendram arimardanaḥ/ vṛtaṁ nānāvidhair vṛkṣair mṛgasevitaśādvalam, latākusumasambādham nityapūṣpaphaladrūmam/ simha śārdūla caritaṁ mattamātaṅgasevitam, mattadvijagaṇodghuṣṭam salilotpīḍasaṁkulam/ mahadbhir ucchritaṁ śṛṅgair mahendram sa mahābalaḥ, vicacāra hariśreṣṭho mahendrasamavikramaḥ/ pādābhyām pīḍitas tena mahāśailo mahātmanā, rarāsa simhābhihato mahān matta iva dvipaḥ/ mumoca salilotpīḍān viprakīrṇaśiloccayaḥ, vitrastamṛgamātaṅgaḥ prakampitamahādrūmaḥ/ nānāgandharvamithunaiḥ pānasamsargakarkaśaiḥ, utpatadbhir vihaṁgaiś ca vidyādharaḡaṇair api/ tyajyamānamahāsānuḥ samnilīnamahoragaḥ, śailaśṛṅgaśilodghātaḥ tadābhūt sa mahāgiriḥ/ niḥśvasadbhis tadā tais tu bhujagair ardhaniḥṣṭaiḥ, sapatāka ivābhāti sa tadā dharaṇīdharāḥ/ ṛṣibhis trāsa sambhrāntais tyajyamānaḥ śiloccayaḥ, sīdan mahati kāntāre sārthahīna ivādhvagaḥ/ sa vegavān vegasamāhitātmā; haripravīraḥ paravīrahaṇtā, manaḥ samādhāya mahānubhāvo; jagāma laṅkāṁ manasā manasvī/

As Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hitherto were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. *Samstūyamāno hanumān vyavardhata mahābalaḥ, samāvidhya ca lāṅgūlaṁ harṣāc ca balam eyivān/* Enthused by their frenzy, he gradually increased his height and the proportionate volume of his body, just as Vamana Deva did. *harīṇām utthito madhyāt samprahṛṣṭatanūruhaḥ, abhivādya harīn vṛddhān hanumān idam abravī/ arujan parvatāgrāṇi hutāśanasakho 'nilaḥ, balavān aprameyaś ca vāyur ākāśagocaraḥ/ tasyāhaṁ śīghravegasya śīghragasya mahātmanaḥ, mārutasyaaurasaḥ putraḥ plavane nāsti me samaḥ/* Veera Hanuman stood amidst the Vaanaras and addressed them especially the elderly Vanara Vridhhas thus: ‘ I am of the strength and speed of Vaayu Deva , my originator and am possessive of endless energy. Vayu Deva is a great friend of Agni Deva! I am blessed with the might of destroying mountains to pieces. Being the step son of Vayu Deva, my single jump could cross Maha Samudras. I could perform thousand parikramas of the thousand yojana spread of Maha Meru Parvata. *bāhuvegapraṇunnena sāgareṇāham utsahe, samā -plāvayitūṁ lokam saparvatanadīhradam/ mamorujaṅghāvegena bhaviṣyati samutthitāḥ, samimūrchita mahāgrāhaḥ samudro varuṇālayaḥ/ pannagāśanam ākāśe patantaṁ pakṣisevitam, vainateyam ahaṁ śaktaḥ parigantum sahasraśaḥ/* With the unimaginable might of my shoulders and hands, I could splash and pound the high waves of Maha Samudras, and create devastation and mahem of high mountains. Lord Varuna’s nivasa of Sapta Sagaras [**Sapta Samudras:** Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water] could be violently shaken to distress. Vaanara vridhhaas! Like Maha Veera Garuda the

elder son of Vinata Devi is in the habit of ‘akaasha parikrama’ and my ability is such that I could comfortably perform such parikramas by thousand times. I could follow Surya Deva in his regular daily pradakshinas from Udayaagiri to the Astamaagiri! *utsaheyam atikrāntum sarvān ākāśagocarān, sāgaram kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayiṣyāmi plavamānaḥ plavaṅgamāḥ, hariṣye coruvegena plavamāno mahārṇavam/* Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe! *buddhyā cāhaṁ prapaśyāmi manaś ceṣṭā ca me tathā, ahaṁ drakṣyāmi vaidehīm pramodadhvaṁ plavaṅgamāḥ/ mārutasya samo vege garuḍasya samo jave, ayutaṁ yojanānām tu gamiṣyāmīti me matiḥ/ vāsavasya savajrasya brahmaṇo vā svayambhuvaḥ, vikramya sahasā hastād amṛtaṁ tad ihānaye, laṅkāṁ vāpi samutkṣipyā gaccheyam iti me matiḥ/* Vaanaras! As I apply my mind and cogitate, so do the circumstances and conditions too shape up likewise. My decisiveness right now is to see Videha Kumari’s immediate darshan; now, you folks! Enjoy now and rejoice with very quick and most positive results and sweet fruits. I am only comparable to Vayu Deva and Garuda Deva; my strong belief and firm conviction at present is that I could comfortably undertake a rapid run of ten thousand yojanas of distance by air! Believe me my friends, right now, my morale and enthusiasm is such that I could seize and secure ‘amrit’ from the hands of Vajradhaari Indra or even Svayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravana’s Lanka!’ As Veera Hanuman assured thumping success from his tour of Lanka and back, the huge mass of Vaanaras paid sky high tributes, clappings, and victory shoutings of feverish rejoicings. Then commenced ‘Swasti Vachanaas’ and high tributes to the hero stating: *ṛṣīṇām ca prasādena kapivṛddhamatena ca, gurūṇām ca prasādena plavasva tvaṁ mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamanam tava, tvadgatāni ca sarveṣām jīvitāni vanaukasām/* ‘Maha Vanara Anjaneya! May you carry with you in your epic like tour by crossing the Maha Sagara with memorable success and safe return the heart felt blessings of Maharshis, Gurus, Elders and friends. We would all await your successful travel and very fruitful return; do trust us that your success would provide us all a fresh lease of our lives.’ Hanuman replied: As I would now jump and cross the Samudra, be assured that in the universe none could ever imitate. My initial jump would be to the top of Mahendra Parvata which is replete with trees bearing juicy and sweet fruits.’ Thus, the Maha Kapesvara reached, selected a few luscious fruits, enjoyed them relaxingly and remembered of Lanka forthwith for the subsequent jump forward.

Hanuman, Anjana soonur, Vaayu putro, Maha Balah, Rameshthah, Phalguna sakhah, Pingaakshomita vikramah, udadhih kramanaschiva, Sita shoka vinaashanah, Lakshmana praana daataacha, Dasha grivascha darpah, dwadshataani namaani Kapeendrasya Mahatmanah, svaapakale pathennityam yaatrakaale visheshah, tasya mrityu bhayam naasti, savatra vijayee bhavet/

ESSENCE OF VALMIKI SUNDARA RAMAYANA

Translated and interpreted by V.D.N.Rao Chennai

PREFACE

Manojavam Maaruta tulya vegam jitendriyam buddhimataam varishtham, aataatmajam Vaanara yudha mukhyam Sri Rama dutam sharanam prapadye/ Atulita baladhaamam hemashailaabhideham, danujavana krishaanum jnaani naama agraganyam/ Sakala guna nidhaanam vaanaraanaamadheesham Raghupatipriya bhaktam Vaatajaatam namaami/ Om ham Hanumate namah/Buddhi balam yasho dhairyam nirbhayatvam arogataa, ajaadyam vaakpatutvam cha Hanutsmaranaadbhavet/Yatra yatra Raghunadha keertanam, tatra tatrakritamastakaanjalim/ Baashpavaari paripurna lochanam Maarutim namata raakshaantakam/

Undoubtedly Hanuman, is the key to Sundara Khanda Valmiki Ramayana. Totally dedicated to the ‘Rama Karya’ of ‘Sitanveshana’, He assumed gigantic body frame, crossed the ‘Maha Sagara’ of a distance of hundred yojanas as being literally air borne, gets welcomed on way by Mainaka Mountain- the very few that Indra spared with flying caliber with the assistance of Vayu Deva ; encounters Daksha Kumari Maha Sarpi Surasa about to devour him, quickly assuming a miniature finger ring form , ready for her devouring as she too realising the auspicious Rama Karya of Sitaanveshana blesses on exit from her body; kills Rakshasi Simhika the ‘Lankapuri Dwaara Palika’ by enhancing his height manifold; and enjoying the aerial view of Lankapuri, finally entered Ravana’s kingdom, each time by appropriately maximising or miniaturising his body with daring self-confidence. Veera Vayu Putra- born of Vayu- Anjana by mere body ‘sparsha’- then entered Ravana’s ‘anthapura’- viz. the Pushpaka Vimana seized from Kubera Dikpalaka who was Ravana’s first cousin; saw for himself the amazing scene of countless wives of gandharva-naaga-yaksha-daitya-rakshasa kanyas of rare beauty and grace, including the Prime Queen Mandodari Pativrata, being immersed with wine-dance-and music in Ravana’s company in his large bed. Yet Devi Sita was not visible there. Further continuing his extensive and intensive ‘Sitaanveshana’, finally located her amid detestable looking- raw flesh eating- cruel Rakshasis, as she wore dusted, crumpled ‘eka vastra’ crying away incessantly and desperately in ‘Pramadaavana’ under ‘Ashoka Maha Vriksha. Ravana entered with his wives, endeared Devi Sita first, but on hearing her ‘parusha vakyaas’, got furious and granted a two month reprieve before her sliced body would reach the royal kitchen. There after, Anjaneya having convinced Devi Sita by crooning Shri Rama’s heritage, bravery and glory gradually, handed over Rama’s finger ring, convinced that Shri Rama Lakshmana Sugrivas were eveready to arrive with Vanara Veeras and relieve her grief. Then he initiated a spree of killings of Rakshasa Veeras as instructed by Ravana, pretended that he was bound by Indrajjits’ brahmastra, faced Ravana in his Sabha who was infuriated by his warnings, but on Vibhishana’s advice, allowed his tail to be put to flames, when he burnt off Lankapuri to destruction, returned to Kishkindha , handed over Devi Sita’s choodamani explaining Devi Sita’s status and got initiated action to attack Ravana and followers. .

Recalling Kanchimuth’s HH Vijayendra Saraswati’s kind instruction to me last year to translate Valmiki Ramayana in its Essence form, the ‘Baala- Ayodhya- Aranya-Kishkindha- and now the Sundara Khandas’ have since been attempted so far. Our entire family is beholden to the glorious lineage of the Excellencies, especially Maha Swami, and now the present ‘Baala Vaaru’ who has been driving me to action for attempting translations of Ashtaadasha Puranas, Ashtaadasha Upanishads, Dharma Sindhu, Brahma Sutras, Paraashara Smriti, Manu Smriti, Soundarya Lahari, Bhagavad Gita, Sahasra Naamas, Sahasra Lingarchana Vidhana and various scripts on Ganesha-Gayatri-Lakshmi-Vaakdevi- Bhaskara-Chandra-Pancha Maha Bhutas- Parmaardha Saara of Kashmiri Shaivism and so on for over decade and half. Our earnest prostrations to Him seeking His continued blessings.

VDN Rao and family

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Retrospective: Bala Khanda-Ayodhya Khanda-Aranya Khanda-Kishkindha Khanda

Sarga One: Veera Hanuman leaps off the Ocean towards Ravana's Lanka, gets welcomed on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka [Vishleshanas 1) on Anjaneya's self confidence to cross the Maha Sagara, his decisiveness as expressed by himself vide Sarga 67 of Kishkindha Ramayana 2) Vishleshana on Sagara Chakravarti: as sourced from Maha Bhagavata Purana]

Sarga Two: Description of Lankapuri's beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodaya. [[Vishleshanas on a) Bilwa Swarga of Maga Nagas b) Kubera

Sargas Three and Four: As Hanuman sought to enter, Rakshasi Nishachari is encountered, he subdues her seriously; she recalls Brahma's warning that once a Vanara gives a hit to her, then Lanka gets its doom and lets him in! Then Hanuman enters Ravana's 'antahpura' comprising many palaces but gets disappointed.

Sarga Five: Hanuman then enters the 'antahpura' or the interior palaces of Ramanasura systematically but gets disappointed with no sign and indication of Devi Sita

Sarga Six: Hanuman then extended the scope of search for Devi Sita in Ravana's own palace, besides at the houses of his follower Rakshasas

Sargas Seven and Eight: Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas [Vishleshana on Maha Lakshmi Swarupas]

Sarga Nine: In the process of 'Devi Sitaanveshana' in the Pushpaka Vimana in Ravana's residence, Hanuman witnessed countless 'strees' of youthful charm being playful inside; why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married! [Vishleshanas a) on Maharshi Vasishtha and Kama Dhenu Shabala- b) Panchendriyas]

Sarga Ten: In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita! [Vishleshana on Devi Mandodari]

Sarga Eleven: Hanuman on seeing Mandori, took time self assure about Devi Sita, continued the search even while self introspecting of his own honesty in the atmosphere of food-dance and lust; yet dismissed such thoughts

Sarga Twelve: Hanuman in his remote thoughts wondered and was even concerned of Devi Sita's very existence but quickly recovered from such apprehensions resumed 'Sitanveshana' yet again with confidence and belief! [Vishleshana on Continued Endeavor towards success vide Bhagavad Gita

Sarga Thirteen: Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return disappointed. Yet, Sampati assured and visited 'Ashoka Vaatika' [Vishleshana on Sampati's assurance to Vanara Sena vide Kishkindha Ramayana Sarga 63]

Sarga Fourteen: While admiring Ashoka Vaatika's prakriti soundarya, Hanuman mused as to how Devi Sita would be happy as she was stated to be an admirer of Prakriti Soundarya

Sarga Fifteen: Hanuman yet in his miniature form finally visioned Devi Sita near a 'Chaitya Praasaada Mandira' and identified her and felt ecstatic
[Vishleshana on Sankhya Shastra vide Brahma Sutras]

Sarga Sixteen: Hanuman having finally ensured that Devi Sita was visioned, felt that as to why she, an outstanding Pativrata, why and how Ravana has been disgusting, yet sad.
Vishleshana on Rama killing Karbandha who described his 'Atma Katha' ref. Sarga 69, Aranya Khanda]

Sarga Seventeen: Hanuman was nodoubt happy to see Devi Sita most closely with sympathy, yet contrarily was repulsed with hatred at the sight of the Rakshasa stree encircling her

Sarga Eighteen: Ravana'sura along with his beloved females enters Ashoka Vatika and the spot where Devi Sita was being guarded as seen by Anjaneya in his miniature form

Sarga Nineteen: Even with a single nasty and desolate glance of the detestable Ravana'sura, Devi Sita was drowned in gloom-fear-and apprehension as noticed by Hanuman

Sarga Twenty: Ravana then addresses Devi Sita opening his heart fancying her, praises her origin, charm and conduct, and seeks to convince her to discard fear complex, to be sympathetic to him, and wait for her consent

Sarga Twenty One: Devi Sita emboldens herself and replies highlighting Ravana's wretched manner of abducting her and of his features of cruelty, selfishness, and ego; mocks his ability and readiness to face hero Rama.

Sarga Twenty Two: As Sita heckled Ravana's claim of heroism and his stealthy timidity, asserted her 'pativratya', and challenged him to face Rama- as Ravana threatened her granting three months to change or get killed

Sarga Twenty Three: Select Rakshasis of learning like Ekajata-Harijata-Vikata- and Durmukhi extoll the qualities of bravery of Ravana'sura while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship
[Vishleshana on Prajapatis, Adityas, Rudras, Vasus and Ashvini Kumars]

Sarga Twenty Four: While a few of enlightened Rakshasis sought to convince Devi Sita to wed Ravana, the rest of the cruel lot threatened her to death and fancy to taste her flesh, cook it with spices, and eat with wine and dance!

Sargas Twenty Five and Twenty Six: Totally rattled by the perilous intimidation of the Rakshasis to nearly kill her and celebrate, Devi Sita nearly resorted to 'praana tyaga' especially cursing her fate still disabling her from Shri Rama darshana.

Sarga Twenty Seven: Even as the cruelmost Rakshasis surrounded Devi Sita to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic forebodes of 'Lanka Vinaashana' too soon
[Vishleshana of two birds seated on the same branch of a tree-source Mundaka Upanishad]

Sargas Twenty Eight and Twenty Nine: Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness
[Vishleshana on Indra entering Devi Diti's garbha sourced from Maha Bhagavata Purana:

Sarga Thirty: Hanuman witnessed series of Ravana's sweet offers to wed Sita, her no-nonsense reaction, his three month notice, violent threats of Rakshasis, Trijata's forebodings, now desires to appear before her, but how!

Sargas Thirty One and Thirty Two: Veera Hanuman sings Shri Rama Katha exclusively for Devi Sita but she wonders its genuineness!

Sarga Thirty Three: Then Hanuman appears before Devi Sita in his own form and conveys about Shri Rama's welfare, his arrival here, and assures Rama's arrival soon.

Sarga Thirty Four: Devi Sita still unconvinced fully about Hanuman's genuineness he describes Rama's physical features and mental acumen and bravery, pleading his own authenticity.

Sarga Thirty Five: Devi Sita finally concedes Hanuman's genuineness- then he describes Rama's 'guna ganaas', how Rama missed her, Sugriva's help repaying Rama's help by killing Vaali- Sampati's guidance to reach her.
[Vishleskana on a) Vedas and Vedangas b) **[Comprehensive Vishleshana on a) Kesari-Shambanaada-Anjana Kumari; b)-Vayu Deva and Anjana Devi-c) Glory of Anjaneya d) Hanuman and Ravanaasura]**

Sarga Thirty Six: Maha Veera Hanuman bestows Shri Rama's finger ring to Devi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama's arrival too soon!
[Vishleshana on Danava Anuhlaada-Shachi Devi- Indra]

Sarga Thirty Seven: As Devi Sita seeks Hanuman to hasten Shri Rama's arrival at Lanka, Hanuman suggests carrying her and reach Rama swiftly, but she declines giving reasons, especially stressing Rama's invincibility.

SargaThirty Eight: Before handing over her 'choodaamani' to Hanuman, Devi Sita recalled how Rama expressed his concern by using 'brahmaastra' on a crow- Indra's son- pestered her; the crow went from pillar to post and fell at Rama's feet; though Rama pardoned, still had to block any crows's vision of left eye ever since!

Sarga Thirty Nine: Having taken the possession of precious Sita 'Choodaamani' as a proof of meeting her, Hanuman felt elated to display his grit, devotion and resolution to all concerned, especially for the delight of Rama!

Sarga Forty: Devi Sita reiterated what Anjaneya should convey to Rama about her life's threats while handing over hair clip to Shri Rama; Hanuman reiterates his reaching Rama's soonest.
[Vishleshana on the sources of precious pearls from Essence of Soundarya Lahari]

Sarga Forty One: Veera Hanuman devastates Ashoka Vaatika- on witnessing this the frightened Rakshasis surrounding Devi Sita ran away to Ravanaasura stating some Celestial Being had reached at the Ashoka Vaatika to destroy it

Sarga Forty Two: Ravana'sura on learning of a stranger devastating Pramadaavana, despatches a strong regiment of his army of well trained eight thousand rakshasa force named Kinkaraas.

Sarga Forty Three: Mahabali Vayu Putra then devastates 'Chityapraasaada'- the Rakshasa Kuladevatashtana and the rakshasas around it.

Sarga Forty Four: Veeranjanya smashes the expertise of 'baana-prayoga' of the Maha Rakshasa Jambumali, as Ravanaasura decided to utilise the extraordinary skills of archery of the Prahasta Putra to pull down the enemy.

Sarga Forty Five: As Hanuman successfully killed Kinkaras and Jambumaali and demolished Pramadaavana and Chatya Praasada along with inmates, enraged Ravana instructed the mighty sons of his Ministers to face Hanuman

Sarga Forty Six: With successive deaths of his select Rakshasa Veeras, Ravana'sura had wondered that even one Vanara of Hanuman demoralised him as a wake up call and despatched his five Senapatis who too were killed!

Sarga Forty Seven: Anxiously awaiting Hanuman's destruction by the Five Senapatis and army forces, Ravana got negative messages. As he was dismayed, his son Akshaya Kumara, well versed in war tactics, then took his turn.

Sarga Forty Eight: Shattered with putra shoka and humiliation, Ravana finally asked Indrajit to use his brahmastra to end up the menace of Hanuman and save the Rakshasa Samrajya and his personal prestige and fame at stake!
[Vishleshana on Astra Vidya and illustrative 'Mantrika Astras']

Sarga Forty Nine: Veera Hanuman was no doubt impressed by Ravana'sura's accomplishments and his own personalised feelings.

Sarga Fifty: Pretending as bounded by Indrajit's Brahmastra, though Brahma granted his immunity, Hanuman faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he was Shri Rama's messenger.
[Vishleshana on 1. Nandishwara and 2. Baanasura]

Sarga Fifty One: Addressing Ravana, Veera Hanuman detailed Shri Rama's 'Prabhava' and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury.
[Vishleshana on Ravana's disgraced encounter with Vaali]

Sarga Fifty Two: Infuriated by Hanuman's insinuations of Ravana's record of failures and praising Rama's successes, Ravana'sura orders the vanara be killed- Vibhishana pleads against killing a messenger, as Ravana heeds
[Vishleshana on Ravana's origin, family background and accomplishments in brief]
[Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana]

Sarga Fifty Three: As Vibhishana appealed, Ravana consents to burn Hanuman's tail to display the blazings to Lanka's public. As Rakshasis conveyed, Sita prays to Agni to lessen the heat. Hanuman starts the revenge.

Sarga Fifty Four: Hanuman's vengeful 'Lanka Dahana and Vidhvamasha' as the Rakshasaas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta! [Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana]

Sarga Fifty Five: Veera Anjaneya's successful 'Lanka Dahana' but concerned of Devi Sita's safety- her 'punardarshana'

Sarga Fifty Six: Hanuman reassuring Devi Sita of soonest arrival of Rama Laksamanas, jumped off from Arishta Parvata to cross the Maha Sagara as vanara pramukhas were waiting anxiously.

Sarga Fifty Seven: As Vayu Putra dashed through thick sky high clouds to return to the ever awaiting Vanara yoddhas, the latter were ever concerned, but his return overjoyed them especially Angada and Jambavan

Sarga Fifty Eight: On his victorious return from Ravana's Lankapuri, Hanuman briefly detailed the happenings, especially Devi Sita darshana, killing spree of Rakshasas, challenge to Ravana, burning his tail and Lanka dhvamsa.

Sarga Fifty Nine: Veeranjaneya makes a fervent appeal Vaanaraveeras like Jambavaan-Angada-Neela- or Ashvini Kumara Putras Mainda- Dvividhaas to relieve Devi Sita from Ravana's clutches for her inhuman harassment.

Sarga Sixty: As Hanuman returned successfully, Angada suggested another collective attack, destroy Ravana and others, bring Devi Sita back, but Jambavan advised to return and report back only!

Sarga Sixty One: On return to Kishkindha vanara veeras plundered Madhuvana of fresh sweet fruits and destroyed it. The incharge Vanara Dadhimukha - Sugriva's uncle - was beaten in return

Sargas Sixty Two and Three: Dadhimukha and staff ran away to Sugriva for protection; he wondered if south bound Vanara Sena with Angada and Hanuman was returning with success'!

Sarga Sixty Four: On Sugriva's instruction, dakshina sena reached reporting success- and of Devi Sita's safety.

Sarga Sixty Five: Viranjaneya details the actual status of Devi Sita's physical and psychological condition to Shri Rama in the presence of Lakshmana Sugrivas

Sarga Sixty Six: Reacting to Hanuman's handing over Devi Sita's 'choodaamani' Rama got worked up with his sweet memories, showing anxiety to hear what was her message to him.

Sargas Sixty Seven and Sixty Eight: Hanuman detailed her actual status and parting appeal still concerned of urgent action to save her very life!

ESSENCE OF VALMIKI SUNDARA RAMAYAMA

Introduction:

Brahmarshi Narada taught Brahmana Vidyaarshi Pracheta the 'two golden principles of not preaching what he himself would not practise and take to the name and thought of Rama till his death'. The boy learnt the Mantra 'Mara' or to Kill- kill 'ahamkara', 'shadvarga shatrus' of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of 'Mara' turned as 'Rama' gradually developed 'valmikaas' or anthills till his 'atma saakshaatkaara' or Self Realisation and eventually came to be reputed as Valmiki Maharshi. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried :*maa nishaada pratishthaa tvamagamah shasshvatih samaah, yat krouncha mithunaa -dekam avadheeh kaama mohitam/* Nishaada! There could never be rest for long years till eternity, for you killed the mating birds unsuspectingly! This is the 'prerepana' or the inspiration of the illustrious scripting of Valmiki Ramayana! Maharshi Valmiki asked Brahmarshi Narada: *Konyasmin saampratam loke gunavaan kascha veeryavaan, dharmagjnascha kritagjnascha veeryavaan, dharmagjnascha kritagjnascha Satyavaakyo dhridhavitatah* as to who indeed was the Guna- Veerya-Dharmagjna- Kritagjna- Satya Vaadi- Dhridha Sankalpa or of the superior traited- brave- virtuous-ever grateful - truthful and decisive on Earth during the Treta Yuga! Ramayana is relevant now as much as in the past -present and for ever as narrated in Six Khandas or sugar cane stems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda-Kishkinda Khanda-Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas-Aranya Khanda has seventy three Sargas-Kishkinda Khanda has sixty seven Sargas-Sundara Khanda comprises of sixty eight Sargas- Yuddha Khanda has one twenty eight Sargas. Additionally Uttara Khanda has one hundred eleven Sargas.The current presentation is relevant to Sundara Khanda- the Fifth Piece of the Sugar Cane.

Restrospective :

Baala Khanda

The overview of Ramayana by Maharshi in his trance- Valmiki Ramayana of 24000 stanzas was sung by Lava- Kusha kumars of 'Shri Rama -Devi Sita' at a Conference of Muni Mandali before Shri Rama- From the Vaivaswa Manvantara to the Ikshvaku Vamsha at Ayodhya till King Dasharatha to Shri Rama- King Dasharatha-Vasishta- Ministers plan to perform Ashvamedha Yagna and despatch Sumantra the Charioteer request to request Maharshi Rishyashringa- Historic Arrival of Rishyashringa heralding the season to rains- There after Vasishtas gave to the King 'yagjna diksha'- removed evil influences - made arrangements of the yagjna like architecture, construction and maintenance; groups of jyotishadi vedangas; workforce; nata- naatya -nartaka groups,cooking, culinary,construction of colonies, conference Halls etc.Ashvamedha Yagna executed gloriously- Putra Kaamekshi Yagjna- Celestials preparing for arrival of Maha Purusha-Devas and Indra approached Vishnu to desrtoy Ravanaasura as Vishnu said only in human form Rama, Dasharatha's son could do so. At the Yagjna, a Maha Purusha emerged from the flames and handed over a 'payasa patra' to Dasharatha to distribute to his three queens as instructed.As Rama-Lakshmana-Bharata-Shatrughnas were born thus, Indra and Devas manifested 'Vaanaraas' including Hanuman with Ashta Siddhis. Dasharatha distributes 'payasa' to queens Koushalya-Sumitra- Kaikeyi -Samskararas to Ramaadi Kumaras; Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vasishta assured Dasharatha about Shri Rama's safety in safeguarding the Vishvamitra Yagjna as the satisfied King allowed Rama Lakshmanas and teach Bala-Atibala. The trio reached Angamuni Ashram-Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hid-the reason was that Indra killed brahmana Vritraasura.-They enter 'Tataka Vana'-Rama Lakshmanas

encounter Tataka and Vishvamitra prevails on stree hatya-Vishvamitra teaches most of archery mantras to Rama Lakshmanas-Vishvamitra takes Rama brothers to the 'Vamana Ashrama' -Yaginas spoilt in other ashramas by Maricha Subahus punished by Rama-'Ashramavashis' conveyed about Janaka's Yagjna and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and explains about adjacent Kusha Desha, King Kushanabha, Apsara daughters and Vayu Deva-By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- King Sagara's tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa.Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gaveup hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha.Bhagiratha standing by foot fingers, invoked Maha Deva-Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas-Having failed to secure Amrit, Diti- daitya mother-seeks to destroy Indra- Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside ,cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts-Vishvamitra stated that they were at that very place where above instances had occurred when there was an Ikshvaaku Kings Kakutstha- Sumati and then proceed to Mithila the kingdom of Janaka Raja!Sumati showed the way to Gautama Ashram en route Mithila.- Entering King Janaka's Yagnyashaala, Vishvamitra introduces Rama Lalshmanas and their acts of glory so far to King Janaka and his Purohita 'Shataananda'-Having congratulated Rama Lakshmanas, Shatananda makes a detailed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tapsyas became a Brahmarshi!King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed the army but the latter took to severe tapasya.Brahma blesses Vishvamitra be the status of Maharshi-Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; -Ambarisha performs Yagjna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis.-Vishvamitra disturbed by 'Menaka' at Pushkara, then shifted to heights of himalayas when 'Rambha' disturbed too-Ultimatelyeven as Indra ever stole his food, Maharshi stopped his breathing but kept on his tapsya on Brahma, and the latter conferred the title of 'Brahmarshi'! Vishvamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.-Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations.King Janaka said:Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!- King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retenue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too- Dasharadha was pleased and addressed Vasishtha and Ministers to leave next morning -Accompanied by Gurus, wives and intimate and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to be fool proof defence arrange -ments. A four day procession with needed halts on way moved on with

plentiful food and drinks. On their arrival at the outskirts of the Kingdom, King Janaka made elaborate reception with music, song, dance and ecstatic welcome showers of flowers-In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiratha- Ambareesha-Nahusha-Yayati-Naabhaga- Aja- and Dasharatha- King Janaka explained about his vamsha from renowned King Nimi ,whose son named Mithibeing the ever first Janaka as the ‘vamsha’ known as of Janakas. Then he introduced Kushadhvaja his younger brother desirous of getting his two daughters to Bharata and Shatrughna and declared Mandaveeka and Shutakeerti as their respective wives. respectively.- Public Declarations were made in the presence of Kings, Maharshis, and the public and hectic preparations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms.-- After the festivities concluded, guests were showered with precious gifts, the groom's party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting ‘Rama Rama’ with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever!- As the return procession finally reached the city of Ayodhya , it was ready with dhvaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

Ayodhya Khanda

Considering Shri Rama's eligibility for Ayodhya's Yuvarajatva,King Dasharatha convenes a durbar meeting -King Dasharatha secures public approval for Rama's Yuvarajatva-Dasharatha discusses the details of Rama's Rajyabhisheka with Vasishtha and asks Rama to attend the Rajya sabha- Rama seeks his mother Devi Koushlya's blessings and endears Lakshmana-Dasharatha and Vasishtha ask Rama and Sita to observe fasting before the celebrations of Yuvarajatva- Ayodhya public's joy and pre-celebrations- Villianous Manthara gets upset on Rama's Yuvarajatva and reaches Kaikeyi and provokes and poisons Kaikeyi's mindset suggesting Rama's Vana Vaasa and Bharata's elevation as Yuvaraja- Fully poisoned by Mandhara, Kaikeyi enters 'Kopa griha' - the symbolic Anger Chamber-King Dasharatha seeks to pacify her beloved queen Kaikeyi-Kaikeyi seeks to remind of Dasharatha's promise of granting her of two boons at a battle as she saved him, demands Rama's 'vana vaasa'/ Bharata's Rajyabhisheka-Dasharatha's remorse at Kaikeyi's undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - Dasharatha's intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors- Kaikeyi's stubbornness to relent - Vashishta Maharshis intervention fails and Charioteer Sumantra asked for Rama's arrival at the King's Palace-Sumanta arrives at Rama's palace while Rama and Lakshmana on the way to King's Palace enjoying public's joy at Rama's elevation-Excellent preparations in the city for the celebrations by the following day- Rama witnessing heart broken Dasharatha and Kaikeyi's rude intervention demanding Rama's Vana Vaasa for fourteen years in prescribed dress code and of Bharat's Kingship-Rama agrees to her terms and proceeds to Koushalya to break the news - Koushalya's sudden and of tragic news leads

to agony and standstill senselessness as Rama seeks to pacify-Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt as Rama explains that 'pitru vaakya paripaalana' ought to be his life's motto and dharma. Rama asked Lakshmana to remove all the preparatory materials like the vessels etc. meant for his Rajyabhisheka since that would be unwanted then-Reacting to remove the material for Rajyabhisheka, Lakshmana argued whether the decision was correct, but Rama once again reiterated as irrevocable - Devi Kousalya, reacting sharply about Rama's decisiveness to undergo vana vaasa resolves to follow him, and Rama invoked the argument of her preserving Pativrata and should not desert her husband-With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa'and she relented finally.- As Rama left Kousalya with mutual anguish, the Public too was unaware of the tragic development, much less Devi Sita who was horrified-Devi pleads her accompanying Rama for the forest life -Rama dissuades Sita to accompany him for Vana Vaasa-Sita invokes her 'Pativrata Dharma' and insists- Devi Sita sobs heavily and Rama had to finally concede-Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama's charity to Vasishtha Kumara Sujyagjna and wife, brahmanas, brahmacharis, servants- Sita Rama Lakshmanas visit Kaikeyi's palace to meet Dasharatha as Nagara vaasis weep away -Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa; the latter swoons and recovers and embraces them and swoons again-Sumantra criticizes Kaikeyi as the latter justifies-Dasharatha instructs treasure to be sent along with Sumatra for initial phase of vana vaasa; Rama Lakshmanas dressed up in valkals as Vishtha rejects Sita wearing that dress- Dasharatha too rejects Sita wearing Valkava vastras even as Kaikeyi was unhappy, but Rama approves--Dasharatha breaks into cryings, Sumantra arrives with the chariot, Sita receives 'pati seva upadesha' from Kousalya, Rama Sita Lakshmanas bid farewell to all - Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated-As the unruly crowd was interrupting the Chariot several times, the citizens were crying away aloud shattering the skies, especially the women folk-King Dasharatha cries and swoons for Rama, distances from Kaikeyi's palace and shifts to Kousalya's-Maha Rani Kousalya's agony asDevi Sumitra assuages Kousalya's tormented psyche-Rama appeals to the Ayodhya public not to hurt Dasaratha or Bharata- the elders of the public insist on following Rama upto Tamasa river banks- Rama Sita Lakshmana's over night stay at Tamasa banks- they leave earliest unnoticed- public felt bad-Ayodhya elders and women got disturbed inability to see off Rama to the deeper forests crossing Tamasa- Ayodhya woman folk cry away Rama Sita Lakshmanas for further 'vana vaasa'- Public of Kosala Janapada throng at the Chariot carrying Ramas whoalso cross Veda shruti-Gomati-Skandika rivers- Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight and Nishada Raja Guha welcomes them-Lakshmana - Guha feel and exchange expressions of sadness-Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumantra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- As Rama asks Lakshmana to return back to Ayodhya at least now but Lakshmana protests-Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - while they cross Yamuna from Prayaga- Sita prays to Yamuna- their overnight stay at otherside of Yamuna-Ramas reach Chitrakoota-Maharshi Valmiki at ashram- Maharshi teaches Lakshmana Vaastu Shastra- Sumantra reaches Ayodhya- 'aarta naadaas' by public and Dasharatha and queens-Sumantra conveys Shri Rama- Lakshmanas's messages to the parents-Condition of the Ayodhya public and at the state of Rama's distresses Dasharatha extremely- Anguish of Devi Kousalya sought to be assuaged by Sumatra-Kousalya's crying protests against Dasharatha-Regretful Dasharatha with folded hands and prostrations seeks pardon from Kousalya-Dasharatha's confession to Kousalya about his

youthful blunder of killing a Muni Kumara - Having revealed details of the Muni hatya, the helpless cryings of his blind parents - Vriddha Muni's curse that Dasaradha would die in son's absence- Dasharatha - Pursuant to Dasharatha's death, his queens cried out, deathwise-praises and music followed- Queens, Ministers and staff- and public vision the body as retained in oil vessels- Maharshi's assemble with Purohita Vasishtha to decide on the successor Kingship- Vasishtha despatches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna.- As messengers arrive at Bharata's place, the latter felt 'dussvapnas' early morning- Ayodhya's messengers arrive at Bharat's maternal uncle's palace, bring gifts and message to return- Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!- Bharata reaches Kaikeyi palace and hears the news of his father's demise and Rama Sita Lakshmana 'vana vaasa' and Bharata's rajyaabhisheka!- The rattled up Bharata protests violently and detests- Kaikeyi's evil mindedness- Bharata's open protests against Kaikeyi- Bharata's 'shapatha' / swearing in the presence of Kousalya- Raja Dasharatha's 'antyeshti' / 'dahana samskaara'- Bharatha performs Dasharatha's 'shraaddha karma' and 'maha daanaas'- collection of ashes and 'nimajjana'- 'daaha samskaara'- Shatrughna attacks the villainess Kumbha, the servant maid of Kaikeyi, to senselessness and spares her death! Ministers propose Bharata's 'rajyaabhisheka'- but the latter proposes only temporary authority as Shri Rama ought to be the real King- Bharata initiates the construction of comfortable 'Raja Marga' from Rivers Sarayu to banks of Ganga- As 'mangala vaadyas' were heard on a morning, Bharata felt uneasy and asked Vasishtha to come to Rajya sabha with Ministers and officials- Bharata disagrees with Vasishtha that kingship was Rama's birth right and only a passing solution now- Bharata's vana yatra and night halt at Shringaverapura - Nishada Raja hosts Bharata's overnight stay before crossing Ganga the next day- Bharata and Nishada Raja exchange views of Rama's magnanimity- Nishada Raja extols about the nobility and devotion to Rama of Lakshmana- On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrughna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns- Guha showed the bed of 'kusha grass' by which Sita Ramas slept on that night and the 'valkala vastras' left behind- Bharata accompanied by sena, mothers, Munis and public arrives at Bharadvaja ashram- Bharata visits Bharadvaja 'ashram'- The Maharshi bestows Bharata and entire entourage including vast army a heavenly hospitality- Bharata introduces his three mothers and Bharadvaja blesses them and indicates the way to Chitrakoota- Bharata's Chitrakoota yatra described- Shri Rama shows the beauty and grandeur of Chitrakoota to Sita- Shri Rama displays the exquisiteness of River Mandakini to Sita- As the wild beasts and birds running astray of Chitrakoota, Lakshmana went up atop a shaala tree as an army was nearing and Lakshmana was angered- As Lakshmana saw Bharata approaching, he got angry but Rama cooled him down- Bharata and advance party located Rama's 'kuteera' and visited the details inside- Bharata Shatrughnas locate Rama, prostrate and crying- Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- Rama asks Bharata the reason of his arrival as Bharata requests him to return and accept Kingship; but Rama refuses- Bharata requests Rama to reconsider Kingship and informs King Dasharath's sad demise- Rama- Sita- Lakshmanas cry away at father's death- offerings of tarpana and pinda daana - With Vasishtha ahead the three Devis arrive, all the sons prostrate the mothers and Vasishtha too- Bharata broaches about Rama's return & kingship - Bharata again pesters Rama to assume kingship- Shri Rama instructs Bharata to return to Ayodhya at once- Muni Jaabali supports Bharata and his argument that sounded spread of 'nastikata'- Rama asserts that karma and rebirth are the corner stones of 'Astikata'- Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kingship as the eldest son of Dasharatha- Shri Rama reiterates that 'Pitru Agna' was paramount yet doubled edged that he should undergo vana vaasa and Bharata should rule for that period ! - As Bharata was not ready yet

to return to Ayodhya, Shri Rama grants his 'charana paadukaas' and finally bid farewell to Bharata and the entourage-Bharata and the entourage reach back to Maharshi Bharadwaja's ashram and return to Ayodhya-On return to Ayodhya Bharata realises the sad state of the city of Ayodhya-Bharata installs Shri Rama 'Paadukaas' at Nandigrama and administers Ayodhya from there-All the Rishis of Chitrakoota commenced leaving the place due to problems of Rakshasas-Sita Rama Lakshmanas too decided to leave Chitrakoota and proceeded to Maharshi Ashram of Atri and Maha Pativrata Anasuya-Devi Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes her 'swayamvara'-Thus Devi Sita having accepted the gifts from Devi Anasuya reaches Shri Rama for overnight stay at Atri Maharshi Ashram for further journey.

Aranya Khanda:

Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas' - As Rama-Sita -Lakshmanas proceeded into the thick forest, they encountered Rakshasa Viraath- Exchange of hot words by Rama Lakshmanas with Rakshasa Viraatha-Rama Lakshmanas kill Rakshasa Viraatha--Shri Rama-Sita-Lakshmanas visit Sharabhanga Muni's ashrama and after 'atithya' the Muni departs for Brahma Loka- Vaanaprastha Munis approach Shri Rama for safety from Rakshasas and Rama Lakshmanas assure and pacify them Shri Rama-Sita-Lakshmanas reach the ashram of Muni Suteekshna who offers 'atithya' overnight- Next early morning Rama-Sita-Lakshmanas exit Suteekshna ashram-Gathering of innocent commoners and Munis seek protection from frequent- attacks by Rakshasas and Devi Sita enumerates the tenets of dharma-Rama Lakshmanas assure and make 'pratiginas' of Kshatriya kula duty to safeguard the tenets of Dharma-Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya- Rama Lakshmanas visit Agastya Maharshi and after welcoming them, Agastya gifts 'diyvaastras'-Maharshi Agastya complements Devi Sita as a 'pativrata' and directs-Rama Lakshmanas to construct Panchavati Ashram-On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu-The compact and vastu based 'Panchavati Parnashaala' of Rama-Sita- Lakshmanas reside comfortably-Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaan-Rakshasi Shurpanakha arrives at Panchavati, introduces, proposes to Rama to wed as his wife-Shurpanakha compromises to wed Lakshmana as he was single there but the latter cuts off her ears and nose-Khara incensed the treatment to sister and despatches fourteen rakshasas to kill Rama Lakshmanas-Shri Rama devastates fourteen followers of Khara- Shurpanakha reaches brother Khara , conveys Rama's killing fourteen rakshasas, provokes Khara to seek revenge-Khara Dushana Rakshasas along with fourteen thousand sena attack Panchavati of Ramas-Khara then noticed dusshakunas like donkey brayings and squeaks of vultures from the sky, but having ignored these, Khara reaches Shri Rama 'ashrama' -As the dusshakunas loomed large, Rama hopes for the doom of Rakshasas and victory for himself- as a precaution, he asked Lakshmana to hide Devi Sita in a cave and got readied for the battle-Rakshasas attack Sri Rama, deva gandharva rishis apprehensive,but the invincible Shri Rama devastates thousands of rakshasas single handed-Senapati Dushana and thousands of rakshasas devastated by singular Shri Rama-Trishira, Khara Maha Rakshas's Senapati exterminated-Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya-Exchange of heated arguments between Shri Rama and Khara Rakshas whose mace attack defended by Rama -Shri Rama the action hero hits Khara Rakshasa to death and affirms victory celebrated by Celestials and Rishis- Akampana Rakshasa reaches Ravana's Lanka and poisons the latter's mind hatch a vicious plot to lure Devi Sita by a deer impersonated by Mareecha-

Shurepanakha hurt physically with mutilated ears and nose arrives grievously at Maha Ravana Sabha:- Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravana as Ravana was inquisitive from Shurpanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be abducted and wedded to Sita, Ravana once again approaches Mareecha once again to seek the latter's help- Ravana once again seeks the help of Mareecha to kidnap Devi Sita- 'The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan in view of Rama's extraordinary mental acumen and physical energy- Mareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him- Mareecha seeks to further convince Ravana as Mareecha entered having assumed the form of a Maya Harina or a feigned deer- Ravana resents Mareecha's argumentative pattern and commands Mareecha to get involved in the mission of 'Sitaapaharana' while detailing the plan of abduction- Mareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom- Rakshasa Mareecha forced by Ravana to assume the deer form of glitter and attract Sita's attention- Even as Lakshmana doubted about the Maya Mriga, Sita was bent to secure it alive or dead and Rama had to yield to her intense wish proceeded with the chase, while entrusting responsibility to Lakshmana. chase- Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama's tone causing gitters to Sita- As expected, Lakshmana was taken aback by Sita's insinuations against him who was pressurised to reach Shri Rama- Ravana approaches Devi Sita under Sadhu's garb, familiarises and mesmerises her- Devi Sita introduces herself as the daughter of King Janaka and the husband of the valiant Shri Rama and the cause of their arrival; Ravana proposes to Devi Sita as a co-wife and the latter reacts haughtily- Ravana explains his own background and valor and Devi Sita ignores and discounts- Ravana forcibly abducts Devi Sita who cries away helplessly but Maha Jataayu grudhra tries to intervene and seeks to help- Jataayu warns Ravana to withdraw from the evil act of 'Sitaapaharana' - and otherwise be ready for encounter- Fierce battle between Jataayu and Ravana but Ravana kills Jataayu- Thus Ravana finally concludes 'Sitaapaharana' as Devi Sita was kept under vigilant custody- Rattled and shocked Devi Sita shouts being highly critical of Ravana and his heinous actions- As Devi Sita sought to drop down her jewellery and dress to notify Rama Lakshmanas, Ravana kept vigil by five monkeys, and at Lanka in antahpura by eight rakshasis - Ravana takes Devi Sita to his antahpura and seeks to pressurise her to become his queen- Having suffered Ravana's entreaties, Sita intensified her thoughts on Shri Rama and praised him while angry Ravana instructed rakshasis to take Sita away to Ashoka Vatika and frighten her to surrender- Shri Rama having killed Mareecha returns while noticing bad omens gets concerned about Devi Sita- On a run back to the Ashram, Rama Lakshmanas were subject to innumerable kinds of doubts and reaching there were not able to see Devi Sita and got stunned and terrified- Rama Lakshmanas recalled the events before the latter left for Rama at the false shouts of the dying Mareecha and Rama was truly upset by Lakshmana's grave indiscretion- Shri Rama's deep distress at Devi Sita's disappearance- desperate search for her even addressing animals and vegetation around the ashram in frustration- Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita- Rama's anguish - his sustained efforts with Lakshmana- following Maya Mriga's southern direction- recognising fallen Sita's dried up flowers and ornaments- and signs of a recently fought battle!- Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamental features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!- Rama Lakshmanas witnessed the grievously hurt Maha Grudhra Jataayu who fought for Devi Sita being kidnapped by Ravana the Lankeshwara- Shri Rama performs the 'dahana samskara' of Jataayu - Nasty encounter with Athomukha and blind Rakshasi Kabandha who caught Rama Lakshmanas by its long and surrounding arms within a huge embrace

seeking to eat their flesh-By the enormous force of their sheer grit and decisiveness and of mutual consultations, Rama Lakshmanas severed both the mighty shoulders of Kabandha-Tormented by Sthula Rishi, Karbandha got 'vikrita rupa' but he performed tapsya to Brahma for deerghaayu, attacked Indra and vajraayudha's hit raised his stomach over body, now relieved by Rama Lakshmanas - As Kabandha Rakshas's mortal remains secured 'daah samskara' by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama's friendship with the exiled Vaanara King Sugriva -Kabandha in his celestial form showed the way to Rishyamooka Parvata and Pampa Sarovara, as also of Matanga Muni Ashrama-Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.-Having witnessed the glorious departure of Maha Yogini to Bliss, Rama Lakshmanas proceeded along with Pampasarovara in their 'Sitaanveshana'towards Gandhamanana Mountain and meet Sugriva. Kishkindha:On reaching Pampa Sarovara Rama was excited at its natural grandeur especially Sita's absence,Lakashmana solaces- as they approached Rishyamooka, Vanaras and Sugriva. As Sugriva and follower vaanaraas were still wondering, Hanuman felt convinced and confident and directed Shri Rama Lakshmanas to approach their head Sugriva the fugitive King of Vaanaras.Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama Lakshmanaas by their appearance as Hanuman was pleased; Lakshmana briefed Hanuman about their purpose of 'Sitaanveshana' and seeking Sugriva's close friendship and active assistance- Hanuman's assurance for unswerving and dutiful cooperation. Firm establishment of Agni Saakshi Friendship of Shri Rama and Sugriva and Shri Rama vows to kill Vaali to pave the way to Sugriva for unopposed Kingship of Vaanara Rajya .As Sugriva showed golden ornaments secured by his followers as Devi Sita threw away down from Ravana's donkey's chariot vimana, Rama readily recognised, cried away and got intensified up with anguish. As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage Rama's inner feelings and assures 'karya siddhi' finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too! Rama assures help in killing Vaali and enquires of Sugriva about the details of their mutual enmity.Sugriva then provides an account of the root causes of his antagonism with his elder brother. As Sugriva recounted as to how Vaali displayed his vengeance against him,Sugriva describes Vaali's invincibility, his extermination of Daitya Dundhubhi,throwing off his dead body off to Matanaga Muni, curse of barring entry of Rishyamooka-Rama's test of throwing off Dundubhi's skeleton. Shri Rama's feat of destroying Seven Taala Trees in a row- Sugriva's challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa-Rama explains the problem of Vaali Sugriva identity.Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni.Fully backed by Shri Rama's confident assurances of victory, Sugriva challenged Vaali for a repeat encounter of 'dwandva yuddha' amid thunderous shoutings.Enraged by the repetitive challenges echoing the 'Rani Vaasa', Vaali got ready for the battle but Tara Devi entreated Vaali for a truce of mutual peace, friendship with Rama and 'yuva rajatva' to Sugriva.Ignoring away Devi Tara's earnest appeals for amity with Sugrivas-Ramas, haughty Vaali resorts to battle with Sugriva, gets grievously hurt by Rama baana and succumbs to earth.Falling before death, Vaali heavily criticizes Rama for his stealthiness, undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery. Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies point by point and fully justifying action in releasing his frightful arrow, yet with sympathy.Vaali calls Devi Tara and Angada Kumara near to his death bed cryingly and Devi Tara's 'vilaapa'.Hanuman seeks to assuage Devi Tara's extreme distress while the latter declared her intention of 'Sati Saha Gamana'. Vaali terminates his life after

conveying his death bed wishes about Sugriva and Angada. With Tara's the unbearable distress, Vaali laid down his life. Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them. Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali's 'dahana samskara/ jalaanjali' by Angada. Hanuman requests Rama Lakshmanas to witness Rajyaabhishekas of Sugriva and Angada, Rama assents and blesses but not by entering Kishkindha. Rama Lakshmana's dialogues at their of Prasravana Giri Cave. Shri Rama describes to Lakshmana about the features of Varsha Ritu. Hanuman prevails on Sugriva to initiate action for Sitaanveshana even before Rama's reminder and instruct Neela Vaanara to assemble the Vanara soldiers to group together. Sharad Ritu Varnana- Shri Rama instructs Lakshmana to reach King Sugriva. Lakshmana proceeds to Sugriva's Rajya Bhavana at Kishkindha with anger yet restrained by Rama's convincing, meets Aangada who in turn seeks Sugriva to somehow pacify. Hanuman sincerely advises Sugriva to withstand Lakshmana's anger besides consolidate action towards 'Sitaanveshana'. Even admiring Kishkindha's beauty, Lakshmana seeks to enter Sugriva's Inner Chamber by resounding his dhanush and the frightened Sugriva advises Tara's help to cool him down convincingly even before his appearance. Sugriva faces the wrath of Lakshmana and Tara continues to soothen Lakshmana by her tactical talks. Thus Tara managed the anger of Lakshmana convincingly and praised of Rama and his stature vis-à-vis that of Sugriva- Sugriva expresses of Rama's magnificence and his mere supplementary assistance. Sugriva instructs consolidating Vanara Sena and proceeds to Kishkindha and inform compliance to him. Lakshmana returns to Rama as accompanied by Sugriva as he was despatched to ascertain as to why Sugriva did not action for Sitanveshana yet! As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravana, the grateful Sugriva returns back for further action. Now that the full backing of Vanara Sena along with enthused dedication of 'Swami Karya', Rama instructed Sugriva to take off the efforts of 'Sitaanveshana' in the eastern direction. Sugriva as totally absorbed in the singular task of 'Sitanveshana' and having already despatched one force of Vanaraas to 'purva disha' now forwards another batch to 'dakshina disha'. Sugriva who despatched another strong contingent of Vanara Warriors to the southern direction, now commissions a batch to the Western Side along with Sushena explaining probable areas for 'Sitanveshana'. Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several 'vaanara veeraas'. As Sugriva despatches the Vanara Sena to the Southern direction, under the command of Yuva Raja Angada, Shri Rama gives his ring to Hanuman to possibly show to Sita Devi to recognise and trust him. While despatching the four directional Vaanara Sena, the text of Sugriva's encouraging remarks were as follows- King Sugriva explains to Shri Rama of his own escapades of 'Bhu Bhramana' and hence his vast knowledge and memories of destinations, parvatas, oceans, rives and the geographical detailings! Vaanara Senaas that Sugriva organised to the north-west and eastern sectors for 'Sitanveshana' had returned disappointed with negative results; but from the southern sector were awaited still. Angada seeks to revive the fallen hopes of 'Sitanveshana' of the dakshina vaanara sena, but soon after the tired hungry sena sights a celestial tree-sarovara and bhavana of a Tapasvini whom Hanuman contacts. As Hanuman enquires of the 'vridha tapasvini', she displays her 'bhavan', asks about Vanara Sena and their purpose, invites them for bhojan, reveals her identity, and facilitates them towards the Sea shores. As the prescribed time limit for return to Sugriva was over, Angada and other Vaanara Veeras got ready for 'praana tyaga' but clever Hanuman adopted 'bheda -neeti' or of divided opinion saving them all! Angada- having asserted of Sugriva's dubious nature and selfishness while the task of 'Sitaanveshana' was due to Lakshmana's anger- thus gets readied for 'praayopavesha' along with his

fellow vaanaras. Gridhra Raja Sampaaati arrives and frightens Vanaras initially but on hearing about the noble deed of ‘Sitaanveshana’ makes friends - Sampaaati then hears of Ravana’s killing of Jatayu, his younger brother. Angada places the badly hurt body of Sampaaati from the mountain top and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali’s death- and his ‘aamarana upavaasa’. Sampaaati informs the Vanara Veeras as to how his wings were burnt, confirms Ravana-Sita’s place details- and performs jalanjali to his brother Jatayu since known from Vanaras of his passing away. Sampaaati conveys to the Vanara Sena Yoddhas of what his son Supaarshvya informed of Devi Sita and Ravana at Lanka. Sampaaati’s interacts with his preceptor ‘Nishakara Rishi’ and explains as to how the wings of both his and his brother Jatayu’s wings were burnt in a competition with Surya in the latter’s triloka parikrama! Nishakara Muni readily sympathises and wishes recovery to Sampata but instructs him to contribute in the context of Shri Rama Vijaya Karya all his life. Sampaaati eventually recovers fresh wings and enthuses Vanara Veeras to proceed to the farther South and step forward to Lanka. With great excitement and drive, especially fired up by Sampaaati, the vast vaanara sena pushed forward to the Sea bed; then Angada asked the select Yoddhas to express their individual abilities to cross the Sea. As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act. Jambavan along with Angada approaches Anjaneya, recalls the background of the latter’s birth and past glories, glorifying him up with extraordinary capabilities, while preparing him to cross the Maha Samudra. As Hanuman was enthused and readied to cross the Maha Sagara, he dashed forward to Mahendra Parvata and climbed it with ease.

Sarga One

Veera Hanuman leaps off the Ocean towards Ravana’s Lanka, gets welcomed on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka

*Tato rāvaṇanītāyāḥ sītāyāḥ śatrukarśanaḥ, iyeṣa padam anveṣṭum cāraṇācarite pathi/ atha
vaidūryavarṇeṣu śādvaleṣu mahābalaḥ, dhīraḥ salilakalpeṣu vicacāra yathāsukham/ dvijān vitrāsayan
dhīmān urasā pādapān haran, mṛgāmś ca subahūn nighnan pravṛddha iva kesarī
nīlaloḥitamāñjiṣṭhapadmavarṇaiḥ sītāsitaiḥ, svabhāvavihitaiś citrair dhātubhiḥ samalamkṛtam/
kāmarūpibhir āviṣṭam abhīkṣṇam saparicchadaiḥ, yakṣakimnaragandharvair devakalpaiś ca pannagaiḥ/
sa tasya girivaryasya tale nāgavarāyute, tiṣṭhan kapivaras tatra hrade nāga ivābabhau/ sa sūryāya
mahendrāya pavanāya svayambhuve, bhūtebhyaś cāñjaliṃ kṛtvā cakāra gamane matim/ añjaliṃ
prāṇmukhaḥ kurvan pavanāyātmayonaye, tato hi vavṛdhe gantum dakṣiṇo dakṣiṇām diśam/
plavaṅgapravavarair dṛṣṭaḥ plavane kṛtaniścayaḥ, vavṛdhe rāmaṇvṛddhyarthaṃ samudra iva parvasu/
niṣpramāṇa śarīraḥ saṃl lilaṅghayiṣur arṇavam, bāhubhyām pīḍayām āsa caraṇābhyaṃ ca parvatam/ sa
cacālācalāś cāru muhūrtaṃ kapipīḍitaḥ, tarūṇām puṣpitāgrāṇām sarvaṃ puṣpam aśātayat/ tena
pādapamuktena puṣpaugheṇa sugandhinā, sarvataḥ saṃvṛtaḥ śailo babhau puṣpamayo yathā/ tena
cottamavīryeṇa pīḍyamānaḥ sa parvataḥ, salilaṃ saṃprasusrāva madam matta iva dvipaḥ/ pīḍyamānas
tu balinā mahendras tena parvataḥ, rītir nirvartayām āsa kāñcanāñjanarājatīḥ, mumoca ca śilāḥ śailo
viśālāḥ samanaḥśilāḥ/ giriṇā pīḍyamānena pīḍyamānāni sarvaśaḥ, guhāviṣṭāni bhūtāni vinedur vikṛtaiḥ
svaraiḥ/
sa mahāsattvasaṃnādaḥ śailapīḍānimittajaḥ, pṛthivīm pūrayām āsa diśaś copavanāni ca/ śirobhiḥ
pṛthubhiḥ sarpā vyaktasvastikalakṣaṇaiḥ, vamantaḥ pāvakaṃ ghoram dadaṃśur daśanaiḥ śilāḥ/ tās tadā
saviṣair daṣṭāḥ kupitaiś tair mahāśilāḥ, jajvaluḥ pāvakoddīptā vibhiduś ca sahasradhā/ yāni
cauśadhajālāni tasmiṇ jātāni parvate, viśaghnāny api nāgānām na śekuḥ śamituṃ viṣam/ bhidyate ‘yaṃ
giriḥ bhūtair iti matvā tapasvinaḥ, trastā vidyādharaś tasmād utpetuḥ strīgaṇaiḥ saha/ pānabhūmigataṃ
hitvā haimam āsanabhājanam, pātrāṇi ca mahārḥṇi karakāmś ca hiraṇmayān/ lehyān uccāvacān*

bhakṣyān māmsāni vividhāni ca, āṛṣabhāni ca carmāni khaḍgāṁś ca kanakatsarūn/ kṛtakaṇṭhaguṇāḥ
 kṣībā raktamālyānulepanāḥ, raktākṣāḥ puṣkarākṣāś ca gaganam pratipedire/ hāranūpurakeyūra
 pārihārya dharāḥ striyaḥ, vismitāḥ sasmitās tasthur ākāśe ramaṇaiḥ saha/ darśayanto mahāvidyām
 vidyādharamaharṣayaḥ, sahitās tasthur ākāśe vīkṣām cakruś ca parvatam/ śuśruvuś ca tadā śabdām
 ṛṣīṇām bhāvitātmanām, cāraṇānām ca siddhānām sthitānām vimale 'mbare/ eṣa parvatasamkāśo
 hanūmān mārutātmajaḥ, titīṛṣati mahāvegām samudram makarālayam/ rāmārtham vānarārtham ca
 cikīṛṣan karma duṣkaram, samudrasya param pāram duṣprāpam prāptum icchati/ dudhuve ca sa romāṇi
 cakampe cācalopamaḥ, nanāda ca mahānādam sumahān iva toyadaḥ/ ānupūrvyāc ca vṛttam ca lāṅgūlam
 romabhiś citam, utpaṭiṣyan vicikṣepa pakṣirāja ivoragam/ tasya lāṅgūlam āviddham ativegasya
 pṛṣṭhataḥ, dadṛṣe garuḍeneva hriyamāṇo mahoragaḥ/ bāhū samstambhayām āsa
 mahāparighasamniibhau, sasāda ca kapiḥ kaṭyām caraṇau samcukopa ca/ samhṛtya ca bhujau śrīmāms
 tathaiva ca śirodharām, tejaḥ sattvaṁ tathā vīryam āviveśa sa vīryavān/ mārgam ālokayan dūrād
 ūrdhvapraṇi -hitekṣaṇaḥ, rurodha hṛdaye prāṇān ākāśam avalokayan/ padbhyām dṛḍham avasthānam
 kṛtvā sa kapikuṇjaraḥ, nikuñcyā karṇau hanumān utpaṭiṣyan mahābalaḥ, vānarān vānaraśreṣṭha idaṁ
 vacanam abravīt/ yathā rāghavanirmuktaḥ śaraḥ śvasanavikramaḥ, gacchet tadvad gamiṣyāmi laṅkāṁ
 rāvaṇapālitaṁ/ na hi drakṣyāmi yadi tāṁ laṅkāyām janakātmajāṁ, anenaiva hi vegena gamiṣyāmi
 surālayam/ yadi vā tridive sītām na drakṣyāmi kṛtaśramaḥ, baddhvā rākṣasarājānam ānayaṣyāmi
 rāvaṇam/ sarvathā kṛtakārya 'ham eṣyāmi saha sītayā, ānayaṣyāmi vā laṅkāṁ samutpātya sarāvaṇām/
 evam uktvā tu hanumān vānarān vānarottamaḥ, utpapātātha vegena vegavān avicārayan/ samutpatati
 tasmims tu vegāt te nagarohiṇaḥ, samhṛtya viṭapān sarvān samutpetuḥ samantataḥ/ sa
 mattakoyaṣṭibhakān pādapān puṣpaśālinaḥ, udvahann ūruvegena jagāma vimale 'mbare/ ūruvegoddhatā
 vṛkṣā muhūrtaṁ kapim anvayuh, prasthitaṁ dīrgham adhvānam svabandhum iva bāndhavāḥ/ tam
 ūruvegonmathitāḥ sālās cānye nagottamāḥ, anujagmur hanūmantam sainyā iva mahīpatim/
 supuṣpitāgrair bahubhiḥ pādapair anvitaḥ kapiḥ, hanumān parvatākāro babhūvādbhutadarśanaḥ/
 sāravanto 'tha ye vṛkṣā nyamajjāṁ lavaṇāmbhasi, bhayād iva mahendrasya parvatā varuṇālaye/ sa
 nānākusumaiḥ kīrṇaḥ kapiḥ sāṅkurakorakaiḥ, śuśubhe meghasamkāśaḥ khadyotair iva parvataḥ/
 vimuktās tasya vegena muktā puṣpāni te drumāḥ, avaśīryanta salile nivṛttāḥ suhrdo yathā/
 laghutvenopapannaṁ tad vicitram sāgare 'patat, drumāṇām vividham puṣpam kapivāyusamīritam/
 puṣpaugheṇānubaddhena nānāvarṇena vānaraḥ, babhau megha ivodyan vai vidyudgaṇavibhūṣitaḥ/ tasya
 vegasamudbhūtaiḥ puṣpais toyam adṛśyata, tārābhir abhirāmābhir uditābhir ivāmbaram/ tasyāmbara -
 gatau bāhū dadṛśāte prasāritau, parvatāgrād viniṣkrāntau pañcāsyāv iva pannagau/ pibann iva babhau
 cāpi sormijālam mahārṇavam, pipāsū iva cākāśam dadṛṣe sa mahākapiḥ/ tasya vidyutprabhākāre
 vāyumārgānusāriṇaḥ, nayane viprakāśete parvatasthāv ivānalau/ piṅge piṅgākṣamukhyasya bṛhatī
 parimaṇḍale, cakṣuṣī samprakāśete candrasūryāv iva sthitaḥ/ mukham nāsikayā tasya tāmrayā tāmram
 ābabhau, samādhayaḥ samabhisprṣṭam yathā sūryasya maṇḍalam/ lāṅgalaṁ ca samāviddham
 plavamānasya śobhate, ambare vāyuputrasya śakradhvaja ivocchritaḥ/ lāṅgūlacakreṇa mahān
 śukladamīṣṭro 'nilātmajaḥ, vyarocata mahāprājñāḥ pariveśīva bhāskarāḥ/ sphigdeśenābhītāmreṇa rarāja
 sa mahākapiḥ, mahatā dāriteneva girir gairikadhātunā/ tasya vānarasiṁhasya plavamānasya sāgaram,
 kakṣāntaragato vāyur jīmūta iva garjati/ khe yathā nipataty ulkā uttarāntād viniṣṣṭā, dṛśyate
 sānubandhā ca tathā sa kapikuṇjaraḥ/ patatpataṁgasamkāśo vyāyataḥ śuśubhe kapiḥ, pravṛddha iva
 mātamaṅgaḥ kakṣayā badhyamānayā/ upariṣṭāc charīreṇa chāyayā cāvagādhayā, sāgare mārutāviṣṭā
 naur ivāsīt tadā kapiḥ/ yaṁ yaṁ deśam samudrasya jagāma sa mahākapiḥ, sa sa tasyāṅgavegena
 sonmāda iva lakṣyate/ sāgarasyormijālānām urasā śailavarṣmaṇām, abhigghnaṁs tu mahāvegaḥ pupluve
 sa mahākapiḥ/ kapivātas ca balavān meghavātas ca niḥṣṛtaḥ, sāgaram bhīmanirghoṣam kampayām
 āsatur bhṛṣam/ vikarṣann ūrmijālāni bṛhanti lavaṇāmbhasi, atyakraṁan mahāvegas taraṅgān gaṇayann
 iva/ plavamānam samīkṣyātha bhujāṅgāḥ sāgarālayāḥ, vyomni tam kapiśārdūlam suparṇam iti menire/
 daśayojanavistīrṇā trīmśadyojanam āyatā, chāyā vānarasiṁhasya jale cārutarābhavat/ śvetābhragha -
 narājīva vāyuputrānugāminī, tasya sā śuśubhe chāyā vitatā lavaṇāmbhasi/ plavamānam tu tam dṛṣṭvā
 plavagam tvaritam tadā, vavṛṣuḥ puṣpavarṣāni devagandharvadānavāḥ/ tatāpa na hi tam sūryaḥ
 plavantam vānareśvaram, siṣeve ca tadā vāyū rāmakāryārthasiddhaye/ ṛṣayas tuṣṭuvuś cainam
 plavamānam viḥāyasā, jaguś ca devagandharvāḥ praśamsanto mahaujaśam/daśayojanavistīrṇā

*triṁśadyojanam āyatā, chāyā vānarasiṁhasya jale cārutarābhavat/ śvetābhraḡha -narājīva
vāyuputrānugāminī, tasya sā śuśubhe chāyā vitatā lavaṇāmbhasi/ plavamānam tu taṁ dr̥ṣṭvā plavagam
tvaritam tadā, vavṛṣuḡ puspavar̥ṣāni devagandharvadānavāḡ/ tatāpa na hi taṁ sūryaḡ plavantam
vānareśvaram, siṣeve ca tadā vāyū rāmakāryārthasiddhaye/ ṛṣayas tuṣṭuvuś cainam plavamānam
vihāyasā, jaguś ca devagandharvāḡ praśamsanto mahaujasam/ nāgās ca tuṣṭuvur yakṣā rakṣāmsi
vibudhāḡ khagāḡ, prekṣyākāśe kapivaram sahasā vigataklamam/ tasmin plavagaśārdūle plavamāne
hanūmati, ikṣvākukulamānārthī cintayām āsa sāgarah/ sāhāyyam vānarendrasya yadi nāham hanūmataḡ,
kariṣyāmi bhaviṣyāmi sarvavācyo vivakṣatām/ aham ikṣvākunāthena sagareṇa vivardhitaḡ,
ikṣvākusacivaś cāyam nāvasīditum arhati/ tathā mayā vidhātavyam viśrameta yathā kapiḡ, śeṣam ca mayi
viśrāntaḡ sukhenātipatiṣyati/ iti kṛtvā matim sādhvīm samudraś channam ambhasi, hiraṇyanābham
mainākam uvāca girisattamam/ tvam ihāsurasamghānām pātālatalavāsinām, devarājñā giriśreṣṭha
parighaḡ samniveśitaḡ/ tvam eṣām jñātavīryānām punar evotpatiṣyatām, pātālasyaḡprameyasya dvāram
āvṛtya tiṣṭhaḡ/ tiryag ūrdhvam adhaś caiva śaktis te śailavardhitum, tasmāt samcodayāmi tvām uttiṣṭha
nagasattama/ sa eṣa kapiśārdūlas tvām uparyeti vīryavān, hanūmān rāmakāryārtham bhīmakarmā kham
āplutaḡ/ tasya sāhyam mayā kāryam ikṣvākukulavartinaḡ, mama ikṣvākavaḡ pūjyāḡ param pūjyatamās
tava/ kuru sāvīryam asmākam na naḡ kāryam atikramet, kartavyam akṛtam kāryam satām manyum
udīrayet/ salilād ūrdhvam uttiṣṭha tiṣṭhatv eṣa kapis tvayi, asmākam atithiś caiva pūjyaś ca plavatām
varaḡ/ cāmīkaramahānābha devagandharvasevita, hanūmāms tvayi viśrāntas tataḡ śeṣam gamiṣyati/
kākutsthasyāñṣaṁsyam ca maithilyās ca vivāsanam, śramam ca plavagendrasya samīkṣyotthātum
arhasi/ hiraṇyanābho maināko niśamya lavaṇāmbhasaḡ, utpapāta jalāt tūrṇam mahādrumatatāyutaḡ/
sasāgarajalam bhittvā babhūvātyutthitas tadā, yathā jaladharam bhittvā dīptaraśmir divākaraḡ/
śātakumbhamayaḡ śṛṅgaiḡ sakimnaramahoragaiḡ, ādityodayasamkāśair ālikhadbhīr ivāmbaram/ tasya
jāmbūnadaiḡ śṛṅgaiḡ parvatasya samutthitaiḡ, ākāśam śastrasamkāśam abhavat kāñcanaprabham/
jātarūpamayaḡ śṛṅgaiḡ bhrājamānaiḡ svayam prabhaiḡ, ādityaśatasamkāśaḡ so 'bhavad girisattamaḡ/
tam utthitam asaṁgena hanūmān agrataḡ sthitam, madhye lavaṇatoyasya vighno 'yam iti niścitāḡ/ sa tam
ucchrītam atyartham mahāvego mahākapiḡ, urasā pātayām āsa jīmūtam iva mārutaḡ/ sa tadā pātitaś
tena kapinā parvatottamaḡ, buddhvā tasya kaper vegam jaharṣa ca nananda ca/ tam ākāśagatam vīram
ākāśe samavasthitam, prīto hṛṣṭamanā vākyam abravīt parvataḡ kapim, mānuṣam dharayan rūpam
ātmanaḡ śikhare sthitaḡ/ duṣkaram kṛtavān karma tvam idam vānarottama, nipatya mama śṛṅgeṣu
viśramasva yathāsukham/ rāghāvasya kule jātair udadhiḡ parivardhitaḡ, sa tvām rāmahite yuktaḡ
pratyaracayati sāgarah/ kṛte ca pratikartavyam eṣa dharmam sanātanaḡ, so 'yam tat pratikārārthī tvattaḡ
sammanam arhati/ tvannimittam anenāham bahumānāt pracoditaḡ, yojanānām śataḡ cāpi kapir eṣa
samāplutaḡ, tava sānuṣu viśrāntaḡ śeṣam prakramatām iti/ tiṣṭha tvām hariśārdūla mayi viśramya
gamyatām, tad idam gandhavat svādu kandamūlaphalam bahu, tad āsvādya hariśreṣṭha viśrānto
'nugamiṣyasi/ asmākam api sambandhaḡ kapimukhyas tvayāsti vai, prakhyātas triṣu lokeṣu
mahāguṇaparigrahaḡ/ vegavantāḡ plavanto ye plavagā mārutātmaja, teṣām mukhyatamaḡ manye tvām
aham kapikuñjara/ atithiḡ kila pūjārhaḡ prākṛto 'pi vijānatā, dharmam jijñāsamānena kim punar yādṛśo
bhavān/ tvaḡ hi devavariṣṭhasya mārutasya mahātmanaḡ, putras tasyaiva vegena sadṛśaḡ kapikuñjara/
pūjite tvayi dharmajña pūjām prāpnoti mārutaḡ, tasmāt tvām pūjanīyo me śṛṇu cāpy atra kāraṇam/
pūrvam kṛtayuge tāta parvatāḡ pakṣiṇo 'bhava, te 'pi jagmur diśaḡ sarvā garuḍānilavegināḡ/ tatas teṣu
prayāteṣu devasamghāḡ saharṣibhiḡ, bhūtāni ca bhayam jagmus teṣām patanaśaṅkayā/ tataḡ krudhaḡ
sahasrākṣaḡ parvatānām śatakratuḡ, pakṣamś ciccheda vajreṇa tatra tatra sahasraśaḡ/ sa mām upagataḡ
krudho vajram udyamya devarāt, tato 'ham sahasā kṣiptaḡ śvasanena mahātmanā/ asmiṁ lavaṇatoye
ca prakṣiptaḡ plavagottama, guptapakṣaḡ samagraś ca tava pitrābhiraḡṣitaḡ/ tato 'ham mānayāmi tvām
mānyo hi mama mārutaḡ, tvayā me hy eṣa sambandhaḡ kapimukhya mahāguṇaḡ/ asminn evaṁgate kārye
sāgarasya mamaiva ca, prītim prītamanā kartum tvam arhasi mahākape/ śramam mokṣaya pūjām ca
grhāṇa kapisattama, prītim ca bahumanyasva prīto 'smi tava darśanāt/ evam uktaḡ kapiśreṣṭhas tam
nagottamam abravīt, prīto 'smi kṛtam ātithyam manyur eṣo 'panīyatām/ tvarate kāryakālo me ahaś cāpy
ativartate, pratiññā ca mayā dattā na sthātavyam ihāntarā/ ity uktvā pāṇinā śailam ālabhya
haripuṁgavaḡ, jagāmākāśam āviśya vīryavān prahasann iva/ sa parvatasamudrābhyām bahumānād
avekṣitaḡ, pūjitaś copapannābhīr āśīrbhīr anilātmajaḡ/ athordhvam dūram utpatya hitvā*

śailamahārṇavau, pituḥ panthānam āsthāya jagāma vimale 'mbare/ bhūyaś cordhvagatiṃ prāpya girim tam avalokayan, vāyusūnur nirālambe jagāma vimale 'mbare/ tad dvitīyaṃ hanumato dṛṣṭvā karma suduṣkaram, praśaśaṃsuḥ surāḥ sarve siddhāś ca paramarṣayaḥ/ devatāś cābhavan hr̥ṣṭāś tatrasthāś tasya karmaṇā, kāñcanasya sunābhasya sahasrākṣaś ca vāsavaḥ/ uvāca vacanam dhīmān paritoṣāt sagadgadam, sunābham parvataśreṣṭham svayam eva śacīpatiḥ/ hiranyanābhāśailendraparituṣṭo 'smi te bhṛṣam, abhayaṃ te prayacchāmi tiṣṭha saumya yathāśukham/ sāhyaṃ kṛtaṃ te sumahad vikrāntasya hanūmataḥ, kramato yojanaśataṃ nirbhayasya bhaye sati/ rāmasyaiśa hi dautyena yāti dāśarather hariḥ, satkriyāṃ kurvatā śakyā toṣito 'smi dṛḍham tvayā tataḥ praharṣam alabhad vipulaṃ parvatottamaḥ, devatānāṃ patiṃ dṛṣṭvā parituṣṭam śatakratum/ sa vai dattavaraḥ śailo babhūvāvasthitas tadā, hanūmāṃś ca muhūrtena vyaticakrāma sāgaram/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, abruvan sūryasamkāśaṃ surasāṃ nāgamātaram/ ayaṃ vātātmajaḥ śrīmān plavate sāgaropari, hanūmān nāma tasya tvam muhūrtaṃ vighnam ācara/ rākṣasaṃ rūpaṃ āsthāya sughoraṃ parvatopamam, daṃṣṭrākarālaṃ piṅgākṣam vaktraṃ kṛtvā nabhaḥsprṣam/ balam icchāmahe jñātum bhūyaś cāsyā parākramam, tvam vijeṣyaty upāyena viśadam vā gamiṣyati/ evam uktā tu sā devī daivatair abhisatkṛtā, samudramadhye surasā bibhratī rākṣasaṃ vapuḥ/ vikṛtaṃ ca virūpaṃ ca sarvasya ca bhayāvaham, plavamānaṃ hanūmantam āvṛtyedam uvāca ha/ mama bhakṣaḥ pradiṣṭas tvam īśvarair vānararṣabha, aham tvam bhakṣayiṣyāmi praviśedaṃ mamānanam/ evam uktaḥ surasayā prāñjalir vānararṣabhaḥ, prahṛṣṭavadanāḥ śrīmān idam vacanam abravīt/ rāmo dāśarathir nāma praviṣṭo daṇḍakāvanam, lakṣmaṇena saha bhrātrā vaidehyā cāpi bhāryayā/ asya kāryaviṣaktasya baddhavairasya rākṣasaiḥ, tasya sītā hṛtā bhāryā rāvaṇena yaśasvinī/ tasyāḥ sakāśaṃ dūto 'haṃ gamiṣye rāmaśāsanāt, kartum arhasi rāmasya sāhyaṃ viśayavāsini/ atha vā maithilīm dṛṣṭvā rāmaṃ cākliṣṭakāriṇam, āgamiṣyāmi te vaktraṃ satyaṃ pratiśṛṇomi te/ evam uktā hanumatā surasā kāmārūpiṇī, abravīn nātivarten mām kaś cid eṣa varo mama/ evam uktaḥ surasayā krudhho vānarapuṃgavaḥ, abravīt kuru vai vaktraṃ yena mām viśahiṣyase/ ity uktvā surasāṃ krudhho daśayojanam āyataḥ, daśayojanavistāro babhūva hanumāṃś tadā/ tam dṛṣṭvā meghasamkāśaṃ daśayojanam āyatam, cakāra surasāpy āsyam viṃśadyojanam āyatam/ hanumāṃś tu tataḥ krudhas triṃśadyojanam āyataḥ, cakāra surasā vaktraṃ catvāriṃśat tathocchritam/ babhūva hanumān vīraḥ pañcāśadyojanocchritaḥ, cakāra surasā vaktraṃ ṣaṣṭiyojanam āyatam/ tathaiva hanumān vīraḥ saptaṭiṃ yojanocchritaḥ, cakāra surasā vaktraṃ aṣṭiṃ yojanāyatam/ hanumān acala prakhyo navatiṃ yojanocchritaḥ, cakāra surasā vaktraṃ śatayojanam āyatam/ tad dṛṣṭvā vyāditaṃ tv āsyam vāyuputraḥ sa buddhimān, dīrghajihvaṃ surasayā sughoraṃ narakopamam/ sa samākṣipyātmanaḥ kāyaṃ jīmūta iva mārutiḥ, tasmin muhūrte hanumān babhūvāṅguṣṭhamātrakaḥ/ so 'bhipatyāśu tad vaktraṃ niṣpatya ca mahājavaḥ, antarikṣe sthitaḥ śrīmān idam vacanam abravīt/ praviṣṭo 'smi hi te vaktraṃ dākṣāyaṇi namo 'stu te, gamiṣye yatra vaidehī satyaṃ cāstu vacas tava/ tam dṛṣṭvā vadanān muktaṃ candraṃ rāhumukhād iva, abravīt surasā devī svena rūpeṇa vānaram/ arthasiddhyai hariśreṣṭha gaccha saumya yathāśukham, samānaya ca vaidehīm rāghaveṇa mahātmanā/ tat tṛtīyaṃ hanumato dṛṣṭvā karma suduṣkaram, sādhu sādhu iti bhūtāni praśaśaṃsus tadā harim/ sa sāgaram anādhr̥ṣyam abhyetya varuṇālayam, jagāmākāśam āviśya vegena garuṇopamaḥ/ sevite vāridhāribhiḥ patagaiś ca niṣevite, carite kaiśikācāryair airāvataniṣevite/ siṃhakuñjaraśārdūlapatagoragavāhanaiḥ, vimānaiḥ sampatadbhiś ca vimalaiḥ samalamkṛte/ vajrāśanisamāghātaiḥ pāvakair upaśobhite, kṛtapuṇyair mahābhāgaiḥ svargajidbhīr alamkṛte/ bahatā havyam atyantam sevite citrabhānunā, grahanakṣatracandrārkatārāgaṇavibhūṣite/ maharṣigaṇagandharvanāgayakṣasamākule, vivikte vimale viśve viśvāvasuniṣevite/ devarājagajākrānte candraśūryapathe śive, vitāne jīvalokasya vitato brahmanirmite/ bahuśaḥ sevite vīrair vidyādharagaṇair varaiḥ, kapinā kṛṣyamāṇāni mahābhrāṇi cakāśire/ praviśann abhrajālāni niṣpataṃś ca punaḥ punaḥ, prāvṛṣṇindur ivābhāti niṣpatan praviśaṃś tadā/ plavamānaṃ tu tam dṛṣṭvā siṃhikā nāma rākṣasī, manasā cintayām āsa pravṛddhā kāmārūpiṇī/ adya dīrghasya kālasya bhaviṣyāmy aham āsitā, idam hi me mahat sattvaṃ cirasya vaśam āgatam/ iti samcintya manasā chāyām asya samakṣipat, chāyāyām samgrhītāyām cintayām āsa vānaraḥ/ samākṣipto 'smi sahasā paṅgūkṛtaparākramaḥ, pratilomena vātena mahānaur iva sāgare/ tiryag ūrdhvam adhaś caiva vīkṣamāṇas tataḥ kapiḥ, dadarśa sa mahāsattvaṃ utthitaṃ lavaṇāmbhasi/ kapirājñā yad ākhyātaṃ sattvaṃ adbhudadarśanam, chāyāgrāhi mahāvīryaṃ tad idam nātra saṃśayaḥ/ sa tām buddhvārtha - tattvena siṃhikāṃ matimān kapiḥ, vyavardhata mahākāyaḥ prāvṛṣṣva balāhakaḥ/ tasya sā kāyam

udvikṣya vardhamānaṁ mahākapeḥ, vaktraṁ prasārayām āsa pātālāmbarasam̐nibham/ sa dadarśa tatas tasyā vikṣtaṁ sumahan mukham, kāyamātraṁ ca medhāvī marmāṇi ca mahākapiḥ/ sa tasyā vivṛte vaktre vajrasam̐hananaḥ kapiḥ, sam̐kṣipyā muhur ātmānaṁ niṣpapāta mahābalaḥ/ āsye tasyā nimajjantaṁ dadṛśuḥ siddhacāraṇāḥ, grasyamānaṁ yathā candraṁ pūrṇaṁ parvaṇi rāhunā/ tatas tasya nakhais tīkṣṇair marmāṇy utkr̥tya vānaraḥ, utpapātātha vegena manahsam̐pātavikramaḥ tām hatām vānareṇāśu patitām vikṣya simhikām, bhūtāny ākāśacārīṇi tam ūcuḥ plavagaṛṣabham/ bhīmam adya kṛtaṁ karma mahat sattvaṁ tvayā hatam, sādhyārtham abhipretam ariṣtaṁ plavatām vara/ yasya tv etāni catvāri vānarendra yathā tava, dhṛtir dṛṣṭir matir dākṣyaṁ sa karmasu na sīdati/ sa taiḥ sambhāvitaḥ pūjyaḥ pratipannaprayojanaḥ, jagāmākāśam āviśya pannagāśanavat kapiḥ/ prāptabhūyiṣṭha pārṣa tu sarvataḥ pratilokayan, yojanānām śatasyānte vanarājim dadarśa saḥ/ dadarśa ca patann eva vividhadrumabhūṣitam, dvīpaṁ śākhāmṛgaśreṣṭho malayopavanāni ca/ sāgaraṁ sāgarānūpān sāgarānūpajān drumān, sāgarasya ca patnīnām mukhāny api vilokayan/ sa mahāmeghasam̐kāśam sam̐kṣyātmānaṁ ātmānā, nirundhantam ivākāśam cakāra matimān matim/ kāyavṛddhiṁ pravegam ca mama dṛṣṭvaiva rākṣasāḥ, mayi kautūhalaṁ kuryur iti mene mahākapiḥ/ tataḥ śarīraṁ sam̐kṣipyā tan mahādharaṁnibham, punaḥ prakṛtim āpede vītamoha ivātmavān/ sa cārunānāvidharūpadhārī; paraṁ samāsādyā samudratīraṁ, parair aśakyapratipannarūpaḥ; sam̐kṣitātmā samavekṣitārthaḥ/ tataḥ sa lambasya gireḥ samṛddhe; vicitrakūṭe nipapāta kūṭe, saketakoddālakanālikere; mahādrikūṭapratimo mahātmā/ sa sāgaraṁ dānavapannagāyutaṁ; balena vikramya mahormimālinam, nipatyā tīre ca mahodadhes tadā; dadarśa laṅkāṁ amarāvatiṁ iva/

Veera Hanuman had decided to perform such impossible feat that no earthly beings could ever perform as he commenced expanding his head and shoulders. His intention was to move about freely all over the earth and cross the Maha Sagara even with the facility of divinities like Surya-Indra-Pavan-Brahma. He took to such gigantic physique that with that body he would trample mountains with his hold and feet into pieces. As the Mountain Mahendra was subdued, the creatures in the mountain caves were rattled and created screeching sounds. As the Mountain was suppressed, the big size serpents made loud hissing sounds seeking to crush the mountain boulders. The thrust and speed of the jumpings of Hanuman shook up the tall and strong trees in such a manner that heaps of flowers fell right onto the surfaces of the gushing and roaring sea waves spreading heavenly smell all around. The plentiful spread of inherent natural herbal medicines on the mountain ranges seemed to have failed the free flows of heaps of poisons as emitted from the huge serpents. Then, tapasvi Vidyadaraas and Siddha Chanuraas felt that some Maha Shaktis were annoyed and parvataas were being broken down and as such left their abodes along with their woman folks and shifted skyward. Then they soon realised that Vewera Hanuman was seeking to cross the Sea. Meanwhile, Hanuman roared with the strength of thousands of lions as if Vayu deva was creating reverberations along with Varuna Deva across the sky. *lāṅgalaṁ ca samāviddham plavamānasya śobhate, ambare vāyuputrasya śakradhvaja ivocchritah/ lāṅgūlacakreṇa mahāñ śukladaṁṣṭro 'nilātmajaḥ, vyarocata mahāprājñāḥ pariveśīva bhāskaraha/* As Hanuman was virtually floating on winds his tail like the dharma dhvaja of Lord Indra Deva was similar. Buddhimaan Pavana putra Hanuman's white beard and the tail curled up and twisted in circles as though the globe of the Surya Mandala was flashed up gloriously and thus the Celestials could recognise him readily especially by the flashes of his long and elongated tail. *Khe yathaa niputtululkā uttarāntād viniṣṣṛtā, dṛśyate sānubandhā ca tathā sa kapikuñjaraḥ/ patatpataṁgasam̐kāśo vyāyataḥ śuśubhe kapiḥ, pravṛddha iva mātāṁgaḥ kakṣayā badhyamānayā/ upariṣṭāc charīreṇa chāyayā cāvagādhayā, sāgare mārutāviṣṭā naur ivāsīt tadā kapiḥ/* Just as meteor or rapidly shooting Star creating streaks of incandescence, Hanuman is ever recognised by its tail! Further his Surya like colossal form is recognised by the tail just like an elephant is recognised by the strong iron rod fixed deep on the earth. *khe yathā nipataty ulkā uttarāntād viniṣṣṛtā, dṛśyate sānubandhā ca tathā sa kapikuñjaraḥ/ patatpataṁgasam̐kāśo vyāyataḥ śuśubhe kapiḥ, pravṛddha iva mātāṁgaḥ kakṣayā badhyamānayā/ upariṣṭāc charīreṇa chāyayā cāvagādhayā, sāgare mārutāviṣṭā naur ivāsīt tadā kapiḥ/* Just as meteor, known as a shooting star or falling star-a comet or asteroid through Earth's atmosphere, -after being heated to incandescence by collisions with air in the upper atmosphere in its wake- Hanuman's tail too is visible on the sky line. Like the ever mobile Surya Deva, Hanuman too is

clearly distinguishable on account of his ever long and mighty tail, even as a King of elephants could be seen clearly by the iron rod with which its mobility is halted. *yam yam deśam samudrasya jagāma sa mahākapiḥ, sa sa tasyāṅgavegena sonmāda iva lakṣyate/ sāgarasyormijālānām urasā śailavarṣmaṇām, abhignaṁs tu mahāvegah pupluve sa mahākapiḥ/ kapivātaś ca balavān meghavātaś ca niḥsr̥taḥ, sāgarām bhīmanirghoṣam kampayām āsatur bhr̥śam/* Interestingly as and when Hanuman's colossal body moved farther and farther up on the high Sea, the waves rise higher only to see, stare and admire his massively unbelievable physical frame. The Maha Vegashaali Maha Kapi Huanman like of the height of mountains then raced up across by making forcible ways by smashing such waves and making further way by the might of his huge and brawny chest. As the Kapi Shreshtha with mountain like form was dashing with the speed of 'Vaayu', the high tide waves seemed to have been distressed with panic and what with the vayu garjana and the dreadful atmosphere all around. The fishes of small and huge dimensions were jumping up quite high and deep down quite visible to the onlookers on the shores., especially the fishermen running far away from the shores. *daśayojanavistīrṇā trimśadyojanam āyatā, chāyā vānarasimhasya jale cārutarābhavat/ śvetābhragha -narājīva vāyuputrānugāminī, tasya sā śuśubhe chāyā vitatā lavaṇāmbhasi/* The shadow of Hanuman at that time was of the dimension of ten yojanas of width and thirty yojanas of height looking fantastic from the onlookers on the shores. The shadow of His profile if one could follow was similar to the linings of white clouds up above on the sky.

[Vishleshana on Anjaneya's self confidence to cross the Maha Sagara, his decisiveness as expressed by himself vide Sarga Sixty Seven of Kishkindha Ramayana as follows: ']

Veera Hanuman stood amidst the Vaanaras and addressed them especially the elderly Vanara Vriddhas thus: ' I am of the strength and speed of Vaayu Deva , my originator and am possessive of endless energy. Vayu Deva is a great friend of Agni Deva! I am blessed with the might of destroying mountains to pieces. Being the step son of Vayu Deva, my single jump could cross Maha Samudras. I could perform thousand parikramas of the thousand yojana spread of Maha Meru Parvata. *bāhuvegapraṇunnena sāgareṇāham utsahe, samā -plāvayitūṁ lokam saparvatanadīhradam/ mamorujaṅghāvegena bhaviṣyati samutthitaḥ, saṁmūrchitamahāgrāhaḥ samudro varuṇālayaḥ/ pannagāśanam ākāśe patantaṁ pakṣisevitam, vainateyam aham śaktaḥ parigantaṁ sahasraśaḥ/* With the unimaginable might of my shoulders and hands, I could splash and pound the high waves of Maha Samudras, and create devastation and mahem of high mountains. Lord Varuna's nivasa of Sapta Sagaras [**Sapta Samudras:** Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghr̥ta or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water] could be violently shaken to distress. Vaanara vriddhaas! Like Maha Veera Garuda the elder son of Vinata Devi is in the habit of 'akaasha parikrama' and my ability is such that I could comfortably perform such parikramas by thousand times. I could follow Surya Deva in his regular daily pradakshinas from Udayaagiri to the Astamaagiri! *utsaheyam atikrāntūṁ sarvān ākāśagocarān, sāgarām kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayiṣyāmi plavamānaḥ plavaṁgamāḥ, hariṣye coruvegena plavamāno mahārṇavam/* Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe! *buddhyā cāham prapaśyāmi manas̐ ceṣṭā ca me tathā, aham drakṣyāmi vaidehīm pramodadhvaṁ plavaṁgamāḥ/ mārutasya samo vege garuḍasya samo jave, ayutaṁ yojanānām tu gamiṣyāmīti me matiḥ/ vāsavasya savajrasya brahmaṇo vā svayambhuvaḥ, vikramya sahasā hastād amṛtaṁ tad ihānaye, laṅkāṁ vāpi samutkṣīpya gaccheyam iti me matiḥ/* Vaanaras! As I apply my mind and cogitate, so do the circumstances and conditions too shape up likewise. My decisiveness right now is to see Videha Kumari's immediate darshan; now, you folks! Enjoy now and rejoice with very quick and most positive results and sweet fruits. I am only comparable to Vayu Deva and Garuda Deva; my strong belief and firm conviction at present is that I could comfortably undertake a rapid run of ten thousand yojanas of distance by air! Believe me my friends, right now, my morale and enthusiasm is such that I could seize and secure 'amrit' from the hands of Vajradhaari Indra or even Svayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravana's Lanka!' As Veera Hanuman assured thumping success from his tour of Lanka and back, the huge mass of Vaanaras paid sky high tributes, clappings,

and victory shoutings of feverish rejoicings. Then commenced ‘Swasti Vachanaas’ and high tributes to the hero stating: *ṛṣhñām ca prasādena kapivṛddhamatena ca, gurūñām ca prasādena plavasva tvaṁ mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamanam tava, tvadgatāni ca sarveṣām jīvitāni vanaukasām/* ‘Maha Vanara Anjaneya! May you carry with you in your epic like tour by crossing the Maha Sagara with memorable success and safe return the heart felt blessings of Maharshis, Gurus, Elders and friends. We would all await your successful travel and very fruitful return; do trust us that your success would provide us all a fresh lease of our lives.’ Hanuman replied: As I would now jump and cross the Samudra, be assured that in the universe none could ever imitate. My initial jump would be to the top of Mahendra Parvata which is replete with trees bearing juicy and sweet fruits.’ Thus, the Maha Kapeshvara reached, selected a few luscious fruits, enjoyed them relaxingly and remembered of Lanka forthwith for the subsequent jump forward.]

Stanza 83 onwards: *plavamānam tu taṁ dṛṣṭvā plavagam tvaṛitam tadā, vavṛsuḥ puṣpavarṣāṇi devagandharvadānavāḥ/ tatāpa na hi taṁ sūryaḥ plavantam vānareśvaram, siṣeve ca tadā vāyū rāmakāryārthasiddhaye/ ṛṣayas tuṣṭuvuś cainam plavamānam vihāyasā, jaguś ca devagandharvāḥ praśamsanto mahaujasam/* As the Maha Vanara like was dashing to the southern direction, Deva-Gandharva-Chaaranas from the high skies were performing rains of flowers; this was especially so as Veera Hanuman was dashing on Shri ‘Rama Karya’ and Vayu Deva was accordingly cooperating to shower and reach the Great Messenger! Rishi Munis on earth too were showering ‘veda pravachana ashirvaadas’ too simultaneously. *tasmin plavagaśārdūle plavamāne hanūmati, ikṣvākukulamānārthī cintayām āsa sāgaraḥ/ sāhāyām vānarendrasya yadi nāham hanūmataḥ, kariṣyāmi bhaviṣyāmi sarvavācya vivakṣatām/ aham ikṣvākunāthena sagareṇa vivardhitaḥ, ikṣvākusacivaś cāyam nāvasīditum arhati/* The Deva Karya in the context of Anjaneya was intending to perform was in the interest of the famed Ikshvaku Vamsha. In case the Vanara Raja Hanuman were not to have dutifully done then that would have become a target of blamefulness. The glory of Ikshvaku Kula was pioneered by Sagara Chakravarti Himself. In case, Veera Hanuman had not performed the present noble and virtuous deed despite his outstanding ability to help then the posterity would most certainly dishonour Anjaneya! Then Sagara Deva on his part decided to help Anjaneya by giving the latter some rest and diversion and approached the golden coloured ‘Giri Shreshtha Maina Parvata’

[Vishleshana on Sagara Chakravarti: as sourced from Maha Bhagavata Purana:

Harischandra and his wife displayed unprecedented determination and tenacity to uphold Virtue and Self-sacrifice. The Son Rohitasya was brought back to life and was made the King, while Harischandra and wife Chandramati were provided instant places in Heavens. Visvamitra helped to populate the Kingdom and set examples of Dharma and surrender to Almighty. Harischandra’s lineage after his son, Rohitasya was followed by sons Haritha-Champa-Sudeva-Vijaya-Bharuka-Vakra-Bahuka and Sagara (Sa-Gara ie born with poison, as Bahuka’s co-wives tried to poison the boy’s mother). Emperor Sagara performed Asvamedha (Horse) Sacrifice and Indra hid the horse which was discovered by the unruly 60,000 sons of Sagara, nearby the place where Sage Kapila was practising Sankhya Yoga and when disturbed badly, the Sage burnt all of them into ashes by his power. Sagara’s son by another wife, Asamanjasa or Ansuman pursued the search of the Sacrificial Horse and found the Horse where Kapila was in meditation. Ansuman begged of the Sage about the whereabouts of his cousins and was informed that the hooligans were burnt to death and could be brought back to life only when washed by the River of Ganges which could only be brought down to Earth from the Skies. The Sacrifice of Horse having been performed by Sagara, Ansuman began his devotion to Lord Siva to bring Ganges down to Earth. But neither he nor his father Dilipa could succeed in the mission. It was for Bhagiradha to pursue the operation further. If Harishandra gave an eternal memory in truthfulness and integrity, a person of the same dynasty proved as a role model in tenacity. His life’s mission was to bring Ganges down to Earth from Heavens]

Stanza 92 onward:

tvam ihāsurasamghānām pātālatalavāsinām, devarājñā giriśreṣṭha parighaḥ samniveśitaḥ/ tvam eṣām jñātavīryānām punar evotpatiṣyatām, pātālasyaḥprameyasya dvāram āvṛtya tiṣṭhasi/ tiryag ūrdhvam adhaś caiva śaktis te śailavardhitum, tasmāt samcodayāmi tvām uttiṣṭha nagasattama/ Samudra Deva then addressed Mainaka Parvata to cooperate with Anjaneya to relax for a while and said : ‘Shaila Pravara! Please recall that Lord Indra asked you to close the path for Patala as that that way happened to be a direct route to that from where Asuras as their desperation to enter Bhuloka to create a scare here especially to Tapasvis. Thus you are standing here only for that purpose. Shailottama! We are blessed with the inherent ability to grow up or down or to expand or contract. *sa eṣa kapiśārdūlas tvām uparyeti vīryavān, hanūmān rāmakāryārthaṁ bhīmakarmā kham āplutaḥ/ tasya sāhyaṁ mayā kāryam ikṣvākukulavartinaḥ, mama ikṣvākaḥ pūjyāḥ param pūjyatamās tava/ kuru sāvīryam asmākaṁ na naḥ kāryam atikramet, kartavyam akṛtaṁ kāryam satām manyum udīrayet/* Maha Shaila! Please note that Maha Parakrami Veeraanjaneya is about to cross you on the way to Lanka on Shri Rama Karya siddhi and as you might be aware that Ikshvaku Vamsha Kings are paramount dharmatmas. Veera Hanuman is right travelling across the Sea and one cannot afford to annoy satpurushas like Hanuman especially crossing the Sea but in fact to one’s best to please them. *salilād ūrdhvam uttiṣṭha tiṣṭhatv eṣa kapiḥ tvayi, asmākaṁ atithiś caiva pūjyaś ca plavatām varah/ cāmīkaramahānābha devagandharvasevita, hanūmāns tvayi viśrāntas tataḥ śeṣaṁ gamiṣyati/ kākutsthasyānṛśaṁsyaṁ ca maithilyāś ca vivāsanam, śramaṁ ca plavagendrasya samikṣyotthātum arhasi/ hiraṇyanābho maināko niśamya lavaṇāmbhasaḥ, utpapāta jalāt tūrṇaṁ mahādrumalatāyutaḥ/* That is why , you may please increase your height to facilitate Hanuman to jump down with ease so that he could feel relaxed for a while. Mainaka Parvata Raja! Indeed you are pleased with golden ‘shikhara’. May Hanuman be your honourable guest and let him be falicitated accordingly. Maha Mainaka! You are respected by Devatas and Gandharvas always . After resting for a while, respectable Hanuman would proceed further. As Samudra Deva requested Mainaka Parvata, the latter having raised the height, addressed Hanuman: *duṣkaram kṛtavān karma tvam idaṁ vānarottama, nipatya mama śṛṅgeṣu viśramasva yathāsukham/ rāghāvasya kule jātair udadhiḥ parivardhitaḥ, sa tvām rāmahite yuktaṁ pratyarcayati sāgaraḥ/ kṛte ca pratikartavyam eṣa dharmah sanātanaḥ, so ’yam tat pratikārthī tvattaḥ sammānam arhati/* Vanara shiromane! You have decided on an unprecedented adventure! Now, do please take a brief break before you may proceed further. Samudra Deva has asked me to perform ‘satkaara’. The ancestors of Raghu Vamsha enabled Samudra Vriddhi and now Samudra decided to do good to you as this is as per Sanatana Dharma. Saagara Deva is therefore asking me to do ‘Sanmaana’ to you stating that you have firmed up your decision to cross the Samudra by hundred yojanas and as such you might wish to have some rest and relaxation on your way. Atop this mountain is a wealth of trees with sweet fruits and a number of herbs and roots for your enjoyment. *atithiḥ kila pūjārhaḥ prākṛto ’pi vijānatā, dharmam jijñāsamānena kim punar yādṛśo bhavān/ tvam hi devavarīṣṭhasya mārutasya mahātmanaḥ, putras tasyaiva vegena sadṛśaḥ kapikuñjara/ pūjite tvayi dharmajña pūjām prāpnoti mārutaḥ, tasmāt tvam pūjanīyo me śṛṇu cāpy atra kāraṇam/* Dharma jigjnaasa purushas asserted that even a normal ‘atithi’ be treated as ‘atithi deva’ and you are an unprecedented ‘athithi’ in your very special context; you are Vayu Putra, Dharma jnaata and worshipping you is as good as worship Vayu Deva Himself! *pūrvam kṛtayuge tāta parvatāḥ pakṣiṇo ’bhava, te ’pi jagmur diśaḥ sarvā garudānilaveginaḥ/ tatas teṣu prayāteṣu devasamghāḥ saharṣibhiḥ, bhūtāni ca bhayaṁ jagmus teṣām patanaśaṅkayā/ tataḥ kruddhaḥ sahasrākṣaḥ parvatānām śatakratuḥ, pakṣāṁś ciccheda vajreṇa tatra tatra sahasraśaḥ/* In the remote past of Satya Yuga, all the mountains used to have wings and like Garuda Deva had the ability to fly as the wished. But Indra was unhappy and clipped off the wings of the mountains with his ‘vajraayudha’ and were stayed placed as they were. *sa mām upagataḥ kruddho vajram udyamya devarāt, tato ’haṁ sahasā kṣiptaḥ śvasanena mahātmanā/ asmiṁś lavaṇatoye ca prakṣiptaḥ plavagottama, guptapakṣaḥ samagraś ca tava pitrābhirakṣitaḥ/ tato ’haṁ mānayāmi tvām mānyo hi mama mārutaḥ, tvayā me hy eṣa sambandhaḥ kapimukhya mahāguṇaḥ/* At that very time Indra raised his vajraayudha on me too, but your father Vaayu Deva had carried me off and I fell in the ‘kshaara sumudra’ and saved me as a great exception. And hence I am ever greatful to him eversince! *asminn evamgate kārye sāgarasya mamaiva ca, prītiṁ prītamanā kartum tvam arhasi mahākape/ śramaṁ mokṣaya pūjām ca grhāṇa kapisattama,*

prītiṁ ca bahumanyasva prīto 'smi tava darśanāt/ Thus after a long gap of time, I have the honour of repaying the debt and please accept this offer. Kindly oblige me. Then Kapi shrestha Hanuman replied that he was very pleased as his offer to rest was quite welcome and could not be negated in any case, but in the presence of a huge multitude of Veera Vaanaraas, he made a 'pratigjna' and as such he would not be spare much time. Having thus stated by Maina Parvata, he touched Maina with affection, received his atithya with veneration, and flew in continuation of Shri Rama Karya of Sitanveshana. Then *tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, abruvan sūryasaṁkāśāṁ surasāṁ nāgamātaram/ ayaṁ vātātmajaḥ śrīmān plavate sāgaropari, hanūmān nāma tasya tvam muhūrtaṁ vighnam ācara/* Deva-Gandharva- Siddha-Maharshis then assembled and approached 'Naaga Maata' to test Veera Hanuman's endurance and create some disturbance of his psychology and will power and prove to the world that it was not his bravado but unswerving determination to accomplish. They asked the Naga Maata to assume the form of a rakshasi: *rākṣasaṁ rūpaṁ āsthāya sughoram parvatopamam, daṁṣṭrākārālaṁ piṅgākṣam vaktraṁ kṛtvā nabhaḥsprṣam/ balam icchāmahe jñātum bhūyaś cāsyā parākramam, tvam vijesyaty upāyena viśadam vā gamiṣyati/* In a truly heinous form of hers with grotesque cruelty, yellow eyes and agry looks, the test would be to create horror and dissuade or at any rate delay Hanuman for long enough time. She addressed Hanuman disgustingly: 'Vanara! You have now entered my face and could never get out of it.' Having said thus she expanded her face further and stood right before him. Then Hanuman replied: You may keep expanding your face as much as you would feel far heavier with my weight and volume, and kept quiet; Surasa magnified her face by ten yojanas while Hanuman doubled the size to twenty yojanas, infact he got irritated and further expanded to thirty yojanas. As she made it forty, he did fifty. Surasa was still on the counter move and expanded upto sixty yojanas. The competition continued till Surasa made a full hundred yojanas. *tad dṛṣtvā vyāditam tv āsyam vāyuputraḥ sa buddhimān, dīrghajihvam surasayā sughoram narakopamam/ sa saṁkṣipyātmanaḥ kāyaṁ jīmūta iva mārutiḥ, tasmin muhūrte hanumān babhūvāṅguṣṭhamātrakah/ so 'bhipatyāśu tad vaktraṁ niṣpatya ca mahājayaḥ, antarikṣe sthitaḥ śrīmān idam vacanam abravīt/* As Surasa thus expanded her face up to hundred yojanas, Vayu putra Hanuman very cleverly started shrinking his massive body to the size of just a finger ring. *praviṣṭo 'smi hi te vaktraṁ dāksāyaṇi namo 'stu te, gamiṣye yatra vaidehī satyaṁ cāstu vacas tava/ tam dṛṣtvā vadanān muktaṁ candram rāhumukhād iva, abravīt surasā devī svena rūpeṇa vānaram/ arthasiddhyai hariśreṣṭha gaccha saumya yathāsukham, samānaya ca vaidehīm rāghaveṇa mahātmanā/ tat tṛtīyaṁ hanumato dṛṣtvā karma suduṣkaram, sādhu sādhu iti bhūtāni praśaśaṁsus tadā harim/* Then he asserted to the rakshasi swarupa Surasa Naga Devata and thundered: 'Daksha Kumari! My greetings to you! I have now comfortably entered into your mammoth face and your boon of truthfulness to me stands consolidated and accomplished now. Now I should be able to reach Devi Sita very easily and quickly'. So saying, Veera Hanuman had freed himself from the hundred yojana size of the face of Maha Nagini Surasa just as Chandra Deva gets relieved from the tight clasp of Rahu Graha! Then Maha Nagini complemented Hanuman and wished him best wishes to soon meet Videhanandini Devi Sita soon. Then Hanuman started racing forward as though he was tearing through the red, yellow and white clouds while receiving the compliments of all the Beings on earth for having successfully encountered the third difficult issue to on the way thus far. *plavamānam tu tam dṛṣtvā śimhikā nāma rākṣasī, manasā cintayām āsa pravṛddhā kāmārūpiṇī/ adya dīrghasya kālasya bhaviṣyāmy aham āsitā, idam hi me mahat sattvaṁ cirasya vaśam āgatam/ iti saṁcintya manasā chāyām asya samakṣipat, chāyāyām saṁgrhītayām cintayām āsa vānarah/ samākṣipto 'smi sahasā paṅgūkṛtaparākramah, pratilomena vātena mahānau iva sāgare/* He was rushing forward by changing his sizes from miniature to mammoth, he faced the Maha Kaya Rakshasi named Simhika. She was happy to see a Vanara and was delighted that he could be a nice prey to enjoy his delicious meat. Thus thrilled at the golden chance, the rakasasi quickly grabbed that that unfortunately for her that was a mere shadow of Hanuman. She regretted her misgiving to catch the shadow but not the real vanara and ruminated: 'aho! I have only caught hold of the shadow of the Vanara as the sweep of winds misled me that the shadow was not the real one. *tiryag ūrdhvam adhaś caiva vikṣamāṇas tataḥ kapiḥ, dadarśa sa mahāsattvaṁ utthitam lavaṇāmbhasi/ kapirājñā yad ākhyātam sattvaṁ adbhutadarśanam, chāyāgrāhi mahāvīryam tad idam nātra saṁśayaḥ/* Then Hanuman saw up and down and realised that on the banks of the Maha Sagara and

its high tides had shown a clear shadow of a huge figure. He recalled that once before Sugriva did mention that a ghastly encounter with a Maha Rakshasi would be possible on reaching the shores of Lanka. *Sa taam buddhvārtha -tattvena simhikām matimān kapiḥ, vyavardhata mahākāyaḥ prāvṛṣīva balāhakaḥ/ tasya sā kāyam udvīkṣya vardhamānaḥ mahākapeḥ, vaktraṁ prasārayām āsa pātālāmbarasānibham/ sa dadarśa tatas tasyā vikṛtaṁ sumahan mukham, kāyamātraṁ ca medhāvī marmāṇi ca mahākapiḥ/ sa tasyā vivṛte vaktre vajrasamhananaḥ kapiḥ, samkṣipyā muhur ātmānaḥ niṣpapāta mahābalaḥ/* Then had mentally confirmed that the Rakshasi was apparently the Simhika Rakshasi. The latter made a huge roaring sound enlarging her from as if from Patala to Aakaasha and ran after Hanuman. The intelligent Anjaneya aimed at her ‘marma sthaana’ and gave a strong but deadly punch. Then as the proceedings of Hanuman’s landing on the Seashore were being closely monitored, ‘Siddha Charuna Mahatmas’ had instantly visioned the scene Hanuman’s punch effect in the deathwise fall of the huge figure of Simsika. There were hailings from them saying: ‘Kapi Vara! I have just performed a frightful deed indeed by virtue of presence and timely application of your mental caliber. Now hopefully your way ahead is of victory. *asya tv etāni catvāri vānarendra yathā tava, dhṛtir dṛṣṭir matir dāksyaṁ sa karmasu na sīdati/ sa taiḥ sambhāvitaḥ pūjyaḥ pratipannaprayojanaḥ, jagāmākāśam āviśya pannagāśanavat kapiḥ/ prāptabhūyiṣṭha pāras tu sarvataḥ pratilokayan, yojanānām śatasyaṁte vanarājīm dadarśa saḥ/ dadarśa ca patann eva vividhadrumabhūṣitam, dvīpaṁ śākhāmṛgaśreṣṭho malayopavanāni ca/* The celestial voices further hailed: ‘Vaanarendra! A Being of dhṛiti-dṛishti-mati-deeksha or courage- visualisation - application of mind, and dedication would never face failures in life. Thus having successfully killed Simhika, Hanuman got up to the sky again as having covered the distance of the hundred yojanas of the Sea successfully and reached the Malaya named mountain and saw the gardens there. Then having discarded his varying physical forms of giant to very minute sizes assumed the normal and natural size. Subsequently he stared at the magnificence of Lanka from above.

Sarga Two

Description of Lankapuri’s beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodaya

Sa sāgaram anādhrṣyam atikramya mahābalaḥ, trikūṭaśikhare laṅkāṁ sthitām svastho dadarśa ha/ tataḥ pādapamuktena puspavarṣeṇa vīryavān, abhivṛṣṭaḥ sthitaḥ tatra babhau puspamayo yathā/ yojanānām śataṁ śrīmāns tīrtvāpy uttamavikramaḥ, anīśvasan kapis tatra na glānim adhigacchati/ śatāny aham yojanānām krameyaṁ subahūny api, kiṁ punaḥ sāgarasyāntaṁ samkhyātaṁ śatayojanam/ sa tu vīryavatām śreṣṭhaḥ plavatām api cottamaḥ, jagāma vegavāṁ laṅkāṁ laṅghayitvā mahodadhim/ śādvalāni ca nīlāni gandhavanti vanāni ca, gaṇḍavanti ca madhyena jagāma nagavanti ca/ śailāms ca tarusamchannān vanarājīs ca puspitāḥ, abhikakrāma tejasvī hanumān plavagarṣabhaḥ/ sa tasminn acale tiṣṭhan vanāny upavanāni ca, sa nagāgre ca tām laṅkāṁ dadarśa pavanātmaḥ/ saralān karṇikārāms ca kharjūrāms ca supuspitān, priyālān muculindāms ca kuṭajān ketakān api/ priyaṅgūn gandhapūrṇāms ca nīpān saptacchadāms tathā, asanān kovidārāms ca karavīrāms ca puspitān/ puspabhāranibaddhāms ca tathā mukulitān api, pādapān vihagākīrṇān pavanādhūtamastakān/ hamsakāraṇḍavākīrṇā vāpīḥ padmotpalāyutāḥ, ākrīḍān vividhān ramyān vividhāms ca jalāśayān/ samtatān vividhair vṛkṣaiḥ sarvartuphalapuspitaiḥ, udyānāni ca ramyāni dadarśa kapikuñjaraḥ/ samāsādyā ca lakṣmīvāṁ laṅkāṁ rāvaṇapālītāṁ, parikhābhīḥ sapadmābhīḥ sotpalābhīḥ alamkṛtāṁ/ sītāpaharaṇārthena rāvaṇena surakṣitāṁ, samantād vicaradbhīs ca rākṣasair ugradhanvibhīḥ/ kāñcanenāvṛtāṁ ramyāṁ prākāreṇa mahāpurīm, aṭṭālakaśatākīrṇāṁ patākādhvajamālinīm/ toraṇaiḥ kāñcanair divyair latāpaṅktivicitritaiḥ, dadarśa hanumāṁ laṅkāṁ divi devapurīm iva/ girimūrdhni sthitām laṅkāṁ pāṇḍurair bhavanaiḥ śubhaiḥ, dadarśa sa kapiḥ śrīmān puram ākāśagaṁ yathā/ pālītāṁ rākṣasendreṇa nirmītāṁ viśvakarmaṇā, plavamānām ivākāśe dadarśa hanumān purīm/ sampūrṇāṁ rākṣasair ghorair nāgair bhogavatīm iva, acintyāṁ sukṛtāṁ spaṣṭāṁ kuberādhyuṣitāṁ purā/ daṁṣṭribhir bahubhīḥ śūraiḥ śūlapaṭṭīśapānibhīḥ, rakṣitāṁ rākṣasair ghorair guhām āśīviṣair api/ vapraprākārajaghanām vipulāmbunavāmbaram, śataghnīśūlakeśāntām aṭṭālakaavataṁsakām/ dvāram uttaram āśādyā cintayām

āsa vānarah, kailāsaśikharaprakhyam ālikhantam ivāmbaram, dhriyamāṇam ivākāśam ucchritair
 bhavanottamaiḥ/ tasyās ca mahatīm guptim sāgarāṁ ca nirīkṣya sah, rāvaṇaṁ ca ripuṁ ghoram
 cintayām āsa vānarah/ āgatyāpīha harayo bhaviṣyanti nirarthakāḥ, na hi yuddhena vai laṅkā śakyā jetum
 surair api/ imām tu viṣamām durgām laṅkām rāvaṇapālītām, prāpyāpi sa mahābāhuḥ kiṁ kariṣyati
 rāghavaḥ/ avakāśo na sāntvasya rākṣaseṣv abhigamyate, na dānasya na bhedasya naiva yuddhasya
 dṛśyate/ caturṇām eva hi gatiḥ vānarāṇām mahātmanām, vāliputrasya nīlasya mama rājñāś ca dhīmataḥ/
 yāvaj jānāmi vaidehīm yadi jīvati vā na vā, tatraiva cintayiṣyāmi dṛṣṭvā tām janakātmajām/ tataḥ sa
 cintayām āsa muhūrtaṁ kapikuñjaraḥ, giriśṛṅge sthitas tasmin rāmasyābhyudaye rataḥ/ anena rūpeṇa
 mayā na śakyā rakṣasām purī, praveṣṭum rākṣasair guptā krūrair balasamanvitaiḥ/ ugraujaso mahāvīryo
 balavantaś ca rākṣasāḥ, vañcanīyā mayā sarve jānakīm parimārgitā/ lakṣyālakṣyeṇa rūpeṇa rātrau laṅkā
 purī mayā, praveṣṭum prāptakālāṁ me kṛtyam sādhayitum mahat/ tām purīm tādṛśīm dṛṣṭvā durādharṣām
 surāsuraiḥ, hanūmāś cintayām āsa viniḥśvasya muhur muhuḥ/ kenopāyena paśyeyam maithilīm
 janakātmajām, adṛṣṭo rākṣasendrena rāvaṇena durātmanā/ na vinaśyet katham kāryam rāmasya
 viditātmanah, ekām ekaś ca paśyeyam rahite janakātmajām/ bhūtās cārtho vipadyante
 deśakālavirodhitāḥ, viklavam dūtām āsādyā tamaḥ sūryodaye yathā/ arthānarthāntare buddhir niścītāpi
 na śobhate, ghātayanti hi kāryāṇi dūtāḥ paṇḍitamāninaḥ/ na vinaśyet katham kāryam vaiklavyam na
 katham bhavet, laṅghanam ca samudrasya katham nu na vṛthā bhavet/ mayi dṛṣṭe tu rakṣobhī rāmasya
 viditātmanah, bhaved vyartham idam kāryam rāvaṇānartham icchataḥ/ na hi śakyam kva cit sthātum
 avijñātena rākṣasaiḥ, api rākṣasarūpeṇa kim utānyena kena cit/ vāyur apy atra nājñātaś cared iti matir
 mama, na hy asty aviditam kiṁ cid rākṣasānām balīyasām/ ihāham yadi tiṣṭhāmi svena rūpeṇa samvṛtaḥ,
 vināśam upayāsyāmi bhartur arthaś ca hīyate/ tad aham svena rūpeṇa rajanyām hrasvatām gataḥ,
 laṅkām abhipatiṣyāmi rāghavasyārthasiddhaye/ rāvaṇasya purīm rātrau praviśya sudurāsādām, vicinva
 bhavanam sarvaṁ drakṣyāmi janakātmajām/ iti saṁcintya hanumān sūryasyāstamayam kapiḥ, ācakāṅkṣe
 tadā vīrā vaidehyā darśanotsukaḥ, pṛṣadamśakamātraḥ san babhūvādbhutadarśanaḥ/ pradoṣakāle
 hanumāns tūṇam utpatya vīryavān, praviveśa purīm ramyām suvibhaktamahāpatham/
 prāsādamālāvitatām stambhaiḥ kāñcanarājataiḥ, śātakumbhamayair jālair gandharvanagaropamām/
 saptabhaumāṣṭabhaumaiś ca sa dadarśa mahāpurīm, talaiḥ sphāṭikasampūrṇaiḥ kārtasvaravibhūṣitaiḥ/
 vaidūryamaṇicitraiś ca muktājālavibhūṣitaiḥ, talaiḥ śuśubhire tāni bhavanāny atra rakṣasām/ kāñcanāni
 vicitrāṇi toraṇāni ca rakṣasām, laṅkām uddyotayām āsuḥ sarvataḥ samalamkṛtām/ acintyām
 adbhitākārām dṛṣṭvā laṅkām mahākapiḥ, āsīd viṣaṇṇo hrṣṭaś ca vaidehyā darśanotsukaḥ/ sa
 pāṇduroddhavamānamālinīm; mahārhaṁbūnadajālatoṇām, yaśasvinām rāvaṇabāhupālītām;
 kṣapācarair bhīmabalaiḥ samāvṛtām/ candro 'pi sāvicyam ivāsy kurvaṁs; tārāgaṇair madhyagato
 virājan, jyotsnāvītānena vitatya lokam; uttiṣṭhate naikasahasraraśmih/ śaṅkhaḥprabham
 kṣīramṛṇālavarnam; udgacchamānam vyavabhāsamānam, dadarśa candram sa kapipravīrah;
 poplūyamānam saraśīva hamsam/

Maha Veera Hanuman having ascended the mountain top witnessed the scenic grandeur of Lanka puri. Even after crossing the Maha Sagara sprawling a distance of hundred yojanas facing encounters on way, especially Mainaaka, Naagini Surasa and the latest Simhika Rakshasi, Veera Hanuman showed no signs of tiredness or heaving long breaths. On the other hand he seemed to have thought that crossing a mere hundred yojanas should be child's play. The Kapi shreshtha then saw the 'vriksha sampada' alike on the mountain top and more tellingly inside the Kingdom of Ravana. The broad range of the trees were of Sarala-Karnika-Khajura-Priyala-Muchulinda-Kutaja-Ketaka-Sugandha Priyangku, Ashoka, Kovida, Karaveera and so on dancing away by the speed of the winds as all with a range of fresh fruits of taste and flowers of fragrance. The 'jalaashayas' are repleted with hamsa-karandika and such other birds surrounded by seasonal fruits and roots. Gradually, Hanuman moved forward into the Lankapuri of Ravana inside with giant size Rakshasas wearing 'ayudhas'. The buildings are tall, well decorated, and full of citizens as the roads, streets and markets are wonderfully organised. *pālītām rākṣasendrena nirmītām viśvakarmaṇā, plavamānām ivākāśe dadarśa hanumān purīm/ sampūrṇām rākṣasair ghorair nāgair bhogavatīm iva, acintyām sukrītām spaṣṭām kuberādhyuṣitām purā/ damṣṭribhir bahubhiḥ sūraiḥ śūlapaṭṭiśapāṇibhiḥ, rakṣitām rākṣasair ghorair guhām āśīviṣair api/* Kapivara Hanuman flew around the

city by an areial view of grandeur and majesty admiring the skills of Vishvakarma as if the city was like an woman of rare beauty and figure. The surrounding walls, the central vedis and janasthali surrounded by the Sea with its jala raashis in the background look as if the beautiful the female was draped in a fluttering saree! Lankapuri was full of frightening rakshasas as though patala loka's bhogavati puri of Maha Nagas whose construction was peerless as it was visible to Hanuman. Further the city was like the Bilwa Swarga of Maha Nagas. Indeed, that was the erstwhile place of residence of Kubera the brother of Ravana.

[Vishleshanas on a) Bilwa Swarga of Maga Nagas b) Kubera

a) Renowned as Bilwa Swarga, the lokas underneath the Seas occupy as much an area as Prithvi; the span of Earth is seventy thousand yojanas, height too is as much. The expanse of Patalas too is as much; these lokas are Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patalas and each of these lokas has an expanse of ten thousand yojanas. The colour of these lokas is black, white, yellow, red, grey and golden respectively. The inhabitants of these lokas are Daityas, Danvaas and Nagas. Having visited these lokas, Brahmarshi Narada called these Patalas as Bilwa Swarga and even better than Swarga. These lokas enjoy extreme illumination from the 'Manis' (diamonds) on the hoods of the Nagas; Narada said: the powerful rays of Surya Deva provide radiance but not heat during the days, while Chandra Deva gives brightness but not too much of coldness. The inhabitant serpents and Daityas revel in themselves with festivities and luxurious delicacies of food, wine and intoxication for long hours of time without concerns and worries. They enjoy good time by way of swims in Sarovaras, rivers and lotus-ponds and deal with all kinds of valuable possessions. Underneath these Lokas shines Bhagavan Vishnu's 'Tamoguna Rupa' as Sesha Naga named as Anantha, worshipped by Siddhas, Devatas, Devarshis and Daityas alike. Lying under the entire Universe, the mighty Sesha Deva bears the brunt of the Prithvi and the 'Charaachara Jagat'. (Brahmanada Purana)

b) Kubera: Vishrava was the father of Kubera. He married Kaikesi, the stepmother of Ravana, Kumbhakarna, Vibhishana and Surpanakha. Ravana after acquiring a boon from Brahma Deva drove away Kubera and seized Pushpaka Vimana which Kubera recovered only after Ravana's death in Shri Rama's hands. Kubera was stated to have settled on Gandhamadana Mountain at Alkapuri, the city of Treasures and had a grove called Chaitraratha where the leaves were of jewels and the flowers and fruits were of celestial s and angels, besides a charming lake called Nalini. Kubera is stated to be the Chief of Ashta Diks or eight directions and Ashta Loka Palakas viz. Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. Kubera, the King of Yakshas and Unparalleled Possessor of Gems and Jewels has two Shaktis Viriddhi and Riddhi as his spouses and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari. There is an interesting reference about how Ganesha had overtaken Kubera's pride vide Ganesha Purana:

By His very name, Vinayaka is a Jnaana Swarupa or the Symbol of Wisdom and Knowledge. Yet, any third party seeking to exhibit their own supremacy - especially by Devas, He could hardly stomach the false superiority. Lord Kubera the King of Yakshas once hosted a lavish feast and among other dignitaries called on Shiva and Parvati; the noblest couple responded that due to their preoccupations, they might have to regret but would ably deputise Lord Ganesha. At the scheduled time and day, all the Devas arrived and Ganesha too. Kubera was so happy as streams of Deva ganas were arriving at Alkapuri and felt proud of himself. Ganesha too arrived and showed off condescendingly remarking to other dignitaries nearby that Parvati Parameshvaras were busy and deputed Vinayaka instead. Then the dinner commenced with great pomp, while the invitees had thoroughly enjoyed the nine course dinner. Meanwhile however Ganesha whose appetite was unending made thousands of servers kept their beelines gasping and tottering the supply lines. As the three crore strong Deva Ganas were bemused witnessing the failure of lakhs of servers and cooks alike, Kubera was put to shame and ran to Parameshvara couple to Kailasha with a fistful of cooked rice by way of his offering to the illustrious Universal Parents of Maha Deva and Maha Devi. Ganesha with dissatisfied appetite too was already present there with His parents.

The benign parents found a gasping Kubera running from Alkapuri to Kailasa cowed down and demoralised while prostrating Shiva- Parvati- and above all to Ganesha too.]

Further Stanzas onward of Sarga Two: *tasyāś ca mahatīm guptīm sāgaram ca nirīkṣya sah, rāvaṇam ca ripum̐ ghoram̐ cintayām āsa vānarah/ āgatyāpīha harayo bhaviṣyanti nirarthakāḥ, na hi yuddhena vai laṅkā śakyā jetum̐ surair api/ imām tu viṣamām durgām laṅkām rāvaṇapālītām, prāpyāpi sa mahābāhuḥ kiṁ kariṣyati rāghavaḥ/* As Hanuman witnessed the invincibility of the mighty Ravana's sovereignty of Lanka Puri as protected by all the sides by the Maha Samudra and his cruel rakshasa maha sena, he wondered as to what could the Vanara Sena, albeit huge in number but not by the might and cruelty of the Rakshasas! This place indeed is therefore not a child's play and what could Rama do even! Of which avail would be the precepts of battle like Saama- Daana- Bhedaadi means in the case of Rakshasas! Anjaneya further introspected that perhaps only four Vaanara like Vaali Putra Angada, Neela, and Sugriva besides the self be of some resistance ! Having thus ruminating, Hanuman then decided to ascertain about the most essential need for which he had arrived viz. 'Devi Sitanveshana', her safety and possibly his seeing and contacting her. Then he had seriously and intelligently cogitated: *kenopāyena paśyeyam̐ maithilīm janakātmajām, adṛṣṭo rākṣasendreṇa rāvaṇena durātmanā/ na vinaśyet katham̐ kāryam̐ rāmasya viditātmanah, ekām ekaś ca paśyeyam̐ rahite janakātmajām/ bhūtāś cārtho vipadyante deśakālavirodhitāḥ, viklavam̐ dūtam āsāḍya tamah̐ sūryodaye yathā/* ' By which possible means that duratma Ravana's attention be least drawn and be able to secure Devi Sita's 'darshan', discreetly and secretly! Many a time, when caution is disregarded, the very purpose gets defeated and thus failure would have to be confronted. One should take all possible precautions well before plunge into action successfully; just as Sun Rise follows the darkness of nights. As a King having consulted with his ministers and ensures 'kartavyaakartavyas' or dos and don't's, and despatches a messenger, then the latter ought to be worthy of the responsibility and trust with intelligence and diligence. The labors put in for crossing the high Sea and encountering the tribulations on the way should never be spoilt by flippancies and carelessness. There should not be any eventuality by which the close and minutely monitored attention of the guards of rakshasis around be slipped. *na hi śakyam̐ kva cit sthātum̐ avijñātena rākṣasaiḥ, api rākṣasarūpeṇa kim utānyena kena cit/ vāyur apy atra nājñātāś cared iti matir mama, na hy asty aviditam̐ kiṁ cid rākṣasānām̐ balīyasām/ ihāham̐ yadi tiṣṭhāmi svena rūpeṇa samvṛtaḥ, vināśam upayāsyāmi bhartur arthaś ca hīyate/* Suppose I assume the form of a Rakshasi, then the maha maayaavi Rakshasis kept as guards would be instantly become aware of that possibility. My intention should therefore be to some how hide myself, dodge here and there, ensure that the Swami Karya be some how saved , wait till the day time be over and enter the interiors of Lanka with extreme caution in a miniature form. *tad aham̐ svena rūpeṇa rajanyām̐ hrasvatām̐ gataḥ, laṅkām̐ abhipatiṣyāmi rāghavyārthasiddhaye/ rāvaṇasya purīm̐ rātrau praviṣya sudurāsadam̐, vicinvan bhavanam̐ sarvam̐ drakṣyāmi janakātmajām/* Even as the entry of Ravana Puri is somewhat impossible, then in the course of the dead night enter and search for Devi Janaki. *candro 'pi sāvīryam̐ ivāsy kurvaṁs; tārāgaṇair madhyagato virājan, jyotsnāvītānena vitatya lokam; uttiṣṭhate naikasahasraraśmiḥ/ śaṅkhaḥprabham̐ kṣīram̐ṇālavarṇam; udgacchamānam̐ vyavabhāsamānam, dadarśa candram̐ sa kapipravīraḥ; poplūyamānam̐ sarasīva haṁsam/* At that time past the 'pradosha kaala', Chandra Deva arrives with his 'Taaraa ganas' with whose security and courtesy when swans cease to swim in the lotus ponds, Hanuman enters into the Ravana Puri.

Sargas Three and Four

As Hanuman sought to enter, Rakshasi Nishachari is encountered, he subdues her seriously; she recalls Brahma's warning that once a Vanara gives a hit to her, then Lanka gets its doom and lets him in! Then Hanuman enters Ravana's 'antahpura' comprising many palaces but gets disappointed.

Sa lambaśikhare lambe lambatoyadasam̐nibhe, sattvam̐ āsthāya medhāvī hanumān mārutātmajah/ niśi laṅkām̐ mahāsattvo viveśa kapikuñjarah, ramyakānanatoyādhyām̐ purīm̐ rāvaṇapālītām/

*Sāradāmbudharaprakhyair bhavanair upasobhitām, sāgaropamanirghoṣām sāgarānilasevitām/
 supuṣṭabalasaṃguptām yathaiva viṭapāvatīm, cārutorāṇaniryūhām pāṇḍuradvāratorāṇām/
 bhujaḡacaritām guptām śubhām bhogavatīm iva, tām savidyudghanākīrṇām jyotirmārganīṣevitām/
 caṇḍamārutanirhrādām yathendrasyāmarāvatīm, śātakumbhena mahatā prākāreṇābhisaṃvṛtām/
 kiṅkiṇījālaghoṣābhiḥ patākābhir alaṃkṛtām, āsāḍya sahasā hṛṣṭaḥ prākāram abhipedivān/
 vismayāviṣṭahrḍayaḥ purīm ālokya sarvataḥ, jāmbūnadamayair dvārair vaidūryakṛtavedikaiḥ/
 maṇisphaṭika muktābhir maṇikuṭṭimabhūṣitaiḥ, taptahāṭakaniryūhai rājatāmalapāṇḍuraiḥ/
 vaidūryatalasopānaiḥ sphāṭikāntarapāṃsubhiḥ, cārusaṃjavanopetaiḥ kham ivotpatitaiḥ śubhaiḥ/
 krauñcabarhiṇasaṃghuṣṭe rājahaṃsaṇīṣevitaiḥ, tūryābharaṇanirghoṣaiḥ sarvataḥ pratināditām/
 vasvokasārāpratimām samīkṣya nagarīm tataḥ, kham ivotpatitām laṅkāṃ jaharṣa hanumān kapiḥ/ tām
 samīkṣya purīm laṅkāṃ rākṣasādhipateḥ śubhām, anuttamām ṛddhiyutām cintayām āsa vīryavān/ neyam
 anyena nagarī śakyā dharṣayitum balāt, rakṣitā rāvaṇabalair udyatāyudhadhāribhiḥ/ kumudāṅgadayor
 vāpi suṣeṇasya mahākapeḥ, prasiddheyam bhaved bhūmir mainadvividayor api/ vivasvatas tanūjasya
 hareś ca kuśaparvaṇaḥ, ṛkṣasya ketumālasya mama caiva gatir bhavet/ samīkṣya tu mahābāho
 rāghavasya parākramam, lakṣmaṇasya ca vikrāntam abhavat prītimān kapiḥ/ tām ratnavasanopetām
 koṣṭhāḡārāvataṃsakām, yantrāḡārastanīm ṛddhām pramadām iva bhūṣitām/ tām naṣṭatimirām dīpair
 bhāṣvaraiś ca mahāḡrhaiḥ, nagarīm rākṣasendrasya dadarśa sa mahākapiḥ/ Atha saa harishardulam
 pravishantam Maha kapim, nagari svena rupena dadarṣha pavanaantajam/ Sataamharivaram drishtvaa
 Lankaam Ravana paalitaā, svayamevitthitā tatra vikritaanana darshanaā/ Purastaat tasya veerasya
 vaayusoonoratishtata, munchamaanaā mahaanaadamabraveet Pavanatmajam/ Kastvam kenacha
 karyena iha praaptonam vanaalaya, kathayasveha yat tatvam yaavat praanaā dharanti te/ Nashakyam
 svalivyam Lankaa praveshtum vaanara tvayā, rakshitāā Ravana balairabhi guptāā samantataḥ/ Atha
 taamarvareed veero Hanumaanagrataḥ sthitaam kathaishyaamami tat tatvam yanmaam tvam
 paripucchase/ Kaa tvam Virupanayanaā puradwaarevati tishthase, kimartham chaapi maam
 krodhaannibharsayati daarune/ Hanumadvachanam shrutvaa Lankaa saa kaamarupini, uvaacha
 vachavam kruddha parusham Pavanaatmajam/ Aham Rakshasa Raajasya Ravanasya Mahatmanah,
 aagjnaā prateekṣhaā durdharṣha rakshaami nagareemimaam/ Na shakyam maamavajnaaya praveshtum
 nagareemimaam, adya praanaiḥ prityaktaḥ svapasyase nihato mayā/ Aham hi nagaree Lankaa
 svayameva plavagama, sarvataḥ parirakṣhyaami ataste kathitaam mayā/ Lankaayā vachanam shrutvaa
 Hanuman Maarutaatmajah, yatravaansa harishreshthah sthitah shaila ivaaparah/ Sa taam stree rupa
 vikritaam drishtvaa Vaanara pungavah, aababhaashtha madhaavee satvavaan plavagarshabhah/
 Drikshyaami nagareem Lankaam saattuprakaara toranaam, ityasthamahi param koutuuḥalam hi me/
 Vanaanyupavanaaneeha Lankaayāam kananaanicha, sarvato grahamukhyaani drishtamaaganam hi me/
 Tasya vachanam shrutvaa Lankaasāa kamarupini, bhuya yeva punarvaakyam babhaashe parusha -
 aksharam/ Maama nirjitya durbuddhe raakshareshvara paalitam, na shakyam hyaadhya te drishtam
 pureeyam vanaraadhama/ Tataḥ kritvaa mahāā naadam saa vai Lankaa bhayankaram, talena
 Vaanarashreshtham taadayaamaas vegitāā/ Stree cheti manyamaanena naatikrodhah swamam kritah,
 saa tu tena prahaarena vihvalaangee nishaacharee, papaata sahasāā bhumou vikritaanana darshayāā/
 Praseeda sumahāā baho traayasva harisattamah, samaye soumya tishthanti satvavaanto maha balaah/
 Aham tu nagaree Lankaa satyameva plavanagamam/ Praseedsa sumahāā baaho traahasva harisattama,
 Samaya soumya tishthaanti satvavanto maha balaah/ Aham tu nagaree Lankaa swayameva
 plavanagama, nirjitaaham tvayāā veera vikramena maha balāā/ Idam cha tatthyam shrunume
 bruvatyaayai bruvatvaa vai Harishvara, svayam svayambhuvāā dattham varadaanam yathāā mama/
 Yadaā twaam Vaanarah kaschid vikramaad vashamaanayet, tadaā tvāā hi vijeyam rakshasaam
 bhayamaagatam/ Sahi samayah Saumya praabodya tava darshanaat, svayambhu vihitah satyona
 tasyaasti vyatikramah/ Sitaanimittam raajastu Ravanasya duraatmanah, rakshasaam chaiva sarveshaam
 vinaashah samupaagataḥ/ Tat pravishya harishrashtha pureem Raavana paalitaam, vidhvsatva sarva
 kaaryaani yaani yaaneeha vaancchasi/ Pravishya shaapopahataam hareeshwara pureem shubhaam
 raakshasa mukhya paalitaam/ Yadacchayāā tvam Janaakaatmajāam sateem vimaarga sarvatra gate
 yathāā sukhām/*

As Hanuman in a miniature form sought to stealthily enter Lankapuri which is like the Bhoga Puri like Bilva swarga surrounded by countless poisonous snakes, had the close view of the city with awe inspiring looks. But then he appeared in his normal stature . Then a Vikaraali Rakshasi shouted at Veera Hanuman: *Kastvam kenacha karyena iha praaptonam vanaalaya, kathayasveha yat tatvam yaavat praanaa dharanti te/ Nashakyam svalivyam Lankaa praveshtum vaanara tvayaa, rakshitaa Ravana balairabhi guptaa samantatah/* Vanara! Who are you and why are you here! As long as you are alive now, tell me as for which purpose you are here; tell to truth! Are you not aware that entry to Lankapuri is strictly forbidden except with my my permission! Hanuman had sternly shouted: ‘Very arrogant you are; are you not! I may perhaps inform you why I am here; but who are you to interrogate me this way! Your looks are red with anger; but why! Can you not be polite!’ Then Lankini replied: I am the trusted servant woman of King Ravana being the in charge of this gate for entry into Lanka. I feel like beating you so that you may rest in peace for good.’ Then the ever intelligent Hanuman explained to Lankini that he wished to see and enjoy the grand spectacle of Lanka, its of green gardens, excellent buildings and so on, what else! After thus enjoying I would return away’. As Hanuman explained rather unconvincingly with affected innocence, Lankini shouted boisterously and gave a resounding slap to him. *Tatah kritvaa mahaa naadam saa vai Lankaa bhayankaram, talena Vaanarashreshtham taadayaamaas vegitaa/ Stree cheti manyamaanena naatikrodhah swamam kritah, saa tu tena prahaarena vihvalaangee nishaacharee, papaata sahasaa bhumou vikritaanana darshayaa/ Praseeda sumahaa baho traayasva harisattamah, samaye soumya tishthanti satvavaanto maha balaah/* Then Anjaneya extended his left hand, closed his fist and gave her a swooning hit. In fact having realised that Lankini was after all a stree, the hit was not that severe to death. The Nishaachari fell flat on the ground and then her face was distorted. Then Hanuman took pity on her yet sought to put an end to her irritating attitude. Then she had slowly recovered, stood up and slowly responded: *Maha bali Vanara! Believe me I am the gatekeeper of the entry into Lankapuri. But I wish to confess something significant: Idam cha tatthyam shrinume bruvatyayai bruvatvaa vai Harishvara, svayam svayambhuva datthham varadaanam yathaa mama/ Yadaa twaam Vaanarah kaschid vikramaad vashamaanayet, tadaa tvaa hi vijeyam rakshasaam bhayamaagatam/ Vanareshvara! I would now like to truthfully confess as Svayambhu Brahma Himself blessed and stated as follows: ‘ Whenever a Vanara would approach me and hit me with a strong slap down to earth and subdue me, then do realise that hard days would commence to Lankapuri! Maha Veera! By my interaction and altercation with you do herald the doom of Lanka and Maha Ravana! Soumya! With your ‘darshan’ , Lord Brahma’s statement gets vindicated right now! Sitaanimittam raajastu Ravanasya duraatmanah, rakshasaam chaiva sarveshaam vinaashah samupaagatah/ Tat pravishya harishrashtha pureem Raavana paalitaam, vidhvasva sarva kaaryaani yaani yaaneeha vaancchasi/ Pravishya shaapopahataam hareeshwara pureem shubhaam raakshasa mukhya paalitaam/* Now only due to the cause of Devi Sita, the days of the arrogant and sinful Ravana’s destruction along with his followers is round the corner. *Kapi shrashtha! My best wishes now and do please enter Lankapuri now for good.*

Sarga Four follows:

praviṣṭaḥ sattvasampanno niśāyāṁ mārūtātmajaḥ, sa mahāpatham āsthāya muktāpuṣpavirājitaḥ/ hasitodghuṣṭaninadaḥ tūryaghoṣa puraḥ saraiḥ, vajrāṅkuśanikāśaiḥ ca vajrajālavibhūṣitaiḥ, grhamedhaiḥ purī ramyā babhāse dyaur ivāmbudaiḥ/ prajajvāla tadā laṅkā rakṣoganaḥgrhaiḥ śubhaiḥ, sitābhrasadrśaiḥ citraiḥ padmasvastikasamsthitaiḥ, vardhamānagrhaiḥ cāpi sarvataḥ suvibhāṣitaiḥ/ itramālyābharaṇāṁ kapiṛājahitaṁkaraḥ, rāghavārthaṁ caraṇ śrīmān dadarśa ca nananda ca/ śūśrāva madhuraṁ gītaṁ trishṭānasvarabhūṣitaṁ, strīṇāṁ madasamṛddhānāṁ divi cāpsarasāṁ iva/ śūśrāva kāñcīninādaṁ nūpurāṇāṁ ca niḥsvanam, sopānaninadāṁś caiva bhavaneṣu mahātmanam, āsphoṭitaninadāṁś ca kṣveḍitāṁś ca tatas tataḥ/ svādhyāya niratāṁś caiva yātudhānān dadarśa saḥ, rāvaṇastavasamīyuktān garjato rākṣasān api/ rājamārgaṁ samāvṛtya sthitaṁ rakṣobalaṁ mahat, dadarśa madhyame gulme rākṣasasya carān bahūn/ dīkṣitāṇ jālilān muṇḍān go’jināmbavarāvāsasaḥ/darbhamuṣṭipraharaṇān agnikuṇḍāyudhāṁś tathā, kūṭamudgarapāṇīṁś ca daṇḍāyudhadharān api, ekākṣāṇekakarṇāṁś ca calallambapayodharān/ karālān bhugnavaktrāṁś ca vikaṭān vāmanāṁś tathā, dhanvinaḥ khadgīnaś caiva śataghñī musalāyudhān, parighottamahastāṁś ca

vicitrakavacojjalān/ nātiṣṭhūlān nātikṛśān nātidīrghātihrasvakān, virūpān bahurūpāmś ca surūpāmś ca suvarcasah/ śaktivṛkṣāyudhāmś caiva paṭṭiśāśanidhārīṇah, kṣepaṇīpāśahastāmś ca dadarśa sa mahākapiḥ/ sragvīṇas tv anuliptāmś ca varābharaṇabhūṣitān, tīkṣṇaśūladharāmś caiva vajrīṇas ca mahābalān/ śatasāhasram avyagram ārakṣam madhyamam kapiḥ, prākārāvṛtam atyantam dadarśa sa mahākapiḥ/ triviṣṭapanibham divyam divyanādavināditam, vājīheṣitasamghuṣṭam nāditam bhūṣaṇais tathā/ rathair yānair vimānais ca tathā gajahayaiḥ śubhaiḥ, vāraṇais ca caturdantaiḥ śvetābhranicayopamaiḥ/ bhūṣitam ruciradvāram mattaiś ca mṛgapakṣibhiḥ, rākṣasādhipater guptam āviveśa grham kapiḥ/

Thus the ‘Satva Guna Pradhaana’ Pavana Putra Hanuman entered Lankapuri in the night. As the sky was enriched with white clouds, the houses of Rakshasaas of Lankapuri were silent; the houses were displaying Swasti symbols as also of the shapes, representing ‘Vardhamaana Sangina’ or the representation of progress. The houses are with four entrances in four directions known as ‘Sarvato bhadra’ of Safe from all sides and are stated to bring in prosperity from all the directions!

From the interiors of the homes were heard instrumental music sounds, sweet songs, and even ‘swaadhyaya’ mantras of asuras. Some groups of Rakshasas were assembled on high road interjections, mainly extolling the glories the King Ravana, his family members and his close followers. *rājamārgam samāvṛtya sthitam rakṣobalam mahat, dadarśa madhyame gulme rākṣasasya carān bahūn/ dīkṣitāṇ jaṭilān muṇḍān go’jināmbharavāsasah/* One might also notice quite a few ‘Gupatacharaas’ of Ravana or the King’s Intelligence persons, some look having taken ‘deeksha, some with beards and twisted hairs, some dressed in hides of cow or deer skins, some with hidden ‘aayudhas’ or weaponry, and some with open arms. *Ekaakshaaneka varnaascha lambodarapayodharaan, karaalaan bhugnavaktrāmś ca vikaṭān vāmanāmś tathā/ dhanvinaḥ khadgīṇas caiva śataghñī musalāyudhān, parighottamahastāmś ca vicitrakavacojjalān/* Some of the Rakshasaas are single eyed in their foreheads, and some with varied skin colours; some with their stomachs up to their chins and likewise of varied bodypart combinations. Some are too tall and some too short. Similarly their voices are of unusual sounds. *nātiṣṭhūlān nātikṛśān nātidīrghātihrasvakān, virūpān bahurūpāmś ca surūpāmś ca suvarcasah/ śaktivṛkṣāyudhāmś caiva paṭṭiśāśanidhārīṇah, kṣepaṇīpāśahastāmś ca dadarśa sa mahākapiḥ/* Some ‘nishaacharaas’ are unusually fat, of short or too high and similarly their body complexions are queer and disgusting. Most of them were armed differently as per their body statures. *śatasāhasram avyagram ārakṣam madhyamam kapiḥ, prākārāvṛtam atyantam dadarśa sa mahākapiḥ/* Hanuman estimated that over a lack of foot soldiers were guarding the center of Lanka with varied weaponry. Having thus noted the ever preparedness of the army of Ravana and the range of weaponry that the soldiers were well equipped with proceeded to Ravana’s ‘antahpura’ for ‘Sitaanveshana’.

Sarga Five

Hanuman then enters the ‘antahpura’ or the interior palaces of Ramanasura systematically but gets disappointed with no sign and indication of Devi Sita

Tataḥ sa madhyam gatam amśumantam jyotsnāvitānam mahad udvamantam, dadarśa dhīmān divi bhānumantam goṣṭhe vṛṣam mattam iva bhramantam/ lokasya pāpāni vināśayantam mahodadhiṁ cāpi samedhayantam, bhūtāni sarvāṇi virājayantam dadarśa śītāmśum athābhīyāntam/ yā bhāti lakṣmīr bhuvi mandarasthā; tathā pradoṣeṣu ca sāgarasthā, tathāiva toyeṣu ca puṣkarasthā; rarāja sā cārūṇīśākarasthā/ haṁso yathā rājatapañjurasthā; śiṁho yathā mandarakandarasthā, vīro yathā garvitakuñjarasthā; candro ’pi babhrāja tathāmbharasthā/ sthitaḥ kakudmān iva tīkṣṇaśṛṅgo; mahācalaḥ śveta ivocaśṛṅgaḥ, hastīva jāmbūnadabaddhaśṛṅgo; vibhāti candraḥ paripūrṇaśṛṅgaḥ/ prakāśacandrodayanaśṭadoṣaḥ; pravṛddharakṣaḥ piṣitāśadoṣaḥ, rāmābhirāmeritacittadoṣaḥ; svargaprakāśo bhagavān pradoṣaḥ/ tantrī svanāḥ karṇasukhāḥ pravṛttāḥ; svapanti nāryaḥ patibhiḥ suvṛttāḥ, naktamcarāś cāpi tathā pravṛttā; vihartum atyadbhutaraudravṛttāḥ/ mattapramattāni samākulāni; rathāśvabhadrāsanasaṁkulāni, vīraśrīyā cāpi samākulāni; dadarśa dhīmān sa kapiḥ kulāni/

parasparam cādhikam ākṣipanti; bhujāṁś ca pīnān adhivikṣipanti, mattapralāpān adhivikṣipanti; mattāni cānyonyam adhikṣipanti/ rakṣāṁsi vakṣāṁsi ca vikṣipanti; gātrāṇi kāntāsu ca vikṣipanti, dadarśa kāntās ca samālapanti; tathāparās tatra punaḥ svapanti/ mahāgajaiś cāpi tathā nadadbhiḥ; sūpūjitaiś cāpi tathā susadbhiḥ, rarāja vīraiś ca viniḥśvasadbhir; hrado bhujāṅgair iva niḥśvasadbhiḥ/ buddhipradhānān rucirābhidhānān; saṁśraddadhānāṇ jagataḥ pradhānān, nānāvidhānān rucirābhidhānān; dadarśa tasyām puri yātudhānān/ nananda dṛṣṭvā sa ca tān surūpān; nānāguṇān ātmaguṇānurūpān, vidyotamānān sa ca tān surūpān; dadarśa kāmś cic ca punar virūpān/ tato varārhaḥ suviśuddhabhāvās; teṣāṁ striyas tatra mahānubhāvāḥ, priyeṣu pāneṣu ca saktabhāvā; dadarśa tārā iva suprabhāvāḥ/ śrīyā jvalantī trapayopagūdhā; niśīthakāle ramaṇopagūdhāḥ, dadarśa kās cit pramadopagūdhā; yathā vihaṁgāḥ kusumopagūdhā/ anyāḥ punar harṁyatalopaviṣṭās; tatra priyāṅkeṣu sukhopaviṣṭāḥ, bhartuḥ priyā dharmaparā nivīṣṭā; dadarśa dhīmān manadābhiviṣṭāḥ/ aprāvṛtāḥ kāñcanarājivarṇāḥ; kās cit parārdhyās tapanīyavarṇāḥ, punaś ca kās cic chaśalakṣmavarṇāḥ; kāntaprahīṇā rucirāṅgavarṇāḥ/ tataḥ priyān prāpya mano 'bhirāmān; supṛītiyuktāḥ prasamīkṣya rāmāḥ, gr̥heṣu hr̥ṣṭāḥ paramābhirāmā; haripravīraḥ sa dadarśa rāmāḥ/ candraprakāśās ca hi vaktramālā; vakrākṣipakṣmās ca sunetramālāḥ, vibhūṣaṇānām ca dadarśa mālāḥ; śatahradānām iva cārumālāḥ/ na tv eva sītām paramābhijātām; pathi sthite rājakule prajātām, latām praphullām iva sādhujātām; dadarśa tanvīm manasābhijātām/ sanātane vartmani saṁnivīṣṭām; rāmekṣaṇīm tām madanābhiviṣṭām, bhartur manaḥ śrīmad anupraviṣṭām; strībhyo varābhyās ca sadā viśiṣṭām/ uṣṇārditām sānuṣṭāsrakaṇṭhīm; purā varārhattamaniṣkakaṇṭhīm, sujātapakṣmām abhiraktakaṇṭhīm; vane pravṛttām iva nīlakaṇṭhīm/ avyaktalekhām iva candralekhām; pāṁsupradigdhām iva hemalekhām, kṣataprarūdhām iva bāṇalekhām; vāyuprabhinnām iva meghalekhām/ sītām apaśyan manujeśvarasya; rāmasya patnīm vadatām varasya, babhūva duḥkhābhihataś cirasya; plavaṅgamo manda ivācirasya/

Hanuman seeking to enter Ravanaasura's 'antahpura' palaces at first witnessed the 'goshaala'. Then the coolness of Moon on the sky along the twinkling stars was prominent. The Rani vaasa stree were either engaged in 'pranaya kalahas' or busy with singing or instrumental music. Then 'Vanara prasiddha' Hanuman witnessed that the male Vanaras were absorbed in 'madya paana' or drinking sessions. Some were witnessed to be busy with romance as the males and females were converesing 'sweet nothings'. Groups of youthful rakshasa females dressed up in their best were agitatedly exchanging views and news of their neighbours. Quite a few housewives were collected on the roof top 'verandaas' and were busy with conversations with their family members. *anyāḥ punar harṁyatalopaviṣṭās; tatra priyāṅkeṣu sukhopaviṣṭāḥ, bhartuḥ priyā dharmaparā nivīṣṭā; dadarśa dhīmān manadābhiviṣṭāḥ/* Some married women of middle ages who were virtuous and 'pativratas' were quietly spending conversations of their youthful experiences as also perhaps of the future of sons and daughters. *tataḥ priyān prāpya mano 'bhirāmān; supṛītiyuktāḥ prasamīkṣya rāmāḥ, gr̥heṣu hr̥ṣṭāḥ paramābhirāmā; haripravīraḥ sa dadarśa rāmāḥ/* Thus the happenings in the various house holds in the Ravana 'antahpura' palaces were seen keenly with sustained interest as the house holds were busy with varied views and experiences. But: *na tv eva sītām paramābhijātām; pathi sthite rājakule prajātām, latām praphullām iva sādhujātām; dadarśa tanvīm manasābhijātām/* Kushaangi Devi Sita was not seen in the entire 'antahpura' of Ravanaasura; indeed she was the product of sanatana dharma, Raja kula janita, parama aishvarya daayini, and parama pativrata! Hanuman was thus badly disappointed, as his extensive search proved futile. Thus kept ruminating as to where she could have been discovered, as there were definite indications that she was certainly in Lanka itself!

Sarga Six

Hanuman then extended the scope of search for Devi Sita in Ravana's own palace, besides at the houses of his follower Rakshasaas

Sa nikāmaṁ vināmeṣu vicaran kāmarūpadhṛk, vicacāra kapir laṅkāṁ lāghavena samanvitaḥ/ āśasādātha lakṣmīvān rākṣasendraniveśanam, prākāreṇārkaavarṇena bhāsvareṇābhisaṁvṛtam/ rakṣitam rākṣasair

*bhīmaiḥ siṁhair iva mahad vanam, samīkṣamāṇo bhavanam cakāśe kapikuñjaraḥ/ rūpyakopahitaiś
 citrais toraṇair hemabhūṣitaiḥ, vicitrābhiś ca kakṣyābhir dvāraiś ca rucirair vṛtam/ gajāsthitair
 mahāmātraiḥ śūraiś ca vigataśramaiḥ, upasthitam asaṁhāryair hayaiḥ syandanayāyibhiḥ/
 siṁhavyāghratanutrāṇair dāntakāñcanarājataiḥ, ghoṣavadbhir vicitraiś ca sadā vicaritam rathaiḥ/
 bahuratnasamākīrṇam parārdhyāsanabhājanam, mahārathasamāvāsam mahārathamahāsanam/ dṛśyaiś
 ca paramodāraiś tais taiś ca mṛgapakṣibhiḥ, vividhair bahuśāhasraiḥ paripūrṇam samantataḥ/ vinītair
 antapālaiś ca rakṣobhiś ca surakṣitam, mukhyābhiś ca varastrībhiḥ paripūrṇam samantataḥ/
 muditapramadā ratnam rākṣasendraniveśanam, varābharāṇanirhrādaiḥ samudrasvananiḥsvanam/ tad
 rājaguṇasampannam mukhyaiś ca varacandanaiḥ, bherīmṛdaṅgābhirutam śaṅkhaghoṣavināditam/
 nityārcitam parvahutam pūjitam rākṣasaiḥ sadā, samudram iva gambhīram samudram iva niḥsvanam/
 mahātmāno mahad veśma mahāratnaparicchadam, mahājanasamākīrṇam dadarśa sa mahākapiḥ/
 virājamānam vapuṣā gajāśvarathasamkulam, laṅkābharāṇam ity eva so 'manyata mahākapiḥ/ gṛhād
 gṛham rākṣasānām udyānāni ca vānaraḥ, vīkṣamāṇo hy asaṁtrastaḥ prāsādāmś ca cacāra saḥ/
 avaplutya mahāvegāḥ prahastasya niveśanam, tato 'nyat pupluve veśma mahāpārśvasya vīryavān/ atha
 meghapratīkāśam kumbhakarṇaniveśanam, vibhīṣaṇasya ca tathā pupluve sa mahākapiḥ/ mahodarasya
 ca tathā virūpākṣasya caiva hi, vidyujjihvasya bhavanam vidyunmāles tathaiva ca, vajradaṁṣṭrasya ca
 tathā pupluve sa mahākapiḥ/ śukasya ca mahāvegāḥ sārāṇasya ca dhīmataḥ, tathā cendrajito veśma
 jagāma hariyūthapaḥ/ jambumāleḥ sumāleś ca jagāma hariyūthapaḥ, rāsmiketoś ca bhavanam
 sūryaśtros tathaiva ca/ dhūmrākṣasya ca sampāter bhavanam mārutātmajaḥ, vidyudrūpasya bhīmasya
 ghanasya vighanasya ca/ śukanābhasya vakrasya śaṭhasya vikāṭasya ca, hrasvakarṇasya daṁṣṭrasya
 romaśasya ca rakṣasaḥ/ yuddhonmattasya mattasya dhvajagrīvasya nādināḥ, vidyujjihvendrajihvānām
 tathā hastimukhasya ca/ karālasya piśācasya śonitākṣasya caiva hi, kramamāṇaḥ krameṇaiva hanūmān
 mārutātmajaḥ/ teṣu teṣu mahārheṣu bhavaneṣu mahāyaśāḥ, teṣāṁ ṛddhimatām ṛddhiṁ dadarśa sa
 mahākapiḥ/ sarveṣāṁ samatikramya bhavanāni samantataḥ, āśasādātha lakṣmīvān rākṣasendra -
 niveśanam/ rāvaṇasyopaśāyīnyo dadarśa harisattamaḥ, vicaran hariśārdūlo rākṣasīr vikṛtekṣaṇāḥ/
 sūlamudgarahastāś ca śakto tomaradhārīṇiḥ, dadarśa vividhān gulmāṁś tasya rakṣahpater grhe/ raktāñ
 śvetān sitāṁś caiva harīṁś caiva mahājavān, kulīnān rūpasampannān gajān paragajārujān/ niṣṭhitān
 gajaśikhāyām airāvatasamān yudhi, nihantīṇ parasainyānām grhe tasmin dadarśa saḥ/ kṣarataś ca yathā
 meghān sravataś ca yathā girīn, meghastanitanirghoṣān durdharṣān samare paraiḥ/ sahasram vāhinīś
 tatra jāmbūnadapariṣṭāḥ, hemajālair avicchinnāś taruṇādityasam nibhāḥ/ dadarśa rākṣasendrasya
 rāvaṇasya niveśane, śibikā vividhākārāḥ sa kapir mārutātmajaḥ/ latāgrhāṇi citrāṇi citraśālāgrhāṇi ca,
 krīḍāgrhāṇi cānyāni dārūparvatakān api/ kāmasya gṛhakāṁ ramyaṁ divāgrhakam eva ca, dadarśa
 rākṣasendrasya rāvaṇasya niveśane/ sa mandaratalaprahyaṁ mayūrasthānasamkulam, dhvajayaṣṭibhir
 ākīrṇam dadarśa bhavanottamam/ anantaratnanicayaṁ nidhijālaṁ samantataḥ, dhīraniṣṭhitakarmāntam
 gṛham bhūtapater iva/ arcirbhiś cāpi ratnānām tejasā rāvaṇasya ca, virarājātha tad veśma rāsmimān iva
 rāsmibhiḥ/ jāmbūnadamayāny eva śayanāny āsanāni ca, bhājanāni ca śubhrāṇi dadarśa hariyūthapaḥ/
 madhvāsavakṛtakledam maṇibhājanasamkulam, manoramam asaṁbādham kuberabhavanam yathā/
 nūpurāṇām ca ghoṣeṇa kāñcīnām ninadena ca, mṛdaṅgatalaghoṣaiś ca ghoṣavadbhir vināditam/
 prāsādasamghātayutam strīratnaśatasamkulam, suvyūḍhakakṣyam hanumān praviveśa mahāgṛham/*

Bestowed with the ability of miniaturising and magnifying his physical form, Veera Hanuman had freely moved about in the homes of Lankapuri. Then he landed on the palace of King Ravana. Ravana's residence was a unique example of glitter and glare made of gold and silver, the nine gems of Diamonds, pearls, sapphires, corals, rubies, gomedha and vaidurya, besides huge ivory studded seats, tables and frames. Besides, an excellent pashu sampatti, staggering variety of birds, and flowers and fruits. The 'Asura Yuvatis' are ever contented with the pleasures of life with ornaments, body scents, affluence, are keep mutual comparisons and competitions making much noises in gatherings in gardens and private and public places of glitter and pomp against the overall background of the ever gushing noises of the Sea waves. 'Bheri, Shankha and Mridanga Naada' cadences add to the overall enthusiasm, especially on festivals when homa-puja-congregations are galore. The buzz of chariots, elephants, horses and streams of Ministers, Sena patis, Commanders, purohitas, select visitors by special invitations to the Ravana's

palace is a normal routine. On gazing at the places ,scenes and happenings at the Palace, the vega shaali and paraakrami Hanuman jumped down to Palace Corridors or the outer spread passages. *atha meghapratīkāśam kumbhakarnaiveśanam, vibhīṣaṇasya ca tathā pupluve sa mahākapiḥ/ mahodarasya ca tathā virūpākṣasya caiva hi, vidyujjihvasya bhavanam vidyunmāles tathaiva ca, vajradamṣṭrasya ca tathā pupluve sa mahākapiḥ/*He then entered the Kumbhakarna and Vibhishana Mahals, besides the rows of Mahodara, Virupaksha, Vidyujihva and Vidyunmaali residences. Jumping from the residences to residents, Vegashali Maha Kapi Hanuman graced the living places of Vajradamshttra, Shuka, Buddhimaan Sarana's residences. Then the Vaanara Yudhapati Kapishreshtha Mahanjaneya jumped over to the residences of Indrajit- on to Jambumaali and Sumaali. Hopping forward, the Maha Kapi peeped in to the homes of Dhumraksha-Sampaati-Vidyudrupa- Bheema-Ghana-Vighana-Shukanaadha-Chakra-Shatha-Kapata- Hrasvakarna-Damshttra-Lomasha-Yuddhonnematta-Mattha-Dhvajagreeva-Vidhyujihva-Dvijahva-Hastimukha-Karaala- Pishaacha-Shonitaaksha and so on. That was how Veerajaneya hopped and skipped the prosperous residences of the prominent Rakshasa Veeras. *rāvaṇasyopaśāyinyo dadarśa harisattamaḥ, vicaran hariśārdūlo rākṣasīr vikṛteṣaṇāḥ/ sūlamudgara - hastāś ca śakto tomaradhārīṇīḥ, dadarśa vividhān gulmāms tasya rakṣahpater grhe/*Skipping and hopping Vaanara Shiromani Anjaneya then approached the very Living Interior of Ravana's actual chamber and witnessed the gate protecting groups of Maayaavi Rakshasas with grotesque eyes and stealthily looks armed with 'shula-mudgara-shakti-tomaar- and such other astra-shastras.' Besides, the Maha Rakshasas are swift and ever-ready for instant action with well trained horsemen and horses. There along side, superior and well draped 'gaja raajaas' making periodical 'megha garjanas' mounted by ever alert and well equipped elephant riders seated under huge and colourful umbrellas are quick witted and able . Veera Hanuman stared and was thoroughly impressed at the gatekeepers of Ravana and their instant action of defence and offence. Then having peeped inside in the minutest form, Pavanaputra Anjaneya witnessed seating and relaxing cushioned furniture, creeper homes, photo galleries, kreeda bhavanas, and luxury extravagances. *sa mandaratalaprakhyam mayūrasthānasamkulam, dhvajayaṣṭibhir ākīrṇam dadarśa bhavanottamam/ anantaratnanicayam nidhijālam samantataḥ, dhīraniṣṭhitakarmāntam grham bhūtapater iva/* He was amazed to vision 'Ravana Mahal' of the height of Mandaraachala, equipped with corners where colourful peacocks dance away by spreading their wings of flashing colors, speards of high dhajas of glittering precious stone studs, and such feasts of colours of ' Indra Dhanush of Vibgyor- [violet-indigo-blue-green-yellow-orange-and red] was akin to 'Bhutanaaddha Bhavan' or of the kind of Maheshwara or Kubera. Hanuman had thus entered the interior most of Ravana's, partly out of curiosity but most essentially for 'Devi Sitanveshana'!

Sargas Seven and Eight

Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas

Sa veśmajālam balavān dadarśa; vyāsaktavaidūryasuvarṇajālam,yathā mahat prāvṛṣi meghajālam; vidyutpinaddham savihamgajālam/ niveśanānām vividhāś ca śālāḥ; pradhānaśaṅkhāyudhacāpaśālāḥ, manoharāś cāpi punar viśālā; dadarśa veśmādrīṣu candraśālāḥ/ grhāṇi nānāvasurājītāni; devāsuraīś cāpi supūjītāni, sarvaiś ca doṣaiḥ parivarjītāni; kapir dadarśa svabalārjītāni/ tāni prayatnābhi - samāhitāni; mayena sāṅśād iva nirmītāni, mahītale sarvaguṇottarāni; dadarśa laṅkādhīpater grhāṇi/ tato dadarśocchritamegharūpam; manoharam kāñcanacārurūpam, rakṣo 'dhīpasyātmabalānurūpam; grhottamam hy apratirūparūpam/ mahītale svargam iva prakīrṇam; śrīyā jvalantam bahuratnakīrṇam, nānātarūṇām kusumāvākīrṇam; girer ivāgram rajasāvākīrṇam/ nārīpravekair iva dīpyamānam; tadīdbhir ambhodavad arcyamānam, hamsapravekair iva vāhyamānam; śrīyā yutam khe sukṛtām vimānam/ yathā nagāgram bahudhātucitram; yathā nabhaś ca grahacandrācitram, dadarśa yuktīkṛtameghācitram; vimānaratnam bahuratnacitram/ mahī kṛtā parvatarājīpūrṇā; śālāḥ kṛtā vṛkṣavitānapūrṇāḥ, vṛkṣāḥ kṛtāḥ puṣpavitānapūrṇāḥ; puṣpam kṛtām kesarapatrapūrṇam/ kṛtāni veśmāni ca pāṇḍurāṇi; tathā supuṣpā api puṣkarīṇyaḥ, punaś ca padmāni sakesarāṇi; dhanyāni citrāṇi tathā vanāni/ puṣpāhvayam

nāma virājamānam; ratnaprabhābhiś ca vivardhamānam, veśmottamānām api coccamānam; mahākapis tatra mahāvīmānam/ kṛtās ca vaidūryamayā vihaṁgā; rūpyappravālais ca tathā vihaṁgāḥ, citrās ca nānāvasubhir bhujamgā; jātyānurūpās turagāḥ śubhāṅgāḥ/ pravārajāmbūnadapuspapakṣāḥ; salīlam āvarjitajihmapakṣāḥ, kāmasya sākṣād iva bhānti pakṣāḥ; kṛtā vihaṁgāḥ sumukhāḥ supakṣāḥ/ niyuḥyamānās ca gajāḥ suhastāḥ; sakesarās cotpalapatrahastāḥ, babhūva devī ca kṛtā suhastā; lakṣmīs tathā padmini padmahastā/itīva tad gr̥ham abhigamya śobhanam; savismayo nagam iva cāruśobhanam, punaś ca tat paramasugandhi sundaram; himātyaye nagam iva cārukandaram/ tataḥ sa tām kapir abhipatyā pūjītām; caran purīm daśamukhabāhupālītām, adṛśya tām janakasutām supūjītām; suduḥkhitām patigunaveganirjitām/ tatas tadā bahuvīdhabhāvitātmanah; kṛtātmano janakasutām suvartmanah, apaśyato 'bhavad atiduhkhitām manah; sucakṣuṣaḥ pravicarato mahātmanah/

Balavaan Veera Hanuman then entered the Pushpaka Vimana of Ravana with glittering windows of gold, outside of which were the singing birds there around. *gr̥hāṇi nānāvasurājītāni; devāsuraīś cāpi supūjītāni, sarvaiś ca doṣaiḥ parivarjitāni; kapir dadarśa svabalārjitāni/ tāni prayatnābhi -samāhitāni; mayena sākṣād iva nirmītāni, mahītale sarvagunottarāṇi; dadarśa laṅkādhīpater gr̥hāṇi/* Hanuman thus had the distinction of visioning Pushpaka Vimana as built with unparalleled mix of diamonds and priceless other nine gems of the Lord's own creation as inspired by Maya Danava himself being the outstanding on the totality of Earth! He perched up as it was like on the high clouds with midboggling looks as it were a 'bhutala swarga' with unusual grandeur. This celestial 'vimana' was like what was adored by a series of lightning garlands with the glitter of diamonds. Just as the clouds enriched by the 'Parvata shikhara dhaatu sampada', besides the causation of planets and of the Moon, the Pushpaka Vimana of Lanka was like what resembles on the high skies being unique in bhutala srishti as up on the celestial zones. In side the Pushpaka vimana, there were 'sveta bhavanas' or high pure white palaces with built in 'sarovaras' and the ever floating lotus ponds. *puṣpāhvayaṁ nāma virājamānam; ratnaprabhābhiś ca vivardhamānam, veśmottamānām api coccamānam; mahākapis tatra mahāvīmānam/* That precisely what Hanuman saw for himself and alighted into being the world renowned Pushpaka Vimana, which by virtue of the immortal 'mani ratnas' as studded into has the facility of getting air borne, and is very well respected by celestial beings too, despite the reality of stationed right on earth in Ravana's Lanka of glory. *pravārajāmbūnadapuspapakṣāḥ; salīlam āvarjitajihmapakṣāḥ, kāmasya sākṣād iva bhānti pakṣāḥ; kṛtā vihaṁgāḥ sumukhāḥ supakṣāḥ/ niyuḥyamānās ca gajāḥ suhastāḥ; sakesarās cotpalapatrahastāḥ, babhūva devī ca kṛtā suhastā; lakṣmīs tathā padmini padmahastā/itīva tad gr̥ham abhigamya śobhanam; savismayo nagam iva cāruśobhanam, punaś ca tat paramasugandhi sundaram; himātyaye nagam iva cārukandaram/* This Pushpaka Vimana meant for 'vihanga yatra' or airborne travels appears as piloted by Kama Deva Manmatha himself, with wings made of the glitter of gold and diamonds and other gems. The built in sarovaras of the Pushpaka Vimana are such that the freely moving elephant kings are ever ready and commissioned with the sacred duty of performing abhisheka to Maha Lakshmi herself assuming the ready form of Gaja Lakshmi as Her hands are adorned by fresh and fragrant lotuses!

[Vishleshana on Maha Lakshmi's Ashta Swarupas:

*Sumanasa vandita Sundari Maadhavi Chandra sahodari hemamaye, Muniganavandita moksha pradaayani manjula bhaashini Veda nute/ Pankajavaasini Deva supujita sadguna varshini Shaanti yute, Jaya Jay hey Madhusudana kaamini **Adi Lakshmi** sadaapaalaya maam/ Ayi kalikalmashanaashani Kaamini Vaidika Rupini Vedamaye, kshaara samudbhava Mangala Rupini Mantra vaasini Mantranute/ Mangala daayini Ambujavaasidi Devaganaashrita paadayute, Jajajaya he Madhusudanakaamini **Dhaanya Lakshmi** sadaa paalayamaam/ Jayavaravarnini Vaishnavi Bhargavi Mantra swarupini Mantramaye, Suragana pujita sheeghra phalaprada jnaana vikaasini Shaastranute/ Bhava bhaya haarini Paapavimochani saadhu janaashrita paadayute, Jaya jaya he Madhusudana kaamini **Dhairya Lakshmi** sadaa paalaya maam/ Jaya Jaya durgati naashani Kaamini sarva phalaprada Shaastramaye, Radha Gaja Turuga Padaati samaavrita Parijana mandita Loka nute/ Hari Hara Brahma supujita sevita taapa nivaarana paadayute, Jaya Jaya hey Madhusudana kaamini, **Gaja Lakshmi** rupena paalayamaam/ Ayi*

*Khaga vaahani Mohini Chakrini raaga vivardhini Jnaanamaye, Gunagana Vaaridhi Loka hitaishini swara sapta bhushita gaana nute/ Sakala Suraasura Deva Muneeswara Maanavavandita paada yute, Jaya Jaya he Madhusudana kaamini **Santaana Lakshmi** sadaa paalayamaam/ Jaya Kamalaasani sadgatidaayini Jnaana vikaasini gaana maye, Anudinamarchita kumkuma dhusara bhushita vaasita vaadyanute/ Kanaka dhaaraa stuti vaibhava vandita Shankara deshika maanya pade, Jaya Jaya hey Madhusudana kaamini, **Vijaya Lakshmi** sadaa paalaya maam/ Preeta Sureswari Bharati Bhargavi shoka vinaashani Ratna maye, Manimaya bhushita karna vibhushana kaanti samaavrita haasa mukhe/ Nava nidhidaayani kalimala haarini kaamita phalaprada hastayute, Jaya Jaya hey Madhusudana kaamini **Vidya Lakshmi** sadaa paalaya maam/ Dhimi dhimi dhindhimi dhindhimi dundhubhi naada supurnamaye, Ghuma ghuma ghinghuma Shankha ninaada suvaadyanute/ Veda Puranetihaasa supujita Vaidika maarga pradarsha -yute, Jaya Jaya hey Madhusudana Kaamini **Dhana Lakshmi** rupena paalayamaam/]*

Sarga Seven continues:

tataḥ sa tām kapir abhipatya pūjitām; caran purīm daśamukhabāhupālītām, adṛśya tām janakasutām supūjitām; suduḥkhitām patiguṇaveganirjitām/ tatas tadā bahuvidhabhāvitātmanah; kṛtātmano janakasutām suvartmanah, apaśyato 'bhavad atiduḥkhitām manah; sucakṣuṣaḥ pravicarato mahātmanah/ Having thus seen the name and fame of Ravana and his glories evenb including his possession of the Pushpaka Vimana had switched back to the very purpose for which he had arrived at Lanka and got agitated again. Veera Hanuman who indeed was the true symbol of 'Paramaarth Chintana' and of pure heartedness retrospected once again as to where indeed be Devi Sita right now!

Essence of Sarga Eight begins:

Veera Hanuman thus realizing the glamor and glory of the Pushpaka Vimana had revisited it once again with a view to appreciate its detailed workmanship of Mayaasura. Was it Ravanaasura who had in the past performed deep tapasya with singlemindedness and then only could secure the authority to possess it, wondered Hanuman. Indeed the reality of the construction was no doubt a gifted perseverance of the producer but equally so was the unique fact of obtaining its ownership. Thus the tributes are readily applicable to its creator and equally so to the owner *Manah samaadhaaya tu sheeghra gaaminam duraasadam maarutatulyagaaminam, mahaatmaanam punya kritaam mahardhinaam yashasvinaam agrayamudaamivaalayaam/* This Pushpaka follows the thoughts of the user as per its inner thoughts of the owner be it in terms of its speed and direction. This ownership could be possible only the maha tapasvis, and punyakaari mahatmaas. In the past before Ravana succeeded to secure its ownership, that was always in the domain and control of 'Mahadananda Praapti Tapasvis' and Mahatmaas.

Sarga Nine

In the process of 'Devi Sitaanveshana' in the Pushpaka Vimana of Ravana's residence, Hanuman witnessed countless 'strees' of youthful charm being playful inside; but wondered as to why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married him!

Tasyālayavarīṣṭhasya madhye vipulam āyatam, dadarśa bhavanaśreṣṭham hanūmān mārutātmanajah/ ardhayojanavistīrṇam āyatam yojanam hi tat, bhavanam rākṣasendrasya bahuprāsādasamkulam/ mārgamāṇas tu vaidehīm sītām āyatalocanām, sarvataḥ paricakrāma hanūmān arisūdanaḥ/ caturviṣāṇair dviradais triviṣāṇais tathaiva ca, parikṣiptam asambādham rakṣyamāṇam udāyudhaiḥ/ rākṣasībhiḥ ca patnībhiḥ rāvaṇasya niveśanam, āhṛtābhiḥ ca vikramya rājakanyābhir āvṛtam/ tan nakramakarākīrṇam timiṅgilajhaṣākulam, vāyuvegasamādhūtam pannagair iva sāgaram/ yā hi vaiśvarāṇe lakṣmīr yā cendre harivāhane, sā rāvaṇagrhe sarvā nityam evānapāyinī/ yā ca rājñah kuberasya yamasya varuṇasya ca, tādrśī tad viśiṣṭā vā ṛddhī rakṣo grheṣv iha/ tasya harmyasya madhyastham veśma cānyat sunirmitam, bahuniryūha samkīrṇam dadarśa pavanātmanajah/ brahmaṇo

'rthe kṛtaṁ divyaṁ divi yad viśvakarmaṇā, vimānaṁ puṣpakaṁ nāma sarvaratnavibhūṣitaṁ/ pareṇa
 tapasā lebhe yat kuberah pitāmahāt, kuberam ojasā jivā lebhe tad rākṣaseśvaraḥ/ īhā mṛgasamāyuktaiḥ
 kāryasvarahiraṇmayaiḥ, sukṛtair ācitaṁ stambhaiḥ pradīptam iva ca śrīyā/ merumandarasaṁkāśair
 ullikhadbhīr ivāmbaram, kūṭāgāraiḥ śubhākāraiḥ sarvataḥ samalamkṛtam/ jvalanārkapratikāśaṁ
 sukṛtaṁ viśvakarmaṇā, hemasopānasaṁyuktaṁ cārupravaravedikam/ jālavātāyanair yuktaṁ kāñcanaiḥ
 sthāṭikair api, indranīlamahānīlamanīpravaravedikam, vimānaṁ puṣpakaṁ divyaṁ āruroha mahākapiḥ/
 tatrasthaḥ sa tadā gandhaṁ pānabhakṣyānnasambhavam, divyaṁ saṁmūrchitaṁ jighran rūpavantam
 ivānilam/ sa gandhas taṁ mahāsattvaṁ bandhur bandhum ivottamam, ita ehīty uvāceva tatra yatra sa
 rāvaṇaḥ/ tatas tām prasthitaḥ śālāṁ dadarśa mahatīm śubhām, rāvaṇasya manaḥkāntām kāntām iva
 varastriyam/ maṇisopānavikṛtām hemajālavirājitaṁ, sphāṭikair āvṛtatalām dantāntaritarūpikām/
 muktābhiḥ ca pravālaiḥ ca rūpyacāmīkarair api, vibhūṣitām maṇistambhaiḥ subahustambhabhūṣitām/
 samair ṛjubhir atyuccaiḥ samantāt suvibhūṣitaiḥ, stambhaiḥ pakṣair ivātyuccair divaṁ saṁprasthitām
 iva/ mahatyā kuthayāstrīṇaṁ pṛthivīlakṣaṇāṅkayā, pṛthivīm iva vistīrṇām sarāṣṭragṛhamālinīm/ nāditām
 mattavihagair divyagandhādhivāsitaṁ, parārdhyāstaraṇopetām rakṣo 'dhipaniṣevitām/ dhūmrām
 agarudhūpena vimalām hamsapāṇḍurām, citrām puṣpopahāreṇa kalmāṣīm iva suprabhām/
 manaḥsaṁhlādajanānīm varṇasyāpi prasādinīm, tām śokanāśinīm divyām śrīyaḥ saṁjānanīm iva/
 indriyāṇīndriyārthais tu pañca pañcabhir uttamaiḥ, tarpayām āsa māteva tadā rāvaṇapālitaḥ/ svargo
 'yam devaloko 'yam indrasyeṇa purī bhavet, siddhir veyam parā hi syād ity amanyata mārutiḥ/
 pradhyāyata ivāpaśyat pradīpāms tatra kāñcanān, dhūrtān iva mahādhūrtair devanena parājitaṁ/
 dīpānām ca prakāśena tejasā rāvaṇasya ca, arcirbhir bhūṣaṇānām ca pradīptety abhyamanyata/ tato
 'paśyat kuthāsīnaṁ nānāvarṇāmbarasrajam, sahasraṁ varanārīṇām nānāveṣavibhūṣitaṁ/ parivṛtte
 'rdharātre tu pānanidrāvaśaṁ gatam, krīḍitvoparataṁ rātrau suṣvāpa balavat tadā/ tat prasuptam
 viruruce niḥśabdāntarabhūṣaṇam, niḥśabdahamsabhramarāṁ yathā padmavānaṁ mahat/ tāsām
 saṁvṛtadantāni mīlitaḥ kṣāṇi mārutiḥ, apaśyat padmagandhīni vadanāni suyoṣitām/ prabuddhānīva
 padmāni tāsām bhūtvā kṣapākṣaye, punaḥsaṁvṛtapatrāṇi rātrāv iva babhus tadā/ imāni mukhapadmāni
 niyataṁ mattaṣatpadāḥ, ambujānīva phullāni prārthayanti punaḥ punaḥ/ iti vāmanyata śrīmān upapattyā
 mahākapiḥ, mene hi guṇatas tāni samāni salilodbhavaiḥ/ sā tasya śuśubhe śālā tābhiḥ strībhir virājita
 śāradīva prasannā dyaus tārābhir abhiśobhitā/ sa ca tābhiḥ parivṛtaḥ śuśubhe rākṣasādhipaḥ, yathā hy
 uḍupatiḥ śrīmāns tārābhir abhisamvṛtaḥ/ yās cyavante 'mbarāt tārāḥ puṇyaśeṣasamāvṛtāḥ, imās tāḥ
 saṁgatāḥ kṛtsnā iti mene haris tadā/ tārāṇām iva suvyaktaṁ mahatīnām śubhārciṣām,
 prabhāvarṇaprasādās ca virejus tatra yoṣitām/ vyāvṛttagurupīnasrakprakīrṇavarabhūṣaṇāḥ,
 pānavyāyāmakāleṣu nidrāpahṛtacetasaḥ/ vyāvṛttatilakāḥ kās cit kās cid udbhrāntanūpurāḥ, pārśve
 galitahārās ca kās cit paramayoṣitaḥ/ mukhā hāravṛtās cānyāḥ kās cit prastrastavāsasaḥ,
 vyāviddharaśanā dāmāḥ kiśorya iva vāhitāḥ/ sukuṇḍaladharās cānyā vicchinnamṛditasrajāḥ,
 gajendramṛditāḥ phullā latā iva mahāvaṇe/ candrāṁśukiraṇābhās ca hārāḥ kāsām cid utkaṭāḥ, hamsā
 iva babhuh suptāḥ stanamadhyeṣu yoṣitām/ aparāsām ca vaidūryāḥ kādambā iva pakṣiṇaḥ, hemasūtrāṇi
 cānyāsām cakravākā ivābhavan/ hamsa -kāraṇḍavākīrṇās cakravākopaśobhitāḥ, āpagā iva tā rejur
 jaghanaiḥ pulinair iva/ kiṅkiṇījālasaṁkāśās tā hemavipulāmbujāḥ, bhāvagrāhā yaśastīrāḥ suptā nadya
 ivābabhuh/ mṛduṣv aṅgeṣu kāsām cit kucāgreṣu ca saṁsthitāḥ, babhūvur bhūṣaṇānīva śubhā
 bhūṣaṇarājayaḥ/ aṁśukāntās ca kāsām cin mukhamārutakampitāḥ, upary upari vaktrāṇām vyādhūyante
 punaḥ punaḥ/ tāḥ pātākā ivoddhūtāḥ patnīnām ruciraprabhāḥ, nānāvarṇasuvarṇānām vaktramūleṣu
 rejire/ valalguś cātra kāsām cit kuṇḍalāni śubhārciṣām, mukhamārutasaṁsargān mandam mandam
 suyoṣitām/ śarkarāsavagandhaḥ sa prakṛtyā surabhiḥ sukhaḥ, tāsām vadananiḥśvāsaḥ siṣeve rāvaṇam
 tadā/ rāvaṇānanaśaṁkāś ca kās cid rāvaṇayoṣitaḥ, mukhāni sma sapatnīnām upājighran punaḥ punaḥ/
 atyarthaṁ saktamanaso rāvaṇe tā varastriyaḥ, asvatantrāḥ sapatnīnām priyam evācaraṁs tadā/ bāhūn
 upanidhāyānyāḥ pārihārya vibhūṣitāḥ, aṁśukāni ca ramyāni pramadās tatra śiṣyire, anyā vakṣasi
 cānyasyās tasyāḥ kā cit punar bhujam, aparā tv aṅkam anyasyās tasyās cāpy aparā bhujau/
 ūrupārśvakaṭipṛṣṭham anyonyasya samāśritāḥ, parasparaniviṣṭāṅgyo madasnehavaśānugāḥ/
 anyonyasyāṅgasamsparsāt prīyamāṇāḥ sumadhyamāḥ, ekikṛtabhujāḥ sarvāḥ suṣupus tatra yoṣitaḥ/
 anyonyabhujasūtreṇa strīmālāgrathitā hi sā, māleṇa grathitā sūtre śuśubhe mattaṣatpadā/ latānām
 mādhave māsi phullānām vāyusevanāt, anyonyamālāgrathitaṁ saṁsaktakusumocayam/

vyativeṣṭitasuskantham anyonyabhramarākulam, āsīd vanam ivoddhūtaṁ strīvanam rāvaṇasya tat/ uciteṣv api suvyaktaṁ na tāsām yoṣitām tadā, vivekaḥ śakya ādhātum bhūṣaṇāṅgāmbarasrajām/ rāvaṇe sukhasaṁviṣṭe tāḥ striyo vividhāprabhāḥ, jvalantaḥ kāñcana dīpāḥ prekṣantānīmīṣā iva/ rājarsipitrdaityānām gandharvānām ca yoṣitaḥ, rakṣasām cābhavan kanyās tasya kāmavaśam gatāḥ/ na tatra kā cit pramadā prasahya; vīryopapannena guṇena labdhā, na cānyakāmāpi na cānyapūrvā; vinā varārham janakātmajām tu/ na cākulīnā na ca hīnarūpā; nādakṣiṇā nānupacāra yuktā, bhāryābhavat tasya na hīnasattvā; na cāpi kāntasya na kāmānīyā/ babhūva buddhis tu harīśvarasya; yadīdṛṣī rāghavadharmapatnī, imā yathā rākṣasarājabhāryāḥ; sujātam asyeti hi sādhubuddheḥ/ punaś ca so 'cintayad ārtarūpo; dhruvaṁ viśiṣṭā guṇato hi sītā, athāyam asyām kṛtavān mahātmā; lañkeśvaraḥ kaṣṭam anāryakarma/

Having affirmed that only Maha Tapasvis could have accomplished the ownership of the Pushpaka Vimana, Hanuman realised that its length was as much as hundred yojanas, while its breadth would be one half of it. *mārgamāṇas tu vaidehīm sītām āyatalocanām, sarvataḥ paricakrāma hanūmān arisūdanaḥ/ caturviṣāṇair dviradais triviṣāṇais tathaiva ca, parikṣiptam asambādham rakṣyamāṇam udāyudhaiḥ/* While thus keenly observing the details of the ‘maha bhavana’ of the Pushpaka, Hanuman was searching even a suspicion, let alone a hint, of Devi Sita’s whereabouts. As thus he was searching, he realised that Ravana’s own interior most ‘nija sthaana’ or his very place of living. That actual place of his residing was full of his own raja kanyas or royal damsels just as in the case of the interiors of Kubera, Chandra or Indra residing there with comfort and confidence. *brahmaṇo 'rthe kṛtaṁ divyaṁ divi yad viśvakarmaṇā, vimānaṁ puṣpakaṁ nāma sarvaratnavibhūṣitam/ pareṇa tapasā lebhe yat kuberaḥ pitāmahāt, kuberaṁ ojasā jivā lebhe tad rākṣaseśvaraḥ/* Pavan Kumara then realised that Vishvakarma had originally manifested this Pushpaka Vimana for Brahma. This was obtained by Kubera by means of rigorous and long tapasya but Ravanaasura defeated Kubera and thus was seized from his cousin brother. In the course of his further movements of the Pushpaka, Hanuman was seated for a while: *tatrasthaḥ sa tadā gandham pānabhakṣyānnasambhavam, divyaṁ saṁmūrchitaṁ jighran rūpavantam ivānilam/ sa gandhas taṁ mahāsattvaṁ bandhur bandhum ivottamam, ita ehīty uvāceva tatra yatra sa rāvaṇaḥ/* There was a wide spread of of bakshya-bhojya-paaneeyas. Later, a damsel appeared to have signalled a direction where Ravana was to be seated. That was pointed out as a ‘haveli’/ mansion or a meeting hall, which was immensely liked by Ravana. *Patrapushpopahaarena kalmaasheemiva suprabham, manaso modajananeem varnasyaapi prasaadhinaam/* That was the earlier mansion of Ravana where all the wishes of the select invitites were fulfilled by Ravana just as Maharshi Vasishtha fulfilled the Kama dhenu famed as Shabala.

[Vishleshana on Maharshi Vasishtha and Kama Dhenu Shabala:

Maharshi Vasishtha welcomed King Vishvamitra and formally offered fresh fruits and ground grown tubular vegetables and enquired of the happiness and general welfare of his subjects. Similarly the King enquired of the welfare of the Sage, and the inmates of the ashram.. Then Vasishtha smilingly stated: *ātithyaṁ kartum icchāmi balasyāsyā mahābala, tava caivāprameyasya yathārham saṁpratīccha me/ satkriyāṁ tu bhavān etāṁ pratīcchatu mayodyatām, rājāṁs tvam atithiśreṣṭhaḥ pūjanīyaḥ prayatnataḥ/* Maharaja! May I offer appropriate lunch to you and your several follower armymen, as my duty is to provide ‘atithya’ as behoved of a King and followers. The King responded stating that the honours as from an ashram have been more than fulfilled already; more so it was time for his departure. But as the host insisted the King replied: *bādham ity eva gādheyo vasiṣṭhaṁ pratyuvāca ha, yathā priyaṁ bhagavatas tathāstu munisattama/* King Vishvamitra as per the insistence of Vasishtha Muni replied that he ought to obey the instruction of Maharshi Vasishtha. Then Vasishtha asked his ‘mind born homa dhenu’ named Shabali the celestial cow and requested that she might provide such food as would behove of a famed King and his countless followers. *yasya yasya yathākāmaṁ śaḍraseṣv abhipūjitaṁ, tat sarvaṁ kāmadhug divye abhivarṣakṛte mama/ rasennānnena pānena lehyacoṣyeṇa saṁyutam, annānām nicayaṁ sarvaṁ sṛjasva śabale tvara/* ‘Divya Kamadhenu’! entreated Vasishtha, ‘please get ready with ‘shadrasa

bhojana’ of ‘ bhakshya-bhojya- lehya-choshya-paaneeya paramaannas’ at the earliest!-- As Maharshi Vasishtha thus served excellent food to the King along with his entire army and retinue of queens and others too to their complete contentment, King Vishvamitra addressed Maharshi Vasishtha! *gavām śatasahasreṇa dīyatām śabalā mama, ratnaṁ hi bhagavann etad ratnahārī ca pārthivaḥ, tasmān me śabalām dehi mamaishā dharmato dvija/* Maharshi! Do accept the charity from my kingdom about a lakh of prize cows yielding barrels of fresh and sweet milk due to my being the overall king of my subjects. It is out of the same authority of my being the King of this kingdom again, let me exchange Shabala as per the established principle of kingship. Vasishtha replied : Just as a dharmika parayana could never be severed from his inner consciousness, I too could never be aloof from me since my ‘havya-kavya kaaryas’ in my daily routine would certainly get affected severely. My routine of agnihotra-bali-homa- swaaha-vashatkaara and all the practice of related vidyas should get adversely disturbed too in her absence. In short, my very existence is my possession of Shabala. King Vishvamitra then offered fourteen thousand elephants, eight hundred golden chariots each of which adorned with four each of mighty horses of excellent nativity, in addition to which eleven thousand horses of the best possible parts of the contemporary kingdoms too, apart from one crore cows of sweet milk bearing breed. Maharshi Vasishtha declared: King Vishvamitra! I will not part with Shabala as this is my jewel, my prosperity, my life and my totality! Sargas 52 and 53 of Valmiki Bala Ramayana]

Stanza 29 onward continued: *tām śokanāśinīm divyām śriyaḥ saṁjānanīm iva/ indriyāṇīndriyārthais tu pañca pañcabhir uttamaiḥ, tarpayām āsa māteva tadā rāvaṇapālītā/ svargo ’yaṁ devaloko ’yaṁ indrasyeyam purī bhavet, siddhir veyam parā hi syād ity amanyata mārutiḥ/* Hanuman then saw the ‘Shaala’ or the entrance hall of Ravana’s residence which was literally the ‘Lakshmi Nivasa’ where the ‘Panchendriyas’ are bound to be thoroughly contented. He wondered and argued within himself whether it was Indrapuri Swarga or Brahma Loka itself beyond one’s comprehension!

Vishleshana on Panchendriyas: Panchendriyas: a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears-skin respectively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness

Stanza 33 continued: *tato ’paśyat kuthāsīnam nānāvarṇāmbarasrajam, sahasraṁ varanārīṇām nānāveśavibhūṣitam/ parivṛtte ’rdharātre tu pānanidrāvaśam gatam, krīḍitvoparataṁ rātrau suśvāpa balavat tadā/* Then Hanuman saw thousands of Sundari streees adorned with colourful dresses, valuable ornaments and flower garlands; it was at that midnight time they were looking tired after playing games and surfied with ‘madhupaana’ were half asleep. The jingling sounds of their glittering body ornaments were supplemented by the screeches of swans in the water ponds and the buzzing noises of groups of honey bees there around. Ravana’s ‘haveli’ streees as felt by Hanuman were of the grandeur of Sharat kaala sky’s ‘nakshatra mandalis’ and the charming females were like the Chandra in the middle. Subsequent to the session of madhupaana, the groups of sundaris had initiated ‘nritya-gaana-kreeda’ with their fragrant and long head hairs were let loose or flying away all around their well shaped bodies swirling around in dances step by step, even as the fragrant garlands as adorned by the soft necks again with the tinkling clinks of their body. *mṛduṣv aṅgeṣu kāsām cit kucāgreṣu ca saṁsthitāḥ, babhūvur bhūṣaṇānīva śubhā bhūṣaṇarājayaḥ/ amśukāntās ca kāsām cin mukhamārutakampitāḥ, upary upari vaktrāṇām vyādhūyante punaḥ punaḥ/ tāḥ pātākā ivoddhūtāḥ patnīnām ruciraprabhāḥ, nānāvarṇasuvārṇānām vaktramūleṣu rejire/* Some of the ‘yuvatis’ in the course of their ecstasy, happen to display the softness of their body parts while also expose the firmness of their peeping out breasts with their swinging neck ornaments. The very many wives of Ravana of charm and beauty were partly covering and slowly waving their silken robes like the banners of charismatic magic! *rāvaṇānanaśaṅkāś ca kās cid rāvaṇayoṣitaḥ, mukhāni sma sapatnīnām upājighraṇ punaḥ punaḥ/ atyarthaṁ saktamanaso rāvaṇe tā varastryaḥ, asvatantrāḥ sapatnīnām priyam evācarams tadā/* Invariably the wives of Ravana were habitual of kissing and embracing the pillows on their soft beds as they were under the influence of ‘madira’ while some others would keep them of their breasts or underneath. *ūrupārśvakaṭiprṣṭham anyonyasya samāśritāḥ, parasparaniviṣṭāṅgyo madasnehavaśānugāḥ/ anyonyasyaṅgasamsparsāt*

prīyamāṇāḥ sumadhyamāḥ, ekākṛtabhujāḥ sarvāḥ suśupus tatra yoṣitaḥ/ anyonyabhujasūtreṇa strīmālāgrathitā hi sā, māleḥ grathitā sūtre śuśubhe mattaṣatpadā/ Thus the semi conscious damsels under the influence of liquor get obsessed with the great asura would imagine and seek his strong body keep their pillows or embrace each other or tighten the others in their clasps or pull the other's breasts underneath imagining the holds of Ravana's body limbs. *rājarṣipitrdaityānām gandharvāṇām ca yoṣitaḥ, rakṣasām cābhavan kanyās tasya kāmavaśam gatāḥ/* All the wives of Ravana were attracted due to his figure and fame as from among the 'kanyas' of the family background of Rajarshis, Brahmashis, Daityas, Gandharvas or Rakshasi and thus voluntarily married him. Ravana had never seized kanyas as a result of his victories in battles either of his fascination, lust or for fun! *na tatra kā cit pramadā prasahya; vīryopapannena guṇena labdhā, na cānyakāmāpi na cānyapūrvā; vinā varārhām janakātmajām tu/ na cākulīnā na ca hīnarūpā; nādakṣiṇā nānupacāra yuktā, bhāryābhavat tasya na hīnasattvā; na cāpi kāntasya na kāmānīyā/* Among the wives of Ravana never forced any female to bed without her express consent as all his wives were such had fallen in love with him. Thus Hanuman came to the decisive conclusion that a Devi of the standing and status of Sita the loyal wife of Shri Rama, could never ever become Ravana's wife. None of Ravana's wives was such as not originated from enviable family background, or unintelligent, or neglected, or a weakling by physique, unattractive, or of loose character or conduct. *punaś ca so 'cintayad ārtarūpo; dhruvaṁ viśiṣṭā guṇato hi sītā, athāyam asyām kṛtavān mahātmā; laṅkeśvaraḥ kaṣṭam anāryakarma/* Having introspected so, Hanuman wondered as to why Lankeshwara had perpetrated the hateworthy, deliberate, and even desperate act of forcefully abducting the 'Pativrata shiromani' Sita Devi!!

Sarga Ten

In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita!

Tatra divyopamaṁ mukhyaṁ sphāṭikāṁ ratnabhūṣitam, avekṣamāṇo hanumān dadarśa śayanāsanam/ tasya caikatame deśe so 'gryamālyavibhūṣitam, dadarśa pāṇḍuraṁ chatraṁ tārādhipatisaṁnibham/ bālavyajanahastābhir vījyamānaṁ samantataḥ, gandhaiś ca vividhair juṣṭam varadhūpena dhūpitam/ paramāstaranāstīrṇam āvikājinasaṁvṛtam, dāmbhir varamālyānām samantād upaśobhitam/ tasmiṁ jīmūtasamkāśam pradīptottamakunḍalam, lohitaḥkṣam mahābhūm mahārajatavāsasam/ lohitenānuliptāṅgam candanena sugandhinā, saṁdhyāraktam ivākāśe toyadam sataḍidgunam/ vṛtam ābharaṇair divyaiḥ surūpam kāmārūpiṇam, savṛkṣavanagulmādhyaṁ prasuptam iva mandaram/ krīḍitvoparataṁ rātrau varābharaṇabhūṣitam, priyam rākṣasakanyānām rākṣasānām sukhāvaham/ pītāvpy uparataṁ cāpi dadarśa sa mahākapiḥ, bhāskare śayane vīram prasuptam rākṣasādhipam/ Nishvasantamyathā naagam Ravanam raksham vaanarottamah, aasaadya paramodvignāḥ sopasarpāt subheevatat/ Athaaroḥanamaasaadya vedikaantaramaashritāḥ, ksheebam rakshasa shardulam prekshate sma mahā kapiḥ/ Kaanchanangad samniddhou dadarśa sa mahāatmanah, vikshiptou raakshasendra - sya bhujāvindradaḥjopamaou / airāvataviśāṇāgrair āpīḍitakṛtavṛṇau, vajrollikhitapīnāmsau viṣṇucakraparikṣitau/ pīnau samasujātāmsau saṁgatau balasaṁyutau, sulakṣaṇa nakhāṅguṣṭhau svaṅgulītalalakṣitau/ saṁhatau parighākārau vṛttau karikaropamaou, vikṣiptau śayane śubhre pañcaśīrṣāv ivoragau/ śaśakṣatajakalpena suśītena sugandhinā, candanena parārdhyena svanuliptau svalamḥkṛtau/ uttamastṛvimṛditau gandhottamaniṣevitau, yakṣapannagagandharvadevadānavarāvināu/ dadarśa sa kapis tasya bāhū śayanasaṁsthitau, mandarasyāntare suptau mahārḥī ruṣitāv iva/ tābhyām sa paripūrnābhyām bhujābhyām rākṣasādhipaḥ, śuśubhe 'calasaṁkāśaḥ śṛṅgābhyām iva mandaraḥ/ cūtapuṁnāgasurabhir bakulottamasāmyutāḥ, mṛṣṭānnarasasaṁyuktāḥ pānagandhapuraḥsaraḥ/ tasya rākṣasasīmhasya niścakraṁ mukhān mahān, śayānasya viniśvāsah pūrayann iva tad gṛham/ muktāmaṇivicitreṇa kāñcanena virājatā, mukuṭenāpavṛttena kuṇḍalojjvalitānanam/ raktacandana - digdhena tathā hāreṇa śobhitā, pīnāyataviśālena vakṣasābhivirājitam/ pāṇḍureṇāpaviddhena kṣaumeṇa kṣatajekṣaṇam, mahārheṇa susāmvitam pītenottamavāsasā/ māśarāśipratīkāśam niśvasantam bhujāṅgavat, gāṅge mahati toyānte prasutamiva kuñjaram/ caturbhiḥ kāñcanair dīpair dīpyamānaiś caturdiśam, prakāśīkṛtasarvāṅgam megham vidyudgaṇair iva/ pādāmūlagatāś cāpi dadarśa sumahātma -

naḥ, patnīḥ sa priyabhāryasya tasya rakṣaḥpater gr̥he/ śaśiprakāśavadanā varakuṇḍalabhūṣitāḥ, amlānamālyābharaṇā dadarśa hariyūthapaḥ/ nṛttavāditrakuśalā rākṣasendrabhujāṅkagāḥ, varābharaṇadhārīṇyo niṣannā dadr̥śe kapiḥ/vajravaidūryagarbhāni śravaṇānteṣu yoṣitām, dadarśa tāpanīyāni kuṇḍalāṇy aṅgadāni ca/ tāsām candropamair vaktraiḥ śubhair lalitakuṇḍalaiḥ, virarāja vimānaṁ tan nabhas tārāgaṇair iva/ madavyāyāmakhinnās tā rākṣasendrasya yoṣitāḥ, teṣu teṣv avakāśeṣu prasuptās tanumadhyamāḥ/ kā cid vīṇām pariṣvajya prasuptā saṁprakāśate, mahānadī - prakīrṇeva nalinī potam āśritā/ anyā kakṣagatenaiva madḍukenāsīteḥkṣaṇā, prasuptā bhāminī bhāti bālaputreva vatsalā/ paṭahaṁ cārusarvāṅgī pīḍya śete śubhastanī, cirasya ramaṇaṁ labdhvā pariṣvajyeva kāmīnī/kācid aṁśaṁ pariṣvajya suptā kamalalocanā, nidrāvaśaṁ anuprāptā sahakānteva bhāminī/ anyā kanakasamkāśair mṛdupīṇair manoramaiḥ, ṛdaṅgaṁ paripīḍyāṅgaiḥ prasuptā mattalocanā/ bhujapārśvāntarasthena kakṣageṇa kṛśodarī, paṇavena sahānindyā suptā madakṛtaśramā/ ḍiṇḍimaṁ pariḡrhyānyā tathaivāsaktaḍiṇḍimā, prasuptā taruṇaṁ vatsam upagūhyeva bhāminī/ kā cid āḍambaraṁ nārī bhujasaṁbhogapīḍitam, kṛtvā kamalapatrākṣī prasuptā madamohitā, kalaśīm apaviddhyānyā prasuptā bhāti bhāminī, vasante puṣpaśabalā māleḥ parimārjitā/ pāṇibhyāṁ ca kucau kā cit suvarṇakalaśopamaḥ, upagūhyābalā suptā nidrābalaparājitā/ anyā kamalapatrākṣī pūrṇendusaḍr̥śānanā, anyām āliṅgya suśroṇī prasuptā madavihvalā/ ātodyāni vicitrāṇi pariṣvajya varastryaiḥ, nipīḍya ca kucaiḥ suptāḥ kāmīnyaiḥ kāmukāṇ iva/ tāsām ekāntavinyaste śayānām śayane śubhe, dadarśa rūpasampannām aparām sa kapiḥ striyam/ muktāmaṇisamāyuktair bhūṣaṇaiḥ suvibhūṣitām, vibhūṣayantīm iva ca svaśrīyā bhavanottamam/ gaurīm kanakavarṇābhām iṣṭām antaḥpureśvarīm, kapir mandodarīm tatra śayānām cārurūpiṇīm/ sa tām dṛṣṭvā mahābāhur bhūṣitām mārutātmajaḥ, tarkayām āsa sīteti rūpayauvanasaṁpadā, harṣeṇa mahatā yukto nananda hariyūthapaḥ/ āṣṭhoṭayām āsa cucumba pucchaṁ; nananda cikrīḍa jagau jagāma, stambhān arohan nipapāta bhūmau; nidarśayan svām prakṛtiṁ kapīnām/

Hanuman then spotted a golden platform carved out of ‘vaidurya manis’ and decorated with fragrant flower garlands. He saw rakshas raja Ravana sleeping having plentiful wine and women. His body radiance was like that of blue clouds, karna kundalas were glittering diamonds, eyes were red and shoulders were high and broad. On seeing him, Hanuman felt that ‘Mandaraachala’ was sleeping with the perfumed aroma of forests, trees, and creepers. *Nishvasantamyathaa naagam Ravanam raksham vaanarottamah, aasaadya paramodvignah sopaasarpāt subheevatat/ Athaarohanamaasaadya vedikaantaramaashritah, ksheebam rakshasa shardulam prekshate sma mahaa kapiḥ/ Kaanchanangad samniddhou dadarsha sa mahaatmanah, vikshiptou raakshasendra -sya bhujaavindravadwajopamaḥ /* At that time as Ravana was breathing heavily looked like a phoo-phoo sounding ‘maha sarpa’, as Vaanara shiromani Hanuman was rather bewildered and stepping up from a staircase kept on staring at him. He witnessed from a distance the huge body with two strong shoulders like the ‘Indra dhvaja’ kept aloft by two powerful hands decorated with ‘bhuja keertis’ or the sparkle of gold ornamented high shoulders. As ‘uttama kula stree shiromanis’ originating from the background of yaksha-naaga-gandharva-deva daanavas, were mildly pressing his shoulders and applying ‘sugandha chandana’, Ravana’s sleep was soothened further and faster. *dadarśa sa kapis tasya bāhū śayanasaṁsthitau, mandarasyāntare suptau mahārḥī ruṣitāv iva/* Kapivara Hanuman kept on staring Ravana’s high and mighty shoulders for long as though an ‘ajagara’ or python was resting in the deep caves of Mandaraachala Parvata! As the Rakshasa Raja Ravana’s broad and well stretched face was breathing, his nostrils were fast emanating the mix of ‘sugandhas’ of ‘naaga kesaari pushpas’, ‘anna rasa’ of sumptuous food of bhakshya-bhojya- lehya-choshya- madiraa paaneeeyas, as spread all around. The scintillating ‘manikarna kundalas’ decorated on the his ears enhance the brightness of his broad face, while his broad chest was besmeared by chandana, further boosted the glitter of his long and dangling necklaces. His darling wives were then witnessed by Hanuman as they were lost in deep sleep at the feet of Ravanaasura. Vaanara yudhapati Anjaneya then kept on gazing intently at each of the faces of his wives again and again; they were all with ‘ksheena katipradeshas’ or of slender waists, exhausted with ‘rati kreedaas’, lying in deep slumber. Vidhata Brahma appeared to have created their body parts with care and caution as evidenced in the course of their dances with ‘nava rassas’ of ‘shringara’ or romance, ‘bheebhatsa’ or disgust, ‘roudra’ or reactionary

with anger, ‘bhayanaka’ of hissing of cobras, ‘veera rasa’ or of awe and anger, ‘haasya’ or of humor, ‘karuna’ or kindness and devotion and ‘shanti’ or union with the lover! As the dancers and instrumentalists of the ‘sundaris’ were in the embraces of Ravana, the similarity was of Chandra and Nakshatras. *tāsām ekāntavinyaste śayānām śayane śubhe, dadarśa rūpasampannām aparām sa kapiḥ striyam/ muktāmaṇisamāyuktair bhūṣaṇaiḥ suvibhūṣitām, vibhūṣayantīm iva ca svaśrīyā bhavanottamam/ gaurīm kanakavarṇābhām iṣṭām antahpureśvarīm, kapir mandodarīm tatra śayānām cārurūpiṇīm/ sa tām dṛṣṭvā mahābāhur bhūṣitām mārutātmajaḥ, tarkayām āsa sīteti rūpayauvanasampadā, harṣeṇa mahatā yukto nananda hariyūthapaḥ/* Hanuman then had very carefully seen the faces of all the sundaries, one by one, most of whom were ornamented in a manner of enhancing the splendor of the Mahal; then he spotted one unique and well distinguished lady with extremely fair colour as of freshly cast golden ore; indeed she was the ‘Patta Mahishi’ or the Prime Queen named Devi Mandodari ! She was the most beloved of Ravana and the ‘Antahpura Swamini’. Rupa-Youvana- Sampada-Vastra Vibhushita Devi Mandodari was mistaken by Pavana Kumara Hanuman was in bliss for all his adventures had ultimately reaped in great success! He kissed his long tail with untold joy and started jumping and leaping, dancing and playing!

[Vishleshana on Devi Mandodari

Devi Mandodari was the daughter of Mayasura and Hema, a noted pativrata of the ranking of Ahalya, Tara, Anasuya, Sumati and Draupadi. She was reputed for faithfulness, selflessness, innocence, righteousness, besides of convincing capacity which of course failed in the case of her husband Ravana much as in the case of Tara. Her trait of carrying conviction was well proven as in the case of her own brothers named Mayavi and Dundubhi who were always at loggerheads. But her capability of gentleness, and honesty were stated to be unparalleled. Ravana was no doubt an admirable being, a glorious warrior, a reputed Shiva bhakta, excellent family background and a person of dharmic nature who never forced women to bed. But he failed in the case of Devi Sita as that faced his doom along with his followers. She pleaded her husband, who incidentally was younger to her husband, just as Devi Tara did to Vaali but failed. Indeed she had the rudimentary virtue of a proven Pativrata with the proverbial Puranic features of an ideal life partner being a servant like service, a mother like affection, an ever comforting woman of charm, beauty and kingly family origin with prosperity, besides dedication, humility, forgiveness, compassion and the patience as of Bhudevi!]

Sarga Eleven

Hanuman on seeing Mandori, took time self assure about Devi Sita, continued the search even while self introspecting of his own honesty in the atmosphere of food-dance and lust; yet dismissed such thoughts.

Avadhūya ca tām buddhiṁ babhūvāvasthitas tadā, jagāma cāparām cintām sītām prati mahākapiḥ/ na rāmeṇa viyuktā sā svaptum arhati bhāminī, na bhoktum nāpy alamkartum na pānam upasevitum/ nānyam naram upasthātum surānām api ceśvaram, na hi rāmasamaḥ kaś cid vidyate tridaśeṣv api, anyeyam iti niścītya pānabhūmau cacāra saḥ/ krīḍitenāparāḥ klāntā gītena ca tathā parāḥ, nṛttena cāparāḥ klāntāḥ pānaviprahātās tathā/ murajeṣu mṛdaṅgeṣu pīṭhikāsu ca samsthitāḥ, tathāstaraṇamukhyeṣu samviṣṭās cāparāḥ striyaḥ/ aṅganānām sahasreṇa bhūṣitena vibhūṣaṇaiḥ, rūpasamlāpaśīlena yuktagītārthabhāṣiṇā/ deśakālābhīyuktena yuktavākyābhīdhāyinā, ratābhiratasamsuptam dadarśa hariyūthapaḥ/ tāsām madhye mahābāhuḥ śuśubhe rākṣaseśvaraḥ, goṣṭhe mahati mukhyānām gavām madhye yathā vṛṣaḥ/ rākṣasendraḥ śuśubhe tābhiḥ parivṛtaḥ svayam, kareṇubhir yathāraṇyam parikīrṇo mahādvipaḥ/ sarvakāmair upetām ca pānabhūmiṁ mahātmanaḥ, dadarśa kapiśārdūlas tasya rakṣahpater grhe/ mṛgāṇām mahiṣāṇām ca varāhāṇām ca bhāgaśaḥ, tatra nyastāni māṁsāni pānabhūmau dadarśa saḥ/ raukmeṣu ca viśaleṣu bhājaneṣv ardhabhakṣitān, dadarśa kapiśārdūla mayūrān kukkuṭāms tathā/ varāhavārdhrānasakān dadhisauvarcalāyutān, śalyān mṛgamayūrāms ca hanūmān anvavaikṣata/ kṛkarān vividhān siddhāms cakorān ardhabhakṣitān, mahiṣān ekaśalyāms ca chāgāms ca kṛtaniṣṭhitān, lekhyam uccāvacam peyam bhojyāni vividhāni ca/ tathāmlalavaṇottamsair vividhai rāgaṣāḍavaiḥ, hāra nūpurakeyūrain apaviddhair mahādhanaiḥ/ pānabhājanavikṣiptaiḥ phalaiś ca vividhair api, kṛta -

*puṣpopahārā bhūr adhiḥkaṁ puṣyati śriyam/ tatra tatra ca vinyastaiḥ suśliṣṭaiḥ śayanāsanaiḥ,
pānabhūmir vinā vahnīm pradīptevopalakṣyate/ bahuprakāir vividhair varasamskārasamskṛtaiḥ,
māmsaiḥ kuśalasamyuktaiḥ pānabhūmigataiḥ pṛthak/ divyāḥ prasannā vividhāḥ surāḥ kṛtasurā api,
śarkarāsavamādhvīkāḥ puṣpāsavaphalāsavāḥ, vāsacūrṇaiś ca vividhair mṛṣṭās tais taiḥ pṛthakpṛthak/
saṁtatā śuśubhe bhūmir mālyaiś ca bahusamsthitaḥ, hiraṇmayaiś ca karakair bhājanaiḥ sphāṭikair api,
jāmbūnadamayaiś cānyaiḥ karakair abhisamvṛtā/ rājateṣu ca kumbheṣu jāmbūnadamayeṣu ca,
pānaśreṣṭhaṁ tadā bhūri kapis tatra dadarśa ha/ so 'paśyac chātakumbhāni śīdhor maṇimayāni ca,
rājatāni ca pūrṇāni bhājanāni mahākapiḥ/ kva cid ardhāvaśeṣāni kva cit pītāni sarvaśaḥ, kva cin naiva
prapītāni pānāni sa dadarśa ha/ kva cid bhakṣyāms ca vividhān kva cit pānāni bhāgaśaḥ, kva cid
annāvaśeṣāni paśyan vai vicacāra ha/ kva cit prabhinnaiḥ karakaiḥ kva cid āloḍitair ghaṭaiḥ, kva cit
saṁpṛktamālyāni jalāni ca phalāni ca/ śayanāny atra nārīṇāṁ śūnyāni bahudhā punaḥ, parasparam
samāśliṣya kās cit suptā varāṅganāḥ/ kā cic ca vastram anyasyā apahrītyopaguhya ca, upagamyābalā
suptā nidrābalaparājitā/ tāsāṁ ucchvāsavātena vastram mālyam ca gātrajam, nātyarthaṁ spandate
citram prāpya mandam ivānilam/ candanasya ca śītasya śīdhor madhurasasya ca, vividhasya ca
mālyasya puṣpasya vividhasya ca/ bahudhā mārutas tatra gandham vividham udvahan,, snānānām
candanānām ca dhūpānām caiva mūrchitāḥ, pravavau surabhir gandho vimāne puṣpake tadā/
śyāmāvadātās tatrānyāḥ kās cit kṛṣṇā varāṅganāḥ, kās cit kāñcanavarṇāṅgyaḥ pramadā rākṣasālaye/
tāsāṁ nidrāvaśatvāc ca madanena vimūrchitam, padmīnīnām prasuptānām rūpam āśīd yathaiva hi/ evam
sarvam aśeṣeṇa rāvaṇāntaḥpuram kapiḥ, dadarśa sumahātejā na dadarśa ca jānakīm/ nirīkṣamāṇas ca
tatas tāḥ striyaḥ sa mahākapiḥ, jagāma mahatīm cintām dharmasādhvasaśaṅkitāḥ/ paradārāvarodhasya
prasuptasya nirīkṣaṇam, idam khalu mamātyartham dharmalopam kariṣyati/ na hi me paradārānām
dṛṣṭir viṣayavartinī, ayam cātra mayā dṛṣṭaḥ paradāraparigrahaḥ/ tasya prādurabhūc cintāpunar anyā
manasvinaḥ, niścitaikāntacittasya kāryaniścayadarśinī/ kāmam dṛṣṭvā mayā sarvā viśvastā
rāvaṇastriyaḥ, na tu me manasaḥ kim cid vaikṛtyam upapadyate/ mano hi hetuḥ sarveṣāṁ indriyāṇām
pravartate, śubhāśubhāsv avasthāsu tac ca me suvyavasthitam/ nānyatra hi mayā śakyā vaidehī
parimārgitum, striyo hi strīṣu dṛṣyante sadā saṁparimārgaṇēyasya sattvasya yā yonis tasyām tat
parimārgyate, na śakyam pramadā naṣṭā mṛgīṣu parimārgitum/ tad idam mārgitam tāvac chuddhena
manasā mayā, rāvaṇāntaḥpuram saram dṛṣyate na ca jānakī/ devagandharvakanyās ca nāgakanyās ca
vīryavān, avekṣamāṇo hanumān naivāpaśyata jānaki/ tām apaśyan kapis tatra paśyamś cānyā
varastryaḥ, apakramya tadā vīraḥ pradhīyātum upacakrame/*

Having discarded his natural suspicion that the Devi identified was Mandodari but not of Devi Sita continued with his further search. He flashed back about his thoughts and felt firmly: After all Devi Sita was forcibly taken away from Shri Rama and in that state of extreme disgust, she would neither take food, let alone ornament herself, seek to get better dressed and least of all take to 'madiraapaana'! She would never ever be seated near any body else in her life, even if it were other Devatas or Ishvara Himself! Indeed that ought to be another 'sthree' who was mistaken seated comfortably in the 'madhu shaala'. In that place, dances, music, 'madya paana', 'shringara' were all in excellent progress and Lankeshvara was asleep following 'rati kreedas' like a single 'vrishabha' amidst numberless cows. Hanuman had just witnessed the type of feast of food of fresh meat of animals like pigs, deers, goats and sheep as also of birds of peacocks, chicken, doves, besides of fishes, apart from 'madya paana' of choicest wines, before-along-and followed by sumptuous dinner, dance and music sessions, leading to romance, lust and sleep. *evam sarvam aśeṣeṇa rāvaṇāntaḥpuram kapiḥ, dadarśa sumahātejā na dadarśa ca jānakīm/ nirīkṣamāṇas ca tatas tāḥ striyaḥ sa mahākapiḥ, jagāma mahatīm cintām dharmasādhvasaśaṅkitāḥ/* In this manner, Kapi shreshtha Hanuman searched the nooks and corners of the antahpura of Lankaadhipati but was still there was no trace of Devi Sita anywhere. As Hanuman kept on the search, he was a little concerned in his inner thoughts about the possible impact of witnessing those flashes of the atmosphere of food feasts- music-dance-drunkenness-bodily desires of love-lust-streets- sleep and so on. *paradārāvarodhasya prasuptasya nirīkṣaṇam, idam khalu mamātyartham dharmalopam kariṣyati/ na hi me paradārānām dṛṣṭir viṣayavartinī, ayam cātra mayā dṛṣṭaḥ paradāraparigrahaḥ/* Indeed, even the very thoughts of women and of staring them when they were asleep would dilute the concepts of virtue!

Hanuman further felt so far he was immune of the thoughts of bodily desires while he recalled as to how Ravana was unable to resist the thoughts of Devi Sita! Then Hanuman realised that his mission of ‘Sitanveshana’ ought not to be tempered with and weakened! Then his inner thoughts were stirred up again: *mano hi hetuḥ sarveṣāṃ indriyāṇāṃ pravartate, śubhāśubhāsv avasthāsu tac ca me suvyavasthitam*/It indeed the mind which is the root cause of raga-dveshas originated by panchidriyas of seeing, hearing, smelling, feeling and touching. But Hanuman expressed with determination and declared: *nānyatra hi mayā śakyā vaidehī parimārgitum, striyo hi strīṣu dṛśyante sadā saṃparimārgaṇe/yasya sattvasya yā yonis tasyām tat parimārgyate, na śakyam pramadā naṣṭā mṛgīṣu parimārgitum/tad idam mārgitam tāvac chuddhena manasā mayā, rāvaṇāntahpuram saram dṛśyate na ca jānakī/* ‘ After all, Devi Sita would necessarily have to be searched only in the groups of other women only as she is that race only but not among the groups of female deers! That is why I have assumed clean heart and thoughts and made sincere efforts inside the Ravanaasura’s antahpura, most certainly not to stare the females, nor at the food festival, music and dance sessions, their amorous affairs and such activities! Thus being assured of his own thoughts of the inner self, Anjaneya resumed his sincere efforts of ‘Devi Sitaanveshana’.

Sarga Twelve

Hanuman in his remote thoughts wondered and was even concerned of Devi Sita’s very existence but quickly recovered from such apprehensions resumed ‘Sitanveshana’ yet again with confidence and belief!

Sa tasya madhye bhavanasya vānaro; latāgrhāmś citragrhān niśāgrhān jagāma sītām prati darśanotsuko; na caiva tām paśyati cārudaśanām/sa cintayām āsa tato mahākapiḥ; priyām apaśyan raghunandanasya tām, dhruvam nu sītā mriyate yathā na me; vicinvato darśanam eti maithilī/ sā rākṣasānām pravareṇa bālā; svaśīlasamrakṣaṇa tat parā satī, anena nūnam pratiduṣṭakarmanā; hatā bhaved āryapathe pare sthitā/ virūparūpā vikṛtā vivarcano; mahānanā dīrghavirūpadarśanāḥ, samīkṣya sā rākṣasarājayoṣito; bhayād vinaṣṭā janakeśvarātmajā/ sītām adṛṣtvā hy anavāpya pauruṣam; vihr̥tya kālām saha vānaraiś ciram, na me ’sti sugrīvasamīpagā gatiḥ; sutīkṣṇadaṇḍo balavāmś ca vānarāḥ/ dṛṣṭam antahpuram sarvam dṛṣtvā rāvaṇayoṣitah, na sītā dṛśyate sādhvī vṛthā jāto mama śramah/ kim nu mām vānarāḥ sarve gataṃ vakṣyanti saṃgatāḥ, gatvā tatra tvayā vīra kim kṛtam tad vadasva nah/ Adṛṣtvā kim pravakṣyāmi tām aham janakātmajām, dhruvam prāyam upeṣyanti kālasya vyativartane/ kim vā vakṣyati vṛddhaś ca jāmbavān āṅgadaś ca saḥ, gataṃ pārām samudrasya vānarāś ca samāgatāḥ/ anirvedaḥ śriyo mūlam anirvedaḥ param sukham, bhūyas tāvad viceṣyāmi na yatra vicayaḥ kṛtaḥ/ anirveda hi satatam sarvārtheṣu pravartakaḥ, karoti saḥ phalaṃ jantoḥ karma yac ca karoti saḥ/ tasmād -- anirveda kṛtam yatnam ceṣṭe ’ham uttamam, adṛṣṭāmś ca viceṣyāmi deśān rāvaṇapālītān/ āpānasālāvicitās tathā puṣpagrhāṇi ca, citrasālās ca vicitā bhūyaḥ krīḍāgrhāṇi ca/ niṣkuṭāntararathyāś ca vimānāni ca sarvaśaḥ, iti saṃcintya bhūyo ’pi vicetum upacakrame/ bhūmīgrhāmś caityagrhān grhātigrhakān api, utpatan nīpatamś cāpi tiṣṭhan gacchan punaḥ kva cit/ apāvṛṇvāmś ca dvārāṇi kapātāny avaghaṭṭayan, praviśan niṣpatamś cāpi prapatann utpatann api, sarvam apy avakāśam sa vicacāra mahākapiḥ/ caturaṅgulamātro ’pi nāvakāśaḥ sa vidyate, rāvaṇāntahpure tasmin yaṃ kapir na jagāma saḥ/ prākarāntararathyāś ca vedikaś caityasamśrayāḥ, śvabhrāś ca puṣkarīṇyaś ca sarvam tenāvalokitam/ rākṣasyo vividhākārā virūpā vikṛtās tathā, dṛṣṭā hanūmatā tatra na tu sā janakātmajā/ rūpeṇāpratimā loke varā vidyādhara striyaḥ, dṛṣṭā hanūmatā tatra na tu rāghavanandinī nāgakanyā varārohāḥ pūrṇacandranibhānanāḥ, dṛṣṭā hanūmatā tatra na tu sītā sumadhyamā pramathya rākṣasendreṇa nāgakanyā balād dhṛtāḥ, dṛṣṭā hanūmatā tatra na sā janakanandinī so ’paśyāmś tām mahābāhuḥ paśyāmś cānyā varastriyaḥ, viśasāda mahābāhur hanūmān mārutātmajaḥ/ udyogaṃ vānarendrāṇam plavanam sāgarasya ca, vyartham vīkṣyānilasutaś cintām punar upāgamat/ avatīrya vimānāc ca hanūmān mārutātmajaḥ, cintām upajagāmātha śokopahatacetanaḥ/

Having exited Ravana’s Raja bhavana, Hanuman visited gradually the ‘Lataamandapa’ the ‘chitrashala’ and the ‘Vishrama griha’ too in the mid night hours. Then he felt: *sa cintayām āsa tato mahākapiḥ;*

priyām apaśyan raghunandanasya tām, dhruvaṁ nu sītā mriyate yathā na me; vicinvato darśanam eti maithilī/ sā rākṣasānām pravareṇa bālā; svaśīlasamrakṣaṇa tat parā satī, anena nūnam pratidūṣṭakarmanā; hatā bhaved āryapathe pare sthitā/ Raguhunandana's priyatama Sita, is not to be seen anywhere and it appears that Mithileshvari might not be alive. Indeed, she followed the principles of the Arya Maarga, dedicated to 'sadaachara pravartana', and it is likely the cruel Rakshasa Raja Ravana might have ended her existence. Or else, the servants of Ravana are 'virupa vikrita vivarchaas' with frightening eyes and looks and out of sheer fright of them, Janaka Nandini might have collapsed to her end. Neither the 'purushadha phala' of succeeding the vision of Devi Sita was successful, nor the time limit of return to kishkindha as decided by King Sugriva would be available now as he should punish me mercilessly. I have had most meticulously searched all possible places and my labours have turned wasteful; I had explored and rummaged around the antahpura, keenly examined all the streets. When I might return back to Angada, Jambavanta and the other stalwarts back to the other shore, what could I reply to them excepting accepting my misadventure! *anirvedaḥ śriyo mūlam anirvedaḥ param sukham, bhūyas tāvad viceśyāmi na yatra vicayaḥ kṛtaḥ/ anirveda hi satatam sarvārtheṣu pravartakaḥ, karoti saphalam jantoḥ karma yac ca karoti saḥ/ tasmād anirveda kṛtam yatnam ceṣṭe 'ham uttamam, adṛṣṭāms ca viceśyāmi deśān rāvaṇapālitaṁ/* Anjaneya thus having been defeated of the purpose realised: Any Being once lost the objective should not lose the spirit of enthusiasm but endeavor again and again [like the proverbial spider weaving threads from its mouth]; thus relent effort of 'Sitanveshana' ought to resume. Passion and dedication should lead to success. Therefore, let me pull up my patience and continue my effort, asserted Ananjanya.

[Vishleshana on Continued Endeavor towards success vide Bhagavad Gita]

Karmayedhikaaraste maa phaleshu kadaachana, maa karma heturbhuuh maate sangosta karmani/ Partha! You do only the liberty to 'do' but never demand the return fruits about which you have no control. Yet never abstain from the performance surely expected of you. 'Karma Phala' is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to you. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to ' jadatva' or total lack of initiative!]

Stanza 15 is continued: *bhūmīgrhāms caityagrhaṇ grhātigrhakān api, utpatan nipatams cāpi tiṣṭhan gacchan punaḥ kva cit/ apāvṛṇvaṁs ca dvārāṇi kapātāny avaghaṭṭayan, praviśan niṣpatams cāpi prapatann utpatann api, sarvam apy avakāśam sa vicacāra mahākapiḥ/ caturaṅgulamātro 'pi nāvakāśaḥ sa vidyate, rāvaṇāntahpure tasmin yaṁ kapir na jagāma saḥ/ prākaraṇtararathyās ca vedikaś caityasamsrayāḥ, śvabhrās ca puṣkariṇyaś ca sarvaṁ tenāvalokitam/* Hanuman then ran off to the underground residences, then the huge houses of celebrities, mandapas at high road crossings were seen by quick jumpings. He peeped in the doors kept ajar, the windows and the surroundings of the residences, lanes and by lanes, vedis, kurupa rakshasa rakshasees asleep, the residences of Vidyadhara-Nagakanyas and all possible palaces, public places and so on. Yet the nightlong searches were still elusive thus far. Hanuman was then drowned deep with disappointment with somewhat subdued spirits for a while.

Sarga Thirteen

Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return with disappointment. But yet, recalling Sampati's assurance, he sought to visit 'Ashoka Vaatika'

Vimānāt tu susaṁkramya prākāram hariyūthapaḥ, hanūmān vegavān āsīd yathā vidyudghanāntare/ saṁparikramya hanumān rāvaṇasya niveśanān, adṛṣṭvā jānakīm sītām abravīd vacanam kapiḥ/ bhūyiṣṭhaṁ loḍitā laṅkā rāmasya caratā priyam, na hi paśyāmi vaidehīm sītām sarvaṅgaśobhanām/

palvalāni taṭākāni sarāmsi saritas tathā, nadyo 'nūpavanāntās ca durgās ca dharaṇīdharāḥ, loḍitā vasudhā sarvā na ca paśyāmi jānakīm/ iha saṃpātinā sītā rāvaṇasya niveśane, ākhyātā gṛdhrarājena na ca paśyāmi tām aham/kiṃ nu sītātha vaidehī maithilī janakātmajā, upatiṣṭheta vivaśā rāvaṇam duṣṭacāriṇam/ kṣipram utpatato manye sītām ādāya rakṣasaḥ, bibhyato rāmabāṇānām antarā patitā bhavet/ atha vā hriyamāṇāyāḥ pathi siddhāniṣevite, manye patitam āryāyā hṛdayam prekṣya sāgaram/ rāvaṇasyoruvegena bhujābhyām pīḍitena ca, tayā manye viśālākṣyā tyaktam jīvitam āryayā upary upari vā nūnam sāgaram kramatas tadā, viveṣṭamānā patitā samudre janakātmajā/ āho kṣudreṇa cānena rakṣantī śīlam ātmanaḥ, abandhur bhakṣitā sītā rāvaṇena tapasvinī/ atha vā rākṣasendrasya patnībhir asitekṣaṇā, aduṣṭā duṣṭabhāvābhir bhakṣitā sā bhaviṣyati/ saṃpūrṇacandrapratimam padmapatranibhekṣaṇam, rāmasya dhyāyati vaktram pañcatvaṃ kṛpaṇā gatā/ hā rāma lakṣmaṇety eva hāyodhyeti ca maithilī, vilapya bahu vaidehī nyastadehā bhaviṣyati/ atha vā nihitā manye rāvaṇasya niveśane, nūnam lālapyate mandam pañjarastheva śārikā/ janakasya kule jātā rāmapatnī sumadhyamā, katham utpalapatrākṣī rāvaṇasya vaśam vrajet/ vinaṣṭā vā pranaṣṭā vā mṛtā vā janakātmajā, rāmasya priyabhāryasya na nivedayitum kṣamam/ nivedyamāne doṣaḥ syād doṣaḥ syād anivedane, katham nu khalu kartavyam viṣamam pratibhāti me/ asminn evaṃgate karye prāptakālam kṣamam ca kim, bhaved iti matim bhūyo hanumān pravacārayan/ yadi sītām adṛṣṭvāham vānarendrapurīm itaḥ, gamiṣyāmi tataḥ ko me puruṣārtho bhaviṣyati/ mamedam laṅghanam vyartham sāgarasya bhaviṣyati, praveśaś civa laṅkāyā rākṣasānām ca darśanam/ kiṃ vā vakṣyati sugrīvo harayo va samāgatāḥ, kiṣkindhām samanuprāptau tau vā daśarathātmajau/ gatvā tu yadi kākutstham vakṣyāmi param apriyam, na dṛṣṭeti mayā sītā tatas tyakṣyanti jīvitam/ paruṣam dāruṇam krūram tīkṣṇam indriyatāpanam, sītānimittam durvākyaṃ śrutvā sa na bhaviṣyati/ tam tu kṛcchragatam dṛṣṭvā pañcatvagatamānasam, bhṛṣānurakto medhāvī na bhaviṣyati lakṣmaṇaḥ/ vinaṣṭau bhrātaraḥ śrutvā bharato 'pi mariṣyati, bharatam ca mṛtam dṛṣṭvā śatrughno na bhaviṣyati/ putrān mṛtān samīkṣyātha na bhaviṣyanti mātaraḥ, kausalyā ca sumitrā ca kaikeyī ca na saṃśayaḥ/ kṛtajñāḥ satyasamdhāś ca sugrīvaḥ plavagādhipaḥ, Rāmam tathā gatam dṛṣṭvā tatas tyakṣyanti jīvitam/ durmanā vyathitā dīnā nirānandā tapasvinī, pīḍitā bhartṛśokena rumā tyakṣyati jīvitam/ vālījena tu duḥkhena pīḍitā śokakarṣitā, pañcatvagamane rājñas tārāpi na bhaviṣyati/ mātāpitror vināśena sugrīva vyasanena ca, kumāro 'py aṅgadaḥ kasmād dhārayiṣyati jīvitam/ bhartṛjena tu śokena abhibhūtā vanaukasāḥ, śirāmsy abhihaniṣyanti talair muṣṭībhir eva ca/ sātvenānupradānena mānena ca yaśasvinā, lālītāḥ kapirājena prāṇāms tyakṣyanti vānarāḥ/ na vaneṣu na śaileṣu na nirodheṣu vā punaḥ, krīḍām anubhaviṣyanti sametya kapikuñjarāḥ/ saputradārāḥ sāmātyā bhartṛvyasanapīḍitāḥ, śailāgre - bhyah patiṣyanti sametya viṣameṣu ca/ viṣam udbandhanam vāpi praveśam jvalanasya vā, upavāsam atho śastraṃ pracariṣyanti vānarāḥ/ ghoram ārodanam manye gate mayi bhaviṣyati, ikṣvākukulanāśaś ca nāśaś caiva vanaukasām/ so 'ham naiva gamiṣyāmi kiṣkindhām nagarīm itaḥ, na hi śakṣyāmy aham draṣṭum sugrīvam maithilīm vinā/ mayy agacchatī cehasthe dharmātmānau mahārathau, āśayā tau dhariṣyete vanarāś ca manasvināḥ/ hastādāno mukhādāno niyato vṛkṣamūlikaḥ, vānaprastho bhaviṣyāmi adṛṣṭvā janakātmajāṃ/ sāgarānūpaje deśe bahumūlaphalodake, citām kṛtvā pravekṣyāmi samiddham araṇīsutam/ upaviṣṭasya vā samyag liṅginam sādhaiṣyataḥ, śarīram bhakṣayiṣyanti vāyasāḥ śvāpadāni ca/ idam apy ṛṣibhir dṛṣṭam niryāṇam iti me matih, samyag āpaḥ pravekṣyāmi na cet paśyāmi jānakīm/ sujātamulā subhagā kīrtimālāyaśasvinī, prabhagnā cirarātrīyam mama sītām apaśyataḥ/ tāpasō vā bhaviṣyāmi niyato vṛkṣamūlikaḥ, netāḥ pratigamiṣyāmi tām adṛṣṭvāsitekṣaṇām/ yadītaḥ pratigacchāmi sītām anadhigamya tām, aṅgadaḥ sahitaḥ sarvair vānarair na bhaviṣyati/ vināśe bahavo doṣā jīvan prāpnoti bhadrakam, tasmāt prāṇān dhariṣyāmi dhruvo jīvati saṃgamah/ evam bahuvidham duḥkham manasā dhārayan muhuḥ, nādhyagacchat tadā pāram śokasya kapikuñjarāḥ/ rāvaṇam vā vadhiṣyāmi daśagrīvam mahābalaṃ, kāmam astu hṛtā sītā pratyācīrṇam bhaviṣyati/ athavainam samutkṣīpya upary upari sāgaram, rāmāyopahariṣyāmi paśum paśupater iva/ iti cintā samāpannāḥ sītām anadhigamya taam, dhyānaśokā parītātmā cintayām āsa vānarāḥ/ yāvat sītām na paśyāmi rāmapatnīm yaśasvinīm, tāvad etām purīm laṅkāṃ vicinomi punaḥ punaḥ/ saṃpāti vacanāc cāpi rāmam yady ānayāmy aham, apaśyan rāghavo bhāryām nirdahet sarvavānarān/ ihaiva niyatāhāro vatsyāmi niyatendriyaḥ, na matkṛte vinaśyeyuḥ sarve te naravānarāḥ/ aśokavanikā cāpi mahatīyam mahādrumā, imām abhigamiṣyāmi na hīyam vicitā mayā/vasūn rudrāms tathādityān aśvinau maruto 'pi ca, namaskṛtvā gamiṣyāmi rakṣasām śokavardhanāḥ/ jivā tu rākṣasān devīm ikṣvākukulanandinīm, saṃpradāsyāmi rāmāyā yathāsiddhiṃ

tapasvine/sa muhūrtam iva dhyātvā cintāvigrahitendriyaḥ, udatiṣṭhan mahābhūrah hanūmān mārutātmajaḥ/ namo 'stu rāmāya salakṣmaṇāya; devyai ca tasyai janakātma jāyai, namo 'stu rudrendrayamānilebhyo; namo 'stu candrārkamarudgaṇebhyaḥ/ sa tebhyaḥ tu namaskṛtvā sugrīvāya ca mārutih, diśaḥ sarvāḥ samālokyāśokavanikām prati/ sa gadvā manasā pūrvam āśokavanikām śubhām, uttarām cintayām āsa vānaro mārutātmajaḥ/ dhruvaṁ tu rakṣobahulā bhaviṣyati vanākulā, āśokavanikā cintyā sarvasaṁskārasaṁskṛtā/ rakṣiṇaś cātra vihitā nūnam rakṣanti pādapān, bhagavān api sarvātmā nātikṣobhaṁ pravāyati/ saṁkṣipto 'yaṁ mayātmā ca rāmārthe rāvaṇasya ca, siddhiṁ me saṁvidhāsyanti devāḥ sarṣigaṇāś tv iha/ br---ahmā svayambhūr bhagavān devāś caiva diśantu me, siddhiṁ agniś ca vāyuś ca puruhūtaś ca vajradhṛt/ varuṇaḥ pāśahastaś ca somādityai tathaiva ca, āsvinau ca mahātmānau marutaḥ sarva eva c/ siddhiṁ sarvāṇi bhūtāni bhūtānām caiva yaḥ prabhuḥ, dāsyanti mama ye cānye adṛṣṭāḥ pathi gocarāḥ/ tad unnasaṁ pāṇḍuradantaṁ avraṇaṁ; śucismitaṁ padmapalāśalocaṇam, draṅkṣye tad āryāvadanam kadā nv ahaṁ; prasannatārādhipatulyadarśanam/ kṣudreṇa pāpena ṇṣāmsakarmaṇā; sudāruṇālāṁkṛtaveśadhāriṇā, balābhībhūtā abalā tapasvinī; kathaṁ nu me dṛṣṭapathe 'dya sā bhavet/

With hopes against hopes, Hanuman continued his search but to avail. *iha sampātīnā sītā rāvaṇasya niveśane, ākhyātā gṛdhrarājena na ca paśyāmi tām ahaṁ/* Then he recalled that Grudhra Raja Sampati affirmed that Devi Sita would most certainly should be in Lanka only, probably in Raja Mahal itself!

[Vishleshana on Sampati's assurance to Vaanara Sena vide Valmiki Kishkindha Ramayana Sarga 63:

As Maharshi Nishaakara instructed Sampati intensively to keep serving Shri Rama Karya as a singulat duty of Sampati's life and very existence, the latter slowly walked out from the Maharshi's cave and slowly crawled up to the top of the Vindhya Parvata. With the passage of time, the Maharshii passed away and there eversince, Sampati had been waiting . He told the Vaanara shreshthas further that he wished to sacrifice his life since his living proved to be a drag eversince, but the Maharshis words were ringing in his years to wait till the arrival of the Vanara sena on 'Shri Rama Karya'. Time and again Sampati had been chiding his son as and when he used to fetch food for him as why he had not punished 'duraatma' Ravana'sura and save Devi Sita some how. Like wise he was sharing his thoughts to the vaanara shreshthaas who assembled around him. Meanwhile, Sampati realised that his burnt off wings were slowly regenerating. He was excited to address the Vaanara veeras: *niśākarasya maharṣeḥ prabhāvād amitātmanaḥ, ādityaraśminir -dagdhau pakṣau me punar utthitau/ yauvane vartamānasya mamāsīd yaḥ parākramaḥ, tam evādyāvagacchāmi balaṁ pauraṣam eva ca/ sarvathā kriyatām yatnaḥ sītām adhigamiṣyatha, pakṣalābho mamāyaṁ vaḥ siddhipratyaya kārakaḥ/* 'Kapi varaas! Thanks indeed by the blessings of Maharshi Nishaakara, my wings which were totally burnt off during my escapade with Surya Deva, have come come back sprouting. Now I should now onward be able to experience and enjoy my purusharthaas of 'Dharmaartha Kaamaas'! Vaanara veeras! All of you now should now put in your very best to take up the challenging endeavour to attain Devi Sita mother's darshan as soon as possible. This success is indeed round the corner, just as my wings are sprouting back.' Unable to suppress his greatest desire to fly any longer, Sapmpaati flew off in excitement as all the vaanara veeras clapped in response with the strong determination to initiate and propel the action on hand.]

Stanzas 5 onward:*kiṁ nu sītātha vaidehī maithilī janakātma jā, upatiṣṭheta vivaśā rāvaṇam duṣṭacāriṇam/ kṣipram utpatato manye sītām ādāya rakṣasaḥ, bibhyato rāmabāṇānām antarā patitā bhavet/* Hanuman wondered whether Devi Sita was coerced the impossible task of serving Ravana? Was it probable that she might have jumped off from vimana of Ravana after her struggle in his strong hands and jumped down off! *atha vā hriyamāṇāyāḥ pathi siddhaniṣevite, manye patitam āryāyā hṛdayam prekṣya sāgaram/* During that travel, she could have been bewildered to see the Maha Samudra on the way to Lanka and out of fright might have dropped off! There could be such other possibilities such as cited as above. In any case, Hanuman wondered: *yadi sītām adṛṣṭvāham vānarendrapurīm itaḥ, gamiṣyāmi tataḥ ko me puruṣārtho bhaviṣyati/ mamedam laṅghanaṁ vyartham sāgarasya bhaviṣyati, praveśaś civa laṅkāyā*

rākṣasānām ca darśanam/If I were to return to Kishkindha, which type of the Chaturvidha Purushardhas viz.Dharma-Artha-Kaama-Mokshas could be waiting for me! My deeds of Samudra Langhana-Lanka Pradesha-vizualising the Rakshasas would indeed be mere waste! On reaching Kishkindha empty handed, what would be the reaction of not only of Sugriva and the followers, besides that of Rama Lakshmanas! *gatvā tu yadi kākutstham vakṣyāmi param apriyam, na dr̥ṣṭeti mayā sītā tatas tyakṣyanti jīvitaṃ*/ In case, I dare to utter this hard truth that Devi Sita was not traceable, then would Shri Rama not hesitate to resort to his 'praana tyaga! If that were to be so, then the vicious circle of 'atmarpanas' of Lakshmana-Bharata Shatughnans, Devis Kousalya-Sumitra- Kaikeyi-and the daughters in law too! Further atmarpanas would happen to Sugriva, Devi Tara-Angada too could happen. The ripple impact would fall like a thunderbolt on the race of Vanaras who got collected from earth, commanded by Sugriva in 'arbuda sanhkya' for 'Sitanveshana' in the directions of east-north-west- and finally to south under Angada's command as pioneered by Anjaneya. Those Vaanaras with their wives and progeny would resort to drinking poison or by jumping from parvata shikharas, or into flames, or my breathing failures. Indeed the extinction of Ikshvaku vamsha and of the race of Vamanas would follow too. *so 'ham naiva gamiṣyāmi kiṣkindhām nagarīm itaḥ, na hi śakṣyāmy ahaṃ draṣṭuṃ sugrīvaṃ maithilīm vinā/ mayy agacchatī cehasthe dharmātmānau mahārathau, āśayā tau dhariṣyete vanarāś ca manasvinaḥ/ hastādāno mukhādāno niyato vṛkṣamūlikāḥ, vānaprastho bhaviṣyāmi adṛṣṭvā janakātmajām/ sāgarānūpaje deśe bahumūlaphalodake, citāṃ kṛtvā pravekṣyāmi samiddham araṇīsutam/* Hanuman out of sheer frustration imagined the far reaching shocking crash consequences of the resultless 'Sitanveshana'and decided never to return to Kishkindha empty handed. He further cogitated that in case of non return without seeing and meeting Devi Sita, then he might either take to 'Vaanaprastha' in surrounding forests eking his life by living fruits and roots and following 'niyamas of shoucha- dharmika- japas' incognito under trees. He felt further that on the face of extreme mental aggravation, he might resort to 'aamarana upavasa' or jump into 'agni pravesha'. *evam bahuvidham duḥkham manasā dhārayan muhuḥ, nādhyagacchat tadā pāraṃ śokasya kapikuñjarāḥ/ rāvaṇaṃ vā vadhiṣyāmi daśagrīvaṃ mahābalaṃ, kāmam astu hṛtā sītā pratyācīrṇaṃ bhaviṣyati/* Thus Anjaneya was unable to control his inner feelings and the utter failure of Sitanveshana. He then could not suppress his anger and had seriously felt as to why not kill Ravana, even stealthily and take revenge and hand over the severed heads of Ravana into the hands of Shri Rama!' Then after musing various permutations and combinations of thought ripples of the tides of the deep ocean, Hanuman made a firm declaration of faithful resolve as follows: *yāvat sītāṃ na paśyāmi rāmapatnīm yaśasvinīm, tāvad etāṃ purīm laṅkāṃ vicinomi punaḥ punaḥ*/Till such day and time I ought not to accomplish Darshan of Devi Sita, I should keep on searching for her. Then he decided as follows: *aśokavanikā cāpi mahatīyaṃ mahādrumā, imāṃ abhigamiṣyāmi na hīyaṃ vicitā mayā/vasūn rudrāṃs tathādityān aśvinau maruto 'pi ca, namaskṛtvā gamiṣyāmi rakṣasāṃ śokavardhanaḥ/ jītvā tu rākṣasān devīm ikṣvākukulanandinīm, saṃpradāsyāmi rāmāyā yathāsiddhiṃ tapasvine/* It appears that this side of Lanka, which has so far not been seen by me there is the Ashoka Vaatika, which incidentally known for plentiful fruits and roots and I have so far not visited in this part of Lanka in the course of my mission of 'Sitanveshana'. Just as Maha Tapasvis would subdue even Maha Rakshasas, may be I might get success for the thrill of Rama and relief of Devi Sita. Then Hanuman prayed to Devaadis as follows: *namo 'stu rāmāya salakṣmaṇāya; devyai ca tasyai janakātmajāyāi, namo 'stu rudrendrayamānilebhyo; namo 'stu candrārkaamarudgaṇebhyaḥ/ sa tebhyaḥ tu namaskṛtvā sugrīvāya ca mārutiḥ, diśaḥ sarvāḥ samālokyā aśokavanikāṃ prati/* Namaste to Lakshmana sahita Shri Rama, Janakanandini Sita Devi, to Rudra-Indra-Yama- Vayu and samasta devas- to Chandra-Agni-Marutganas; like wise to Sugriva too. May the Ashta Dashas do please watch me with their sanction and blessings as Pavana Kumara Anjana Putra as he enters Ashoka Vatika for the accomplishment of Swami Karya of Devi Sita darshana! *saṃkṣipto 'yaṃ mayātmā ca rāmārthe rāvaṇasya ca, siddhiṃ me saṃvidhāsyanti devāḥ sarṣigaṇās tv iha/ brahmā svayambhūr bhagavān devās caiva diśantu me, siddhiṃ agniś ca vāyuś ca puruhūtaś ca vajradhṛt/ varuṇaḥ pāśahastaś ca somādityai tathaiva ca, aśvinau ca mahātmānau marutaḥ sarva eva c/ siddhiṃ sarvāṇi bhūtāni bhūtānāṃ caiva yaḥ prabhuḥ, dāsyanti mama ye cānye adṛṣṭāḥ pathi gocarāḥ/* Anjaneya further stated: ' Keeping in view of the singular objective of Shri Rama Karya Siddhi, I am purposively assuming the minute body form; may Rishis and Devas bestow 'siddhi'. May Swayambhu Brahma, anya deva

ganas, taponishtha maharshis, Agni deva-Vayu deva- Vajradhari Indra- Paashadhari Varuna- Soma- Adityas- Ashvini Kumaras-samasta Marudganas-Pancha Bhutas and all those seen and unseen Deva- Devis accomplish 'kaarya siddhi' of Sita-Mukhaaravinda -Darshana. How indeed this outstanding Pativrata Tapasvini had got caught into the control of this 'kshudra-neeche- nara rupak-atyanta daaruna- Ravana!

Sarga Fourteen

While admiring the exquisiteness of the Ashoka Vaatika, Hanuman started musing as to how Devi Sita would be feeling at home as she was stated to be an admirer of Prakriti Soundarya

Sa muhūrtam iva dhyatvā manasā cādhiḡamya tām, avapluto mahātejāḥ prākāraṁ tasya veśmanaḥ/ sa tu saṁhṛṣṭasarvāṅgaḥ prākāraṣṭho mahākapiḥ, puṣpitaḡrāṇ vasantāḡdau dadarśa vividhān drumān/ sālān aśokān bhavyāṁś ca campakāṁś ca supuṣpitaṇ, uddālakān nāḡavṛkṣāṁś cūtān kapimukhān api/ athāmraṇasamchannāṁ latāśatasamāvṛtāṁ, jyāmukta iva nārācaḥ pupluve vṛkṣavāṭikāṁ/ sa praviṣya vicitrāṁ tām vihaḡair abhināditāṁ, rājataiḥ kāñcanaiś caiva pādapaiḥ sarvatovṛtāṁ/ vihaḡair mṛḡasaṁḡhaiś ca vicitrāṁ citrakānanāṁ, uditādityasaṁkāśāṁ dadarśa hanumān kapiḥ/ vṛtāṁ nānāvidhair vṛkṣaiḥ puṣpopaḡaphalopaḡaiḥ, kokilair bhṛṅḡarājaiś ca mattair nityaniṣevitāṁ/ prahṛṣṭamanuje kale mṛḡapakṣisaṁākule, mattabarhiṇasaṁḡhuṣṭāṁ nānādvijagaṇāyutāṁ/ māḡgamāṇo varāroḡhāṁ rājaputrīm aninditāṁ, sukhaprasuptān vihaḡān bodhayāṁ āsa vānaraḥ /utpatadbhir dvijagaṇaiḥ pakṣaiḥ sālāḥ samāhatāḥ, anekavarṇā vividhā mumucuḥ puṣpavṛṣṭayaḥ/ puṣpāvākṛṇaḥ śuśubhe hanumān mārutātṁajah, aśokavanikāmadhye yathā puṣpamayo giriḥ/ diśaḥ sarvābhidāvantaṁ vṛkṣaṣaṇḡdagataṁ kapim, dṛṣṭvā sarvāṇi bhūtāni vasanta iti menṛe/ vṛkṣebhyaḥ patitaiḥ puṣpair avakṛṇā pṛthagvidhaiḥ, rarāja vasudhā tatra pramadeva vibhūṣitā/ tarasvinā te taravas tarasābhīprakampitāḥ, kusumāni vicitrāṇi saṣṡjuḥ kapinā tadā/ nirdhūtapatraśikharāḥ śṛṇapupuṣpaphaladrumāḥ, nikṣiptavastrābharaṇā dhūrtā iva parājitāḥ/ hanūmatā vegavatā kampitāḥ te nagottamāḥ, puṣpa - parṇaphalāṇy āśu mumucuḥ puṣpaśālinaḥ/ vihaṁḡasaṁḡghair hīnāḥ te skandhamātrāśrayā drumāḥ, babhūvur agamāḥ sarve māruteneva nirdhutāḥ/ vidhūtakeśi yuvatir yathā mṛḡditavarṇikā, niṣṡita - śubhadantauṣṡhī nakhair dantaiś ca vikṣatā/ tathā lāṅḡulahastaiś ca caraṇābhyaṁ ca marditā/ babhūvāśokavanikā prabhagnavarapādapā/ mahālatānāṁ dāmāni vyadhamat tarasā kapiḥ, yathā prāvṛṣi vindhyasya meghajālāni mārutah/ sa tatra maṇibhūmīś ca rājatiś ca manoramāḥ, tathā kāñcanabhūmīś ca vicaran dadṛṣe kapiḥ/ vāṡiś ca vividhākārāḥ pūrṇāḥ paramavāriṇā, mahārhair maṇisopānair upapannāś tatas tataḥ/ muktāpravālasikatā sphāṡikāntarakuṡṡimāḥ, kāñcanaś tarubhīś citraiś tīrajair upaśobhitāḥ/ phullapadmoṡpalavanāś cakravākopakūṡjitāḥ, natyūharutasamḡhuṣṡṡā hamsaśārasanaḡditāḥ/ dīṛḡābhīr drumayuktābhīḥ saridbhīś ca samantataḥ, amṛṡtopamatoyābhīḥ śivābhīr upasaṁkṛtāḥ/ latāśatair avatatāḥ santānakasaṁāvṛtāḥ, nānāḡulmāvṛtavanaḥ karavīrakṛtāntarāḥ/ tato 'mbudha - rasaṁkāśaṁ pravṛḡddhaśikharaṁ girim, vicitrakūṡṡāṁ kūṡaiś ca sarvataḥ parivāritam/ śilāḡḡhair avatatam nānāvṛkṣaiḥ saṁāvṛtam, dadarśa kapiśārdūlo ramyaṁ jagati parvatam/ dadarśa ca nagāt tasmān nadīm nipatitāṁ kapiḥ, ankād iva samutpatya priyasya patitāṁ priyāṁ/ jale nipatitāḡraiś ca pādapair upaśobhitāṁ, vāryamaṇāṁ iva kruddhāṁ pramadāṁ priyabandhubhiḥ/ punar āvṛttatoyāṁ ca dadarśa sa mahākapiḥ, prasannāṁ iva kāntasya kāntāṁ punar upasthitāṁ/ tasyādūrāt sa padminyō nānādvijagaṇāyutāḥ, dadarśa kapiśārdūlo hanumān mārutātṁajah/ kṛtrimāṁ dīṛḡhikāṁ cāpi pūrṇāṁ śītena vāriṇā, maṇipravarasopānāṁ muktāśikataśobhitāṁ/ vividhair mṛḡasaṁḡghaiś ca vicitrāṁ citrakānanāṁ, prāśādaiḥ sumahadbhīś ca nimitair viśvakarmaṇā, kānanaiḥ kṛtrimaiś cāpi sarvataḥ samalamkṛtāṁ/ ye ke cit pādapāś tatra puṣpopaḡaphalopaḡāḥ, sacchatrāḥ savitardīkāḥ sarve sauvarṇavedikāḥ/ latāpratānair bahubhiḥ parṇaiś ca bahubhir vṛtāṁ, kāñcanīm śimśupāṁ ekāṁ dadarśa sa mahākapiḥ/ so 'paśyad bhūmibhāḡāṁś ca gartaprasraṇāni ca, suvarṇavṛkṣān aparān dadarśa śikhisaṁnibhān/ teṡāṁ drumāṇāṁ prabhayā meror iva mahākapiḥ, amanyata tadā vīraḥ kāñcano 'smīti vānaraḥ/ tām kāñcanaś taruḡaṇair mārutena ca vīṡitāṁ, kiṁkiṇīśatanirḡhoṡāṁ dṛṣṡvā vismayam āḡamat/ supuṣpitaḡrāṁ rucirāṁ taruṇāṅkurapallavāṁ, tām āruhya mahāvegāḥ śimśapāṁ parṇasaṁvṛtāṁ/ ito drakṡyāṁi vaidehīm rāma darśanalālasāṁ, itaś cetaś ca duḥkhārtāṁ saṁpatantīm yadṛcchayā/

aśokavanikā ceyam dṛḍham ramyā durātmanah, campakais candanais cāpi bakulais ca vibhūṣitā/ iyaṁ ca nalinī ramyā dvijasaṁghaniṣevitā, imām sā rāmamahiṣī nūnam eṣyati jānakī/ sā rāma rāmamahiṣī rāghavasya priyā sadā, vanasaṁcārakuśalā nūnam eṣyati jānakī/ atha vā mṛgaśāvēkṣī vanasyāṣya vicakṣanā, vanam eṣyati sā ceha rāmacintānukarṣitā/ rāmaśokābhisaṁtaptā sā devī vāmalocanā, vanavāsaratā nityam eṣyate vanacārīṇī/ vanecarāṇām satataṁ nūnam sprhayate purā, rāmasya dayitā bhāryā janakasya sūtā satī/ saṁdhyākālanāḥ śyāmā dhruvam eṣyati jānakī, nadīm cemām śivajalām saṁdhyārthe varavarṇinī/ tasyāś cāpy anurūpeyam aśokavanikā śubhā, śubhā yā pārthivendrasya patnī rāmasya saṁmitā/ yadi jivati sā devī tārādhipanibhānā, āgamiṣyati sāvaśyam imām śivajalām nadīm/ evaṁ tu matvā hanumān mahātmā; pratīkṣamāṇo manujendrapatnīm, avekṣamāṇas ca dadarśa sarvaṁ; supuṣpīte paṇāghane nilīnāḥ/

As Hanuman slowly approached the Ashoka Vatika with ‘Sitaasmarana’ profused in his mind, he was thrilled to witness the unimaginable grandeur and the splash of the Prakriti Soundarya as the early break of Vasanta Ritu as dominated by Vasu Devatas heralding colors, flowers and freshness with fruits and singings of birds like koels and the buzzing music of honey bees. The garden was replete with the tall trees of Saala-Ashoka-Uddhaalaka-Naagakesara-adi maha vrikshas. As Hanuman initiated the search of Devi Sita, the swings of the tree branches were like what the birds comfortably resting in their nests were disturbed. As the Kapivara Anjaneya was jumping back and forth from branch to branch the Rakshasa-Rakshasis were wondering whether Vasanta Ritu Raja having assumed Vaanara Swarupa was moving about in the Vaatika freely. The speed of movement from branch to branch of the trees as like the rains of green leaves, fragrant flowers and sweet fruits down to earth. As though the sweeps of air in the Varsha Ritu tend to break the thick black clouds into pieces Anjana Putra then started breaking the sub-branches of the trees as the groups of Rakshasa-Rakshasis commenced staring up and watching the movements of the Vanara Shekhara. Then the attention of Hanuman got diverted to the flows of sarovaras and the groups of birds flying up or the swimming swans hovering around the lotuses and buzz of bees. Further around he saw from a good distance a massive ‘Ashoka Vriksha with a ‘SuvarnamayaVedika’ there under. The background of the Vedika was a huge ‘maidan’ like open space with lines of encircling mountains. Hanuman then mused as to wonder what he might be able to vision Devi Sita as she might be moving there restlessly. Duraatma Ravana had indeed made this Vatika skillfully no doubt, as the glamour of the trees of chandana-champa-vakulas truly enhance the prettiness. Hopefully, Devi Sita the most beloved of Shri Rama is safe and moves around here. How I wish that she could be seen on the banks of this ‘sarovara’. She should have turned weak and dejected, yet might be some what pacified with the beauty of these surroundings. *rāmaśokābhisaṁtaptā sā devī vāmalocanā, vanavāsaratā nityam eṣyate vanacārīṇī/ vanecarāṇām satataṁ nūnam sprhayate purā, rāmasya dayitā bhāryā janakasya sūtā satī*/Sundara netravadana Devi Sita must be by now extremely dejected and crying away with none to solace. Yet there could be possible chances of seeing her as she might like to endear Vanavaasi species like me! Thus Hanuman decided to climb and hang around on the Ashoka Tree itself.

Sarga Fifteen

Hanuman yet in his miniature form finally visioned Devi Sita near a ‘Chaitya Praasaada Mandira’ and identified her and felt ecstatic

Sa vīkṣamāṇas tatrastho mārgamāṇas ca maithilīm, avekṣamāṇas ca mahīm sarvām tām anvavaikṣata/ santāna kalatābhiḥ ca pādapaṇḍitā upaśobhitām, divyagandharasopetām sarvataḥ samalāṁkṛtām/ tām sa nandanasaṁkāsām mṛgapakṣibhir āvṛtām, harṇyaprāsādasambādhām kokilākulaniḥsvanām/ kāñcanotpalapadmābhir vāpībhir upaśobhitām, bahvāsanakuthopetām bahubhūmigrhāyutām/ sarvartukusumai ramyaiḥ phalavadbhiḥ ca pādapaiḥ, puṣpitānām aśokānām śrīyā sūryodayaprabhām/pradīptām iva tatrastho mārutīḥ samudaikṣata, niṣpatraśākhām vihagaiḥ kriyamāṇām ivāśakṛt, viniṣpatadbhiḥ śataśas citraiḥ puṣpāvataṁsakaiḥ/ āmūlapuṣpanicitair aśokaiḥ śokanāśanaiḥ, puṣpabhārātibhāraiḥ ca sprṣadbhir iva medinīm/ karṇikāraiḥ kusumitaiḥ kimsukaiḥ ca

*supuṣpitaiḥ, sa deśaḥ prabhayā teṣāṃ pradīpta iva sarvataḥ/ puṁnāgāḥ sapta-parṇāś ca
 campakoddālākāś tathā, vivṛddhamūlā bahavaḥ śobhante sma supuṣpitāḥ/ śātakumbhanibhāḥ ke cit ke
 cid agniśikhopamāḥ, nīlāñjananibhāḥ ke cit tatrāśokāḥ sahasraśaḥ/ nandanam vividhodyānam citram
 caitraratham yathā, ativṛttam ivācintyaṃ divyaṃ ramyaṃ śrīyā vṛtam/ dvitīyam iva cākāśam
 puṣpajyotirgaṇāyutam, puṣparatnaśataiś citram pañcamam sāgaram yathā/ sarvartupuṣpair nicitam
 pādapair madhugandhibhiḥ, nānānīnādair udyānam ramyaṃ mṛgagaṇair dvijaiḥ/
 anekagandhapravaham puṇyagandham manoramam, śailendram iva gandhāḍhyaṃ dvitīyam
 gandhamādanam/ aśokavanikāyāṃ tu tasyāṃ vānarapuṁgavaḥ, sa dadarśāvidūrastham caityaprāsādam
 ūrjitam/ madhye stambhasahasreṇa sthitam kailāsapāṇḍuram, pravālakṛtasopānam
 taptakāñcanavedikam/ muṣṇantam iva cakṣūṃṣi dyotamānam iva śrīyā, vimalam prāṃśubhāvadvā
 ullikhantam ivāmbaram/ tato malinasamvītām rākṣasībhiḥ samāvṛtām, upavāsakṛśām dīnām
 niḥśvasāntīm punaḥ punaḥ, dadarśa śuklapakṣādau candrarekhām ivāmalām/ mandaprakhyāyamānena
 rūpeṇa ruciraprabhām, pinaddhām dhūmajālena śikhām iva vibhāvasoḥ/ pītenaikena samvītām
 kliṣṭenottamavāsasā, sapañkām analamkāram vipadmām iva padminīm/ vr̥ḍitām duḥkhasamtaptām
 parimlānām tapasvinīm, graheṇāṅgārakeṇaiva pīḍitām iva rohiṇīm/ āsrupūrṇamukhīm dīnām kṛśām
 ananaśena ca, śokadyānaparām dīnām nityam duḥkhaparāyaṇām/ priyam janam apaśyantīm paśyantīm
 rākṣasigaṇam, svagaṇena mṛgīm hīnām śvagaṇābhivṛtām iva/ nīlanāgābhayā veṇyā jaghanam
 gatayaikayā, sukhārham duḥkhasamtaptām vyasanānām akodivām/ tām samīkṣya viśālākṣīm adhiḥ
 malinām kṛśām, tarkayām āsa sīteti kāraṇair upapāḍibhiḥ/ hriyamāṇā tadā tena rakṣasā kāmarūpiṇā,
 yathārūpā hi dṛṣṭā vai tathārūpeyam aṅganā/ pūrṇacandrānanām subhrūm cāruvṛttapayodharām,
 kurvantīm prabhayā devīm sarvā vitimirā diśaḥ/ tām nīlakeśīm bimbauṣṭhīm sumadhyām supraṭiṣṭhitām,
 sītām padmapalāśākṣīm manmathasya ratīm yathā/ iṣṭām sarvasya jagataḥ pūrṇacandrāprabhām iva,
 bhūmau sutanum āsīnām niyatām iva tāpasīm/ niḥśvasabahulām bhūm bhujaṅgadravadhūm iva,
 śokajālena mahatā vitatena na rājatīm/ saṃsaktām dhūmajālena śikhām iva vibhāvasoḥ, tām smṛtīm iva
 saṃdighdām ṛddhiṃ nipatitām iva/ vihatām iva ca śraddhām āśām pratihatām iva, sopasargām yathā
 siddhiṃ buddhiṃ sakaluṣām iva/ abhūtenāpavādena kīrtīm nipatitām iva, rāmoparodhavyathitām
 rakṣoharaṇakarśītām/ abalām mṛgaśāvākṣīm vikṣamānām tatas tataḥ, bāṣpāmbupratipūrṇena
 kṛṣṇavaktrākṣipakṣmaṇā, vadanenāprasannena niḥśvasantīm punaḥ punaḥ/ malapañkadharām dīnām
 maṇḍanārham amaṇḍitām, prabhām nakṣatrarājasya kālameghair ivāvṛtām/ tasya saṃdidihe buddhir
 muhuḥ sītām nirīkṣya tu, āmnāyānām ayogena vidyām praśīthilām iva/ duḥkhena bubudhe sītām
 hanumān analamkṛtām, saṃskāreṇa yathāhīnām vācam arthāntaram gatām/ tām samīkṣya viśālākṣīm
 rājaputrīm aninditām, tarkayām āsa sīteti kāraṇair upapāḍayan/ vaidehyā yāni cāṅgeṣu tadā rāmo
 'nvakīrtayat, tāny ābharaṇajālāni gātraśobhīny alakṣyat/ sukṛtau karṇaveṣṭau ca śvadamṣṭrau ca
 saṃsthitau, maṇividrumacitrāṇi hasteṣv ābharaṇāni ca/ śyāmāni cirayuktatvāt tathā saṃsthānavanti
 ca, tāny evaitāni manye 'ham yāni rāmo 'nvakīrtayat/ tatra yāny avahīnāni tāny aham nopalakṣaye, yāny
 asyā nāvahīnāni tānīmāni na saṃśayaḥ/ pītam kanakapaṭṭābham srastaṃ tad vasanam śubham,
 uttarīyam nagāśaktam tadā dṛṣṭam plavaṅgamaiḥ/bhūṣaṇāni ca mukhyāni dṛṣṭāni dharaṇītale,
 anayaivāpaviddhāni svanavanti mahānti ca/ idam ciragr̥hītatvād vasanam kliṣṭavattaram, tathā hi nūnam
 tad varṇam tathā śrīmad yathetarat/ iyaṃ kanakavarṇāṅgī rāmasya mahiṣī priyā, pranaṣṭāpi satī yasya
 manaso na praṇaśyati/ iyaṃ sā yat kṛte rāmaś caturbhiḥ paritapyate, kāruṇyēnāṅśaṃsyena śokena
 madanena ca/ strī pranaṣṭeti kāruṇyād āśritety āṅśaṃsyataḥ, patnī naṣṭeti śokena priyeti madanena ca/
 asyā devyā yathā rūpam aṅgapratyaṅgasauṣṭhavam, rāmasya ca yathārūpam tasyeyam asitekṣaṇā/ asyā
 devyā manas tasmīṃs tasya cāsyām praṭiṣṭhitam, teneyam sa ca dharmātmā muhūrtam api jīvat/
 duṣkaram kurute rāmo ya imām mattakāśinīm, sītām vinā mahābāhur muhūrtam api jīvati/ evam sītām
 tadā dṛṣṭvā hr̥ṣṭaḥ pavanasaṃbhavaḥ, jagāma manasā rāmaṃ praśaśaṃsa ca tam prabhum/*

From up around the height of the Ashoka tree in the Ashoka Vana, Hanuman was rejoicing the grand view of Ashoka Vana which was similar to the Devodyana Nandana Vana of Swagaloka, or the Chaitra Vana of Kubera both being extremely tranquil, celestial and 'dedepta maana' of glitter. As this was spread all over with heavenly fragrance with the varied 'pushpa sampada', especially in the Vasanta Ritu, that 'udyaana vana' was similar like that of the top of 'Gandhamaadana'. Vaanara Pramukha Anjaneya

viewed a well rounded elevated Mandira popular as ‘Chaitra Mandira’ of pure marble construction like Kailasa Madira surrounded by ugly and grotesque Rakshasis; *tato malinasamvītām rākṣasībhiḥ samāvṛtām, upavāsakṛśām dīnām niḥśvasāntīm punaḥ punaḥ, dadarśa śuklapakṣādaṁ candrarekhām ivāmalām/ mandaprakhyāyamānena rūpeṇa ruciraprabhām, pinaddhām dhūmajālena śikhām iva vibhāvasoḥ/* Those frightening and disgusting Rakshasis encircled a stree who appeared to have been fasting for days and hence was weak and pitiable. She was of the body frame that was weak, thinned down, exhausted and fatigued like that of Chandrama of the very first night of Shukla Paksha . Hanuman suspected that woman of virtue under harassment by the cruel Rakshasis. On the basis of various descriptions, indications and signs, Hanuman was able to identify ‘her’; indeed her features, characteristics were recalled. She was robed in yellow silk, which was unclean and dusty; she was ‘alankaara viheena’ yet beautiful and of arresting features of charm. Hanuman felt that she pale and unspirited like the Pushkarini Sarovara without lotuses. That tapasvini was in enormous sadness and misery as if the Devi Rohini were at the time of Chandra grahana. Accentuated by her fastings she was weeping away in her condition of physical weakness. Instead of being surrounded by her affectionable persons, she got subjected to the company of Raakshasis all around as is an attractive deer was encircled by wild and ever barking dogs. Indeed her long and dark ‘veni’ down her waist was like a black ‘naagini’ just as blue rows of tall trees on earth shine against the background of blue clouds of the high sky! She was born of comfort and luxurious family but right now was tormented to misery and fear. Yet she was brave, ready to face impediments of hard living, but now pathetic, clad in dirty robes, weak in body and mind, being under constantly and readily subjected to threats and due to various reasons. *tām samīkṣya viśālākṣīm adhikam malinām kṛśām, tarkayām āsa sīteti kāraṇair upapādibhiḥ/* Hanuman had almost decided apparently on the basis of the similarity of circumstances, interpretation and decisiveness as per ‘Saankhya Shasrta’

[Vishleshana on Sankhya Shastra vide Brahma Sutras:

Brahma Sutras too explain this vide Chapter I on Samanvaya: Understanding by Interpretation:

Upanishads seek to imply the very purport of Vedas. These comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Consciousness that the Ancient Scriptures seek to comprehend but not by a secondary Source of what is loosely designated as the Self Consciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either. This is what Upanishads and Scriptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. Brahman is not the ‘Koshamaya’ or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Saankhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the ‘Saakaara Saguna Swarupa’ or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Consciousness; this Paramatma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without. It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cause, the one inside the ‘Daharakasha’ or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Panchendriyas, Sleep and Death, above all the Cause and Effect. Indeed, Brahman is the Material Cause of the Universe. !]

Further Stanzaas continued: *hriyamāṇā tadā tena rakṣasā kāmārūpiṇā, yathārūpā hi dṛṣṭā vai tathārūpeyam aṅganā/ pūrṇacandrānanām subhrūm cāruvṛttapayodharām, kurvantīm prabhayā devīm sarvā vitimirā diśaḥ/ tām nīlakeśīm bimbauṣṭhīm sumadhyām supraṭiṣṭhitām, sītām padmapalāśākṣīm manmathasya ratīm yathā/ iṣṭām sarvasya jagataḥ pūrṇacandraprabhām iva, bhūmau sutanum āsīnām niyatām iva tāpasīm/* Hanuman felt that Devi Sita seemed to keep her form and face in precisely the same similar when the Rakshasa Ravana had forcibly abducted her. She should have been in her earlier form when her countenance must have been bright like Purnachandra and her chest too encircled firm in all the directions. Her excellent body figure then, but alas now lying seated, neglected and dirty now. As she was shedding agitated tears now, she was like smokes spreading all over from ‘agni jwaalaas’. *tām smṛtīm iva saṁdighdām rddhīm nipatitām iva, vihatām iva ca śraddhām āsām pratihatām iva, sopasargām yathā siddhīm buddhīm sakaluṣām iva/ abhūtenāpavādena kīrtīm nipatitām iva, rāmoparodhavyathitām rakṣoharanakarśitām/* Devi Sita appeared to have thinned down her memory power, accomplishments, patience, aspiration, contentment, clean and clear mindedness, and a sense of frustration. She was dispirited due to her disability to serve Shri Rama and feeling helpless looking lost in her inner self. *tām samīkṣya viśālākṣīm rājaputrīm aninditām, tarkayām āsa sīteti kārāṇair upapādayan/ vaidehyā yāni cāṅgeṣu tadā rāmo ’nvakīrtayat, tāny ābharāṇajālāni gātraśobhīny alakṣayat/* Now, having examined all the details of the circumstantial evidences, Hanuman confirmed that this broad eyed rupa sundari and maha saadhvi should certainly be Devi Sita herself. Further, his attention was drawn to her body ornaments. He had at once realised that Shri Rama used to describe Devi Sita’s ornaments in great detail. *pītam kanakapaṭṭābham srastam tad vasanam śubham, uttarīyam nagāsaktam tadā dṛṣtam plavaṅgamaiḥ/bhūṣaṇāni ca mukhyāni dṛṣṭāni dharaṇītale, anayaivāpaviddhāni svanavanti mahānti ca/ idam ciragrhitatvād vasanam kliṣṭavattaram, tathā hi nūnam tad varṇam tathā śrīmad yathetarat/* Hanuman recalled that the ornaments stated to have been dropped by her along with her yellow upper garment like an over -cover and the golden ornaments on her body as collected by the Vaanaras up on the mountain top. Then he examined that she was neither ornamented similarly nor had such an upper vastra. *iyam sā yat kṛte rāmaś caturbhiḥ paritapyate, kāruṇyenāṇṛśamsyena śokena madanena ca/* Hanuman had finally concluded that what was hesitatingly felt would now get confirmed that in this world the lady of Shri Rama, especially since she was bestowed with four essential reasons of her kindness, forgiveness, extreme dejection and love for all the Beings on Earth! Thus having found Devi Sita, Hanuman was extremely happy for the close of the chapters of the mission of ‘Sitaanveshana’ to a glorious finality!

Sarga Sixteen

Hanuman having finally ensured that Devi Sita was visioned, felt that as to why she, an outstanding Pativrata, was being harassed by Ravana and the disgusting, yet sad, scenes of her treatment conditions.

Prasasya tu prasastavyām sītām tām haripuṅgavaḥ, guṇābhirāmam rāmam ca punaś cintāparo ’bhavat/ sa muhūrtam iva dhyātvā bāṣpaparyākulekṣaṇaḥ, sītām āśritya tejasvī hanumān vilalāpa ha/ mānyā guruvinītasya lakṣmaṇasya gurupriyā, yadi sītāpi duḥkhārtā kālo hi duratikramaḥ/ rāmasya vyavasāyajñā lakṣmaṇasya ca dhīmataḥ, nātyartham kṣubhyate devī gaṅgeva jaladāgame/ tulyaśīla - vayovṛttām tulyābhijanalakṣaṇām, rāghavo ’rhati vaidehīm tam ceyam asitekṣaṇā/ tām dṛṣtvā navahemābhām lokakāntām iva śriyam, jagāma manasā rāmam vacanam cedam abravīt/ asyā hetor viśālākṣyā hato vālī mahābalaḥ, rāvaṇapratimo vīrye kabandhaś ca nipātitaḥ/ virādhaś ca hataḥ saṁkhye rākṣaso bhīmavikramaḥ, vane rāmeṇa vikramya mahendreṇeva śambarah/ caturdaśasahasrāṇi rakṣasām bhīmakarmanām, nihatāni janasthāne śarair agniśikhopamaiḥ/ kharaś ca nihataḥ saṁkhye triśirāś ca nipātitaḥ, dūṣaṇaś ca mahātejā rāmeṇa veditātmanā/ aiśvaryam vānarāṇām ca durlabham vālipālitam, asyā nimitte sugrīvaḥ prāptavāṁl lokasatkṛtam/ sāgaraś ca mayā krāntaḥ śrīmān nadanadīpatiḥ, asyā hetor viśālākṣyāḥ purī ceyam nirīkṣitā/ yadi rāmaḥ samudrāntām medinīm parivartayet, asyāḥ kṛte jagac cāpi yuktam ity eva me matiḥ/ rājyam vā triṣu lokeṣu sītā vā janakātmajā, trailokyārājyam sakalam sītāyā nāpnuyāt kalām/ iyam sā dharmasīlasya maithilasya mahātmanah, sūtā janakarājasya sītā

*bhartṛdṛḍhavrata/ utthitā medinīm bhittvā kṣetre halamukhakṣate, padmareṇunibhaiḥ kīrṇā śubhaiḥ
kedārapāmsubhaiḥ/ vikrāntasyāryaśīlasya saṁyugeṣv anivartinaḥ, snuṣā daśarathasyaiśā jyeṣṭhā rājño
yaśasvinī/ dharmajñasya kṛtajñasya rāmasya viditātmanaḥ, iyaṁ sā dayitā bhāryā rākṣasī vaśam āgatā/
sarvān bhogān parityajya bhartṛsnehabalāt kṛtā, acintayitvā duḥkhāni praviṣṭā nirjanaṁ vanam/
saṁtuṣṭā phalamūlena bhartṛśūśrūṣaṇe ratā, yā parām bhajate prītiṁ vane 'pi bhavane yathā/ seyaṁ
kanakavarṇāṅgī nityaṁ susmitabhāṣiṇī, saḥate yātanām etām anarthānām abhāgiṇī/ imām tu
śīlasaṁpannām draṣṭum icchati rāghavaḥ, rāvaṇena pramathitām prapāṁ iva pipāsitaḥ/ asyā nūnam
punar lābhād rāghavaḥ prītiṁ eṣyati, rājā rājyaparibhraṣṭaḥ punaḥ prāpyeva medinīm/ kāmabhogaiḥ
parityaktā hīnā bandhujanena ca, dhārayaty ātmano dehaṁ tatsamāgamakāṅkṣiṇī/ naiśā paśyati
rākṣasyo nemān puṣpaphaladrumān, ekasthaḥṛdayā nūnam rāmam evānupaśyati/ bhartā nāma paraṁ
nāryā bhūṣaṇaṁ bhūṣaṇād api, eṣā hi rahitā tena śobhanārḥā na śobhate/ duṣkaraṁ kurute rāmo hīno
yad anayā prabhuḥ, dhārayaty ātmano dehaṁ na duḥkhenāvasīdati/ imām asitakeśāntām
śatapatranibhekṣaṇām, sukhārḥām duḥkhitām dṛṣtvā mamāpi vyathitaṁ manaḥ/ kṣitikiṣaṁ
puṣkarasaṁnibhākṣī; yā rakṣitā rāghavalakṣmaṇābhyām, sā rākṣasībhir vikṛtekṣaṇābhiḥ; saṁrakṣyate
saṁprati vṛkṣamūle/ himahatanalinīva naṣṭaśobhā; vyasanaparamparayā nipīḍyamānā,
sahacararahiteva cakravākī; janakasutā kṛpāṇāṁ daśāṁ prapannā/asyā hi puṣpāvanatāgraśākhāḥ;
śokaṁ dṛḍhaṁ vai janayaty aśokāḥ, himavyapāyena ca mandaraśmir; abhyutthito naikasahasraraśmīḥ/
ity evaṁ arthaṁ kapir anvavekṣya; sīteyam ity eva niviṣṭabuddhiḥ, saṁśritya tasmin niśasāda vṛkṣe; balī
harīṇām ṛṣabhas tarasvī/*

Having finally succeeded in discovering Devi Sita, Hanuman began to feel to witness the extremely pitiable conditions that the Maha Saadhvi had to find her. He was hurt and pained that she was being treated to her: ‘ Aho! She was taught and trained by stalwart ‘guru jana’ and was a symbol of Vidya and Vinaya or knowledge and politeness, but the time cycle had been too harsh on her. Like the arrival of Varsha Ritu, the sacred Ganga was rattled, she has had to pass through the merciless times even notwithstanding the heroism of Shri Rama and the unflinching loyalty of Lakshmana. Her characteristics of sheelata-svabhava-and avastha were similar to those of Ramachandra himself as her family background was equally alike. Then Hanuman had a retrospective thinking of Rama had the extraordinary ability of exterminating Vaali himself who had the ‘amsha’ of Lord Indra, besides pulling down Kabandha to near-death.

[Vishleshana on Rama’s killing Kabandha as per his latter’s ‘Atma Katha’ vide Sarga Sixty Nine of Valmiki Aranya Khanda: .Karbandha narrates his ‘atma katha’ the autobiography to Rama Lakshmanas stating that in the distant past he was a Maha Rakshasa of notoriety terrifying Maharshis. As the Rakshasa assumed a huge and intolerable form, sought to terrify a Rishi named Sthulashira, the Rishi was angry and cursed him to assume that hideous form for ever: ‘Rakshasa! You continue this very nasty swarupa for ever till you die. Then Kabandha was afraid of the consequent form and requested for relief and then the Rishi forevisioned to say that only when Rama Lakshmanas the epic heros should get caught by you and then finally slice off both of your shoulders, then you would attain ‘mukti’. As Kabandha since became the vikrita swarupa as a result of the Maha Munis’s ‘shaapa’, the Rakshasa was mellowed down and undertook severest possible tapasya to Brahma Deva. In turn, Brahma was pleased and granted the Rakshasa’s wish for longevity. Then Kabandha having secured Brahma Deva’s blessing for longevity, his demonic instinct was puffed up and attacked Lord Devendra himself. Devendra then threw away his peerless ‘vajraayudha’ and as a result, Maha Rakshasa Kabandha’s lower body portion got upside down! Then I asked Indra: Deva Raja! You had utilised your invincible ‘vajrayudha’ and consequently, my very physical form changed transformed; how could I survive without food while Brahma blessed me with longevity. Then Indra Deva helped me to extend my both the arms by a yojana each so that the stretch of the hands could be conveniently extended so that the food could reach right into the mouth! Indra further fore-visioned that Rama Lakshmana’s would get caught in the grip of the rakshasa but they would sever the Rakshasa’s shoulders and get relieved for mukti.]

Stanza 9-10 onward continued: *caturdaśasahasrāṇi rakṣasāṃ bhīmakarmaṇām, nihatāni janasthāne śarair agniśikhopamaiḥ/ kharaś ca nihataḥ saṃkhye triśirāś ca nipātitaḥ, dūṣaṇaś ca mahātejā rāmeṇa viditātmanā/ aiśvaryaṃ vānarāṇām ca durlabhaṃ vālipālitaṃ, asyā nimitte sugrīvaḥ prāptavāṃl lokasatkṛtam/* Hanuman had a retrospective as follows: Rama had all by himself- even as Lakshmana left from scene of the battle killed fourteen thousand Rakshasaas, besides Dushana- Trishira-Kharas [vide Sargas Twenty Six- Twenty Seven and Thiry Valmiki Ramayana Aranya Khanda] Then Rama befriended Sugriva- killed Vaali- enabled to cross Maha Samudra. Then he was instrumental to cross the Maha Samudra- reached Lankapuri- searched for Devi Sita all over- and finally succeeded in identifying her. Devi Sita is an ideal pativrata, the eldest daughter-in-law. Most unfortunately, she was kidnapped by Ravanaasura. Shri Rama who is a symbol of Dharma and Atma jnaana. But Devi Sita out of sheer dedication to her husband, had sacrificed the pleasures of life and accompanied him on her own choice entered the frightful forest life. She was contented with phala-moola -ahaara and discarded pleasures of royal life, having a smile with patience and contentment. She assumed all those qualities only for Rama. Neither she was frightened of Raakshas, nor clamoured for food, much less for dhana-dhanya-vastu-vaahanaas. *bhartā nāma param nāryā bhūṣaṇaṃ bhūṣaṇād api, eṣā hi rahitā tena śobhanārḥā na śobhate/ duṣkaram kurute rāmo hīno yad anayā prabhuḥ, dhārayaty ātmano dehaṃ na duḥkhenāvasīdati/ imām asitakeśāntām śatapatranibheṣaṇām, sukhārḥām duḥkhitām dṛṣṭvā mamāpi vyathitaṃ manah/* Hanuman further kept on deliberating further: ‘Indeed, it is common knowledge that women as a race are extremely enamored of precious ornaments, excellent food and luxuries of living, but Devi Sita is an unique exception. Her living is purposeless without her dearest Shri Rama. By realising this only she is still braving and withstanding her ongoing tribulations and miseries. Aho! She is of the perseverance and firm determination to exist only and merely for her dearest husband as seated right before and surrounded by the frightening looks of the Rakshasis’. Hanuman then declared: It is common knowledge that a unique woman of Devi Sita’s magnificence is well proven, but her misery right now unparalleled too. Having affirmed thus Maha Vanara- Pavana Putra Anajanya was seated on the Maha Vriksha uttering: ‘Haa Devi Sita!’ again and again.

Sarga Seventeen

Hanuman was nodoubt happy to see Devi Sita most closely with sympathy but most contrarily was repulsed with hatred at the sight of the Rakshasa stree encircling her

Tataḥ kumudaṣaṇḍābho nirmalaṃ nirmalaḥ svayam, prajāgāma nabhaś candro haṃso nīlam ivodakam/ sācivyaṃ iva kurvaṇ sa prabhayā nirmalaprabhaḥ, candramā raśmibhiḥ śītaiḥ śiṣeṇa pavanātmajam/ sa dadarśa tataḥ sītām pūrṇacandranibhānanām, śokabhārair iva nyastām bhārair nāvam ivāmbhasi/ didṛkṣamāṇo vaidehīm hanūmān mārutātmajah, sa dadarśāvidūrasthā rākṣasīr ghoradarśanāḥ/ ekākṣīm ekakarṇām ca karṇaprāvaraṇām tathā, akarṇām śaṅkukarṇām ca mastakocchvāsanāsikām/ atikāyottamāṅgīm ca tanudīrghaśirodharām, dhvastakeśīm tathākeśīm keśakambaladhārīṇīm/ lambakarṇalālāṭām ca lambodarapayodharām, lambauṣṭhīm cibukauṣṭhīm ca lambāsyām lambajānukām/ hrasvām dīrghām ca kubjām ca vikaṭām vāmanām tathā, karālām bhugnavastrām ca piṅgākṣīm vikṛtānanām/ vikṛtāḥ piṅgalāḥ kālīḥ krodhanāḥ kalahapriyāḥ, kālāyasamahāśūlakūṭamudgaradhārīṇīḥ/ varāhamṛgaśārdūlamahiṣājaśivā mukhāḥ, gajoṣṭrahayapādāś ca nikhātaśiraso ‘parāḥ/ ekahastaikapādāś ca kharakarṇyaśvakarṇikāḥ, gokarṇīr hastikarṇīś ca harikarṇīś tathāparāḥ/ anāsā atināsāś ca tīryan nāsā vināsikāḥ, gajasaṃnibhanāsāś ca lālāṭocchvāsanāsikāḥ/ hastipādā mahāpādā gopādāḥ pādacūlikāḥ, atimātraśirogrīvā atimātrakucodarīḥ/ atimātrāsya netrāś ca dīrghajihvānakhāś tathā, ajāmukhīr hastimukhīr gomukhīḥ sūkārīmukhīḥ/ hayoṣṭrakharavaktrāś ca rākṣasīr ghoradarśanāḥ, śūlamudgarahastāś ca krodhanāḥ kalahapriyāḥ/ karālā dhūmrakeśīś ca rakṣasīr vikṛtānanāḥ, pibantīḥ satatām pānam sadā māmsasurāpriyāḥ/ māmsaṣoṇitadigdhāṅgīr māmsaṣoṇitabhojanāḥ, tā dadarśa kapiśreṣṭho romaharṣaṇadarśanāḥ/ skandhavantam upāsīnāḥ parivārya vanaspatim, tasyādhasatā ca tām devīm rājaputrīm aninditām/ lakṣayām āsa lakṣmīvān hanūmān janakātmajām, niṣprabhām śokasaṃtaptām malasamkulamūrdhajāṃ/ kṣīṇapunyaṃ cyutām bhūmau tārām nipatitām iva, cāritrya

vyapadeśādhyām bhartṛdarśanadurgatām/ bhūṣaṇair uttamair hīnām bhartṛvātsalyabhūṣitām, rākṣasādhīpasamruddhām bandhubhiś ca vinākṛtām/ vīyūthām simhasamruddhām baddhām gajavadhūm iva, candralekhām payodānte śāradābhairavā ivāvṛtām/ klišṭarūpām asaṁsparśād ayuktām iva vallakīm, tām bhartṛhite yuktām ayuktām rakṣasām vaśe/ aśokavanikāmadhye śokasāgaram āplutām, tābhiḥ parivṛtām tatra sagrahām iva rohiṇīm/ dadarśa hanumān devīm latām akusumām iva, sā malena ca digdhāṅgī vapuṣā cāpy alaṁkṛtā/ mṛṇālī paṅkadighdeva vibhāti ca na bhāti ca, malinena tu vastreṇa parikliṣṭena bhāminīm/ samvṛtām mṛgaśāvākṣīm dadarśa hanumān kapiḥ, tām devīm dīnavadanām adīnām bhartṛtejasā/ rakṣitām svena śīlena sītām asitalocanām, tām dṛṣṭvā hanumān sītām mṛgaśāvanibhekṣaṇām/ mṛgakanyām iva trastām vīkṣamāṇām samantataḥ dahantīm iva niḥśvāsair vṛkṣān pallavadhāriṇaḥ/ saṁghātam iva śokānām duḥkhasyormim ivotthitām, tām kṣāmām suvibhaktāṅgīm vinābharaṇasobhinīm/ Harshajaani cha soshruni taam drushtwaa Madirekshanaam, mumocha anumaantatra namaschake Ragkavam/ Namas kritvaatha Ramaaya Lakshmana cha veeryavaan, Sitaadarshanasamdrishto Hanuman sammritobhavat/

Engulfed by the extreme distress and sorrow for Devi Sita, Vayuputra Hanuman from a far nearer distance seated on a tree branch for a closer view, witnessed the most pitiable condition of Devi Sita whose visage was like of Purnachandra, as she was suppressed her sobbings like the forceful waves of the Sea. He then had a closer view of the grotesque Rakshasis too. *ekākṣīm ekakarṇām ca karṇaprāvaraṇām tathā, akarṇām śaṅkukarṇām ca mastakocchvāsanāsikām/ atikāyottamāṅgīm ca tanudīrghaśīrodharām, dhvastakeśīm tathākeśīm keśakambaladhāriṇīm/ lambakarṇalālātām ca lambodarapayodharām, lambauṣṭhīm cibukauṣṭhīm ca lambāsyām lambajānukām/* Among the vikṛta swarupas of the Rakshasis were such they had either one eye or one ear; one has a very long and straightened ear like a bed cover, while one did the breathing was done by her nose on her head. Some of the bodies of the Rakshasis were giant sized while exceptionally normal rather very rarely. Some of their necks are elongated and some bloated across. Some of their hairs were blown away in portions while some have their hairs only on their faces only but not on their heads. Some had their ears on the ‘lalaata’ or the forehead while others on their stomach. Their breasts were invariably sagging as they run or take their steps fast hitting their faces. Some of them had their faces huge while those of others were of dwarf size even as bodies were tall and giantlike. *hrasvām dīrghām ca kubjām ca vikaṭām vāmanām tathā, karālām bhugnavastrām ca piṅgākṣīm vikṛtānanām/ vikṛtāḥ piṅgalāḥ kālīḥ krodhanāḥ kalahapriyāḥ, kālāyasamahāsūlakūṭamudgaradhāriṇīḥ/ varāhamṛgaśārdūlamahiṣājaśivā mukhāḥ, gajoṣṭṛahayapādās ca nikhātaśirasas ‘parāḥ/* The body formations of the surrounding Rakshasis were of hrasva-deergha-kubja-vikata-vaamanakara-vikaraalas-. Invariably, the Rakshasis were of distorted faces and of yellow eyes with squinted and red angered and piercing looks. Very many rakshasis had bodies of bizarre and weird, dark -bluish-yellow- and angerd red, everedy to quarrel and fight among themselves with cloud bursting cacophony, while they were all armoured with huge shulaas-long and piercing swords, kavachaas. Further the face formations of the rakshasis were of varied animals of pigs, deers, lions, goats, elephants; some were slow like camels and fast like horses of speed and jumps. *ekahastaikapādās ca kharakarṇyaśvakarṇikāḥ, gokarṇīr hastikarṇīs ca harikarṇīs tathāparāḥ/ anāsā atināsās ca tīryan nāsā vināsikāḥ, gajasam nibhanāsās ca lalāṭocchvāsanāsikā/* Some of the Rakshasis were either single handed or single legged; some with the ears donkeys or of horses; some of cows, or flappy like of elephants or loins. *Shulamudgaraahastās ca krodhanāḥ kalahapriyāḥ/ karālā dhūmrakeśīs ca rakṣasīr vikṛtānanāḥ, pibantīḥ satatām pānam sadā māmsasurāpriyāḥ/* Some were armed with spears in hand, or shulas or mudgaras, ready to fight or kill among themselves, ever drunk with madira or other hard drinks. *māmsaṣṇitadigdhāṅgīr māmsaṣṇitabhojanāḥ, tā dadarśa kapiśreṣṭho romaharṣaṇadarśanāḥ/* The rakshasis as thus surrounded around Devi Sita were all smeared with the blood and meat of animals as Hanuman was totally revulsed with. He then kept on thinking about and intently gazing at Devi Sita was seated benumbed with her naturally bright visage yet with unkempt hairs covering it, like a Star of luminosity had fallen from the vicinity of Chandra mandala down to earth. The exemplary Pativrata was thus waiting and waiting on for the arrival of her heroic Shrirama with hopes against hopes. It appeared that a she elephant lost her moorings of ‘swajanaas’ of the kith and kin and was having to face a cruel

lion; indeed Devi Sita was then under the cruel duress of Ravnaasura. It was that precise stage and condition of ‘Sitaadarshana’, Veera Hanuman was gratified- in fact thrilled, undoubtedly. All the same: *Harshajaani cha soshruni taam drushtwaa Madirekshanaam, mumocha anumaantatra namaschake Ragkavam/ Namas kritvaatha Ramaaya Lakshmanaa cha veeryavaan, Sitaadarshanasamdristo Hanuman sammritobhavat/* Hanuman was excited to vision her and dropped ‘ananda baashpaas’ or tears of joy and fulfillment, while mentally conveying his heart felt greetings to Shri Rama Lakshmanas ; eventually hid himself for a while with hopes and aspirations ahead.

Sarga Eighteen

Ravanasura along with his beloved females enters Ashoka Vatika and the spot where Devi Sita was being guarded as seen by Anjaneya in his miniature form

Tathā viprekṣamāṇasya vanam puṣpitapādapam, vicinvataś ca vaidehīm kim cic cheṣā niśābhavat/ ṣaḍaṅgavedaviduṣāṁ kratupravarayājīnām, śuśrāva brahmaghoṣāṁś ca virātre brahmarakṣasām/ atha maṅgalavāditraiḥ śabdaiḥ śrotramanoharaiḥ, prābodhyata mahābāhur daśagrīvo mahābalaḥ/ vibudhya tu yathākālāṁ rākṣasendraḥ pratāvapān, srastamālyāmbaradharo vaidehīm anvacintayat/ bhṛśam niyuktas tasyām ca madanena madotkataḥ, na sa taṁ rākṣasaḥ kāmam śasākātmani gūhitum/ sa sarvābharaṇair yukto bibhrac chriyam anuttamām, tām nagair vividhair juṣṭām sarvapūṣpaphalopagaiḥ/ vṛtām puṣkariṇībhiś ca nānāpūṣpopaśobhitām, sadāmadais ca vihaḡair vicitrām paramādbhutām/ thāmṛgaiś ca vividhaiś vṛtām dṛṣṭimanoharaiḥ, vīthīḥ saṁprekṣamāṇaś ca maṇikāñcanatoraṇāḥ/ nānāmṛgagaṇākīrṇām phalaiḥ prapatitair vṛtām, aśokavanikām eva prāviśat saṁtatadrumām/ aṅganāśatamātram tu taṁ vrajantam anuvrajat, mahendram iva paulastyam devagandharvayoṣitaḥ/ dīpikāḥ kāñcanīḥ kās cij jagṛhus tatra yoṣitaḥ, bālavyajanaḥastās ca tālavṛntāni cāparāḥ/ kāñcanair api bhṛṅgāir jahruḥ salilam agrataḥ, maṇḍalāgrān aśiṁś caiva gṛhyānyāḥ pṛṣṭhato yayuḥ/ kā cid ratnamayīm pātrīm pūrṇām pānasya bhāminī, dakṣiṇā dakṣiṇenaiva tadā jagrāha pāṇinā/ rājamaṁsapratikāśam chatram pūrṇaśaśiprabham, sauvarṇadaṇḍam aparā gṛhītvā pṛṣṭhato yayau/ nidrāmadaparītākṣyo rāvaṇasyottamastriyaḥ, anujagmuḥ patim vīram ghanam vidyullatā iva/ tataḥ kāñcīninādam ca nūpurāṇām ca niḥsvanam, śuśrāva paramastrīṇām sa kapir mārutātmajaḥ/ taṁ cāpratimakarmāṇam acintyabalapauruṣam, dvāradeśam anuprāptam dadarśa hanumān kapiḥ/ dīpikābhir anekābhiḥ samantād avabhāsitam, gandhatailāvasiktābhir dhriyamāṇābhir agrataḥ/ kāmadarpaṁmadair yuktaṁ jihmatāmṛyatekṣaṇam, samakṣam iva kandarpam apavidḍha śarāsanam/ mathitāmṛtaphenābham arajo vastram uttamam, salilam anukarṣantaṁ vimuktaṁ saktam aṅgade/ taṁ patraviṭape līnaḥ patrapuṣpaghanāvṛtaḥ, samīpam upasamkrāntam nidhyātum upacakrame/ avekṣamāṇaś ca tato dadarśa kapikuñjaraḥ, rūpayauvanasaṁpannā rāvaṇasya varastriyaḥ/ tābhiḥ parivṛto rājā surūpābhir mahāyaśāḥ, tanmṛgadviṣaṁghuṣṭam praviṣṭaḥ pramadāvanam/ kṣībo vicitrābharaṇaḥ śaṅkukarṇo mahābalaḥ, tena viśravaṣaḥ putraḥ sa dṛṣṭo rākṣasādhipaḥ/ vṛtaḥ paramanārībhis tārābhir iva candramāḥ, taṁ dadarśa mahātejās tejovantaṁ mahākapi/ rāvaṇo 'yam mahābāhur iti saṁcintya vānaraḥ, avapluto mahātejā hanumān mārutātmajaḥ/ sa tathāpy ugratejāḥ san nirdhūtas tasya tejasā, patraguhyāntare sakto hanumān saṁvṛto 'bhavat/ sa tām asitakeśāntām suśroṇīm saṁhatastanīm, didṛkṣur asitāpāṅgīm upāvartata rāvaṇaḥ/

Hanuman then had his full night's sleep even while pondering over as to how Devi Sita was ensnared by Ravana notwithstanding the heroism of Shri Rama. As the early hours of the following day, he heard the ‘mangala vadyaas’ to wake up the King Ravana. The latter then rose from his bed with the amorous thoughts of Devi Sita and having got ready with his attractive body ornaments entered the Ashoka Vaatika which was fresh with cool winds swaying the trees and plants and the fragrance of the just sprouted flowers all around. He was accompanied by some hundred beautiful and well ornamented ‘kanyaas’ further enhancing the grandeur and stateliness of the atmosphere as if Lord Indra was accompanied by deva-gandharva kanyas entering the ‘paarijaata vana’. Like the clouds are accompanied by lightnings, some of the damsels were behind the King of Asuras, some ahead of him, while others

were encircling him. It looked that Ravana was full of desire for Devi Sita who was like a natural beauty ‘par excellence’ like a pearl peeping out an oyster. *tataḥ kāñcīninādaṁ ca nūpurāṇāṁ ca niḥsvanam, śuśrāva paramastrīṇāṁ sa kapir mārutātmaḥ/ taṁ cāpratimakarmāṇam acintyabalapauruṣam, dvāradeśam anuprāptaṁ dadarśa hanumān kapiḥ/* Then Vayunandana Hanuman then heard the jingling sounds of very attractive damsels with their sprightly faces and slim figures with ornaments and fragrant smells. There again he saw and keenly observed the unbelievable personality of the hefty and strong physique of Ravana the star attraction of ‘bala-pourusha’ mahaasura at the entrance of Ashoka Vaatika. Ravana was replete with ‘kaama- darpa-mada’ or passion-power and pride with enlarged- red-and sharp eyes with fixed looks. He was dressed with extremley decorated chest and clothes with dangling white diamonds and sparkling milky pearls studded with gold like Kama Deva Mammadha without his pushpa baanaas and dhanush. The encircling sundaris of youthful ebullience too were noticed by Hanuman as if glittering Stars were around the Moon. That was how the Vishravaaka Muni Putra Ravana was glanced by Hanuman.

Sarga Ninteen

Even with a single nasty and desolate glance of the detestable Ravanaasura, Devi Sita was drowned in gloom-fear-and apprehension as noticed by Hanuman

Tasminn eva tataḥ kāle rājaputrī tv aninditā, rūpayauvanasaṁpannam bhūṣaṇottamabhūṣitam/ tato dr̥ṣṭvaiva vaidehī rāvaṇam rākṣasādhipam, prāvepata varārohā pravāte kadalī yathā/ ūrubhyāṁ udaram chādya bāhubhyāṁ ca payodharau, upaviṣṭā viśālākṣī rudantī varavarṇinī/ daśagrīvas tu vaidehīm rakṣitām rākṣasīgaṇaiḥ, dadarśa dīnām duḥkhārtām nāvaṁ sannām ivārṇave/ asaṁvṛtāyām āsīnām dharanyām saṁśītavratām, chinnām prapatitām bhūmau śākhām iva vanaspateḥ, malamaṇḍanadigdhāṅgīm maṇḍanārham amaṇḍitām/ samīpam rājasimhasya rāmasya veditātmanaḥ, saṁkalpahaya -saṁyuktair yāntīm iva manorathaiḥ/ śuśyantīm rudatīm ekām dhyānaśokaparāyaṇām, duḥkhasyāntam apaśyantīm rāmām rāmam anuvratām/ veṣṭamānām athāviṣṭām pannagendravadhūm iva, dhūpyamānām graheṇeva rohiṇīm dhūmaketunā/ vṛttaśīle kule jātām ācāravati dhārmike, punaḥ saṁskāram āpannām jātām iva ca duṣkule/ sannām iva mahākīrtīm śraddhām iva vimānitām, prajñām iva parikṣīṇām āśām pratihatām iva/ āyatīm iva vidhvastām ājñām pratihatām iva, dīptām iva dīśām kāle pūjām apahrtām iva/ padminīm iva vidhvastām hataśūrām camūm iva, prabhām iva tapodhvastām upakṣīṇām ivāpagām/ vedīm iva parāmṛṣṭām sāntām agniśikhām iva, paurṇamāsīm iva niśām rāhugrastendumaṇḍalām/ utkr̥ṣṭaparnakamalām vitrāsitavihaṁgamām, hastihastaparāmṛṣṭām ākulām padminīm iva/ patiśokāturām śuṣkām nadīm visrāvitām iva, parayā mṛjayā hīnām kṣṇapakṣe niśām iva/ sukumārīm sujātāṅgīm ratnagarbhagrāhīcītām, tapyamānām ivoṣṇena mṛṇālīm aciroadhṛtām/ gr̥hītāmālītām stambhe yūthapena vinākṛtām, niḥśvasantīm suduḥkhārtām gajarājavadhūm iva/ ekayā dīrghayā venyā śobhamānām ayatnataḥ, nīlayā nīradāpāye vanarājyā mahīm iva/ upavāsena śokena dhyānena ca bhayena ca, parikṣīṇām kṛśām dīnām alpāhārām tapodhanām/ āyācamānām duḥkhārtām prāñjalīm devatām iva, bhāvena raghumukhyasya daśagrīvaparābhavam/ saṁkṣamāṇām rudatīm aninditām; supakṣmatāmrāyataśuklalalanām, anuvratām rāmam atīva maithilīm; pralobhayām āsa vadhāya rāvaṇaḥ/

Hanuman noticed that the blemishless Rajakumari Devi Sita glanced Ravanaasura with fear and a sense of apprehension like a plantain tree would wave, shake up and swing by the onslaught of the fearful and harsh winds. Janaka Raja Putri in her helpless state was sobbing away as her tears flowed down her shoulders down to her tight breasts and laps as she was seated in a head drooping posture. As already surrounded by Rakshasis of horror, she was like an ever wavering, semi-sinking torn off boat on the wide and high tided middle of the Maha Sagara, or like a ‘Kamalini’ floating being pulled down into deep and muddy slush. *samīpam rājasimhasya rāmasya veditātmanaḥ, saṁkalpahaya -saṁyuktair yāntīm iva manorathaiḥ/ śuśyantīm rudatīm ekām dhyānaśokaparāyaṇām, duḥkhasyāntam apaśyantīm rāmām rāmam anuvratām/* Devi Sita was then noticed by the deep thinking of Shri Rama as if she were firmly seated on her mind driven chariot drawn by the hopes- like horses towards the Inner Soul (Antaratma) of

Shri Rama Chandra! Her body was as though drying up gradually by the months-weeks-and days, while being seated with endless cryings with ‘Shri Rama Viyoga’ - as though like Devi Sita Viyoga of Shri Rama in reciprocity! Hanuman then mused that Devi Sita was like a Naagini flashing her ‘naaga manis’ was waving her hoods desperately due to the disappearance of her Naaga Raja; or better still like Rohini Devi getting agitated at the time of Chandra Grahana by the viscous clasp of Ketu Graha. She looked to have forlorn her fame, lost her shradhha or her inherent features of intelligence, hope and aspiration, and appears to have dimmed her future, lost track of Deva puja, while she seemed like chandra during eclipse, a lotus in a dried up pond, a yajna vedi getting impure by the touch of hooligans, darkness hiding brightness, a she elephant with a damaged trunk, a water bird disabled to fly up, and a Pushkarini with poisoned water flows. *upavāsena śokena dhyānena ca bhayena ca, parikṣiṇām kṛśām dīnām alpāhārām tapodhanām/ āyācamānām duḥkhārtām prāñjaliṁ devatām iva, bhāvena raghumukhyasya daśagrīvapārābhavam/ samīkṣamānām rudatīm aninditām; supakṣmatāmrāyataśuklalocanām, anuvratām rāmam atīva maithilīm; pralobhayām āsa vadhāya rāvaṇaḥ/* Devi Sita due to continuous fastings, unending distresss, prolonged mental agitations, and shocks of fear, lack of sleep, had turned her out like dried up rivers. In such pathetic conditions of Devi Sita, as Ravana looked back and wondered as to why and how she being a classic beauty of scintillating eyes and mecurial glances once upon a time was totally lost, albeit out of Shri Rama Viyoga, was looking desperate, and felt like his own ‘atmaarpana’ suicide!

Sarga Twenty

Ravana then addresses Devi Sita opening his heart fancying her, praises her origin , charm and conduct, and seeks to convince her to discard fear complex, to be sympathetic to him, and wait for her consent.

Sa tām parivṛtām dīnām nirānandām tapasvinīm, sākārair madhurair vākyair nyadarśayata rāvaṇaḥ/ mām dṛṣṭvā nāganāsorugūhamānā stanodaram, adarśanam ivātmānam bhayān netuṁ tvam icchasi/ kāmāye tvām viśālākṣi bahumanyasva mām priye, sarvāṅgaguṇasaṁpanne sarvalokamanohare/ neha ke cin manuṣyā vā rākṣasāḥ kāmārūpiṇaḥ, vyapasarpatu te śīte bhayaṁ mattaḥ samutthitam/ svadharṁ rakṣasām bhīru sarvathaiṣa na saṁśayaḥ, gamanam vā parastrīṇām haraṇam saṁpramathya vā/ evaṁ caitad akāmām ca na tvām sprakṣyāmi maithili, kāmam kāmāḥ śarīre me yathākāmam pravartatām/ devi neha bhayaṁ kāryam mayi viśvasiḥ priye, praṇayasva ca tattvena maivam bhūḥ śokalālāsā/ ekaveṇī dharāśayyā dhyānam malinam ambaram, asthāne ’py upavāsas ca naitāny aupayikāni te/ vicitrāni ca mālyāni candanāny agarūni ca, vividhāni ca vāsāmsi divyāny ābharaṇāni ca/ mahārḥāni ca pānāni yānāni śayanāni ca, gītām ṛttam ca vādyam ca labha mām prāpya maithilī/ strīratnam asi maivam bhūḥ kuru gātreṣu bhūṣaṇam, mām prāpya tu katham hi syās tvam anarhā suvighrahe/ idaṁ te cārusaṁjātām yauvanam vyativartate, yad atītam punar naiti srotāḥ śīghram apām iva/ tvām kṛtvoparato manye rūpakartā sa viśvakṛt, na hi rūpopamā tv anyā tavāsti śubhadarśane/ tvām samāsādyā vaidehi rūpayauvanaśālinīm, kaḥ pumān ativarteta sākṣād api pitāmahaḥ/ yad yat paśyāmi te gātram śītāmśusadṛśānane, tasmīns tasmin pṛthuśroṇi cakṣur mama nibadhyate/ bhava maithili bhāryā me moham enaṁ visarjaya, bahvīnām uttamastrīṇām māmagramahiṣī bhava/ lokebhyo yāni ratnāni saṁpramathyāhṛtāni me, tāni te bhīru sarvāni rājyam caitad aham ca te/ vijitya pṛthivīm sarvām nānānagaramālinīm, janakāya pradāsyāmi tava hetor vilāsini/ neha paśyāmi loke ’nyam yo me pratibalo bhavet, paśya me sumahad vīryam apratidvandvam āhave/ asakṛt saṁyuge bhagnā mayā vimṛditadhvajāḥ, aśaktāḥ pratyānīkeṣu sthātum mama surāsurāḥ/ iccha mām kriyatām adya pratikarma tavottamam, saprabhāny avasajjantām tavāṅge bhūṣaṇāni, sādhu paśyāmi te rūpam saṁyuktam pratikarmaṇā/ pratikarmābhisāmyuktā dākṣiṇyena varānane, bhuṅkṣva bhogān yathākāmam piba bhīru ramasva ca, yatheṣṭam ca prayaccha tvam pṛthivīm vā dhanāni ca/ lalasva mayi visrabdhā dṛṣṭam ājñāpayasva ca, matprabhāvāl lalantyās ca lalantām bāndhavās tava/ ṛddhiṁ mamānupaśya tvam śriyam bhadre yaśas ca me, kiṁ kariṣyasi rāmeṇa subhage cīravāsasā/ nikṣiptavijayo rāmo gataśrīr vanagocaraḥ, vratī sthaṇḍilāśayī ca śaṅke jīvati vā na vā/ na hi vaidehi rāmas tvām draṣṭum vāpy upalapsyate, puro balākair asitair meghair jyotsnām ivāvṛtām/ na cāpi mama hastāt tvām prāptum arhati rāghavaḥ, hiraṇyakaśipuḥ kīrtim indrahastagatām iva/ cārusmīte cārudati cārunetre vilāsini, mano

harasi me bhīru suparṇaḥ pannagaṃ yathā/ kṛṣṭakauśeyavasanāṃ tanvīm apy analamkṛtām/ tām dṛṣṭvā sveṣu dāreṣu ratīm nopalabhāmy aham/ antaḥpurāṇivāsinyāḥ striyaḥ sarvaguṇānvitāḥ, yāvāntyo mama sarvāsāṃ aiśvaryaṃ kuru jānaki/ mama hy asitakeśānte trailokyaprarāḥ striyaḥ, tās tvām paricariṣyanti śrīyaṃ apsaraso yathā/ yāni vaiśravaṇe subhru ratnāni ca dhanāni ca, tāni lokāś ca suśroṇi mām ca bhuṅkṣva yathāsukham/ na rāmas tapasā devi na balena na vikramaiḥ, na dhanena mayā tulyas tejasā yaśasāpi vā/ piba vihara rāmasva bhuṅkṣva bhogān; dhananicayaṃ pradiśāmi medinīm ca, mayi lala lalane yathāsukhaṃ tvaṃ; tvaṃ ca sametya lalantu bāndhavās te/ kusumitatarujālasamtatāni; bhramarayutāni samudratīrajān, kanakavimalahārabhūṣitāṅgī; vihara mayā saha bhīru kānanāni/

Ravana then addressed Devi Sita who was terribly afraid of him even to glance at him. He said 'Devi! Even at my arrival, you are seeking to hide my body parts like your stomach and breasts as though you are so frightened of me. But Vishala Lochani! I am infatuated with you and certainly long for you. To me knowledge, you are the unparalleled beauty on earth. Do please give me your nod of approval to my earnest prayer and offer. *neha ke cin manuṣyā vā rākṣasāḥ kāmārūpiṇaḥ, vyapasarpatu te sīte bhayaṃ mattaḥ samutthitam/ svadharme rakṣasām bhīru sarvathaiṣa na saṃśayaḥ, gamanaṃ vā parastrīṇām haraṇaṃ saṃpramathya vā/* At this secure place, you may be free and fearless as this place is totally inaccessible and no other Rakshasas who could freely change their forms with their typical features and habits and you have strict security and safety. The exceptional male of the Asuras as could enter here is only me and none else. Kindly note that Rakshasas like me are invariably known for 'balaatkaraas' of human females undoubtedly. But that certainly is not my principle. *evaṃ caitad akāmām ca na tvām sprakṣyāmi maithili, kāmām kāmāḥ śarīre me yathākāmām pravartatām/ devi neha bhayaṃ kāryaṃ mayi viśvasiḥ priye, praṇayasva ca tattvena maivaṃ bhūḥ śokalālasā/ ekaveṇī dharāśayyā dhyānaṃ malinam ambaram, asthāne 'py upavāsaś ca naitāny aupayikāni te/* Mithileshwari! Be assured that as long as you persist in the manner without your voluntary consent, I will not even touch you amorously, even if I resist the temptations of even Kamadava even if he were to subdue to death! Devi! You should never be afraid of me with such apprehensions and fears. Please restore your faith in me on that count. You must therefore bestow your confidence with hesitation and give me 'Prema Daana' or the Charity of your consent. *ekaveṇī dharāśayyā dhyānaṃ malinam ambaram, asthāne 'py upavāsaś ca naitāny aupayikāni te/ vicitrāṇi ca mālyāni candanāny agarūṇi ca, vividhāni ca vāsāṃsi divyāny ābharaṇāni ca/ mahārḥṇi ca pānāni yānāni śayanāni ca, gītāni nṛtaṃ ca vādyāni ca labha mām prāpya maithili/* Believe me, Devi! it does not behove of a woman of your origin and stature to wear uncouth hairs, seat and sleep on bare earth, keeping ever sorrowful, wearing dirty clothes and denying the pleasures of existence. Janaka Raja putri! With your mere consent, you must get garlanded with fresh and fragrant flowers, wear invaluable ornaments, enjoy food delicacies, luxuries of seating and sleeping facilities, and geeta-nartana-vaadya-parama bhogas! *idaṃ te cāruṣaṃjātaṃ yauvanaṃ vyativartate, yad atītaṃ punar naiti srotaḥ śīghram apām iva/ tvām kṛtvoparato manye rūpakartā sa viśvakṛt, na hi rūpopamā tv anyā tavāsti śubhadarśane/ tvām samāsādyā vaidehi rūpayauvanaśālīnīm, kaḥ pumān ativarteta sāṅśād api pitāmahaḥ/* Devi Sita! Well before your emerging youthfulness might get terminated, do seek to reverse and backtrack the forceful flows of rivers of joy- (and possibly reach the ocean of bliss!). Shubha darshane! It looks that Vidhaata the Creator appeared to have created your outstanding body form and features and got fatigued as there could never be a parallel! Videha nandini! Might ever be a male withstand the profile and youth of your singularity be able to resist the courage, even if were Brahma Himself! *bhava maithili bhāryā me moham enaṃ visarjaya, bahvīnām uttamastrīṇām mānāgramahiṣī bhava/ lokebhyo yāni ratnāni saṃpramathyāhṛtāni me, tāni te bhīru sarvāṇi rājyaṃ caitad aham ca te/* Mithila Kumari! Please be my wife, and leave the mirage of 'Paativratya'! I possess innumerable queens, but do accept my offer to be the Prime Queen! I promise that having searched all over the universe, I should secure the best of 'nava ratnas', along with this Kingdom too! Kindly accept me! Right away along my passion, your body be adorned with the glitter of Lokas! Sumukhi! To I am truly able to realize your penchant for 'shringara' as I seek your charity of that gift. *ṛddhiṃ mānūpaśya tvaṃ śrīyaṃ bhadre yaśas ca me, kiṃ kariṣyasi rāmeṇa subhage cīravāsasā/ nikṣiptavijayo rāmo gataśrīr vanagocaraḥ, vratī sthaṇḍilaśayī ca śaṅke jīvati vā na vā/ na hi vaidehi rāmas tvām draṣṭuṃ vāpy upalapsyate, puro balākair asitair meghair*

jyotsnām ivāvytām/Bhadre Yashasvini! Look at my prosperity and lavishness; what use is of Rama who is robed in ‘cheera vaasas’ or deer skins. Please forget about Rama and the fanciful mentality of his heroism and my defeat; after all, he is destined to ‘aranya vaasa’ ever, by sleeping on ground and grass roaming aimlessly on the pretext of Vrata Paalana! In fact, I doubt whether he is still alive! Videha nandini! Why are you hiding behind black clouds even as you are yourself like a Purna chandra! It should be a sheer waste of opportunities right before you as meeting Rama is a wishful mirage!yāni vaiśravaṇe subhru ratnāni ca dhanāni ca, tāni lokāṁś ca suśroṇi mām ca bhuṅkṣva yathāsukham/ na rāmas tapasā devi na balena na vikramaiḥ, na dhanena mayā tulyas tejasā yaśasāpi vā/ Subhaga! I am of the opulence of even Kubera and that would be on your grip worthy of your swimming in those flows of nectar. What indeed is Rama worthy of!; neither tapasya, nor energy, nor bravery, nor opulence and not even brightness as ever comparable to me! Enjoy life and ensure its worthwhileness. The choice is yours whether you wish to get lost and roam about in jungles with dangers and miseries all through life or opt for lifelong happiness and fulfillment with blissful and radiant tomorrow.

Sarga Twenty One

Devi Sita emboldens herself and replies highlighting Ravana’s wretched manner of kidnapping her, his features of cruelty, selfishness, and ego; mocks his ability and readiness to face Rama the true hero!

Tasya tadvacanāṁ śrutvā sītā raudrasya rakṣasaḥ, ārtā dīnasvarā dīnāṁ pratyuvāca śanair vacaḥ/ duḥkhārtā rudatī sītā vepamānā tapasvinī, cintayantī varārohaḥ patim eva pativratā/ tṛṇam antarataḥ kṛtvā pratyuvāca śucismitā, nivartaya mano mattaḥ svajane kriyatām manaḥ/ na mām prārthayitum yuktas tvaṁ siddhim iva pāpakṛt, akāryaṁ na mayā kāryam ekapatnyā vigarhitam, kulaṁ samprāptayā puṇyam kule mahati jātayā/ evaṁ uktvā tu vaiḍehī rāvaṇaṁ taṁ yaśasvinī, rākṣasaṁ pṛṣṭhataḥ kṛtvā bhūyo vacanam abravīt/ nāham aupayikī bhāryā parabhāryā satī tava, sādhu dharmam avekṣasva sādhu sādhuvrataṁ cara/ yathā tava tathānyeṣāṁ rakṣyā dārā niśācara, ātmānam upamām kṛtvā sveṣu dāreṣu ramyatām/ atusṭam sveṣu dāreṣu capalam calitendriyam, nayanti nikṛtiprajñāṁ paradārāḥ parābhavam/ iha santo na vā santi sato vā nānuvartase, vaco mithyā praṇītātmā pathyam uktaṁ vicakṣanaiḥ/ akṛtātmānam āsādyā rājānam anaye ratam, samṛddhāni vinaśyanti rāṣṭrāṇi nagarāṇi ca/ tattheyaṁ tvām samāsādyā laṅkā ratnaugha samkulā, aparādhāt tavaikasya nacirād vinaśisyati/ svakṛtair hanyamānasya rāvaṇādīrghadarśinaḥ, abhinandanti bhūtāni vināśe pāpakarmaṇaḥ/ evaṁ tvām pāpakarmāṇam vakṣyanti nikṛtā janāḥ, diṣṭyaitad vyasanam prāpto raudra ity eva harṣitāḥ/ śakyā lobhayitum nāham aiśvaryaṇa dhanena vā, ananyā rāghaveṇāḥ bhāskareṇa prabhā yathā/ upadhāya bhujam tasya lokanāthasya satkṛtam, katham nāmopadhāsyāmi bhujam anyasya kasya cit/ aham aupayikī bhāryā tasyaiva vasudhāpateḥ, vrataśnātasya viprasya vidyeva veditātmanaḥ/ sādhu rāvaṇa rāmeṇa mām samānaya duḥkhitām, vane vāsitayā sārddham kareṇveva gajādhipam/ mitram aupayikaṁ kartum rāmaḥ sthānam parīpsatā, vadham cānicchatā ghoram tvayāsau puruṣarṣabhaḥ/ varjayed vajram utsṛṣṭam varjayed antakaś ciram, tvadvidham na tu samkruddho lokanāthaḥ sa rāghavaḥ/ rāmasya dhanuṣaḥ śabdāṁ śroṣyasi tvaṁ mahāsvanam, śatakratuviṣṭasya nirghoṣam āśaner iva/ iha śīghram suparvāṇo jvalitāsyā ivoragāḥ, iṣavo nipatiṣyanti rāmalakṣmaṇalakṣaṇāḥ/ rakṣāṁsi parinighnantāḥ puryām asyām samantataḥ, asaṁpātāṁ kariṣyanti patantaḥ kaṅkavāsasaḥ/ rākṣasendramahāśarpān sa rāmagaruḍo mahān, uddhariṣyati vegena vainateya ivoragān/ apaneṣyati mām bhartā tvattaḥ śīghram arimdamah, asurebhyaḥ śriyaṁ dīptām viṣṇus tribhir iva kramaiḥ/ janasthāne hatasthāne nihate rakṣasām bale, āśaktena tvayā rakṣaḥ kṛtam etad asādhu vai/ āśramam tu tayoḥ śūnyaṁ praviśya narasiṁhayoḥ, gocaram gatayor bhrātror apanītā tvayādhama/ na hi gandham upāghrāya rāmalakṣmaṇayos tvayā, śakyam saṁdarśane sthātum śunā śārdūlayor iva/ tasya te vigrahe tābhyām yugagrahaṇam asthiram, vṛtrasyevendrabāhubhyām bāhor ekasya nigrahaḥ/ kṣipram tava sa nātho me rāmaḥ saumitriṇā saha, toyam alpam ivādityaḥ prāṇān ādāsyate śaraiḥ/ girim kuberasya gato ’thavālayam; sabhām gato vā varuṇasya rājñāḥ, asaṁśayaṁ dāśarather na mokṣyase; mahādrumaḥ kālahato ’śaner iva/

As Ravana'sura expressed his bravado replete with selfishness, cunningness and arrogance, Devi Sita the 'tapasvini, pativrata and sadaa pati chintaa parayana' replied in a low voice. She said that instead of persistently praising her, her body beauty and grace, he be better advised to be contented and concentrated on his own multitude of wives. She further said that a sinful and evil minded person would not aspire for a series of further successes. He would not deserve them as he had cursed a pativrata, and worse still to force her to take to dubious and detestable alternatives. What is more, I was born into an outstanding family background and wedded into a glorious family. Ravana! I am a well married woman belonging to a different and distinguished family and most assertively not deserving of you as I should swear touching my back and feet. Nishaachara! Do seek to follow the very elementary principles of 'dharma and nyaya'. As you seek to protect your own wives, learn to expect others too objectively. *ātmānam upamām kṛtvā sveṣu dāreṣu ramyatām/ atusṭam sveṣu dāreṣu capalam calitendriyam, nayanti nikṛtiprajñām paradārāḥ parābhavam/ iha santo na vā santi sato vā nānuvartase, vaco mithyā pranītātmā pathyam uktam vicakṣanaiḥ/ akṛtātmānam āsādyā rājānam anaye ratam, samṛddhāni vinaśyanti rāṣṭrāṇi nagarāṇi ca/* Seek to display the idealism of affection and affinity towards your present wives before craving for other-wise ideally wedded wives due essentially to your 'chapala buddhi' as that kind of psyche ought to rebound on you ruin. Can't you realise that 'Satpurushas' do exist in the world following principles while you appear to be totally unaware as brainless dumbwit devoid of 'sadaachara'! Otherwise, 'Buddhiman Purushas' who would guide you to the righteous path tend to ignore as Rakshasaas like you are prone to! Once a King whose mind is corrupted carries on with 'adharmaas and anyaayas', then that kingdom is sureky destined to doom, sooner or later. As this 'ratna raasi Lanka puri' in your hands prone to corruptibility gets saturated by sins, ought to very soon, collapse with utmost certainty. Ravana! Do realise that when one's vision is short sighted attains the consequential destiny and death. *evam tvām pāpa - karmānam vakṣyanti nikṛtā janāḥ, diṣṭyaitad vyasanam prāpto raudra ity eva harṣitāḥ/* As a sinful king with the least forevision reaches his climatic inevitability of doom, then the world should celebrate and hail the victory of justice. *śakyā lobhayitum nāham aiśvareya dhanena vā, ananyā rāghavenāham bhāskareṇa prabhā yathā/ upadhāya bhujam tasya lokanāthasya satkṛtam, katham nāmopadhāsyāmi bhujam anyasya kasya cit/ aham aupayikī bhāryā tasyaiva vasudhāpateḥ, vratasnātasya viprasya vidyeva viditātmanah/* Now, be it well realised Ravana'sura! that just like the radiance of Surya Deva, I am too inseparable from Shri Rama of Surya Vamsha. Neither opulence nor life of luxury could ever distract me. As having shared his bed and pillow on my shoulders with those of his, how dare that any other 'praani' even of celestial origin could do so. I am thus honoured to be my singular wife of Raghunaatha as the treasure of Snataka Brahmana Panditas of Atma Jnaana only. *sādhu rāvaṇa rāmeṇa mām samānaya duḥkhitām, vane vāṣitayā sāratham karenveva gajādhipatim/* But on only one count, I am grateful to you, Ravana! You are soon going to relieve me of the pangs of seperation of Shri Rama, like a she elephant lost in wilderness should be excited of the earliest opportunity to meet the Gaja Raja Raghunaadha! *mitram aupayikam kartum rāmaḥ sthānam parīpsatā, vadham cānicchatā ghoram tvayāsau puruṣarṣabhaḥ/ varjayed vajram utsṛṣṭam varjayed antakaś ciram, tvadvidham na tu samkrudho lokanāthaḥ sa rāghavaḥ/* If only even now before you face the unfotunate collapse of Ravan Dhwaaja, my sincere advise you even at this last stage, try to make friendship and avoid the inevitability of battle! It is widely known that Shri Rama is a 'sharanaagata vatsala' or a symbol of refuge. *rāmasya dhanuṣaḥ śabdam śroṣyasi tvam mahāsvanam, śatakratuviṣṭasya nirghoṣam āsaner iva/ iha śighram suparvāṇo jvalitāsyā ivoragāḥ, iṣavo nipatiṣyanti rāmalakṣmaṇalakṣaṇāḥ/* Contrarily, Rama's 'dhanush thankaara' should very soon be heard in your Lankaapuri, like the reverberating sounds as of Indra's Vajraayudha! *rakṣāṃsi parinighnantāḥ puryām asyām samantataḥ, asaṃpātāḥ kariṣyanti patantāḥ kaṅkavāsasaḥ/* Further the mighty shoulders of Rama supported by those of Lakshmana should soon shower on the countless Rakshasaas to decimation like the Vitata nandana Guruda on poisonous Sarpas on earth. Rakshasa! As the Rakshasa sena gets destroyed, you should soon be exposed and terminated with the total collapse of Lankaapuri shorn of its very existence! Neecha Nishaachara! You had entered our Ashram in the opprtune absence Rama Lakshmanas as they chased to death by the Maya Mrigarupi Rakshasa making false shouts. *kṣipram tava sa nātho me rāmaḥ saumitriṇā saha, toyam alpam ivādityaḥ prāṇān ādāsyate śaraiḥ/ girim kuberasya gato 'thavālayam; sabhām gato vā varuṇasya rājñāḥ,*

asamśayaṃ dāśarather na mokṣyase; mahādrumaḥ kālahato 'śaner iva/ Neecha Rakshasa! Both Rama Lahshmanas are very soon arriving at Lankapuri and kill you without mercy and provide me relief to me very soon like the blasting Surya Deva should soon cool down the few water drops of my eyes. Be well advised by me to flee under the protection of your cousin Kubera or hide yourself or disappear into the Varuna Deva Sabha for your protection as a refuge, barring which your death by Kaala Deva from the hands of Shri Rama is just round the corner!'

Sarga Twenty Two

As Sita heckled Ravana's claim of heroism despite his stealthy timidity, asserted her 'pativratya', and challenged him to face Rama- as Ravana threatenend her granted three months to change or get killed.

Sītāyā vacanam śrutvā paruṣaṃ rākṣasādhipaḥ pratyuvāca tataḥ sītām vipriyaṃ priyadarśanām/ yathā yathā sāntvayitā vaśyaḥ strīṇām tathā tathā, yathā yathā priyaṃ vaktā paribhūtas tathā tathā/ saṃniyacchatī me krodhaṃ tvayi kāmaḥ samutthitaḥ, dravato mārgam āsādyā hayān iva susārathiḥ/ vāmaḥ kāmo manuṣyāṇām yasmin kila nibadhyate, jane tasmimś tv anukrośaḥ snehaś ca kila jāyate/ etasmāt kāraṇān na tām ghatayāmi varānane, vadhārham avamānārham mithyāpravrajite ratām/ paruṣāṇi hi vākyāni yāni yāni bravīṣi mām, teṣu teṣu vadho yuktas tava maithili dāruṇaḥ/ evam uktvā tu vaidehīm rāvaṇo rākṣasādhipaḥ, krodhasaṃrambhasaṃyuktaḥ sītām uttaram abravīt/ dvau māsau rakṣitavyau me yo 'vadhīs te mayā kṛtaḥ, tataḥ śayanam āroha mama tvaṃ varavarṇini/ dvābhyām ūrdhvaṃ tu māsābhyām bhartāraṃ mām anicchatīm, mama tvām prātarāśārtham ārabhante mahānase/ tām tarjyamānām saṃprekṣya rākṣasendrena jānakīm, devagandharvakanyās tā viṣedur vipulekṣaṇāḥ/ oṣṭhaprakārair aparā netravaktrais tathāparāḥ, sītām āśvāsāyām āsus tarjitām tena rakṣasā/ tābhīr āśvāsītā sītā rāvaṇam rākṣasādhipam, uvācātma hitam vākyam vṛttaśauṇḍīyagarvitam/ nūnam na te janaḥ kaś cid asin niḥśreyase sthitaḥ, nivārayati yo na tvām karmaṇo 'smād vigarhitāt/ mām hi dharmātmanaḥ patnīm śacīm iva śacīpateḥ, tvadanyas triṣu lokeṣu prārthayen manasāpi kaḥ/ rākṣasādhamā rāmasya bhāryām amitatejasāḥ, uktavān asi yat pāpam kva gatas tasya mokṣyase/ yathā dṛptaś ca mātangaḥ śaśaś ca sahitaḥ vane, tathā dviradavad rāmas tvaṃ nīca śaśavat smṛtaḥ/ sa tvam ikṣvākunātham vai kṣipann iha na lajjase, cakṣuṣo viṣayaṃ tasya na tāvad upagacchasi/ ime te nayane krūre virūpe kṛṣṇapiṅgale, kṣitau na patite kasmān mām anāryanirīkṣitaḥ/ tasya dharmātmanaḥ patnīm snuṣām daśarathasya ca, katham vyāharato mām te na jihvā pāpa śīryate/ asaṃdeśāt tu rāmasya tapasaś cānupālānāt, na tvām kurmi daśagrīva bhasma bhasmārhatējasā/ nāpahartum aham śakyā tasya rāmasya dhīmataḥ, vidhis tava vadhārthāya vihito nātra saṃśayaḥ/ sūreṇa dhanadabhrātā balaiḥ samuditenā ca, apohya rāmam kasmād dhi dāracauryam tvayā kṛtam/ sītāyā vacanam śrutvā rāvaṇo rākṣasādhipaḥ, vivṛtya nayane krūre jānakīm anvavaikṣata/ nīlajīmūtasamkāśo mahābhujāśīrodharaḥ, siṃhasattvagatiḥ śrīmān dīptajihvogralocanaḥ/ calāgramakuṭaḥ prāṃśuś citramālyānulepanaḥ, raktamālyāmbaṛadharas taptāṅgadavibhūṣaṇaḥ./ śroṇīsūtreṇa mahatā mekakena susaṃvṛtaḥ, amṛtotpādanaddhena bhujamgeneva mandaraḥ/ taruṇādityavarṇābhyām kuṇḍalābhyām vibhūṣitaḥ, raktapallavapuspābhyām aśokābhyām ivācalaḥ/ avekṣamāṇo vaidehīm kopasaṃraktalocanaḥ, uvāca rāvaṇaḥ sītām bhujamga iva niḥśvasan/ anayenābhisampannam arthahīnam anuvrate, nāśayāmy aham adya tvām sūryaḥ saṃdhyām ivaujasā/ ity uktvā maithilīm rājā rāvaṇaḥ śatrurāvaṇaḥ, saṃdideśa tataḥ sarvā rākṣasīr ghoradarśanāḥ/ ekākṣīm ekakarṇām ca karṇaprāvaraṇām tathā, gokarṇīm hastikarṇīm ca lambakarṇīm akarṇikām/ hastipadya śvapadyau ca gopadīm pādacūlikām, ekākṣīm ekapādīm ca pṛthupādīm apādikām/ atimātraśīrogrīvām atimātrakucodarīm, atimātrāsyaneṭrām ca dīrghajihvām ajihvikām, anāsikām siṃhamukhīm gomukhīm sūkarīmukhīm/ yathā madvaśagā sītā kṣipram bhavati jānakī, tathā kuruta rākṣasyaḥ sarvāḥ kṣipram sametya ca/ pratilomānulomaiś ca sāmādhānādibhedanaiḥ, āvartayata vaidehīm daṇḍasyodyamanena ca/ iti pratisamādiśya rākṣasendraḥ punaḥ punaḥ, kāmamanyuparītātmā jānakīm paryatarjaya/ upagamya tataḥ kṣipram rākṣasī dhānyamālinī, pariṣvajya daśagrīvam idam vacanam abravīt/ mayā krīḍa mahārājasītayā kim tavānayā, akāmām kāmāyānasya śarīram upatapyate, icchantīm kāmāyānasya prītir bhavati śobhanā/ evam uktas tu rākṣasyā samutkṣiptas tato balī, jvaladbhāskaravarṇābham praviveśa niveśanam/ devagandharvakanyās ca nāgakanyās ca tās tataḥ, parivārya daśagrīvam vivīṣus tad

grhottamam/ sa maithilīm dharmaparām avasthitām; pravepamānām paribhartsya rāvaṇaḥ, vihāya sītām madanena mohitaḥ; svam eva veśma praviveśa bhāsvaram/

Having heard the piercing words attacking his cruel, selfish, villainous characteristics of Ravana by Devi Sita, Ravana'sura replied to her: *yathā yathā sāntvayitā vaśyaḥ strīṇām tathā tathā, yathā yathā priyam vaktā paribhūtas tathā tathā/saṁniyacchati me krodham tvayi kāmāḥ samutthitaḥ, dravato mārgam āsādyā hayān iva susārathiḥ/ vāmaḥ kāmo manuṣyāṇām yasmin kila nibadhyate, jane tasmims tv anukrośaḥ snehaś ca kila jāyate/* Normally, men of name and fame when approached by females, they normally tend to respond to their manner of approaching with sweet and amorous reactions, but your ugly and detestable way of responding to my positively sweet conversation is truly disgusting. I am seeking to control my ruthless rage like a 'saarathi' of horses seeking to reverse from wrong destinations being fortified with kindness and pardon. Normally again, the pattern of love and affection among various beings is crooked, but genuine expressions of romantic offers are truly bound being reversed unmindful of frightening consequences. *etasmāt kāraṇān na tām ghatayāmi varānane, vadhārham avamānārham mithyāpravrajite ratām/ paruṣāṇi hi vākyāni yāni yāni bravīṣi mām, teṣu teṣu vadho yuktaḥ tava maithili dāruṇaḥ/* Sumukhi Sita! Despite your assumed and fabricated sense of Vairagya and frustration, you had used such ugly expressions, but I am restraining my self to kill you even as you certainly deserve it. Mithilesh Kumari! A King of my stature of world wide repute could most certainly declare 'marana dandana' by public hanging to you. *dvau māsau rakṣitavyau me yo 'vadhīs te mayā kṛtaḥ, tataḥ śayanam āroha mama tvam varavarṇini/ dvābhyām ūrdhvaṁ tu māsābhyām bhartāraṁ mām anicchatīm, mama tvām prātaraśārtham ārabhante mahānase/* Maha Ravana further threatened Devi Sita: 'Sundari! I am now declaring to you a reasonable time of two months to you to reconcile and surrender and creep into my bed. Otherwise, do mark my words, I would have despatched your dead body to the royal kitchen to have mince it to pieces for cooking!' As Ravana threatened with tragic consequences of her cruel death, Devi Sita, instead of being shattered with fright and body shivers, got fortified by supreme self confidence and courage of an outstanding power of her 'Pativratya' backed up by her faith and self confidence in Shri Rama replied to Ravana: *nūnam na te janaḥ kaś cid asin niḥśreyase sthitaḥ, nivārayati yo na tvām karmaṇo 'smād vigarhitāt/ mām hi dharmātmanaḥ patnīm śacīm iva śacīpateḥ, tvadanyas triṣu lokeṣu prārthayen manasāpi kaḥ/ rākṣasādhama rāmasya bhāryām amitatejaśaḥ, uktavān asi yat pāpam kva gatas tasya mokṣyase/* What a pity that none in this Kingdom of Lanka, there is no brave male person who could ever stop the 'atyaacharas' Dushta Ravana! I am like Shachi Devi, a pativratha of Universal Stature and repute. Indeed there could never be any other living Being who seeks to snare me into bed. Rakshasaadhama! As you make offers of love for me with sinful thoughts to the most ideal a hero of Shri Rama's stature, how could you evade death for long. What an apt adage of 'hastimasikantara' as one compares Rama as a youthful ebullience of huge forest elephant and a slimy rabbit. Arre Ravana! Are you not ashamed of misbehaving with me now till the hero arrives on the scene! Why and how are you still surviving and be alive of my looks of fury instead of instantaneously dropping dead. *aṁdeśāt tu rāmasya tapasaś cānupālanāt, na tvām kurmi daśagrīva bhasma bhasmārhatējaśā/ nāpahartum aham śakyā tasya rāmasya dhīmataḥ, vidhis tava vadhārthāya vihito nātra saṁśayaḥ/ śūreṇa dhanadabhrātā balaiḥ samuditena ca, apohya rāmaṁ kasmād dhi dāracauryam tvayā kṛtam/* Dashamukha Ravana! You have sought to pull my self radiance to ashes. It is only due to the Pratigya of Shri Rama and the concealed power of my tapsya that are enabling you to still be alive and kicking. I am the 'saha dharma charini pativrata' of Rama; you had the audacity of slymily kidnapping me and still claim yourself as a 'shura veera!' *sītāyā vacanam śrutvā rāvaṇo rākṣasādhīpaḥ, vivṛtya nayane krūre jānakīm anvavaikṣata/ avekṣamāṇo vaidehīm kopasamraktalocanaḥ, uvāca rāvaṇaḥ sītām bhujaṁga iva niḥśvasan/ anayenābhisaṁpannam arthahīnam anuvrate, nāśayāmy aham adya tvām sūryaḥ saṁdhyām ivaujaśā/ ity uktvā maithilīm rājā rāvaṇaḥ śatrurāvaṇaḥ, saṁdideśa tataḥ sarvā rākṣasīr ghoradarśanāḥ/* After hearing the harsh realities as detailed by Devi Sita, Ravana was disarmed while fuming. He saw Devi Sita up and down with anger and even disbelief. His eyes were reddened as of poisonous cobras and displayed heavy breathings. He hissed: You woman still hankering after men of wretched and poverty stricken humans of forest life; Just as the emerging brightness of early morning Surya shatters through the

night long darkness, I would soon enough most certainly finish you. Then, he glanced at the gang of Rakshasis surrounding Sita; among then were Ekaakshi-Ekakarna-Karnapraavarana-Gokarna-Hastikarna-Lambakarni-Ararnika-Hastipadi-Ashvapadi- Gopadi-Paadachurlika of feet haired-Ekapaadi-Pruthupaadi-Apaadika-Atimaatra Shirogreeva- Deergha jihvaa nakha- Atimaatra kuchodari-Atimaatrasyena netra- Anaasika-Sookara mukhi and so on. He then hinted them to utilise saama-daana-bheda-danda ‘chaturro - paayaas’. As Ravana was thus prepared to leave, the surrounding ‘sundara kanyas’ of deva- yaksha-gandharva-naaga kanyas embraced Ravana and said: *mayā krīḍa mahārājasītayā kim tavānayā, akāmām kāmāyānasya śarīram upatapyate, icchantīm kāmāyānasya prītir bhavati śobhanā/* Maha Raja Rakshasa Saavabhoma! Surely Maha Srashta Brahma had not written on the forehead of this miserable ‘manushya stree’ But now please may we be allowed to enjoy rati-kreedas at once! In ready response to the entreating females surrounded him, Mahaasura Ravana proceeded to his Raja Mahal with ‘simha garjanas’.

Sarga Twenty Three

Select Rakshasis of learning like Ekajata-Harijata-Vikata-and Durmikhī extoll the qualities of bravery of Ravanaasura while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship

Ity uktvā maithilīm rājā rāvaṇaḥ śatrurāvaṇaḥ, saṁdiśya ca tataḥ sarvā rākṣasīr nirjagāma ha/ niṣkrānte rākṣasendre tu punar antaḥpuram gate, rākṣasyo bhīmarūpās tāḥ sītām samabhidudruvuh/ tataḥ sītām upāgamyā rākṣasyaḥ krodhamūrchitāḥ, param paruṣayā vācā vaidehīm idam abruvan/ paulastyasya variṣṭhasya rāvaṇasya mahātmanaḥ, daśagrīvasya bhāryātvaṁ sīte na bahu manyase/ tatas tv ekajātā nāma rākṣasī vākyam abravīt, āmantrya krodhatām rākṣī sītām karatalodarīm/ prajāpatīnām ṣaṇṇām tu caturtho yaḥ prajāpatiḥ, mānaso brahmaṇaḥ putraḥ pulastya iti viśrutaḥ/ pulastyasya tu tejasvī maharṣir mānasaḥ sutaḥ, nāmnā sa viśravā nāma prajāpatisamaprabhaḥ/ tasya putro viśālākṣi rāvaṇaḥ śatrurāvaṇaḥ, tasya tvaṁ rākṣasendrasya bhāryā bhavitum arhasi, mayoktam cārusarvāṅgi vākyam kim nānumanyase/ tato harijātā nāma rākṣasī vākyam abravīt, vivṛtya nayane kopān mārjārasadṛṣekṣaṇā/ yena devās trayastrimśad devarājaś ca nirjitaḥ, tasya tvaṁ rākṣasendrasya bhāryā bhavitum arhasi/ vīryotsiktasya śūrasya saṁgrāmeṣv anivartinaḥ, balino vīryayuktasyā bhāryātvaṁ kim na lapsyase/ priyām bahumatām bhāryām tyaktvā rājā mahābalaḥ/ sarvāsām ca mahābhāgām tvām upaiṣyati rāvaṇaḥ/ samṛddham strīsaahasreṇa nānāratnopaśobhitam, antaḥpuram samutsṛjya tvām upaiṣyati rāvaṇaḥ/ asakṛd devatā yuddhe nāgagandharvadānavāḥ, nirjitāḥ samare yena sa te pārśvam upāgataḥ/ tasya sarvasamṛddhasyā rāvaṇasya mahātmanaḥ, kimarthaṁ rākṣasendrasya bhāryātvaṁ necchase 'dhame/ yasya sūryo na tapati bhīto yasya ca mārutaḥ, na vāti smāyatāpāṅge kim tvaṁ tasya na tiṣṭhasi/ puṣpavṛṣṭim ca taravo mumucur yasya vai bhayāt, śailās ca subhru pānīyam jaladās ca yadecchati/ tasya nairṛtarājasya rājarājasya bhāmini, kim tvaṁ na kuruṣe buddhiṁ bhāryārthe rāvaṇasya hi/ sādhu te tattvato devi kathitam sādhu bhāmini, grhāṇa susmite vākyam anyathā na bhaviṣyasi/

As King Ravana instructed them to change Devi Sita’s mind set in favor of King Ravana as he was departing Ashoka Vana, then the Rakshasis surrounded her gradually and decided to convince her, offer temptations, preach against Shri Rama, or finally by threats of physical violence to harm her. They addressed her: ‘Site! Do you not realise the big luck, honour and great fortune to become a life partner of Pulastya Dashagriva King Ravana, the shining star among Asura Rakshasaas. Then ‘Ekajata Rakshasi’ explained to Sita: do you know that Bramama Deva created six Prajapatis of whom Pulastya Prajapati was the fourth of the six. Pulastya’s Maanasa was the ‘Maharshi Vishrava’ who too was of the fame of Pulastya. Do understand the glorious lineage and heritage of Maha Baahu Dashamukha. To become the Prime Queen of the Lanka Saamrajya ought to be a dream come true! Then another knowledgeable Rakshasi ‘Hari Jata’ explained: ‘Devi Sita! Perhaps you are ignorant of the invincibility of Maha Ravana, as you feel Ravana is an upstart and his heroism is suspect. Now, let me clarify: Maha Ravanaasura had

defeated and put to shame in a series of battles with thirty hundreds of devatas including Dwadasha Adityas, Ekaadasha Rudras, Ashta Vasus, and Two Ashvini Kumaras, besides Indra Himself. Now, do you realise as to which kind of honour that you should accomplish as your life time award! Harijata Rakshasi further annotated that Devi Sita! Maha Pativrata Mandodari is ready to discard the top position and most prestigious status of Patta Mahishi in your favour, once you accept the same!

[Vishleshana on Prajapatis, Adityas, Rudras, Vasus and Ashvini Kumars

Prajapatis: Mareechi-Atri-Angeera-Pulasya-Pulaha-and Kratu

Ashta Vasus: Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa. They once visited Vasishtha's Ashram along with their wives and desired to possess Nandini the Kamadhenu; as the Maharshi refused, Prabhasa he took lead in stealing the cow while other Vasus too abetted the plan. Vasishtha cursed the Vasus to become humans but reduced the impact of the curse to all of them to be born as humans only for a few hours except Prabhasa the ring leader. Thus Devi Ganga who was married to King Shantanu of Maha Bharata on condition that what even she did should not be questioned but she drowned the new borns one by one in the River but he could not contain himself and asked Ganga why did she do such merciless actions; Ganga left Shantanu as the eighth child was spared but deserted the King for good. The eighth child was Gangeya who was Bhishma and that was Prabhasa the Leader of Ashta Vasus who secured Vasishtha's curse that he should have a full life but without a wife since Prabhasa listened to his wife and stole the Kama Dhenu Nandini.

Ekaadasha Rudras: Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni.

Dwaadasha Adityas: Aditya Deva assumes twelve other Murti / Forms viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of 'Vanaspati' and 'Aushadhi' (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Viviswan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constantly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity. In whatever form he might be, Surya Deva is indeed the 'Karanam, Kaaranam and Karta' or the Act, Action and the Supreme Actor in the drama of Life! Bhakti (Devotion), Shraddha (fortitude) and Puja (Worship) sum up the meanings of human life! The corresponding Twelve Names of Aditya are stated to identify with the Twelve Months of a Year viz. Chaitra with Vishnu, Vaishakha with Aryama, Jyeshtha with Viviswan, Ashadha with Amshuman, Shravana with Parjanya, Badrapada with Varuna, Ashwin with Indra, Kartika with Dhata, Margasirsha with Mitra, Pausa with Pusha, Magha with Bhaga and Twashta in Phalguna

Vishleshana on Ashvini Kumars from Surya Purana:

Vishwakarma the Shilpi's daughter was Sagina whose celestial name is Raagini also called Surenu in dyuloka. Sangina's shadow is Chhaaya also called Nikshubha. Sangina is not only pretty but a Pativrata too; she gave birth to Manu and Yama. But she was unable to approach the ever fiery form of Surya and

after retaining her shadow left to her father Vishvakarma's home to stay there for very thousand and odd years, despite the father advising her to return to her husband's home as soon as possible. As the father pressurised her, she left for Utrara Kuru pradesha in the form of a horse. Chhaya Devi and Surya Deva gave birth to two sons named Shritashrava and Shrutakarma, besides a daughter named Tapati. Shritashrava's son was Saavarni Manu and Shanaishwara was the son of Shritakarma. Just as Sangjna Devi was too affectionate with her children, Chhaya Devi was not so. Chhaya had normal relation with Sangjna's elder son Manu, but had difference of opinion with Yama. As Chhaya bothered Yama too much, then the latter desired to lift her physically and held her upside down and in the process touched her feet. Chhaya then gave a 'shaap' or curse that Yama's feet be twisted and disfigured. In this physical altercation, Surya appeared and said that every 'shaap' could be negated but not that of a mother and suggested that the only way could be to the flesh of Yama's feet be kept on 'krimis' or vicious worms so that the flesh of the feet be eaten and got disappeared and the fleshless feet be retained. This way- out would save Yama's feet and Chhaya Devi's curse be carried out too. Soon after this shaap incident, *Vishvakarma the father of Sangjna approached Surya Deva and informed him that his daughter Sangjna was in the form of a horse in Shaaka dwipa, and made Surya to assume the form of a male horse at where Sangjna was grazing. Then Surya in the form of a male horse approached Sangjna in the form of a female horse and tried to mate. Sangjna struggled in the act of mating as she was of the feeling that Surya was a 'para purusha'; in the process of the struggle Surya's virility entered Sangjna's nose and she gave birth to two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasnna. After Surya Deva revealed his identity, then the two horses mated again and Revant was born with similar radiance like that of the father.]*

Stanzas 14 onward to follow:

'Vikata naama Rakhasi' asserted that Maha Ravana subdued Naaga- Gabdharva-Danavas several times in their group battles. Further 'Durmukhi Rakhasi' emphasised that out of Ravanaasura's fear Surya Deva reduced his radiance and Vayu Deva his sweep and speed. In sum the well wisher Rakshasis stated: *tasya nairrtarājasya rājarājasya bhāmini, kiṁ tvam na kuruṣe buddhiṁ bhāryārthe rāvaṇasya hi/ sādhu te tattvato devi kathitaṁ sādhu bhāmini, grhāṇa susmite vākyam anyathā na bhaviṣyasi/* Bhamini Sita! How is it that you are denying the fabulous opportunity. We the senior and learned Rakshasis are therefore extending our hearty congratulations to you in advance as you need to be convinced of King Lankeshwara's deservedness and the unique honour bestowed on you !

Sarga Twenty Four

While a few of enlightened Rakshasis sought to convince Devi Sita to wed Ravana, the rest of the cruel lot threatened her to death and fancy to taste her flesh,cook it with spices, and eat with wine and dance!

Tataḥ sītām upāgamya rākṣasyo vikṛtānanāḥ, paruṣaṁ paruṣā nārya ūcuḥ tā vākyam apriyam/ kiṁ tvam antaḥpure sīte sarvabhūtamanoḥare, mahārhaṣayanopete na vāsam anumanyase/ mānuṣī mānuṣasyaiva bhāryātvam bahu manyase, pratyāhara mano rāmān na tvam jātu bhaviṣyasi/ mānuṣī mānuṣaṁ tam tu rāmam icchasi śobhane, rājyād bhraṣṭam asiddhārthaṁ viklavaṁ tam anindite/ rākṣasīnām vacaḥ śrutvā sītā padmanibhekṣanā, netrābhyāṁ aśrupūrnābhyāṁ idaṁ vacanam abravīt/ yad idaṁ lokavidviṣṭam udāharatha saṁgatāḥ, naitan manasi vākyam me kilbiṣaṁ pratitiṣṭhati/ na mānuṣī rākṣasasya bhāryā bhavitum arhati,kāmaṁ khādata mām sarvā na kariṣyāmi vo vacaḥ, dīno vā rājyahīno vā yo me bhartā sa me guruḥ/ sītāyā vacanam śrutvā rākṣasyaḥ krodhamūrchitāḥ, bhartsayanti sma paruṣair vākyai rāvaṇacoditāḥ/ avalīnaḥ sa nīrvākyo hanumān śimśapādrume, sītām saṁtarjayantīḥ tā rākṣasīr aśṛṇot kapiḥ/ tām abhikramya saṁrabdhā vepamānām samantataḥ, bhṛṣaṁ saṁlilihur dīptān pralambadaśanacchadān/ ūcuḥ ca paramakruddhāḥ pragṛhyāśu paraśvadhān, neyam arhati bhartāram rāvaṇam rākṣasādhipam/ sā bhartsyamānā bhīmābhī rākṣasībhir varānanā, sā bāṣpam apamārjanī śimśapām tām upāgamat/ tatas tām śimśapām sītā rākṣasībhiḥ samāvṛtā, abhigamya viśālākṣī tasthau

śokapariplutā/ tām kṛśām dīnavadanām malināambaradhāriṇīm/bhartsayām cakrire bhīmā rākṣasyas tāḥ samantataḥ/ tatas tām vinatā nāma rākṣasī bhīmadarśanā, abravīt kupitākārā karālā nirṇatodarī/ sīte paryāptam etāvad bhartṛsneho nidarśitaḥ, sarvatrātikṛtaḥ bhadre vyasanāyopakalpate/ parituṣṭāsmi bhadraḥ te mānuṣas te kṛto vidhiḥ, mānāpi tu vacaḥ pathyaḥ bruvantyāḥ kuru maithili/ rāvaṇam bhaja bhartāraḥ bhartāraḥ sarvarakṣasām, vikrāntaḥ rūpavantaḥ ca sureśam iva vāsavam/ dakṣiṇam tyāgaśīlaḥ ca sarvasya priyavādinam, mānuṣam kṛpaṇam rāmaḥ tyaktvā rāvaṇam āśraya/ divyāṅgarāgā vaidehi divyābharaṇabhūṣitā, adya prabhṛti lokānām īśvarī bhava/ agneḥ svāhā yathā devī cīvendrasya śobhane, kiṁ te rāmeṇa vaidehi kṛpaṇena gatāyuṣā/ etad uktaḥ ca me vākyam yadi tvam na kariṣyasi, asmin muhūrte sarvās tvām bhakṣayiṣyāmahe vayam/ anyā tu vikaṭā nāma lambamāna - payodharā, abravīt kupitā sītāḥ muṣṭim udyamya garjatī/ bahūny apratirūpāṇi vacanāni sudurmate, anukrośān mṛdutvāc ca soḍhāni tava maithili/ na ca naḥ kuruṣe vākyam hitaḥ kālapuraskṛtaḥ, ānūtasi samudrasya pāram anyair durāsadam/ rāvaṇāntahpuram ghoram praviṣṭā cāsi maithili, rāvaṇasya grhe rudhā asmābhis tu surakṣitā/ na tvām śaktaḥ paritrātum api sākṣāt puraṁdarah, kuruṣva hitavādinā vacanam mama maithili/ alam āsruprapātena tyaja śokam anarthakam, bhaja prītiḥ praharṣam ca tyajaitāḥ nityadainyatām/ sīte rākṣasarājena saha krīḍa yathāsukham, jānāsi hi yathā bhīru strīṇām yauvanam adhruvam/ yāvan na te vyatikrāmet tāvat sukham avāpnuhi, udyānāni ca ramyāṇi parvatopavanāni ca, saha rākṣasarājena cara tvam madirekṣaṇe/ strīsaḥsraṇi te sapta vaśe sthāsyanti sundari, rāvaṇam bhaja bhartāraḥ bhartāraḥ sarvarakṣasām/ utpāṭya vā te hṛdayam bhakṣayiṣyāmi maithili, yadi me vyāhṛtaḥ vākyam na yathāvat kariṣyasi/ tatas caṇḍodarī nāma rākṣasī krūradarśanā, bhrāmayantī mahac chūlam idaṁ vacanam abravīt/ imām hariṇalokākṣiṁ trāsotkampapayodharām, rāvaṇena hṛtām dṛṣtvā daurhṛdo me mahān abhūt/ yakṛtplīham athotpīḍam hṛdayam ca sabandhanam, antrāṇy api tathā śīrṣam khādeyam iti me matiḥ/ tatas tu praghasā nāma rākṣasī vākyam abravīt, kaṇṭham asyā nṛśamsāyāḥ pīḍayāmaḥ kim āsyate/ nivedyatām tato rājñe mānuṣī sā mṛteti ha, nātra kaś cana samdehaḥ khādateti sa vakṣyati/ tatas tv ajāmukhī nāma rākṣasī vākyam abravīt, viśasyemām tataḥ sarvān samān kuruta pīlukān/ vibhajāma tataḥ sarvā vivādo me na rocate, peyam ānīyatām kṣipram mālyam ca vividham bahu/ tataḥ sūrpaṇakhā nāma rākṣasī vākyam abravīt, ajāmukhā yad uktaḥ hi tad eva mama rocate/ surā cānīyatām kṣipram sarvaśokavināśinī, mānuṣam māmsam āsādyā nṛtyāmo 'tha nikumbhilām/ evam sambhartsyamānā sā sītā surasutopamā., rākṣasībhiḥ sughorābhir dhairyam utsṛjya roditi/

Having extensively extolled the unique magnificence and bravery of Mahasura Ravana who had controlled the celestial Dwashaadityas, Ekaadasa Rudras, Ashta Vasus, and Ashvini Kumaras, let alone daanava-maanavas, the rakshasis, especially the flesh eaters, drunkards, threatened Devi Sita and shouted at her as to why and how she ought not to marry the history making overlord of the world. Then the Rakshasis got gradually ignited, frustrated and exasperated and jibed at her: ‘ After all you are a maanva’s wife and is infatuated by a human Rama, who was ousted out from his kingdom, left to his fate in the wilderness exposed to cruel wild animals, ever tormented and harassed.’ Then Devi Sita replied rather boldly: *yad idaṁ lokavidviṣṭam udāharatha saṁgatāḥ, naitan manasi vākyam me kilbiṣam pratitiṣṭhati/ na mānuṣī rākṣasasya bhāryā bhavitum arhati, kāmam khādata mām sarvā na kariṣyāmi vo vacaḥ, dīno vā rājyahīno vā yo me bhartā sa me guruḥ/* you have collected together and seeking to pressurise me on and on. Your sinful words of absurdities and misleading dubious means could have the least impact on me even for a second. Could a human housewife be ever marry a Rakshasa! You might torture me, threaten me to death and even devour me in pieces, but could never ever yield! Yes, my dear husband was thrown out from his kingdom, but he is my master, preceptor, and my blemishless attachment to him is everlasting as I survive. Take the examples of Devi Suvarchala to Surya, Shachi Devi in the service of Indra, Arundhati Devi to Maharshi Vasistha, Devi Rohini to Chandra Deva, Sukanya to Chyavana Muni, Savitri to Satyavaan, Devi Shrimati to Kapila Maharshi, Madayanti to Soudaasa, Devi Keshini to Sagara, Damayanti to Nala the Nishedha Naresha and so on. Now, let me have the self contentment to earnestly get attached to Shri Rama the Ikshvaaku Shiromani! As Devi Sita’s assertiveness was reiterated again and again, then being anxiously following the proceedings of the action scenario, Pavana Kumara Veera-Anjaneya was noticing the efforts and threats of the Rakshasis surrounding her. *tām abhikramya*

samrabdhā vepamānām samantataḥ, bhṛśam saṁlilihur dīptān pralambadaśanacchadān/ ūcuś ca paramakruddhāḥ pragrhyāśu paraśvadhān, neyam arhati bhartāraṁ rāvaṇam rākṣasādhīpam/ sā bhartsyamānā bhīmābhī rākṣasībhir varānanā, sā bāṣpam apamārjantī śiṁśapām tām upāgamat/ Then the entire group of Rakshasis closely encircled, got into misbehavior towards Sita angrily and shouting and yelling. They roared in high pitch: Neecha maanavi! Tell us whether you should atonce admit whether or not marry the King or not! *tatas tām śiṁśapām sītā rākṣasībhiḥ samāvṛtā, abhigamya viśālākṣī tasthau śokapariplutā/* Then Vishalalochana Vaideyi being drowned deep into the ‘duhkha samudra saagara’ got shrunk to a close corner of the tree trunk as the ugly and monstrous rakshsis still edging nearer and closer. Then one of the worst of the Vikaraala Rakshasi named ‘Vinata’ with her huge and distored figure of protruded and shapeless sromach shouted: Dirty woman, enough of this nonsense of your wreched husband, devotion and such filthy talk. Do not over do this as you would soon real the consequencess. As a last chance, either you agree to Ravana or not. We could give you the option of yes or no! Then another Rakshasi named Vikata pushed others as she was with ground drooping breasts and readily disgusting hoarse tone: ‘Hopeless Site! you have lost your head and senses. So far you do not seem to realise that you are under custody and not in Ravana’s Antahpura. You have not yet faced the worse side of Ravana. Even Indra would not be able to save you from this situation. There is no point in crying on and on. Forget your principles and self restraints. Life is short and youthfulness is shorter dissloving much faster. Enjoy the ‘ here and now’ as tomorrow remains tragic as in the long run one is dead! Then another Rakshasi named ‘Prathasa’ said in bursting anger looking at the co rakshasis : let us throttle this hopeless woman quietly and inform the King that this human female in our custody then the latter might as well instruct us saying: ‘why do you not enjoy pieces of her body! Another Rakshasi named ‘Ajamukhi’ further commented: ‘ I am not happy and excited n this wastage of time as the idea of killing the human female; come let us initiate the action of mincing her body and share them at once, and simultaneously get the cooking utensils and the accompanying powders, spices, chillis, salt, and so on! Yet another Rakshasi named ‘Shurmanakha’ commented on what Ajamukhi said; I might only add that in this memorable party, we must add to the list by way of ‘suraapaana’ and nritya naatya while rejoicing ‘nara maamsa’ that too a delicacy of a female!’ As the brutal and monstrous Rakshasis commenced their plans, the celestial like Devi Sita broke down into non stop cryings with fright and body shiverings of facing a deathlike precipice.

Sargas Twenty Five and Twenty Six

Torally rattled by the perilous intimidation of the Rakshasis to nearly kill her and celebrate, Devi Sita nearly resorted to ‘praana tyaga’ especially cursing her fate still disabling her from Shri Rama darshana.

Tathā tāsām vadantīnām paruṣam dāruṇam bahu, rākṣasīnām asaumyānām ruroda janakātmajā/ evam uktā tu vaidehī rākṣasībhir manasvinī, uvāca paramatrastā bāṣpagadgadayā girā/ na mānuṣī rākṣasasya bhāryā bhavitum arhati, kāmam khādāta mām sarvā na kariṣyāmi vo vacaḥ/ sā rākṣasī madhyagatā sītā surasutopamā, na śarma lebhe duḥkhārtā rāvaṇena ca tarjitā/ vepate smādhikam sītā viśantīvāṅgam ātmanah, vane yūthaparibhraṣṭā mṛgī kokair ivārditā/ sā tv aśokasya vipulām śākhām ālambya puṣpitām, cintayām āsa śokena bhartāraṁ bhagnamānasā/ sā snāpayantī vipulau stanau netrajalasravaiḥ, cintayantī na śokasya tadāntam adhigacchati/ sā vepamānā patitā pravāte kadalī yathā, rākṣasīnām bhayatrastā vivarṇavadanābhavat/ tasyā sā dīrghavipulā vepantyaḥ sītayā tadā, dadṛṣe kampinī veṇī vyālīva parisarpātī/ sā niḥśvasantī duḥkhārtā śokopahatacetanā, ārtā vyaśjad aśrūṇi maithilī vilālāpa ha/ hā rāmeti ca duḥkhārtā punar hā lakṣmaṇeti ca, hā śvaśru mama kausalye hā sumitrete bhāvinī/ lokapravādaḥ satyo ‘yam paṇḍitaiḥ samudāhṛtaḥ, akāle durlabho mṛtyuḥ striyā vā puruṣasya vā/ yatrāham ābhiḥ krūrābhī rākṣasībhir ihārditā, jīvāmi hīnā rāmeṇa muhūrtam api duḥkhitā/ eṣālpapunyā kṛpāṇā vinaśiṣyāmy anāthavat, samudramadhye nau pūrṇā vāyuvegair ivāhatā/ bhartāraṁ tam apaśyanti rākṣasīvaśam āgatā, sīdāmi khalu śokena kūlam toyahatam yathā/ tam padmadalapatrākṣam śimhavikrāntagāminam, dhanyāḥ paśyanti me nātham kṛtajñam priyavādinam/ sarvathā tena hīnāyā

rāmeṇa veditātmanā, tīṣṇaṁ viṣaṁ ivāsvādya durlabhaṁ mama jīvitam/ kīdṛṣaṁ tu mayā pāpaṁ purā dehāntare kṛtam, yenedaṁ prāpyate duḥkhaṁ mayā ghoram sudāruṇam/ jīvitam tyaktum icchāmi śokena mahatā vṛtā, rākṣasībhiḥ ca rakṣantyā rāmo nāsādyate mayā/ dhig astu khalu mānuṣyaṁ dhig astu paravaśyatām, na śakyaṁ yat parityaktum ātmacchandena jīvitam/

As Devi Sita was scared and panicked that the cruel Rakshasis were preparing her murder by throttling and informing Ravana that she committed suicide, she entreated them as were closely encircling her in shaken up low and whispering tone. ‘ Kindly understand that a human female could never marry a Rakshasa. Even if you eat me alive, then again I could even dream like that.’ As she pleaded likewise, she was looking like a lamb seeking to hide its face as was attacked by a pack of wolves. She was shivering with the fear of death being round the corner. Like disastrous winds hit a platan tree, she fell down in semi-consciousness. What with fear as though that death was closeby, she was breathing fast at times and too slow as of seemingly still at others. It was at that time that she seemed to whisper: *hā rāmeti ca duḥkhārtā punar hā lakṣmaṇeti ca, hā śvaśru mama kausalye hā sumitre bhāvinī/ lokapṛavādaḥ satyo ’yaṁ paṇḍitaiḥ samudāhṛtaḥ, akāle durlabho mṛtyuḥ striyā vā puruṣasya vā/ yatrāham ābhiḥ krūrābhī rākṣasībhir ihārditā, jīvāmi hīnā rāmeṇa muhūrtam api duḥkhitā/* ‘Ha Rama, ha Lakshmana! Ha my mother-in-law Devi Kousalya!’ That was how, Devi Sita was crying away non stop. She futhered whispered: ‘ Lokokti (adage) states: neither a male nor a female would face death unless so destined and scripted on one’s face by ‘Vidhaata’. But contrary to his writing so, the Rakshasis appear to do so in my case as I might have to die in their hands. It appears that in my earlier life I had not stored up adequate ‘punya’ and hence am on the verge of death on the unfortunate analogy of a big Sea Vessel stuffed up with disproportionate weight would sink at mid sea by stormy winds. *bhartāraṁ tam apaśyanti rākṣasīvaśaṁ āgatā, sīdāmi khalu śokena kūlaṁ toyahataṁ yathā/ tam padmadalapatrākṣaṁ simhavikrāntagāminam, dhanyāḥ paśyanti me nāthaṁ kṛtajñaṁ priyavādinam/ sarvathā tena hīnāyā rāmeṇa veditātmanā, tīṣṇaṁ viṣaṁ ivāsvādya durlabhaṁ mama jīvitam/* What a misfortune as am not blessed to vision my Pati Deva for long long times. Now instead I am ensnared into these unending misfortunes cruelly denied of his sweet company. But day by day my patience is evaporating like camphor. While missing that Atma Jani Rama’s darshan is getting faded by the months, weeks and days, even by resiting the need for consuming poison. ‘Manava jeevana and Paratantra’ - or human life and dependence on others are like two concepts negating each other; alas I am not free to take my own life at my volition itself!

Sarga Twenty Six Continued:

Prasaktāśrumukhīty evaṁ bruvantī janakātmajā, adhomukhamukhī bālā vilaptum upacakrame/ unmatteva pramatteva bhrāntacitteva śocatī, upāyṛttā kiśorīva viveṣtantī mahītale/ rāghavasyāpra - mattasya rakṣasā kāmarūpiṇā, rāvaṇena pramathyāham ānītā krośatī balāt/ rākṣasī vaśaṁ āpannā bhartyamānā sudāruṇam, cintayantī suduḥkhārtā nāhaṁ jīvitum utsahe/ na hi me jīvitenaṛtho naivārthair na ca bhūṣaṇaiḥ, vasantyā rākṣasī madhye vinā rāmaṁ mahāratham/ dhiṁ mām anāryāṁ asatīm yāham tena vinā kṛtā, muhūrtam api rakṣāmi jīvitam pāpajīvitā/ kā ca me jīvite śraddhā sukhe vā tam priyaṁ vinā, bhartāraṁ sāgarāntāyā vasudhāyāḥ priyaṁ vadam/ bhidyatām bhakṣyatām vāpi śarīraṁ viśṛjāmy aham, na cāpy ahaṁ ciraṁ duḥkhaṁ saheyam priyavarjitā/ caraṇenāpi savyena na sprṣeyam niśācaram, rāvaṇam kiṁ punar ahaṁ kāmaveyaṁ vigarhitam/ pratyākhyātām na jānāti nātmānaṁ nātmanaḥ kulam, yo nṛṣaṁsa svabhāvena mām prārthayitum icchatī/ chinnā bhinnā vibhaktā vā dīpte vāgnau pradīpitā, rāvaṇam nopatiṣṭheyaṁ kiṁ pralāpena vaś ciram/ khyātāḥ prājñāḥ kṛtajñāḥ ca sānukrośāḥ ca rāghavaḥ, sadyṛtto niranukrośaḥ śaṅke madbhāgyasaṁkṣayāt/ rākṣasānām janasthāne sahasrāṇi caturdaśa, yenaikena nirastāni sa mām kiṁ nābhīpadyate/ niruddhā rāvaṇenāham alpavīryeṇa rakṣasā, samarthāḥ khalu me bhartā rāvaṇam hantum āhave/ virādho daṇḍakāranye yena rākṣasapuṁgavaḥ, raṇe rāmeṇa nihataḥ sa mām kiṁ nābhīpadyate/ kāmam madhye samudrasya lankeyam duṣpradharṣaṇā/ na tu rāghavabāñānām gatirodhī ha vidyate/ kiṁ nu tat kāraṇam yena rāmo dṛḍhaparākramah,

rakṣasāpahṛtām bhāryām iṣṭām nābhyavapadyate/ ihaṣṭhām mām na jānīte śaṅke lakṣmaṇapūrvajāḥ, jānann api hi tejasvī dharṣanām marṣayiṣyati/ hṛteti yo 'dhigatvā mām rāghavāya nivedayet, gr̥dhrarājō 'pi sa raṇe rāvaṇena nipātitaḥ/ kṛtām karma mahat tena mām tadābhyavapadyatā, tiṣṭhatā rāvaṇadvandve vr̥ddhenāpi jaṭāyuṣā/ yadi mām iha jānīyād vartamānām sa rāghavaḥ, adya bāṇair abhikruddhaḥ kuryāl lokam arākṣasām/ vidhamec ca purīm laṅkāṁ śoṣayec ca mahodadhim, rāvaṇasya ca nīcasya kīrtim nāma ca nāśayet/ tato nihatanathānām rākṣasīnām gr̥he gr̥he, yathāham evam rudatī tathā bhūyo na saṁśayaḥ, anviṣya rakṣasām laṅkāṁ kuryād rāmaḥ salakṣmaṇaḥ/ na hi tābhyām ripur dṛṣṭo muhūtam api jīvati, citā dhūmākulapathā gr̥dhramaṇḍalasamkulā, acireṇa tu laṅkeyām śmaśānasadr̥ṣṭi bhavet/ acireṇaiva kālena prāpsyāmy eva manoratham, duṣprasthāno 'yam ākhyāti sarveṣām vo viparyayaḥ/ yādṛṣāni tu dṛṣyante laṅkāyām aśubhāni tu, acireṇaiva kālena bhaviṣyati hataprabhā/ nūnam laṅkā hate pāpe rāvaṇe rākṣasādhipē, śoṣam yāsyati durdharṣā pramadā vidhavā yathā/ puṣyotsavasamṛddhā ca naṣṭabhartrī sarākṣasā, bhaviṣyati purī laṅkā naṣṭabhartrī yathāṅganā/ nūnam rākṣasakanyānām rudantīnām gr̥he gr̥he, śroṣyāmi nacirād eva duḥkhārtānām iha dhvanim/ sāndhakārā hatadyotā hatarākṣasapuṁgavā, bhaviṣyati purī laṅkā nirdagdā rāmasāyakaiḥ/ yadi nāma sa śūro mām rāmo raktāntalocanaḥ, jānīyād vartamānām hi rāvaṇasya niveśane/ anena tu nṛśamsena rāvaṇenādhamena me, samayo yas tu nirdiṣṭas tasya kālo 'yam āgataḥ/ akāryam ye na jānanti nairṛtāḥ pāpakāriṇaḥ, adharmāt tu mahotpāto bhaviṣyati hi sāmpratam/ naite dharmam vijānanti rākṣasāḥ piṣitāśanāḥ, dhruvam mām prātarāśārthe rākṣasaḥ kalpayiṣyati/ sāham katham kariṣyāmi tam vinā priyadarśanam, rāmam raktāntanayanam apaśyanti suduḥkhitā/ yadi kaś cit pradātā me viṣasyādya bhaved iha, kṣipram vaivasvataṁ devam paśyeyam patinā vinā/ nājānāj jīvatiṁ rāmaḥ sa mām lakṣmaṇapūrvajāḥ jānantau tau na kuryātām norvyām hi mama mārgaṇam/ nūnam mamaiva śokena sa vīro lakṣmaṇāgrajāḥ, devalokam ito yātas tyaktvā deham mahitale/ dhanyā devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, mama paśyanti ye nātham rāmam rājīvalocanam/ atha vā na hi tasyārthe dharmakāmasya dhīmataḥ, mayā rāmasya rājarṣer bhāryayā paramātmanaḥ/ dṛṣyamāne bhavet prītaḥ sauhr̥dam nāsty apaśyataḥ, nāśayanti kṛtaghrās tu na rāmo nāśayiṣyati/ kiṁ nu me na guṇāḥ ke cit kiṁ vā bhāgya kṣayo hi me, yāham sītā varārheṇa hīnā rāmeṇa bhāminī/ śreyo me jīvitān martum vihinā yā mahātmanā, rāmād akliṣṭacāritrāc chūrāc chatrunibarhaṇāt atha vā nyastaśastrau tau vane mūlaphalāśanau, bhrātaraḥ hi nara śreṣṭhau carantau vanagocarau/ atha vā rākṣasendreṇa rāvaṇena durātmanā, chadmanā ghātitaḥ sūrau bhrātaraḥ rāmalakṣmaṇau/ sāham evamgate kāle martum icchāmi sarvathā, na ca me vihito mṛtyur asmin duḥkhe 'pi vartati/ dhanyāḥ khalu mahātmāno munayaḥ satyasammatāḥ, jitātmāno mahābhāgā yeṣām na staḥ priyāpriye/ priyān na sambhaved duḥkham apriyādhikam bhayam, tābhyām hi ye viyujyante namas teṣām mahātmanām/ sāham tyaktā priyeṇa rāmeṇa viditātmānā, prāṇāms tyakṣyāmi pāpasya rāvaṇasya gatā vaśam/

As her ever flowing tears continued incessantly, shaken by horror, fear and as if she was dodging death right ahead, parama saadhni Janaka nandini nearly lost her consciousness in semi madness. Then she was whispering: *rāghavasyāpra -mattasya rakṣasā kāmarūpiṇā, rāvaṇena pramathyāham ānītā kroṣatī balāt/ rākṣasī vaśam āpannā bhartyamānā sudūruṇam, cintayanti suduḥkhārtā nāham jīvitum utsahe/ na hi me jīvitēnārtho naivārthair na ca bhūṣaṇaiḥ, vasantyā rākṣasī madhye vinā rāmam mahāratham/* Hai! Maayavi Maareecha separated me and my Swami, as I was then nervous; I hate myself to give an opportunity to let Ravana lift me up in his mighty grip and now being harassed by Rakshsis who are threatening to kill me and enjoy my flesh. Fie and curse the moment when I was found on earth to pass through the series of hazards. Now is the climax. In fact, it appears that all my married life was saturated with endless tribulations and now, even the threats of death. I was born to suffer and survived through various phases each of which was fraught with dangers of life at each step of married life. Believe me, I would hate to touch Ravana even with the left toe of the little finger of my left leg. Rakshasa Rakshasis! Of what avail of my keep crying all the time; better kill me, slaughter me to pieces, throw me into fire and make ash out of it. Still, I could never get close to Ravana. Raghunadha is world renowned, jnanni, kritagjna-sadaachari-parama dayaalu undoubtedly. How should he share my misfortunes. He had the ability to smash down fourteen thousand rakshasaas; could he not come to me for my rescue! But now this trivial Ravana had imprisoned me and surely he deserves destruction. In the dandaskaranya, he killed

Viraatha, but why does he not still arrive here. May be Lanka is inaccessible being far as of this side of the Maha Samudra but the heros of Rama Lakshmanas could surely reach here and destroy Ravan and his saamraajya. *kiṃ nu tat kārāṇaṃ yena rāmo dṛḍhaparākramaḥ, rakṣasāpahṛtām bhāryām iṣṭām nābhyaṇapadyate/* What might indeed be the reason that they still not have arrived here to free me facing threats of death! *iha sthām mām na jānīte śaṅke lakṣmaṇapūrvajāḥ, jānann api hi tejasvī dharṣaṇām marṣayiṣyati/ hr̥teti yo 'dhigatvā mām rāghavāya nivedayet, gr̥dhrarājō 'pi sa raṇe rāvaṇena nipātitaḥ/ kṛtām karma mahat tena mām tadābhyaṇapadyatā, tiṣṭhatā rāvaṇadvandve vṛddhenāpi jaṭāyuṣḥ/ yadi mām iha jānīyād vartamānām sa rāghavaḥ, adya bāṇair abhikruddhaḥ kuryāl lokam arākṣasam/* Possibly, Rama had not realised where might I have disappeared. But Ravana as was forcibly abducting me, he encountered Gridhra Raja Jatayu who was forced to defeat and fell down to earth and could have hinted to Rama of my place in Lanka. If only Jatayu had done so, Rama would uprooted the entire Rakshasas on the earth! Eventually then these treacherous Rakshasi widows would have been crying and shouting slogans against Ravana! But unfortunately the situation had reversed and these Rakshasis are after my death and my flesh! *anviṣya rakṣasām laṅkāṃ kuryād rāmaḥ salakṣmaṇaḥ, na hi tābhyām ripur dṛṣṭo muhūtam api jīvati, citā dhūmākulapathā gr̥dhramaṇḍalasamkulā' acireṇa tu laṅkeyam śmaśānasadyṣṭi bhavet/ acireṇaiva kālena prāpsyāmy eva manoratham, duṣprasthāno 'yam ākhyāti sarveṣām vo viparyayaḥ/* In any case however Shri Rama Lakshmanas must surely be searching for me but right now, my time is ticking away meanwhile. As they reach Lanka, this should turn into a burial ground and only owls would freely flutter here freely. Then only my life ambition would be fulfilled. May that most auspicious time arrive soon. You cruel rakshasis should soon be decimated then. *yādṛśāni tu dṛśyante laṅkāyām aśubhāni tu, acireṇaiva kālena bhaviṣyati hataprabhā/ nūnam laṅkā hate pāpe rāvaṇe rākṣasādhiṇe, śoṣam yāsyati durdharṣā pramadā vidhavā yathā/* It appears that the premonitions of 'Lankaanaashana' are strong and then the spell of the opulence and glitter would vanish into thin air. As the dreaded sinful Ravana once drowned in the high tides of the Maha Samudra, then Lankapuri gets widowed soon. Undoubtedly then each and every household in Lanka there should be heartrending 'aarta nadaas' reach reverberating on the sky. *akāryam ye na jānanti nairṛtāḥ pāpakāriṇaḥ, adharmāt tu mahotpāto bhaviṣyati hi sāmpratam/ naite dharmam vijānanti rākṣasāḥ piṣitāśanāḥ, dhruvam mām prātaraśārthe rākṣasaḥ kalpayiṣyati/* This paapaachari Ravana's auspicious killing is certain no doubt but still he is blissfully unaware of his disastrous catastrophe too soon. Right now but, the explosive ahead is least realised by the flesh consuming Rakshasis who are opaque to even know the roots of virtue and justice. They are only waiting for my dead body flesh. *sāham katham kariṣyāmi tam vinā priyadarśanam, rāmam raktāntanayanam apaśyanti suduḥkhitā/ yadi kaś cit pradātā me viṣasyādya bhaved iha, kṣipram vaivasvataṃ devam paśyeyam patinā vinā/* Then what else could I the lonely and helpless single human amid the cruel rakshasis do without the appearance of Rama. Is it possible any further that I could drag on my living now devoid of Shri Rama darshana with his radiant looks and with the fortune of his 'charana sparsha' before proceeding to Yama loka ! Hope on finding my dead body, he himself get prepared to 'Atma tyaga' and visit Deva Lokas to witness the joy of deva-gandharva-siddha-maharshis anxious for his 'darshana' ! Surely indeed, he should not resort to such steps! *priyān na sambhaved duḥkham apriyād adhikam bhayam, tābhyām hi ye viyujyante namas teṣām mahātmanām/ sāham tyaktā priyeṇa rāmeṇa viditātmanā, prāṇāms tyakṣyāmi pāpasya rāvaṇasya gatā vaśam/* As I may have to soon leave Mother Prithvi, may I sincerely pray to Mahatmas on earth or upper lokas, as they are totally immune from the likes and dislikes, successes and failures, positivities or negativities of one's living. But what a misfortune of my life to be presumably exiting it without the darshan of 'atma jnaani' Shri Rama as death appears to be glaring at me as I am in the close clutches of the most dreaded personification of wicked immorality of Ravana!

Sarga Twenty Seven

Even as the cruelmost Rakshasis surrounded Devi Sita to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic forebodes of 'Lanka Vanaashana' too soon

Ity uktāḥ sītayā ghoram rākṣasyaḥ krodhamūrchitāḥ, kās cij jagmus tad ākhyātum rāvaṇasya tarasvinaḥ/ tataḥ sītām upāgamya rākṣasyo ghoradarśanāḥ, punaḥ paruṣam ekārtham anarthārtham athābruvan/adyodānīm tavānārye sīte pāpaviniścaye, rākṣasyo bhakṣayiṣyanti māmsam etad yathāsukham/ sītām tābhir anāryābhir dr̥ṣṭvā samtarjitām tadā rākṣasī trijaṭāvṛddhā śayānā vākyam abravīt/ ātmānam khādatānāryā na sītām bhakṣayiṣyatha, janakasya sutām iṣṭām snuṣām daśarathasya ca/ swapno hy adya mayā dr̥ṣṭo dāruṇo romaharṣaṇaḥ, rākṣasānām abhāvāya bhartur asyā bhavāya ca/ evam uktās trijaṭayā rākṣasyaḥ krodhamūrchitāḥ, sarvā evābruvan bhītās trijaṭām tām idam vacaḥ/ kathayasva tvayā dr̥ṣṭaḥ swapne 'yam kīdr̥śo niśi/ tāsām śrutvā tu vacanam rākṣasīnām mukhodgatam, uvāca vacanam kāle trijaṭāsvapnasamśritam/ gajadantamayīm divyām śibikām antarikṣagām, yuktām vājisahasreṇa svayam āsthāya rāghavaḥ/ swapne cādyā mayā dr̥ṣṭā sītā śuklāmbarāvṛtā, sāgareṇa parikṣiptām śvetaparvatam āsthitā, rāmeṇa saṁgatā sītā bhāskareṇa prabhā yathā/ rāghavaś ca mayā dr̥ṣṭas caturdantam mahāgajam, ārūḍhaḥ śailasaṁkāsam cacāra sahalakṣmaṇaḥ/ tatas tau naraśārdūlau dīpyamānau svatejasā, śuklamālyāmbaradharau jānakīm paryupasthitau/ tatas tasya nagasyāgre ākāśasthasya dantīnaḥ, bhartrā parigṛhītasya jānakī skandham āśritā/ bhartur aṅkāt samutpatya tataḥ kamalalocanā, candrasūryau mayā dr̥ṣṭā pāṇibhyām parimārjati/ tatas tābhyām kumārābhyām āsthitāḥ sa gajottamaḥ, sītayā ca viśālākṣyā laṅkāyā upari sthitāḥ/ pāṇḍurarsabhayuktena rathenāṣṭayujā svayam, śuklamālyāmbaradharo lakṣmaṇena samāgataḥ, lakṣmaṇena saha bhrātrā sītayā saha bhāryayā/ vimānāt puṣpakād adya rāvaṇaḥ patito bhuvi, kṛṣyapāṇaḥ striyā dr̥ṣṭo muṇḍaḥ kṛṣṇāmbaraḥ punaḥ/ rathena kharayuktena raktamālyānulepanaḥ, prayāto dakṣiṇām āśām praviṣṭaḥ kardamaḥ hradam/ kaṇṭhe baddhvā daśagrīvaḥ pramadā raktavāsini, kālī kardamaliptāṅgī diśām yāmyām prakarṣati/ varāheṇa daśagrīvaḥ śimśumāreṇa cendrajit, uṣṭreṇa kumbhakarnaś ca prayāto dakṣiṇām diśam/ samājaś ca mahān vṛtto gītavāditraniḥsvanaḥ, pibatām raktamālyānām rakṣasām raktavāsasām/ laṅkā ceyam purī ramyā savājirathasaṁkulā, sāgare patitā dr̥ṣṭā bhagnagopuroraṇā/ pītva tailam pranṛttās ca prahasantyo mahāsvanāḥ, laṅkāyām bhasmarūṁkṣāyām sarvā rākṣasayoṣitaḥ/ kumbhakarnaḍayaś ceme sarve rākṣasapuṁgavāḥ, raktam nivasanam gṛhya praviṣṭā gomayahrade/ apagacchata naśyadhvam sītām āpnoti rāghavaḥ, ghātayet paramāmarṣi sarvaiḥ sārḍham hi rākṣasaiḥ/ priyām bahumatām bhāryām vanavāsam anuvratām, bhartsitām tarjitām vāpi nānumaṁsyati rāghavaḥ/ tad alam krūravākyair vaḥ sāntvam evābhidhīyatām, abhiyācāma vaidehīm etad dhi mama rocate/ yasyā hy evam vidhaḥ swapno duḥkhitāyāḥ pradṛśyate, sā duḥkhair bahubhir muktā priyam prāpnoty anuttamam/ bhartsitām api yācadhvam rākṣasyaḥ kim vivakṣayā, rāghavād dhi bhayam ghoram rākṣasānām upasthitam/ praṇipāta prasannā hi maithilī janakātmajā, alam eṣā paritrātum rākṣasyo mahato bhayāt/ api cāsyā viśālākṣyā na kim cid upalakṣaye, viruddham api cāṅgeṣu susūkṣmam api lakṣmaṇam/ chāyā vaiguṇya mātram tu śaṅke duḥkham upasthitam, aduḥkharhām imām devīm vaihāyasam upasthitām/ arthasiddhim tu vaidehyāḥ paśyāmy aham upasthitām, rākṣasendravināśam ca vijayam rāghavasya ca/ nimittabhūtam etat tu śrotum asyā mahat priyam, dr̥śyate ca sphurac cakṣuḥ padmapatram ivāyatam/ īṣac ca hṛṣito vāsyā dakṣiṇāyā hy adakṣiṇaḥ, akasmād eva vaidehyā bāhur ekaḥ prakampate/ kareṇuhastapratimaḥ savyaś corur anuttamaḥ, vepan sūcayatīvāsyā rāghavam purataḥ sthitam/ pakṣi ca śākhā nilayam praviṣṭaḥ; punaḥ punaś cottamasāntvavādī, sukhāgatām vācam udīrayāṇaḥ; punaḥ punaś codayatīva hr̥ṣṭaḥ/

As the attacking rakshasis kept on Devi Sita haranging in her almost inaudible and low voiced fanciful musings, mentioning of her own fate and of Lanka's doom, they shouted at her: *adyodānīm tavānārye sīte pāpaviniścaye, rākṣasyo bhakṣayiṣyanti māmsam etad yathāsukha/* Paapa chintaka Site! Now, right away, we are going to throttle you and rejoice your dead body flesh. *sītām tābhir anāryābhir dr̥ṣṭvā samtarjitām tadā, rākṣasī trijaṭāvṛddhā śayānā vākyam abravīt/ ātmānam khādatānāryā na sītām bhakṣayiṣyatha, janakasya sutām iṣṭām snuṣām daśarathasya ca/ swapno hy adya mayā dr̥ṣṭo dāruṇo romaharṣaṇaḥ, rākṣasānām abhāvāya bhartur asyā bhavāya ca/* As the attacking 'nishacharis' thunderous shouting sounds were heard, the old and very aged rakshasi named 'Trijata' was suddenly woken up from her horrible dream and screamed and yelled demanding the attention of the attacking rakshasis. She stated: 'Go away and get lost; brainless nishacharies! don't you dare to harass Devi Sita any further! I had been just woken up all of sudden from the ugliest possible dream right now! This is all

about our peril and of auspiciousness for Sita.' Trijata was literally shivering when she shouted thus: In this nasty and wretched dream I found a celestial mountain cave on the fast revolving sky made of huge elephant tusks pulled by some hundred white horses with white garlands while Shri Rama accompanied by Lakshmana were seated firmly. In that horrible dream, Sita was clad in milk white robes. As I visioned Raghu Rama again very keenly and he along with Lakshmana behind, Devi Sita riding the elephant joined them and she was seated besides Rama smilingly. *tatas tābhyām kumārābhyām āsthitaḥ sa gajottamaḥ, sītayā ca viśālākṣyā laṅkāyā upari sthitaḥ*/ Then as all the three being settled on the Iravata like Gaja Raja, proceeded to Lanka Dvipa and saw the Kingdom critically as the elephant stood still on the sky. Then in that disastrous dream, I saw somebody like our great King Ravana just before me. He appeared to have bathed in oil and was robed in oil drenched blood red attire. He appeared to have been drunk with intoxicants and was garlanded in karaveera flowers. As was dressed thus, King Ravana appeared to have just got down from pushpaka viman to earth. It then looked as if he was dragging a female. At that time, King Ravana was wearing dark clothing and was riding a donkey chariot. That woman was looking shocked and rattled. Her face was frightened with madness. They both were airborne flying southbound. Then I saw the King descending and touching the earth by the air borne chariot of donkeys. The woman thus having been seated on his lap rolled down to earth as having been dragged. Then the female was shivering with fright and was screaming like a mad woman in distress, half clad, and was shouting curses at him. Then King Ravana dragged the woman into a hell like dirty and dingy cave with disgusting smell. There was a water body there around with slush and flies of large size. As her 'dussvapana' continued, Trijata continued: As Ravana proceeded further south ward, he witnessed yet another water body which did not, no doubt, have slush and mud as the waters were clean, but there was a black woman wearing red clothing crying away as Ravana was forcibly dragging her further south. Then one might notice Mahabali Kumbhakarna snoring in sound slumber. Mahasura Ravana's son Indrajit was bathing in streams of oil. It appeared that Kumbhakarna was in the sleeping posture on a cot hung down on the hump of a camel while Indrajit was bathing on the back of a huge frog. The aged Trijata then passed above the house of Vibhishana wearing white clothes, white garland of flowers perfumed with white chandana. Vibhishana's residence was resounding with drums, music and dance. Then Vibhishana was visioned as seated on a white elephant. Then Rakshasi Trijata's dussvapna continued showing multitudes of Royal horses and elephants were seen sinking as forcibly pulled down by high and gushing tides of the great ocean. *Lanka drushtvaa maya sapne Raavanen aabhi rakshati, dagdhaa Ramasya dootena vaanarena tarsvitaā*/ Trijata further dreamt that one mighty Vaanara as the messenger of Shri Rama would very soon be burnt off to devastation of the fabulously built up and well decorated Lankapuri of the world renown. Then Lankapuri like a wax made city of fame would turn to a huge 'smashaana', the burial ground. Then Vrissaha Rakshasi Trijata shouting loud at the brain weak yet brawn mighty Maha Ranshis about to devour Devi Sita alive addressed them as follows: *apagacchata naśyadhvaṁ sītām āpnoti rāghavaḥ, ghātayet paramāmarṣī sarvaiḥ sārddhaṁ hi rākṣasaiḥ/ priyām bahumatām bhāryām vanavāsam anuvratām, bhartsitām tarjitām vāpi nānumamśyati rāghavaḥ*/ Stupid Rakshasis! Do you still wish to eat Devi Sita alive even after my explaining the details of my worst ever dreams as she indeed is an illustrious Pativrata of Shri Rama the signage of virtue, courage and proven invincibility. He would never pardon you, despite being a symbol of forgiveness of tolerable level, but not to throttle Sita's head and seek to eat her flesh! You must in fact fall at her feet straightaway and beg for your mercy! *bhartsitām api yācadhvaṁ rākṣasyaḥ kiṁ vivakṣyā, rāghavād dhi bhayaṁ ghoram rākṣasānām upasthitam/ praṇipāta prasannā hi maithilī janakātmajā, alam eṣā paritrātum rākṣasyo mahato bhayāt*/ Maha Rakshasis! I do realise that you may all try to reply something or another, but of use and of substance could that be! You have perpetrated the most heinous and unimaginable act of depravity. Having encircled around her prepared to devour her alive, no amount of begging her now would whitewash that away by falling at feet and such dramatics. The transformation would need to be a truly changed mindset. May be then your mercy appeals might be effective marginably though. But once convinced she might have the evocation of forgiveness! Rakshasis! Do realise the analogy of the birds seated on the same tree branch have different mind sets, a very few being dharmic and many others of

demonoic! Very few with sonorous sounds of auspiciousness welcoming the arrival of their lovers but by and large with screeches of lust and hunger.

[Vishleshana of two birds seated on the same branch of a tree-source Mundaka Upanishad]

Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/ (An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions.)

Sargas Twenty Eight and Twenty Nine

Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness.

Sā rākṣasendrasya vaco niśamya; tad rāvaṇasyāpriyam apriyārtā, Sītā vitatrāsa yathā vanānte; simhābhipannā gajarājakanyā/ sā rākṣasī madhyagatā ca bhīrur; vāgbhir bhṛṣam rāvaṇatarjitā ca, kāntāramadhye vijane viśṣṭā; bāleḥ kanyā vilalāpa sītā/ satyaṁ batedaṁ pravādanti loke; nākalāmṛtyur bhavātīti santaḥ, yatrāham evaṁ paribhartsyamānā; jīvāmi kiṁ cit kṣaṇam apy apuṇyā/ sukhād vihināṁ bahuduhkhapūrṇam; idaṁ tu nūnaṁ hṛdayaṁ sthiraṁ me, vidīryate yaṁ na sahasradhādyā; vajrāhataṁ śṛṅgam ivācalasya/ naivāsti nūnaṁ mama doṣam atra; vadhyāham asyāpriyadarśanasya, bhāvaṁ na cāsyāham anupradātum; alaṁ dvijo mantraṁ ivādvijāyā/ nūnaṁ mamāṅgāny acirād anāryaḥ; śāstraiḥ śitaiś chetsyati rākṣasendraḥ, tasminn anāgacchati lokanāthe; garbhasthajanor iva śalyakṛntaḥ/ duḥkhaṁ batedaṁ mama duḥkhitāyā; māsau cirāyābhigamiṣyato dvau, baddhasya vadhyasya yathā niśānte; rājāparādhād iva taskarasya/ hā rāma hā lakṣmaṇa hā sumitre; hā rāma mātāḥ saha me jananyā, eṣā vipadyāmy aham alpabhāgyā; mahārṇave naur iva mūḍha vātā/ tarasvinau dhārayatā mṛgasya; sattvena rūpaṁ manujendraputrau, nūnaṁ viśastau mama kāraṇāt tau; simharṣabhau dvāv iva vaidyutena/ nūnaṁ sa kālo mṛgarūpadhārī, mām alpabhāgyāṁ lulubhe tadānīm, yatrāryaputraṁ visasarja mūḍhā; rāmānujaṁ lakṣmaṇapūrvakaṁ ca/ hā rāma satyavrata dīrghavāho; hā pūrṇacandrapratiṁānavaktra, hā jīvalokasya hitaḥ priyaś ca; vadhyāṁ na mām vetsy hi rākṣasānām/ ananyadevatvam iyaṁ kṣamā ca; bhūmau ca śayyā niyamaś ca dharme, pativratātvaṁ viphalāṁ mamedam; kṛtaṁ kṛtaghneṣv iva mānuṣāṇām/ mogho hi dharmāś carito mamāyaṁ; tathāikapatnītvam idaṁ nirartham, yā tvām na paśyāmi kṛśā vivarṇā; hīnā tvayā saṁgamane nirāśā/ pitur nirdeśaṁ niyamena kṛtvā; vanān nivṛttaś caritavrataś ca, strībhis tu manye vipulekṣaṇābhiḥ; saṁramṣyase vītabhayaḥ kṛtārthaḥ/ ahaṁ tu rāma tvayī jātakāmā; ciraṁ vināśāya nibaddhabhāvā/ moghaṁ caritvātha tapovrataṁ ca; tyakṣyāmi dhig jīvitam alpabhāgyā/ sā jīvitam kṣipram ahaṁ tyajeyāṁ; viṣeṇa śāstreṇa śītena vāpi, viśasya dātā na tu me 'sti kaś cic; chastrasya vā veśmani rākṣasasya/ śokābhitaptā bahudhā vicintya; sītātha venyudgrathanam grhītvā, udbadhya venyudgrathanena śīghram; ahaṁ gamiṣyāmi yamasya mūlam/ itīva sītā bahudhā vilapya; sarvātmanā rāmam anusmarantī, pravepamānā pariśuṣkavaktrā; nagottamaṁ puspitam āsasāda/ upasthitā sā mṛdur sarvagātrī; śākhāṁ grhītvātha nagasya tasya, tasyās tu rāmam pravacintayantyā; rāmānujaṁ svaṁ ca kulam śubhāṅgyāḥ/ śokānimittāni tadā bahūni; dhairyārjitāni pravaraṇi loke, prādurnimittāni tadā babhūvuḥ; purāpi siddhāny upalakṣitāni/

Acutely suffering the heart-rending distress of 'Pati Viyoga', Ravana's unthinkable advances to her, and the physical assaults by the Rakshasis surrounding, Devi Sita truly realised she was indeed like a she-elephant being attacked from all sides by a cruel lion. She felt that a lamb caught amid a pack of wolves. There is an adage as asserted by Mahatmas of virtue that as once a youthful person encounters

deathful crises, those are but passing phases being unbearable experiences. A well married female of excellent family upbringing and surfiest of dedication to husband should not imagine nightmares even if exposed to crises. *sukhād vihinām bahuduhkhapūrṇam; idam tu nūnam hṛdayam sthiram me vidīryate yan na sahasradhādyā; vajrāhataṁ śṛṅgam ivācalasya/* Indeed my heart is bereft of happiness; nevertheless, one's inner strength fortified by 'atma nigrha' or immense resoluteness and single minded courage is truly comparable to a mountain minaret even hit by diamond like rocks. *naivāsti nūnam mama doṣam atra; vadhyāham asyāpriyadarśanasya, bhāvam na cāsyāham anupradātum; alam dvijo mantram ivādvijāya/ nūnam mamāṅgāny acirād anāryaḥ; śastraiḥ śitaiś chetsyati rākṣasendraḥ, tasminn anāgacchati lokanāthe; garbhasthajanor iva śalyakṛntaḥ/* I am unfortunately caught in the grip of Ravana hence atma tyaaga might not be a crime. Since a low class human is highly unworthy of teaching Veda vedangas, likewise I could never make him understand the values of 'paativratya'. Alas! May be this Ravana might not mince my body into pieces as Indra entered Devi Diti's garbha and minced parts of it!

[Vishleshana on Indra entering Devi Diti's garbha sourced from Maha Bhagavata Purana:]

Chakravarti Bali, who was also punished by Vamana, the incarnation of Vishnu. Diti felt that Indra was responsible for several killings of her progeny including Hiranyaksha and Hiranuyakasipu and thus her anger for Indra became intense. She thus requested her husband Kasyapa to bless her with a son who could kill Indra. Sage Kasyapa felt extremely sad that his wife was following a wicked route to bear her a son to kill Indra. He somehow desired that such an eventuality should never arise and planned to at least prolong time for a year and asked Diti to follow very strict regime of personal sacrifice named '**Pumsavana**'. During the year, Diti should not think ill of others, nor speak lies, nor hurt any body, nor eat flesh or fish, nor wear robes unwashed by herself, but worship Brahmanas, cows, and women with husbands and sons alive, in short follow a life of a hermit. Any discrepancy or deviation from the prescribed do's and don'ts would not only kill Indra but would become a friend and associate. The nephew Indra knew the intention of Diti, but pretended to help her in the Daily Worships by fetching flowers and fruits to Diti and such other services. At the time of Diti's delivery after a year, Indra who had yoga sidhis, like 'anima' and 'laghima' entered Diti's womb and with the help of his 'Vjara' (the Thunderbolt) cut the embryo into seven pieces and cut each piece to another seven pieces. Each of the forty-nine pieces thus born became as many 'Maruts' who became demigods and thus Diti was purified of her envy and animosity of Lord Indra.]

Stanza 7 continued:

duḥkham batedam mama duḥkhitāyā; māsau cirāyābhigamiṣyato dvau, baddhasya vadhyasya yathā niśānte; rājāparādhād iva taskarasya/ hā rāma hā lakṣmaṇa hā sumitre; hā rāma mātāḥ saha me jananyā, eṣā vipadyāmy aham alpabhāgyā; mahārṇave naur iva mūḍha vātā/ Devi Sita continues her distress: Am I not looking old and ugly! It is nearly two months since Ravana dragged me here. I am precisely in the hopeless situation of being imprisoned and kept awaiting death as on the night before Ha Rama Ha Lakshmana! Ha Devis Koushalya- Sumitra; this sinking boat of my 'praarabhha' is floating in the 'dukhha maha saagara' facing my termination!!

Sarga Twenty Nine continued:

Tathaa gataam tām aninditām; vyapetaharṣām paridīnamānasām, śubhām nimittāni śubhāni bhejire; naram śriyā juṣṭam ivopajīvina/ tasyāḥ śubham vāmam arālapakṣma; rājīvrtaṁ kṛṣṇaviśālasuklam, prāspandataikaṁ nayanam sukeśyā; mīnāhataṁ padmam ivābhitāmram/ bhujaś ca cārvañcitapīnavṛttaḥ; parārdhya kālāgurucandanārhaḥ, anuttamenādhyuṣitaḥ priyeṇa; cireṇa vāmaḥ samavepatāśu/ gajendrahastapratimaś ca pīnas; tayoṛ dvayoḥ samhatayoḥ sujātaḥ, praspandamānaḥ punar ūrur asyā;

rāmaṁ purastāt sthitam ācacakṣe/ śubhaṁ punar hemasamānavarṇam; īśadrajodhvastam ivāmalākṣyāḥ, vāsaḥ sthitāyāḥ śikharāgradantyāḥ; kiṁ cit parisraṁsata cārugātryāḥ/ etair nimittair aparaiś ca subhrūḥ; sambodhitā prāḡ api sādhusiddhaiḥ, vātātapaklāntam iva pranaṣṭam; varṣeṇa bījaṁ pratisamjahaṛṣa/ tasyāḥ punar bimbaphalopamauṣṭham; svakṣibhrukeśāntam arālapakṣma, vaktram babhāse sitaśukladamṣṭram; rāhor mukhāc candra iva pramuktah/ sā vītaśokā vyapanītatatandrī; śāntajvarā harṣavibuddhasattvā, aśobhatāryā vadanena śukle; sītānśunā rātrir ivoditena/

Devi Sita then commenced the arrival of ‘Shubha Soochana’ or auguries of auspiciousness especially in the context of stepping forward to Shri Rama seva! *tasyāḥ śubhaṁ vāmam arālapakṣma; rājīvyṛtaṁ kṣṇaviśālasuklam, prāspandataikaṁ nayanam sukeśyā; mīnāhataṁ padmam ivābhitāmram/* Devi Sita’s left eyes of sparkle and dark eye brows commenced quivering like small fishes around petals of a lotus. *bhuscha cārvaṇcitapīnavṛttaḥ; parārdhya kālāgurucandanārhaḥ, anuttamenādhyuṣitaḥ priyeṇa; cireṇa vāmaḥ samavepatāśu/* Her left shoulders which were in the past well smeared by fragrant sandalwood past as for long enticed by Rama while he was resting in comfort too got vibrated. *gajendrahastapratimaś ca pīnaś; tayoṛ dvayoḥ samhatayoḥ sujātaḥ, praspandamānaḥ punar ūrur asyā; rāmaṁ purastāt sthitam ācacakṣe/* Her left thigh of enviable roundness as of elephant trunk too was trembling repeatedly. *śubhaṁ punar hemasamānavarṇam; īśadrajodhvastam ivāmalākṣyāḥ, vāsaḥ sthitāyāḥ śikharāgradantyāḥ; kiṁ cit parisraṁsata cārugātryāḥ/* As Devi Sita with her sparkling set of teeth and radiant face standing under the Ashoka tree, her silky dress draped on her fragile body was no doubt crumpled and even somewhat dirty as wavy by the sweep of winds but started quivering too. *etair nimittair aparaiś ca subhrūḥ; sambodhitā prāḡ api sādhusiddhaiḥ, vātātapaklāntam iva pranaṣṭam; varṣeṇa bījaṁ pratisamjahaṛṣa/ tasyāḥ punar bimbaphalopamauṣṭham; svakṣibhrukeśāntam arālapakṣma, vaktram babhāse sitaśukladamṣṭram; rāhor mukhāc candra iva pramuktah /* As Devi Sita experienced these and such other ‘shubha soochanas’ were experienced she felt elated with self contentment with the moon like rejoicing of Rahu graha releasing the latter’s tight grip.

Sarga Thirty

Hanuman witnessesd series of Ravana’s sweet offers to wed Sita, her no-nonsense reaction, his three month notice, violent threats of Rakshasis, Trijata’s forebodings, now desires to appear before her, but how!.

Hanumān api vikrāntaḥ sarvaṁ śuśrāva tattvataḥ, sītāyās trijaṭāyāś ca rākṣasīnām ca tarjanam/ avekṣamāṇas tāṁ devīm devatām iva nandane, tato bahuvidhām cintām cintayām āsa vānaraḥ/ yām kapīnām sahasrāṇi subahūny ayutāni ca, dikṣu sarvāsu mārgante seyam āsāditā mayā/ cāreṇa tu suyuktena śatroḥ śaktim avekṣitā, gūdhena caratā tāvad avekṣitam idaṁ mayā/ rākṣasānām viśeṣaś ca purī ceyam avekṣitā, rākṣasādhipater asya prabhāvo rāvaṇasya ca/ yuktaṁ tasyāprameyasya sarvasattvadayāvataḥ, samāśvāsayitum bhāryām patidarśanakāṅkṣiṇīm/ aham āśvāsayāmy enām pūrṇacandranibhānanām, adṛṣṭaduḥkhām duḥkhasya na hy antam adhigacchatīm/ yadi hy aham imām devīm śokopahatacetanām, anāśvāsyā gamiṣyāmi doṣavad gamanam bhavet/ gate hi mayi tatreyam rājaputrī yaśasvinī, paritrāṇam avindantī jānakī jīvitam tyajet/ mayā ca sa mahābāhuḥ pūrṇacandranibhānanaḥ, samāśvāsayitum nyāyyaḥ sītādarśanalālasaḥ/ niśācarīṇām pratyakṣam akṣamaṁ cābhibhāṣaṇam, athaṁ nu khalu kartavyam idaṁ kṛcchra gato hy aham/ anena rātriśeṣeṇa yadi nāśvāsyate mayā, sarvathā nāsti samdehaḥ parityakṣyati jīvitam/ rāmaś ca yadi prcchen mām kiṁ mām sītābravīd vacaḥ, kim aham taṁ pratibrūyām asambhāṣya sumadhyamām/ sītāsamdeśarahitam mām itas tvarayā gatam, nirdahed api kākutsthaḥ krudhas tivreṇa cakṣuṣā/ yadi ced yojayiṣyāmi bhartāram rāmakāraṇāt, vyartham āgamanam tasya sasainyasya bhaviṣyati/ antaram tv aham āsādyā rākṣasīnām iha sthitaḥ, śanair āśvāsayiṣyāmi samtāpabahulām imām/ aham hy atitanuś caiva vanaraś ca viśeṣataḥ, vācam codāhariṣyāmi mānuṣīm iha saṁskṛtām/ yadi vācam pradāsyāmi dvijātir iva saṁskṛtām, rāvaṇam manyamānā mām sītā bhītā bhaviṣyati/avaśyam eva vaktavyam mānuṣam vākyaṁ arthava, mayā sāntvayitum śakyā nānyatheyam aninditā/ seyam ālokyā me rūpaṁ jānakī bhāṣitam tathā, rakṣobhis

trāsītā pūrvaṁ bhūyas trāsaṁ gamiṣyati/ tato jātaparitrāsā śabdaṁ kuryān manasvinī, jānamānā
viśālākṣī rāvaṇaṁ kāmarūpiṇaṁ/ sītayā ca kṛte śabde sahasā rākṣasīgaṇaḥ, nānāpraharaṇo ghorah
sameyād antakopamaḥ/ tato mām saṁparikṣīpya sarvato vikṛtānanāḥ, vadhe ca grahaṇe caiva kuryur
yatnaṁ yathābalam/ taṁ mām śākhāḥ praśākhās ca skandhāmś cottamaśākhinām, dr̥ṣṭvā
viparidhāvantāṁ bhaveyur bhayaśāṅkitāḥ/ mama rūpaṁ ca saṁprekṣya vanaṁ vicarato mahat, rākṣasyo
bhayavitrastā bhaveyur vikṛtānanāḥ/ tataḥ kuryuḥ samāhvānaṁ rākṣasyo rakṣasām api, rākṣasendrāni -
yuktānām rākṣasendraniveśane/te śūlaśaranistṛiṁśa vividhāyudhapāṇayah, āpateyur vimarde 'smin
vegenodvignakāriṇaḥ/ saṁkruddhas tais tu parito vidhaman rakṣasām balam, śaknuyāṁ na tu
saṁprāptuṁ paraṁ pāraṁ mahodadheḥ/ mām vā gr̥hṇīyur āplutya bahavaḥ śīghrakāriṇaḥ, syād iyaṁ
cāgr̥hītārthā mama ca grahaṇaṁ bhavet/ hiṁsābhīrucayo hiṁsyur imām vā janakātmajāṁ, vipannaṁ
syāt tataḥ kāryaṁ rāmasugrīvayor idam/ uddēse naṣṭamārge 'smin rākṣasaiḥ parivārite, sāgareṇa
parikṣipte gupte vasati jānakī/ viśaste vā gr̥hīte vā rakṣobhir mayi saṁyuge, nānyaṁ paśyāmi rāmasya
sahāyaṁ kāryasādhanē/ vimṛśaṁś ca na paśyāmi yo hate mayi vānarah, śatayojanavistīrṇaṁ laṅghayeta
mahodadhim/ kāmaṁ hantuṁ samartho 'smi sahasrāṇy api rakṣasām, na tu śakṣyāmi saṁprāptuṁ paraṁ
pāraṁ mahodadheḥ/ asatyāni ca yuddhāni saṁśayo me na rocate, kaś ca niḥsaṁśayaṁ kāryaṁ kuryāt
prājñāḥ sasamśayaṁ/ eṣa doṣo mahān hi syān mama sītābhibhāṣaṇe, prāṇatyāgaś ca vaidehyā bhaved
anabhibhāṣaṇe/ bhūtās cārthā vinaśyanti deśakālavirodhitāḥ, viklavaṁ dūtāṁ āsādy tamaḥ sūryodaye
yathā/ arthānarthāntare buddhir niścītāpi na śobhate, ghātayanti hi kāryāṇi dūtāḥ paṇḍitamāninaḥ/ na
vinaśyet kathaṁ kāryaṁ vaiklavyaṁ na kathaṁ bhavet, laṅghanaṁ ca samudrasya kathaṁ nu na vṛthā
bhavet/ kathaṁ nu khalu vākyāṁ me śṛṇuyān nodvijeta ca, iti saṁcintya hanumānś cakāra matimān
matim/ rāmam akliṣṭakarmāṇaṁ svabandhum anukīrtayan, nainām udvejyāṣyāmi tad
bandhugata mānasām/ ikṣvākūṇāṁ variṣṭhasya rāmasya viditātmanaḥ, śubhāni dharmayuktāni vacanāni
samarpayan/ śrāvayīṣyāmi sarvāṇi madhurām prabruvan giram, śraddhāsyati yathā hīyaṁ tathā sarvaṁ
samādadhe/ iti sa bahuvidhaṁ mahānubhāvo; jagatipateḥ pramadām avekṣamāṇaḥ, madhuram
avitathaṁ jagāda vākyāṁ; drumaviṭapāntaram āsthito hanūmān/

Maha bala Veera Hanuman had witnessed the senario of Devi Sita's distress and helplessness, the threats of Rakshasis surrounding her to eat her alive, Rakshasi Trijata's warnings and evil forebodings to 'Lanka Saamrajya' and the killing of the King and followers and the like. His thoughts flashed off in different directions. Innumerable Vaanara Veeras were despatched by King Sugriva to all the directions to search for Devi Sita's whereabouts. Happily I had succeeded. Blessed with my utmost dedication to Swaami Karya, and having assumed miniature form, I have been keenly observing the enemy's strength, the varied shades of their 'dharmaadharma pravartana', and the significance of Ravana's mental aberrations and so on. Devi Sita a peerless Pativrata has no other thoughts excepting of Shri Rama. She is literally flustered for his 'darshana'. Her face is like Purnachandra and had never missed his nearness; she never ever got unnerved as of now. I feel like to console her atonce and give extremely positive arrival of the epic hero. *yadi hy aham imām devīm śokopahatacetanām, anāśvāsya gamiṣyāmi doṣavad gamanaṁ bhavet/ gate hi mayi tatreyāṁ rājaputrī yaśasvinī, paritrāṇam avindantī jānakī jīvitam tyajet/ mayā ca sa mahābāhuḥ pūrṇacandranibhānanaḥ, samāśvāsayituṁ nyāyayāḥ sītadarśanalālasaḥ/* In the eventuality of my returning back without assuring her of Shri Rama's arrival soon and thus controlling her agony, it should indeed be a huge lapse on my part. In case I do so, the crue Rakshasis on one pretext or another might even resort to devouring her alive. Worse still would be that she herself resort her atma samarpana out of extreme frustration. Hence it ought to be opportune for me to convey positive indications to her. *niśācarīṇām pratyakṣam akṣamaṁ cābhibhāṣaṇam, athaṁ nu khalu kartavyam idaṁ kṛcchra gato hy aham/ anena rātriśeṣeṇa yadi nāśvāsyate mayā, sarvathā nāsti saṁdehaḥ parityakṣyati jīvitam/ rāmaś ca yadi pṛcchen mām kim mām sītābravīd vacaḥ, kim aham taṁ pratibrūyām asaṁbhāṣya sumadhyamām/* But under these circumstances however, it is certainly not advisable for me to address Devi Sita in front of the cruel Rakshasis surrounding her. Under these circumstances, it is rather irksome for me to freely

converse and convince her to be brave and feel confident. If I am not able to utilise this opportunity to night itself what all has been accomplished by me so far would be a sheer waste. On my return to Shri Rama, he should definitely enquire about Devi Sita's whereabouts and more significantly about her whatabouts and then I should not be able to reply. Then Bhagava Shri Rama could be incensed and burn me alive. May be some how my should be able to assuage her emotions. As it is body is quite miniaturized and more so I am a Vanara. If I were to convey my thoughts to her in Samskrita Vaani, then she might think that Ravana was talking to her assuming his form as a 'dwija'. Then I might have to such language as spoken in the type of language in Ayodhya and thereabouts. Then again she might suspect Ravana in my form. Then again the Rakshasis suspect Ravana's presence there and harass me further more. Suppose that in my own form then I might get caught and the entire Ravana Sena could be alerted to pounce on me and thus the Swami Karya could remain unfulfilled. *kāmaṁ hantuṁ samartho 'smi sahasrāṇy api rakṣasām, na tu śakṣyāmi samprāptuṁ param pāram mahodadheḥ/ asatyāni ca yuddhāni samśayo me na rocate, kaś ca niḥsamśayaṁ kāryaṁ kuryāt prājñāḥ samśayaṁ/ eṣa doṣo mahān hi syān mama sītābhibhāṣaṇe, prāṇatyāgaś ca vaidehyā bhaved anabhibhāṣaṇe/* No doubt I do posses the capability of devastating thousands of Rakshasa yodhas, but then getting involved with such adventurous steps, I might not be decisive of the endeavor with uncertainties nor be then capable of my crossing the ocean for certain. All the same, not being able to converse with her and pacify her with the awareness of the Rakshasis appears to be a huge question mark! *bhūtās cārthā vinaśyanti deśakālavirodhitāḥ, viklavam dūtam āsādyā tamaḥ sūryodaye yathā/* This is the most unfortunate predicament as a dull and foolhardy messenger of Shri Rama's standing is finding lost in a critical situation disabled to adjust as per the 'desha kaala paristhitis', like a critical night enveloped with thick darkness awaits the Ushakaala Surya! No foolish messener of a standing of Shri Rama, without the awareness of 'kartavyakartavya' or dutifulness or otherwise is worthy of being trustworthy who would feel that he is a quite intelligent, might invariably spoil the mission entrusted. *katham nu khalu vākyaṁ me śṇuyān nodvijeta ca, iti samcintya hanumānś cakāra matimān matim/ rāmam akliṣṭakarmāṇaṁ svabandhum anukīrtayan, nainām udvejaiṣyāmi tad bandhugatamānasām/* Therefore, I feel that the task entrusted to me should not be performed, the very purpose of my crossing the Maha Sagara be not spoilt, yet Devi Sita be conveyed my message, never be careless out of fear or confusion. I should therefore decide to start singing the 'guna ganas' of Ikshvaaku Vamsha, Shri Rama's outstanding qualities without provoking those Rakshasis, yet making sure that Devi Sita would certainly lend her ears too. I should seek to sweet singing like a lullaby to others, yet might convince Devi Sita too as of statemens of genuineness.' This was how after prolonged introspection, Veera Hanuman decided to hide himself in a miniature swarupa well settled and seated on a broad and sturdy branch of the Ashoka Vriksha, while witnessing the disturbed yet sweet face of Devi Sita whose was lost in agitation and deep introspection of Maha Veera Shri Rama and of the sweet memories of of his unending care and deep affection showered on her as a peerless pativrata.

Sargas Thirty One and Thirty Two

Veera Hanuman sings Shri Rama Katha exclusively for Devi Sita but she wonders its genuinness!

Evaṁ bahuvidhām cintām cintayitva mahākapiḥ, samśrave madhuraṁ vākyaṁ vaidehyā vyājahāra ha/jātaḥ purāṇdarasamo bale/ ahimsāratir akṣudro ghrṇī satyaparākramaḥ, mukhyaś cekṣvākuvamśasya lakṣmīvāṁl lakṣmivardhanaḥ/ pāṛthivayañjanair yuktaḥ pṛthuśrīḥ pāṛthivarṣabhaḥ, pṛthivyām caturantayām viśrutaḥ sukhadaḥ sukhī/ tasya putraḥ priyo jyeṣṭhas tārādhipanibhānanaḥ, rāmo nāma viśeṣajñāḥ śreṣṭhaḥ sarvadhanuṣmatām/ rakṣitā svasya vṛttasya svajanasyāpi rakṣitā, rakṣitā jīvalokasya

dharmasya ca paramtapah/ tasya satyābhisamdhasya vṛddhasya vacanāt pituḥ, sabhāryaḥ saha ca bhrātrā vīraḥ pravrajito vanam/ tena tatra mahārāṇye mṛgayām paridhāvatā, janasthānavadham śrutvā hatau ca kharadūṣaṇau, tatas tv amarṣāpahṛtā jānakī rāvaṇena tu/ yathārūpām yathāvarṇām yathālakṣmīm viniścītām, aśrauṣaṁ rāghavasyāham seyam āsāditā mayā/ virarāmaivam uktvāsau vācam vānarapuṅgavaḥ, jānakī cāpi tac chrutvā vismayam paramam gatā/ tataḥ sāvakraśāntā sukeśī keśasaṁvṛtam, unnamya vadanam bhīruḥ śiṁśapāvṛkṣam aikṣata/ sāvīryag ūrdhvaṁ ca tathāpy adhastān; nirīkṣamāṇā tam acintya buddhim, dadarśa piṅgādhipater amātyam; vātātmajam sūryam ivodayastham/

Having thought over of the pros and cons of approaching Devi Sita for long time, Veera Hanuman in his miniature form sitting on a branch of the Ashoka tree started singing in his low and sweet tone as follows: Onec there was a famed King Dasharatha of ourstanding virtue and world wide fame in the Ikshvaku dynasty. He was a Rajarshi commended by Maharshis and the Praja alike. Being bestowed with the qualities of in ideal king, a dharma swarupa, and of the bravery, he was blessed with his eldest son popular as Shri Ramawho was a symbol of kindness, bravery, dhunur vidya, and pitruvaalka parapaalata. *rakṣitā svasya vṛttasya svajanasyāpi rakṣitā, rakṣitā jīvalokasya dharmasya ca paramtapah/ tasya satyābhisamdhasya vṛddhasya vacanāt pituḥ, sabhāryaḥ saha ca bhrātrā vīraḥ pravrajito vanam/ tena tatra mahārāṇye mṛgayām paridhāvatā, janasthānavadham śrutvā hatau ca kharadūṣaṇau/ tatas tv amarṣāpahṛtā jānakī rāvaṇena tu/ yathārūpām yathāvarṇām yathālakṣmīm viniścītām, aśrauṣaṁ rāghavasyāham seyam āsāditā mayā/* That parakrami Shri Rama, the know dharma rakshaka declared to the worlds his satya pratigjna to undergo vanavasa, and his wife a parama pativrata and his most loyal younger brother Lakshmana too accompanied him. During their stay he and the brother several rakshasa. In the course of their staty at the ‘jana sthaana’, Mahasura Ravavana had forcibly abducted Devi Sita whiie while she was left all alone by arranging rakshasa Mareecha to assume a maya mriga form forcing Rama to chase and Lalshmana followed suit. Seaching for Devi Sita Rama Lakshmanas approached kiushkindha, met and made friends with the fugitive King of Vanaras, named Sugriva, killed the then vanara king Vaali. Subsequently, the new Vanara King arranged for Devi very many Vanara soldiers for Devi Sitanveshana and one of the able one of them jumped in , crossed the oceanand reached where Devi Sita is being surrounded by cruelmost rakshasis. As the maha jnaani Hanuman had deftly conveyed the required message to Devi Sita, the latter was thrilled with indescribable relief and relief. and looked up the tree. and saw a vanara, apparently in a mini form. Meanwhile, buddhimaan Hanuman sat there looking up and down.

Taḥ śākhāntare līnam dṛṣṭvā calitamānasā, sāvīryaḥ kapim tatra praśritam priyavādinam/ sāvīryaḥ dṛṣṭvā hariśreṣṭham vinītavad upasthitam, maithilī cintayām āsa svapno ‘yam iti bhāminī/ sāvīryaḥ tam samīkṣyaiva bhr̥ṣaṁ viśamjñā; gatāsukalpeva babhūva sītā, cireṇa samjñām pratilabhya caiva; vicintayām āsa ‘Ramabhavena; saṁpīditā tad gatasarvabhāvā, vicintayantī satatam tam eva; tathaiva paśyāmi tathā am unable torūpam; saktarūpaś ca vadaty ayaṁ mām/ namo ‘stu vācaspataye savajriṇe; svayambhuve caiva hutāśanāya, anena cokaṁ yad idaṁ mamāgrato; vanaukasā tac ca tathāstu nānyathā/

As Devi Sita found a hazy form of a Vanara of 'pingala shareera' adorned in white clothing looking like a lightning, she stood up instantly. She was puzzled to clearly see a vanara with unbelievable eyes but not daring to see him straight. Being frightened partly with disbelief and partly with the hope and being unbearable suspense and suspicion, fell down in swoon. On gradual recovery, she cried: 'hey Rama, he Lakshmana' and broke down in intolerable weeping. *Swapno mamaayam vikritodya drishtah, shakhaa mrigah shaakhaganairnishiddhah, svasyastu raamaaya salakasmanasya tathah piturmr janakasya raagjnah/ Swapne hi naahimemita nidra shokena dhukhena cha peeditayaa/ sukham hi naasti yato viheenaa tenendupurnaapratimaanbanena/* Thereafter, she felt again whether she saw either a dream or a hallucination. It is well known that seeing a monkey in dreams is inauspicious. Yet, due to extreme restlessness, one is unable to sleep properly keeping on crying Rama, ah Rama, I am getting drowned in distress; am not able to concentrate, much less to take to 'tarka- vitarka' or the pros and cons of this situation, being totally have lost mental awareness as nothing becomes clear excepting this Vaanara swarupa.; or else, I can only remember Vajradhari Indra, Srishtikarta Brahma, Adishthaana rupa Agni Deva!!

Sarga Thirty Three

Then Hanuman appears before Devi Sita in his own form and conveys about Shri Rama's welfare, his arrival here, and assures Rama's arrival soon.

*Tām abravīn mahātejā hanūmān mārutātmajaḥasy añjalim ādhāya sītām madhurayā girā
kā nu padmapalāśākṣī kṣīṭakauśeyavāsīnī, drumasya śākhām ālambya tiṣṭhasi tvam aninditā/
kimarthaṁ tava netrābhyām vāri sravati śokajam, puṇḍarīkapalāśābhyām viprakīrṇam ivodakam/
surāṇām asurāṇām ca nāgagandharvarakṣasām, yakṣāṇām kinnarāṇām ca kā tvam bhavasi śobhane/
kātvam bhavasi rudrāṇām marutām vā varānane, vasūnām vā varārohe devatā pratibhāsi me/ kim nu
candramasā hīnā patitā vibudhālayāt, rohinī jyotiṣām śreṣṭhā śreṣṭhā sarvaguṇānvitā/ kopād vā yadi vā
mohād bhartāram asitekṣaṇā, vasiṣṭhaṁ kopayitvā tvam nāsi kalyāṇy arundhatī/ ko nau putraḥ pitā
bhrātā bhartā vā te sumadhyame, asmāl lokād amuṁ lokam gataṁ tvam anuśocasi/ vyañjanāni hi te yāni
lakṣaṇāni ca lakṣaye, mahiṣī bhūmipālasya rājakanyāsi me matā/ rāvaṇena janasthānād balād apahrītā
yadic sītā tvam asi bhadraṁ te taṁ mamācakṣva pricchataḥ/ sā tasya vacanam śrutvā rāmakīrtanaharṣitā,
uvāca vākyam vaidehī hanūmantam drumāśritam/ duhitā janakasyāham vaidehasya mahātmanah, sītā ca
nāma nāmnāham bhāryā rāmasya dhīmataḥ/ samā dvādaśa tatrāham rāghavasya niveśane, uñjānā
mānuṣān bhogān sarvakāmasamṛddhinī/ tatas trayodaśe varṣe rājyenekṣvākunandanam, abhiṣecayitum
rājā sopādhyāyaḥ pracakrame/ tasmīn sambhriyamāṇe tu rāghavasyābhiṣecane, kaikeyī nāma bhartāram
devī vacanam abravīt/ na pibeyam na khādeyam pratyaham mama bhojana, eṣa me jīvitasyānto rāmo
yady abhiṣicyate/ yat tad uktam tvayā vākyam prītyā nṛpatisattama, tac cen na vitatham kāryam vanam
gacchatu rāghavaḥ/ sa rājā satyavāg devyā varadānam anusmaran, mumoha vacanam śrutvā kaikeyyāḥ
krūram apriyam/ tatas tu sthaviro rājā satyadharme vyavasthitaḥ, jyeṣṭham yaśasvinam putram rudan
rājyam ayācata/ pitur vacanam śrīmān abhiṣekāt param priyam, manasā pūrvam āsādyā vācā
pratigrhītavān/ dadyān na pratigrhṇīyān na brūyat kim cid apriyam, api jīvitahetor hi rāmaḥ
satyaparākramaḥ/ sa viḥayottariyāṇi mahārḥaṇi mahāyaśāḥ, viśṛjya manasā rājyam jananyai mām/
sāham tasyāgratas tūrṇam prasthitā vanacārīnī, na hi me tena hīnāyā vāsaḥ svarge 'pi rocate / prāg eva
tu mahābhāgaḥ saumitrir mitranandanah, pūrvajasyānuyātrārthe drumacīrair alamkṛtaḥ/ te vāyam
bhartur ādeśam bahu mānyadṛghavratāḥ, praviṣṭāḥ sma purād dṛṣṭam vanam gambhīradarśanam/ vasato
daṇḍakāraṇye tasyāham amitaujaśaḥ, akṣasāpahṛtā bhāryā rāvaṇena durātmanā/ dvau māsau tena me
kālo jīvitānugrahaḥ kṛtaḥ, ūrdhvam dvābhyām tu māsābhyām tatas tyakṣyāmi jīvitam/*

.Veera Hanuman having got down from the top branch of the Ashoka Vriksha extending his folded hands to Devi Sita with extreme politeness stated in his soft tone: Open lotus like faced Devi! Who are you! Are you a devata, or gandharva, yaksha, naaga, kinnara. Are you Devi Arundhati angry with her husband

Maharshi Vasishtha! Who indeed is your husband, father, relatives! Why are you crying away! Hope not Shri Rama's dharma patni Devi Sita, forcibly abducted by Ravanaasura. Then Devi Sita was extremely pleased and stood up despite being weak by holding the Ashoka tree trunk. She stated: Kapi shreshtha! I am indeed the daughter in law of the famed King Dashratha, the dharma patni of the glorious Maha Veera and dharmagjna Shri Rama. Then she narrated her life's erstwhile experiences, as to how she enjoyed her marital bliss with her dear husband for twelve years, how King Dasharatha in consultation with the Raja guru Maharshi Vasishtha decided Shri Ram's yuva raajya pattaabhisheka, how on the night before, Devi Kaikeyi the third and youngest wife of King Dasharatha reminded of the King's erstwhile promise to her to make her own son Bharata the yuva Raja, and how she demanded Shri Rama to proceed to forest life. King Dasharatha was a satyavaadi, and had no other way but to yield and thus became unconscious having reluctantly consented. *dadyān na pratigrhñīyān na brūyat kim cid apriyam, api jīvīta hetor hi rāmaḥ satyaparākramaḥ/ sa vihāyottarīyāni mahārḥāni mahāyaśāḥ, viṣṭjya manasā rājyaṁ jananyai mām/ sāhaṁ tasyāgratas tūrṇaṁ prasthitā vanacārīṇī, na hi me tena hīnāyā vasaḥ svarge 'pi rocate* /Satyaparakrami Shri Rama was a mere giver but never a taker. Even at the sacrifice of his life, he would never lie, nor slip out his decisiveness of pitru vaakya pari paalana. Then he discarded his valuable clothing and wore mriga charma's attire. Then, I too accompanied as there could be no other heaven for me excepting Rama's company. *prāḡ eva tu mahābhāgaḥ saumitrir mitranandanaḥ, pūrvajasyānuyā - trārthe drumacīrair alamkṛtaḥ/ te vayaṁ bhartur ādeśaṁ bahu mānyadṛdhavratāḥ, praviṣṭāḥ sma purād dṛṣṭaṁ vanaṁ gambhīradarśanam*/Lakshmana followed Shri Rama and wore mriga charma too. *vasato danḍakāraṇye tasyāhaṁ amitaujasah, akṣasāpahṛtā bhāryā rāvaṇena durātmanā/ dvau māsau tena me kālo jīvītānugrahaḥ kṛtaḥ, ūrdhvaṁ dvābhyām tu māsābhyām tatas tyakṣyāmi jīvītam*/As we were in 'dandakaranya, a situation was created as maarecha, an associate rakshasa appeared as a maya mriga and Ravanaasura abducted me forcefully. As maha rakshasis encircled me for two months now under daily threats of reating me alive, I lost interest in my life and am about terminating my life. *nāhaṁ asmi tathā devi yathā mām avagacchasi, viśaṅkā tyajyatām eṣā śraddhatsva vadato mama*/ Devi! I am not what you had been thinking and wondering of me. Believe me I am genuine and truly the Shri Rama's truthful devotee.

Sarga Thirty Four

Devi Sita still unconvinced fully about the guineness of Hanuman, the latter describes Rama's physical features and mental acumen and bravery, pleading his own genuineness.

Tasyās tadvacanam śrutvā hanūmān hariyūthapaḥ, duḥkhād duḥkhābhibhūtāyāḥ sāntam uttaram abravīt/ ahaṁ rāmasya saṁdeśād devi dūtas tavāgataḥ, vaidehi kuśalī rāmas tvām ca kauśalam abravīt/ yo brāhmaṇaṁ astraṁ vedāṁś ca veda vedavidāṁ varaḥ, sa tvām dāśarathī rāmo devi kauśalam abravīt/ lakṣmaṇas ca mahātejā bhartus te 'nucaraḥ priyaḥ, kṛtavāṇ śokasaṁtaptāḥ śirasā te 'bhivādanam/ sā tayoh kuśalam devī niśamya narasiṁhayoh, parītisaṁhṛṣṭasarvāṅgī hanūmāntam athābravīt/ kalyāṇī bata gatheyam laukikī pratibhāti me, ehi jīvantam ānado naraṁ varṣaśatād api/ tayoh samāgame tasmin prītir utpāditādbhutā, paraspareṇa cālāpaṁ viśvastau tau pracakratuḥ/ tasyās tadvacanam śrutvā hanūmān hariyūthapaḥ, sītāyāḥ śokadīnāyāḥ samīpam upacakrame/ yathā yathā samīpam sa hanūmān upasarpati, tathā tathā rāvaṇaṁ sā taṁ sītā pariśaṅkate/ aho dhig dhik kṛtam idaṁ kathitam hi yad asya me, rūpāntaram upāgamyā sa evāyam hi rāvaṇaḥ/ tām aśokasya śākhām sā vimuktā śokakarśitā, tasyām evānavadyāṅgī dharaṇyām samupāviśat/ avandata mahābāhus tatas tām janakātmajāṁ, sā cainaṁ bhayavitrastā bhūyo naivābhyudaikṣata/ taṁ dṛṣṭvā vandamānaṁ tu sītā śaśinibhānaṁ, abravīt dīrgham ucchvasya vānaraṁ madhurasvarā/ māyām praviṣṭo māyāvī yadi tvam rāvaṇaḥ svayam, utpādayasi me bhūyaḥ saṁtāpaṁ tan na śobhanam/ svaṁ parityajya rūpaṁ yaḥ parivrājakarūpadhṛt, janasthāne mayā dṛṣṭas tvam sa evāsi rāvaṇaḥ/ upavāsakṣām dīnām kāmārūpa niśācara, saṁtāpayasi mām bhūyaḥ saṁtāpaṁ tan na śobhanam/ adi rāmasya dūtas tvam āgato bhadram astu te, prcchāmi tvām hariśreṣṭha priyā rāma kathā hi me/ guṇān rāmasya kathaya priyasya mama

vānara, cittam harasi me saumya nadīkūlam yathā rayah/ aho svapnasya sukhatā yāham evam cirāhṛtā, preṣitam nāma paśyāmi rāghaveṇa vanaukasam/ svapne 'pi yady aham vīram rāghavam sahalakṣmaṇam, paśyeyam nāvasīdeyam svapno 'pi mama matsarī/ nāham svapnam imam manye svapne dṛṣṭvā hi vānaram, na śakyo 'bhyudayaḥ prāptum prāptaś cābhyudayo mama/ kim nu syāc cittamoho 'yam bhaved vātagatis tv iyam, unmādajo vikāro vā syād iyam mṛgatṛṣṇikā/ atha vā nāyam unmādo moho 'py unmādalakṣmaṇaḥ, sambudhye cāham ātmānam imam cāpi vanaukasam/ Ity evam bahudhā sītā saṁpradhārya balābalam, rakṣasām kāmārūpatvān mene tam rākṣasādhīpam/ etām buddhiṁ tadā kṛtvā sītā sā tanumadhyamā, na prativyājahārātha vānaram janakātmajā/ sītāyās cintitam buddhvā hanūmān mārutātmajāḥ, śrōtrānukūlair vacanais tadā tām saṁpraharṣayat/ Aditya iva tejasvi loka kaantah shasee yathaa, Raja sravasya lokasya devo vaishravano yathaa/ Vikramenopapannascha yathaa vishnurmahaayashaah, sathavaadee madhura vaag devo vaachasparur yathaa/ Rupavan subhagah Shrimaan kandarpa eva murtiman, sthaana krothe prahartaa cha shreshtho loke mahaarathaah/ achiraad ranvanam samravey yo vadhishpati veeryavaan, krodha pramuktairishubhirjaladbhiriva paaakaih/ Ramasya sakhaa Sugreevo naama vaanarah, Raja vaanara mukhyaanaam sa twaam koushalamabraveet, nitham smarati te Ramah susugreevah salakshanah/ drishtvaa jeevasi vaidehi raakshaseematamaagataa, nachiraad drakshse Ramam Lakshmanam cha maraarathim/ aham sugrīvasacivo hanūmān nāma vānaraḥ, praviṣṭo nagarīm laṅkāṁ laṅghayitvā mahodadhim/ kṛtvā mūrdhni padanyāsam rāvaṇasya durātmanah, tvām draṣṭum upayāto 'ham samāśritya parākramam/ nāham asmi tathā devi yathā mām avagacchasi, viśaṅkā tyajyatām eṣā śraddhatsva vadato mama/

On hearing what all has been stated by Devi Sita, Hanuman sought to give solace and stated ‘Devi! I am the messenger of Shri Rama; he is safe and sought to know about your welfare. Devi! Shri Rama is not only an expert of Brahmastra but of veda vetta. My self along with Lakshmana, we seek to prostrate to you in reverence. Hanuman stated thus, she was mighty thrilled with happiness. *kalyāṇī bata gatheyam laukikī pratibhāti me, ehi jīvantam ānado naram varṣaśatād api/* If only a human being were alive, that conversing with Hanuman freely and frankly. Yet, there as a streak of remote fear whether Ravana had not entered as Hanuman! She then addressed Ravana: If you have appeared here as a Hanuman, tell me whether you are really not Ravana whom I met at the ‘janasthanan’! If not, then I feel contented. But, do make a detailed description of Shri Rama. *aho svapnasya sukhatā yāham evam cirāhṛtā, preṣitam nāma paśyāmi rāghaveṇa vanaukasam/ svapne 'pi yady aham vīram rāghavam sahalakṣmaṇam, paśyeyam nāvasīdeyam svapno 'pi mama matsarī/ nāham svapnam imam manye svapne dṛṣṭvā hi vānaram, na śakyo 'bhyudayaḥ prāptum prāptaś cābhyudayo mama/* Aho! If only this were not to be a dream, how wonderful this situation could be! Am I really seeing Shri Rama’s messenger! If only Rama along with Lakshmana were seen even in dream, how thrilling that could be! I am concerned again and again that appearance of a vanara is inauspicious, but am proving to the contrary! *kim nu syāc cittamoho 'yam bhaved vātagatis tv iyam, unmādajo vikāro vā syād iyam mṛgatṛṣṇikā/ atha vā nāyam unmādo moho 'py unmādalakṣmaṇaḥ, sambudhye cāham ātmānam imam cāpi vanaukasam/* Is this my wishful thinking or am I seized of a hallucination. Otherwise, could this be simply a mental aberration owing to long standing sufferance. *Ity evam bahudhā sītā saṁpradhārya balābalam, rakṣasām kāmārūpatvān mene tam rākṣasādhīpam/ etām buddhiṁ tadā kṛtvā sītā sā tanumadhyamā, na prativyājahārātha vānaram janakātmajā/* Thus, Devi Sita’s mental horizon was completely confused and was not still clear but refrained from asking Hanuman once again. Then Veera Hanuman explained what Shri Rama was all about. *Aditya iva tejasvi loka kaantah shasee yathaa, Raja sravasya lokasya devo vaishravano yathaa/ Vikramenopapannascha yathaa vishnurmahaayashaah, sathavaadee madhura vaag devo vaachasparur yathaa/ Rupavan subhagah Shrimaan kandarpa eva murtiman, sthaana krothe prahartaa cha shreshtho loke mahaarathaah/* Bhagavan Shri Rama is resplendent like Surya Deva, cool and tranquil like Chandra Deva, and of prosperity of Kubera’s fame. Rama is comparable to ‘Maha Yashasvi Vishnu Samaa’ and

‘sathavaadi and madhura vaani samana’ like Brishpati Deva. As per Rama’s physical form, Shri Rama was comparable to ‘Kama deva’; yet once kindled with anger, he would be a Maha Rathi with no comparison in the worlds. Then Anjaneya reiterated that indeed he was the truthful and real messenger of Sri Rama, indeed. He is really suffering Devi Sita’s viyoga and is truly and most concerned of your whereabouts and what abouts. *Achiraad Ravanam samvyey yo vadhishyanti veerayavaan, krodha pramuttairapirishur -bhirjaladdbhirivapaavakaih/Maha Parakrami* Shri Rama should therefore soon arrive here and armed with fiery arrows and in a combat with Ravana should destroy him and his clan. Sumitra Kumara too forwards his prostrations to you. *Ramasya sakhaa Sugreevo naama vaanarah, Raja vaanara mukhyaanaam sa twaam koushalamabraveet, nitham smarati te Ramah susugrreevah salakshanah/ drishtvaa jeevasi vaidehi raakshaseematamaagataa, nachiraad drakshse Ramam Lakshmanam cha maraarathim/aham sugrīvasacivo hanūmān nāma vānarah, praviṣṭo nagarīm laṅkāṁ laṅghayitvā mahodadhim/* Devi !Shri Raghunadha has now a great friend and associate named King of Vanaras named Sugriva and he too sends his greetings to you enquiring of your welfare; along with Rama Lakshmanas, Sorive too is anxious of your welfare. I happen to be the Minister to Sugriva; soon enough you should soon enough see crores of Vaararas fighting for Shri Rama to uproot Rakshasas and Ravanarura along with his entire clan. I had arrived here having crossed the Maha Sumudra and seen the entire proceedings of Ravana and his ill begotten wealth and fame.

Sarga Thirty Five

Devi Sita finally concedes Hanuman’s genuineness-he describes Rama’s ‘guna ganaas’, how Rama missed her, Sugriva’s help repaying Rama’s help by killing Vaali- Sampati’s guidance to reach her.

Tām tu rāma kathām śrutvā vaidehī vānararṣabhāt, uvāca vacanam sāntvam idaṁ madhurayā girā/ kva te rāmeṇa saṁsargaḥ katham jānāsi lakṣmaṇam, vānarāṇām narāṇām ca katham āsīt samāgamaḥ/ yāni rāmasya liṅgāni lakṣmaṇasya ca vānara, tāni bhūyaḥ samācakṣva na mām śokaḥ samāvišet/ kīdṛśaṁ tasya saṁsthānam rūpaṁ rāmasya kīdṛśam, katham ūrū katham bāhū lakṣmaṇasya ca śaṁsa me/ evam uktas tu vaidehyā hanūmān mārutātmajaḥ, tato rāmaṁ yathātattvam ākhyātum upacakrame/ jānantī bata diṣṭyā mām vaidehi paripṛcchasi, bhartuḥ kamalapatrākṣi saṁkhyānam lakṣmaṇasya ca/ yāni rāmasya cihnāni lakṣmaṇasya ca yāni vai, lakṣitāni viśālākṣi vadataḥ śṛṇu tāni me/ rāmaḥ kamalapatrākṣaḥ sarvabhūtamano haraḥ, rūpadākṣiṇyasampannaḥ prasūto janakātmaje/ tejasādityasamkāśaḥ kṣamayā pṛthivīsamah, bṛhaspatisamo buddhyā yaśasā vāsavopamaḥ/ rakṣitā jīvalokasya svajanasya ca rakṣitā, rakṣitā svasya vṛttasya dharmasya ca paramtapah/ Ramo bhāmini lokasya caturvarṇyasya rakṣitā, madyādānām ca lokasya kartā kārayitā ca saḥ/ arcīṣmān arcito ’tyarthaṁ brahmacaryavrate sthitaḥ, sādhanām upakārajñāḥ pracārajñas ca karmaṇām/ rājavidyāvinītaś ca brāhmaṇānām upāsītā, śrutavāñ śīlasampanno vinītaś ca paramtapah/ yajurvedavinītaś ca vedavidbhīḥ supūjitaḥ, dhanurvede ca vede ca vedāngeṣu ca niṣṭhitaḥ/ vipulāṁso mahābāhuḥ kambugrīvaḥ śubhānanaḥ, gūḍhajatruḥ sutāmrākṣo rāmo devi janaiḥ śrutaḥ/ dundubhisvananirghoṣaḥ snigdhaveṛṇaḥ pratāpavān, samaḥ samavibhaktāṅgo varṇam śyāmaṁ samāśritaḥ/tristhiras tripralambaś ca trisamas triṣu connataḥ, trivālvāms tryavaṇataś caturvyāṅgas triśīrṣavān/ catuṣkalaś caturlekhaś catuṣkiṣkuś catuḥsamaḥ, caturdaśasamadvandvaś caturdaṣṭaś caturgatiḥ/ mahauṣṭhahanunāsaś ca pañcasnigdho ’ṣṭavaṁśavān, daśapadmo daśabṛhat tribhir vyāpto dviśuklavān, ṣaḍunnato navatanus tribhir vyāpnoti rāghavaḥ/ satyadharmaparaḥ śrīmān saṁgrahānugrahe rataḥ, deśakālavibhāgajñāḥ sarvalokapriyamvadaḥ/ bhrātā ca tasya dvaimātraḥ saumitṛir aparājitaḥ, anurāgeṇa rūpeṇa guṇaiś caiva tathāvidhaḥ/ tvām eva mārgamāṇo tau vicarantau vasuṁdharām, dadarśatur mṛgapatiṁ pūrvajenāvaropitam/ ṛṣyamūkasya pṛṣṭhe tu bahupādapasamkule, bhrātur bhāryārtam āsīnam sugrīvaṁ priyadarśanam/ vayaṁ tu harirājaṁ taṁ sugrīvaṁ satyasamgaram, paricaryāmahe rājyāt pūrvajenāvaropitam /tatas tau cīravasanau dhanuḥpravarapāṇinau, ṛṣyamūkasya

śailasya ramyaṁ deśam upāgatau/ tau dṛṣṭvā naravyāghrau dhanvinau vānararṣabhaḥ, abhipluto gires tasya śikharam bhayamohitaḥ/ tataḥ sa śikhare tasmin vānarendro vyavasthitaḥ, tayoḥ samīpaṁ mām eva preṣayām āsa satvaraḥ/ tāv ahaṁ puruṣavyāghrau sugrīvavacanāt prabhū, rūpalakṣaṇasaṁpannau kṛtāñjalir upasthitaḥ/ tau parijñātataṭtvārthau mayā prītisamanvitau, pṛṣṭham āropya taṁ deśam prāpitau puruṣarṣabhaḥ/ niveditau ca tattvena sugrīvāya mahātmane, tayor anyonyasaṁbhāṣād bhr̥ṣaṁ prītir ajāyata/ tatra tau kīrtisaṁpannau harīśvaranareśvarau, parasparakṛtāśvāsau kathayā pūrvavṛttayā/ taṁ tataḥ sāntvayām āsa sugrīvaṁ lakṣmaṇāgrajaḥ, strīhetor vālinā bhr̥trā nirastam uru tejasā/tatas tvan nāśajaṁ śokaṁ rāmasyākliṣṭakarmanāḥ, lakṣmaṇo vānarendrāya sugrīvāya nyavedayat/ sa śrutvā vānarendras tu lakṣmaṇeneritaṁ vacaḥ, tadāsīn niṣprabho 'tyarthaṁ grahagrasta ivāmśumān/ tatas tvadgātraśobhīni rakṣasā hriyamāṇayā, yāny ābharaṇajālāni pātītāni mahītale/ tāni sarvāṇi rāmāya ānīya hariyūthapāḥ, saṁhṛṣṭā darśayām āsur gatiṁ tu na vidus tava/ tāni rāmāya dattāni, mayai vopah - r̥tāni ca, svanavanty avakīrṇanti tasmin vihatacetaḥ/ tāny anke darśanīyāni kṛtvā bahuvīdhaṁ tataḥ, tena devaprakāśena devena paridevitam/ paśyatas tasyā rudatas tāmyataś ca punaḥ punaḥ, prādīpayan dāśarathes tāni śokahutāśanam/ śayitam ca ciraṁ tena duḥkhar̥tena mahātmanā, mayāpi vividhair vākyaiḥ kṛcchrād utthāpitaḥ punaḥ/ tāni dṛṣṭvā mahār̥hāṇi darśayitvā muhur muhuḥ, rāghavaḥ sahasaumitriḥ sugrīve sa nyavedayat/ sa tavādarśanād ārye rāghavaḥ paritapyate, mahatā jvalatā nityam agniveṣṇiparvataḥ/

tvatkṛte tam anidrā ca śokaś cintā ca rāghavam, tāpayanti mahātmānam agnyagāram ivāgnayaḥ/ tavādarśanaśokena rāghavaḥ pravacālyate, mahatā bhūmikampena mahān iva śiloccayaḥ/ kānānāni suramyāṇi nadīprasravaṇāni ca, caran na ratim āpnoti tvam apaśyan nṛpātmaḥ/ sa tvām manujaśārdūlaḥ kṣipraṁ prāpsyati rāghavaḥ, samitrabāndhavaṁ hatvā rāvaṇaṁ janakātmajē/ sahitaḥ rāmasugrīvāv ubhāv akurutām tadā, samayaṁ vālinam hantum tava cānveṣaṇam, tathā/ tato nihatya tarasā rāmo vālinam āhave, sarvarkṣaharisaṁghānām sugrīvam akarot patim/ rāmasugrīvayor aikyaṁ devy evaṁ samajāyata, hanūmantam ca mām viddhi tayor dūtam ihāgatam/ svarājyaṁ prāpya sugrīvaḥ samānīya mahāharīn, tvadārthaṁ preṣayām āsa diśo daśa mahābalān/ ādiṣṭā vānarendreṇa sugrīveṇa mahaujaśaḥ, adrirājapratīkāśāḥ sarvataḥ prasthitaḥ maheem/ aṅgado nāma lakṣmīvān vālisūnur mahābalaḥ, prasthitaḥ kapiśārdūlas tribhāgabalasamvṛtaḥ/ teṣāṁ no vipranaṣṭānām vindhye parvatasattame, bhr̥ṣaṁ śokaparītanām ahorātragaṇā gatāḥ/ te vayaṁ kāryanairāśyāt kālasyātikrameṇa ca, bhayāc ca kapirājasya prāṇāṁs tyaktum vyavasthitaḥ, vicinitya vanadurgāṇi giriprasravaṇāni ca, anāsādyā padaṁ devyāḥ prāṇāṁs tyaktum vyavasthitaḥ/ bhr̥ṣaṁ śokār̥ṇave magnaḥ paryadevayad aṅgadaḥ, tava nāśam ca vaidehi vālinas ca tathā vadham, prāyopaveśam asmākaṁ maraṇam ca jaṭāyusaḥ/ teṣāṁ naḥ svāmisaṁdeśān nirāśānām mumūṛṣatām, kāryahetor ivāyātaḥ śakunir vīryavān mahān/ gṛdhrarājasya sodaryaḥ saṁpātir nāma gṛdhrarāj śrutvā bhr̥tr̥vadham kopād idaṁ vacanam abravīt/ yaviyān kena me bhr̥tā hataḥ kva ca vināśitaḥ, etad ākhyātum icchāmi bhavadbhīr vānarottamāḥ/ aṅgado 'kathayat tasya janasthāne mahad vadham, rakṣasā bhīmarūpeṇa tvām uddiśya yathātatham/ jaṭāyos tu vadham śrutvā duḥkhiṭaḥ so 'ruṇātmaḥ, tvām āha sa varārohe vasantīm rāvaṇālaye/ tasya tadvacanam śrutvā saṁpāteḥ prītivardhanam, aṅgadapramukhāḥ sarve tataḥ saṁprasthitaḥ vayam, tvaddarśanakṛtotsāhā hṛṣṭās tuṣṭāḥ plavaṅgamāḥ/ athāhaṁ harisainyasya sāgarām dṛśya sīdataḥ, vyavadhūya bhayaṁ tīvraṁ yojanānām śataṁ plutāḥ/ laṅkā cāpi mayā rātrau praviṣṭā rākṣasākulā, rāvaṇas ca mayā dṛṣṭas tvam ca śokanipīḍitā/ etat te sarvam ākhyātam yathāvṛttam anindite, abhibhāśasva mām devi dūto dāśarather aham/ tvām mām rāmakṛtodyogaṁ tvannimittam ihāgatam, kuśalī tava kākutsthaḥ sarvaśastrabhṛtām varaḥ, guror ārādhanē yukto/ sugrīva sacivaṁ devi budhyasva pavanātmajam, lakṣmaṇas ca sulakṣaṇaḥ/ tasya vīryavato devi bhartus tava hite rataḥ, aham ekas tu saṁprāptaḥ sugrīvavacanād iha/ mayeyam asahāyena caratā kāmarūpiṇā, dakṣiṇā dig anukrāntā tvanmārgavicayaīṣiṇā/ diṣṭyāhaṁ harisainyānām tvannāśam anuśocatām, apaneṣyāmi saṁtāpam tavābhigamaśaṁsanāt/ diṣṭyā hi na mama vyarthaṁ devi sāgaralaṅghanam, prāpsyāmy aham idaṁ diṣṭyā tvaddarśanakṛtam yaśaḥ/ rāghavas ca mahāvīryaḥ kṣipraṁ tvām abhipatsyate, samitrabāndha - vaṁ hatvā rāvaṇaṁ rākṣasādhipam/ kaurajo nāma vaidehi girīnām uttamo giriḥ, tato gacchati gokarṇam parvataṁ kesarī hariḥ/ sa ca devarṣibhir dṛṣṭaḥ pitā mama mahākapiḥ, tīrthe nadīpateḥ puṇye śambasādanam uddharat/ tasyāhaṁ hariṇaḥ kṣetre jāto vātena Maithili, hanūmān iti vikhyāto loke svenaiva karmaṇā, viśvāsārthaṁ tu vaidehi bhartur uktā mayā guṇāḥ/ evaṁ viśvāsītā sītā hetubhiḥ

śokakarśitā, upapannair abhijñānair dūtaṁ tam avagacchati/ atulaṁ ca gatā harṣaṁ praharṣeṇa tu jānakī, netrābhyāṁ vakrapakṣmābhyāṁ mumocānandajaṁ jalam/ cāru tac cānanaṁ tasyāś tāmraśuklāyatekṣaṇam, aśobhata viśālākṣyā rāhumukta ivoḍurāt/ hanūmantaṁ kapim vyaktaṁ manyate nānyatheti sā/ athovāca hanūmāṁs tām uttaraṁ priyadarśanaṁ/hate 'sure saṁyati śambasādane; kapipravīreṇa maharṣicodanāt, tato 'smi vāyuprabhavo hi maithili; prabhāvatas tatpratimaś ca vānarh/

Totally convinced by now of Anjaneya's genuineness by the way he explained lucidly as to what all seemed to have happened pursuant her abduction by the crura Ravana, Devi Sita addressed Hanuman as follows: Kapi Veera! Where did you meet Shri Rama! What is the mutual treatment of Shri Rama to you. How well do you know Veera Lakshmana? How come you vaanaras and Rama Lakshmanas met together! Vanara! What are the physical features of Rama Lakshmanas! Explain to me more accurately without getting emotional. Provide me details of their shoulders, physical cut and overall impression. Then Hanuman started describing: *jānantī bata diṣṭyā mām vaidehi paripṛcchasi, bhartuḥ kamalapatrākṣi saṁkhyānaṁ lakṣmaṇasya ca/ yāni rāmasya cihnāni lakṣmaṇasya ca yāni vai, lakṣitāni viśālākṣi vadataḥ śṛṇu tāni me/ rāmaḥ kamalapatrākṣaḥ sarvabhūtaṁ amanoharaḥ, rūpadākṣiṇyasāṁpannaḥ prasūto janakātmaje/* Videha Raja Kumari with lotus eyes. Even being fully aware of the physical features of Shri Rama Lakshmanas very well, you are asking me once again. Instead of being still suspicious of me or of whatever reason, I feel delighted repeating again. Vishalalochani! What all I described is being repeated again. Shri Ramachandra's are broad and soothing like of freshly blossomed eyes, displaying his mental reflection with the glitter and coolness of full moon. *tejasādityasaṁkṣāḥ kṣamayā pṛthivīsamah, bṛhaspatisamo buddhyā yaśasā vāsavopamaḥ/ rakṣitā jīvalokasya svajanasya ca rakṣitā, rakṣitā svasya vṛttasya dharmasya ca paramtapah/ Ramo bhāmini lokasya cāturvarṇyasya rakṣitā, maryādānām ca lokasya kartā kārayitā ca saḥ/* Janaka Nandini! Shri Rama is of the resplendence of Pratyaksha Bhaskara, he is of the inherent grit and tolerance of Bhudevi, in terms of intelligence he is like Deva Guru Brihaspati, and of far reaching fame and reputation if Devendra himself. He is the saviour *par excellence* of all the Beings especially his own 'praja' and followers. Yet the non-sparer of the enemies, while the pardoner of the mistakes of the followers. He is the well known champion of chatur varnas of Brahmana-Kshatriya- Vaishya-Lower classes of the society, being famed as the last refuge of 'dharma and nyaya', besides being the signage of a 'maryada purusha'. *arciṣmān arcito 'tyartham brahmacaryavrate sthitaḥ, sādḥūnām upakārajñāḥ pracārajñāś ca karmaṇām/ rājavidyāvīnītaś ca brāhmaṇānām upāsītā, śrutavāñ śīlasāṁpanno vinītaś ca paramtapah/* Shri Rama is admired, adored and worshipped by one all of his 'praja' in the society; his form is unique with radiance; a strict observer of 'brahmacharya' being the prerequisite of his forest life as prescribed; the everready benefactor of sadhu purushas, and the guide of 'satkarmaachara'. He is surfiest with the knowledge and practice of 'Raja neeti' or the art of diplomacy. He is an 'upasaka, jnaanavaan, vinamra, yet the shatru santaapaka'. *Yajurveda - vinītaś ca vedavidbhiḥ supūjitaḥ, dhanurvede ca vede ca vedāṅgeṣu ca niṣṭhitaḥ/* Rama was fully trained with the 'Yajur Veda Jnaana' on par with 'yajurveda maha panditas'. He also is well read of Rik-Saama vedas besides 'Shad Vedangas'.

Vishleskana on Vedas and Vedangas

Chaturvedas: Originally there was only one Unique Veda from the face of Lord Brahma but Vyasa Maharshi felt that the Single Veda covering all the aspects of Existence would be difficult to absorb by the successive generations and hence facilitated the division into Chatur Vedas viz. Rik-Yajur-Saama-Atharvana. Vedas are the beacon lights to search the ways and means to achieve the 'Purusharthas' of Dharma, Artha, Kama and Moksha. The four Vedas viz. Rig, Yajur, Saama and Atharva Vedas put together are stated to total one lakh Mantras. Rigveda contains two distinct 'Shaakhaas' or branches, viz. 'Sankhyayana' and 'Ashvala -ayana' and together contains one thousand Mantras, while Rigvediya Brahmana Bhhaga contains two thousand Mantras. Maharshis like Shri Krishna Dwaipayana took Rigveda as 'Pramana' (Standard) Veda. Yajur Veda contains nineteen thousand Mantras. Of these, the Brahmana Grandhas have one thousand Mantras and the Shaakhas have one thousand six hundred and

eight Mantras. In Yajurveda the main Shaakhaas are ‘Kanvi’, ‘Maadhyandini’, ‘Kathi’, ‘Maadhya Kathi’, ‘Maitraayani’, ‘Taittiriya’ and ‘Vaishampaaniya’. Saama Veda has two main Shakhas viz. ‘Kouthuma’ and ‘Aatharvaayani’ or Raamaayaniya’ and these contain ‘Veda’, ‘Aaranyaka’, ‘Uktha’ and ‘Vuuha’ ‘Gaanaas’ or Verses. Saama Veda has nine thousand four hundred twenty five Mantras-all stated to be related to Brahma. Atharva Veda has Rishi-oriented Shaakhaas like Sumantu, Jaajali, Shlokaayani, Shounaka, Pippalaad and Munjakesha. These contain sixteen thousand Mantras and hundred ‘Upanishads’. The Shaakha differentiation of Vedas and of Itihaasaas and Puraanas was stated to have been done by Vishnu Himself and were of Vishnu Swarupa. Vyaasa preached Puranas to Lomaharshana and to Suta by way of ‘Purana Pravachana’. The main ‘Sishyas’ of Vyasa were Sumati, Agnivarcha, Shimshapaayan, Kritavrata and Saavarni. Shimshapaayan and others were engaged in constructing ‘Samhitaas’. (Source: Agni Purana)

Shat Vedangas: Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. *Siksha* is essentially about Sangeeta or Music the Swara Shastra viz. Sapta Swaras, Gramas or scale or gamut in music, Murchanas or intonations/modulations, ten Gunas, Padas (letters); Kalpa grantha comprises kalpas of Nakshatra or Chandra-Nakshatra movement; Veda for attaining Purushardhas viz. Dharma-Artha- Kaama-Moksha; Samhita about Tatwa Darshi, Mantras Chhandas etc; Angirasa Kalpa about abhichara vidhi vidhana like procedures of magic, charms, benevolent or malevolent karma kaanda and finally Shanti Kalpa, Mantras, Procedures, to ward off dangers, and usher in good tidings from Celestial, Terrestrial, extra terrestrial sources. Griha Kalpa too is significant like Homa Prakriyas, Mudras, Mangala Snaanaas, Abhishekas, Pujas for Deva-Devis and Nava Grahas etc. Vyakarana Shastra is about grammar, vibhaktis or cases, vachanas, naama - sarvanaamas, Pratyaya, Samaasa, Karakas. Nirukta is derived and rhetoric or artificial interpretation seeking to bring out the hidden meaning of Vedas; viz. ‘nir’ connoting the comprehensive sense that is sought to be conveyed and ‘ukta’ states that which is revealed more than what is concealed. Chhandas Shastra is stated as the feet of Vedas, being ‘Vaidik’ and ‘Loukik’; Gayatri-Brihati-Ushnik-Jagati-Trishthup- Anushtup -Pankti being the Chhando Vidhi and the various combinations of ‘Ganas’ varied basically with ‘ya-maa-taa-raa-ja-baa-na-sa-la-ga’ and poetry made there of in three letter combinations; the ruling deities of the Ganas are: Ya gana (Water), Ma gana (Prithvi), Ta gana (Sky), Ra gana (Agni/ fire), Ja gana (Surya), Bha gana (Chandra), Na gana (Ayu or Life/health) and Sa gana (Vaayu). Jyotisha Shastra is all about Siddantha Ganita, Jaataka/ hora, and Samhita. The means of Jyotisha are Panchanga Sadhana by way of Thithi-Vaara-Nakshatra-Karana-Yoga; Grahana Sadhana of Solar/ Lunar Eclipses, besides Dik-Sadhana. Jaataka Skandha is the Science of Raashi-Shad Varga, ‘Maitri Bhaavaabhaavaas’ and Graha-Nakshatra compatibilities. (Source: Narada Purana)

Stanza 15 onward:

Vipulāmso mahābāhuḥ kambuḡrīvāḥ śubhānanaḥ, gūḍhajatruḥ sutāmrākṣo rāmo devi janaiḥ śrutaiḥ/ dundubhisvananirghoṣaḥ snigdhavarṇaḥ pratāpavān, samaḥ samavibhaktāṅgo varṇam śyāmaṁsamāśritaiḥ/ Shri Rama’s voice is clear and profound while his skin colour is of sparkling medium. His body parts are wonderfully chistelled and sturdy as his chest is broad, shoulders hefty, and ‘naabhi sthaana’ well proportioned to the stomach above. His knees too are in ideal alingment with legs. His eyelashes are alluring, finger tips and nails of both hands and feet are the most attractive. His tone, gait, and body middle are in perfect unison. All his fourteen body parts are like his eyes, nose, ears, mouth, thighs, hands, legs, knees, feet, lips, chin, broad face, skin, forehead, and so on. In fact, Shri Rama’s Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively are in perfect and most ideal positioning. *Satyadharmaparaḥ śrīmān saṁgrahānugrahe rataḥ, deśakālavibhāḡajñāḥ sarvalokaḡpriyamvadaḥ/ bhrātā ca tasya dvaimātraḥ saumitrir aparājitaḥ, anurāḡeṇa rūpeṇa ḡunaiś caiva tathāvidhaḥ/ tvām eva mārgamāṇo tau vicarantau vasuḡdharām, dadarśatur mḡgapatiḡm pūrvajenāvaropitam/ ṛṣyamūkasya ḡṛṣṭhe tu bahupādapasamkule, bhrātur bhāryārtam āsīnam sugrīvam priyadarśanam/* Such ideal most human named popular as Shri Rama, the ‘satya dharma anushtha, shri

sampanna, praja seva tatpara, desha kaala vyavahara nipuna, sarva jana stotra para' was followed by his younger brother Veera Lakshmana who was like Shri Rama himself with equal charm, body structure and behaviour, except that Lakshmana's skin was of the glitter of gold. Both the cousins landed at the foot hills of Rishyamooka parvata searching for the exiled King Sugriva. Then I had taken them to Sugriva, but the latter was non-plussed at their sudden and strange appearance of Rama Lakshmanas with their respective bows and arrows wearing deer skins and climbed up to the mountain top with suspense and fear! Then I made Sugriva realise that the strangers were brothers who had arrived seeking friendship with him, while I took the brothers on my shoulders and reached them to Sugriva. *niveditau ca tattvena sugrīvāya mahātmane, tayo anyonyasambhāṣād bhr̥ṣaṁ pr̥tīr ajāyata/ tatra tau kīrtisaṁpannau harīśvaranareśvarau, parasparakṛtāśvāsau kathayā pūrvavṛttayā/ tam tataḥ sāntvayām āsa sugrīvaṁ lakṣmaṇāgrajaḥ, strīhetor vālinā bhr̥trā nirastam uru tejasā/* Hanuman continued the narration to Devi Sita further: 'Devi! I had explained the details of what all had happened to both the parties in detail. They understood the contexts and assured of mutual help. Shri Raghunatha understood that Sugriva's elder brother Vaali a maha parakrami kicked Sugriva from the kingdom and even forcibly retained Sugriva's wife. On the other hand, when Lakshmana explained: 'Shri Rama's wife Devi Sita a 'maha pativrata' was forcibly kidnapped by Ravana when the 'maha veeraas' of Rama Lakshmana were absent by creating a circumstance of make believe 'maya'. *sa śrutvā vānarendras tu lakṣmaṇeneritaṁ vacaḥ, tadāśīn niṣprabho 'tyarthaṁ grahagrasta ivāśmūn/ tatas tvadgātraśobhīni rakṣasā hriyamāṇayā, yāny ābharaṇajālāni pātītāni mahītale/ tāni sarvāṇi rāmāya ānīya hariyūthapāḥ, saṁhṛṣṭā darśayām āsur gatiṁ tu na vidus tava/* When Lakshmana heard thus, Sugriva turned pale as if Surya was devoured by Rahu! Then he called the co-vanaras to bring the ornaments and clothes dropped presumably by a distressed and crying loudly woman and displayed the same to Shri Rama Lakshmanas. *tāni rāmāya dattāni, mayāvopah -rtāni ca, svanavanty avakīrṇanti tasmin vihatacetasī/ tāny anke darśanīyāni kṛtvā bahuvīdhaṁ tataḥ, tena devaprakāśena devena paridevitam/* Sugriva further explained to Rama Lakshmanas: as the ornaments and upper garment coverings fell down on the mountain top, there were noises of loud and desparate cryings of a woman and the sounds of the droppings of ornaments and flying clothes down. *paśyatas tasyā rudatas tām yataś ca punaḥ punaḥ, prādīpayan dāśarathes tāni śokahutāśanam/ śayitam ca ciraṁ tena duḥkhārtena mahātmanā, mayāpi vividhair vākyaiḥ kṛcchrād utthāpitaḥ punaḥ/* Then Shri Rama readily recognised them, hugged them on to his chest, and broke down in to instant cryings. At that specific time, Dasharatha nandana Shri Rama was swooned down as if he was exposed to 'agni jvaalaas' suddenly. After slight recovery, he showed them to Lakshmana: *tāni dr̥ṣṭvā mahārḥṇi darśayitvā muhur muhuḥ, rāghavaḥ sahasaumitriḥ sugrīve sa nyavedayat/ sa tavādarśanād ārye rāghavaḥ paritapyate, mahatā jvalatā nityam agniveṇāgniparvataḥ/* Then Shri Rama burst out addressing Devi Sita: 'Arya! I am unable to resist the view of the missing ornaments and clothes, and feel exposed to distressful reality as though was thrown into Jwaala mukhi parvatagni of missing you. *tvatkr̥te tam anidrā ca śokaś cintā ca rāghavam, tāpayanti mahātmānam agnyagāram ivāgnayah/* Devi Sita! Shri Rama was unable to three major issues viz. sleeplessness- excessive cryings- and your consatnt memories like three 'agnis' of Aahavaneeya- Gaarhyapatya- and Dakshnaagni. *tavādarśanaśokena rāghavaḥ pravacālyate, mahatā bhūmikampena mahān iva śiloccayaḥ/ kānānāni suramyāṇi nadīprasravaṇāni ca, caran na ratim āpnoti tvam apaśyan nṛpātmaje/ sa tvām manuḥśārdūlaḥ kṣipraṁ prāpsyati rāghavaḥ, samitrabāndhavaṁ hatvā rāvaṇaṁ janakātmaje/* Devi! As not being able to see you, he is totally broken down like mountains are broken down by severe earth quakes! Raja Kumari! In your absence, Rama is least interested in visiting excellent and picturesque greenries, the coolness of rivers and transparent water flows. Purusha Simha Rama is desperate to see you -and most certainly being aware of your whereabouts and whatabouts should be instantly present here , destroy Raana and his followers and meet you too soon. Both Rama and Sugriva are bound by mutual pratigjnas with Agni Deva as the Saakshi. Rama on his part had already fulfilled his golden promise and here am I having been despatched for Devi Sita-anveshana. King Sugriva had despatched crores of Vaanara Yoddhas like me or far more abled to north-west-east and now to the south. Happily I feel honoured to have discovered you here. Maha Bali Vaali's son named Kapi sreshtha Angada, the Yuva Raja of the 'maha vaanara sena' including some born with 'Devaamsha', is heading our dakshina vaanara

sena was disappointed, even having faced several challenges and desired to resort to ‘atmaarpana’ *em mass* as the prescribed by King Sugriva for our return. We had crossed impossible teraaain, insurmounta - ble mountains, and hence the ‘aamarana upavaasaas’. Then the elder brother of Jatayu named Sampati- prevented us from the desperate of atmaarpana; you are aware Devi! Jatayu fought to near death the most disgusting Ravana while abducting you and were seen by Rama Lakshmanas subsequently and performed his ‘antima samskaaraas’. Believe me Devi! as we headed by Angada prevented all of us the southern side bound vaanara sena boosted our morale: *athāham harisainyasya sāgarām dṛśya sīdataḥ, vyavadhūya bhayaṁ tīvraṁ yojanānām śataṁ plutāḥ/ laṅkā cāpi mayā rātrau praviṣṭā rākṣasākulā, rāvaṇas ca mayā dṛṣtas tvaṁ ca śokanipīditā/ etat te sarvaṁ ākhyātāṁ yathāvyṛttam anindite, abhibhāṣasva mām devi dūto dāśarather aham/* Then all the ‘vanara yodhhaas’ reached the Sea shore but got nervous how to cross the other side of the Sea with a span of hundred yojanas by way of a very very long jump. As I was finally chosen and crossing hurdles on the way and at the other side of Lankapuri ‘simha dwaara’, I was able to succeed in visioning you finally as being tormented by Ravana and the surrounding Rakshasis. Sati shiromani! This is briefly my background and hopefully conveyed to you in essence. I am the trustworthy and dutiful servant and messenger of Shri Rama; I happen to be the Prime Minister of King Sugriva and might consider me as the son of Vayu Deva and Devi Anjana. Devi! Your dear husband Kakutstha kula bhushana Shri Rama Chandra is safe yet ever missing you, and so does Lakashmana your dear brother-in-law.’ As Hanuman assuaged her mental feelings, Devi Sita was wet with tears of relief and signs of welcome auguries, then the latter continued further: ‘Mithileshwari kumari! As you have enquired, hope I have replied to you in some detail. Now, please be brave, and ask me if you have any further clarifications. If allowed, may I leave now. *hate ’sure saṁyati śambasādane; kapipravīreṇa maharṣicodanāt, tato ’smi vāyuprabhavo hi maithili; prabhāvatas tatpratimaś ca vānarh/* Finally while seeing off Devi, Veera Hanuman asserted: ‘I am the Vaanara putra of the famed Kesari who as prompted by Maharshi to kill Shambasaadanapura and married to Devi Ajana who in turn was wedded to Vayu Deva too as her fleeting husband!’

[Comprehensive Vishleshana on a) Kesari-Shambanaada-Anjana Kumari; b)-Vayu Deva and Anjana Devi-c) Glory of Anjaneya d) Hanuman and Ravanaasura]

a) Kesari was the son of Gautami Rishi and Kesari’s wife was Devi Anjana who secured a son named Anjaneya. Once Raakshasa Shambasaadana spied on Anjana Kumari who was playfully singing a song but a dirty hand of a Rakshasa tried to draw her close as she was bewildered with fear as was seeking her near, whispering in a heavy: My dear dove! Why are you fleeing from me! As shrieked saying ‘help me, help me.’ The Rakshasa said: none ever can save you; not even God. Kesari a huge Vanara saw from a tree top and jumped down and intervened. There followed a roaring fight but the Rakshasa overpowered Kesari, who in turn aimed at the rakshasa with his bow and arrows. The fight continued as the Rakshasa took the form of a huge elephant. The rain of arrows continued yet the rakshasa remained invincible since the thick skin of the elephant was infact boomeranging back to Kesari. Then Kesari suddenly assumed a miniature form, flew on to the elephant head, tortured the weakest points of the elephant’s brain cells. The Rakshasa in response dropped the miniaturized vaanara down to earth as Kesari’s blood cells were cut and blood started flowing out. Meanwhile, the dazed Anjana Kumari prayed to Lord Shiva, and a whispering voice was heard: nothing could happen to the rakshasa as he is invincible, except by the rakshasa’s own blood. Anjana Kumari got the hint, secretly crawled on the ground, picked up an arrow from Kesari, smeared rakshasa’s own blood there on, whispered to Kesari, reached the bow and arrow to his hands and hit at Rakshasa once again. Meanwhile, Shambasaadana took the form of a huge bull with a view to gore Kesari’s writhing body to trample to death by lowering the bull horns. Kesari stood up somehow and shot his arrows- as smeared by Shambasaadana’s own blood- at the bull’s eyes. The bull’s eyes were punctured and the rakshasa’s blood came out in flows and the Rakshasa collapsed down. Kumari Anjana had quickly smeared the rakshasa’s own blood on to Kesari’s arrows and supplied to the bow of Kesari. Thus crashed down the Rakshasa’s huge bull body to death. As Maharshi witnessd by their ‘divya drishti’ appeared and endeared both Kesari and Anjana and having taken their mutual consent blessed them as ideal couples.

b) Excerpts from Sarga 67 of Kishkindha Khanda of Valmiki Ramayana on Vayu Deva and Devi Anjana:

Veeranjaneya! Your origin and of birth are indescribable: Pujikasthala was indeed a famed Aprasa was cursed to be born as ‘Kapini’ or Vanara Stree famed as Anjana who was wedded to Kesari. As the Kapini had the ability to assume any form as she pleased and during the rainy season was seated on a mountain top dressed in silks, with priceless ornaments and decorated with sweet odoured flowers. Then there was a sweep of wind and Devi Anjana and Vayu Deva touched her tightly. *sā tu tatraiva sambhrāntā suvṛttā vākyam abravīt, ekapatnīvrataṁ idam ko nāśayitum icchati/ añjanāyā vacaḥ śrutvā mārutaḥ pratyabhāṣata, na tvām himsāmi suśroṇi mā bhūt te subhage bhayam/* But Devi Anjana was an ideal ‘Pativrata’ and in that hesitant concern, did not make further advances and was in fact terribly afraid. Then Vayu Deva smiled reassuringly and said: ‘Who indeed wishes to spoil your pativrata vrata! Sushreni! Don’t you be scared as your mind must be rid of misleading thoughts. *manasāsmi gato yat tvām pariṣvajya yaśasvini, vīryavān buddhisampannaḥ putras tava bhaviṣyati/ abhyutthitaṁ tataḥ sūryam bālo dṛṣṭvā mahāvane, phalaṁ ceti jighṛkṣus tvam utplutyābhyapato divam/* Yashasvini! I would only like to embrace you mentally by way of ‘maanasika sankalpa’ but not physically. As a result of such ‘maanasika samyoga’, you would be blessed with a ‘Maha Bala Paraakrama, Buddhi Sampanna Putra praapti’ who could cross oceans with speed and great ease!. Subsequently, Anjana Devi gave birth in a mountain cave!

c) Glory of Anjaneya from Sarga 67 as above:

Even in childhood, you always felt that Surya Deva too was a sweet fruit on the sky. *śatāni trīṇi gatvātha yojanānām mahākape, tejasā tasya nirdhūto na viśadam tato gataḥ/ tāvad āpatatas tūrṇam antarikṣam mahākape, kṣiptam indreṇa te vajraṁ krodhāviṣṭena dhīmatā/ tataḥ śailāgraśikhare vāmo hanur abhajaṣya, tato hi nāmadheyam te hanumān iti kīrtiyate/* Maha Kape! Therefore you jumped up by three hundred yojanas once and felt that you could not still reach Surya. You kept on trying and finally reached Surya Deva, but Indra Deva was angry and hit you with his Vajrayudha. That was why your left side - hanu- was hurt and hence your name is ‘hanuman’! On seeing the entire scene, Vayu Deva was terribly concerned and thus the Prabhanjana Deva Vaayu stopped his movement in trilokas and then the Ashta Dikpalakas tried their best but finally Brahma Deva had to pacify Vayu Deva blessing Anjaneya would be immune from ‘astra shastras’! *vajrasya ca nipātena virujam tvām samīkṣya ca, sahasranetraḥ prītātmā dadau te varam uttamam/ svacchandataś ca maraṇam te bhūyād iti vai prabho, sa tvām kesariṇaḥ putraḥ kṣetrajo bhīmaṁ vikramaḥ/ mārutasya aurasāḥ putras tejasā cāpi tatsamaḥ, tvām hi vāyusuto vatsa plavane cāpi tatsamaḥ/* Anjaneya! Even ‘vajra prahara’ by Indra Deva would be futile on your body and Mrityu is in your control’. Finally, Maha Jaambavan asserted: *tad vijyambhasva vikrāntaḥ plavatām uttamo hy asi, tvadvīryam draṣṭukāmeyam sarvā vānaravāhini/ uttiṣṭha hariśārdūla laṅghayasva mahārṇavam, parā hi sarvabhūtānām hanuman yā gatis tava/ viśāṇṇā harayaḥ sarve hanuman kim upekṣase, vikramasva mahāvego viṣṇus trīṇ vikramān iva/* Parakrami Mahaanjaneya! Now is the time that you have to proclaim to the trilokas to heighten your stature as the Vanara Sena is longing to witness what you really indeed are. Kindly get up and cross this Maha Sagara in one jump as that indeed is a sure step for Loka Kalyana. All the Vaanara Veeras are right now are on the verge of collapse. As Maha Vishnu as Vamana Deva measured the Universe with three steps, please put forth three steps ahead to sure success! As Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hitherto were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. *Samstūyamāno hanumān vyavardhata mahābalaḥ, samāvidhya ca laṅgūlam harṣāc ca balam eyivān/* Enthused by their frenzy, he gradually increased his height and the proportionate volume of his body, just as Vamana Deva did. *harīṇām utthito madhyāt samprahṛṣṭatanūruhaḥ, abhivādya harīn vṛddhān hanumān idam abravīt/ arujan parvatāgrāṇi hutāśanasakho ’nilaḥ, balavān aprameyaś ca vāyur ākāśagocaraḥ/ tasyāham śīghravigasya śīghragasya mahātmanaḥ, mārutasya aurasāḥ putraḥ plavane nāsti me samaḥ/* Veera Hanuman stood amidst the Vaanaras and addressed them especially the elderly Vanara Vriddhas thus: ‘I am of the strength and speed of Vaayu Deva, my originator and am possessive of endless energy. Vayu

Deva is a great friend of Agni Deva! I am blessed with the might of destroying mountains to pieces. Being the step son of Vayu Deva, my single jump could cross Maha Samudras. I could perform thousand parikramas of the thousand yojana spread of Maha Meru Parvata. *bāhuvegapraṇunnena sāgareṇāham utsahe, samā -plāvayitum lokam saparvatanadīhradam/ mamorujaṅghāvegena bhaviṣyati samutthitaḥ, sammūrchitamahāgrāhaḥ samudro varuṇālayaḥ/ pannagāsānam ākāśe patantaṁ pakṣisevitam, vainateyam aham śaktaḥ parigantum sahasraśaḥ/* With the unimaginable might of my shoulders and hands, I could splash and pound the high waves of Maha Samudras, and create devastation and mahem of high mountains. Lord Varuna's nivasa of Sapta Sagaras [**Sapta Samudras:** Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water] could be violently shaken to distress. Vaanara vridhdhaas! Like Maha Veera Garuda the elder son of Vinata Devi is in the habit of 'akaasha parikrama' and my ability is such that I could comfortably perform such parikramas by thousand times. I could follow Surya Deva in his regular daily pradakshinas from Udayaagiri to the Astamaagiri! *utsaheyam atikrāntum sarvān ākāśagocarān, sāgaram kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayiṣyāmi plavamānaḥ plavaṅgamāḥ, hariṣye coruvegena plavamāno mahārṇavam/* Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe! *buddhyā cāham prapaśyāmi manaś ceṣṭā ca me tathā, aham drakṣyāmi vaidehīm pramodadhvam plavaṅgamāḥ/ mārutasya samo vege garuḍasya samo jave, ayutaṁ yojanānām tu gamiṣyāmīti me matiḥ/ vāsavasya savajrasya brahmaṇo vā svayambhuvaḥ, vikramya sahasā hastād amṛtaṁ tad ihānaye, laṅkāṁ vāpi samutkṣipyā gaccheyam iti me matiḥ/* Vaanaras! As I apply my mind and cogitate, so do the circumstances and conditions too shape up likewise. My decisiveness right now is to see Videha Kumari's immediate darshan; now, you folks! Enjoy now and rejoice with very quick and most positive results and sweet fruits. I am only comparable to Vayu Deva and Garuda Deva; my strong belief and firm conviction at present is that I could comfortably undertake a rapid run of ten thousand yojanas of distance by air! Believe me my friends, right now, my morale and enthusiasm is such that I could seize and secure 'amrit' from the hands of Vajradhaari Indra or even Svayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravana's Lanka!' As Veera Hanuman assured thumping success from his tour of Lanka and back, the huge mass of Vaanaras paid sky high tributes, clappings, and victory shoutings of feverish rejoicings. Then commenced 'Swasti Vachanaas' and high tributes to the hero stating: *ṛṣṭhāṁ ca prasādena kapivṛddhamatena ca, gurūṇāṁ ca prasādena plavasva tvaṁ mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamanam tava, tvadgatāni ca sarveṣāṁ jīvitāni vanaukasām/* 'Maha Vanara Anjaneya! May you carry with you in your epic like tour by crossing the Maha Sagara with memorable success and safe return the heart felt blessings of Maharshis, Gurus, Elders and friends. We would all await your successful travel and very fruitful return; do trust us that your success would provide us all a fresh lease of our lives.' Hanuman replied: As I would now jump and cross the Samudra, be assured that in the universe none could ever imitate. My initial jump would be to the top of Mahendra Parvata which is replete with trees bearing juicy and sweet fruits.' Thus, the Maha Kapeshvara reached, selected a few luscious fruits, enjoyed them relaxingly and remembered of Lanka forthwith for the subsequent jump forward.

d) Hanuman and Ravana'sura from Bhavishya Purana:

Kesari the son of Gautami Rishi and Kesari's wife Anjana secured a grand son named *Hanuman* with the 'Amsa' (facet) of Parama Shiva and Vayu Deva too was responsible in the birth of the boy. Mistaking Surya Deva for a red-coloured fruit, the boy was tempted to fly skyward tried to hold Surya Deva, as Indra threw his Vajra on Hanuman's body and Ravana tried to hold Hanuman's tail but Hanuman never left his firm hold of Surya Deva. Ravan kept on fighting for a year in vain and tried to wriggle out of Hanuman's powerful clasp. Meanwhile Rishi Vishrava arrived at the spot and eulogised Hanuman to release Ravana the terror of the Universe. There after Hanuman resided for long time at Pampapura on the banks of PampaRiver as a strong fixture and was thus acclaimed as 'Sthanu'. Also since Ravana who had dictated

the World and controlled Devas was humiliated by *Anjaneya*, his name and fame spread as Hanuman: *Nighnanta cha Suraan mukhyan Ravanam Lokaraavanam, Nihanti Mushthirbhayah sa Hanumaaniti vishrutah*. (Ravana who was in the habit of badly hurting Devas and related Demi-Gods and killing Vishnu- Bhaktas without mercy had thus been restrained badly and received a jolt by Hanuman; the ‘Mushtighatas’ or ‘Hanus’ (beatings of closed hand grasps) damaged Ravana was the reason why Hanuman was named as such. Lord Brahma informed Hanuman that during the twenty eighth Tretayuga’s first Part of Vaivaswa Manvantara, Bhagavan Vishnu would take the Incarnation of Shri Rama and that he would achieve Rama’s unreserved devotion to Hanuman and destroy the clan of Ravana, his cruel brothers and sinful sons.]

Sarga Thirty Six

Maha Veera Hanuman bestows Shri Rama’s finger ring to Devi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama’s arrival too soon!

*Bhūya eva mahātejā hanūmān mārutātmajaḥ, abravīt praśritaṁ vākyam sītāpratyayakāraṇāt/ vānaro
 ’haṁ mahābhāge dūto rāmasya dhīmataḥ, rāmanāmāṅkitam cedam paśya devy aṅgulīyakam,
 samāśvasiḥi bhadraṁ te kṣīṇaduḥkaphalā hy asi/ grhītvā prekṣamāṇā sā bhartuḥ karavibhūṣaṇam,
 bhartāram iva samprāptā jānakī muditābhavat/ cāru tad vadanam tasyās tāmraśuklāyatekṣaṇam,
 babhūva praharṣodagraṁ rāhumukta ivoḍurāt/ tataḥ sā hrīmatī bālā bhartuḥ saṁdeśaharṣitā, parituṣṣā
 priyam śrutvā prāśamsata mahākapim/ vikrāntas tvaṁ samarthas tvaṁ prājñas tvaṁ vānarottama,
 yenedaṁ rākṣasapadam tvayaikena pradharṣitam/ śatayojanavistīrṇaḥ sāgaro makarālayaḥ,
 vikramaślāghaniyena kramatā goṣpadīkṛtaḥ/ na hi tvāṁ prākṛtaṁ manye vanaram vanararābha, yasya
 te nāsti samtrāso rāvaṇān nāpi sambhramaḥ/ arhase ca kapiśreṣṭha mayā samabhibhāṣitum, yady asi
 preṣitas tena rāmeṇa viditātmanā/ preṣayiṣyati durdharṣo rāmo na hy aparīkṣitam, parākramam avijñāya
 matsakāśaṁ viśeṣataḥ/ diṣṭyā ca kuśalī rāmo dharmātmā dharmavatsalaḥ, lakṣmaṇas ca mahātejāḥ
 sumitrānandavardhanaḥ/ kuśalī yadi kākutsthaḥ kim nu sāgaramekhalām, mahīm dahati kopena
 yugāntāgnir ivotthitaḥ/ atha vā śaktimantau tau surāṇām api nigrahe, mamaiva tu na duḥkhanām asti
 manye viparyayaḥ/ kaccic ca vyathate rāmaḥ kaccin na paripatyate, uttarāṇi ca kāryāṇi kurute
 puruṣottamaḥ/ kaccin na dīnaḥ sambhrāntaḥ kāryeṣu ca na muhyati, kaccin puruṣakāryāṇi kurute
 ṇṛpateḥ sutaḥ/ dvividham trividhopāyam upāyam api sevate, vijigīṣuḥ suhṛt kaccin mitreṣu ca
 paramtapaḥ/ kaccin mitrāṇi labhate mitrais cāpy abhigamyate, kaccit kalyāṇamitraḥ ca mitrais cāpi
 puraskṛtaḥ/ kaccid āśāsti devānām prasādam pārthivātmaja, kaccit puruṣakāram ca daivam ca
 pratipadyate/ kaccin na vīgatasneho vivāsān mayi rāghavaḥ, kaccin mām vyasanād asmān mokṣayiṣyati
 vānaraḥ/ sukhānām ucito nityam asukhānām anūcitaḥ, duḥkham uttaram āsādy kaccid rāmo na sīdati/
 kausalyāyās tathā kaccit sumitrāyās tathaiva ca, abhīkṣṇaṁ śrūyate kaccit kuśalam bharatasya ca/
 mannimittena mānāraḥ kaccic chokena rāghavaḥ, kaccin nānyamanā rāmaḥ kaccin mām tārayiṣyati/
 kaccid akṣauhiṇīm bhīmām bharato bhrātṛvatsalaḥ, dhvajinīm mantribhir guptām preṣayiṣyati matkṛte/
 vānarādhipatiḥ śrīmān sugrīvaḥ kaccid eṣyati, matkṛte haribhir vīrair vṛto dantanakhāyudhaiḥ/ kaccic ca
 lakṣmaṇaḥ śūraḥ sumitrānandavardhanaḥ, astravic charajālena rākṣasān vidhamiṣyati/ raudreṇa kaccid
 astreṇa rāmeṇa nihataṁ raṇe, drakṣyāmy alpena kālena rāvaṇam sasuhṛjjanam/ kaccin na tad
 dhemasamānavarṇam; tasyānanaṁ padmasamānagandha, mayā vinā śuśyati śokadīnam; jalakṣaye
 padmam ivātapena/ dharmāpadeśāt tyajataś ca rājyām; mām cāpy aranyaṁ nayataḥ padātīm, nāsīd
 vyathā yasya na bhīr na śokaḥ; kaccit sa dhairyam hṛdaye karoti/ na cāsya mātā na pitā na cānyaḥ;
 snehād viśiṣṭo ’sti mayā samo vā, tāvad dhy ahaṁ dūtaijīviṣeyaḥ; yāvat pravṛttiṁ śṛṇuyām priyasya/
 itīva devī vacanam mahārtham; tam vānarendram madhurārtham ukṛtvā, śrotum punas tasya vaco
 ’bhīrāmaḥ; rāmārthayuktaṁ virarāma rāmā/ sītāyā vacanam śrutvā mārutir bhīmavikramaḥ, śirasy
 añjalim ādhāya vākyam uttaram abravīt/ na tvāṁ ihaśthām jānūte rāmaḥ kamalalocanaḥ, śrutvaiva tu
 vaco mahyam kṣipram eṣyati rāghavaḥ/ camūṁ prakarṣan mahatīm haryṣkagaṇasamkulām,
 viṣṭambhayitvā bāṇaughair akṣobhyaṁ varuṇālayam, kariṣyati purīm laṅkāṁ kākutsthaḥ sāntarākṣasām/
 tatra yady antarā mṛtyur yadi devāḥ sahāsurāḥ, sthāsyanti pathi rāmasya sa tān api*

vadhiṣyati/tavādarśanajenārye śokena sa pariplutaḥ, na śarma labhate rāmaḥ simhārdita iva dvipaḥ/ dardareṇa ca te devi śape mūlaphalena ca, malayena ca vindhyena meruṇā mandareṇa ca/ yathā sunayanaṁ valgu bimbauṣṭhaṁ cārukunḍalam, mukhaṁ drakṣyasi rāmasya pūrṇacandram ivoditam/ kṣipraṁ drakṣyasi vaidehi rāmaṁ prasaravaṇe girau, śatakratum ivāsīnaṁ nākapṛṣṭhasya mūrdhani/ na māmśaṁ rāghavo bhuṅkte na cāpi madhusevate, vanyaṁ suvihitaṁ nityaṁ bhaktaṁ aśnāti pañcamam/ naiva daṁśān na maśakān na kīṭān na sarīsrpān, rāghavo 'panayed gatṛāt tvadgatenāntarātmanā/ nityaṁ dhyānaparo rāmo nityaṁ śokaparāyaṇam, nānyac cintayate kiṁ cit sa tu kāmavaśaṁ gataḥ/ anidraḥ satataṁ rāmaḥ supto 'pi ca narottamaḥ, sīteti madhurām vāṇīm vyāharan pratibudhyate/ dṛṣṭvā phalaṁ vā puṣpaṁ vā yac cānyat strīmanoharam, bahuśo hā priyety evaṁ śvasaṁ tvāṁ abhibhāṣate/ sa devi nityaṁ paritapyamānas; tvāṁ eva sītety abhibhāṣamāṇaḥ, dhṛtavrato rājasuto mahātmā; tavaiva lābhāya kṛtaprayatnaḥ/ sā rāmasaṁkīrtanavītaśokā; rāmasya śokena samānaśokā, śaranmukhenāmbuda śeṣacandrā; niśeva vaidehasutā babhūm/

Veera Hanuman then handed over Shri Rama's hand finger 'anguthi' as a parting refresher of sweet memories stating that Shri Rama had himself given to be handed over to Devi Sita and assured her of most auspicious moments soon. Devi Sita was truly thrilled as if Shri Rama himself had met her. Her face was brightened up with blushings as her looks were suddenly transformed to happiness and relief as if Full Moon was released by the clutches of Rahu Graha. She exclaimed to Hanuman: Vanara shiromani! I am totally convinced that you are not an ordinary Vaanara but a Maha Paraakrami, Shakti shaali, and most essentially a 'Buddhimaan' of excellence to have dared to enter this fortress of Lankapuri all by your grit and bravery, without even a semblance of fear and hesitation. I am convinced now that an unparalleled 'atma jnaani' of Shri Rama's caliber and reputation had selected you as his messenger as he should have been totally convinced of your capabilities. Having now learnt from you about the anxious moments being spent by Rama Lakshmanas who indeed are safe otherwise, I am relieved and once you convey to them personally, they too ought be pacified equally so on your return to them. Would not Shri Rama now display his caliber to burn down with anger and revenge the entire earth, let alone cross the Maha Sagara now and appear here instantaneously! Indeed, Rama Lakshmanas would not let even celestial powers let off now that my whereabouts are conveyed to them, since so far they had to necessarily keep their hands folded. Tell me Vanara Veera! Are Rama Lakshmanas getting extremely agitated or able to suppress their inner agitations! *kaccin na dīnaḥ sambhrāntaḥ kāryeṣu ca na muhyati, kaccin puruṣakāryāṇi kurute nṛpateḥ sutaḥ/ dvividhaṁ trividhopāyam upāyam api sevate, vijigīṣuḥ suhṛt kaccin mitreṣu ca paramtapaḥ/ kaccin mitrāṇi labhate mitraiś cāpy abhigamyate, kaccit kalyāṇamitraś ca mitraiś cāpi puraskṛtaḥ/* Is Rama's psyche is orderly enough to exercise his sensitivities! Does he get disheartened and broken down as I am! Does he remember the battle 'dharma's' of Saama-Daana- Bheda- Dandas! Shri Rama has the ability and shrewdness of considering 'sharanaagatas' from the enemy camp! Does he remember still the art of collecting friendships on the basis of quid pro quo!

[Vishleshana of Six Neeti Chandrikas vide Sarga Seventy of Valmiki Aranya Ramayana: 'Mahabali Kabandha shook off the ashes of the totally burnt off body and was visioned to have alighted a celestial vimana with clean robes smilingly and addressed Raghu nandana and declared: *rāma śaḍ yuktayo loke yābhiḥ sarvaṁ vimṛśyate, parimṛṣṭo daśāntena daśābhāgena sevyate/* Shri Rama! Listen to me carefully: there are six ways and means of accomplishing Six 'Neeti Chandrikas' viz. Sandhi-Vigraha-Yaana-Aasana-Dwidhi bhaava-and samaashraya. Sandhi denotes the Principle of Truce, Tolerance and Coexistene. Vigraha refers to conflict of similar forces leading to balance of power. Yaana suggests travel or movement of forces for attack-aasana or tishtha the waiting period-dwidvidha of bheda bhaava or break up of friendship by similar forces of the enemies and finally 'samaashraya' or the celebrations of victory of togetherness.']

Stanza 20 onward continued:

Devi Sita continues to ask Hanuman a series of questions: *Kaccin na vigatasneho vivāsān mayi rāghavaḥ, kaccin mām vyasanād asmān mokṣayiṣyati vānaraḥ/ sukhānām ucito nityam asukhānām anūcitah, duḥkham uttaram āsādyā kaccid rāmo na sīdati/ kausalyāyās tathā kaccit sumitrāyās tathaiva ca, abhikṣṇam śrūyate kaccit kuśalam bharatasya ca/* Most unfortunately, Veera Hanuman! I have been way for long and far away. Hence my queries: Trust Shri Raghunatha had not been left lonely without friendships; would he really relieve me of my misery! Am I not deserving enough to joys of living! But ever destined to thick layers of cryings and weepings all my life one after another! How is it Shri Rama too able to suffer this kind of wasteful living! Is his health too dwindling one shock after another, physically, mentally, and psychologically! Are the messages of good health of Devis Koushalya- Sumitra and of Bharata from time to time! *mannimittena mārhaḥ kaccic chokena rāghavaḥ, kaccin nānyamanā rāmaḥ kaccin mām tārayiṣyati/ kaccid akṣauhiṇīm bhīmām bharato bhrātṛvatsalaḥ, dhvajinīm mantribhir guptām preṣayiṣyati matkṛte/ vānarādhipatiḥ śrīmān sugrīvaḥ kaccid eṣyati, matkṛte haribhir vīrair vṛto dantanakhāyudhaiḥ/* Is Sammananeeya Raghunadha is crying away too much for me! Trust he had not diverted from my memory as intensely as before! Would I be ever relieved of my state of affairs! Hope Bharata Kumara had by now mobilised akshouhinis of well disciplined Sena with trained military skills, ‘chatur balaasa’ of foot soldiers, cavalry, elephantry, and camels, under the close association with the very able ministers and advisers! To which extent King Sugriva could muster the Vanara Sena despite their numbers to utilise their teeth and nails and destroy the ‘maayaavi raakshasaas’, raw flesh eaters, in cruelty and desperation! *kaccic ca lakṣmaṇaḥ sūraḥ sumitrānandavardhanaḥ, astravic charajālēna rākṣasān vidhamiṣyati/ raudreṇa kaccid astreṇa rāmeṇa nihataṁ raṇe, drakṣyāmy alpēna kālēna rāvaṇam sasuhṛjjanam/ kaccin na tad dhemasamānavarṇam; tasyānanaṁ padmasamānagandha, mayā vinā śuṣyati śokadīnam; jalakṣaye padmam ivātāpena/* Till which extent, could Lakshmana even being a renowned arrowsman and a ‘sarva astra-shastra jnaata’, could halt the numberless rakshasaas! May I ever survive to vision the spell and spree of tearing Ravana and his clan by Raghava into pieces! As a lotus gets dried off under severe mid day Surya’s heat, would I not wither away by that time to see Shri Rama destroying the entirety of Rakshasaas on earth. *dharmāpadeśāt tyajataś ca rājyām; mām cāpy aranyaṁ nayataḥ padātīm, nāsīd vyathā yasya na bhīr na śokaḥ; kaccit sa dhairyam hṛdaye karoti/ na cāsya mātā na pitā na cānyaḥ; snehād viśiṣṭo ’sti mayā samo vā, tāvad dhy aham dūtajijīviṣeyam; yāvat pravṛttīm śṛṇuyām priyasya/* Could Shri Raghunadha having discarded Kingship on the basis of ‘pitrvaakya paripaalata’ entered dandakaaranya with utter despair of his dear beloved wife, still maintain the same composure and mental energy now! Veera Hanuman the able Shri Rama bhakta! Please mark my words, I have never before my association with dear Rama, I ever received such friendship, affinity and pure love either from my parents, close associates and even enviers. Till my last breathing in my life, I keep craving for Rama and Rama alone, but not even of celestials or their abodes’. As Hanuman heard the enquiries, searching questions and expressions of her aspirations of Devi Sita, he was too patient never to interrupt her and let her steam off her long pent up emotions and feelings. *na tvām ihasthām jānīte rāmaḥ kamalalocanaḥ, śrutvaiva tu vaco mahyam kṣipram eṣyati rāghavaḥ/ camūm prakarṣan mahatīm haryṣṭkagaṇasamkulām, viṣṭambhayitvā bāṇaughair akṣobhyaṁ varuṇālayam, kariṣyati purīm laṅkāṁ kākutsthaḥ śāntarākṣasām/ tatra yady antarā mṛtyur yadi devāḥ sahāsurāḥ, sthāsyanti pathi rāmasya sa tātān api vadhiṣyati/* Devi! As I have been in Lanka and therefore for Devi Sitaanveshana, I am not able to to provide an update on the present well being of Shri Rama, but be assured that as Indra lifted up and made Shashi Devi relieved of danavas, you should very soon be relieved of your agony. As soon as I return to Shri Rama, he would at once seek to arrive here with the entire sena of Vanaraas and giant bears. They should too soon shake up the Maha Samudra, build up a ‘setu bandhana’ or a bridge across the Saagara with the almost instant arrows of Veera Rama. Thus, even of Mrityu Devata, of Deva-samuha or gigantic rakshasaas are encountered they should all be perished!

[Vishleshana: Refer to Vishleshana on Danava Anuhlaada-Shachi Devi- Indra vide Essence of Valmiki Kishkindha Ramayana -Sarga 39 : ‘Shachi Devi the daughter of Danava Puloma was fond of Indra, even before their wedding, but Puloma liked another danava youth named Anuhlada. With the secret consent and permission of Puloma, Anuhlada forcibly abducted Shachi Devi. Indra attacked and killed him

brutally and married Shachi Devi. In further revenge, Indra killed his father in law Danava Puloma thereafter’.]

tavādarśanajenārye śokena sa pariplutaḥ, na śarma labhate rāmaḥ simhārdita iva dvipaḥ/ dardareṇa ca te devi śape mūlaphalena ca, malayena ca vindhyena meruṇā mandareṇa ca/ yathā sunayanam valgu bimbausṭham cārukuṇḍalam, mukham drakṣyasi rāmasya pūrṇacandram ivoditam/ kṣipram drakṣyasi vaidehi rāmaṁ prasravaṇe girau, śatakratum ivāsīnam nākapṛṣṭhasya mūrdhani/ Arya Sita! Even I am unable to see for myself the physical and mental torture and am simply bewildered; can’t you imagine how Shri Rama could ever tolerate my description to him; he ought to jump up and get ready instantly like a fierce king of Lions on a miserable king of elephants and resort to a killing spree of Ravana and the clan, so that the menace of rakshasaas gets rid of in the lokas. Devi! We simple yet brave Vanaras are contented with our residing on mountains like Mandhara and are satisfied by surviving with the food of fresh fruits, nuts and roots, while rejoicing and regaling at the Purnachandra like visage of Shri Ramachandra, his lotus like eyes and kind glances, red lips like of ‘bimbaphala’ and his sparkling ear rings. Be assured Devi Sita! Shri Rama should very soon arrive like Indra himself seated on the celestial Elephant Iravata as generated by the Ksheera Samudra Mathana, on the top of the Pasravana Mountain!
*na māmsam rāghavo bhuṅkte na cāpi madhusevate, vanyam suvihitam nityam bhaktam aśnāti pañcamam/naiva daṁśān na maśakān na kiṭān na sarīṣpān, rāghavo ‘panayed gatrat tvadgatenāntarāt - manā/ nityam dhyānaparo rāmo nityam śokaparāyaṇam, nānyac cintayate kiṁ cit sa tu kāmavaśam gataḥ/ Devi Sita! I am aware that none of the Raghuvamsheeyaas are meat eaters or ‘madyapaanaas’. Then what indeed is Shri Rama used to: he keeps on fasting for four durations of a day and on the fifth, eats a frugal food of jungle fruits, roots and nuts . He does not even clear off on his body of flies, scorpions, or even poisonous snakes crawling freely as he truly observes the principle of being against ‘jeeva himsa’! Parama Parivrata Shiromani Jaanaki Devi! I am totally aware of your agony of seperation from Rama, as your truly and literally single minded of Rama and only Rama alone! *anidraḥ satatam rāmaḥ supto ‘pi ca narottamaḥ, sīteti madhurām vāṇīm vyāharan pratibudhyate/ drṣṭvā phalam vā puṣpam vā yac cānyat strīmanoharam, bahuśo hā priyety evam śvasams tvām abhibhāṣate/ sa devi nityam paritapyamānas; tvām eva sītety abhibhāṣamāṇaḥ, dhṛtavrato rājasuto mahātmā; tavaiva lābhāya kṛtaprayatnaḥ/ sā rāmasamkīrtanavītaśokā; rāmasya śokena samānaśokā, śaranmukhenāmbuda śeṣacandrā; niśeva vaidehasutā babhūm/ Devi Sita! As Shri Rama is always concerned of your welfare only; while he hardly sleeps, but when sleep overcomes him, he keeps on muttering the name of ‘Sita! Sita’ in whisperings! As and when, he sees ripe fruits, fresh and fragrant flowers, or even crosses charming women, then he draws long breathings murmuring ‘ ha priye, ha priye’. Devi! Raja Rama is ever deeply pensive, and is craving for you literally and truly!’ As Hanuman kept on describing thus, Devi Sita was immersed in the sweet memories and the present states of minds mutually like the usherings of ‘sharad ritu’ when the twilights occur as dark clouds are surrounded by the emerging Moon as desperation and relief were to occur coincidentally!**

Sarga Thirty Seven

As Devi Sita seeks Hanuman to hasten Shri Rama’s arrival at Lanka, Hanuman suggests carrying her and reach Rama swiftly, but she declines giving reasons, especially stressing Rama’s invincibility.

Sītā tadvacanam śrutvā pūrṇacandranibhānanā, hanūmantam uvācedam dharmārthasahitam vacaḥ/ amṛtam viśasamsṛṣṭam tvayā vānarabhāṣitam, yac ca nānyamanā rāmo yac ca śokaparāyaṇaḥ/ aiśvārye vā suvistīrṇe vyasane vā sudāruṇe, rajjveva puruṣam baddhvā kṛtāntaḥ parikaṣṭi/ vidhir nūnam asamhāryaḥ prāṇinām plavagottama, saumitriṁ mām ca rāmaṁ ca vyasanaiḥ paśya mohitān/ śokasyāsyā kadā pāram rāghavo ‘dhigamiṣyati, plavamānaḥ pariśrānto hata nauḥ sāgare yathā/ rākṣasānām kṣayam kṛtvā sūdayitvā ca rāvaṇam, laṅkāṁ unmūlitām kṛtvā kadā drakṣyati mām patiḥ/ sa vācyāḥ samtvārasveti yāvad eva na pūryate, ayaṁ samvatsaraḥ kālas tāvad dhi mama jīvitam/ vartate daśamo māso dvau tu śeṣau plavaṅgama, rāvaṇena nṛśamsena samayo yaḥ kṛto mama/ vibhīṣaṇena ca bhrātrā mama

niryātanaṃ prati, anuñītaḥ prayatnena na ca tat kurute matim/ mama pratipradānaṃ hi rāvaṇasya na rocate, rāvaṇaṃ mārgate saṃkhye mṛtyuḥ kālavaśaṃ gatam/ jyeṣṭhā kanyānalā nama vibhīṣaṇasutā kape, tayā mamaitad ākhyātaṃ mātrā prahitayā svayam/ avindhyo nāma medhāvī vidvān rākṣasapuṃgavaḥ, dhṛtimāñ śīlavān vṛddho rāvaṇasya susaṃmataḥ/ rāmāt kṣayam anuprāptaṃ rakṣasāṃ pratyacodayat, na ca tasyāpi duṣṭātmā śṛṇoti vacanaṃ hitam/ āśaṃseti hariśreṣṭha kṣipraṃ mām prāpsyate patiḥ, antarātmā hi me śuddhas tasmimś ca bahavo guṇāḥ/ utsāhaḥ pauraṣaṃ sattvam āṇṣaṃsyam kṛtajñatā, vikramaś ca prabhāvaś ca santi vānararāghave/ caturdaśasahasrāṇi rākṣasānām jaghāna yaḥ, janasthāne vinā bhrātrā śatruḥ kas tasya nodvijet, na sa śakyaḥ tulayitum vyasanaiḥ puruṣarṣabhaḥ, ahaṃ tasyānubhāvajñā śakrasyeva pulomajā/ śarajālāṃśumāñ śūraḥ kape rāmadivākaraḥ, śatrurakṣomayaṃ toyam upaśoṣaṃ nayiṣyati/ iti saṃjalpamānām tām rāmārthe śokakarśītām, āsrusaṃpūrṇavadanām uvāca hanumān kapiḥ/ śrutvaiva tu vaco mahyaṃ kṣipraṃ eṣyati rāghavaḥ, camūṃ prakarṣan mahatīm haryṛkṣagaṇasaṃkulām/ atha vā mocayiṣyāmi tām adyaiva hi rākaasāt,/smād duḥkhād upāroha mama prṣṭham anindite/ tvam hi prṣṭhagatām kṛtvā saṃtariṣyāmi sāgaram,/śaktir asti hi me voḍhum laṅkāṃ api sarāvaṇām/ ahaṃ prasaravaṇasthāya rāghavāyādyā Maithili, prāpayiṣyāmi śakrāya havyaṃ hutam ivānalaḥ/ drakṣyasy adyaiva vaidehi rāghavam sahalakṣmaṇam, vyavasāya samāyuktaṃ viṣṇuṃ daityavadhe yathā/ tvaddarśanakṛtotsāham āśramasthaṃ mahābalam, purāṇdaram ivāśīnaṃ nāgarājasya mūrdhani/ prṣṭham āroha me devi mā vikāṅkṣasva śobhane, yogam anviccha rāmeṇa śaśāṅkeneva rohiṇī/ kathayantīva candreṇa sūryeṇeva suvarcalā matprṣṭham adhiruḥya tvam tarākāśamahārṇavam/ na hi me saṃprayātasya tvām ito nayato 'ṅgan, anugantuṃ gatiṃ śaktāḥ sarve laṅkānivāsinah/ yathaivāham iha prāptas tathaivāham asaṃśayam, yāsyāmi paśya vaidehi tvām udyamya vihāyasaṃ/ maithilī tu hariśreṣṭhāc chrutvā vacanaṃ adbhutam, harṣavimitasarvāṅgī hanūmantam athābravīt/ hanūman dūram adhvanam katham mām voḍhum icchasi, tad eva khalu te manye kapitvam hariyūthapa/ katham vālpaśarīras tvam mām ito netum icchasi, sakāśaṃ mānavendrasya bhartur me plavagarṣabha/ sītāyā vacanaṃ śrutvā hanūmān mārutātmajāḥ, cintayām āsa lakṣmīvān navam paribhavaṃ kṛtam/ na me jānāti sattvam vā prabhāvam vāsīteḥkṣaṇā, tasmāt paśyatu vaidehī yad rūpaṃ mama kāmataḥ/ iti saṃcintya hanumāns tadā plavagasattamaḥ, darśayām āsa vaidehyāḥ svarūpaṃ arimardanaḥ/sa tasmāt pādapād dhīmān āplutya plavagarṣabhaḥ, tato vardhitum ārebhe sītāpratyayakāraṇāt/ merumandārasaṃkāśo babhau dīptānalaprabhaḥ, agrato vyavastathe ca sītāyā vānararṣabhaḥ/ hariḥ parvatasamkāśas tām ravaktro mahābalaḥ, vajradamṣṭranakho bhīmo vaidehīm idam abravīt/ saparvatavanoddeśām sātṭhaprākāratoraṇām, laṅkāṃ imām sanathām vā nayitum śaktir asti me/ tad avasthāpya tām buddhir alaṃ devi vikāṅkṣayā, viśokaṃ kuru vaidehi rāghavam sahalakṣmaṇam/ tam dṛṣṭvācalasaṃkāśam uvāca janakātmajā, padmapatraviśālākṣī mārutasyaurasaṃ sutam/ tava sattvam balaṃ caiva vijānāmi mahākape, vāyor iva gatiṃ cāpi tejaś cāgnir ivādbhutam/ prākṛto 'nyaḥ katham cemām bhūmim āgantum arhati, udadher aprameyasya pāraṃ vānarapuṃgava/ jānāmi gamane śaktim nayane cāpi te mama, avaśyaṃ sāmpradhāryāśu kāryasiddhir ihātmanaḥ/ ayuktaṃ tu kapiśreṣṭha mayā gantuṃ tvayā saha, vāyuvegasavegasya vego mām mohayet tava/ ahaṃ ākāśam āsaktā upary upari sāgaram, prapateyam hi te prṣṭhād bhayād vegena gacchataḥ/ patitā sāgare cāham timinakrajaśākule, bhayeyam āśu vivaśā yādasām annam uttamam/ na ca śakṣye tvayā sārddham gantuṃ śatruvināśana, kalatravati saṃdehas tvayy api syād asaṃśayam/ hriyamāṇām tu mām dṛṣṭvā rākṣasā bhīmavikramāḥ, anugaccheyur ādiṣṭā rāvaṇena durātmanā/ tais tvam parivṛtaḥ śūraiḥ śūlam udgara pāṇibhiḥ, bhaves tvam saṃśayam prāpto mayā vīra kalatravān/ sāyudhā bahavo vyomni rākṣasās tvam nirāyudhaḥ, katham śakṣyasi saṃyātum mām caiva parirakṣitum/ yudhyamānasya rakṣobhis tatas taiḥ krūrakarmabhiḥ, prapateyam hi te prṣṭhad bhayārtā kapisattama/ atha rakṣāṃsi bhīmāni mahānti balavanti ca, katham cit sāmparāye tvām jayeyuḥ kapisattama/ samikṣya tam saṃyati citrakārmukaḥ; mahābalaṃ vāsavatulyavikramam, salakṣmaṇaṃ ko viśaheta rāghavam; hutāśanaṃ dīptam ivānileritam/ salakṣmaṇaṃ rāghavam ājimardanaṃ; diśāgajaṃ mattam iva vyavasthitam, saheta ko vānaramukhya saṃyuge; yugāntasūryapratimaṃ śārārciṣam/ sa me hariśreṣṭha salakṣmaṇaṃ patiḥ; sayūthapaṃ kṣipraṃ ihopapādaya, cirāya rāmaṃ prati śokakarśītām; kuruṣva mām vānaramukhya harṣitām/

Having heard Hanuman's assurances of the arrivals of Rama Lakshmanas at the earliest, Devi Sita was somewhat pacified and addressed Hanuman as follows: Vanara shreshtha!Your assertions that Rama was

not thoughtful of anything else than of me are like drops of ‘amrita’, yet in the present poisonous state of mine. This reminds me of a situation when a human being at the precipice of a deep drench is pulled off from strong chains of iron to a safety haven. Vanara shiromani! The impact of destiny is beyond human control. Take the instance of Lakshmana, myself and of Shri Rama; what type of situations that we have been exposed to! As one is thrown off from a safe boat into the deep depths of an ocean, is it possible to continue swimming be the bare hands for long! *rākṣasānām kṣayaṁ kṛtvā sūdayitvā ca rāvaṇam, laṅkāṁ unmūlitām kṛtvā kadā drakṣyati mām patiḥ/ sa vācyaḥ saṁtvarasveti yāvad eva na pūryate, ayaṁ saṁvatsaraḥ kālas tāvad dhi mama jīvitam/ vartate daśamo māso dvau tu śeṣau plavaṅgama, rāvaṇena nṛśaṁsena samayo yaḥ kṛto mama/* When indeed could I ever vision in my life time the stages of Raakshasa Vadha, Ravana samhaara, Lankapuri vidhvamsa, and finally my union with Shri Rama are mere illusions or realities! Go away at the earliest, Hanuman. I hope that I should be able to keep my life ticking till my ambitions and dreams are not falsified. This is the tenth month and Ravanaasura granted me an extension of my life for two months more! [Recall Sarga Twenty two above: *dvau māsau rakṣitavyau me yo ’vadhis te mayā kṛtaḥ, tataḥ śayanam āroha mama tvaṁ varavarṇini/ dvābhyām ūrdhvaṁ tu māsābhyām bhartāraṁ mām anicchatīm, mama tvām prātarāśārtham ārabhante mahānase/* Maha Ravana further threatened Devi Sita: ‘Sundari! I am now declaring to you a reasonable time of two months to you to reconcile and surrender and creep into my bed. Otherwise, do mark my words, I would have despatched your dead body to the royal kitchen to have mince it to pieces for cooking!’] Ravanaasura’s younger brother Vibhishana entreated him to please return me back, but he went off to deaf ears. Vibhishana’s eldest daughter named Kala Devi and accompanied by her mother came to me and conveyed that the ever arrogant Ravana never heeded Vibhishana’s request too. Another Rakshasa named Avindhya who was a buddhiman, vidvaan and Ravana sammaana too never heeded the advice. Kapishreshtha! My single hope and aspiration still lingers in my remote psyche that Rama would arrive, but how soon! Shri Rama is instinctively enthusiastic, ever pursant of purushaardhas of dharma-arthakaamaas, brave, kind, forgiving, ever grateful, and knowledgeable. I recall that having asked Lakshmana to ensure my safety, fought single handed over fourteen thousand maha rakshasaas: tell me is there any other example of heroism. Shri Ramachandra is truly and emphatically a ‘purusha shreshtha’, and facilitates and vindicates himself by withstanding the hardest possible challenges of life. Kapivara! He is similar to Bhagavan Surya as his arrows could reach any where like Surya Kiranas, which the deep waters of Raakshasaas could get dried up sooner or later!’ As Devi Sita was introspecting and giving expressions to her innermost thoughts, while seeking to suppress her tears, Veera Hanuman said: Devi! brace up your self for now as it would not be too far away that Shri Rama along with with multitudes of Vaanara- Bear Veeras many of whom are celestials born exclusively for the purpose of dharma rakshana and possible assistance to Shri Rama. *Athavaa mochayishyaami tvaavadhyava sarakshasaat, asmaad duhkhaadupaaroaha mama prishthamanindite!* In case, you wish to get rid of all this torments of raakshasas, please trust me as I could comfortably be carried on my back! I would then cross the Maha Sagara; or else, I do possess the physical energy to destroy the entire ‘Lanka Saamrajya’ in one go. Then, Mithileshwari, I should be able to reach Shri Rama seated atop on ‘prasnaganagiri’; this would then be like Agni Deva would carry the havish to Indra Deva well in tact. Devi, do kindly be seated on my back and pious mission should be like Devi Rohini reaching Chandra. If I carry you on my back the entire Lankaavaassa rakshasaas would only stare, be not possible to chase me and might perhaps be able to survive.’ As Hanuman was pondering thus, Devi Sita responded thus: Vaanarayudhapati Hanuman! How could you carry me all the way; is this not a typical chapala buddhi of a typical Vaanara!’ Anjaneya replied: Devi, you are not aware of my capabilities; I can change my form as per your choice. My body could be transformed like meru parvata; I have the ability to carry Lankapuri with Ravana there inside’. Then Devi Sita stated: yes, Vanara Pramukha! I do understand by now as to what and who you truly are! Can I not appreciate that you are truly born with Almighty’s own blessings. But, *ayuktaṁ tu kapiśreṣṭha mayā gantuṁ tvayā saha, vāyuvegasavegasya vego mām mohayet tava/ aham ākāśam āśaktā upary upari sāgaram, prapateyaṁ hi te pṛṣṭhād bhayād vegena gacchataḥ/ patitā sāgare cāhaṁ timinakrajaḥśākule, bhayeyam āśu vivaśā yādasām annam uttamam/* Kapi Shreshtha! my leaving away on your back is most improper and unthinkable for multiple reasons; your speed is unthinkable and I might swoon out of fear of

life and fall down right into the depths of the Maha Sagara and become a tasty food to the huge fishes or crocodiles. As a vanara taking a woman on the back and flying away would be the hot topic for Lankaapuri residents. Ravana would atonce command maayaavi rakshasaas who too could fly as well. Then a battle between them and you would break up and in the process there are several chances of my falling down into the ocean any way from your back. God forbid, if you are hurt even by some remote chance, my survival could be a myth, anyway. *Kamam tvamapi paryaapto nihantum sarva raakshasaam Raaghavasya yasho heeyet tvayaa shastaistu raakshasai/* Even presuming that you could devastate the totality of rakshasaas, what indeed would happen to Rama's fame and glory of invincibility! The world would opine Rama's inability to free and rescue Devi Sita, his own better half! *Aarambhastu madathoryam tatastva nirarthakah, tvaayaahi saha Raamasya mahaanaagamane gunah/ Mayti jeevita-maayattam Raaghavasyamitoujasah, bhraatrunaam cha mahabaho tava rajakulasya cha/* What all your persistend efforts thay you have made so far could be fruitless and might back fire for no reason. However in case Shri Rama himself as accompanied by mighty Lakshmana and all the strength of Maha Vanaras were to enter the scene, that should indeed be a true battle of Dharma and Adharma! I do repose my full faith and self assurance that the 'amita parakrami' Raghunadha along with Lakshmana followed by King Sugriva and the enormous Vanara sena should very soon arrive. Yet, there is another significant reason is that from the viewpoint of Pativtathya pavitrata, I would not dare touch another purusha excepting Shri Rama. [If Ravana did so, he should have done so at his own peril!] Hence, it is most appropriate that Shri Rama himself should destroy the mahasura Ravana. I have heard that as Shri Rama decides to confront even Deva-Gandharva-Naga-Raakshasaas were united against him, he would still be invincible. On the battle front, he and Lakshmana are like a combine of Vayu Deva and Agni Deva! *Salakshanam raghavaajimaadanam; disāgajam mattam iva vyavasthitam, saheta ko vānaramukhya samyuge; yugāntasūryapratimam śarārcīṣam/ sa me hariśreṣṭha salakṣmaṇam patim; sayūthapam kṣipram ihopapādaya, cirāya rāmam prati śokakarṣitām; kuruṣva mām vānaramukhya harṣitām/* Hence, Vanarashiromani! Trust me that on the battle front who indeed could face Rama Lakshmanas as truly they are like the two mammoth diggajas, ney, pralaya kaala Suryas. Therefore, Vanara shreshtha Maha Veerya Anjaneya! Do very kindly move with all your tempo and rapidity as aided by Vayu Deva and reach King Sugriva and Rama Lalshmanas at once.

SargaThirty Eight

Before handing over her 'choodaamani' to Hanuman , Devi Sita recalled how Rama expressed his concern by using 'brahmaastra' on a crow- Indra's son- pestered her ; the crow went from pillar to post and fell at Rama's feet; though Rama pardoned, still had to block any crows's vision of left eye eversince!

Tataḥ sa kapiśārdūlas tena vākyena harṣitaḥ, sītām uvāca tac chrutvā vākyam vākyaviśāradaḥ/ yuktārūpam tvayā devi bhāṣitam śubhadarśane, sadṛṣam strīsvabhāvasya sādhvīnām vinayasya ca/ strītvam na tu samartham hi sāgaram vyativartitum, mām adhiṣṭhāya vistīrṇam śatayojanam āyatam/ dvitīyam kāraṇam yac ca bravīṣi vinayānvite, rāmād anyasya nārhami saṁsparṣam iti jānaki/ etat te devi sadṛṣam patnyās tasya mahātmanah, kā hy anyā tvām ṛte devi brūyād vacanam idṛṣam/ śroṣyate caiva kākutsthaḥ sarvam niravaśeṣataḥ, ceṣṭitam yat tvayā devi bhāṣitam mama cāgrataḥ/ kāraṇair bahubhir devi rāma priyacikīrṣayā, snehapraskannamanasā mayaitat samudīritam/ laṅkāyā duspraveśatvād dustaratvān mahodadheḥ, sāmartyād ātmanaś caiva mayaitat samudāhṛtam/ icchāmi tvām samānetum adyaiva raghubandhunā, gurusnehena bhaktyā ca nānyathā tad udāhṛtam/ yadi notsahase yātuṁ mayā sārdham anindite, abhijñānam prayaccha tvam jānīyād rāghavo hi yat/ evam uktā hanumatā sītā surasutopamā, uvāca vacanam mandam bāṣpapragrathitākṣaram/ idam śreṣṭham abhijñānam brūyās tvam tu mama priyam, śailasya citrakūṭasya pāde pūrvottare tadā/tāpasāśramavāsinyāḥ prājyamūlaphalodake, tasmin siddhāśrame deśe mandākinyā adūrataḥ/ tasyopavanaśaṇḍeṣu nānāpuṣpasugandhiṣu, viḥṛtya salilaklinnā tavāṅke samupāviśam, paryāyeṇa prasuptaś ca mamāṅke bharatāgrajaḥ/ tato māmsasamāyukto vāyasah paryatuṇdayat, tam aham loṣṭam udyamya vārayāmi sma vāyasam/ dārayan sa ca mām kākas tatraiva parilīyate, na cāpy uparaman māmsād

*bhaksārthī, balibhojanaḥ/ utkarṣantyām ca raśanām kruddhāyām mayi pakṣiṇe, sraṁsamāne ca vasane
tato dṛṣṭā tvayā hy aham/ tvayā vihasitā cāham kruddhā samlajjitā tadā, kṣya grddhena kālena dāritā
tvām upāgatā/ āsīnasya ca te śrāntā punar utsaṅgam āviśam, krudhyantī ca prahrṣṭena tvayāham
parisāntvitā/ bāṣpāpūṛṇamukhī mandam cakṣuṣī parimārjatī, lakṣitāham tvayā nātha vāyasena
prakopitā/ āśīviśa iva kruddhaḥ śvasān vākyam abhāṣathāḥ, kena te nāganāṣoru vikṣatām vai
stanāntaram, kaḥ krīḍati saroṣeṇa pañcavaktreṇa bhoginā/ vīkṣamāṇas tatas tam vai vāyasam
samavaikṣathāḥ, nakhaiḥ sarudhiraiḥ tīkṣṇair mām evābhimukham sthitam/ta putraḥ kila sa śakrasya
vāyasah patatām varaḥ, dharāntaracaraḥ śīghraṁ pavanasya gatau samah/ tatas tasmin mahābāhuḥ
kopasamvartitekṣaṇaḥ, vāyase kṛtavān krūrām matim matimatām vara/ sa darbhasamstarād grhya
brahmaṇo 'streṇa yojayaḥ, sa dīpta iva kālāgnir jajvālābhimukho dvijam/ cikṣepitha pradīptām tām
iṣṭikām vāyasam prati, anusṛṣṭas tadā kālō jagāma vividhām gatim, trāṇakāma imam lokam sarvaṁ vai
vicacāra ha/ sa pitrā ca parityaktaḥ suraiḥ sarvair maharṣibhiḥ, trīṁḥ lokān samparikramya tvām eva
śaraṇam gataḥ/ tam tvam nipatitam bhūmau śaraṇyaḥ śaraṇāgatam, vadhārham api kākutstha kṛpayā
paryapālayaḥ, na śarma labdhvā lokeṣu tvām eva śaraṇam gataḥ/ paridyūnam viṣaṇnam ca sa tvam
āyāntam uktavān, mogham kartum na śakyam tu brāhman astraṁ tad ucyatām, tatas tasyākṣi kākasya
hinasti sma sa dakṣiṇam/ sa te tadā namaskṛtvā rājñe daśarathāya ca, tvayā vīra viṣṛṣṭas tu pratipede
svam ālayam/ matkṛte kākamātre 'pi brahmāstraṁ samudīritam, kasmād yo mām harat tvattaḥ kṣamase
tam mahīpate/ sa kuruṣva mahotsāham kṛpām mayi nararṣabha, āṇṛśaṁsyam paro dharmas tvatta eva
mayā śrutah/ jānāmi tvām mahāvīryam mahotsāham mahābalaṁ, apārapāram akṣobhyaṁ gāmbhīryāt
sāgaropamam, bhartāram sasamudrāyā dharānyā vāsavopamam/ evam astravidām śreṣṭhaḥ sattvavān
balavān api, kimartham astraṁ rakṣaḥsu na yojayasi rāghava/ na nāgā nāpi gandharvā nāsura na
marudgaṇāḥ, rāmasya samare vegam śaktāḥ prati samādhitum/ tasyā vīryavataḥ kaś cid yady asti mayi
sambhramah, kimartham na śarais tīkṣṇaiḥ kṣayam nayati rākṣasān/ bhrātur ādeśam ādāya lakṣmaṇo vā
paramtapaḥ, kasya hetor na mām vīraḥ paritrāti mahābalaḥ/ yadi tau puruṣavyāghrau
vāyvinndrasamatejasau, surāṇām api durdharṣo kimartham mām upekṣataḥ/ mamaiva duṣkṛtaṁ kim cin
mahad asti na saṁśayaḥ, samarthān api tau yan mām nāvekṣete paramtapau/ kausalyā lokabhartāram
suṣuve yaṁ manasvinī, tam mamārthe sukham pṛccha śirasā cābhivādāya/ srajaś ca sarvaratnāni priyā
yāś ca varāṅganāḥ, aiśvaryam ca viśālāyām pṛthivyām api durlabham/ pitaram mātaram caiva
saṁmānyābhīprasādyā ca, anupravrajito rāmaṁ sumitrā yena suprajāḥ, ānukūlyena dharmātmā tyaktvā
sukham anuttamam/ anugacchati kākutstham bhrātaram pālayan vane, siṁhaskandho mahābāhur
manasvī priyadarśanaḥ/ pitṛvad vartate rāme mātṛvan mām samācāran, hriyamāṇām tadā vīro na tu
mām veda lakṣmaṇaḥ/ vṛddhopasevī lakṣmīvān śakto na bahubhāṣitā, rājaputraḥ priyaśreṣṭhaḥ sadṛśaḥ
śvaśurasya me/ mattaḥ priyatara nityam bhrātā rāmasya lakṣmaṇaḥ, niyukto dhuri yasyām tu tām
udvahaṭi vīryavān/ yaṁ dṛṣṭvā rāghavo naiva vṛddham āryam anusmarat, sa mamārthāya kuśalam
vaktavyo vacanān mama, mṛdur nityam śucir dakṣaḥ priyo rāmasya lakṣmaṇaḥ/ idaṁ brūyāś ca me
nātham sūram rāmaṁ punaḥ punaḥ, jīvitaṁ dhārayiṣyāmi māsam daśarathātmaja, ūrdhvaṁ māsān na
jīveyam satyenāham bravīmi te/ rāvaṇenoparuddhām mām nikṛtyā pāpakarmaṇā, trātum arhasi vīra tvam
pātālād iva kauśikim/ tato vastragatam muktṛvā divyam cūḍāmaṇim śubham, pradeyo rāghavāyeti sītā
hanumate dadau/ pratigrhya tato vīro maṇiratnam anuttamam, aṅgulyā yojayām āsa na hy asyā
prābhavad bhujah/ maṇiratnam kapivaraḥ pratigrhyābhivādāya ca, sītām pradakṣiṇam kṛtvā prañataḥ
pārśvataḥ sthitaḥ/ harṣeṇa mahatā yuktaḥ sītadarśanaajena saḥ, hṛdayena gato rāmaṁ śarīreṇa tu
viṣṭhitaḥ/ maṇivaram upagṛhya tam mahārham; janakanṛpātmajayā dhṛtaṁ prabhāvāt,
gīrivarapavanāvadhūtamuktaḥ; sukhītanamāḥ pratisaṁkramam prapede/*

As Devi Sita convinced citing her reasonings against Hanuman's proposal to lift her on his back and fly down to reach where Rama Lakshmanas stayed on the prastravana mountain top, Hanuman conceded and decided to return as earliest as possible. Hanuman agreed that neither Devi Sita was able to cling to Hanuman's back all the while crossing the long distance and duration with her frail figure and speed, rough and windy weather, nor her pativratya in touching and embracing another male would allow, and most essentially Rama's own fame and the need for his personal presence. Hanuman then stated that he would truthfully convey to Rama of the various reasons that she was not willing to accompany me

convincingly. Then Devi Sita in a hush hush tone nartated: ‘ Vanara shreshtha! Please do remind Shri Rama an interesting incident when we were together at the top of Chitrakuta parvata where the holy Mandakini was flowing thereunder; after our ‘jala vihara’ of swimming together, we entered a flower and fruit garden and were resting. Rama was relaxing with his closed eyes on my folded legs, as I was seated comfortably. Then a crow with a piece of meat started hitting me and I tried my best to shove it off but the bird was hitting my face repeatedly. I got angered and wished to hit it but I never wished to disturb Rama’s rest. Then the naughty bird tried to pull out my ‘mangala sutra’ around my neck. Then the bird kept on hitting my nose, cheeks, lips and ears. Then it sat on my thighs. With these successive attacks of the bird, I started crying and the tears fell down on Rama’s face. He shouted: what is the matter and got up! Instantly the bird attacked on my breasts. Then there were scratches and drops of blood. Rama shouted: *āsīviṣa iva kruddhaḥ śvasān vākyam abhāṣathāḥ, kena te nāganāśoru viṣṭatam vai stanāntaram, kaḥ krīdati saroṣeṇa pañcavaktreṇa bhoginā/ viṣṭamāṇas tatas tam vai vāyasam samavaikṣathāḥ, nakhaiḥ sarudhirais tīkṣṇair mām evābhimukham sthitam/* The ever composed Shri Rama then went in white rage swaying to and fro like a maha sarpa shouted: ‘who has done this!’ It looked as though somebody was wantonly doing this by playing with this obnoxious creature!’ Then the angry Rama found a nasty crow; a celestial whisper was heard. *ta putrah kila sa śakrasya vāyasah patatām varah, dharāntaracarah śīghram pavanasya gatau samah/ tatas tasmin mahābāhuḥ kopasamvartitekṣaṇah, vāyase kṛtavān krūrām matiḥ matimatām vara/ sa darbhasamstarād grhya brahmaṇo ‘streṇa yojayah, sa dīpta iva kālāgnir jajvālābhimukho dvijam/* This crow is the mischievous son of Lord Indra! The bird’s flying speed is of Vayu Deva himself. It has escaped from swarga to earth. Then the totally worked up Shri Rama had mentally resolved to punish the crow irrevocably. He removed a ‘darbha’ from the dried mat as was being rested on and whispered the ‘brahmastra mantra’ while the straw assumed emitting gigantic flames and chased the crow. *cikṣepitha pradīptām tām iṣṭkām vāyasam prati, anusṛṣṭas tadā kālō jagāma vividhām gatim, trāṇakāma imām lokām sarvām vai vicacāra ha/ sa pitrā ca parityaktaḥ suraiḥ sarvair maharṣibhiḥ, trīṃś lokān samparikramya tvām eva śaraṇam gataḥ/ tam tvām nipatitam bhūmau śaraṇyaḥ śaraṇāgatam, vadhārham api kākutṣṭha kṛpayā paryapālayaḥ, na śarma labdhvā lokeṣu tvām eva śaraṇam gataḥ/* As Rama released the ‘brahmastra’, the nasty crow ran in a race with alarming speed and fright, but the straw like arrow chased and chased from one loka to another. Ultimately it fell down half dead at the feet of Rama. Raghunadha the well popular ‘sharanaagata vatsala’ did take pity. But: Brahmastra could never be a failure and has to obey the command of the User, who in this case Rama himself. *paridyūnam viṣaṇnam ca sa tvam āyāntam uktavān, mogham kartum na śakyam tu brāhman astraṁ tad ucyatām, tatas tasyākṣi kākasya hinasti sma sa dakṣiṇam/ sa te tadā namaskṛtvā rājñe daśarathāya ca, tvayā vīra viṣṛṣṭas tu pratipede svam ālayam/ matkṛte kākamātre ‘pi brahmāstraṁ samudīritam, kasmād yo mām harat tvattaḥ kṣamase tam mahīpate/ sa kuruṣva mahotsāham kṛpām mayi nararṣabha, ānṛsaṁsyaṁ paro dharmas tvatta eva mayā śrutaḥ/* As the crow’s was tired so much as is nearing death, Rama no doubt wished to pardon it but brahmastra ought to take its toll; therefore he allowed a crow to see only with its left eye ever since! Thus Devi Sita recalled the inimitable love for her and continued her narration to Hanuman; she asked Veera Hanuman and asked him to convey to Shri Rama as follows: ‘ Praana naadha! Prithvi pate! Even for such negligible misdemeanour of a crow on me you utilised brahmastra, how is it that you have not appeared me for months now! Is Sita considered by you an ‘anaatha’! I learnt from you only that to be kind to others is a parama dharma. I am fully aware of your bravery and grit and is truly limitless. Raghunandana! Even being a symbol of profoundness and uprightness, yet why are you reluctant to utilise your shakti against Ravana and his followers! *bhrātur ādeśam ādāya lakṣmaṇo vā paramātapah, kasya hetor na mām vīraḥ paritrāti mahābalaḥ/ yadi tau puruṣavyāghrau vāyvindrasamatejasau, surāṇām api durdharṣo kimartham mām upekṣataḥ/ mamaiva duṣkṛtam kiṁ cin mahad asti na saṁśayaḥ, samarthāv api tau yan mām nāvekṣete paramātapau/* Why does not Lakshmana atleast Lakshmana follow his elder brother’s instruction even being an enemy hunter! Both the brothers are no doubt heroes of fame and chivalry; why are both of them neglecting me for months like this, and are totally neglecting me in this way!’ Then Hanuman replied: ‘ Devi! I would swear in the name of Truthfulness that Shri Rama is missing you every minute and have ceased to take any inclination to carry out even his daily routines and is ever lost in your own

memories; and so does veere Lakshmana too, but are still unaware of where are you and of which kind of difficulties that you must be undergoing. Once they come to know this, they would uproot the name and very existence of asuras where ever they be. I am assuring you repeatedly that no sooner they get even an inkling of your bveing here, than they are replete with seething anger and revenge on Ravana and his clan. Now, do kindly give me your message as I am about to beg of yout leave.’ Then Devi Sita addressed Hanuman as follows: ‘ Kapi shreshtha! As Devi Kousalya gave birth to Sampuran Jagat Swami Shri Rama, do kindly let my earvest prostrations to him and convey to him of me survival and place of m sufferance. Beyond this what else could I explain for you to convey to dearmost Shri Rama, and his dauntless and ever faithful and devoted Swami Lakshmana too. As per my heartfelt appeal to both of them, kindly concey my desperation well before thay I do still survive and not yet perish. What else could I convey to them! Vanarayudhapati Anjana putra! What else further could I convey! You having seen for yourself a full account of my current state of affairs, ever own descriptive capability needs to be realised with clarity and realism. Now this is wholly dependent on you to hasten Rama Lakshmanas to convince. *idam brūyās ca me nātham sūram rāmaṁ punaḥ punaḥ, jīvitam dhārayiṣyāmi māsaṁ daśarathātmaja, ūrdhvaṁ māsān na jīveyaṁ satyenāhaṁ bravīmi te/rāvaṇenoparuddhāṁ mām nikṛtyā pāpakarmaṇā, trātum arhasi vīra tvam pātālād iva kauśikīm/Mahaanjaneya!* Very kindly emphasise this to Bhagavan Shri Rama that Ravana had imposed my life time for the said duration of prescribed months, and there after it should be like pouring fragrances on by dead body’s ashes. Veera! The most sinful Ravana has crully imprisoned me and the cruel rakshasis desirous of a ripe feminine human flesh are ready to pounce on me and throttle my neck any moment’. *tato vastragataṁ muktṛvā divyaṁ cūḍāmaṇim śubham, pradeyo rāghavāyeti sītā hanumate dadau/pratigṛhya tato vīro maṇiratnam anuttamam, aṅgulyā yojayām āsa na hy asyā prābhavad bhujah/ maṇiratnam kapivarah pratigṛhyābhivādya ca, sītām pradakṣiṇam kṛtvā pranataḥ pārsvataḥ sthitaḥ/* Thus having given her final message to Anjaneya before his leaving her, Parama saadhvi Devi Sita opened up the knots of her dirty upperworn garment and pulled out a magnificent ‘choodaamani’ or sparkling golden hair clip and handed it over to Veera Hanuman as a memory reviver. Then having taken the same, Anjaneya tried to wear it on his finger, but the miniature form of his body did not readily fit in as he had to adjust his body form accordingly. There after he perfomed a venerable ‘pradakshina’ of Devi Sita and srood befire her with reverence and esteem. *harṣeṇa mahatā yuktāḥ sītadarśanaajena saḥ, hṛdayena gato rāmaṁ śarīreṇa tu viṣṭhitaḥ/ maṇivaram upagṛhya tam mahārham; janakanṇpātmajayā dhṛtam prabhāvāt, girivara -pavanāvadhūtāmuktaḥ; sukhītanāḥ pratisamkramam prapede/* As Janaka putri who had been carefully and cautiously preserving all the time during her imprisonment handed over the precious gift to Veera Hanuman, he was truly thrilled as if his sweet dream of ‘Sitaanveshana’ had thus been fulfilled as dream come true!

Sarga Thirty Nine

Having taken the posession of precious Sita ‘Choodaamani’ as a proof of meeting her, Hanuman felt elated to display his grit, devotion and resolution to all concerned, especially to the delight of Rama!

Maṇim dattvā tataḥ sītā hanūmantam athābravīt, abhijñānam abhijñātam etad rāmasya tattvataḥ/ maṇim tu drṣṭvā rāmo vai trayāṇām saṁsmariṣyati, vīro jananyā mama ca rājño daśarathasya ca/ sa bhūyas tvam samutsāhe codito harisattama, asmin kāryasamārambhe pracintaya yaduttaram/ tvam asmin kāryaniryoge pramāṇam harisattama, tasya cintaya yo yatno duḥkhakṣayakaro bhavet/ sa tatheti pratijñāya mārutir bhīmavikramaḥ, śirasāvandya vaidehīm gamanāyopacakrame/ jñātvā samprasthitam devī vānaram mārutātmajam, bāṣpagadgadayā vācā maithilī vākyam abravīt/ kuśalam hanuman brūyāḥ sahītau rāmalakṣmaṇau, sugrīvaṁ ca sahāmātyam vṛddhān sarvāmś ca vānarān/ yathā ca sa mahābāhur mām tārayati rāghavaḥ, asmād duḥkhāmbusaṁrodhāt tvam samādhātum arhasi/ jīvantīm mām yathā rāmaḥ sambhāvayati kīrtimān, tat tvayā hanuman vācyam vācā dharmam avāpnuhi/ nityam utsāhayuktās ca vācaḥ śrutvā mayeritāḥ, vardhiṣyate dāśaratheḥ pauruṣam madavāptaye/matsamdeśayutā vācas tvattaḥ śrutvaiva rāghavaḥ, parākramavidhim vīro vidhivat saṁvidhāsyati/ sītāyās tad vacaḥ śrutvā hanumān mārutātmajaḥ, śirasy aṅjalim ādhāya vākyamuttaramabraveet/ kṣipram eṣyati kākutstho

haryṛkṣapraravair vṛtaḥ, yas te yudhi vijityārīṇ śokaṁ vyapanayīṣyati/ na hi paśyāmi martyeṣu nāmareṣu asureṣu vā, yas tasya vamato bāṇān sthātum utsahate 'grataḥ/ apy arkam api parjanyaṁ api vaivasvatam yamam, sa hi soḍhuṁ raṇe śaktas tavahetor viśeṣataḥ/ sa hi sāgaraparyantām mahīm śāsītum īhate, tvan nimitto hi rāmasya jayo janakanandini/ tasya tadvacanam śrutvā samyak satyaṁ subhāṣitam, jānakī bahu mene 'tha vacanam cedam abravīt/ tatas taṁ prasthitam sītā vīkṣamāṇā punaḥ punaḥ, bhartuḥ snehānvitam vākyaṁ sauhārdād anumānayat/ yadi vā manyase vīra vasaikāham arimḍama, kasmimś cit samvṛte deṣe viśrāntaḥ śvo gamiṣyasi/ mama ced alpabhāgyāyāḥ sāmniidhyāt tava vīryavān, asya śokasya mahato muhūrtaṁ mokṣaṇam bhavet/ gate hi hariśārdūla punarāgamanāya tu, prāṇānām api samdeho mama syān nātra samśayaḥ/ tavādarśanajaḥ śoko bhūyo mām paritāpayet, duḥkhād duḥkharparāmṛṣṭām dīpayann iva vānara/ ayaṁ ca vīra samdehas tiṣṭhatīva mamāgrataḥ, sumahāms tvatsahāyeṣu haryṛkṣeṣu harīśvara/ katham nu khalu duṣpāram tariṣyanti mahodadhim, tāni haryṛkṣasainyāni tau vā naravarātmaṃ trayāṇām eva bhūtānām sāgarasyeha laṅghane, śaktiḥ syād vinateyasya tava vā mārutasya vā/ tad asmin kāryaniryoge vīraivaṁ duratikrame, kim paśyasi samādhānam tvam hi kāryavidam varah/ kāmam asya tvam evaikāḥ kāryasya parisādhane, paryāptaḥ paravīraghna yaśasyas te balodayaḥ/ balaiḥ samagrair yadi mām rāvaṇam jitya samyuge, vijayī svapuram yāyāt tat tu me syād yaśaskaram/ balais tu samkulām kṛtvā laṅkāṁ parabalārdanaḥ, mām nayed yadi kākutsthas tat tasya sadṛśam bhavet/ tad yathā tasya vikrāntam anurūpaṁ mahātmanah, bhaved āhava śūrasya tathā tvam upapādaya/ tad arthopahitam vākyaṁ sahitaṁ hetusaṁhitam, niśamya hanumān śeṣam vākyaṁ uttaram abravīt/ devi haryṛkṣasainyānām īśvaraḥ plavatām varah, sugrīvaḥ sattvasaṁpannas tavārthe kṛtaniścayaḥ/ sa vānarasahasrāṇām koṭibhir abhisamvṛtaḥ, kṣipram eṣyati vaidehi rākṣasānām nibarhaṇaḥ/ tasya vikramasaṁpannāḥ sattvavanto mahābalāḥ, manaḥsaṁkalpasampātā nideṣe harayaḥ sthitāḥ/ yeṣāṁ nopari nādhastān na tiryak sajjate gatiḥ, na ca karmasu sīdanti mahatsv amitatejasah/ asakṛt tair mahotsahaiḥ sasāgaradharādharā, pradakṣiṇīkṛtā bhūmir vāyumārgānusāribhiḥ/ madviśiṣṭā ca tulyāś ca santi tatra vanaukasah, mattaḥ pratyavaraḥ kaś cin nāsti sugrīvasaṁnidhau/ aham tāvad iha prāptaḥ kim punas te mahābalāḥ, na hi prakṛṣṭāḥ preṣyante preṣyante hitare janāḥ/ tad alam paritāpena devi śoko vyapaitu te, ekotpātena te laṅkāṁ eṣyanti hariyūthapāḥ/ mama prṣṭhagatau tau ca candrasūryāv ivoditau, tvatsakāśam mahāsattvau nṛsimhāv āgamiṣyataḥ/ tau hi vīrau naravarau sahitaū rāmalakṣmaṇau, āgamyā nagarīm laṅkāṁ sāyakair vidhamiṣyataḥ/ sagaṇam rāvaṇam hatvā rāghavo raghunandanaḥ, tvām ādāya varārohe svapuram pratiyāsyati/ tad āśvasiḥ bhadram te bhava tvam kālakāṅkṣiṇī, nacirād drakṣyase rāmaṁ prajvajantam ivānilam/ nihate rākṣasendre ca saputrāmātyabāndhave, tvam sameṣyasi rāmeṇa śaśāṅkeneva rohiṇī/ kṣipram tvam devi śokasya pāram yāsyasi maithili, rāvaṇam caiva rāmeṇa nihataṁ drakṣyase 'cirāt/ evam āśvasya vaidehīm hanūmān mārutātmaṃ gamanāya matim kṛtvā vaidehīm punar abravīt/ tam arighnam kṛtātmānam kṣipram drakṣyasi rāghavam, lakṣmaṇam ca dhanuṣpāṇim laṅkādvāram upasthitam/ nakhadaṁṣṭrāyudhān vīrān simhaśārdūlavikramān, vānarān vāraṇendrābhān kṣipram drakṣyasi saṁgatān/ śailāmbudanikāśānām laṅkāmalayasānuṣu, nardatām kapimukhyānām ārye yūthāny anekasah/ sa tu marmaṇi ghoreṇa tāḍito manmatheṣuṇā, na śarma labhate rāmaḥ simhārdita iva dvipaḥ/ mā rudo devi śokena mā bhūt te manaso 'priyam, śacīva pathyā śakreṇa bhartrā nāthavatī hy asi/ rāmād viśiṣṭaḥ ko 'nyo 'sti kaś cit saumitriṇā samaḥ, agnimārutakalpau tau bhrātārau tava samśrayau /nāsmimś ciraṁ vatsyasi devi deṣe; rakṣogaṇair adhyuṣito 'tiraudre, na te cirād āgamanam priyasya; kṣamasva matsaṁgamakālamātram/

Having taken possession of Devi Sita's 'choodaamani' Hanuman resuured himself that Shri Rama should most certainly trust that I had 'Sita darshana and sambhaashana.' Then Devi Sita asked Hanuman as to what he would be his 'takshana kartavya' or the next step of his. She re-emphasised: Vanara shiromani! Do swear, reiterate my desperate relief and make the best possible of our exchange of views; then Anjaneya with all the courtesy at his command for the Devi nodded his head thoughtfully. She further said in low tone in broken words with suppressed anguish: kuśalam hanuman brūyāḥ sahitaū rāmalakṣmaṇau, sugrīvaṁ ca sahāmātyaṁ vṛddhān sarvāmś ca vānarān/ yathā ca sa mahābāhur mām tārayati rāghavaḥ, asmād duḥkhāmbusaṁrodhāt tvam samādhātum arhasi/ jīvantīm mām yathā rāmaḥ sambhāvayati kīrtimān, tat tvayā hanuman vācyam vācā dharmam avāpnuhi/Hanuman! Please do convey that I am still existing and expect do so further with rays of hopes. Also convey this to Sugriva and

various other vaanara veeraas. Shri Rama should get to action at once as I am sinking further deeper and deeper. Please request Rama Lakshmanas to initiate action plans and save me before my time. May you be blessed to sustain and hasten the process of ‘dharmaacharana’ that you have taken up with grit and perseverance to its logical success. Hopefully, by your convincing capacity and persuasion, Rahunatha might become dutiful.’ As Deci Sita was making requests to Hanuman, he replied: *kṣipram eṣyati kākutstho haryrksapravarair vṛtaḥ, yas te yudhi vijityārīṇ śokaṁ vyapanayiṣyati/ na hi paśyāmi martyeṣu nāmareṣv asureṣu vā, yas tasya vamato bāṇān sthātum utsahate ‘grataḥ/ apy arkam api parjanyaṁ api vaivasvataṁ yamam, sa hi soḍhum raṇe śaktas tava hetor viśeṣataḥ/ sa hi sāgaraparyantām mahīm śāsītum īhate, tvan nimitto hi rāmasya jayo janakanandini/Devi! Rama who should very soon arrive here accompanied by the multitudes of Vanaras and bhaalus with the singular decisiveness of success. Never in my life, had ever seen how Rama rains uninterrupted releases of arrows. In his battles, even Surya-Indra- or Yama Raja would be truly dazed unparalleled. Janaka nandini! As one witnesses his composure and authoritative finality assures me again and again that triumph is well within your reach’ As Hanuman has repeatedly assured Devi Sita, she got overwhelmed and still desired to say something once again. *yadi vā manyase vīra vasaikāham arimḍama, kasmimś cit saṁvṛte deṣe viśrāntaḥ śvo gamiṣyasi/ mama ced alpabhāgyāyāḥ sāmniḍhyāt tava vīryavān, asya śokasya mahato muhūrtaṁ mokṣaṇaṁ bhavet/ gate hi hariśārdūla punarāgamanāya tu, prāṇānām api saṁdeho mama syān nātra saṁśayaḥ/* She said endearingly: Pavan Kumara, in case, you are tired right now, do defer your return from Lanka tomorrow and keep yourself secretly and safely with ample rest. I am a mandabhagini any way, and for my sake. If you were to take a hasty step by any mischance, then I might have to experience redoubled anguish which would keep tormenting me further. For instance, I keep wondering as to how such massive Vananara-bhalluka sena could cross this huge ocean! *trayānām eva bhūtānām sāgarasyeha laṅghane, śaktiḥ syād vainateyasya tava vā mārutasya vā/ tad asmin kāryaniriyoge vīraivaṁ duratikrame, kim paśyasi samādhānam tvam hi kāryavidām varaḥ/ kāmam asya tvam evaikaḥ kāryasya parisādhane, paryāptaḥ paravīraghna yaśasyas te balodayaḥ/* To my limited knowledge, in the entire universe there are only distinguished personalities viz. you, Garuda deva and Vayu deva. Veera! The very task of crossing this Maha Samudra appears impossible for the millions of Rama Sena defying my comprehension. Veera Hanuman, despite such apprehensions of mine in my extremely limited imagination, your repeated assurances do soothen my inner confidence and trust in you that hopes of victory loom large on my otherwise dark and long nights of my mental horizon. *balaiḥ samagrair yadi mām rāvaṇaṁ jitya saṁyuge, vijayī svapuram yāyāt tat tu me syād yaśaskaram/ balais tu saṁkulām kṛtvā laṅkāṁ parabalārdanaḥ, mām nayed yadi kākutsthas tat tasya sadṛśaṁ bhavet/ tad yathā tasya vikrāntam anurūpaṁ mahātmanaḥ, bhaved āhava sūrasya tathā tvam upapādaya/* What a sweet dream, Veeranjaneya! That Shri Raghu Rama would walk in with his army of Vanaras, destroy Ravana and the rakshasaas, declare victory of ever memorable history to generations ahead and of my walking back to my union with the real and undisputed hero of the epic! Do very kindly keep suggesting the ways and means of assuring victory!’ Thus Devi Sita narrated the suggestive ‘yupayukta-arthayukta-snehayukta-and yukti yukta- upaayaas’ or the most appropriate-well meaningful-friendly-suggestive means of accomplishment, Hanuman further annotated: ‘Devi! the role of Kapi Shreshtha King Sugriva is considerable and significant. He, the ‘satyavadi’ bound by his ‘pratigina’ of your recovery and liberation of Janaka Nandini, had determined by his head and shoulders. Trust me Devi! *sa vānarahasasrāṇām koṭībhir abhisamvṛtaḥ, kṣipram eṣyati vaidehi rākṣasānām nibarhaṇaḥ/ tasya vikramasampannāḥ sattvavanto mahābalāḥ, manasamkalpa - sampātā nideṣe harayaḥ sthītāḥ/yeṣāṁ nopari nādhastān na tiryak sajjate gatiḥ, na ca karmasu sīdanti mahatsv amitatejasah/* King Sugriva is accompanied by’ sahasra koti vaanara veeras’ is soon going to attack Lanka. His sena is replete with parakrami-dhairyaashali-maha bali-and manasika sankalpa samana veeras’ who are ever-ready for ‘atmaarpana’! The ‘vaanara veeraas’ normally imagined as fickle minded, are straight directioned, unwavering, unrelenting, with the grit, energy and speed far beyond human comprehension. *asaḁṛt tair mahotsahaiḥ sasāgaradharādharā, pradakṣiṇīkṛtā bhūmir vāyumārgānu - sārībhiḥ/ madviśiṣṭās ca tulyās ca santi tatra vanaukasah, mattaḥ pratyavaraḥ kaś cin nāsti sugrīva - sāmniḍhau/ aham tāvad iha prāptaḥ kim punas te mahābalāḥ, na hi prakṛṣṭāḥ preṣyante preṣyante hītare janāḥ/* Some of the illustrious Vanara Pramukhas could cross good and long distances of the the hundred*

yojanas of the Maha Samudra by simply flying in parts. In the Sugriva Sena, there are veeraas of my comparability too. As I have arrived here, Devi why are you apprehensive of similar vaanara veeraas! Do you realise that only vanaras of normal capability are despatched as messengers as this is a normal practice of royalties!

[Vishleshana on Devi Sita's apprehension of Vanaras crossing the hundred yojana span of Maha Samudra: vide Sarga Sixty of Valmiki Kishkindha Ramayana.]

Yuva Raja Angada then asked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana- Mainda- Dvivida - Sushena-and Jambavan. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from hear to the other shore, but now his present ability would now be restricted to some ninety yojanas but might not be more. Jambavan further confirmed: *tāmś ca sarvān hariśreṣṭhāñ jāmbavān punar abravīt, na khalv etāvad evāsīd gamane me parākramah/ mayā mahābalaiś caiva yajñe viṣṇuḥ sanātanaḥ, pradakṣiṇīkṛtaḥ pūrvaṁ kramamāṇas trivikramaḥ/* In the years of yore when Bhagavan Vishnu assumed the incarnation of Vaamana Deva, as Danava Bali Chakravarti bestowed mere three feet of land to Vaamana, then the latter measured mere two feet as earth and urthva lokas and for the third foot was of the nether lokas with Bali down under too. That was the time, Jambavaan recalled he was able to perform full parikrama to the Virat swarupa!]

Stanza 40 onward continued:

tad alam paritāpena devi śoko vyapaitu te, ekotpātena te laṅkāṁ eṣyanti hariyūthapāḥ/ mama prṣṭhagatau tau ca candrasūryāv ivoditau, tvatsakāśaṁ mahāsattvau nṛsiṁhāv āgamiṣyataḥ/ tau hi vīrau naravarau sahitaū rāmalakṣmaṇau, āgamyā nagarīm laṅkāṁ sāyakair vidhamiṣyataḥ/ saganam rāvaṇam hatvā rāghavo raghunandanaḥ, tvām ādāya varārohe svapuram pratiyāsyati/ Hence, Devi Sita! Kindly be rid of doubts as to how such vast vaanara sena could even cross this huge ocean to reach you and wear out with such issues; Vaanara veeras should be able to arrive right on the shores of Lanka soon. Like the Ushahkaala Surya Chandras, Shri Rama and Lakshmanas accompanied by the vaanara senashould be soon arriving seated on my shoulders just for your sake! Both of them ought to destroy Lanka, Lankadhipati and the followers and take you back right at your kingdom. Be assured,Varaaroha! and do not get alarmed for now as Rama should vision you like the radiant agni jvaalas to comfort you for ever. Having destroyed the progeny, relatives, and followers, Ravana would soon remain by his name only ceased of existence for ever.*mā rudo devi śokena mā bhūt te manaso 'priyam, śacīva pathyā śakreṇa bhartrā nāthavatī hy asi/ rāmād viśiṣṭaḥ ko 'nyo 'sti kaś cit saumitriṇā samaḥ, agnimārutakalpau tau bhrātarau tava saṁśrayau /nāsmimś ciram vatsyasi devi deśe; rakṣogaṇair adhyuṣito 'tiraudre, na te cirād āgamanam priyasya; kṣamasva matsaṁgamakālamātram/* Devi! the cause of your seperation is the obvious off shoot of your cryings; kindly be courageous for now; like Shachi Devi was agonised by the absence of a temporary seperation of Indra Deva [when the latter hid himself in a lotus stem accused of brahma hatya paataka as finally Brahma decided in Indras's favor]. Indeed, who else is the Yuga Purusha like Shri Rama! Who else is comparable to Lakshmana for his devotion and commitment for Shri Rama. Why ought you to get rattled for now when both the brothers are with you together like Agni Deva and Vayu Deva! Devi Sita! You would have stay for more than but a few days in this fearful atmosphere; even as my reaching your present to Shri Rama, he should soon appear before you; and hence bear with patience a few more days and nights for now.'

Sarga Forty

Devi Sita reiterated what Anjaneya should faithfully convey her desperation for her very life while handing over hair clip to Shri Rama - Hunuman reiterates Rama's instant reaction to reach her soonest!

śrutvā tu vacanam tasya vāyusūnor mahātmanah, uvācātmahitam vākyam sītā surasutopamā/ tvām dṛṣtvā priyavaktāram saṁprahr̥ṣyāmi vānara, ardhasaṁjātasasyeva vṛṣṭim prāpya vasuṁdharā/ yathā taṁ puruṣavyāghraṁ gātraiḥ śokābhikar̥ṣitaiḥ, saṁspr̥ṣeyam sakāmāham tathā kuru dayām mayi/ abhijñānam ca rāmasya dattam harigaṇottama, kṣiptām īṣikām kākasya kopād ekākṣiṣātanīm/ manahśilāyās tikalo gaṇḍapārśve niveṣitaḥ, tvayā pranaṣṭe tilake taṁ kila smartum arhasi/ sa vīryavān katham sītām hṛtām samanumanyase, vasantīm rakṣasām madhye mahendravaruṇopama/ eṣa cūḍāmaṇir divyo mayā suparirakṣitaḥ, etaṁ dṛṣtvā prahr̥ṣyāmi vyasane tvām ivānagha/ eṣa niryātitaḥ śrīmān mayā te vārisambhavaḥ, ataḥ paraṁ na śakṣyāmi jīvituṁ śokalālāsā/ asahyāni ca duḥkhāni vācaś ca hṛdayacchidaḥ, rākṣasīnām sughorāṇām tvatkr̥te marṣayāmy aham/ dhārayiṣyāmi māsam tu jīvitaṁ śatrusūdana, māsād ūrdhvaṁ na jīviṣye tvayā hīnā nṛpātmaja/ ghorā rākṣasarājo 'yaṁ dṛṣṭiś ca na sukhā mayi, tvām ca śrutvā vipadyantaṁ na jīveyam aham kṣaṇam/ vaidehyā vacanam śrutvā karuṇam sāśrubhāṣitam, athābravīn mahātejā hanumān mārutātmajaḥ/ asahyāni ca duḥkhāni vācaś ca hṛdayacchidaḥ, rākṣasīnām sughorāṇām tvatkr̥te marṣayāmy aham/ dhārayiṣyāmi māsam tu jīvitaṁ śatrusūdana, māsād ūrdhvaṁ na jīviṣye tvayā hīnā nṛpātmaja/ ghorā rākṣasarājo 'yaṁ dṛṣṭiś ca na sukhā mayi, tvām ca śrutvā vipadyantaṁ na jīveyam aham kṣaṇam/ Vaidehya vachanam shrutvaa karuṇam saashrubhaashitam, athaabrveen mahatejaa hanuman maarutaatmajah/ Tacchhokamimuko ramo devi satyena te shape, raame shokaabhibhute tu Lakshmanah paritapyate/ Drushtaa kathamchid bhavati na kaalah paridevitum, iyam muhurtam duhkhamanaanaamantam drakshayasi bhamini/ taa vibhou purusha vyaaghrou rajaputraavananditou, tvaddharshana kritotsaahou lankaam bhasmeekarishyatah/ Hatvaa tu samare raksho raavanam sahabaandhavaih, Raaghavou tvaam vishaalaakshi svaam pureem pratineshyatah/ yat tu rāmo vijānīyād abhijñānam anindite, pr̥tisaṁjananam tasya bhūyas tvam dātum arhasi/ sābravīd dattam eveha mayābhijñānam uttamam, etad eva hi rāmasya dṛṣtvā matkeśabhūṣaṇam, śraddheyam hanuman vākyam tava vīra bhaviṣyati/ sa taṁ maṇivaram gr̥hya śrīmān plavagasattamaḥ, praṇamya śirasā devīm gamanāyopacakrame,/ tam utpātakṛtsāham avekṣya haripuṁgavam, vardhamānam mahāvegam uvāca janakātmaja, āsrupūrṇa -mukhī dīnā bāṣpagadgadaya girā/ hanūman simhasaṁkāśau bhrātarau rāmalakṣmaṇau, sugrīvaṁ ca sahāmātyam sarvān brūyā anāmayaṁ/ yathā ca sa mahābāhur mām tārayati rāghavaḥ, asmād duḥkhāmbusamrodhāt tat samādhātum arhasi/ imaṁ ca tīvraṁ mama śokavegam; rakṣobhir ebhiḥ paribhartsanam ca, brūyās tu rāmasya gataḥ samīpaṁ; śivaś ca te 'dhvāstu haripravīra/ sa rājaputryā prativeditārthaḥ; kapiḥ kṛtārthaḥ parihṛṣṭacetāḥ, tad alpaśeṣam prasamīkṣya kāryam; diśam hy udīcīm manasā jagāma/

On hearing the assurances of the arrival soon of Rama-Lakshmana-Sugrivas along with the maha vaanara sena, Devi Sita replied to Hanuman as follows: ‘ Vaanara veera! You have truly delighted me as I feel thrilled with joy just like the dried up food grain fields are sprouting greenery once again with the delightful showers of rains. Be kind to me as my ever continued cryings lead me to ill health and loss of appetite with the dreamlike hope of loving the touch of Shri Rama's body. Vanara shreshtha! I am reminded of Rama's affected anger with which he was aiming his arrow on a frightened deer. Rama! My beloved! You have the bravery and ability of Mahendra or Varuna! But why are you avoiding me and imprisoning me known as Sita in the midst of rakshasaas and punishing me for long times! Praneshwara! Whenever my extreme distress and grief overcome me, then I tend to pull out my chudamani gifted by you as hidden from my dirty clothes and seek solace for a while. It is that very hair clip of mani ratna as studded with the very rare sea pearl gifted by you is being returned to you as my precious reminder of our love, as I am sobbing!

[Vishleshana on the sources of precious pearls:

Following is a stanza describes the grandeur of natural pearls of fame: *Gaja kumbheshu vamsheshu phanaasu jaladeshucha, shukti kaayaamikshudande shodhaa Mouktika sambhavah/ Gaja kumbhe karburaabhaah vamsho raktasitaah smritaah, phanaasu vaasukereva neela varnaa prakeertitaah/ Jyotirvarnaastu jalade shuktikaayaah sitaah smritaah, Ikshdande peeta varnaah manayo mouktikaah smritaah/* Following are the six famed places of origin in which spotless and most precious pearls are originated: Gaja kumbha, bamboo hollows, cobra hoods, clouds, sugar canes and pearl oysters. Pearls from Gaja kumbha or skull is of kurveera colour, bamboo hollow are of rakta / sveta varnas, Vaasuki and such cobra hoods are of blue colour, in water carrying clouds are of vidyut varna, sugarcane based pearls are of yellow colour, and of oysters are of pure white! (Source: Essence of Soundarya Lahari of kamakoti. org/books section, ref. stanza 74)

Stanza 9 onward:

asahyāni ca duḥkhāni vācaś ca hṛdayacchidaḥ, rākṣasīnām sughorāṇām tvatkr̥te marṣayāmy aham/ dhārayiṣyāmi māsaṁ tu jīvitaṁ śatrusūdana, māsād ūrdhvaṁ na jīviṣye tvayā hīnā nṛpātmaja/ ghororākṣasarājo 'yaṁ dṛṣṭiś ca na sukhā mayi, tvām ca śrutvā vipadyantaṁ na jīveyam ahaṁ kṣaṇam/ Devi Sita continued sobbing while handing over her most precious 'choodaamani' to Hanuman said: Prana naatha! I am unable to suffer and tolerate any further the heartrending 'rakshasi himsa' surrounded by me. Shatrusudana! I feel that I could somehow eke out my breathing for a very maximum of perhaps a month or so, but might not be further more. This Rākshasa Raja Ravana is extremely cruel and merciless; his desperation for me is alarming; should there be any atyaachara for me then I might not last for a minute more! Then as she broke down crying, Hanuman replied most convincingly: *Tacchokamimuko ramo devi satyena te shape, raame shokaabhibhute tu Lakshmanah paritapyate/ Drushtaa kathamchid bhavati na kaalah paridevitum, iyam muhurtam duhkhamānaamantam drakshyasi bhamini/ taa vibhou purusha vyaaghrou rajaputraavananditau, tvaddharshana kritotsaahou lankaam bhasmeekarishyatah/ Hatvaa tu samare raksho raavanam sahabaandhavaih, Raaghavou tvaam vishaalaakshi svaam pureem pratineshyatah/* Devi! I am swearing in the name of Truthfulness that no sooner I convey your statements than that the Purusha Simhas of Rama Lakshmanas, should get desperate seeking your 'darshan' and pull down Lankapuri to ashes. Having destroyed Ravana along with his relatives and followers, they would most definitely take you to 'ayodhya' back with pomp and fame.' Having finally assured Devi Janaki, Veera Hanuman jumped off while he wiped off her tears uttered mangala vaakyas for Rama Lakshmana Sugriva, Vanara Pramukhas and the entire Maha Vanara Sena. She had finally addressed Hanuman: *sa rājaputryā prateditārthaḥ; kapiḥ kṛtārthaḥ parihr̥ṣṭacetāḥ, tad alpaśeṣaṁ prasamīkṣya kāryam; diśaṁ hy udīcīm manasā jagāma/* Having fully realised Devi Sita's inner feelings of fear of life, pangs of separation, utter relief from his words of repeated assurances, Hanuman got pensive and moved on northward for his spree of Lanka's destruction to send shock samples of what all even one Vanara Veera was able to perform!

Sarga Forty One

Veera Hanuman devastates Ashoka Vaatika- on witnessing this the frightened Rakshasis surrounding Devi Sita ran away to Ravana'sura stating some Celestial Being had reached at the Ashoka Vaatika

Sa ca vāgbhiḥ praśastābhir gamiṣyan pūjitas tayā, tasmād deśād apakramya cintayām āsa vānarah/ alpaśeṣaṁ idaṁ kāryam dṛṣṭeyam asitekṣaṇā, trīṇ upāyān atikramya caturtha iha dṛṣyate/ na sāma rakṣaḥsu guṇāya kalpate; na danam arthopaciteṣu vartate, na bhedaśādhyā baladarpitā janāḥ; parākramas tv eṣa mameha rocate/ na cāsya kāryasya parākramād r̥te; viniścayaḥ kaś cid ihopapadyate, hr̥tapravīrās tu raṇe hi rākṣasāḥ; katham cid iṅyur yad ihādya mārḍavam/ kārye karmaṇi nirdiṣṭo yo bahūny api sādhyet, pūrvakāryavirodhena sa kāryam kartum arhati/ na hy ekaḥ sādhaḥ hetuḥ svalpasyāpīha karmaṇaḥ, yo hy arthaṁ bahudhā veda sa samartho 'rthasādhane/ ihaiva tāvat kṛtaniścayo hy ahaṁ; yadi vrajeyam plavageśvarālayam, parātmasaṁmarda viśeṣatattvavit; tataḥ kṛtaṁ

syān mama bhartṛśāsanam/ katham nu khalv adya bhavet sukhāgataṁ; prasahya yuddham mama rākṣasaiḥ saha, tathaiva khalv ātmabalaṁ ca sāravat; samānāyēn mām ca raṇe daśānanaḥ/ idam asya nṛśaṁsasya nandanopamam uttamam, vanam netramanaḥkāntam nānādrumalatāyutam/ idam vidhvamsayiṣyāmi śuṣkam vanam ivānalaḥ, asmin bhagne tataḥ kopam kariṣyati sa rāvaṇaḥ/ tato mahat sāsṣvamaḥārathadvipam; balaṁ samāneṣv api rākṣasādhipaḥ, trīśūlakālāyasapaṭṭiśāyudham; tato mahad yuddham idam bhaviṣyati/ aham tu taiḥ saṁyati caṇḍavikramaiḥ; sametya rakṣobhir asaṁgavikramaḥ, nihatyā tad rāvaṇacoditam balaṁ; sukham gamiṣyāmi kapīśvarālayam/ tato mārutavat kruddho mārutir bhīmavikramaḥ, ūruvegena mahatā drumān kṣeptum athārabhat/ tatas tad dhanumān vīro babhaṇja pramadāvanam, mattadvijasamāghuṣṭam nānādrumalatāyutam/ tad vanam mathitair vṛkṣair bhinnaiś ca salilāśayaiḥ, cūrṇitaiḥ parvatāgraiś ca babhūvāpriyadarśanam/ latāgrhaiś citragrhaiś ca nāśitair; mahoragair vyālamṛgaiś ca nirdhutaiḥ, śilāgrhair unmathitais tathā grhaiḥ pranaṣṭarūpam tad abhūn mahad vanam/ sa tasya kṛtvārthapater mahākapir; mahad vyalikam manaso mahātmanaḥ/ yuyutsur eko bahubhir mahābalaḥ; śriyā jvalams toraṇam āśritāḥ kapih/

Having taken leave of Devi Sita, Hanuman cogitated that now that the most essential duty of Devi Darshana and mutual conversation, the next most significant task still remained viz. an assessment of the might of the offender Rakshasaas. They possess high level prosperity indulging in all sorts of criminalities and are truly ruthless. They need to be tested from the view point of ‘Chaturupaaya saadhana’ of Saama-Daana-Bheda-Dandas. In such a context, would it be proper for me to resort to my providing them of their glimpses of my capacities of chivalry and ask for needless troubles especially for Devi Sita! On the other hand, one needs to realise that for ‘karyha siddhi’ or the ultimate goal, the taste of even one Vanara Veera’s ability to stir up chunks of Rakshasaas would be an eye opener to Ravana and his clan. *kārye karmaṇi nirdiṣṭo yo bahūny api sādhayet, pūrvakāryavirodhena sa kāryam kartum arhati/ na hy ekaḥ sādḥako hetuḥ svalpasyāpīha karmaṇaḥ, yo hy artham bahudhā veda sa samartho ’rthasādhane/* He who could possess the ability to make a break through should be able to see the positive results of any action to be followed too as a trendsetter to his associates too. If I were to succeed in the sample task, then my colleagues would follow suit. The experimental tasks one succeeded, the art of such performances the would be natural corollaries. No doubt any failure of the initial task might boomerang to a disaster, hence only initial thrust becomes very crucial as the art of evasion would be an additional asset. Only such a capable person with an expertise of all the shades of tactics of offence and defence too. *ihaiva tāvat kṛtaniścayo hy aham; yadi vrajeyam plavagesvarālayam, parātmasamṁmarda viśeṣatattvavit; tataḥ kṛtam syān mama bhartṛśāsanam/ katham nu khalv adya bhavet sukhāgataṁ; prasahya yuddham mama rākṣasaiḥ saha, tathaiva khalv ātmabalaṁ ca sāravat; samānāyēn mām ca raṇe daśānanaḥ/* Therefore an initial assesment of my this ‘yatra’- quite apart from my success of Devi Sitaanveshana which is paramount- would surely be appreciated by King Sugriva, under whose instructions, this might prove to be a bonus achievement. In fact, he should help this experimental exercise of mine being a success, I might as well take up the next duty of assessing the enemy strength which is the next useful- nay quite essential prerequisite of the impending battle! *idam asya nṛśaṁsasya nandanopamam uttamam, vanam netramanaḥkāntam nānādrumalatāyutam/ idam vidhvamsayiṣyāmi śuṣkam vanam ivānalaḥ, asmin bhagne tataḥ kopam kariṣyati sa rāvaṇaḥ/ tato mahat sāsṣvamaḥārathadvipam; balaṁ samāneṣv api rākṣasādhipaḥ, trīśūlakālāyasapaṭṭiśāyudham; tato mahad yuddham idam bhaviṣyati/* Then Hanuman mused further: Nirdaya Ravanaasura has the appreciable taste of creating this type of highly attractive and even picturesque ‘Pramadaavana’ or the Ashoka Vatika; how is it that after searching the nook and corner of Lanka’s ‘Raani Nivasa’ akin to Pushpaka Vimana seized forcibly from his brother Kubera, that I discovered the Pranadaavana by my sheer luck! Now, should I not start with this chaming ‘upavana vidhvamsa’ so that the Raashasa Raja would receive warning signals merely, lest Ravana might not even get ready for a battle, so that he would instantly get agitated and send elephants, horses, huge chariots with rakasasas equipped with trishulas, and astra shastras and purpose might not be out of hands and non productive. That might only appear like the mischief of a vanara deserving to be punished. Thereafter I might as well depart from Lanka with contentment. *tato mārutavat kruddho mārutir bhīmavikramaḥ, ūruvegena mahatā drumān kṣeptum athārabhat/ tatas tad dhanumān*

*vīro babhañja pramadāvanam, mattadvijasamāghuṣṭam nānādrumalatāyutam/ tad vanam mathitair
vṛkṣair bhinnaiś ca salilāśayaiḥ, cūrṇitaiḥ parvatāgraiś ca babhūvāpriyadarśanam/* Thus having
introspected by carefully thought over, Hanuman commenced the process of destroying the Vana by
hitting with the speed of winds uprooted the huge trees; then the tranquility of the garden was suddenly
destroyed by the screaming birds and the ‘antah pura’s upavana’ went into wreckage. The lataa mandapa
and chitra shaala went into rubbles and the ‘antahpura strees’ - quite a few of them being gandharva-
yaksha-and of course rakshasis ran away helter skelter. As the message was instantly flashed by his
messengers, Ravana went into red rage when he was actually resting.

Sarga Forty Two

Ravanasura on learning of a stranger devastating Pramadaavava, despatches a strong regiment of his army
of well trained eight thousand rakshasa force named Kinkaraas.

*Tataḥ pakṣinīnādena vṛkṣabhaṅgasvanena ca, babhūvus trāsasambhrāntāḥ sarve laṅkānivāsinaḥ/
vidrutāś ca bhayatrastā vinedur mṛgapakṣuṇaḥ, rakṣasāṃ ca nimittāni krūrāṇi pratipedire/ tato gatāyām
nidrāyām rākṣasyo vikṛtānanāḥ, tad vanam dadṛśur bhagnam tam ca vīram mahākapiṃ/ sa tā dṛṣṭva
mahābāhur mahāsattvo mahābalaḥ, cakāra sumahad rūpaṃ rākṣasīnām bhayāvaham/ tatas tam
girisamkāśam atikāyam mahābalaṃ, rākṣasyo vānaram dṛṣṭvā papracchur janakātmajām, ko 'yam kasya
kuto vāyam kimnimittam ihāgataḥ, katham tvayā sahānena saṃvādaḥ kṛta ity uta/ ācakṣva no viśālākṣi
mā bhūt te subhage bhayam, saṃvādam asitāpāṅge tvayā kim kṛtavān ayam/ athābravīt tadā sādhvī sītā
sarvāṅgaśobhanā, rakṣasāṃ kāmārūpāṇām vijñāne mama kā gatiḥ/ yūyam evāsyā jānīta yo 'yam yad vā
kariṣyati, ahir eva aheḥ pādān vijānāti na saṃśayaḥ/ aham apy asya bhītāsmi nainam jānāmi ko
'nvayam, vedmi rākṣasam evainam kāmārūpiṇam āgatam/ vaidehyā vacanam śrutvā rākṣasyo vidrutā
virūpaṃ vānaram bhīmam ākhyātum upacakramuḥ/ aśokavanikā madhye rājan bhīmavapuḥ kapiḥ/ sītayā
kṛtasamvādas tiṣṭhaty amitavikramah/ na ca tam jānakī sītā hariṃ harīṇalocaṇā, asmābhir bahudhā
prṣṭā nivedayitum icchati/ vāsavaśya bhaved dūto dūto vaiśravaṇasya vā, preṣito vāpi rāmeṇa
sītānveṣaṇakāṅkṣayā/ tena tvadbhūtarūpeṇa yat tat tava manoharam, nānāmṛgagaṇākīrṇam pramṛṣṭam
pramadāvanam/ na tatra kaś cid uddeśo yas tena na vināśitaḥ, yatra sā jānakī sītā sa tena na vināśitaḥ/
jānakīrākṣaṇārthaṃ vā śramād vā nopalabhyate, atha vā kaḥ śramas tasya saiva tenābhirakṣitā/
cārupallavapatrādhyam yam sītā svayam āsthitā, pravṛddhaḥ śiṃśapāvṛkṣaḥ sa ca tenābhirakṣitaḥ/
tasyograrūpasyogam tvam daṇḍam ājñātum arhasi, sītā sambhāṣitā yena tad vanam ca vināśitam/
manahparigrhītām tām tava rakṣogaṇeśvara, kaḥ sītām abhibhāṣeta yo na syāt tyaktajīvitaḥ/ Rakṣasīnām
vacāḥ śrutvā rāvaṇo rākṣaseśvaraḥ, hutāgir iva jajvāla kopasamvartitekṣaṇaḥ/ ātmanaḥ sadṛśāṇ śūrān
kimkarān nāma rākṣasān, ādideśa mahātejā nigrhārthaṃ hanūmataḥ/ teṣāṃ aśītisāhasraṃ kimkarāṇām
tarasvinām, niryayur bhavanāt tasmāt kūṭamudgarapāṇayaḥ/ mahodarā mahādamṣṭrā ghorarūpā
mahābalaḥ, yuddhābhimanasaḥ sarve hanūmadgrahaṇonmukhāḥ/ te kapiṃ tam samāsāḍya toraṇastham
avasthitam, abhipetur mahāvegāḥ pataṅgā iva pāvakaṃ/ te gadābhir vicitrābhiḥ parighaiḥ kāñcanāḥ -
gadaiḥ, ājaghmur vānaraśreṣṭhaṃ śarair ādityasamnibhaiḥ/ hanūmān api tejasvī śrīmān
parvatasamnibhaḥ, kṣitāv āvidhya lāṅgūlam nanāda ca mahāsvanam/tasya samnādaśabdena te 'bhavan
bhayaśaṅkitāḥ, dadṛśuś ca hanūmantam saṃdhyāmegham ivonnatam/ svāmisaṃdeśaṇiśaṅkāś tatas te
rākṣasāḥ kapim, chitraiḥ praharaṇair bhīmair abhipetus tatas tataḥ/ sa taiḥ parivṛtaḥ śūrāiḥ sarvataḥ sa
mahābalaḥ, āśasādāyasam bhīmaṃ parigham toraṇāśritam/ sa tam parigham āḍya jaghāna
rajanīcarān, sa pannagam ivāḍya sphurantam vinatāsutaḥ/ vicacārāmbare vīraḥ parighya ca
mārutiḥ, sudayaamaasa vajrena daityaaniva sahasradruk/ sa hatvā rākṣasān vīraḥ kimkarān
mārutātmajāḥ, yuddhākāṅkṣī punar vīras toraṇam samupasthitaḥ/ tatas tasmād bhayān muktāḥ kati cit
tatra rākṣasāḥ, nihatān kimkarān sarvān rāvaṇāya nyavedayan/ sa rākṣasānām nihatam mahābalaṃ;
nīśamya rājā parivṛttalocanaḥ, samādideśāpratimam parākrame; prahastaputraṃ samare sudurjayam/*

As the sudden flare up of the birds and their deafening noises besides the thuds of big tree collapses,
Lanka Pura residents were shocked and trembled with fear. They believed that Lankapuri was faced with

frightening ‘apashakunas’ or dangerous evil omens. The ‘vikaraala mukha rakshasis’ surrounding Devi Sita were jolted up from their deep slumber. Then they sighted a normal figure of a vaanara; then Hanuman increased his height and proportionate physique. Then they started interrogating Devi Sita as to who was that giant sized Vanara. She was in shivers and replied by nodding her head across and replied that perhaps that figure was that of a maayaavi raakshasa! Then the surrounding Rakshasis ran away out of fright. They raced up to the antah pura of Ravana and informed him agitatedly that a frightening and grotesque figure of a Vaanara had entered the ‘Pramadaavana’ and he is still there! *na ca tam jānakī sītā hariṁ hariṇalocaṇā, asmābhir bahudhā prṣṭā nivedayitum icchati/ vāsavasya bhaved dūto dūto vaiśravaṇasya vā, preṣito vāpi rāmeṇa sītānveṣaṇakāṅṣayā/ tena tvadbhūtarūpeṇa yat tat tava manoharam, nānāmṛgagaṇākīrṇaṁ pramṛṣṭaṁ pramadāvanam/ na tatra kaś cid uddeśo yas tena na vināśitaḥ, yatra sā jānakī sītā sa tena na vināśitaḥ/* We had interrogated Sita under our direct control and she replied in the negative as she presumed that the stranger must have been a ‘maayaavi rakshasa’! Maybe that huge figure was sent by Indra or even possibly Kubera! That mammoth figured Vanara had pulled down the entire Pramadaavana and spared nothing excepting where Sita was stationed as guarded by us. Maha Ravana! You may like to impose a ‘maha danda’ to that Vanara. Rakshasa Raja! As you had very kindly kept trust in us, we have been dutifully following your kind instructions and guarding Sita day and night. *Rakṣasīnāṁ vacaḥ śrutvā rāvaṇo rākṣaseśvaraḥ, hutāgir iva jajvāla kopasamvartitekṣaṇaḥ/ ātmanaḥ sadṛśāṁ sūrāṇ kimkāraṇ nāma rākṣasān, ādideśa mahātejā nigrahārthaṁ hanūmataḥ/ teṣāṁ aśītisāhasraṁ kimkāraṇāṁ tarasvināṁ, niryayur bhavanāt tasmāt kūtamudgarapāṇayaḥ/* On being thus informed by the group of trusted rakshasis fully, Ramanaasura went in uncontrollable rage as his eyes were reddened even as his hot tears were rolled down seething anger. He called for the group of eighty thousand of well trained Maha Rakshasas of ‘Kinkara Group’; they were of frightening, tall, sturdy body forms with bulging bellies, protruded ‘simha damshtas’ fully prepared with shulas-mudgaras- maces and shields. They were excited with enthusiasm to catch a monkey. Pavana putra Hanuman in his giant body form extended tail which made its resounding sounds which the entire Lanka pura vaasis shouted: Victory to Mahabali Shri Rama and Lakshmana. Victory to my King Sugriva of billions of Maha Vanaras. I am the servant-messenger of Maha Veera Shri Rama who is about to arrive here instantly. I am the Vayu Putra Veera Hanuman who could comfortably encounter thousands of Ravanaas. I am capable of devastating Lanka and have arrived here to greet with humility and respect Devi Sita and would return to Shri Rama. *tasya samnādaśabdena te ’bhavan bhayaśaṅkitāḥ, dadṛśuś ca hanūmantam samdhyāmegham ivonnatam/ svāmisaṁdeśaniḥśaṅkāś tatas te rākṣasāḥ kapim, chitraiḥ praharaṇair bhīmair abhipetus tatas tataḥ/* As Hanuman thundered likewise, the totality of Rakshasas were so frightened as many had even lost their consciousness as his body profile seething with anger like the clouds at the sunset time turned red. *sa taiḥ parivṛtaḥ sūraiḥ sarvataḥ sa mahābalaḥ, āśasādāyasam bhīmaṁ parigham toraṇāśritam/ sa tam parigham ādāya jaghāna rajanīcarāṇ, sa pannagam ivādāya sphurantam vinatāsutaḥ/ vicacārāmbare vīraḥ parigrhya ca mārutīḥ, sudayaamaasa vajrena daityaaniva sahasradruk/* Then the eighty thousand rakshasas of the Kinkara regiment surrounded Vira Hanuman with their armoury, and the very many astra shastras. Then having taken the name of Shri Rama, his master, the latter manifested a fearful ‘loha parigha’ (iron club) in his mighty arms and methodically, yet, mercilessly butchered the gang of the Kinkaras to pieces. *sa hatvā rākṣasāṇ vīraḥ kimkāraṇ mārutātmajaḥ, yuddhākāṅkṣī punar vīras toraṇam samupasthitaḥ/ tatas tasmād bhayān muktāḥ kati cit tatra rākṣasāḥ, nihātāṇ kimkāraṇ sarvāṇ rāvaṇāya nyavedayan/ sa rākṣasānāṁ nihataṁ mahābalaṁ; niśamya rājā parivṛttalocaṇaḥ, samādideśāpratimaṁ parākrame; prahastaputraṁ samare sudurjayam/* Having done so, Pavana Putra was still standing erect as though was awaiting for another batch of rakshasas. As a few of the rakshasas ran away and reached Ravana, the latter got amazed and even nervous. On recovery of his senses back, Ravana then named ‘Prahasta Putra Jambumaali’ who had the name and fame as an invincible Rakshasa that be the choicest parakrami to teach a fitting lesson by uprooting Hanuman.

Sarga Forty Three

Mahabali Vayu Putra then devastates ‘Chityapraasaada’ the Rakshasa Kuladevata sthaana - and the rakshasas around it.

Tataḥ sa kiṃkarān hatvā hanūmān dhyānam āsthitaḥ, vanam bhagnam mayā caityaprāsādo na vināśitaḥ, tasmāt prāsādam apy evam imaṃ vidhvamsayāmy aham/ iti saṃcintya hanumān manasā darśayan balam, caityaprāsādam āplutya meruśṛṅgam ivonnatam, āuroha hariśreṣṭho hanūmān mārutātmajaḥ/ saṃpradhṛṣya ca durdharaśaś caityaprāsādam unnatam, hanūmān prajvalaṃ lakṣmyā pāriyātropamo 'bhavat/ sa bhūtvā tu mahākāyo hanūmān mārutātmajaḥ, dhṛṣṭam āsphoṭayām āsa laṅkāṃ śabdena pūrayan/ tasyāsphoṭitaśabdena mahatā śrotraghātinā, petur vihaṃgā gaganād uccaiś cedam aghoṣaya/ jayaty atibalo rāmo lakṣmaṇaś ca mahābalaḥ, rājā jayati sugrīvo rāghaveṇābhipālitaḥ/ dāso 'haṃ kosalendrasya rāmasyākliṣṭakarmaṇaḥ, hanumān śatrusainyānām nihantā mārutātmajaḥ/ na rāvaṇasahasraṃ me yuddhe pratibalaṃ bhavet, śilābhis tu praharataḥ pādapaiś ca sahasraśaḥ/ ardayitvā purīm laṅkāṃ abhivādya ca maithilīm, saṃṛddhārtho gamiṣyāmi miṣatām sarvarakṣasām/ evam uktvā vimānasthaś caityasthān haripuṃgavaḥ, nanāda bhīmanirhrādo rakṣasām janayan bhayam/ tena śabdena mahatā caityapālāḥ śataṃ yayuḥ, grhītvā vividhān astrān prāsān khaḍgān paraśvadhān, viśṛjanto mahākṣayā mārutīm paryavārayan/ āvarta iva gaṅgāyās toyasya vipulo mahān, parikṣīpya hariśreṣṭhaṃ sa babhau rakṣasām gaṇaḥ/ tato vātātmajaḥ kruddho bhīmarūpaṃ samāsthitaḥ, prāsādasya mahāṃs tasya stambhaṃ hemapariṣṛjtaṃ, utpāyayitvā vegena hanūmān mārutātmajaḥ/ tatas taṃ bhrāmayām āsa śatadhāraṃ mahābalaḥ, sa rākṣasaśataṃ hatvā vajreṇendra ivāsuraṃ, antarikṣasthitaḥ śrīmān idaṃ vacanam abravīt/ mādṛśānām sahasrāṇi viśṛṣṭāni mahātmanām, balinām vānarendrānām sugrīvaśavartinām/ śataiḥ śatasahasraiś ca koṭibhir ayutair api, āgamiṣyati sugrīvaḥ sarveṣām vo niṣūdanaḥ/ neyam asti purī laṅkā na yūyam na ca rāvaṇaḥ, yasmād ikṣvākunāthena baddhaṃ vairam mahātmanā/

Veera Hanuman felt glad that he had ravaged the so called rakasha regiment of Kinkaras, but the adjacent Chaitya Praasaada the ‘Kuladevataa sthaana’ allured him too and instantly jumped across in one leap. This was of the mountain like dome into which several rakshasaas were already assembled. As the entire Lanka rajya population could hear, there were reverberations as Hanuman lifted up his mighty parigha which was created by him to massacre the gang of Kinkaras and demolished the dome, the strong walls and the entire flooring made of quality marble so systematically and assiduously carved by thousands of mighty rakshasas. The thousands strong birds living in their nests for years and decades were either flew away creating resounding noises or got fainted or dropped dead down into the crevices of the shattered flooring to creating havoc. Then Anjaneya in that very colossal ‘swarupa’ made a ‘megha garjana’ of thunderous voice: *na rāvaṇasahasraṃ me yuddhe pratibalaṃ bhavet, śilābhis tu praharataḥ pādapaiś ca sahasraśaḥ/ ardayitvā purīm laṅkāṃ abhivādya ca maithilīm, saṃṛddhārtho gamiṣyāmi miṣatām sarvarakṣasām*/Victory to the ever famed Shri Rama, the world’s outstanding warrior Lakshmana, and King of the Vanara race worldwide, Sugriva! Neither Rakshasa King Ravana nor his Rakshasa clan could ever dream of encountering Shri Rana the hero of this yuga!My name is Anjaneya, the unchallengeable associate and true devotee of the bravest and invincible warrior of unbelievable skills of archery on the earth. Being the illustrative and proud son of Vayu Deva, I must be remembered for my bravery and battling. Even thousand Ravanaasurus should pale into insignificance before me my agility, speed and energy. At the same time, I am subservient to the Super Hero and ‘mahaastra vetta’ and Maha Bali Veera Lakshmana. As start devastating huge trees in thousands and annihilating countless mighty and maayaavi rakshasaas without mercy, thousands of Ravanaas who had timidly and surreptitiously kidnapped Devi Sita a ‘maha pativrata’ in the absence of Rama Lakshmanas. Now I challenge the meanest Ravanaas galore to face me in an encounter to stop Devi Sita to be recovered accompanying me back to Shri Rama’. As Hanuman thundered , the thousand strong rakshasa veeras surrounded the mammoth swarupa of Anjaneya and once again as in the case of the Kinkara Rakshasaas, lifted his powerful parigha and slaughtered the Rakshasa security force of the chaityapraasaada which had neither a dome nor carved floor. There after, the highly angered Hanuman assumed a frightening and further heightened form of furious and high velocity winds and pulled down pillars and the roof coverings instantly and roared like an angered lion:

mādyśānām sahasrāṇi viśṣṭāni mahātmanām, balinām vānarendrāṇām sugrīvaśavartinām/ śataiḥ śatasahasraiś ca koṭībhīr ayutair api, āgamiṣyati sugrīvaḥ sarveṣāṃ vo niṣūdanaḥ/ neyam asti purī laṅkā na yūyam na ca rāvaṇaḥ, yasmād ikṣvākunāthena baddhaṃ vairam mahātmanā/ ‘ Hey Rakshasaas! I am a mere sample of a Vanara Yodhha; beware my King Sugriva who has thousands of Vanara Yoddhhas - apart from the full race of Vanaras in crores- is about to despatch very soon. Some of such Vaanara warriors do possess the physical strength of ten to hundred elephants put together; while quite a few of them of thousand elephants even without exaggeration. Believe me thousands of average marked Vaanaras possess such sharp and mighty teeth and nails are going to arrive on crores under the overall control of Sugriva our King. Now, on that arrival of Rama Lakshmana Sugrivas just round the corner, there would be neither Lanka puri, nor you, and your King Ravanaasura, as the latter picked up enmity with the Ikshvaaku Vamsha Maha Veera Shri Rama.

Sarga Forty Four

Veeranjaneya smashes the expertise of ‘baana-prayoga’ of Maha Rakshasa Jambumali, as Ravanaasura decided to utilise the extraordinary skills of archery of the Prahasta Putra to pull down the Pavana Putra

Samdiṣṭo rākṣasendreṇa prahastasya suto balī, jambumālī mahādāmṣtro nirjagāma dhanurdharaḥ/ raktamālyāmbaṛadharah sragvī rucirakuṇḍalah, mahān vivṛttanayanaś caṇḍaḥ samaradurjayaḥ/ dhanuḥ śakradhanuḥ prakhyam mahad rucirasāyakam, visphārayāṇo vegena vajrāśanisamasvanam/ tasya visphāraghoṣeṇa dhanuṣo mahatā diśaḥ, pradiśaś ca nabhaś caiva sahasā samapūryata/ rathena kharayuktena tam āgatam udīkṣya saḥ, hanūmān vegasampanno jaharṣa ca nanāda ca/ tam toraṇaviṭaṅkastham hanūmantam mahākapim, jambumālī mahābāhur vivyādha niṣitaiḥ śaraiḥ/ ardhaandreṇa vadane śirasy ekena karṇinā, bāhvor vivyādha nārūcair daśabhis tam kapīśvaram/ tasya tac chuśubhe tāmraṃ śareṇābhīhataṃ mukham, śarādīvāmbujam phullam viddham bhāskararaśminā/ cukopa bāṇābhīhato rākṣasasya mahākaṇṇi, tataḥ pārśve ‘tīvīpulām dadarśa mahatīm śīlām/ tarasā tām samutpātya cikṣepa balavad balī, tām śarair daśabhiḥ kruddhas tāḍayām āsa rākṣasaḥ/ vipannam karma tad dṛṣṭvā hanūmānś caṇḍavikramaḥ, sālam vipulam utpātya bhrāmayām āsa vīryavān/ bhrāmayantaṃ kapim dṛṣṭvā sālavyakṣam mahābalaṃ, cikṣepa subahūn bāṇāṇ jambumālī mahābalaḥ/ sālam caturbhīr ciccheda vānaram pañcabhir bhuje, urasy ekena bāṇena daśabhis tu stanāntare/ sa śaraiḥ pūritatanuḥ krodhena mahatā vṛtaḥ, tam eva pariḥṣam gṛhya bhrāmayām āsa vegitaḥ/ ativego ‘tivegena bhrāmayitvā balotkaṭaḥ, pariḥṣam pātayām āsa jambumāler mahorasi/ tasya caiva śīro nāsti na bāhū na ca jānūnī, na dhanur na ratho nāśvās tatrādṛśyanta neṣavaḥ/ sa hatas tarasā tena jambumālī mahārathaḥ, papāta nihato bhūmau cūrṇitāṅgavibhūṣaṇaḥ/ jambumālīm ca nihataṃ kiṃkarāmś ca mahābalān, cukrodha rāvaṇaḥ śrutvā kopasamraktalocanaḥ/ sa roṣasamvartitatāmralocanaḥ; prahastaput্রে nihate mahābale, amātyaputrān ativīryavikramān; samādideśāsu niśācareśvaraḥ/

As Hanuman had brought down from the dome to debris of the Kula Devata’s place Chaityaprasaada, King Ravana had instantly decided to despatch Prahasta putra Jambumaali an extraordinary warrior specially trained in proficiency and expertise in archery. As instructed by the King, Jambumali emerged from the Raja Mahal with his dhanush in his arms attired in a red dress, wearing a glittering necklace around his neck, sparkling kundalas on his ears , while he was seething anger. Indeed he was unassailable on any battle front, even against celestials. His dhanush was like Indra dhanush releasing arrows of ‘vibgyor’ colours of violet-indigo-blue-green-yellow-orange-and blood red! As he releases the arrows, earth shaking tremors are resounded in ‘ashta dishas’. He too is seated on a donkey drawn chariot looking in search of Anjaneya. Having spotted the enormous form of Veera Hanuman even from long distance from his donkey chariot on the sky, Jambumaali blasted ten each of ‘ardha-chandraakaara baanas’ on Hanuman’s face, and ‘karnika’ baanas on his head. Then as the spree of arrows thus released by the well renowned rakshasa Jambumaali, Hanuman was taken aback by surprise as his hands were hurt grievously hurt and his red face was like a red lotus freshly opened up by the ushakaala Surya especially in the Sarad

Ritu or the Autumn Season. Indeed, Hanuman turned terribly angry. *cukopa bāṇābhīhato rākṣasasya mahākapiḥ, tataḥ pārśve 'tīvulām dadarśa mahatīm śilām/ tarasā tām samutpāṭya cikṣepa balavad balī, tām śarair daśabhiḥ kruddhas tāḍayām āsa rākṣasaḥ/ vipannam karma tad dṛṣṭvā hanūmānś caṇḍavikramaḥ, sālam vipulam utpāṭya bhrāmayām āsa vīryavān/* He heightened up his gigantic form further and having noticed around him a huge chunk of a mountain as fallen down as a boulder, pulled it and lifted on to his shoulders and hurled at the rakshasa with his mighty speed and force. Jamubumaali in his turn having noticed the boulder thrown by Hanuman, shot then mighty 'manatrika' arrows of ten in a forceful rainy form. Having noticed that the boulder got spilt up into parts, Anjana Putra kept on hurling at maha vrikshas in quick succession as a sequence run of a chain. *bhrāmayantaṁ kapiṁ dṛṣṭvā sālavyrkṣaṁ mahābalaṁ, cikṣepa subahūn bāṇān jambumālī mahābalaḥ/ sālam caturbhir ciccheda vānaraṁ pañcabhir bhuje, urasy ekena bāṇena daśabhis tu stanāntare/ sa śaraiḥ pūritatanuḥ krodhena mahatā vṛtaḥ, tam eva pariḥṣaṁ grhya bhrāmayām āsa vegitaḥ/* As Jambumali noticed that Hanuman was thus hurling huge trees in succession, then with equal agility, he rained his arrows too with matching agility. As the Rakshasa did so, four of his arrows smashed down the 'saala vrikshaas', five hit the massive hands of Hanuman, one hit his chest and ten on his nipples. *ativeda bhrāmayitvā balotkaṭaḥ, pariḥṣaṁ pātayām āsa jambumāler mahorasi/ tasya caiva śiro nāsti na bāhū na ca jānunī, na dhanur na ratho nāśvās tatrādṛśyanta neṣavaḥ/ sa hata tarasā tena jambumālī mahārathaḥ, papāta nihato bhūmau cūrṇitāṅgavibhūṣaṇaḥ/* Maha Vanara Veeraanjaneya was infuriated as never before, he picked up his parigha once again and hurled it with unimaginable 'vayu vega' at Jambumali's chest, and again on his broad head and knees. Thus neither Jambumaali's dhanush, nor the donkey chariot, nor the donkeys were visible. Then the maha rakshasa fell down to earth with a huge sound of thud. *jambumālīm ca nihataṁ kimkarānś ca mahābalān, cukrodha rāvaṇaḥ śrutvā kopasaṁraktalocaṇaḥ/ sa roṣasaṁvartita - tāmralocaṇaḥ; prahastaputre nihate mahābale, amātyaputrān ativīryavikramān; samādideśāsu niśācareśvaraḥ/* As he got the message of death of Jambumali the outstanding rakshasa with proven fame of a great archery, besides the kinkara rakshas of eighty thousand, Ravana went into mad rant and rave with vengeful 'prateekara' and ordered his 'mantri putras' to demolish Anjaneya.

Sarga Forty Five

As Hanuman successevely killed Kinkaras and Jambumaali and demolished Pramadaavana and Chatya Praasada along with inmates, enraged Ravana instructed the mighty sons of his Minsters to face Hanuman

Tatas te rākṣasendrena coditā mantriṇaḥ sutāḥ, nīryayur bhavanāt tasmāt sapta saptārcivarcasaḥ/ mahābalaparīvārā dhanuṣmanto mahābalāḥ, kṛtāstrāstravidāṁ śreṣṭhāḥ parasparajayaishīṇaḥ/ hemajālaparikṣiptair dhvajavadbhiḥ patākibhiḥ, toyadasvananirghoṣair vājiyuktair mahārathaiḥ/ taptakāñcanacitrāṇi cāpāny amitavikramāḥ, visphārayantaḥ saṁhṛṣṭās taḍidvanta ivāmbudāḥ/ jananyas tās tatas teṣāṁ viditvā kimkarān hatān, babhūvuh śokasaṁbhrāntāḥ sabāndhavasuhṛjjanāḥ/ te parasparasamgharṣās taptakāñcanabhūṣaṇāḥ, abhipetur hanūmantaṁ toraṇastham avasthitam/ sṛjanto bānavṛṣṭim te rathagarjitaniḥsvanāḥ, vṛṣṭimanta ivāmbhodā vicerur nairṛtarṣabhāḥ/ avakīrṇas tatas tābhir hanūmān śaravṛṣṭibhiḥ, abhavad saṁvṛtākāraḥ śailarād iva vṛṣṭibhiḥ/ sa śarān vañcayām āsa teṣāṁ āsūcaraḥ kapiḥ, rathavegānś ca vīrāṇāṁ vicaran vimale 'mbare/ sa taiḥ krīḍan dhanuṣmadbhir vyomni vīraḥ prakāśate, dhanuṣmadbhir yathā meghair mārutaḥ prabhur ambare/ sa kṛtvā ninadam ghoram trāsayaṁś tām mahācamūm, cakāra hanumān vegam teṣu rakṣaḥsu vīryavān/ talenābhīhanat kāmś cit pādaiḥ kāmś cit paramtapaḥ, muṣṭinābhyahanat kāmś cin nakhaiḥ kāmś cid vyadārayat/ pramamāthorasā kāmś cid ūrubhyām aparān kapiḥ, ke cit tasyaiva nādena tattraiva patitā bhuvi/ tatas teṣv avapanneṣu bhūmau nipatiteṣu ca, tat sainyam agamat sarvaṁ diśo daśabhayārditam/ vinedur visvaraṁ nāgā nipetur bhuvi vājinaḥ, bhagnanīḍadhvajacchatrair bhūś ca kīrṇābhavad rathaiḥ/ sa tān pravṛddhān vinihatya rākṣasān; mahābalaś caṇḍaparākramaḥ kapiḥ, yuyutsur anyaiḥ punar eva rākṣasais; tad eva vīro 'bhijagāma toraṇam/

As instructed by the Rakshasa Raja Ravana, the seven youthful and renowned warrior sons of Ravana's Ministers, the latter emerged out of the Raja Mahal. All of them had the backing of their own regiments and their own chariots with their own 'dhvaja pataakaas' symbolizing their individual regiments. All of them encircled Anjana Putra suddenly raining away their individual arrows, even as the resounding chariots added to the lion like roarings at once. While deftly evading the rains of arrows of the over enthusiastic Mantri Kumaras, Hanuman was merely allowing their wasted arrows just a huge mountain has very little impact of normal rains. *sa taiḥ krīḍan dhanuṣmadbhir vyomni vīraḥ prakāśate, dhanuṣmadbhir yathā meghair mārutaḥ prabhur ambare/ sa kṛtvā ninadam ghoram trāsayaṁs tām mahācamūm, cakāra hanumān vegam teṣu rakṣaḥsu vīryavān/* Just as the Maha Shaktishaali Vayudeva plays with the clouds glittering with Indra Dhanush like lightnings do transmit 'megha garjanaas', Anjaneya was rather playful with the Mantri Kumaras. *talenābhīhanat kāmś cit pādaiḥ kāmś cit paramatapaḥ, muṣṭinābhyahanat kāmś cin nakhaiḥ kāmś cid vyadārayat/ pramamāthorasā kāmś cid ūrubhyām aparān kapiḥ, ke cit tasyaiva nādena tatraiva patitā bhuvi/ tatas teṣv avapanneṣu bhūmau nipatiteṣu ca, tat saṁnyam agamat sarvaṁ diśo daśabhayārditam/* Thus the Maha Vanara Veera Hanuman made a series of startling jumps on to the chariots at each of the Mantri Kumaras and slapped to the death of one of them, kicked another by his strong legs on the head of another with force to death, fisted on another's chest to death, tearing yet another with his sharp finger nails of his mighty hands and feet and so on, by assuming a mountainous swarupa. The rakshasa sena of the Mantri Kumaras got demoralised with the frightening deaths of their leaders and ran away helter skelter. *vinedur visvaram nāgā nipetur bhuvi vājinaḥ, bhagnanīdadhvajacchatrair bhūś ca kīrnābhavad rathaiḥ/ sa tām pravṛddhān vinihatya rākṣasān; mahābalāś caṇḍaparākramaḥ kapiḥ, yuyutsur anyaiḥ punar eva rākṣasais; tad eva vīro 'bhijagāma toraṇam/* Then the elephants and horses disappeared and the sound of crumbing crashes of the ratha dhvajās added to the chaos. All over the battle field there was flows of blood and it appeared that a sizeable part of Lankapuri was getting demolished, even as Maha Vanara Veera Hanuman was awaiting such other further onslaughts.

Sarga Forty Six

With successive deaths of his select Rakshasa Veeras, Ravanaśura had wondered that even one Vanara of Hanuman demoralised him as a wake up call and despatched his five Senapatis who too were killed!

Hatān mantrisutān buddhvā vānareṇa mahātmanā, rāvaṇaḥ saṁvṛtākāraś cakāra matim uttamām/ sa virūpākṣayūpākṣau durdharam caiva rākṣasam, praghasam bhāśakaraṇam ca pañcasenāgranāyakān/ saṁdideśa daśagrīvo vīrān nayaviśārādān, hanūmadgrahaṇe vyagrān vāyuvegasamān yudhi/ yāta senāgragāḥ sarve mahābalaparigrahāḥ, savājirathamātāṅgāḥ sa kapiḥ śāsyatām iti/ yat taiś ca khalu bhāvyaṁ syāt tam āśāya vanālayam, karma cāpi samādheyaṁ deśakālavirodhitam/ na hy aham tam kapiṁ manye karmaṇā pratitarkayan, sarvathā tan mahad bhūtam mahābalaparigraham, bhaved indreṇa vā sṛṣṭam asmadarthaṁ tapobalāt/ sanāgayakṣagandharvā devāsuramaharṣayaḥ, yuṣmābhiḥ sahitaiḥ sarvair mayā saha vinirjitāḥ/ tair avaśyaṁ vidhātavyam vyalīkam kim cid eva naḥ, tad eva nātra saṁdehaḥ prasahya parigrhyatām/ nāvamanyo bhavadbhiś ca hariḥ krūraparākramaḥ, dṛṣṭā hi harayaḥ śīghrā mayā vipulavikramāḥ/ vālī ca saha sugrīvo jāmbavāmś ca mahābalaḥ, nīlaḥ senāpatiś caiva ye cānye dvividādayaḥ/ naiva teṣāṁ gatir bhīmā na tejo na parākramaḥ, na matir na balotsāho na rūpaparikalpanam/ mahat sattvam idaṁ jñeyaṁ kapirūpaṁ vyavasthitam, prayatnam mahad āsthāya kriyatām asya nīgrahaḥ/ kāmam lokāś trayāḥ sendrāḥ sasurāsuramānavāḥ, bhavatām agrataḥ sthātum na paryāptā raṇājire/ tathāpi tu nayajñena jayam ākāṅkṣatā raṇe, ātmā rakṣyaḥ prayatnena yuddhasiddhir hi cañcalā/ te svāmivacanam sarve pratigrhya mahaujaśaḥ, samutpetur mahāvegā hutāśasamatejaśaḥ/ rathaiś ca mattair nāgaiś ca vājibhiś ca mahājavaiḥ, śāstraiś ca vividhais tīkṣṇaiḥ sarvaiś copacitā balaiḥ/ tatas tam dadṛśur vīrā dīpyamānam mahākapim, raśmimantam ivodyantam svatejoraśmimālinam/ toraṇastham mahāvegāṁ mahāsattvaṁ mahābalaṁ, mahāmatim mahotsāham mahākāyaṁ mahābalaṁ/ tam samīkṣyaiva te sarve dikṣu sarvāśv avasthitāḥ, taiś taiḥ praharaṇair bhīmair abhipetus tatas tataḥ/ tasya pañcāyasās tīkṣṇāḥ sitāḥ pītamukhāḥ śarāḥ, śirasty utpalapatrābhā

durdhareṇa nipātītāḥ/ sa taiḥ pañcabhir āviddhaḥ śaraiḥ śirasi vānaraḥ, utpapāta nadan vyomni diśo daśa vinādayan/ tatas tu durdharo vīraḥ sarathaḥ sajjakārmukaḥ, kirañ śaraśatair naikair abhipede mahābalaḥ/ sa kapir vārayām āsa taṁ vyomni śaravarṣiṇam, vṛṣṭimantaṁ payodānte payodam iva mārutaḥ/ ardyamānas tatas tena durdhareṇānilātmajāḥ, cakāra ninadam bhūyo vyavardhata ca vegavān/ sa dūram sahasotpatya durdharasya rathe hariḥ, nipapāta mahāvego vidyudrāsir girāv iva/ tatas taṁ mathitāṣṭāśvaṁ rathaṁ bhagnākṣakūvaram, viḥāya nyapatad bhūmau durdharas tyaktajīvitaḥ/ taṁ virūpākṣayūpākṣau dṛṣtvā nipatitam bhuvi, saṁjātarosau durdharṣāv utpetatur arimdamau/ sa tābhyām sahasotpatya viṣṭhito vimale 'mbare, mudgarābhyām mahābāhur vakṣasy abhihataḥ kapiḥ/ tayor vegavator vegam vinihatya mahābalaḥ, nipapāta punar bhūmau suparṇasamavikramaḥ/ sa sālavyṛkṣam āsādy samutpātya ca vānaraḥ, tāv ubhau rākṣasau vīrau jaghāna pavanātmajāḥ/ tatas tāṁs trīn hatāñ jñātvā vānareṇa tarasvinā, abhipede mahāvegaḥ prasahya praghaso harim/ bhāsakarṇas ca saṁkruddhaḥ śūlam ādāya vīryavān, ekataḥ kapiśārdūlam yaśasvinam avasthitau/ paṭṭiśena śitāgreṇa praghasaḥ pratyapothayat, bhāsakarṇas ca śūlena rākṣasaḥ kapisattamam/ sa tābhyām vikṣatair gātrair aṣṭdigdhataṇūruhaḥ, abhavad vānaraḥ kruddho bālasūryasamaprabhaḥ/ samutpātya gireḥ śṛṅgam samṛgavyālapādapam, jaghāna hanumān vīro rākṣasau kapikuñjaraḥ/ tatas teṣv avasanneṣu senāpatiṣu pañcasu, balaṁ tad avaśeṣam tu nāśayām āsa vānaraḥ/ aśvair aśvān gajair nāgān yodhair yodhān rathai rathān, sa kapir nāśayām āsa sahasrākṣa ivāsurān/ hatair nāgaiś ca turagair bhagnākṣaiś ca mahārathaiḥ, hataiś ca rākṣasair bhūmī ruddhamārgā samantataḥ/ tataḥ kapis tān dhvajinīpatīn raṇe; nihatya vīrān sabalān savāhanān, tad eva vīraḥ parigrhya toraṇam; kṛtakṣaṇaḥ kāla iva prajākṣaye/

On being intimated that the Mahaasura Mantri Putras along with their respective regimental senas too were annihilated as a child's play by a single Vaanara, Ravana'sura was shocked and got jolted that even a massive vanara sena under the leadership of Sugriva if awaited along with Rama Lakshmanas the known archery experts might indeed uproot the Lanka Samrajya. He then decided to instruct the five Senapatis along with their respective senas too to bring Anjaneya to the very face of Mrityu for the time being, without getting concerned of the future eventualities. Accordingly, the five Senapatis viz. Virupaksha, Yupaksha, Durdhara, Prathasa, and Bhaasakarna, who were not only Maha Rakshasa Veeras but also 'Neeti Nipunas' of the chaturvidha Upaayas of battle viz. mitra laabha-mitra bheda, sandhi and danda. They addressed their respective senas to utilise their horses, chariots, elephants and having subdued the Vanara to catch and subdue him and teach him a lesson. You must follow my instructions perfectly as there would follow the imposition of a punishment as per 'desha kaala paristhitis.' *na hy aham taṁ kapim manye karmaṇā pratitarkayan, sarvathā tan mahad bhūtaṁ mahābalaparigraham, bhaved indreṇa vā sṛṣṭam asmadartham tapobalāt/ sanāgayakṣagandharvā devāsura maharṣayaḥ, yuṣmābhiḥ sahitaiḥ sarvair mayā saha vinirjitāḥ/ tair avaśyam vidhātavyam vyalikam kim cid eva naḥ, tad eva nātra saṁdehaḥ prasahya parigrhyatām/* As one could seriously introspect, this Hanuman really does not truly be a mere Vanara with his familiar traits; indeed, he ought be a 'maha praani and maha bala sampanna' or a distinctive being with extraordinary powers of body and mind. At the same time, he need not be spared either. Considering the circumstantial evidences, he looks like to have been born as a result of deep tapasya of his originators. Probably Indra had in the past had performed his deep tapasya and got a praani manifested who could overpower yaksha-gandharva-deva-asura-maharshis even. In any case, this 'vaanara' is distinctively distinguished. Therefore, the uniform decision of we the senapatis of Ravana Rakshasa Sena must catch him alive. King Ravana's fore front sena! Your strict instruction to you all is to subdue this phenomenal enemy in the facade of a Vaanara Hunuman should be to catch him, overpower him and return with roaring success. *nāvamānyo bhavadbhiś ca hariḥ krūraparākramaḥ, dṛṣṭā hi harayaḥ śīghrā mayā vipulavikramāḥ/ vālī ca saha sugrīvo jāmbavānś ca mahābalaḥ, nīlaḥ senāpatiś caiva ye cānye dvividādayaḥ/ naiva teṣāṁ gatir bhīmā na tejo na parākramaḥ, na matir na balotsāho na rūpaparikalpanam/* Considering that Hanuman is a Vanara only and ignore him and make fun of him either as our combined assessment is an unusual 'dheera-paraakrami'. We have witnessed maha veeras like Vaali, Sugriva, Jambavan, Sena pati Neela and such parakramis. They resemble normal monkeys yet are possessed such qualities of fitness, dashing bravery, intrepidity, mental energy, and overflowing enthusiasm. *mahat sattvam idaṁ jñeyam kapirūpaṁ vyavasthitam, prayatnam mahad āsthāya kriyatām*

asya nigrahaḥ/ kāmāṃ lokāḥ trayāḥ sendrāḥ sasurāsuramānavāḥ, bhavatām agrataḥ sthātum na paryāptā raṇājire/ tathāpi tu nayajñena jayam ākāṅkṣatā raṇe, ātmā rakṣyaḥ prayatnena yuddhasiddhir hi cañcalā/ You rakshas soldiers! You should therefore realise that in the guise of Vanaras , ‘maha shakti shaalis’ are hidden behind and having thus realised do make all out endeavours to surround and catch him red handed and bring him. We are fully aware that on the battle front, even devatas headed by Indra, or asuras, other celestial beings, much less of manushyas , you had always brought our King Ravana to glory. Yet as per the fundamental principles of ‘Neeti’, you must be defensive too as the outcome of a battle is like a ‘knife on a sensitive balance’ invariably. *te svāmivacanāṃ sarve pratigṛhya mahaujasaḥ, samutpetur mahāvegā hutāśasamatejasaḥ/ rathaiś ca mattair nāgaiś ca vājibhiś ca mahājavaiḥ, śāstraiś ca vividhaiś tīkṣṇaiḥ sarvaiś copacitā balaiḥ/* Therefore according the instruction of King Ravana, you maha rakshasa veeraas of ‘shakti and yukti’ must make all out and desperate efforts to surround and subdue the Maha Veera who too even being single might not hoodwink you to slipby’. Such was the elaborate and detailed briefing to the enormity of Ravana Sena by the respective Senapatis. *tatas taṃ dadṛśur vīrā dīpyamānaṃ mahākapim, raśmimantam ivodyantaṃ svatejoraśmimālinam/ toraṇasthaṃ mahāvegam mahāsattvaṃ mahābalaṃ, mahāmatim mahotsāhaṃ mahākāyaṃ mahābalaṃ/ taṃ samīkṣyaiva te sarve dikṣu sarvāśv avasthitāḥ, taiś taiḥ praharaṇair bhīmair abhipetus tatas tataḥ/* As Maha Kapi Anjaneya saw the Rakshasa Veeras initiated approaching him, he stood up erect and ready as the enemies looked full of shakti-bala-vega-buddhi-utsaaha-and of huge physical forms. Instantly they initiated raining arrows aimed at him. On nearing him, they aimed at his head as his iron parigha was already in position there in defence. They appeared to have already protected themselves with sheaths of their lions. Then they initiated action by raining non stop releases of their arrows and despite his parigha being propective of his head, five arrows managed to hit his head. *tasya pañcāyasās tīkṣṇāḥ sitāḥ pītamukhāḥ śarāḥ, śirasty utpalapatrābhā durdhareṇa nipātītāḥ/ sa taiḥ pañcabhir āviddhaḥ śaraiḥ śirasi vānaraḥ, utpapāta nadan vyomni diśo daśa vinādayan/ tatas tu durdharo vīraḥ sarathaḥ sajjakārmukaḥ, kiraṇ śaraśatair naikair abhipede mahābalaḥ/* Thus the five ‘baanaas’ hit his head, he jumped up high skyward and made a roaring like a ‘megha garjana’ which got resounded from the ten directions. Then the maha rakshasa seated on the chariot released hundred and odd arrows while dashing off towards Hanuman. Yet like the end of the varsha ritu, the rough and rigid clouds resist and dodge the rains, Hanuman self protected himself deftly. *ardyamānas tatas tena durdhareṇānilātmajaḥ, cakāra ninadam bhūyo vyavardhata ca vegavān/ sa dūram sahasotpatya durdharasya rathe hariḥ, nipapāta mahāvego vidyudrāśir girāv iva/ tatas taṃ mathitāṣṭāśvaṃ ratham bhagnākṣakūvaram, vihāya nyapatad bhūmau durdharas tyaktajīvitaḥ/* As the Durdhara Rakshasa increased the pace of his arrows against Hanuman, then he roared again and again and assumed a colossal form and jumped off considerable distance. Veera Hanuman then attacked the rakshasa, the latter jumped off from the chariot and yet resuming the arrow releases still hopeful of the gatherings of lightnings might still hit a huge mountain while maha veera Hanuman hit Durdhara’s head to pieces. Then two of the more intrepid rakshasaas named Dhurdharsha and Virupaksha jumped up high enough at the huge form of the Vanarashiromani’s chest and sought to hit it by their ‘mudgaras’. But having cleverly dodged the hit once again, Hanuman like Garuda Deva swooped down to earth again. *sa sālavr̥kṣam āsādy samutpātya ca vānaraḥ, tāv ubhau rākṣasau vīrau jaghāna pavanātmajaḥ/ tatas tāms trīn hatāñ jñātvā vānareṇa tarasvinā, abhipede mahāvegaḥ prasahya praghaso harim/ bhāsakarnaś ca samkruddhaḥ śūlam ādāya vīryavān, ekataḥ kapiśārdūlam yaśasvinam avasthitau/* He then pulled up and uprooted a ‘maha saala vriksha’ and smashed the heads of Dhurdharsha and Virupaaksha. As the ‘vegashali maha vaanara veera’ Hanuman killed Durdhara- Dhurdarsha-and Virupalsha in a series, another Rakshasa named Prathasa who too had the ability of speed approached Hanuman with an affected smile. From another side approached Bhaasakarna with rage and with a sharp ‘shula’. As both the rakshasaas were left and right of Veera Hanuman and sought to hurt Veera Hanuman simultaneously; then the Maha Vaanara was hurt by Bhaskarna’s pattisha and Pradhasa with a paattisha and Bhasakarna with the shula almost simultaneously. *sa tābhyām viḡṣatair gātrair asṛgdigdhatanūruhaḥ, abhavad vānaraḥ kruddho bālasūryasamaprabhaḥ/ samutpātya gireḥ śṛṅgam samṛgavyālapādapam, jaghāna hanumān vīro rākṣasau kapikuñjaraḥ/* As both the Rakshasaas hurt the Vanara Veera, his hairy body received cuts at places bleeding; then the maha vaanara veera

Hanuman suffered blisters with oozing blood and was incensed up with his face was like the early morning Surya Deva gets extreme redness. Then soon enough, he pulled and lifted a mountain top full of huge trees, forest animals and crawling cobras and hurled on the heads of Pradhasa and Bhaskarna to death. *tatas teṣv avasanneṣu senāpatiṣu pañcasu, balaṁ tad avaśeṣaṁ tu nāśayāṁ āsa vānaraḥ/ aśvair aśvān gajair nāgān yodhair yodhān rathai rathān, sa kapir nāśayāṁ āsa sahasrākṣa ivāsurān/hatair nāgaiś ca turagair bhagnākṣaiś ca mahārathaiḥ, hataiś ca rākṣasair bhūmī ruddhamārgā samantataḥ/* Thus the Maha Vanara killed all the Senapatis of Ravana Sena and cleared the remaining rakshasa soldiers too who had either ran away or were cleared to death. Just as Deva Raja Indra would kill the Asuras by their mutual killings, Hanuman too forced mutual killings of horses against horses, elephants against elephants and asura yoddhas against each other too. Thus the battle field was inaccessible as blood was flowing, corpses and carcasses were surfiet. *tataḥ kapis tān dhvajinīpatīn raṇe; nihatya vīrān sabalān savāhanān, tad eva vīraḥ parigrhya toraṇaṁ; kṛtakṣaṇaḥ kālā iva prajākṣaye/* In this manner, the Five Senapatis and their army force were despatched to annihilation by singular Hanuman while the Lankapuri citizens were shivering with fear whether their turn might be round the corner too!

Sarga Forty Seven

Anxiously awaiting Hanuman's destruction by the Five Senapatis and army forces, Ravana got negative messages. As he was dismayed, his son Akshaya Kumara, well versed in war tactics, then too his turn.

Senāpatīn pañca sa tu pramāpitān; hanūmatā sānucarān savāhanān, samīkṣya rājā samaroddhaton - mukhaṁ; kumāraṁ akṣaṁ prasamaikṣatākṣatam/ sa tasya dṛṣṭyarpanasampracoditah; pratāpavān kāñcanacitrakārmukah, samutpapātātha sadasy udīrito; dvijātimukhyair haviṣeva pāvakah/ tato mahad bāladvakaraprabhaṁ; prataptajāmbūnadajālasamtatam, rathāṁ samāsthāya yayau sa vīryavān; mahāhariṁ taṁ prati nairṛtarābhaḥ/ tatas tapaḥsamgrahasamcayārjitam; prataptajāmbūnada - jālaśobhitam, patākinam ratnavibhūṣitadhvajam; manojavāṣṭāśvavaraiḥ suyojitam/ surāsurādhr̥ṣyam asaṁgacāriṇam; raviprabhaṁ vyomacaram samāhitam, satūṇam aṣṭāsinibaddhabandhuraṁ; yathākramāveśitaśaktitomaram/ virājamānaṁ pratipūrnavastunā; sahemadāmnā śaśisūryavarvasā, divākaraḥbhaṁ ratham āsthitā tataḥ; sa nirjagāmāmaratulyavikramaḥ/ sa pūrayan khaṁ ca mahīm ca sācalām; turāṁgamataṅgamahārathasvanaiḥ, balaiḥ sametaiḥ sa hi toraṇasthitam; samartham āśīnam upāgamat kapim/ sa taṁ samāsādya hariṁ harikṣaṇo; yugāntakālāgnim iva prajākṣaye, avasthitam vismitajātasambhramaḥ; samaikṣatākṣo bahumānacakṣuṣā/ sa tasya vegam ca kaper mahātmanah; parākramaṁ cāriṣu pārthivātmajah, vicārayan khaṁ ca balaṁ mahābalo; himakṣaye sūrya ivābhivardhate/ sa jātamanyuḥ prasamīkṣya vikramaṁ; sthiraḥ sthitah samyati durnivāraṇam, samāhitātmā hanumantam āhave; pracodayāṁ āsa śarais tribhiḥ śitaiḥ/ tataḥ kapim taṁ prasamīkṣya garvitam; jitaśramaṁ śatruparājayor jitam, avaiṣatākṣaḥ samudīrṇamānasah; sabānapāṇiḥ pragrhitākārmukah/ sa hemaṇṣkāṅgadacārukuṇḍalah; samāsasādāśu parākramaḥ kapim, taylor babhūvāpratimaḥ samāgamah; surāsurāṇām api sambhramapradah/ rarāsa bhūmir na tatāpa bhānumān; vavau na vāyuh pracacāla cācalah, kapeḥ kumārasya ca vīkṣya samyugam; nanāda ca dyaur udadhiś ca cukṣubhe/ tataḥ sa vīraḥ sumukhān patatrinah; suvarṇapuṅkhān saviṣān ivoragān, samādhisamyogavimokṣatattvavic; charān atha trīn kapimūrdhny apātayat/ sa taiḥ śarair mūrdhni samam nipātitaḥ; kṣarann asṛgdigdhavivṛttalocanah, navoditādityanibhaḥ śarāṁśumān; vyarājatāditya ivāṁśumālikah/ tataḥ sa piṅgādhīpamantrisattamah; samīkṣya taṁ rājavarātmajam raṇe, udagracitrāyudhacitrakārmukam; jaharṣa cāpūryata cāhavonmukhaḥ/ sa mandarāgrastha ivāṁśumālī; vivṛddhakopo balavīryasamyutah, kumāraṁ akṣaṁ sabalaṁ savāhanam; dadāha netrāgnimarīcibhis tadā/ tataḥ sa bāṇāsanaśakrakārmukah; śarapravarṣo yudhi rākṣasāmbudah/ śarān mumocāśu harīśvarācale; balāhako vṛṣṭim ivācalottame/ tataḥ kapis taṁ raṇaçaṇḍavikramaṁ; vivṛddhatejobalavīryasāyakam, kumāraṁ akṣaṁ prasamīkṣya samyuge; nanāda harṣād ghanatulya - vikramaḥ/ sa bālabhāvād yudhi vīryadarpitah; pravṛddhamanyuḥ kṣatajopamekṣaṇah, samāsasādā - pratimaṁ raṇe kapim; gajo mahākūpam ivāvṛtaṁ tṛṇaiḥ/ sa tena bāṇaiḥ prasabhaṁ nipātitaḥ; cakāra

*nādaṁ ghananādanīḥsvanaḥ, samutpapātāśu nabhaḥ sa mārutir; bhujoruvikṣepaṇa
ghoradarśanaḥ/samutpatantaṁ samabhidravat balī; sa rākṣasānām pravaraḥ pratāpavān, rathī
rathasreṣṭhataṁ kiraṇ śaraiḥ; payodharaḥ śailam ivāśmaṁvṛṣṭibhiḥ/ sa tāñ śarāṁs tasya vimokṣayan
kapiś; cacāra vīraḥ pathi vāyusevite, śarāntare mārutavad viniṣṭatan; manojavaḥ saṁyati
caṇḍavikramaḥ/ taṁ āttabāñāsanam āhavonmukhaṁ; kham āstrṇantaṁ vividhaiḥ śarottamaiḥ,
avaikṣatākṣaṁ bahumānacakṣuṣā; jagāma cintāṁ ca sa mārutātmajaḥ/ tataḥ śarair bhinnabhujāntaraḥ
kapiḥ; kumāravaryeṇa mahātmanā nadan, mahābhujāḥ karmaviśeṣatattvavid; vicintayām āsa raṇe
parākramam/ abālavad bāladvākaraprabhaḥ; karoty ayaṁ karma mahan mahābalaḥ, na cāsya
sarvāhavakarmaśobhinaḥ; pramāpaṇe me matir atra jāyate/ ayaṁ mahātmā ca mahāṁś ca vīryataḥ;
samāhitaś cātisahaś ca saṁyuge, asaṁśayaṁ karmaguṇodayād ayaṁ; sanāgayakṣair munibhiś ca
pūjitaḥ/ parākramotsāhaviṛḍḍhamānasaḥ; samīkṣate mām pramukhāgataḥ sthitaḥ, parākramo hy asya
manāṁsi kampayet; surāsurāṇām api śīghrakāriṇaḥ/ na khalv ayaṁ nābhībhaveḍ upekṣitaḥ; parākramo
hy asya raṇe vivardhate, pramāpaṇaṁ tv eva mamāśya rocate; na vardhamāno 'gnir upekṣituṁ kṣamaḥ/
iti pravegaṁ tu parasya tarkayan; svakarmayogaṁ ca vidhāya vīryavān, cakāra vegaṁ tu mahābalas
tadā; matim ca cakre 'sya vadhe mahākapiḥ/ sa tasya tān aṣṭahayān mahājavān; samāhitān bhārasahān
vivartane, jaghāna vīraḥ pathi vāyusevite; talaprahālaiḥ pavanātmajaḥ kapiḥ/ tatas talenābhīhato
mahārathaḥ; sa tasya piṅgādhīpamantrinirjitaḥ, sa bhagnanīḍaḥ parimuktakūbaraḥ; papāta bhūmau
hataṁvājir ambarāt/ sa taṁ parityajya mahāratho rathaṁ; sakārmukaḥ khaḍgadharāḥ kham utpatat,
tapo 'bhiyogād ṛṣir ugravīryavān; viḥaya dehaṁ marutām ivālayam/ tataḥ kapis taṁ vicarantaṁ ambare;
patatrīrājānilasiddhasevite, sametya taṁ mārutavegavikramaḥ; krameṇa jagrāha ca pādāyor dṛḍham/ sa
taṁ samāvidhya sahasraśaḥ kapir; mahoragaṁ grhya ivāñḍajeśvaraḥ, mumoca vegāt piṭṭulyavikramo;
mahūtale saṁyati vānarottamaḥ/ sa bhagnabāhūrūkaṭīśiro dharāḥ; kṣarann aṣṇ nirmathitāsthilocanaḥ,
sa bhinnasamdhīḥ pravikīrṇa -bandhano; hataḥ kṣītau vāyusutena rākṣasaḥ/ mahākapir bhūmitale
nipīḍya taṁ; cakāra rakṣo 'dhipater mahad bhayam/ maharṣibhiś cakracarair mahāvṛataiḥ; sametya
bhūtaiś ca sayakṣapannagaiḥ, suraiś ca sendrair bhṛṣajātavismayair; hate kumāre sa kapir nirīkṣitaḥ/
niḥatya taṁ vajrasutopamaprabhaṁ; kumāram akṣaṁ kṣatajopamekṣaṇam, tad eva vīro 'bhijagāma
toraṇaṁ; kṛtakṣaṇaḥ kālā iva prajākṣaye/*

As even the five Senapatis and sena were shattered by Hanuman, Ravana looked at his son Akshaya Kumara who was ably trained in the art of big battles even against celestial beings. Inspired at the looks of his father encouragingly, the Kumara was readily enthusiastic as though shreshtha brahmana panditas rise to make their offerings of 'havishaanna' to Agni Deva. He then proceeded to that very place where the Vanara Yoddha was located. The Kumara had the erstwhile popularity of having performed long tapasya and accomplished a 'maha dhwaḥ' of gold studded with glittering nava ratnas hoisted on his famed chariot which was reputed as unbreakable and driven by illustrious horses flying high on the sky and earth alike. Having arrived at the very spot where Hanuman stood up smilingly, Akshaya Kumara gave such a conceited look at him as though pralaya kaala Surya looks down on the earth ready for extinction at the 'yugantara kaala'. Veera Hanuman ever ready for the battle returned an extremely incensed look at the rakshasa veera kumara. By hitting the air above with his three rows of arrows suggestively inviting Anjaneya for the battle, Akshaya Kumara provoked the invincible vanara veera. While the Kumara wearing a glittering golden necklace, karna kundalas, and so on proceeded to Veera Hanuman; indeed when ever asuras or devatas encountered the Kumara, they were invariably apprehensive of their own safety and survival. His manner of raising his bow and releasing his arrows with incredible precision were popular. Now in the present encounter of Kapishreshtha Hanuman and Akshaya Kumara, it appears bhutala vaasis appear to be alarmed, Surya's tejas dimmed and Vayu Deva's speed slowed down. Then Veera Kumara who was an outstanding expert in the style of release shot three initial arrows on Hanuman's head. Instantly there were flows of blood trickling down his shoulders. Then Hanuman felt somewhat dazed and initiated enlarging and heightening his body. *sa mandarāgrastha
ivāśmūmālī; viṛḍḍhakopo balavīryasaṁyutaḥ, kumāram akṣaṁ sabalaṁ savāhanaṁ; dadāha
netrāgnimarīcibhis tadā/ tataḥ sa bāñāsanaśakrakārmukaḥ; śarapravarṣo yudhi rākṣasāmbudaḥ/ śarān
mumocāśu harīśvarācale; balāhako vṛṣṭim ivācalottame/*He was infuriated further and further and his

‘bala paraakraas’ too got strengthened and his very harsh looks at Akshaya Kumara were such that the latter would be turning to ashes. Then the Kumara showered his arrows on Hanuman like thick clouds on the sky releases torrential rains on the mountain like body of Hanuman. *Kapistastam raṇacaṇḍa-vikramam; vivṛddhatejobalavīryasāyakam, kumāram akṣam prasamīkṣya samyuge; nanāda harṣād ghanatulya -vikramah/ sa bālabhāvād yudhi vīryadarpiṭaḥ; pravṛddhamanyuḥ kṣatajopamekṣaṇaḥ, samāsasādā -pratimaṁ raṇe kapiṁ; gajo mahākūpam ivāvṛtam tṛṇaiḥ/*On the battle front, Akshaya Kumara’s prowess and dexterity appeared unparalleled. So were his tejas, bala, parakrama and the manner of lifting his arrow were truly appreciated by Hanuman too. But then the latter made a ‘simha garjana’ which provoked Akshaya all the more. His eyes were like spills over of blood. Due to his non -realisation on what Anjaneya was truly like, he sought to advance himself further on towards the Maha Vaanara. *sa tena bāṇaiḥ prasabham nipātitaś; cakāra nādam ghananādaniḥsvanaḥ, samutpapātāśu nabhaḥ sa mārutir; bhujoruvikṣepaṇa ghoradarśanaḥ/ samutpatantaṁ samabhidravat balī; sa rākṣasānām pravaraḥ pratāpavān, rathī rathaśreṣṭhatamaḥ kiraṇ śaraiḥ; payodharaḥ śailam ivāśmavṛṣṭibhiḥ/*As provoked by Anjaneya’s simha garjana, the arrogant and over confident Akshaya Kumara, totally unaware of Veera Hanuman’s unchallengeable prowess, he utilised all his strength and started raining arrows on the mighty opponent. Hanuman got infuriated and having roared again, started jumping up all across the high skies. But, Akshaya Kumara too continued releasing his arrows with equal agility followed the ever jumping Anjaneya as if sky high clouds of density chased the mountainous profile of Hanuman. Then Hanuman’s flashes of his thoughts: ‘doubtless, Akshaya Kumara is an extremely capable arrowsman and it should be ruthless for him to be decimated without mercy; yet, he ought not be allowed to survive any further as the very purpose of the arduous task on hand. *na khalv ayaṁ nābhībhave upekṣitaḥ; parākramo hy asya raṇe vivardhate, pramāṇam tv eva mamāsyā rocate; na vardhamāno ’gnir upekṣitum kṣamaḥ/ iti pravegam tu parasya tarkayan; svakarmayogaṁ ca vidhāya vīryavān, cakāra vegam tu mahābalas tadā; matim ca cakre ’sya vadhe mahākapiḥ/ sa tasya tām aṣṭahayān mahājavān; samāhitān bhārasahān vivartane, jaghāna vīraḥ pathi vāyusevite; talaprahālaiḥ pavanātmajaḥ kapiḥ/*Therefore, if out of my mercifulness, the Ravana Kumara now on the very enthusiastic mental frame work should not be allowed to cross his excusable limits as he is now at the peak of his pride and foolhardiness. Thus having deeply introspected, Veera Anjaneya had increased the velocity of his ‘vaayu vega’ and decided to resort to ‘shatru samhara’. Then, Veera Anjaneya already in the skies hit the eight horses of Ravana Kumara’s chariot by which the incessant ‘baana prayogas’ and thus despatched the horses to yama loka. *tatas talenābhīhato mahārathaḥ; sa tasya piṅgādhipa -mantrinirjitaḥ, sa bhagnanīḍaḥ parimuktakūbaraḥ; papāta bhūmau hataavājir ambarāt/ sa tam parityajya mahāratho ratham; sakārmukaḥ khaḍgadharāḥ kham utpatat, tapo ’bhiyogād ṛṣir ugravīryavān; vihāya deham marutām ivālayam/ tataḥ kapiḥ tam vicarantaṁ ambare; patatirājānilasiddhasevite, sametya tam mārutavegavikramaḥ; krameṇa jagrāha ca pādayor dṛḍham/* Then the great Prime Minister of Vaanara King Sugriva demolished the Akshaya Kumara’s chariot as also the maha dhvaja which was one of Akshaya’s proud accomplishment pursuant to his deep tapasya. Then the Maha Rathi Akshaya Kumars jumped of his chariot with his dhanush and sword and jumped high on the sky, just as maha yogis would have discarded their bodies to the lokas above. Then Vayu Putra Anjaneya accelerated his ‘vaayu vega’ and swooped like Garuda Deva and faced Akshaya Kumara and held the Kumaras’s feet firmly. *sa tam samāvidhya sahasraśaḥ kapir; mahoragam grhya ivāṇḍajeśvaraḥ, mumoca vegāt piṭṛtulyavikramo; mahītale samyati vānarottamaḥ/* Then like his father Vaayu Deva having got the grip of Akshaya Kumaras’s body stood up, lifted Akshaya Kumaras’s youthful body and like Garuda Deva would toss poisonous cobras with their tails, hurled the body severely down to the battle ground. *sa bhagnabāhūrukaṭīśiro dharaḥ; kṣarann asṛṇ nirmathitāsthilocanaḥ, sa bhinnasamdhīḥ pravikīrṇabandhano; hataḥ kṣitau vāyusutena rākṣasaḥ/* As the body was thrown down, Akshaya Kumara the Ravana Putra, got split up and his shoulders, hands, chest etc. were broken, his sharp eyes sprouted out, and the nasa- needi bandhanas were shattered. Thus Pavan Kumara had successfully demolished Akshaya Kumara the younger son of Ravanaasura. *mahākapir bhūmitale nipīḍya tam; cakāra rakṣo ’dhipater mahad bhayam/ maharṣibhiḥ cakracarair mahāvratāiḥ; sametya bhūtaiḥ ca sayakṣapaṇnagaiḥ, suraiḥ ca sendrair bhṛṣajātavismayair; hate kumāre sa kapir nirīkṣitaḥ/ nihatya tam*

vajrasutopamaprabham; kumāram akṣaṁ kṣatajopamekṣaṇam, tad eva vīro 'bhijagāma toraṇam;
kṛtakṣaṇaḥ kāla iva prajākṣaye/ As Ravana realised the death of his son by Hanuman, Ravana got jitters
in his heart. But Maharshis who were used to travel in the 'nakshatra mandali', even as Indra and Devas
were proud of Vayu Putra Hanuman, witnessed the 'going ons' and blessed the latter with flashes of their
darshan of the hero who was full of their grace in extreme humility. Then Veera Hanuman reappeared at
the thresholds of Ashoka Vatika for further encounters by Ravana and his followers.

Sarga Forty Eight

Shattered with putra shoka and humiliation, Ravana asked Indrajit to use his brahmastra to end up the
menace of Hanuman and save the Rakshasa Samrajya and his personal prestige and fame at stake!

*Tatas tu rakṣo 'dhipatir mahātmā; hanūmatākṣe nihate kumāre, manaḥ samādhāya tadendrakaḥ paṇi;
samādidēśendrajitam sa roṣāt/ tvam astravic chastrabhṛtām variṣṭhaḥ; surāsuraṇām api śokadātā, sureṣu
sendreṣu ca dṛṣṭakarmā; pitāmahārādhanasamcitāstrāḥ/ tavāstrabalam āsādyā nāsura na marudgaṇāḥ,
na kaś cit triṣu lokeṣu samyuge na gataśramaḥ/ bhujavīryābhiguptaś ca tapasā cābhirakṣitaḥ, deśakāla -
vibhāgañāśaḥ tvam eva matisattamaḥ/ na te 'sty aśakyam samareṣu karmaṇā; na te 'sty akāryam
matipūrvamantraṇe/ na so 'sti kaś cit triṣu saṁgrāheṣu vai; na veda yas te 'strabalam balaṁ ca te/
mamānurūpaṁ tapaso balaṁ ca te; parākramaś cāstrabalam ca samyuge/ na tvām samāsādyā
raṇāvamarde; manaḥ śramaṁ gacchati niścītārtham/ nihatā imkārāḥ sarve jambumālī ca rākṣasaḥ,
amātyaputrā vīrāś ca pañca senāgrayāyinaḥ/ sahodaras te dayitaḥ kumāro 'kṣaś ca sūditaḥ, na tu teṣv
eva me saro yas tvayy ariniśūdana/ idaṁ hi dṛṣtvā matiman mahad balaṁ; kapeḥ prabhāvaṁ ca
parākramaṁ ca, tvam ātmanaś cāpi samīkṣya sārām; kuruṣva vegam svabalānurūpam/ balāvamardas
tvayi samnikṣṇe; yathā gate śāmyati śāntaśatrau, tathā samīkṣyātmabalam param ca; samārabhasvāstra
-vidām variṣṭha/ na khalv iyaṁ matiḥ śreṣṭhā yat tvām sampreṣayāmy aham, iyaṁ ca rājadharmāṇām
kṣatrasya ca matir matā/ nānāśastraiś ca saṁgrāme vaiśāradyam arimādaṁ, avaśyam eva boddhavyam
kāmyaś ca vijayo raṇe/ tataḥ pitus tad vacanaṁ niśamya; pradakṣiṇam dakṣasutaprabhāvaḥ, cakāra
bhartāram adīnasattva; raṇāya vīraḥ pratipannabuddhiḥ/ tatas taiḥ svagaṇair iṣṭair indrajit pratipūjitaḥ/
yuddhoddhataḥ totasāhaḥ saṁgrāmaṁ pratipadyata/ śrīmān padmapalāśākṣo rākṣasādhipateḥ sutaḥ,
nirjagāma mahātejāḥ samudra iva parvasu/ sa pakṣi rājopamatulyavegaḥ; vyālaiś caturbhiḥ
sitatīkṣṇadamaṣṭraiḥ, ratham samāyuktam asaṁgavegaṁ; samāurohendrajit indrakalpaḥ/ sa rathī
dhanvinām śreṣṭhaḥ śastrajño 'stravidām varāḥ, rathenābhīyau kṣipram hanūmān yatra so 'bhavat/ sa
tasya rathanirghoṣam jyāsvanam karmukasya ca, niśamya harivīro 'sau saṁprahrṣṭataro 'bhavat/
sumahac cāpam ādāya śītaśalyāṁś ca sāyakān, hanūmantam abhipretya jagāma raṇapaṇḍitaḥ/ tasmiṁś
tataḥ samyati jātaharṣe; raṇāya nirgacchati bāṇapāṇau, diśaś ca sarvāḥ kaluṣā babhūvur; mṛgāś ca
raudrā bahudhā vineduḥ/ samāgatāś tatra tu nāgayakṣā; maharṣayaś cakracarāś ca siddhāḥ, nabhaḥ
samāvṛtya ca pakṣisaṁghā; vinedur uccaiḥ paramaprahṛṣṭāḥ/ āyantaṁ saratham dṛṣtvā tūrṇam
indrajitam kapiḥ, vinanāda mahānādaṁ vyavardhata ca vegavān/ indrajit tu ratham divyam āsthitaś
citrakarmukaḥ, dhanur visphārayām āsa tadidūrjitaniḥsvanam/ tataḥ sametāv atitīkṣṇavegau; mahābalau
tau raṇanirviśaṅkau, kapiś ca rakṣo 'dhipateś ca putrah; surāsurendrāv iva baddhāvairau/ sa tasya
vīrasya mahārathasyā; dhanuṣmataḥ samyati sammatasya, śarapravegaṁ vyahanat pravṛddhaś; cacāra
mārge pitur aprameyaḥ/ tataḥ śarān āyatatīkṣṇaśalyān; supatṛiṇaḥ kāñcanacitrapuñkhān, mumoca vīraḥ
paravīrahantā; susāntatān vajranipātavegaṁ/ sa tasya tat syandananiḥsvanam ca; mṛdaṅgabherīpaṭaha -
svanam ca, vikṣyamāṇasya ca karmukasya; niśamya ghoṣam punar utpapāta/ śarāṇām antareṣv āśu
vyavartata mahākapiḥ, haris tasyābhilakṣasya mokṣayāml lakṣyasamgraham/ śarāṇām agratas tasya
punaḥ samabhivartata, prasārya hastau hanumān utpapātānilātmajah/ tāv ubhau vegasampannau
raṇakarmaviśāradau, sarvabhūtanamanogrāhi cakratur yuddham uttamam/ hanūmato veda na rākṣaso
'ntaram; na mārutis tasya mahātmano 'ntaram, parasparam nirviśahau babhūvatuḥ; sametya tau
devasamānavikramau/ tatas tu lakṣye sa vihanyamāne; śareṣu mogheṣu ca sampatatsu, jagāma cintām
mahatīm mahātmā; samādhisaṁyogasamāhitātmā/ tato matim rākṣasarājasūnuś; cakāra tasmin
harivīramukhye, avadhyatām tasya kapeḥ samīkṣya; katham nigacched iti nigrhārtham/ tataḥ*

paitāmahām vīraḥ so 'stram astravidām varaḥ, saṁdadhe sumahātejās taṁ haripravaram prati/ avadhyo 'yam iti jñātvā taṁ astreṇāstratattvavit, nijagrāha mahābāhur mārutātmajam indrajit/ tena baddhas tato 'streṇa rākṣasena sa vānaraḥ, abhavan nirvaceṣṭas ca papāta ca mahītale/ tato 'tha buddhvā sa tadāstrabandham; prabhoḥ prabhāvād vigatālpavegaḥ, pitāmahānugrahaṁ ātmanaś ca; vicintayām āsa haripravīraḥ/ tataḥ svāyambhuvair mantrair brahmāstram abhimantritam, hanūmānś cintayām āsa varadānaṁ pitāmahāt/ na me 'strabandhasya ca śaktir asti; vimokṣaṇe lokaguroḥ prabhāvāt, ity evam evaṁvihito 'strabandho; mayātmayoner anuvartitavyaḥ/ sa vīryam astrasya kapir vicārya; pitāmahānugrahaṁ ātmanaś ca, vimokṣaśaktiṁ paricintayitvā; pitāmahājñānāṁ anuvartate sma/ astreṇāpi hi baddhasya bhayaṁ mama na jāyate, pitāmahamahendrābhyām rakṣitasānilena ca/ grahaṇe cāpi rakṣobhir mahan me guṇadarśanam, rākṣasendreṇa saṁvādas tasmād gr̥hṇantu mām pare/ sa niścītārthaḥ paravīrahantā; samīkṣya karī vinivṛttaceṣṭaḥ, paraiḥ prasahyābhigatair nigṛhya; nanāda tais taiḥ paribhartsyamānaḥ/ tatas taṁ rākṣasā dṛṣtvā nirvaceṣṭam arimdamam, babandhuḥ śaṇavalkaiś ca drumacīraiś ca saṁhataiḥ/ sa rocayām āsa paraiś ca bandhanam; prasahya vīrair abhinigrahaṁ ca, kautūhalān mām yadi rākṣasendro; draṣṭuṁ vyavasyed iti niścītārthaḥ/ sa baddhas tena valkena vimukto 'streṇa vīryavān, astrabandhaḥ sa cānyam hi na bandham anuvartate/ athendrajit taṁ drumacīra - bandham; vicārya vīraḥ kapisattamaṁ taṁ, vimuktam astreṇa jagāma cintām; anyena baddho hy anuvartate 'stram/ aho mahat karma kṛtaṁ nirarthakam; na rākṣasair mantragatir vimṛṣṭā, punaś ca nāstre vihate 'stram anyat; pravartate saṁśayitāḥ sma sarve/ astreṇa hanumān mukto nātmānam avabudhyate, kṛṣyamānas tu rakṣobhis taiś ca bandhair nipīditāḥ/ hanyamānas tataḥ krūrai rākṣasaiḥ kāṣṭhamuṣṭibhiḥ, samīpaṁ rākṣasendrasya prākṛṣyata sa vānaraḥ/ athendrajit taṁ prasamīkṣya muktam; astreṇa baddham drumacīrasūtraiḥ, vyadarśayat tatra mahābalaṁ taṁ; haripravīraṁ sagaṇāya rājñe/ taṁ mattam iva mātaṅgaṁ baddham kapivarottamaṁ, rākṣasā rākṣasendrāya rāvaṇāya nyavedayan/ ko 'yam kasya kuto vāpi kiṁ kāryam ko vyapāśrayaḥ, iti rākṣasavīrāṇāṁ tatra saṁjajñire kathāḥ/ hanyatām dahyatām vāpi bhakṣyatām iti cāpare, rākṣasās tatra saṁkruddhāḥ parasparam athābruvan/ atītya mārgaṁ sahasā mahātmā; sa tatra rakṣo 'dhipapādamūle, dadarśa rājñāḥ paricāravṛddhān; gr̥haṁ mahāratnavibhūṣitaṁ ca/ sa dadarśa mahātejā rāvaṇaḥ kapisattamaṁ, rakṣobhir vikṛtākāraiḥ kṛṣyamānam itas tataḥ/ rākṣasādhipatiṁ cāpi dadarśa kapisattamaḥ, tejobalasamāyuktaṁ tapantaṁ iva bhāskaram/ sa roṣasaṁvartitatāmradrṣṭir; daśānanaḥ taṁ kapim anvavekṣya/ athopaviṣṭān kulaśīlavṛddhān; samādiśat taṁ prati mantramukhyān/ yathākramaṁ taiḥ sa kapiś ca pṛṣṭaḥ; kāryārtham arthasya ca mūlam ādau, nivedayām āsa harīśvarasya; dūtaḥ sakāśād aham āgato 'smi/

Partly grieved by the killing of his herioc, ever enthusiastic son Akshaya Kumara, as also a big and irretrievable blow to his own personal glory, King Ravana looked at his elder son and stated: 'My dear Indrajit! You have the fame of securing countless 'astras' at your command pursuant to your tapasya to Brahma Deva. You are well versed 'astra vetta, shastra dhaari', and more essentially the tormentor of Indra and 'sarva devataa gana', and literally the unique 'Indra Jit'! In fact, Devatas-Marud ganas and all the celestials are truly afraid of your capabilities and personal victories. Viewed from the view point of the present 'desha-kaala vigjñana- paristhitis' you are indeed the best possible choice to boldly encounter the Vayu Putra. On the battle fields, you are indeed are invincible as per the established tenets of 'Shatraankula buddhi purvaka rajakeeyas' of kings of yore, with undisputable and firmly established keerti. If we review the recent events, the Kinkara Rakshasaas were devastated- Maha Jambuali was killed- the young and dashing sons of of the Ministers of this Ravana Lanka Samrajya were killed-five senapatis along with their eveready maha rakshasa sena were decimated. Their elephants, horses and chariots were lost. *sahodaras te dayitaḥ kumāro 'kṣaś ca sūditaḥ, na tu teṣv eva me sāro yas tvayy ariniśūdana/ idaṁ hi dṛṣtvā matiman mahad balaṁ; kapeḥ prabhāvaṁ ca parākramaṁ ca, tvam ātmanaś cāpi samīkṣya sāraṁ; kuruṣva vegaṁ svabalānurūpam/ balāvamardas tvayi saṁnikṛṣṭe; yathā gate śāmyati śāntaśatrau, tathā samīkṣyātmabalaṁ paraṁ ca; samārabhasvāstra -vidāṁ variṣṭha/*Your dearmost younger brother Akshaya Kumarsa too was trapped to death. Now, happily my own in- born qualities of invincibility of trilokas, fame, and mental faculties as were present in me earlier have been now present in you now too in abundance. Keeping in the perspective of all these developments now, do make a proper assessment of this Vanara Hanuman, do make an honest effort to subdue him and possibly

kill him, even. Shastra dhaari Veera Indrajit! Do silence the thorn of the Lanka Samrajya on your own personal strength without referece of others [as of mine, Kumbhalarna and so on]. You need not take the maha rakshasa sena too, since that might divert and even dilute your personal attention, as the sena might have a tendency of getting demoralised too soon following the collapse of some, followed by the running away of others. Like wise, you need not assume rage and desperation either; much less take all your armoury like the Vajraayudha (since acquired from earlier from Indra), as the Vayu Putra's physical and mental faculties are beyond assessment and he is a standing proof against such devices. That Vanara is of 'Agni tulya sadhaka' and thus his abilities are incomprehensible. Try to digest all these precautions and concentrate on the enemy very carefully. Trust the glory of your own dhanush and the hidden shaktis of the 'mahastras'. Do proceed with extreme caution and extraordinary mental poise and display such 'paraakrama' as should never be frittered away! *na khalv iyaṁ matiḥ śreṣṭhā yat tvāṁ saṁpreṣayāmy aham, iyaṁ ca rājadharmāṇāṁ kṣatrasya ca matir matā/ nānāśāstraiś ca saṁgrāme vaiśāradyam arimḍama, avaśyam eva boddhavyaṁ kāmyaś ca vijayo raṇe/* Uttama buddhhi yukta maha veera! I am fully aware that I am exposing you to such impossible and dire and desperate situation and this is perhaps improper; but this specific action of mine is indeed as per ksatriya dharma and of 'Raja Neeti'. Shatru damana! A veera purusha should necessarily have to be equipped with the expertise of battle tactics for assured success.' Thus his father King Ravanaasura gave a serious and highly precautionary brief, Megha Naada Indrajit perfomed 'pradakshinas' around his dearmost father, philosopher, friend and guide proceeded to encounter Veera Hanuman, even as the rakshasa veeras cheered 'jaya jaya naadaas' with best wishes of safe and successful return from the battle field. Then Indrajit proceeded by a chariot drawn by four Lions with such speed akin to Garuda. He proceeded to where Veera Hanuman was comfortably seated awaiting the next batch of Asuras as per the directive of their King. As the anticipatory sounds of a chariot's arrival were heart, Hanuman was contented and alerted, yet with enthusiasm. Indrajit was indeed a well reputed in 'yuddha kala' or the art of battles. He proceeded with his 'dhanurbaanas' as his very few followers standing behind, while it appeared that all the directions were sullied with suspense, as the 'arta naadaas' of pashu pakshis were resounding the sky. Precisely at that time, Maha Naagas from the nether lokaas and yaksha-maharshi- siddha ganaas were agog with suspense in the nakshatra mandali high on the sky. As the Indraakaara Dhawaja was shining bright atop on the chariot approached Veera Hanuman, he heigtened his body frame, while simultaneously Rakshasa Kumara Megha made his 'dhanus-thamkaara'. The appropriate simile of that situation would be of Deva Raja Indra versus Bali Charavarti as the portented 'bandhana'! In their close encounter, Indrajit shot his arrows on the Maha Kaaya of Hanuman which indeed were wasteful. At that juncture, the earth quaking sounds emitted by the chariot wheels as also the screechings of the suuccessive releases of arrows of Meghanaada were like the receberations of sounds from mridangas and bheris! Panana Kumara being an expert in dodging the released arrows by his rapid jumpings. *hanūmato veda na rākṣaso 'ntaram; na mārutis tasya mahātmano 'ntaram, parasparaṁ nirviṣahau babhūvatuḥ; sametya tau devasamāna - vikramau/* Neither Rakshasa Indrajit was ceasing to resort to the raining of arrows targetting Hanuman, nor the skippings by Hanuman avoiding the hits of the arrows was stopped for long. Meghanaada's strange and often crooked baana prayogaas were thus being tiresomely wasted. Despite his extreme concentration, Meghanaada was continously releasing innumerable 'astras' repetitively but to little impact. Indeed, Veera Vaayu Putra Hanuman was immune from any of 'mantrika prayogaas' including Indra's Vajastra, Vayavastra, Mohanaastra and so on.

[Vishleshana on Astra Vidya and illustrative 'Mantrika Astras

'Celestial missiles of danda chakra, dharma chakra, kaala chakra, vishnu chakra, and the most powerful Aindra chakra and the arts of application and throwing away of Indra's Vajrastra, Shiva Deva's trishula praharana, and Brahma's granted Aishikastra and Shira -chedana astra was taught by Maharshi Vishvamitra to Rama Lakshmanas besides the magnificent vidya of 'gadaa praharana' or the art of battling with maces like 'modaki'- 'prahari'- shikhari of forcible applications of mace strokings, throwings and mace head rubbings. Then Vishmamitra taught the astras of 'dharma paasha-kaala paasha-

and varuna paasha'. Subsequently they were taught two kinds of dry and wet rounded applications of astras viz. 'ashani- pinaka-narayanaastras'. Then Rama Lakshmanas were taught Agneyastra fond of Agni Deva resulting in fierce flames of fire renowned as Shikharaastra- Vayavyastra which sweeps away the opponent with virulent sweeps away. Then the Maharshi teaches the Kakutsa nandanaas of 'Hayashira Astra'- 'Krounchana Astra' and 'Shakti Dvayaastra' or of high potent twin astras attacking the opponent with doubled up potency. The Maharshi was pleased to instruct Rama Lakshmanas the astras named 'kankala'-the devastating 'musala'- and the destructive 'Kapaala' and 'Kinkini' and such astras which could lift up and throw the opponents forcefully. Then in the series were taught the famed 'Nandana Astra' of Vidyadharas as well as the associated mace of fame. The 'Gandharva Priya' astras of 'Sammohana' for relapsing into senselessness like 'Prastaavana- Prashamana-and Soumya' were taught too, besides the 'Mohanaastras' such as for varshana-shoshana-santaapana-vilaapana-maadana which was the beloved of Kama Deva Manmadha himself, and the Gandharvapriya 'Maanava astra', besides the Pishacha priya 'Mohanastra'. Brahmarshi Vishvamitra then instructed the Astras named 'Taamasa-Soumana-Samvarta-Durjaya- Mousala-Satya-and Mayamayaastras too. Then the Maharshi imparted to Rama Lakshmanas the glorious 'Surya prabha Astra' which when once released as an arrow would destroy the enemies to ashes. Simultaneously, the Maharshi conferred 'Shishira naamaka Chandraastra', 'Tvashta (Vishvakarma) naamaka 'Daarunaastra', Bhaga Deva namaka 'Bhayankaraashtra' and 'Sheetoshna' naamaka Astra of Manu Deva. Source Valmiki Ramayana Baala Khanda]

Stanza 34 onward continued:

tatas tu lakṣye sa vihanyamāne; śareṣu mogheṣu ca sampatatsu, jagāma cintām mahatīm mahātmā; samādhisamyogasamāhitātmā/ tato matīm rākṣasarājasūnuḥ; cakāra tasmin harivīramukhye, avadhyatām tasya kapeḥ samīkṣya; katham nigacched iti nigrhāṛtham/ tataḥ paitāmahām vīraḥ so 'stram astravidām varah, saṁdadhe sumahātejās tam haripravaram prati/ As Meghanaada repeatedly failed varied astra prayogas targetting the Maha Vaanara Veeraanjaneya, he kept on thinking deep whether any kind of 'maantrika astras' might be utilised targetting the enemy. Then on realising that somehow, Veera Hanuman being apparently immune from all the 'astras', he might perhaps be surrendered by being tied tight by utilising the unique Brahmaastra only. Then an outstanding expert of Astra Vidya, Indrajit targetted at Maha Vayu Putra with his arrow released while invoking the Brahmaastra. *avadhyo 'yam iti jñātvā tam astreṇāstratattvavit, nijagrāha mahābāhur mārutātmajam indrajit/ tena baddhas tato 'streṇa rākṣasena sa vānarah, abhavan nirviceshaḥ ca papāta ca mahūtale/ tato 'tha buddhvā sa tadāstra - bandham; prabhoḥ prabhāvād vigatālpavegaḥ, pitāmahānugraham ātmanaś ca; vicintayām āsa haripravīraḥ/* Astra Tatva expert Indrajit, having realised that Anjaneya was conversant, he tied him down with Brahmastra, as Maha Bali Anjaneya fell down and collapsed. However, Brahma realising that he was invoked blessed Anjaneya to get recovered almost instantly as the Vayu Putra regained consciousness. Having dutifully greeted in his mind for His 'anugraha' and recalled Brahma's 'varadana in his previous birth. *tataḥ svāyambhuvair mantrair brahmāstram abhimantritam, hanūmānś cintayām āsa varadānam pitāmahāt/ na me 'strabandhasya ca śaktir asti; vimokṣaṇe lokaguroḥ prabhāvāt, ity evam evamvihito 'strabandho; mayātmayoner anuvartitavyaḥ/* Yet having recalled Brahma's varadaana, Anjaneya was unable to move freely as Indrajit had meanwhile tied with strong series of ropes; no doubt he could easily sever the ropes by his physical strength instantly but said to himself that anyway Brahma Deva's 'anugraha ought not to be impugned. *sa vīryam astrasya kapir vicārya; pitāmahānugraham ātmanaś ca, vimokṣaśaktim paricintayitvā; pitāmahājñām anuvartate sma/ astreṇāpi hi baddhasya bhayaṁ mama na jāyate, pitāmahamahendrābhyām rakṣitasyānilena ca/ grahaṇe cāpi rakṣobhir mahan me guṇadarśanam, rākṣasendreṇa saṁvādas tasmād grhṇantu mām pare/* Moreover, I am least concerned of the tight rope 'bandhana' as I do enjoy the kindness of Brahma-Indra- Vaayu Devatas protect me always. Moreover, I should soon have an opportunity to see Ravanaasura in his Rakshasa Sabha and thus see for myself thereby assessing the strengths and weaknesses of the members of the Ravana Sabha. Having thus so decided, Hanuman pretended unconsciouness and fear and started howling and screaming of a common trait of a monkey. Indrajit then realised that Veera Hanuman was only tied

with vrikshas which he could have removed with his might anyway and was only pretending and as such should be suspicion worthy. Any way he would have to be taken to the King Ravana and his sabha to show off that the enemy was subdued finally. Then as Veera Hanuman was produced before the King Ravana and the King interrogated Veera Hanuman: *ko 'yam kasya kuto vāpi kim kāryam ko vyapāśrayaḥ, iti rākṣasavīrāṇāṃ tatra saṃjajñire kathāḥ/ hanyatām dahyatām vāpi bhakṣyatām iti cāpare, rākṣasās tatra saṃkruddhāḥ paraspāram athābruvan/ atītya mārgaṃ sahasā mahātmā; sa tatra rakṣo 'dhipapādamūle, dadarśa rājñāḥ paricāravṛddhān; grhaṃ mahāratnavibhūṣitaṃ ca/* 'Who are you, whose son are you, why have you come here, what purpose for which you had slipped into this Kingdom, and who is your support here!' As Ravana was interrogating Hanuman, most of the Rakshasas shouted: 'beat this despicable vanara, kill him, burn him alive or better still devour him straightaway.' Then Veera Anjaneya found his way towards the King, as the latter's personal attendants noticed that Hanuman was looking at the grandeur of the Sabha Hall was attractively decorated splendidly with precious stones and the well lit up the high dome and so on. As Dashamukha Ravana was glaring at Hanuman with reddened eyes and flamed looks with suppressed fury, he instructed the senior Ministers to interrogate the Vanara: In his reply, Veera Anjaneya with composure replied: *yathā -kramaṃ taiḥ sa kapiś ca prṣṭaḥ; kāryārtham arthasya ca mūlam ādau, nivedayām āsa harīśvarasya; dūtaḥ sakāśād aham āgato 'smi/* As the respective Ministers asked Hanuman about the purpose of his visit and related questions; Veera Anjaneya merely replied: he was the follower of Vanara King Sugriva and his Messenger merely, and that was how and why that he arrived here at Lanka.

Sarga Forty Nine

Veera Hanuman was doubt impressed by King Ravana's accomplishments and his own personalised feelings.

Tataḥ sa karmaṇā tasya vismito bhīmaṇvīkramaḥ, hanumān roṣatāmrākṣo rakṣo 'dhipam avaiḥṣata/ bhājamānaṃ mahārheṇa kāñcana virājatā, muktājālāvṛtenātha mukutena mahādyutim/ vajrasaṃyogasaṃyuktair mahārhamānīvirahaiḥ, haimair ābharaṇaiś citrair manaseva prakalpitaḥ/ mahārhaḥkṣaumasāmvītaṃ raktacandanarūṣitaṃ, svanuliptaṃ vicitrābhir vividhabhiś ca bhaktibhiḥ/ vipulair darśanīyaiś ca rakṣākṣair bhīmadarśanaiḥ, dīptatikṣṇamahādamaṣṭraiḥ pralambadaśanacchadaiḥ/ śīrobhir daśabhir vīraṃ bhrājamānaṃ mahaujasaṃ, nānāvīlāsamākīrṇaiḥ śikharair iva mandaram/ nīlāñjanacaya prakhyam hāreṇorasi rājatā, pūrṇacandrābhavaktreṇa sabalākam ivāmbudam/ bāhubhir baddhakeyūraiś candanottamarūṣitaiḥ, bhrājamānāṇgadaiḥ pīnaiḥ pañcaśīrṣair ivoragaiḥ/ mahati sphāṭike citre ratnasāmyogasaṃskṛte, uttamāstaraṇāstīrṇe upaviṣṭam varāśane/ alaṃkṛtābhir atyarthaṃ pramadābhiḥ samantataḥ, vālavayajanaḥastābhir ārāt samupasevitaḥ/ durdhareṇa prahastena mahāpārśvena rakṣasā, mantribhir mantratattvajñair nikumbhena ca mantriṇā/ upopaviṣṭam rakṣobhiś caturbhir baladarpitaiḥ, kṛtsnaiḥ parivṛtaṃ lokaṃ caturbhir iva sāgaraiḥ/ mantribhir mantratattvajñair anyaiś ca śubhabuddhibhiḥ, anvāsyamānaṃ sacivaiḥ surair iva sureśvaram/ apaśyad rākṣasapatim hanumān atitejasam, viṣṭhitam meruśikhare satoyam iva toyadam/ sa taiḥ saṃpīḍyamāno 'pi rakṣobhir bhīmaṇvīkramaiḥ, vismayam paramam gatvā rakṣo 'dhipam avaiḥṣata/ bhrājamānaṃ tato drṣṭvā hanumān rākṣaseśvaram, manasā cintayām āsa tejasā tasya mohitaḥ/ aho rūpam aho dhairyam aho sattvam aho dyutiḥ, aho rākṣasarājasya sarvalakṣaṇayuktatā/ yady adharmo na balavān syād ayaṃ rākṣaseśvaraḥ, syād ayaṃ suralokasya saśakṛasyāpi rakṣitā/ tena bibhyati khalv asmāl lokāḥ sāmāradānavāḥ, ayaṃ hy utsahate kruddhaḥ kartum ekārṇavam jagat/ iti cintām bahuvidhāṃ akaron matimān kapiḥ, drṣṭvā rākṣasarājasya prabhāvam amitaujasaḥ/

As Ravana Putra Indrajit having tied up Hanuman with his Brahmastra Prayoga, and having produced right before the Rakshasa King Maha Ravana in the Maha Sabha inteterrogating the imprisoned culprit, he displayed his valor and showed his red eyes. Meanwhile, Hanuman kept on staring and admiring at the beauty and splendor of the Ravana Sabha and its embellishments of gold, invaluable jewellery, and its magnificence and glory. Maha Tejasvi Rakshasa Raja as adorned with glittering kireeta, attired with

priceless silk robes, his face with charming application of red chandana, and surrounded by damsels of prettiness of body and etiquette. *vipulair darśanīyaiś ca rakṣākṣair bhīmadarśanaiḥ, dīptatīkṣṇamahādamaṣṭraiḥ pralambadaśanacchadaiḥ/ śīrobhir daśabhir vīraṁ bhrājamānaṁ mahaujasaṁ, nānāvyaḷasamākīrṇaiḥ śikharair iva mandaram/ nīlāñjanacaya prakhyam hāreṇorasi rājatā, pūrṇacandrābhavaktreṇa sabalākam ivāmbudam/* King Ravana's highly attractive eyes were red and his looks were piercing, at once fearful, scaring, yet searching; his beard was too big hiding his lips providing a strange impression on the onlookers. Veera Hanuman saw how Ravana Dasha Mukhas were glittering, readily arresting the onlookers, frightening yet attractive like the Mandarachala Shikharas with surfiated poisonous serpents hanging all around. Ravana's body was black like koels and his massive and broad chest was bright with the shine of the 'nava ratna maalaas'. His face was like the clouds surrounded by bright with streaks of red glow like the 'Ushakaala Surya'. *bāhubhir baddhakeyūraiś candanottama - rūṣitaiḥ, bhrājamānāṅgadaiḥ pīnaiḥ pañcaśīrṣair ivoragaiḥ/ mahati sphāṭike citre ratnasamyoga - saṁskṛte, uttamāstarāṇāstūrṇe upaviṣṭam varāsaṇe/ alaṁkṛtābhir atyartham pramadābhiḥ samantataḥ, vālavayajanahastābhir ārāt samupasevitam/* Ravana was possessive of his strong and fearful twenty hands was like of a chain of five hooded maha sarpas with natural and ever obtainable 'manis' there above. His 'simhaasana' or the throne seated by him of gold with studded sphatika manis was amazingly singular, as damsels each of whom was with admirable dresses and enviable 'aabharanas' were surrounded, being anxious serve him at mere nods of his waving heads and flips of his glances. Even as he was being seated, his able and popular Ministers named Dhurdhara, Prahasta, Maha Paarshva and Nikumbha were too seated. These were outstanding experts of Mantra Tatvas. Thus Veera Hanuman could simply not resist the awe of Ravana's presence and was truly engrossed at the supreme center of the Sabha, and of course the name and fame of his saamrajya, mentally recalling the symbolic 'simile' of Meru Parvata Shikhara with water falls all around gushing down ever. Then within himself, Veera Hanuman mused: *aho rūpam aho dhairyam aho sattvam aho dyutiḥ, aho rākṣasarājasya sarvalakṣaṇayuktatā/ yady adharmo na balavān syād ayaṁ rākṣaseśvaraḥ, syād ayaṁ suralokasya saśakrasyāpi rakṣitā/* Aho! How impressive and breathtaking is this Rakshasa Raja! What kind of 'dhairya saahasa' does he possess. What type of 'rajodita lakshanas' or of characteristics truly worthy of an Ideal King of Kings. If only his is not a symbol of Adharma and of evil nature, he could have been like Indra the samrakshaka of Devas and of Swarga Loka. It only due to his cruel misdoings, Deva Danavas are scared of him as he could create havoc to Lokas ushering chaos in the 'srishti!'

Sarga Fifty

Pretending as bounded by Indrajit's Brahmaastra, though Brahma granted his immunity, Hanuman faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he was Shri Rama's messenger.

Tam udvīkṣya mahābāhuḥ piṅgākṣam purataḥ sthitam, roṣeṇa mahatāviṣṭo rāvaṇo lokarāvaṇaḥ/ sa rājā roṣatām rākṣaḥ prahastaṁ mantrisattamam, kālayuktam uvācedaṁ vaco vipulam arthavat/ durātmā prcchyatām eṣa kutaḥ kiṁ vāsya kāraṇam, vanabhaṅge ca ko 'syārtho rākṣasīnām ca tarjane/ rāvaṇasya vacaḥ śrutvā prahasto vākyam abravīt, samāśvasiḥi bhadraṁ te na bhīḥ kāryā tvayā kape/ yadi tāvat tvam indreṇa preṣito rāvaṇālayam, tattvam ākhyāhi mā te bhūd bhayaṁ vānara mokṣyase/ yadi vaiśravaṇasya tvam yamasya varuṇasya ca, cārurūpam idaṁ kṛtvā yamasya varuṇasya ca/ viṣṇunā preṣito vāpi dūto vijayakāṅkṣiṇā, na hi te vānaram tejo rūpamātraṁ tu vānaram/ tattvataḥ kathayasvādyā tato vānara mokṣyase, anṛtaṁ vadataś cāpi durlabhaṁ tava jīvitam/ atha vā yannimittas te praveśo rāvaṇālaye, evam ukto harivaras tadā rakṣogaṇeśvaram, abravīn nāsmi śakrasya yamasya varuṇasya vā/ dhanadena na me sakhyam viṣṇunā nāsmi coditāḥ/ jātir eva mama tv eṣā vānaro 'ham ihāgataḥ/ darśane rākṣasendrasya durlabhe tad idaṁ mayā, vanaṁ rākṣasarājasya darśanārthe vināṣitam/ tatas te rākṣasāḥ prāptā balino yuddhakāṅkṣiṇaḥ, rakṣanārthaṁ ca dehasya pratiyuddhā mayā raṇe/ astrapāśair na śakyo 'ham baddhum devāsurair api, pitāmahād eva varo mamāpy eṣo 'bhyupāgataḥ/ rājānaṁ draṣṭukāmena mayāstram anuvartitam, vimukto aham astreṇa rākṣasais tv atipīḍitāḥ/ dūto 'ham iti vijñeyo rāghavasyāmitaujasah, śrūyatām cāpi vacanaṁ mama pathyam idaṁ prabho/

Maha baahu King of Rakshasaas, then saw Hanuman with his angry and piercing and searching looks. In his own mind, he was looking some what puzzled with surprise and concern. He ruminated within himself: *Kimeva Bhagavan Nandi bhavet saakshaadihaagatah, yena shaptosmi kailase mayaa prahasite puraa, soyam Vaanara murthis syaatkinkasvid Baanopi vaasurah/* What! Had saakshaat Nandeeswara had arrived as this Vaanara , whom I had heckled him years ago when I was trying to lift Kailasa Parvata; or is he Banasura to teach me a lesson.

[Vishleshana on 1. Nandishwara and 2. Baanasura]

1. Origin and Glory of Nandishvara:

Maharshi Shilada performed severe Tapasya for thousands of years and his body got degenerated to such an extent that it became a skeleton full of worms. Finally, Maha Deva granted his vision and Shilada's wish: *Tawa Putro bhavishyaami Nandi naamnaa twayonijah, Pitaa bhavisyaasi mama Pitruvey Jagataam Muney/* (I shall grant you a son with the name of Nandi and he would be my son and would be popular like wise). Then Nandi was born at Yagna Bhumi with the features of Maha Deva himself with Trinetras, Chaturbhjas and as Jataa mukuta and Vajra-Sarpa dhaari when Devatas rained fragrant flowers, Apsaraas danced and Gandharvaas sang tuneful hymns in praise of [Lord Shiva](#) and Nandi. Vasus, Rudras and Indra prayed respectfully and Devis like Lakshmi, Jyeshtha, Diti, Aditi, Nanda, Shachi, Bhadra and others rendered 'Stutis' to Nandi. Shailada Muni commended Maha Deva as well as Nandishwara and expressed his total satisfaction and gratitude. As Nandishwara was taken into the 'Parnashala' or thatched home of Shailada, Nandi assumed a human Rupa instead of Deva Swarupa. Shailada Muni was overjoyed, performed the child's Jaata Karma and other Vedic Tasks and on the son's attaining seven years performed his Yagnopaveeta dharana and 'Upaasana' of Gayatri and tendered him to the Ashram of Maharshi Mitraavaruna. The Guru taught Veda Vidya, Shastras and other Scriptures, besides Dhanur Vidya, Ayur Veda and MantraVidyaas, Chatushashti Kaalas, Ashrama Dharmas and so on. Mitravaruna was very proud of the student and so was Muni Shilada; the Guru then blurted at that time of Nandi's exit from Ashram that doubtless Bala Nandi displayed extra-ordinary brilliance as a fulfilled Scholar and accomplishment but was shortlived! Shilada fainted at this disclosure for long and after regaining normalcy took to extreme Tapasya again to Maha Deva; even as Shilada was engaged in Tapasya, Shiva appeared, fondled Nandi, assured him not to get disturbed from what was stated by his Guru. He said that actually he sent messengers that Nandi's life was almost over since his human birth would anyway be of Tapatrayas and hence he was terminating the Manava Janma to bestow Everlasting Life; by so saying, Maha Deva touched Nandi so that his physical body would fall down with his Jataa Mukuta etc and secure a permanent Rudra Rupa. The Place where the human form of Nandi's 'Jatajuta' fell on Earth was materialised into a Sacred River called Jatodaka and Nandi's new Form was of a 'Vrishabha'; Parama Shiva himself performed 'Abhisheka' on the new Form of Nandi and that Place came to be called Vrishadhwani, Jambunada or Panchanada and Vishwakarma gifted a Golden Mukuta or Headgear and Kundalaas or Ear Rings. Thereafter Nandishwara familiarised with his mother Devi Girija and also the 'Ganaas', whom he was empowered as their Chief. Devi Parvati endeared the son who prostrated before her with veneration. Maha Deva declared to the Tri Lokas that Nandishwara was the son of Shiva and Parvati. Devas headed by Indra, Brahma, Vishnu, Dikpalakas, Maharshis, besides Yaksha-Gandharva-Muni and Yogi ganaas were all invited to a huge event where Nandishwara's unique name was fame were known all over, where ever Maha Deva was known and indeed Maha Deva was acclaimed as the Supreme Lord of the Universe. Parama Shiva granted a boon to Nandishwara that He would be in the 'Sannithi' (Presence) of Shiva always and any kind of worship to himself would be incomplete without any Service to Nandi ! Even great sins of the magnitude of Brahma hatya could be nullified by Shiva Puja , but at first, Nandeeswara should be propitiated without fail; *Aadaw kuryaanamaskaaram tadantey Shivataam Vrajat/* [Linga Purana]

2. Baanaasura whom was a nightmare to Devas and Indra with long life from Treta Yuga to Dwapara Yuga, was the grandson of the famed Bali Chakravarti and a parama bhakta of Parameshwara and ever worshipped a Rasa Linga gifted by Vishvakarma. As an ardent devotee of Shiva, he was stated to have thousand arms to play mridaaga at Shiva Parvati tandava nrityas. In the course of Dwapara Yuga, his daughter Usha Devi happened to see both Shiva and Parvati sitting together and being an Antaryami Devi Parvati joked with Usha that one day she would too land up in a situation like that. Usha asked Devi Parvati as to when would that day arrive! Parvati replied that she would dream of a youth on the night of Vaishakha Shukla Dwadashi. As the day arrived, Usha did get the dream and informed of the incidence to her friend Chitrlekha, the daughter of Banasura's Minister named Kushmanda. As Usha was unable to bear the feelings of love, Chitrlekha showed several drawings of eligible and handsome bachelors and after a few days, Usha succeeded finally to identify the youth. Then it was learnt that the youth was the son of Krishna. In course of time, the couple met and their romance became intense by the day. Learning of the desire of his daughter with Aniruddha, the son of Pradyumana -the erstwhile Cupid who was burnt into ashes by Lord Siva's third eye- and the grand son of Krishna (Avatar of Lord Vamana), Banasura quashed the wedding proposal and reprimanded his daughter since Krishna was his foe. Banasura prevented his daughter meeting Aniruddha and when the latter fought with him, he imprisoned Aniruddha. Yadavas in Dwaraka wondered as to what happened to Aniruddha. On learning from Narada Muni, it was learnt that Aniruddha was imprisoned in Shonitapur, the Capital of Banasura and Krishna, Balarama and Pradyumna lest by Garuda to that Place. There, they confronted Pramathaganas of Shiva and fought with Jwara the three footed Chief of the 'Parshads' named Maheswara and defeated him. This led to a full-fledged battle between Krishna and others on one side and Banasura, Shankara and Kartikeya on the other. As furious Shastra-Astraas were exchanged by both the Parties, the whole world was affected with Pralayaagni. Balarama attacked Banasura and the fight got intensified with alarming consequences. Meanwhile Krishna recalled his Sudarshana Chakra and sliced off the mighty hands of Banasura and was about to cut off the Asura's head too. It was at that climatic moment, Shankara addressed Krishna to stop. "Hey Krishna! I am aware that you are the Purushottama -Parameswara-Paramatmaa and Adyanta-Rahita! Do get cooled down. I have provided shield to Banasura my devotee and assured that I would stand guarantee at the time of his peril; please do not falsify my faith in me. He has not done any thing wrong to you but is egoistic due to my backing and therefore pardon him. Krishna replied: 'Shankara! If you so wish as you had given him a benediction, Banaasura would continue to be alive. In order to respect your assurance to him, I am withdrawing Sudarshana Chakra; if you had given him protection, so do I; You should never feel that you are different from me; you should always consider me as yourself and together we are the Devas, Asuras, human beings and all the rest; all those who consider us as different from each other are shrouded in Maya or Illusion; indeed, I am pleased and am gone. There after, Krishna and all the rest headed to Aniruddha's prison, where the latter was released by 'Naga bandhana' or tight-tied by a serpent which ran away at the appearance of Garuda Deva while Banasura politely agreed for the Sacred wedding of Usha-Aniruddhaas. Source: Maha Bhagavata Purana]

Stanza 5 onward continued:

Ravanaasura with his angry looks then asked one of his able Ministers Prahasta: 'Amaatya! Ask this 'duraatma' (Hanuman) as to where had he arrived from, and for which purpose! What did he think was the reason as to why he shattered Pramadaa Vana! He had the audacity of entering my Lankaapuri; why did he fight with my rakshasa veeras. What was the meaning of slipping into my kingdom! Ask this durbuddhi Vanara! ' Then Matri Prahasta asked Hanuman: Vaanara! Don't you get nervous now, as you are caught and tied down by the Mahaastra; keep peaceful and be brave now; we assure you that it would be good for you; there is no need for you to get nervous. As you have now already entered this Maha Lanka similar to Indrapuri already, reply to us properly; we shall soon relieve you! Are you a spy of Kubera, or Yama or Varuna, confess now and you would be freed soon. Or in case Vishnu himself sent you, say that. You are obviously pretending to be a Vanara, but do certainly are not one as you vanara's characteristics are well recognisable. If you do not cooperate now, then there may not be any chance of our releasing you at all. For get all these queries of mine, just confess now as to why have you entered

here cat all.’ Thus amaatyā Prahasta was naivety or artless simplicity which certainly not of the quality of an experienced investigating official of the ranking of a minister, addressed the questions posed at the extremely learned Veeraanjaneya, Hanuma replied: *jātir eva mama tv eṣā vānaro 'ham ihāgataḥ/ darśane rākṣasendrasya durlabhe tad idaṁ mayā, vanaṁ rākṣasarājasya darśanārthe vināśitam/ tatas te rākṣasāḥ prāptā balino yuddhakāṅkṣiṇaḥ, rakṣaṇārthaṁ ca dehasya pratiyuddhā mayā raṇe/* Yes, by birth I am a Vanara; I have assumed this tough task and responsibility; yes, I had wantonly destroyed Pramadaa vana and killed a series of rakshasa veeraas as they provoked me wage battles. Deva daanavaadis could not be tied down like this. I am blessed by Brahma Deva Himself with His ‘varadaana’ as I am truly speaking that I am immune from the ‘brahmastra’. Yet as I wished to speak to King Ravana, I pretended and allowed the gang of Rakshasaas to be tied me down. *dūto 'ham iti vijñeyo rāghavasyāmitaujaṣaḥ, śrūyatām cāpi vacanaṁ mama pathyam idaṁ prabho/* As Bhagavan Shri Rama has some assigned a responsible duty for me, hence I have arrived here. I am his messenger of Shri Rama, and as such King Ravana Prabhu may kindly hear my ‘hitakari vachanas’ or helpful words now.

Sarga Fifty One

Addressing Ravana, Veera Hanuman detailed Shri Rama ‘Prabhava’ and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury.

Tam samīkṣya mahāsattvaṁ sattvavān harisattamaḥ, vākyam arthavad avyagras tam uvāca daśānanam/ ahaṁ sugrīvasamīdeśād iha prāptas tavālayam, rākṣasendra harīśas tvāṁ bhrātā kuśalam abravīt/ bhrātuh śṛṇu samādeśaṁ sugrīvasya mahātmanaḥ, dharmārthopahitaṁ vākyam iha cāmutra ca kṣamam/ rājā daśaratho nāma rathakuñjaravājimān, piteva bandhur lokasya sureśvarasamadyutiḥ/ jyeṣṭhas tasya mahābāhuḥ putraḥ priyakaraḥ prabhuḥ, pitur nideśān niṣkrāntaḥ praviṣṭo daṇḍakāvanam/ lakṣmaṇena saha bhrātrā sītayā cāpi bhāryayā, rāmo nāma mahātejā dharmyaṁ panthānam āśritaḥ/ tasya bhāryā vane naṣṭā sītā patim anuvratā, vaidehasya sūtā rājño janakasya mahātmanaḥ/ sa mārgamāṇas tām devīm rājaputraḥ sahānujaḥ, ṛṣyamūkam anuprāptaḥ sugrīveṇa ca saṁgataḥ/ tasya tena pratijñātaṁ sītāyāḥ parimārgaṇam, sugrīvasyāpi rāmeṇa harirājyaṁ niveditam/ tatas tena mṛdhe hatvā rājaputreṇa vālinam, sugrīvaḥ sthāpito rājye haryṛkṣāṇāṁ gaṇeśvaraḥ/ sa sītāmārgaṇe vyagraḥ sugrīvaḥ satyasamgaraḥ, harīn saṁpreṣayām āsa diśaḥ sarvā harīśvaraḥ/ tām harīṇāṁ sahasrāṇi śatāni niyutāni ca, dikṣu sarvāsu mārgante adhaś copari cāmbare/ vainateya samāḥ ke cit ke cit tatrānilopamāḥ, asaṁgatatayaḥ śīghrā harivīrā mahābalāḥ/ ahaṁ tu hanumān nāma mārutasaurasaḥ sutaḥ, sītāyās tu kṛte tūrṇam śatayojanam āyatam, samudraṁ laṅghayitvaiva tām didṛkṣur ihāgataḥ/ tad bhavān dṛṣṭadharmārthas tapaḥ kṛtaparigrahaḥ, paradārān mahāprājña noparoddhum tvam arhasi/ na hi dharmaviruddheṣu bahv apāyeṣu karmasu, mūlaghātīṣu sajjante buddhimanto bhavadvidhāḥ/ kaś ca lakṣmaṇamuktānām rāmakopānuvartinām, śarāṇām agrataḥ sthātum śakto devāsuresv api/ na cāpi triṣu lokeṣu rājan vidyeta kaś cana, rāghavasya vyalīkaṁ yaḥ kṛtvā sukham avāpnuyāt/ tat trikālahitaṁ vākyam dharmyaṁ arthānubandhi ca, manyasva naradevāya jānakī pratidīyatām/ dṛṣṭā hīyam mayā devī labdham yad iha durlabham, uttaram karma yac cheṣam nimittaṁ tatra rāghavaḥ/ lakṣiteyaṁ mayā sītā tathā śokaparāyaṇā, gṛhya yām nābhijānāsi pañcāsyām iva pannagīm/ neyaṁ jarayitum śakyā sāsurair amarair api, viṣasamsṛṣṭam atyartham bhuktam annam ivaujasā/ tapaḥsaṁtāpalabdhas te yo 'yam dharmaparigrahaḥ, na sa nāśayitum nyāyā ātmaprāṇaparigrahaḥ/ avadhyatām tapobhir yām bhavān samanupaśyati, ātmanaḥ sāsurair devair hetus tatrāpy ayaṁ mahān/ sugrīvo na hi devo 'yam nāsuro na ca mānuṣaḥ, na rākṣaso na gandharvo na yakṣo na ca pannagaḥ/ mānuṣo rāghavo rājan sugrīvaś ca harīśvaraḥ, tasmāt prāṇaparitrāṇam katham rājan kariṣyasi/ na tu dharmopasaṁhāram adharmā - phalasamhitam, tad eva phalam anveti dharmāś cādharmanāśanaḥ/ prāptaṁ dharmaphalam tāvad bhavatā nātra saṁśayaḥ, phalam asyāpy adharmasya kṣipram eva prapatsyase/ janasthānavadham buddhvā buddhvā vālivadham tathā, rāmasugrīvasakhyam ca budhyasva hitam ātmanaḥ/ kāmam khalv aham apy ekaḥ savājirathakuñjarām, laṅkāṁ nāśayitum śaktas tasyaiṣa tu viniścayaḥ/ rāmeṇa hi pratijñātaṁ haryṛkṣagaṇasamnidhau, utsādanam amitṛāṇāṁ sītā yais tu pradharṣitā/ apakurvan hi rāmasya sākṣād api puraṁdaraḥ, na sukham prāpnuyād anyāḥ kiṁ punas tvadvidho janaḥ/ yām sītety

*abhiyānāsi yeyam tiṣṭhati te vaśe, kālarātrīti tām viddhi sarvalankāvināśinīm/ tad alam kālapāśena sītā
vighararūpiṇā, svayam skandhāvasaktena kṣamam ātmani cintyatām/ sītāyās tejasā dagdhām
rāmakopaprapīditām, dahyamanām imām paśya purīm sāṭṭapratolikām/ sa sauṣṭhavopetam
adīnavādinaḥ; kaper nīśamyāpratimo 'priyam vacaḥ, daśānanaḥ kopavivṛttalocanaḥ; samādiśat tasya
vadham mahākapeḥ/*

Addressing Ravana's politey with considerable restraint, Veera Hanuman stated: Rakshasa Raja! I have arrived here having brought Vanara King's message to you. Vaanara Raja Sugriva being like your brother had asked me to convey his greetings to you and of your welfare. Now, I am conveying to Sugriva's message to you as follows as 'Dharma-Artha Laabha daakika vachanas'. 'Recently Dasharatha Nandana Shri Rama had arrived here; you might be surely aware of King Dasharatha who was his 'praja hityaishi' and was of 'apaara sena' of 'chaturanga balaas' of foot soldiers, cavalry, elephantry, chariots comparable of Indra's comparability. Shri Rama following his father's instruction followed the 'dharma maarga' had since left Ayodhya their capital city and have been into 'dandakaaranya' as accompanied by his dharma patni Devi Sita and his brother Lakshmana. Devi Sita is the dear daughter of Videsha King Janaka. At the janasthaana, Shri Rama's wife disappeared. Raja Kumara Shri Rama along with his brother Lakshmana, in their search for the suddenly missing Devi Sita, had recently arrived at the Rishyamuka Parvata. Vaanara King Sugriva declared and swore that he would help Shri Rama to restore his missing wife Devi Sita. Subsequently, Raja Kumara Shri Rama killed Maha Veera Vaali, the elder brother of Sugriva, and helped Sugriva to be the present King of Vanaraas and Bears. King Ravana! You are well aware of the extraordinary might of Maha Vaali. But Shri Rama demolished Maha Vaali and made Sugriva the King of Vanaras.

[Vishleshana on Ravana's disgraced encounter with Vaali:

Ravana'sura once decided to challenge Vaanara King Maha Baali; the latter was born of Indra Devaamsha and got a boon that he would attain half of the strength of any of his opponents standing face to face. This power enabled Bāli to defeat all his foes and bring the countries in all directions under his sway. Ravana heard about this and decided to overpower Bāli somehow or other and approached Kiskindha. Having learnt from Baali's Minister, Taran, that Vaali got the boon, Ravana somehow decided to kill Bali. His idea was to kill Baali by capturing and killing while going behind him when Vaali would daily perform his daily prayers. Next morning Bāli went to the eastern sea-shore and began his prayer and meditation. Ravana approached Baali behind and sat close to Vaali, presuming he could hold Vaali's tail and beat him from behind without facing Vaali. Baali knew that Ravana was sitting behind him. But pretending that he knew nothing put his long tail on the body of Ravana, and passed it lengthwise and breadthwise through every part of his body and tied him like a bundle of faggots, and made a jump into the air. Within a short time Vaali visited all the usual places and reached Kishkindhā. Seeing Ravana hanging by the tail of Bali, even the women folk laughed. Thus Ravana became a laughing stock as Ravana made a confession admitting surrender as the other wise invincible Maha Vali pardoned Ravana and let him go unhurt. Sourced from Valmiki Uttara Ramayana.]

Stanza 12 onward continued: *sa sītāmārgaṇe vyagraḥ sugrīvaḥ satyasamgarah, harīn sampreṣayām āsa
diśaḥ sarvā harīśvaraḥ/ tām harīṇām sahasrāṇi śatāni niyutāni ca, dikṣu sarvāsu mārgante adhaś copari
cāmbare/ vainateya samāḥ ke cit ke cit tatrānilopamāḥ, asaṁgagatayaḥ śīghrā harivīrā mahābalāḥ/
ahaṁ tu hanumān nāma mārutasyaaurasaḥ sutaḥ, sītāyās tu kṛte tūrṇam śatayojanam āyatam, samudraṁ
laṅghayitvaiva tām didṛkṣur ihāgataḥ/* Now, Satya Pratignavaan King Sugriva was agitated and made all out efforts to locate where Divi Sita could have been; he despatched Vaanara Yoddhas to search for her in all the directions. At that time thousands, lakhs and crores of Vanara Veeras were sent in the unique responsibility of Devi Sitaanveshana. Among the Vaanara Veeras, all them were of the unimaginable of speed, sincerity and seriousness and their leaders were of the vayu vega of Garuda Deva. Now, my name is Hanuman, the 'ourasa putra' of Vayu Deva. As I was named as the Messenger of King Sugriva, as

entrusted to me as my noble responsibility, I jumped off to the other shores of this Maha Samudra which has a gigantic span of hundred yojanaas reached the Lanka Samrajya by ‘vaayu vega’. Having searched all over of this Lanka, I entered your antahpura foremost with hope against hope and finally located at the spot where I had the fortune of visioning Devi Sita *tad bhavān dṛṣṭadharmārthas tapaḥ kṛtaparigrahaḥ, paradārān mahāprājñā noparoddhum tvam arhasi/ na hi dharmaviruddheṣu bahv apāyeṣu karmasu, mūlaghātiṣu sajjante buddhimanto bhavadvidhāḥ/ kaś ca lakṣmaṇamuktānām rāmakopānuvartinām, śarāṇām agrataḥ sthātum śakto devāsuresv api/* ‘Maha mate’! You are indeed fully aware of dharma tatva- of what is dharma and what is not. Those tenets are such that either these might uplift a Being in srishti, or down grade and eventually ruin them. You have had the unique glory of having performed tapasya and devotion to the Almighty. But could you please enlighten me how a highly learned person of your stature forcibly drag another person’s life partner! You are fully aware of the consequences since such thoughtless actiond are bound to recoil and destroy and uprooted. That is why, a maha purusha of your ranking never get involved; and even having done so would soon seek to recorrect soon. Else, is there such a parakrami in Shrishti who could ever face and retort the anguished anger of Shri Rama and the releases of Lakshmana’s arrows!*na cāpi triṣu lokeṣu rājan vidyeta kaś cana, rāghavasya vyalīkaṁ yaḥ kṛtvā sukham avāpnuyāt/ tat trikālahitaṁ vākyam dharmyam arthānubandhi ca, manyasva naradevāya jānakī pratidīyatām/ dṛṣṭā hīyam mayā devī labdham yad iha durlabham, uttaram karma yac cheṣam nimittam tatra rāghavaḥ/Raksasa Raja!* be it clear that there is no ‘praani’ in trilokas who could commit an offence against Rama and still survive! That is why, do very kindly make a proper introspection, and evenat this stage, please, let the past mis-doings be ignored and make a fresh initiative be upheld; let Devi Janaki be released and forward her to Shri Rama forthwith. Indeed repentance even at this final stage is what is aptly recommended. I have already seen and met Devi Sita and was delighted to have discovered an unamaginable fortune of my life. And now am ready for the accomplishment of ‘Rama Karya’. *lakṣiteyam mayā sītā tathā śokaparāyaṇā, grhya yām nābhijānāsi pañcāsyām iva pannagīm/ neyam jarayitum śakyā sāsurair amarair api, viśasaṁsṛṣṭam atyarthaṁ bhuktam annam ivaujasā/ tapaḥsamtāpalabdhas te yo ’yam dharmaparigrahaḥ, na sa nāśayitum nyāyā ātmaprāṇaparigrahaḥ/* I have fully visioned the present status of her condition. As none indeed could ever coerce her to swallow fully cooked poisoned food along with the ‘pancha paramaannas’, She is yet surviving as a five hooded cobra even as deva- manushya-asuras would not be able to make her yield. *tapaḥsamtāpalabdhas te yo ’yam dharmaparigrahaḥ, na sa nāśayitum nyāyā ātmaprāṇaparigrahaḥ/ avadhyatām tapobhir yām bhavān samanupaśyati, ātmanaḥ sāsurair devair hetus tatrāpy ayaṁ mahān/* What all the great success that you had achieved as a result of your tapasya and its sweet fruits of prosperity, fame, and worldwide admiration, longevity of life should not end up futile and retributory! Remember Raksha Raja! It was owing to the sweet fruits that you had been enjoying, that you have so far been unconquerable and indomitable even by devas, let alone asuras, manushyas and any other species.Indeed that had been due to the ‘tapasyaa janita maha phalas’. *sugrīvo na hi devo ’yam nāsure na ca mānuṣaḥ, na rākṣaso na gandharvo na yakṣo na ca pannagaḥ/ mānuṣo rāghavo rājan sugrīvaś ca hariśvaraḥ, tasmāt prāṇaparitrāṇam katham rājan kariṣyasi/ na tu dharmopasaṁhāram adharmā -phalasamhitam, tad eva phalam anveti dharmas cādharmanāśanaḥ/ Rakshgasa Raja!* Neither Sugriva nor Shri Rama are neither Devatas, nor Yakshas nor Rakshas. Sugriva is a mere Vanara and Rama is a normal human being. Yet, how indeed you being a gross perpetrator of violation of fundamental roots of virtue, could be saved from their hands! A purusha once tied to such extreme violation, that dharma generated by your deep and unparalleled tapasya is bound to negate and even recoil. [Just as ‘Dharmo Rakshati Rakshitah’ equally true would be ‘ Dharmena paapamanudati’ unless appropriate praayaschittaas are exercised] *prāptam dharmaphalam tāvad bhavatā nātra saṁśayaḥ, phalam asyāpy adharmasya kṣipram eva prapatsyase/ janasthānavadham buddhvā buddhvā vālivadam tathā, rāmasugrīvasakhyam ca budhyasva hitam ātmanaḥ/* Ravana ! your erstwhile dharmacharana having granted you the fruits of sweetness is now on the reverse path and the sour bitterness of those very fruits should soon be arriving with your total destruction and doom. Please refresh your dormant memory power when Shri Rama devastated thousands of Rakshasas pursuant to your sister Shurpanakha’s complaint to you as Lakshmana severed her ears and nose only but not kill her being a woman only; do recall that your Senapati Dushana was smashed to

death again being single handed; please recall that the truly invincible hero Rama uprooted Khara and finally being frustrated you approached Mayavi Mareecha, who even reluctantly being afraid of your threat to kill him anyway preferred to die in Dharmatma Rama's hands! *kāmaṁ khalv aham apy ekaḥ savājirathakuñjarām, laṅkāṁ nāśayitum śaktas tasyaiṣa tu viniścayaḥ/ rāmeṇa hi pratijñātām haryṛkṣagaṇasamnidhau, utsādanam amitṛāṇām sītā yais tu pradharṣitā/ apakurvan hi rāmasya sāksād api purāṇdaraḥ, na sukhaṁ prāpnuyād anyāḥ kiṁ punas tvadvidho janaḥ/* Dushta Ravana! Be this understood very clearly that I myself could single handedly devastate the entire Lanka Rajya with elephants-horses-chariots and the totality of Rakshasaas here [as you have tasted a few samples right now]. But that is not by brief and command of not of by my King for whom my loyalty is supreme. Shri Rama made a 'pratigjna' before the Vaanaras and Bears that he himself should so. Bhagavan Shri Rama would never tolerate even if Indra had perpetrated such indiscretion; what are you or such commoners like you anyway! *yām sītety abhijānāsi yeyam tiṣṭhati te vaśe, kālarātrīti tām viddhi sarvalaṅkāvināśinīm/ tad alaṁ kālapāśena sītā vighararūpiṇā, svayaṁ skandhāvasaktena kṣamam ātmani cintyatām/ sītāyās tejasā dagdhām rāmakopaprapīditām, dahyamanām imām paśya purīm sāṭṭapratolikām/ sa sauṣṭhavopetam adīnavādīnaḥ; kaper niśamyāpratimo 'priyam vacaḥ, daśānanaḥ kopavivṛttalocanaḥ; samādiśat tasya vadhaṁ mahākapeḥ/* As you better realise now, that as you hear or think of the very name of Devi Sita under your imprisonment, then you should beware that should be the 'kaala raatri' for you, your 'samraajya'. Then by assuming the body of Devi Sita, the Kaala Devi would instantly fix your head(s) right into the noose; hence now better realise how best you could extricate from such eventuality.

Sarga Fifty Two

Infuriated by Hanuman's insinuations of Ravana's record of failures and praising Rama's successes, Ravana orders the vanara be killed-Vibhishana pleads against killing a messenger, as Ravana heeds.

Tasya tadvacanāṁ śrutvā vānarasya mahātmanaḥ, ājñāpayad vadhaṁ tasya rāvaṇaḥ krodhamūrchitaḥ/ vadhe tasya samājñāpte rāvaṇena durātmanā, niveditavato dautyaṁ nānumene vibhīṣaṇaḥ/ taṁ rakṣo'dhipatiṁ krudhāṁ tac ca kāryam upasthitam, vidadvā cintayām āsa kāryam kāryavidhau sthitaḥ/ niścītārthas tataḥ sāmnapūjya śatrujidadgrajam, uvāca hitam atyartham vākyam vākyaviśāradaḥ/ rājan dharmaviruddham ca lokavṛtteś ca garhitam, tava cāsadrśam vīra kaper asya pramāṇanam/ asaṁśayam śatrur ayaṁ pravṛddhaḥ; kṛtaṁ hy anenāpriyam aprameyam, na dūtavadhyāṁ pravadanti santo; dūtasya drṣṭā bahavo hi daṇḍāḥ/ vairūpyam aṅgeṣu kaśābhigāto; maunḍyam tathā lakṣmaṇasamnipātaḥ, etān hi dūte pravadanti daṇḍān; vadhas tu dūtasya na naḥ śruto 'pi/ katham ca dharmārthavinītābuddhiḥ; parāvarapratyayaniścītārthaḥ, bhavadvidhaḥ kopavaśe hi tiṣṭhet; kopam niyacchanti hi sattavantaḥ/ na dharmavāde na ca lokavṛtte; na śāstrabuddhigrahaṇeṣu vāpi, vidyeta kaś cit tava vīratulyas; tvaṁ hy uttamaḥ sarvasurāsuraṇām/ na cāpy asya kaper ghāte kaṁ cit paśyāmy ahaṁ guṇam, teṣv ayaṁ pātyatām daṇḍo yair ayaṁ preṣitaḥ kapiḥ/ sādhuṛ vā yadi vāsādhuṛ parair eṣa samarpitaḥ, bruvaṇ parārthaṁ paravān na dūto vadham arhati/ api cāsmiṁ hate rājan nānyam paśyāmi khecaram, iha yaḥ punar āgacchet param pāram mahodadhiḥ/ tasmān nāsy vadhe yatnaḥ kāryaḥ parapuramjaya, bhavān sendreṣu deveṣu yatnam āsthātum arhati/ asmiṁ vinaṣṭe na hi dūtam anyam; paśyāmi yas tau naraṛājaputrau, yuddhāya yuddhapriyadurvinītān; udyojayed dīrghapathāvaruddhau/ parākramotsāha - manasvinām ca; surāsuraṇām api durjayena, tvayā manonandana nairṛtānām; yuddhāyatir nāśayitum na yuktā/ hitāś ca śūrāś ca samāhitāś ca; kuleṣu jātāś ca mahāguṇeṣu, manasvinaḥ śāstrabhṛtām varīṣṭhāḥ; koṭyagraśaste subhṛtāś ca yodhāḥ/ tad ekadeśena balasya tāvat; ke cit tavādeśakṛto 'payāntu, tau rājaputrau vinigrhya mūḍhau; pareṣu te bhāvayitum prabhāvam/

As Veera Hanuman had badly heckled him for his record of humiliating deaths of his stalwart Rakshasaas by Rama, his own victories recently and severely warned him, King Ravana stood up in burning rage and commanded to kill Hanuman instantly. Then Ravana's brother intervened saying that a messenger of Sugriva and of Rama would be quite inappropriate. Vibhishana reminded : *Vadham na kurvanti praavaragjnaa dutasya santo vasudhaadhipendro, rājan dharmaviruddham ca lokavṛtteś ca garhitam, tava*

cāsadṛṣaṁ vīra kaper asya pramāpaṇam/ asaṁśayaṁ śatrur ayaṁ pravṛddhaḥ; kṛtaṁ hy anenāpriyam aprameyam, na dūtavadhyāṁ pravadanti santo; dūtasya dṛṣṭā bahavo hi daṇḍāḥ/ Maha Raja! Kindly hold your anger. Pardon the messenger as he might have been blabbering all types of nonsense, yet should not be killed, though might be punished. Rajas should never kill messengers. You are indeed a dharma jnaatam raja dharma viseshajna. A person of your caliber should not be a ‘roshaavesha vasheebhuta’. As being a durjaya Rakshasa Raja, you surely impose reprimand and retribution. *vairūpyāṁ aṅgeṣu kaśābhighāto; maunḍyaṁ tathā lakṣmaṇasaṁnipātaḥ, etān hi dūte pravadanti daṇḍān; vadhas tu dūtasya na naḥ śruto ’pi/ kathaṁ ca dharmārthavinītabuddhiḥ; parāvarapratyayaniścitārthaḥ, bhavadvidhaḥ kopavaśe hi tiṣṭhet; kopaṁ niyacchanti hi sattvavantaḥ/* There could be punishments to a ‘doota’ such as ‘anga bhanga’ or mutilation of the messenger’s body parts, or allow worms to hurt the messenger’s body, shave off the head or punish his body with a lasting body blemish. But I have never known of a killing the messenger. Maha Raja! Your basic mind set is replete with the purushardhas of ‘dharma and artha’. You may therefore balance the ‘neechatya and ounnatya’ or the low and mean characteristics as also the heights of the messenger; but a king of your repute an enormous accomplishments should indeed keep cool. Your psyche should reflect your origin and family background. *na dharmavāde na ca lokavṛtte; na śāstrabuddhigrahaṇeṣu vāpi, vidyeta kaś cit tava vīratulyas; tvaṁ hy uttamaḥ sarvasurāsuraṇām/ na cāpy asya kaper ghāte kaṁ cit paśyāmy ahaṁ guṇam, teṣv ayaṁ pātyatāṁ daṇḍo yair ayaṁ preṣitaḥ kapiḥ/* Veera! None could be like you in digesting the ‘Dharma Vyavastha, Lokaachaara paalana, and Shastriya Sidhhantas’ and in that context none of Devaasuraas might be superceded to you. Hence, I am fully convinced that this Vanara’s being killed is not justified; but most certainly the personalities who sent the messenger be deserving of death, if you could. *sādhur vā yadi vāsādhur parair eṣa samarpitaḥ, bruvan parārthaṁ paravān na dūto vadham arhati/ api cāsmīn hate rājan nānyaṁ paśyāmi khecaram, iha yaḥ punar āgacchet paraṁ pāraṁ mahodadhiḥ/* In fact, the messenger Vaanara shreshtha was only duplicating the traits and inner reactions of the senders viz. Sugriva and Rama and as such there is absolutely no justification of Hanuman’s outright murder. *Nishaacharaanaamadhiponugṇasyaya Vibheeshanasyottama vaakyamishtam, jaraaha buddhyaa suralokashatrurmahaabalo Rakshasaraajamukhyah/* Thus Ravana heard his younger brother Vibhishana had thus expressed his laudable explanation against Hanuman’s challenging assertions, King Ravana had rethought of his earlier decision of killing Hanuman who was but a messenger of Sugriva and Rama.

[Vishleshana on Ravana’s origin, family background and accomplishments in brief:

Ravana was born to Vishrava Maharshi and Daitya Kaikeshi. Pulastaya, one of the ten Prajapatis or mind-born sons of Brahma, was maternal grandfather. Kaikeshi, born of Sumali and Tataka had two brothers Maricha and Subahu. On the paternal side, Malyavan was Ravana’s Prime Queen was the daughter of Mayasura and Apsara Hema and acclaimed as Maha Pativrata. Among his many other wives, the most mentionable after Mandodari were Maya, the daughter of the celestial architect, and the third one Dhanyamalini. Ravana’s elder half-brother was Kubera. Vibhishana, Kumbhakarna, Khara the King of Janasthana, Dushana the Senapati of Janasthana, Ahiravan, the King of Paatala were Ravana’s younger brothers. Kumbhini was Ravana’s elder sister and wife of Madhu Rakshasa, and Shurpakhana the younger sister. Ravana’s were Meghanaada or Indrajit, Atikaya, Akshayakumara, Devantaka, Narantaka, Trishira, Prahasta. Ravana was a great scholar of Vedic knowledge under the tutelage of Shukracharya. His perseverance in tapasya to Brahma, he offered his own head and as each time he did so, his heads sprouted again and again and Brahma appeared at his tenth head’s offering and blessed him with the option to be a Dashakantha; Brahma granted him of invincibility against Aditi- Diti Putras, Sarpa, Pakshi- Pashus but ignored ‘tucchha manavas.’ Accordingly, Ravana killed or subdued numberless rakshasa-daitya-daanava-pakshi-mriga-jalacharaas and asserted his unique fame. He was an expert in music, dance and all the fine arts. He was an outstanding Shiva Bhakta, having composed Shiva Tandava Gita; as Maha Nandi prevented Shiva Darshana, he quaked Kaiilasha Parvata and accomplished Shiva darshana. As

Parama Shiva granted the boon of Atma Linga to be carried to Lanka Samrajya, Shiva obliged but Ganesha intercepted on way in the guise of a baalaka and got it installed at Gokarna Ksheatra].

Sarga Fifty Three

As Vibhishana appealed, Ravana consents to burn Hanuman's tail to display the blazing to Lanka's public. As Rakshasis conveyed, Sita prays to Agni to lessen the heat. Hanuman starts the revenge.

*Tasya tadvacanāṃ śrutvā daśagrīvo mahābalaḥ, deśakālahitaṃ vākyam bhrātur uttamam abravīt/
samyag uktam hi bhavatā dūtavadhyā vigarhitā, avaśyam tu vadhād anyah kriyatām asya nigrahaḥ/
kapīnām kila lāṅgūlam iṣṭam bhavati bhūṣaṇam, tad asya dīpyatām śīghram tena dagdhena gacchatu/
tataḥ paśyantv imāṃ dīnam aṅgavairūpyakarsitam, samitrā jñātayaḥ sarve bāndhavāḥ sasuhṛjjanāḥ/
ājñāpayad rākṣasendraḥ puram sarvaṃ sacatvaram, lāṅgūlena pradīptena rakṣobhiḥ pariṇīyatām/ tasya
tadvacanāṃ śrutvā rākṣasāḥ kopakarkaśāḥ, veṣṭante tasya lāṅgūlam jīṛṇaiḥ kārpaśikāiḥ paṭaiḥ/
saṃveṣṭyamāne lāṅgūle vyavardhata mahākapiḥ, śuṣkam indhanam āsādy vaneṣv iva hutāśana, tailena
pariṣicyātha te 'gnim tatrāvapātayan/ lāṅgūlena pradīptena rākṣasāṃ tām apātayat, roṣāmarṣa -
paritātmā bālasūryasamānanah/ sa bhūyaḥ saṃgataiḥ krūrai rākṣasair harisattamaḥ, nibaddhaḥ kṛtavān
vīras tatkalasadrśīm matim/ kāmam khalu na me śaktā nibadhasyāpi rākṣasāḥ, chittvā pāśān samutpatya
hanyām aham imān punaḥ/ sarveṣāṃ eva paryāpto rākṣasānām aham yudhi, kim tu rāmasya prītyartham
viśahiṣye 'ham īdrśam/ laṅkā carayitavyā me punar eva bhaved iti, rātrau na hi sudrṣṭā me
durgakarmavidhānataḥ, avaśyam eva draṣṭavyā mayā laṅkā niśākṣaye/ kāmam bandhaiś ca me bhūyaḥ
pucchasyoddīpanena ca, pīḍam kurvantu rakṣāṃsi na me 'sti manasaḥ śramaḥ/ tatas te saṃvṛtākāram
sattvavantaṃ mahākapiṃ, parigrhya yayur hrṣṭā rākṣasāḥ kapikuñjaram/ śaṅkhabherīnināḍais tair
ghoṣayantaḥ svakarmabhiḥ, rākṣasāḥ krūrakarmāṇaś cārayanti sma tām purīm/ hanumānś cārayām āsa
rākṣasānām mahāpurīm, athāpaśyad vimānāni vicitrāṇi mahākapiḥ/ saṃvṛtān bhūmibhāgāṃś ca
suvibhaktāṃś ca catvarān, rathyāś ca grhasambādhaḥ kapiḥ śṛṅgātākāni ca/ catvareṣu catuṣkeṣu
rājamārge tathaiva ca, ghoṣayanti kapiṃ sarve cārika iti rākṣasāḥ/ dīpyamāne tatas tasya lāṅgūlāgre
hanūmataḥ, rākṣasyas tā virūpākṣyaḥ śaṃsur devyāś tad apriyam/ yas tvayā kṛtasamvādaḥ sīte
tāmramukhaḥ kapiḥ, lāṅgūlena pradīptena sa eṣa pariṇīyate/ śrutvā tad vacanāṃ krūram
ātmāpaharaṇopamam, vaidehī śokasamtaptā hutāśanam upāgamat/ maṅgalābhīmukhī tasya sā tadāśīn
mahākapeḥ, upatasthe viśālākṣī prayatā havyavāhanam/ yady asti patiśuśrūṣā yady asti caritaṃ tapaḥ,
yadi cāsty ekapatnītvaṃ śīto bhava hanūmataḥ/ yadi kaś cid anukrośas tasya mayy asti dhīmataḥ, yadi vā
bhāgyaśeṣam me śīto bhava hanūmataḥ/ yadi mām vṛttasampannām tatsamāgamalālasām, sa vijānāti
dharmātmā śīto bhava hanūmataḥ/ yadi mām tārayaty āryaḥ sugrīvaḥ satyasamgarah, asmād duḥkhān
mahābāhuḥ śīto bhava hanūmataḥ/ tatas tikṣṇārcir avyagraḥ pradakṣiṇaśikho 'nalāḥ, jajvāla
mṛgaśāvākṣyaḥ śaṃsann iva śivam kapeḥ/ dahyamāne ca lāṅgūle cintayām āsa vānaraḥ, pradīpto 'gnir
ayam kasmān na mām dahati sarvataḥ/ dṛśyate ca mahājvālaḥ karoti ca na me rujam, śīśirasyeva
sāmpāto lāṅgūlāgre pratiṣṭhitah/ atha vā tad idam vyaktaṃ yad dṛṣṭam plavatā mayā, rāmaprabhāvād
āścaryam parvataḥ saritām patau/ yadi tāvat samudrasya mainākasya ca dhīmatha, rāmārtham
sambhramas tādrk kim agnir na kariṣyati/ sītāyāś cāṇṣāmsyena tejasā rāghavasya ca, pituś ca mama
sakhyena na mām dahati pāvakaḥ/ bhūyaḥ sa cintayām āsa muhūrtaṃ kapikuñjarah, utpapātātha vegena
nanāda ca mahākapiḥ/ puradvāram tataḥ śrīmān śailaśṛṅgam ivonnatam, vibhaktarakṣasambādham
āśasādānilātmajaḥ/ sa bhūtvā śailasamkāśaḥ kṣaṇena punar ātmavān, hrasvatām paramām prāpto
bandhanāny avaśātayat/ vimuktaś cābhavac chrīmān punaḥ parvatasamnibhaḥ, vīkṣamāṇaś ca dadṛṣe
pariḥam toraṇāśritam/ sa tam grhya mahābāhuḥ kālāyasapariṣkṛtam, rakṣiṇas tām punaḥ sarvān
sūdayām āsa mārutiḥ/ sa tām nihatvā raṇacaṇḍavikramah; samīkṣamāṇaḥ punar eva laṅkāṃ,
pradīptalāṅgūlakṛtārcimālī; prakāśatāditya ivāṃśumālī/*

Conceding to the advice of his younger brother Vibhishana, Ravana'sura addressed the brother:
Vibhishana! I do realise that a messenger from another King need not be killed but surely he should be
punished mortally otherwise. *kapīnām kila lāṅgūlam iṣṭam bhavati bhūṣaṇam, tad asya dīpyatām śīghram*

tena dagdhena gacchatu/ tataḥ paśyantv imam dīnam aṅgavairūpyakarśitam, samitrā jñātayaḥ sarve bāndhavāḥ sasuhṛjjanāḥ/ ājñāpayad rākṣasendraḥ puram sarvaṁ sacatvaram, lāṅgūlena pradīptena rakṣobhiḥ pariṇīyatām/ Vaanara's love their tails most and feel that itself is a sign of their distinctiveness as their proud identity. Hence let this be burnt at once. Then back home, his relatives, friends, and followers would all realise of his humiliation. Let his tail be burnt to amuse and enjoy the Lank Public too as he would be taken by its streets and other public places. As soon as he heard this instruction, Veera Hanuman kept on extending his tail as the soldiers initiated by covering it all the old and unused clothes from the public houses. Then Anjaneya kept on elevating his body size and the tail kept on expanding accordingly. There after, the tail was dripped in oil from barrel to barrel. The Rakshasa Rakshasis, especially the vridhha, baala baalikaas were excited and kept on rejoicing, clapping, dancing around and got rapturous. The soldiers as per the instructions of the higher authorities waited for the day break for the public view and their hilarious view street wise. Then the cruel Rakshasaas who had so far been hiding themselves thus far, gave their appearances now sheepishly intially and boldly later but overcoming their fear now breaking into loud laughs and over joy. They started slogans: You 'Ravana drohi'! you 'vanaraadhama'! what wonderful relief, what a well deserved punishment for you! What a retribution of justice! Actually the King should have ordered public hanging for this spy and so on'. Thus the public went berserk, even as Hanuman was delighted at the public reactions as he was conducted. There were resoundings of 'bheri-shankha ninaadaas' all over the city. *hanumāns cārayām āsa rākṣasānām mahāpurīm, athāpaśyad vimānāni vicitrāṇi mahākapiḥ/ samvṛtān bhūmi -bhāgāms ca suvibhaktāms ca catvarān, rathyās ca gṛhasambādhāḥ kapiḥ śṛṅgātākāni ca/* Hanuman too was enjoying the delightful walk all over the high roads, crossings, the beautiful architectural tastes and finesse of wonderfully laid buildings. Then he had carefully noted the praakaaraas, domes, under ground buildings, the high rise public halls attractively furnished and decorated, the lighting effects, and so on. *dīpyamāne tatas tasya lāṅgūlāgre hanūmataḥ, rākṣasyas tā virūpākṣyaḥ śamsur devyās tad apriyam/ yas tvayā kṛtasamvādaḥ sīte tāmramukhaḥ kapiḥ, lāṅgūlena pradīptena sa eṣa pariṇīyate/* Hanuman's long, strong tail was burning like wise, the fierce looking Rakshasis surrounding Devi Sita made hilarious fun of Devi Sita: 'Site! That red faced monkey who was blabbering with you is now being exhibited with his long tail covered with clothes dripped in oil is burnt with fire and is being exhibited all across the roads, streets, lanes and bylanes as the entire citizens of Lankapuri are berserk with cheers, drum beating resounds, and uncontrollable frenzy. *shrutvā tad vacanam krūram ātmāpaharaṇopamam, vaidehī śokasamtaptā hutāsanam upāgamat/ maṅgalābhimukhī tasya sā tadāsin mahākapeḥ, upataste viśālākṣī prayatā havyavāhanam/ yady asti patiśusrūṣā yady asti caritam tapah, yadi cāsty ekapatnītvam sīto bhava hanūmataḥ/* As the Rakshasis were making fun and frolic likewise, Videhanadini Devi Sita then started her prayers to Agni Deva not to hurt Veera Hanuman by providing relief to him. *yadi kaś cid anukrośas tasya mayy asti dhīmataḥ, yadi vā bhāgyaśeṣam me sīto bhava hanūmataḥ/ yadi mām vṛttasampannām tatsamāgamalālasām, sa vijānāti dharmātmā sīto bhava hanūmataḥ/ yadi mām tārayaty āryaḥ sugrīvaḥ satyasamgarah, asmād duḥkhān mahābāhuḥ sīto bhava hanūmataḥ/* Agni Deva! As you may very kindly appreciate the dire need for the success of Rama Kaarya, as also my own tasya as a pativrata, please lessen your flame power and cool down your ferocity. Deva! Please help me if only you are merciful to Rama the dharma paraayana and for the sake of saving my 'mangalya sowbhagya'. As Hanuman seeks to reach Rama at the earliest and save me from my misery and death facing crisis, do kindly accept my sincere prayers to you. Mahanubhava, as you note that Veera Hanuman is Vayu Deva's dear son, and as you are Vayu Deva's close and dear friend since both of you are always hand in hand, do kindly reduce your flames to help Vayu Deva, Veera Hanuman, Shri Rama and me to fortify the purity of my paativratya! Then Hanuman too introspected: *sītāyās cānṛśamsyena tejasā rāghavasya ca, pituś ca mama sakhyena na mām dahati pāvakaḥ/ bhūyaḥ sa cintayām āsa muhūrtaṁ kapikuñjaraḥ, utpapātātha vegena nanāda ca mahākapiḥ/* Most certainly this is possible due to the kindness of Devi Sita, Shri Ram's maha tejas, and the close affinity of my father Vayu Deva and of Agni Deva, now the sky high fury of the jwaalaas are truly not hurting me now! But my decisiveness now is indeed to repay my revenge'. Decided thus, Veera Hanuman shattered the massive ropes as were laboriously tied by the rakshasaas, and jumped up high with speed and pull to the mountain top. *vimuktaś cābhavac chrīmān punaḥ*

*parvatasam̐nibhaḥ, vīkṣamāṇas ca dadṛṣe parighaṁ toraṇāśritam/ sa taṁ gr̥hya mahābāhuḥ
kālāyasapariṣkṛtam, rakṣiṇas tān punaḥ sarvān sūdayāṁ āsa mārutiḥ/ sa tān nihatvā
ranacaṇḍavikramaḥ; samīkṣamāṇaḥ punar eva laṅkāṁ, pradīptalāṅgūlakṛtārcimālī; prakāśatāditya
ivāmśumālī/* Thus having thrown down the rope shackles, Maha Vaanara visualised the overview of
Lankapuri and its boundaries and dropped huge boulders on the boundary walls to start with. Then along
with the long tail with blazing flames glanced down the excellently arranged and magnificent Lankapuri,
Hanuman was then like Bhaskara himself.

Sarga Fifty Four

Hanuman's vengeful 'Lanka Dahana and Vidhvamsa' as the Rakshasaas were shocked wonderstruck
whether he was of Rudra Swarupa or Rama Bhakta!

*Vīkṣamāṇas tato laṅkāṁ kapiḥ kṛtamanorathaḥ, vardhamānasamutsāhaḥ kāryaśeṣam acintayat/ kiṁ nu
khalv aviśiṣṭaṁ me kartavyam iha sāmpratam, yad eṣāṁ rakṣasāṁ bhūyaḥ saṁtāpajananaṁ bhavet/
vanam tāvat pramathitaṁ prakṣṭā rākṣasā hatāḥ, balaikadeśaḥ kṣapitaḥ śeṣaṁ durgavināśanam/ durge
vināśite karma bhavet sukhapariśramam, alpayatnena kārye 'smin mama syāt saphalaḥ śramaḥ/ yo hy
ayaṁ mama lāṅgūle dīpyate havyavāhanaḥ, asya saṁtarpaṇaṁ nyāyayaṁ kartum ebhir gr̥hottamaiḥ/ tataḥ
pradīptalāṅgūlaḥ savidyud iva toyadaḥ, bhavanāgreṣu laṅkāyā vicacāra mahākapiḥ, mumoca hanumān
agniṁ kālānalaśikhopamam/ śvasanena ca saṁyogād ativego mahābalaḥ, kālāgnir iva jajvāla
prāvardhata hutāśanaḥ, pradīptam agniṁ pavanasa teṣu veśmasu cārayat/ tāni kāñcanaajālāni
muktāmaṇimayāni ca, bhavanāny avaśīryanta ratnavanti mahānti ca/ tāni bhagnavimānāni nipetur
vasudhātale, bhavanānīva siddhānāṁ ambarāt punyasamkṣaye/ vajravidrumavaidūryamuktārājata -
samhitān, vicitrān bhavanād dhātūn syandamānān dadarśa saḥ/ nāgnis tṛpyati kāṣṭhānāṁ tṛṇānāṁ ca
yathā tathā, hanūmān rākṣasendrāṇāṁ vadhe kiṁ cin na tṛpyati/ hutāśanaajvālasamāvṛtā sā; hatapravīrā
parivṛttayodhā, hanūmātaḥ krodhabalābhībhūtā; babhūva śāpopahateva laṅkā/ sasambhramam
trastaviṣaṇṇarākṣasāṁ; samujjvalaj jvālahutāśanāṅkitām, dadarśa laṅkāṁ hanumān mahāmanāḥ;
svayambhukopopahatām ivāvanim/ sa rākṣasāṁs tān subahūmś ca hatvā; vanam ca bhañktvā
bahupādapaṁ tat, viśṛjya rakṣo bhavaneṣu cāgniṁ; jagāma rāmaṁ manasā mahātmā/ laṅkāṁ samastāṁ
saṁdīpya lāṅgūlāgniṁ mahākapiḥ, nirvāpayāṁ āsa tadā samudre harisattamaḥ/*

Having accomplished all the objectives of crossing the ocean, entry into Lankapuri, visiting Ravana's
palace, discovering the very place where Devi Sita was kept, Ravana Darshana and his stern warning to
Devi Sita, familiarising and convincing her that he was sent by Rama-Sugrivas, parting her, his successful
spree of destruction of gardens, teams of rakshasas, pretentious surrender to Brahmastra, face to face
challenge to Ravana as the latter's so called punishment of his tail to be burnt, Agni Deva's help, his relief
followed by noting the details of Lanka's contours of curves and lanes, snapping off the bandhana and
destroying the outer walls by boulders thrown down a mountain, now Veera Hanuman was ready to use
his mighty already flamed up tail to burn the major parts of Lanka puri and enjoy the 'artaa naadaas' of
the proud citizens as their abodes crumble down by the flames of his massive tail. *yo hy ayaṁ mama
lāṅgūle dīpyate havyavāhanaḥ, asya saṁtarpaṇaṁ nyāyayaṁ kartum ebhir gr̥hottamaiḥ/ tataḥ
pradīptalāṅgūlaḥ savidyud iva toyadaḥ, bhavanāgreṣu laṅkāyā vicacāra mahākapiḥ, mumoca hanumān
agniṁ kālānalaśikhopamam/* Veera Vayu Putra decided that the tail displaying huge 'agnijvaalaas' be
extended and expanded suitably as that should be proper and justified retribution by 'dharma and nyaaya'
and satisfy the appetite of Agni Deva. So pondering, he lengthened his tail further and further as the
flames would attack the well decorated the external and remotely interior corners of the fabulous houses
get burnt off *en mass* to ashes. Jumping from place to place and shattering house after house, Hanuman
assumed the 'Kaalaagni Swarupa'. Then very systematically he destroyed the abodes of Maha Rakshasaas
as he had already noted well by his memory's screen already such as Vajradamshttra, Shuka, buddhi -
maan Saarana, Indrajit Meghanada, Jambumali, Sumaali, Rashmikutu, Surya shatru, Hrasvakarni,
Damshtra, Rakshas veera, Romesha, Ranonttamamattha, Dhvajagriva, Bhayanaka Vidyujjihva,

Hastimukha, Karaala, Vishaala, Shonitaaksha, Kumbhakarna, Makaraaksha, Naraantaka, Kumbha, Nikumbha, Yajna Shatru, Brahma shatru, and such very many Maha Rakshas Veeraas. *Varjijyatvaa mahateja Vibhishana griham prati, krama maaah kramenaiva dadaahaa Haripubgavah/* Maha Teja Kapishreshtha Hanuman had then only spared the abode of Vibhishana's precious bungalow. With that exception, Hanuman burnt down all the houses of all the raskshas veeraas. *śvasanena ca saṁyogād ativego mahābalaḥ, kālāgnir iva jajvāla prāvardhata hutāśanaḥ, pradīptam agniṁ pavanā teṣu veśmasu cārayat/* With vaayu vega, the flames got erased by Vayu putra made 'garjanas' similar to pralayakaala meghas. As the rows of 'bhuvanas' were crumbled to ash, the residents ran hither and thither to save a few secect precious possessions and the 'arta naadaas' of cries and shoutings of deseparation were resounding to the skies. Hanuman was little contented with the yellings of rakshasa veeraas who stood against him and were dead like Devi Vasundhara remained dissatisfied, and hence the mass killings and near total destruction of the abodes in rows and the generation of the cryings of harassment and agony. *Hanumataa vegavataa Vaanarena mahaatmanaa, Lankaapuram pradagdham tas Rudrena Tripuram yathaa/* Vegashaali Vaanara Veera Viranjaneya burnt off Lankapuri, just as Maha Rudra had burnt off the Tripuras in the ages of the yore!

[Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana

'As the ever shrewdest and the nastiest Daitya called Maya commenced his brutal Tapasya, two more Danavas of equal disrepute and desperation viz. Vidyunmali and Taraka joined him and their extreme tenacity was such that they meditated in snow valleys during high winter nights, amid 'Panchagnis' during blood blister summer days and during incessant and torrential rains standing under open skies. It looked that Earth trembled with the severity of their meditation and Brahma had to bestow the choice boons of indestructibility except by Parameswara that too by a single arrow-shot destroying their abodes together. The most noted top architect and builder that he was, Mayasura built 'Tripuras'/ three Tower Castles-each of hundred yojanas- one of indestructible iron on Earth, another on the Sky made of shining silver and the third above the second one made of glittering gold, all encased in inner- castle structures of same size of circumference but each invisible from outside in all directions. Each of the Tripuras is equipped with 'yantras'/ machines that could destroy hundreds in each shot, Chakras, Trishulas, Dhwas on the high wall structures, and 'Shikharas' (minarets) recognisable through the mountain tops of Meru and Mandarachala. These 'Puras' were insurmountable, let alone destructible to Devas, Danavas and any other species, excepting Maha Deva! Daithyas had very contented lives inside the Tripuras. Devas and other Celestial Beings were thrown out of their abodes and all the luxuries and joys of Swarga were confiscated. In course of time, the inhabitants of Tripuras became intolerable, awfully sinful, corrupt, wicked and highly immoral. While Maya Daitya was kept busy in the deeds of beauty, living comfort and pressing into the services of Devas as their servants to cater to the happiness of the inhabitant Daityas, Vidyunmali was kept busy with matters of Internal Administration and Taraka was made commander in Chief. In course of time, there came inevitable internal dissensions, group politics, differences of living styles and class-distinctions, 'Alakshmi' (poverty), 'Asuya' (jealousy), Trishna (avarice), 'Vibhuksha' (hunger), Kali and Kalaha (quarrels) among the residents of the Tripuras. This situation of 'Alakshmi' led to 'Atyaacharas' or transgressions on Devas, other Celestial Beings, Maharshis, the entire humanity and all other species of Lord's creation. The canker spread across the 'Tribhuvanas' and Devas sought refuge from Brahma who gave the boons to the three goons! Lord Brahma pacified the delegation of Devas and assured that the heinous and wildly vicious deeds of the Trio of Daityas reached a climax and that it was time to approach Parama Shiva who was the one and only Saviour that could destroy the abodes of the three Daityas in one go with one arrow, even if these residences were far apart from each other on Prithvi, Akaash and far beyond in the strong-hold Tripura fortresses! As Devas and Brahma reached Maha Deva, they visioned 'Trishulapaani Shankar' relaxing with Devi Parvati and Mahatma Nandi. They saw that 'Bhuta bhavishya Swami' whose eyes were red like 'Agni kundas' and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra, even as Devas broke down into ecstasy and extolled him. Having pleased Parama Shiva thus, Devas explained the gravity and

seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas and asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama and Atharva acted as the horses; Shukra, Brihaspati, Budha, Mangal, and Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, Trusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activated as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the 'Adhishtana' / in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six 'ritus' / seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya smeared all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo, Kubera on his serpent, Indra on Iravata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis Bhrigu, Bharadwaja, Vasishtha, Goutama, Kratu, Pulastya, Pulaha, Marichi, Atri, Angira, Parashara, and Agastya were there too at the kick-start of the Battle to recite Veda Vachanas and Shiv Stutis. The Pramatha ganas were ready to charge as the army against the opponents- all swarmed around the Rath. Meanwhile, Sage Narada reached the Tripuras and tried his best to mend his ways, give back Indrapuri to Devas and avoid the worst ever battle in which the indestructible Tripuras would be destroyed along with the Three Demons as Maha Deva himself was approaching these Places with full preparation. Instead of talking peace, the Demons alerted their vast armies, and prepared for turning their defensive positions to that of an offence. On the instruction of Shankara Deva, Indra took his enormous army and attacked Tripura. As the Deva Sena made a highly offensive assault in full force, what with the revenge and frustration experienced by them for long as they were out of power as also owing to the excellent backing of Maheswara, they seized the best part of Tripuras. While quite a few Danavas sought to escape for their lives through the exit gates of Tripuras, Pramatha ganas calculated that the enemies would try to sneak out at those points and butchered thousands of Danavas. The remaining Danavas inside the Trinagaris were utterly confused by contradictory shouts that Taraka died or Shiva was defeated. In that melee, a strong contingent of Danavas quickly regrouped their men and material to make offensive attacks under the leadership of Vidunmali and Maya. Ganeswara divided Tripuras in three regions as Nandeswara was attacking Vidyunmali, while he was in position against Maya. Meanwhile, Vidyunmali threw a 'Parigha' on Nandi who was hurt and the enraged three 'Parshadaganas' named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyunmali by making the roars of lions. Even while the Parswaganas were about to leap on Vidyunmali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeshwara to divert attention of his own men from the fallen Vidyunmali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes, huge mountains, lions, tigers, trees, black deers, eight-legged 'Sharabhas' / a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The 'Maayavi' Mayaasura created several Wells full of herbal juices for invigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of 'Vrishabha' and drank up the juice along with Devas and dried up the wells and

Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the ‘Tridevamaya’ arrow into three parts and released it when Tripuras were destroyed; Shiva felt sad however that one of his own dear devotees, Mayasura too was involved. Nandi went faster than the arrow and saved Maya, well before the Tripuras were destroyed. In the end Taraka and Vidyunmali were killed and Maya was condoned with the curse of Indra that all his constructions would be burnt off eventually and Mayasura continued to hide in the Seas]

Further stanzas continued: The citizens of Lankapuri were truly rattled with fear at the massive flames all over including the houses, trees, gardens, public places, and so on, some of the Rakshasas had exchanged their views: ‘ What! In this form of a Vanara, has Vajra dhari Indra descended to Lanka puri; is he otherwise Varuna, or Vayu, Rudra, Agni, Surya, or possibly Kubera. In any case it should be Kaala! Other wise Bhagavan Vishnu with his powers of Maya, had manifested himself! Then they stated screaming: hey father, he my child, he Bhagavan! What a frightening shape that this famed Lanka puri has taken now to ashes! *hutāśanajvālasamāvṛtā sā; hatapravīrā parivṛttayodhā, hanūmātaḥ krodhabalābhibhūtā; babhūva śāpopahateva laṅkā/ sasambhramam trastaviṣaṇṇarākṣasām; samujjvalaj jvālahutāśanāṅkitām, dadarśa laṅkāṁ hanumān mahāmanāḥ; svayambhukopopahatām ivāvanim/* Thus subjected by Hanuman’s rage, the best part of Lankapuri was burnt off to ashes and the damage and destruction appeared phenomenal by a single Vanara and its burning tail which caused ripples of joy and laughter initially had eventually led to a never heard of, nor of comprehensible catastrophic tragedy. Mahananasvi Hanuman was probably manifested by Brahma Deva’s anger as a jwaalaamukhi swarupa. *sa rākṣasāṁs tān subahūmś ca hatvā; vanam ca bhāṅktvā bahupādapaṁ tat, viṣṭya rakṣo bhavaneṣu cāgnim; jagāma rāmaṁ manasā mahātmā/ laṅkāṁ samastām samdīpya lāṅgūlāgnim mahākapiḥ, nirvāpayām āsa tadā samudre harisattamaḥ/* Then Pavana kumara Vaanara veera who killed a series of raksha veeras, destroyed Pramadaavana, burnt off the best parts of Lankapuri and then took to the ‘naama smarana’ of Shri Rama! Subsequently, he leaped off to the seashore, washed of his tail thus far in flames, recalled the extreme kindness of Agni Deva, and blessings of Vaayu Deva and finally resorted to Shri Rama smarana.

Sarga Fifty Five

Veera Anjaneya’s successful ‘Lanka Dahana’ but concerned of Devi Sita’ safety- her ‘punardarshana’

Samdīpyamānām vidhvastām trastarakṣo gaṇām purīm, avekṣya hānumāṁ laṅkāṁ cintayām āsa vānaraḥ/ tasyābhūt sumahāṁs trāsaḥ kutsā cātmany ajāyata, laṅkāṁ pradahatā karma kiṁsvit kṛtam idam mayā/ dhanyās te puruṣaśreṣṭha ye buddhyā kopam utthitam, nirundhanti mahātmāno dīptam agnim ivāmbhasā/ yadi dagdhā tv iyaṁ laṅkā nūnam āryāpi jānakī, dagdhā tena mayā bhartur hataṁ kāryam ajānatā/ yad artham ayam ārambhas tat kāryam avasāditam, mayā hi dahatā laṅkāṁ na sītā parirakṣitā/ īśatkāryam idam kāryam kṛtam āsīn na samśayaḥ, tasya krodhābhibhūtena mayā mūlakṣayaḥ kṛtaḥ/ vīnaṣṭā jānakī vyaktaṁ na hy adagdhāḥ pradṛśyate, laṅkāyāḥ kaś cid uddeśaḥ sarvā bhasmīkṛtā purī/ yadi tad vihataṁ kāryam mayā prajñāviparyayāt, ihaiva prāṇasaṁnyāso mamāpi hy atirocate/ kim agnau nipatāmy adya āhosvid vaḍavāmukhe, śarīram āho sattvānām dadmi sāgaravāsinām/ katham hi jīvātā śakyo mayā draṣṭum harīśvaraḥ, tau vā puruṣaśārdūlau kāryasarvasvaghātinā/ mayā khalu tad evedam roṣadoṣāt pradarśitam, prathitam triṣu lokeṣu kapitam anavasthitam/ dhig astu rājasam bhāvam anīśam anavasthitam, īśvareṇāpi yad rāgān mayā sītā na rakṣitā/ vīnaṣṭāyām tu sītāyām tāv ubhau vīnaṣīyataḥ, tayoṛ vināśe sugrīvaḥ sabandhur vīnaṣīyati/ etad eva vacaḥ śrutvā bhārato bhrātṛvatsalaḥ, dharmātmā sahaśatrughnaḥ katham śakṣyati jīvitum/ ikṣvākuvaṁśe dharmiṣṭhe gate nāśam asaṁśayam, bhaviṣyanti prajāḥ sarvāḥ śokasamtāpāpīḍitāḥ/ tad aham bhāgyarahito luptadharmārthasaṁgrahaḥ, roṣadoṣa - parītātmā vyaktaṁ lokavināśanaḥ/ iti cintayatas tasya nimittāny upapedire, pūram apy upalabdhāni sākṣāt punar acintayat/ atha vā cārusarvāṅgī rakṣitā svena tejasā, na naṣīyati kalyāṇī nāgnir agnau pravartate/ na hi dharmān manas tasya bhāryām amitatejasā, svacāritrābhiguptām tām spraṣṭum arhati

pāvakaḥ/ nūnam rāmaprabhāvena vaidehyāḥ sukṛtena ca, yan mām dahanakarmāyaṁ nādahad dhavyavāhanah/ trayāṇām bharatādīnām bhrātṛṇām devatā ca yā, rāmasya ca manahkāntā sā katham vinaśiṣyati/ yad vā dahanakarmāyaṁ sarvatra prabhur avyayaḥ, na me dahati lāṅgūlaṁ katham āryām pradhakṣyati/ tapasā satyavākyena ananyatvāc ca bhartari, api sā nirdahed agniṁ na tām agniḥ pradhakṣyati/ sa tathā cintayaṁs tatra devyā dharmaparigrahaṁ,śuśrāva hanumān vākyam cāraṇānām mahātmanām/ aho khalu kṛtaṁ karma durviśahyaṁ hanūmatā, agniṁ viśṛjatābhīkṣṇam bhīmam rākṣasasadmani/.dagdheyam nagarī laṅkā sāṭṭaprākāratoraṇā, jānakī na ca dagdheti vismayo 'dbhuta eva naḥ/ sa nimittaiś ca dṛṣṭārthaiḥ kāraṇaiś ca mahāguṇaiḥ, ṛṣivākyaiś ca hanumān abhavat prītamānasaḥ, tataḥ kapiḥ prāptamanorathārthas; tām akṣatām rājasutām viditvā, pratyakṣatas tām punar eva dṛṣṭvā; pratiprayāṇāya matiṁ cakāra/

As Hanuman no doubt overjoyed at the devastation of their very living homes by the flames from his tail of a singular Vaanara, the alarmed Lanka citizens were shaken to the core with disbelief. But Hanuman introspected: Hai! I had not realised as to what had I done to Lanka out of anger and vengeance affecting the common public. Indeed, those ‘maha manasvis’ seek to resist anger with controlled mind, like the common public resort to sprinkle water on fire. *Kruddhah paapam na kuryaat kah kruddhho hatyaad guroonapi, kruddhah parushayaa vaachaa narah sadhhuunadhikshipet/ Vaachyaavaachyam prakupito na vijaanaati arhichit, naa kaaryamasti kruddhasya naavaachyam vidyate kacchhit/ Yah samutpatitam krodham kshamayaiva nirasyati,yathoragatvacham jeeranaa savai purusha uchyaate/* Does not anger lead to sinfulness as that might even end up even with Guru Hatya! As anger dominates and crosses limits, words and blamings are normal instincts. As one’s heart generates anger, ‘sanana shakti’ gets dissolved like a serpent having discarded its old skin hisses more. Thus Hanuman looked back as having hurt normal public, as the evil Rakshasaas should certainly deserve retribution. Then he realised that in this melee, what is the situation of Devi Sita’s safety! *dhig astu rājasam bhāvam anīsam anavasthitam, īśvareṇāpi yad rāgān mayā sītā na rakṣitā/ vinaṣṭāyām tu sītāyām tāv ubhau vinaśiṣyataḥ, taylor vināśe sugrīvaḥ sabandhur vinaśiṣyati/* Aho! My mind was blank and my thoughts were totally misleading as never pondered about Devi Sita’s personal safety and kept on burning Lanka right and left! Did I then perform a task ending up ‘Swamini hatha! Shame in me. If Lanka were destroyed and the most untoward and shameful eventuality were to have resulted, the ‘chain-repercussions’ would be too tragic. It appears that there are little sparings of Lankapuri from the burning of my tail and the ashes generated. If only anything untoward had been caused, could I face Sugriva, let alone Rama Lakshmanas, Bharata Shatrughnas, the mothers, Ayodhya vaasis and Janaka Rajya vaasis! May I then jump alive into fierce flames myself!’ Thus having pondered about the misleading thoughts in the misplaced corners of his inner conscience, Hanuman then asserted and assured himself: *Yad vaa dahana karmaayam sarvatra prabhuravyah, na me dahati laangulam kathaamaayaam pradhakshyati/ Tapasaa satyavaakyena ananyataatvaacha bhartari, asou vinirdaharagniṁ na taamaagnih prathakshyati/* Indeed, this ‘maha daahaka avinaashi agni deva’ does retain its own magnificence and fame as that might undoubtedly burn off always, yet my own tail retained its cooling effect; then how could Devi Mother be not spared! Considering her own ‘dharmaacharana and tapasya, satya bhashana, ananya paivratiya’, how Agni Deva would not spare her!’ Thus having pondered intensely, Hanuman reached the place of her retention as Devi Sita herself remarked: *Aho khalu kritam karma durvigaaham Hanumataa, Agniṁ visrujataa teekshnam bheemam raakshasasadyani/dagdheyam nagarī laṅkā sāṭṭaprākāratoraṇā, jānakī na ca dagdheti vismayo 'dbhuta eva naḥ/* Aho! What all miraculous and unbelievable acts have been accomplished! Maha Veeranjaneya had successfully burnt off Lanka as raksha-stree-baala-vriddhas were left homeless with sky rocketing cries while the nagara was pulled down to ashes! As Hanuman touched Devi Sita’s feet, these nectar like words from her face came out, he was truly in rapturous heart beatings. *sa nimittaiś ca dṛṣṭārthaiḥ kāraṇaiś ca mahāguṇaiḥ, ṛṣivākyaiś ca hanumān abhavat prītamānasaḥ, tataḥ kapiḥ prāptamanorathārthas; tām akṣatām rājasutām viditvā, pratyakṣatas tām punar eva dṛṣṭvā; pratiprayāṇāya matiṁ cakāra/* Thus having personally had his personal experiences of welcome omens, ever since he was crossing the maha sagara, Giri shreshtha Mainaka kripa, Simhilka Vadha, Lanka Pravesha, Devi Sita Darshana, convincing her of his genuiness, killings of ‘aneka rakasha veeras’,

‘brahmastra janita peedaa nivritthi’, ‘agni deva kripa kataaksha’ and now ‘Devi Sita purdarshana’ Thus he was overwhelmed by the success series, most obviously due essentially owing to Rama bhakti alone! Rama bhakti alone!

Sarga Fifty Six

Veera Hanuman reassuring Devi Sita of the soonest arrival of Rama Laksmanas, jumped off from the peak of Arishta Parvata to cross the Maha Sagara as vanara pramukhas were waiting anxiously.

Tatas tu śiṁśapāmūle jānakīm paryavasthitām, abhivādyābravīd diṣṭyā paśyāmi tvām ihākṣatām/ tatas tam prasthitām sītā vīkṣamāṇā punaḥ punaḥ, bhartṛuḥ snehānvitam vākyam hanūmantam abhāṣata/ kāmam asya tvam evaikaḥ kāryasya parisādhane, paryāptaḥ paravīraghna yaśasyas te balodayaḥ/ balais tu saṁkulām kṛtvā laṅkāṁ parabalārdanaḥ, mām nayed yadi kākutsthas tasya tat sādrśaṁ bhavet/ tad yathā tasya vikrāntam anurūpaṁ mahātmanaḥ, bhavaty āhavaśūrasya tattvam evopapādaya/ tad arthopahitam vākyam praśritam hetusaṁhitam, niśamya hanumāns tasyā vākyam uttaram abravīt/ kṣipram eṣyati kākutstho haryṛkṣapravarair vṛtaḥ, yas te yudhi vijityārīṇ śokaṁ vyapanayiṣyati/ evam āśvāsya vaidehīm hanūmān mārutātmajaḥ, gamanāya matim kṛtvā vaidehīm abhyavādayat/ tataḥ sa kapiśārdūlaḥ svāmisaṁdarśanotsukaḥ, āruroha giriśreṣṭham ariṣṭam arimardanaḥ/ tuṅgapadmakajuṣṭā - bhir nīlābhir vanarājibhiḥ, sālatālāśvakarṇaiś ca vaṁśaiś ca bahubhir vṛtam/latāvitānair vitataiḥ puspavadbhir alamkṛtam, nānāmṛgagaṇākīrṇaṁ dhātuniṣyandabhūṣitam/ bahuprasravaṇopetaṁ śilāsaṁcayasamkaṭam, maharṣiyakṣagandharvakimṇaroragasevitam/latāpādapasambādham simhākulitakandaram, vyāghrasaṁghasaṁkīrṇaṁ svādumūlaphaladrūmam/ tam ārurohātibalāḥ parvataṁ plavagottamaḥ, rāmadarśanaśīghreṇa praharṣeṇābhicoditaḥ/ tena pādatalākrāntā ramyeṣu girisānuṣu, saghoṣāḥ samaśīryanta śilāś cūrṇikṛtās tataḥ/ sa tam āruhya śailendram vyavardhata mahākapiḥ, dakṣiṇād uttaram pāram prārthayaṁl lavaṇāmbhasaḥ/ adhiruhya tato vīraḥ parvataṁ pavanātmajaḥ, dadarśa sāgaraṁ bhīmaṁ mīnoraganīṣevitam/sa māruta ivākāśaṁ mārutasyātma - sambhavaḥ, prapade hariśārdūlo dakṣiṇād uttarām diśam/ sa tadā pīḍitas tena kapinā parvatottamaḥ, rarāsa saha tair bhūtaiḥ prāviśad vasudhātalam, kampamānaiś ca śikharaiḥ patadbhir api ca drumaiḥ/ tasyoruvegān mathitāḥ pādapāḥ puspasālināḥ, nipetur bhūtale rugṇāḥ śakrāyudhahatā iva/ kandarodara - saṁsthānām pīḍitānām mahaujasām, simhānām ninado bhīmo nabho bhandan sa śuśruve/ srastavyāviddhavasanaṁ vyākulikṛtabhūṣaṇā, vidyādharyaḥ samutpetuḥ sahasā dharāṇidharāt/ atipramāṇā balino dīptajihvā mahāviśāḥ, nipīḍitaśirogrīvā vyaveṣṭanta mahāhayaḥ/ kimṇaroragagandharvayakṣavidyādharaś tathā, pīḍitam tam nagavaram tyaktvā gaganam āsthitāḥ/ sa ca bhūmidharaḥ śrīmān balinā tena pīḍitaḥ, savṛkṣaśikharodagrāḥ praviveśa rasātalam/ daśayojanavistāras trimśadyojanam ucchritaḥ, dharanyām samatām yātaḥ sa babhūva dharādharāḥ/

Veera Anjaneya having thus seen Devi Sita seated under the Ashoka Vriksha and greeted her as the Devi addressed him stating that since he himself had witnessed her, conveyed her present status and the subsequent sequences, he might convey to Shri Rama Lakshmana Sugrivas appropriately. She further stated : ‘ Vaanara Pravara, in your having seen me daringly had no doubt provided me solace for now, especially having noted and appreciated your deeds of bravery and unparalleled Rama Bhakti. As you are leaving me away, I should survive on hope awaiting my survival further. Veera! I have been experiencing shocks after shocks all along my life and have gradually lost my physical and mental forbearance and your visit to me now would lead to further trepidation of my heart balancing hope and relief on the wavering swing . To start with, my concern was whether Rama Lashnmanas could imagine as to where could I be, then they were destined to meet the fugitive king of vaanaras Sugriva and you, then even meeting you, whether Rama Lakshmanas could cross this Maha Sagara! *Trayanameva bhutaanaam saarasasyaami langhane, shaktih syaada Vainateyasya taba vaa Maarutasya vaa/* Only three of the Beings in Brahma Shrishti, only three could cross this ocean that is yourself, Garuda and Vayu Deva. Only you are blessed with this unusual capability but not Rama Lakshmanas any way.’ Then Hanuman replied: Devi! There are other Vaanara Bhalluka Veeras determined to save you any way. Moreover

thousand crores of Vaanaraas under the command of King Sugriva too are ready to assist. Along with them, Rama Lakshmanas should soon arrive here and uproot the enemy and as such you may please be a bit patient for some time yet.’ Having thus reassured and pacified Devi Sita, veera Hanuman decided to return to the other shores of the Maha Samudra. *tataḥ sa kapiśārdūlaḥ svāmisamdarśanotsukaḥ, āruroha giriśreṣṭham ariṣṭam arimardanaḥ/* He was anxious to reach Shri Rama darshana and jumped towards the Arishta Giri and mounted it having seen the parvata shrenis, huge trees bearing sweet fruits irresistible to eat and satisfy his appetite, series of water falls in which to refresh, delighted with the sonorous and sweet sounds of birds, admiring the mahatmas engrossed with their tapasya, viewing the abodes on the mountain caves of Maharshi=Yaksha-Gandharva-Kinnara- Maha Nagas- the resting lions, tigers, bears and so on. Having thus reached the Shaila Raja Shikhaara, Anjaneya expanded his physique with the desire of travelling from south to north. *sa ca bhūmidharaḥ śrīmān balinā tena pīḍitaḥ, savṛkṣaśikharodagrāḥ praviveśa rasātalam/ daśayojanavistāras trimśadyojanam ucchritaḥ, dharanyām samatām yātaḥ sa babhūva dharādharāḥ/* As Hanuman’s huge feet of his gigantic body was pressed down with a push, there appeared a thunderous sound as the maha vrikshas were uprooted rolling down to earth, the pranis in the caves were shocked, the fierce lions and tigers were alarmed as if there was a vajraayudha hit the ‘Parvata Shikhara’. As balavaan Hanuman jumped off with ‘vayu vega’ pressing the mountain down to earth it was like the gigantic trees slipped down the ‘rasaatala’ of the lokas under the earth. Thus the ‘arishta parvata’ of thirty yojanas height and ten yojanas of width looked to the level of earth pressed by the feet of the ‘Maha Vanara’s mountainous profile. It was at Vayu Vega, that the Vayu Putra crossed and reached the other shore skybound, as a child’s play.

Sarga Fifty Seven

As Vayu Putra dashed through thick sky high clouds to return to the ever awaiting Vanara yoddhas, the latter were ever concerned, but his return overjoyed them especially Angada and Jambavan

Sacandrakumudaṁ ramyaṁ sārkaḥāraṇḍavaṁ śubham, tiṣyaśravaṇakadambam abhraśaivalaśādvalam/ punarvasu mahāmīnam lohitāṅgamahāgrah, airāvata mahādvīpaṁ svātīhaṁsaviloḍitam/ vātasamghātājātorṁiṁ candrāmśuśīrāmbumat, bhujaṁgayakṣagandharvaprabuddhakamalotpalam/ grasamāna ivākāśam tārādhipam ivālikhan, harann iva sanakṣatram gaganam sārkaṁaṇḍalam/ mārutasyālayam śrīmān kapir vyomacaro mahān, hanūmān meghajālāni vikarṣann iva gacchati/ pāṇḍurāruṇavarṇāni nīlamāñjīṣṭhakāni ca, haritāruṇavarṇāni mahābhṛāni cakāśire/ praviśann abhrajālāni niṣkramamś ca punaḥ punaḥ, pracchannaś ca prakāśaś ca candramā iva lakṣyate/ nadan nādena mahatā meghasvanamahāsvanaḥ, ājagāma mahātejāḥ punar madhyena sāgaram/ parvatendram sunābham ca samupaspr̥śya vīryavān, jyāmukta iva nārāco mahāvego ’bhyupāgataḥ/ sa kim cid anusampr̥ptaḥ samāloky mahāgirim, mahendrameghasamkāśam nanāda haripuṁgavaḥ/ niśamya nadato nādam vānarāś te samantataḥ, babhūvur utsukāḥ sarve suhr̥ddarśanakāṅkṣiṇaḥ/ jāmbavān sa hariśreṣṭhaḥ pr̥tisamhr̥ṣṭamānasaḥ, upāmantrya harīn sarvān idam vacanam abravīt/ sarvathā kṛtakāryo ’sau hanūmān nātra samśayaḥ, na hy asyākṛtakāryasya nāda evamvidho bhavet/ tasyā bāhūruvegam ca ninādam ca mahātmanaḥ, niśamya harayo hr̥ṣṭāḥ samutpetus tatas tataḥ/ te nagāgrān nagāgrāni śikhārāc chikharāni ca, prahr̥ṣṭāḥ samapadyanta hanūmantam didṛkṣavaḥ/ te pr̥tāḥ pādapāgreṣu gr̥hya śākhāḥ supuṣpitāḥ, vāsāmsīva prakāśāni samāvidhyanta vānarāḥ/ tam abhraghanasamkāśam āpatantam mahākapim, dṛṣṭvā te vānarāḥ sarve tasthuḥ prāñjalayas tadā/ tatas tu vegavāms tasya girer girinibhaḥ kapiḥ, nīpapāta mahendrasya śikhare pādapākule/ tatas te pr̥tamanasaḥ sarve vānarapuṁgavāḥ, hanūmantam mahātmānam parivāryopatasthire/ parivārya ca te sarve parām pr̥tim upāgatāḥ, prahr̥ṣṭavadanāḥ sarve tam arogam upāgatam/ upāyanāni cādāya mūlāni ca phalāni ca, pratyarcayan hariśreṣṭham harayo mārutātmajam/ vīnedur muditāḥ ke cic cakruḥ kila kilām tathā, hr̥ṣṭāḥ pādapa - śākhāś ca ānīnyur vānararṣabhāḥ/ hanūmāms tu gurūn vṛddhān jāmbavat pramukhāms tadā, kumāram aṅgadaṁ caiva so ’vandata mahākapiḥ/ sa tābhyām pūjitaḥ pūjyaḥ kapibhiś ca prasāditāḥ, dṛṣṭā devīti vikrāntaḥ samkṣepena nyavedayat/ niśasāda ca hastena gr̥hītvā vālināḥ sutam, ramaṇīye vanoddeśe mahendrasya gires tadā/ hanūmān abravīt dhr̥ṣṭas tadā tān vānararṣabhān, aśokavanikāsamsthā dṛṣṭā

*sā janakātmajā/ rakṣyamāṇā sughorābhī rākṣasībhīr aninditā, ekaveṇīdharā bālā
rāmadarśanalālasā, upavāsapariśrāntā malinā jaṭilā kṛṣā/ tato dṛṣṭeti vacanam mahārtham amṛtopamam,
niśamya māruteḥ sarve muditā vānarā bhavan/ kṣveḍanty anye nadanty anye garjanty anye mahābalāḥ,
cakruḥ kila kilām anye pratigarjanti cāpare/ ke cid ucchritālāṅgūlāḥ prahr̥ṣṭāḥ kapikuñjarāḥ,
añcitāyatadīrghāṇi lāṅgūlāṇi pravivvyadhuh/ apare tu hanūmantam vānarā vāraṇopamam, āplutya
giriśṛṅgebhyaḥ saṁspr̥ṣṭanti sma harṣitāḥ/ uktavākyam hanūmantam aṅgadas tu tadābravīt, sarveṣāṁ
harivīrāṇāṁ madhye vācam anuttamām/ sattve vīrye na te kaś cit samo vānaravidyate, yad avaplutya
vistīrṇam sāgaram punar āgataḥ/ diṣṭyā dṛṣṭā tvayā devī rāmapatnī yaśasvinī, diṣṭyā tyakṣyati kākutsthaḥ
śokam sītā viyogajam/ tato 'ṅgadam hanūmantam jāmbavantam ca vānarāḥ, parivārya pramuditā bhejire
vipulāḥ śilāḥ/ śrotukāmāḥ samudrasya laṅghanam vānarottamāḥ, darśanam cāpi laṅkāyāḥ sītāyā
rāvaṇasya ca, tasthuh prāñjalayaḥ sarve hanūmad vadanonmukhāḥ/ tasthau tatrāṅgadaḥ śrīmān
vānarair bahubhir vṛtaḥ, upāśyamāno vibudhair divi devapatir yathā/ hanumatā kīrtimatā yaśasvinā;
tathāṅgadenāṅgada -baddhabāhunā, mudā tadādhyāsitam unnatam mahan; mahīdharāgram jvalitam
śrīyābhavat/*

Veera Hanaman with his gigantic body flying high on the sky as witnessing the grandeur of Surya-Chandra-Nakshatra Mandalis while tearing through the megha samuhas assuming white-red-blue-green-indigo - yellow hues like Maha Garuda with Vayu Vega. As he was still recalling the 'atranadaas' of the very many rakshasa veeras being killed and the Lankapuri citizens as their houses were shattered, he realised that the 'megha garjanas' as pierced by the weight of mountainous body of his was several times far more thus amused by the simili! *nadan nādena mahatā meghasvanamahāsvanaḥ, ājagāma mahātejāḥ
punar madhyena sāgaram/ parvatendraṁ sunābham ca samupaspr̥ṣya vīryavān, jyāmukta iva nārāco
mahāvego 'bhyupāgataḥ/ sa kiṁ cid anusamprāptaḥ samāloka mahāgirim, mahendrameghasamkāśam
nanāda haripuṁgavaḥ/* As he was thus penetrating through the clouds emanating shrieking sounds, Parvata Raja Sunabha or Mainaka was noticed as he gave an affectionate glance and rushed like an arrow released with mighty hands passed the midway. Soon thereafter, he sighted Mahendra giri and made a screech of joy which was truly thunderous and reverberating. *niśamya nadato nādam vānarās te
samantataḥ, babhūvur utsukāḥ sarve suhṛddarśanakāṅkṣiṇaḥ/ jāmbavān sa hariśreṣṭhaḥ
pr̥tīsamhṛṣṭamānasaḥ, upāmantrya harīn sarvān idam vacanam abravīt/ sarvathā kṛtakāryo 'sau
hanūmān nātra saṁśayaḥ, na hy asyākṛtakāryasya nāda evamvidho bhavet/* On hearing the joyous 'simhanaada' typical of Veera Hanuman, down below, the huge gathering of the Vanara Maha Sena had readily recognised the ever waiting return of Hanuman and shrieked high. Vaanara Bhalluka Maha Sheshtha Jambavan was truly happy and blissful with the successful return of Veera Hanuman. He called the Vanara Sena to encircle him and stated: 'Maha Vanaras! There is nodoubt that the Vayu Putra is returning with ourstanding success, otherwise, he would not have announced thunderously of his return with such joy! *tasyā bāhūruvegam ca ninādam ca mahātmanaḥ, niśamya harayo hr̥ṣṭāḥ samutpetus tatas
tataḥ/ te nagāgrān nagāgrāṇi śikharāc chikharāṇi ca, prahr̥ṣṭāḥ samapadyanta hanūmantam didṛkṣavaḥ/* As Jambavan reacted and intepreted, there again were excited slogans of Hero Welcome! Anxious to see Hanuman's glorious return several Vanaras readily jumped up from one to tree top to another all around with thrilling excitement and expectation. Some other Vanara Veeras who could not suppress their emotions climbed up the mountain peaks for their anticipatory glimpses of the victorious landing. *tasthau
tatrāṅgadaḥ śrīmān vānarair bahubhir vṛtaḥ, upāśyamāno vibudhair divi devapatir yathā/ hanumatā
kīrtimatā yaśasvinā; tathāṅgadenāṅgada -baddhabāhunā, mudā tadādhyāsitam unnatam mahan;
mahīdharāgram jvalitam śrīyābhavat/* The rest of the vaanaras on visioning Hanuman got encircled as a large group anticipating the hero to land on the shores of the Maha Sagara. Keertiman, Veera Hanuman then spotted Yuva Raja Angada seated with fulfillment and suppressed thrill of Hanuman's celebrated return!

Sarga Fifty Eighty

On his victorius return from Ravana's Lankapuri, Hanuman briefly detailed the happenings, especially Devi Sita darshana, killing spree of Rakshasas, challenge to Ravana, burning his tail and Lanka dhvamsa.

Tatas tasya gireḥ śṛṅge mahendrasya mahābalāḥ, hanumatpramukhāḥ prītiṁ harayo jagmur uttamām/
taṁ tataḥ pratisamhr̥ṣṭaḥ prītimantaṁ mahākapim, jāmbavān kāryavṛttāntam apr̥ched anilātmajam/
kathaṁ dr̥ṣṭā tvayā devī kathaṁ vā tatra vartate, tasyām vā sa kathaṁ vṛttaḥ krūrakarmā daśānanaḥ/
tattvataḥ sarvam etan naḥ prabrūhi tvaṁ mahākape, śrutārthāś cintayiṣyāmo bhūyaḥ kāryaviniścayam/
yaś cārthas tatra vaktavyo gatair asmābhir ātmavān, rakṣitavyaṁ ca yat tatra tad bhavān vyākarotu naḥ/
sa niyuktas tatas tena samprahr̥ṣṭatanūruhaḥ, namasyaṁ śirasā devyai sītāyai pratyabhāṣata/ pratyakṣam
eva bhavatām mahendrāgrāt kham āplutaḥ, udadher dakṣiṇaṁ pāraṁ kāṅkṣamāṇaḥ samāhitaḥ/
gacchataś ca hi me ghoram vighnarūpam ivābhavat, kāñcanaṁ śikharaṁ divyaṁ paśyāmi sumanoharam,
sthitaṁ panthānam āvṛtya mene vighnaṁ ca taṁ nagam/ upasaṁgamyā taṁ divyaṁ kāñcanaṁ
nagasattamam, kṛtā me manasā buddhir bhettavyo 'yaṁ mayeti ca/ prahataṁ ca mayā tasya lāṅgūlena
mahāgireḥ, śikharaṁ sūryasaṁkāśaṁ vyaśīryata sahasradhā/ vyavasāyaṁ ca me buddhvā sa hovāca
mahāgiriḥ, putreti madhurām bāṇīm manaḥprahlādayann iva/ pitṛvyam cāpi mām viddhi sakhāyaṁ
mātariśvanaḥ, mainākam iti vikhyātaṁ nivasantaṁ mahodadhau/ pakṣavantaḥ purā putra babhūvuḥ
parvatottamāḥ, chandataḥ pṛthivīm cerur bādhamānāḥ samantataḥ/ śrutvā nagānām caritaṁ mahendraḥ
pākaśāsaṇaḥ, ciccheda bhagavān pakṣān vajreṇaiśāṁ sahasraśaḥ/ ahaṁ tu mokṣitas tasmāt tava pitṛā
mahātmanā, mārutena tadā vatsa prakṣipto 'smi mahārṇave/ rāmasya ca mayā sāhye vartitavyam
arim̐dama, rāmo dharmabhṛtām śreṣṭho mahendrasamavikramaḥ/ etac chrutvā mayā tasya mainākasya
mahātmanaḥ, kāryam āvedya tu girer uddhataṁ ca mano mama/ tena cāham anujñāto mainākena
mahātmanā, uttamam javam āsthāya śeṣam adhvānam āsthitaḥ/ tato 'haṁ suciraṁ kālaṁ vegenābhyā -
gamaṁ pathi, tataḥ paśyāmy ahaṁ devīm surasām nāgamātaram/ samudramadhye sā devī vacanaṁ mām
abhāṣata, mama bhakṣyaḥ pradīṣtas tvam amārair harisattamam, tatas tvām bhakṣayiṣyāmi vihitas tvam
cirasya me/ evam uktaḥ surasayā prāñjaliḥ praṇataḥ sthitaḥ, vivarṇavadano bhūtvā vākyam cedam
udīrayam/ rāmo dāsarathiḥ śrīmān praviṣṭo daṇḍakāvanam, lakṣmaṇena saha bhrātrā sītayā ca
param̐tapah/ tasya sītā hṛtā bhāryā rāvaṇena durātmanā, tasyāḥ sakāśaṁ dūto 'haṁ gamiṣye
rāmaśāsanāt/ kartum arhasi rāmasya sāhyaṁ viṣayavāsini, atha vā maithilīm dr̥ṣṭvā rāmaṁ
cākliṣṭakāriṇam, āgamiṣyāmi te vaktraṁ satyaṁ pratiśṛṇoti me/ evam uktaḥ mayā sā tu surasā kāmārūpiṇī,
abravīn nātivarteta kaś cid eṣa varo mama/ evam uktaḥ surasayā daśayojanam āyataḥ, tato
'rdhaguṇavistāro babhūvāhaṁ kṣaṇena tu/ matpramāṇānurūpaṁ ca vyāditaṁ tanmukhaṁ tayā, tad
dr̥ṣṭvā vyāditaṁ tv āsyaṁ hrasvaṁ hy akaravaṁ vapuḥ/ tasmin muhūrte ca punar babhūvāṅguṣṭha -
saṁmitaḥ, abhipatyāśu tad vaktraṁ nirgato 'haṁ tataḥ kṣaṇāt/ abravīt surasā devī svena rūpeṇa mām
punaḥ, arthasiddhyai hariśreṣṭha gaccha saumya yathāsukham/ samānaya ca vaidehīm rāghaveṇa
mahātmanā, sukhī bhava mahābāho prītāsmi tava vānara/ tato 'haṁ sādhu sādhvīti sarvabhūtaiḥ
praśamsitaḥ, tato 'ntarikṣaṁ vipulaṁ pluto 'haṁ garuḍo yathā/ chāyā me nigrhītā ca na ca paśyāmi kim
cana, so 'haṁ vigatavegas tu diśo daśa vilokayan, na kim cit tatra paśyāmi yena me 'pahṛtā gatiḥ/ tato
me buddhir utpannā kim nāma gamane mama, īdṛśo vighna utpanno rūpaṁ yatra na dr̥śyate/ adho
bhāgena me dr̥ṣṭiḥ śocatā pātītā mayā, tato 'drākṣam ahaṁ bhīmām rākṣasīm salile śayām/ prahasya ca
mahānādam ukto 'haṁ bhīmāyā tayā, avasthitaṁ asaṁbhrāntam idaṁ vākyam āsobhanam/ kvāsi gantā
mahākāya kṣudhitāyā mamepsitaḥ, bhakṣaḥ prīṇaya me dehaṁ ciram āhāravarjitam/ bādham ity eva tām
vāṇīm pratyagr̥hṇām ahaṁ tataḥ, āsya pramāṇād adhikaṁ tasyāḥ kāyam apūrayam/ tasyāś cāsyam
mahad bhīmam vardhate mama bhakṣaṇe, na ca mām sā tu bubudhe mama vā vikṛtaṁ kṛtam/ tato 'haṁ
vipulaṁ rūpaṁ saṁkṣipyā nimiṣāntarāt, tasyā hṛdayam ādāya prapatāmi nabhastalam/ sā visṛṣṭabhujā
bhīmā papāta lavaṇāmbhasi, mayā parvatasamkāśā nikṛttahṛdayā satī/ śṛṇomi khagatānām ca
siddhānām cāraṇaiḥ saha, rākṣasī simhikā bhīmā kṣipraṁ hanumatā hṛtā/ tām hatvā punar evāhaṁ
kṛtyam ātyayikaṁ smaran, gatvā ca mahad adhvānam paśyāmi nagamaṇḍitam, dakṣiṇaṁ tīram udadher
laṅkā yatra ca sā purī/ astaṁ dinakare yāte rakṣasām nilayaṁ purīm, praviṣṭo 'haṁ avijñāto rakṣobhir
bhīmavikramaiḥ/ tatrāhaṁ sarvarātraṁ tu vicinvaṁ janakātmajam, rāvaṇāntaḥpuragato na cāpaśyaṁ
sumadhyamām/ tataḥ sītām apaśyaṁs tu rāvaṇasya niveśane, śokasāgaram āsādyā na pāram upalakṣaye/
śocatā ca mayā dr̥ṣṭam prākāreṇa samāvṛtam, kāñcanaṁ vikṛṣṭena gr̥hopavanam uttamam/ sa prākāram

avaplutya paśyāmi bahupādapam, aśokavanikāmadhye śiṃśapāpādapo mahān, tam āruhya ca paśyāmi
 kāñcanam kadalī vanam/ adūrāc chimśapāvṛkṣāt paśyāmi vanavarṇinīm, śyāmām kamalapatrākṣīm
 upavāsakṛśānanām/ rākṣasībhir virūpābhīḥ krūrābhir abhisamvṛtām, māmśaṣṇitabhakṣyābhir
 vyāghrībhir harinīm yathā/ tām dṛṣṭvā tādṛśīm nārīm rāmapatnīm aninditām, tatraiva śiṃśapāvṛkṣe
 paśyann aham avasthitah/ tato halahalāsabdam kāñcīnūpuramiśritam, śṛṇomy adhikagambhīram
 rāvaṇasya niveśane/ tato 'ham paramodvignaḥ svarūpaṁ pratyasaṁharam, aham ca śiṃśapāvṛkṣe
 pakṣīva gahane sthitah/ tato rāvaṇadārāś ca rāvaṇaś ca mahābalaḥ, tam deśam samanuprāptā yatra
 sītābhavat sthitā/ tam dṛṣṭvātha varārohā sītā rakṣogaṇeśvaram, saṁkucyorū stanau pīnau bāhubhyām
 parirabhya ca/ tām uvāca daśagrīvaḥ sītām paramaduḥkhitām, avākṣirāḥ prapatito bahu manyasva mām
 iti/yadi cet tvaṁ tu mām darpān nābhinandasi garvite, dvimāsānantaram sīte pāśyāmi rudhiram tava/
 etac chrutvā vacas tasya rāvaṇasya durātmanaḥ, uvāca paramakruddhā sītā vacanam uttamam/
 Raakṣasādhamā rāmasya bhāryām amitatejasah, ikṣvākukulanāthasya snuṣām daśarathasya ca, avācyam
 vadato jihvā katham na patitā tava/ kiṁsvid vīryam tavānārya yo mām bhartur asaṁnidhau, apahṛtya -
 gataḥ pāpa tenādṛṣṭo mahātmanā/ na tvaṁ rāmasya sadṛśo dāsyē 'py asyā na yuyjase, yajñīyaḥ satyavāk
 caiva raṇaślāghī ca rāghavaḥ/ jānakyā paruṣam vākyam evam ukto daśānanah, jajvāla sahasā kopāc
 citāstha iva pāvakah/ vivṛtya nayane krūre muṣṭim udyamya dakṣiṇam, maithilīm hantum ārabdhah
 strībhir hāhākṛtaṁ tadā/ strīṇām madhyāt samutpatya tasya bhāryā durātmanaḥ, varā mandodarī nāma
 tayā sa pratiśedhitah/ uktaś ca madhurām vāṇīm tayā sa madanārditah, sītayā tava kiṁ kāryam
 mahendrasamavikrama, mayā saha ramaśvādya madviśiṣṭā na jānakī/ devagandharvakanyābhir
 yakṣakanyābhir eva ca, sārddham prabho ramaśveha sītayā kiṁ kariṣyasi/ tatas tābhiḥ sametābhir
 nārībhiḥ sa mahābalaḥ, utthāpya sahasā nīto bhavanam svaṁ niśācaraḥ/ yāte tasmin daśagrīve rākṣasyo
 vikṛtānanāḥ, sītām nirbhartsayām āsur vākyaiḥ krūrāiḥ sudāruṇaiḥ/ tṛṇavad bhāṣitam tāsām gaṇayām
 āsa jānakī, tarjitām ca tadā tāsām sītām prāpya nirarthakam/ vṛthāgarjitaniśceṣṭā rākṣasyaḥ piśitāśanāḥ,
 rāvaṇāya śaśaṁsus tāḥ sītāvyavasitam mahat/ tatas tāḥ sahitāḥ sarvā vihatāśā nirudyamāḥ, parikṣipyā
 samantāt tām nidrāvaśam upāgatāḥ/ tāsu caiva prasuptāsu sītā bhartṛhite ratā, vilapya karuṇam dīnā
 praśuśoca suduḥkhitā/ tām cāham tādṛśīm dṛṣṭvā sītayā dāruṇām daśām, cintayām āsa viśrānto na ca me
 nirvṛtam manah/ sambhāṣaṇārthe ca mayā jānakyāś cintito vidhiḥ, ikṣvākukulavaṁśas tu tato mama
 puraskṛtaḥ/ śrutvā tu gaditām vācam rājarṣiganapūjitām, pratyabhāṣata mām devī bāṣpaiḥ pihitalocanā/
 kas tvaṁ kena katham ceha prāpto vānarapuṁgava, kā ca rāmeṇa te prītis tan me śaṁsitum arhasi/
 tasyās tadvacanam śrutvā aham apy abruvam vacah, devī rāmasya bhartus te sahāyo bhīmavikramaḥ,
 sugrīvo nāma vikrānto vānareṇo mahābalaḥ/ tasya mām viddhi bhṛtyam tvaṁ hanūmantam ihāgatam,
 bhartrāham prahitas tubhyam rāmeṇākliṣṭakarmaṇā/ idam ca puruṣavyāghraḥ śrīmān dāśarathiḥ svayam,
 aṅgulīyam abhijñānam adāt tubhyam yaśasvini/ tad icchāmi tvayājñaptam devī kiṁ karavāṇy aham,
 rāmalakṣmaṇayoḥ pārśvam nayāmi tvām kim uttaram/ etac chrutvā viditvā ca sītā janakanandinī, āha
 rāvaṇam utsādyā rāghavo mām nayatv iti/ prānamya śirasā devīm aham āryām aninditām, rāghavasya
 manohlādam abhijñānam ayāciṣam/ evam uktaḥ varārohā maṇipravaram uttamam, prāyacchat
 paramodvignā vācā mām saṁdideśa ha/ tatas tasyai prānamyāham rājaputryai samāhitah, pradakṣiṇam
 parikrāmam ihābh Yudgatamānasaḥ/ uttaram punar evāha niścitya manasā tadā, hanūman mama
 vṛttāntam vaktum arhasi rāghave/ yathā śrutvaiva nacirāt tāv ubhau rāmalakṣmaṇau, sugrīvasahitau
 vīrāv upeyātām tathā kuru/ yady anyathā bhaved etad dvau māsau jīvitaṁ mama, na mām drakṣyati
 kākutsthō mriye sāham anāthavat/ tac chrutvā karuṇam vākyam krodho mām abhyavartata, uttaram ca
 mayā dṛṣṭam kāryaśeṣam anantaram/ tato 'vardhata me kāyas tadā parvatasamṇibhaḥ, yuddhakāṅkṣī
 vanam tac ca vināśayitum ārabhe/ tad bhagnam vanaṣaṇḍam tu bhrāntatrastamṛgadvijam, pratibuddhā
 nirīkṣante rākṣasyo vikṛtānanāḥ/ mām ca dṛṣṭvā vane tasmin samāgamya tatas tataḥ, tāḥ samabhyāgatāḥ
 kṣipram rāvaṇāyācacakṣire/ rājan vanam idam durgam tava bhagnam durātmanā, vānareṇa hy avijñāya
 tava vīryam mahābala/ durbuddhes tasya rājendra tava vipriyakārīṇaḥ, vadham ājñāpaya kṣipram
 yathāsau vilayam vrajet/ tac chrutvā rākṣasendreṇa viśṛṣṭā bhṛśadurjayāḥ, rākṣasāḥ kimkarā nāma
 rāvaṇasya mano 'nugāḥ/ teṣām aśītisāhasram śūlamudgarapāṇinām, mayā tasmin vanoddeśe parigheṇa
 niṣūditam/ teṣām tu hataśeṣā ye te gatā laghuvikramāḥ, nihataṁ ca mayā sainyam rāvaṇāyācacakṣire/
 tato me buddhir utpannā caityaprasādam ākramam, tatrasthān rākṣasān hatvā śatam stambhena vai
 punaḥ, lalāma bhūto laṅkāyā mayā vidhvaṁsito ruṣā/ tataḥ prahastasya sutam jambumālinam ādiśat,

tam aham balasampannam rāksasam raṇakovidam, parigheṇātighoreṇa sūdayāmi sahānugam/ tac chrutvā rāksasendras tu mantriputrān mahābalān, padātibalasampannān preṣayām āsa rāvaṇaḥ, parigheṇaiva tān sarvān nayāmi yamasādanam/ mantriputrān hatān śrutvā samare laghuvikramān, pañcasenāgragān śūrān preṣayām āsa rāvaṇaḥ, tān aham saha sainyān vai sarvān evābhyasūdayam/ tataḥ punar daśagrīvaḥ putram akṣam mahābalam, bahubhī rākasaiḥ sārddham preṣayām āsa samyuge/ tam tu mandodarī putram kumāram raṇapaṇḍitam, sahasā kham samutkrāntam pādayoś ca grhītavān, carmāsinaḥ śataguṇam bhrāmayitvā vyapeṣayam/ tam akṣam āgataḥ bhagnaḥ niśamya sa daśānanaḥ, tata indrajitam nāma dvitīyam rāvaṇaḥ sutam, vyādideśa susamkruddho balinaḥ yuddhadurmadam/ tasyāpy aham balaḥ sarvaḥ tam ca rāksasapuṅgavam, naṣṭaujasam raṇe kṛtvā paraḥ harṣam upāgamam/ mahatā hi mahābāhuḥ pratyayena mahābalaḥ, preṣito rāvaṇenaīśa saha vīrair madotkatāiḥ/ brāhmenāstreṇa sa tu mām prabadhnāc cātivegataḥ, rajjūbhīr abhibadhnanti tato mām tatra rāksasāḥ/ rāvaṇasya samīpam ca grhītva mām upānayan, drṣṭvā sambhāṣitaś cāham rāvaṇena durātmanā/ pṛṣṭaś ca laṅkāgamanam rāksasānām ca tad vadham, tat sarvaḥ ca mayā tatra sītārtham iti jalpitam/ asyāham darśanākāṅkṣī prāptas tvadbhavanam vibho, mārutasyaurasah putro vānaro hanumān aham/ rāmadūtā ca mām viddhi sugrīvasacivam kapim, so 'ham dautyena rāmasya tvatsamīpam ihāgataḥ/ śṛṇu cāpi samādeśam yad aham prabravīmi te, rāksaseśa hariṣas tvām vākyam āha samāhitam, dharmārthakāma -sahitam hitam pathyam ivāśanam/ vasato ṛṣyamūke me parvate vipuladrume, rāghavo raṇavikrānto mitratvam samupāgataḥ/ tena me kathitam rājan bhāryā me rakṣasā hṛtā, tatra sāhāyyahetor me samayam kartum arhasi/ vālinā hṛtarājyena sugrīveṇa saha prabhuḥ, cakre 'gnisāksikam sakyaḥ rāghavaḥ sahalakṣmaṇaḥ/ tena vālinam utsādya śareṇaikena samyuge, vānarāṇām mahārājāḥ kṛtaḥ samplavatām prabhuḥ/ tasya sāhāyyam asmābhiḥ kāryam sarvātmanā tv iha, tena prasthāpitas tubhyaḥ samīpam iha dharmataḥ/ kṣipram ānīyatām sītā dīyatām rāghavasya ca, yāvan na harayo vīrā vidhamanti balaḥ tava/ vānarāṇām prabhavo hi na kena viditaḥ purā, devatānām sakāśam ca ye gacchanti nimantritāḥ/ iti vānararājas tvām āhety abhihito mayā, mām aikṣata tato ruṣṭaś cakṣuṣā pradahan iva, tena vadhyo 'ham ājñāpto rakṣasā raudrakarmaṇā/ tato vibhīṣaṇo nāma tasya bhrātā mahāmatīḥ, tena rāksasarājo 'sau yācito mama kāraṇāt/ dūtavadhyā na drṣṭā hi rājaśāstreṣu rāksasa, dūtena veditavyam ca yathārtham hitavādinā/ sumahaty aparādhe 'pi dūtasya tūlavikramaḥ, virūpakaraṇam drṣṭam na vadho 'stīha śāstrataḥ/ vibhīṣaṇenaivam ukto rāvaṇaḥ samdideśa tān, rāksasān etad evādya lāṅgūlam dahyatām iti/ tatas tasya vacaḥ śrutvā mama pucchaḥ samantataḥ, veṣṭitam śaṇavalkaiś ca paṭaiḥ kārṇāsakais tathā/ rāksasāḥ siddhasamānāhās tatas te caṇḍavikramāḥ, tad ādīpyanta me pucchaḥ hanantaḥ kāṣṭhamuṣṭibhiḥ/ baddhasya bahubhiḥ pāsair yantritasya ca rāksasaiḥ, na me pīḍā bhavet kā cid didṛkṣor nagarīm divā/ tatas te rāksasāḥ śūrā baddham mām agnisamvṛtam, aghoṣayan rājamārge nagaradvāram āgataḥ/ tato 'ham sumahad rūpam samkṣīpya punar ātmanaḥ, vimocayitvā tam bandham prakṛtiṣṭhaḥ sthitaḥ punaḥ/ āyasam parigham grhya tāni rakṣāṃsy asūdayam, tatas tan nagaradvāram vegenāplutavān aham/ pucchena ca pradīptena tām purīm sāṭṭagopurām, dahāmy aham asambhrānto yugāntāgnir iva prajāḥ/ dagdhvā laṅkāḥ punaś caiva śaṅkā mām abhyavartata, dahatā ca mayā laṅkāḥ daghdā sītā na samśayaḥ/ athāham vācam aśrauṣam cāraṇānām śubhākṣarām, jānakī na ca dagdheti vismayodantabhāṣiṇām/ tato me buddhir utpannā śrutvā tām adbhutām giram, punar drṣṭā ca vaidehī viṣṭaś ca tayā punaḥ/ rāghavasya prabhāvena bhavatām caiva tejasā, sugrīvasya ca kāryārtham mayā sarvaḥ anuṣṭhitam/ etat sarvaḥ mayā tatra yathāvad upapāditam, atra yan na kṛtam śeṣam tat sarvaḥ kriyatām iti/

As Jambavan asked truly excited as Mahabala Veera Hanuman returned safe and sound and asked him the key questions as to how he was able to find Devi Sita, how was she there, how the cruel Ravanaasura was behaving with her, please to convey to us in detail. He further queried: how were you able to locate Devi Sita and who had advised you like wise. After knowing all these details, then only we could chalk our further action plan. Further, as we would proceed and return back to Kishkindha, then please also give us the guidelines as to how we should highlight the facts as per your advice. As the mind sharp Jambavan asked all the most relevant questions, Veera Hanuman was truly impressed in high admiration of Jambavan's intellectual acumen, expertise and experience of the Maha Bhalluka Raja. He then nodded his head and with composure and with least proud of his accomplishment, Veera Hanuman initiated his

detailed presentaton of facts as per the searching questionnaire of Jambavan as follows, well remembering Devi Sita: *pratyakṣam eva bhavatām mahendrāgrāt kham āplutaḥ, udadher dakṣiṇam pāram kāṅkṣamāṇaḥ samāhitaḥ/ gacchataś ca hi me ghoram vighnarūpam ivābhavat, kāñcanam śikharam divyam paśyāmi sumanoharam, sthitam panthānam āvṛtya mene vighnam ca tam nagam/* As you may please recall that in your collective presence, I mounted the Mahendra Parvata shikhara and leaped down into the Maha Saagara facing southern direction. As I was air born I saw a golden shikhara as if it were holding my travel and I felt as though that did not seem to be good omen. *Upasagamyā tam divyam kāñcanam nagasattamam, kṛtā me manasā buddhir bhattavyo 'yam mayeti ca/ prahataḥ ca mayā tasya lāṅgūlena mahāgireḥ, śikharam sūryasaṁkāśam vyaśṛyata sahasradhā/ vyavasāyam ca me buddhvā sa hovāca mahāgiriḥ, putreti madhurām bāṇīm manaḥprahlādayann iva/* My immediate reaction was to destroy the shikhara and proceed further. I raised my tail and gave a strong blow and soon enough the shikhara crashed into pieces. Then I heard a resounding voice: *pitṛvyam cāpi mām viddhi sakhāyam mātariśvanaḥ, mainākam iti vikhyātam nivasantaḥ mahodadhau/ pakṣavantaḥ purā putra babhūvuḥ parvatottamāḥ, chandataḥ pṛthivīm cerur bādhamānāḥ samantataḥ/ śrutvā nagānām caritaḥ mahendraḥ pākaśāsanāḥ, ciccheda bhagavān pakṣān vajreṇaiśām sahasraśaḥ, ahaṁ tu mokṣitas tasmāt tava pitrā mahātmanā, mārutena tadā vatsa prakṣipto 'smi mahārṇave/* As I was addressed as Putra, I realised as I have heard soft voice of the Parvata; the voice further said: Do consider me as your uncle as I am a great friend of Vayu Deva. My name is Mainaka and I stay put in this Maha Sagara. In the hoary past, all the major mountains used to fly as they wished, but as the public appealed to Indra Deva that there had been frequent quakes on earth and the pattern of the movement of some of the huge mountains was disastrous. Then in response, Indra severed off the wings of thousand mountains on earth. My son Hanuman, then Indra instructed me stay in this Maha Sagara. But my close friend Vaya Deva helped me to retain my wings though I never use any way. *rāmasya ca mayā sāhye vartitavyam arimḍama, rāmo dharmabḥtām śreṣṭho mahendrasamavikramaḥ/ etac chrutvā mayā tasya mainākasya mahātmanaḥ, kāryam āvedya tu girer uddhataḥ ca mano mama/ tena cāham anujñāto mainākena mahātmanā, uttamam javam āsthāya śeṣam adhvānam āsthitaḥ/* Dear son, Vayuputra! As you are dedicated to Shri Rama Karya, you do deserve all my sincere blessings and best wishes. Then the maha parvata Mainaka discarded manava swarupa subsequently. Veera Hanuman resumed his yatra once again. *tato 'ham suciram kālam vegenābhyā -gamam pathi, tataḥ paśyāmy ahaṁ devīm surasām nāgamātaram/ samudramadhye sā devī vacanam mām abhāṣata, mama bhakṣyaḥ pradīṣtas tvam amārair harisattamam, tatas tvām bhakṣayaīṣyāmi vihitas tvam cirasya me/* My next encounter was Naaga Mata Surasa Devi and pleasingly: Kapi shreshtha! Devas instructed me that you are my bhashya and accordingly I am therefore devouring you. as should be treated! *evam uktaḥ surasayā prāñjaliḥ praṇataḥ sthitaḥ, vivarṇavadano bhūtvā vākyaḥ cedam udīrayam/ rāmo dāśarathiḥ śrīmān praviṣṭo danḍakāvanam, lakṣmaṇena saha bhrātrā sītayā ca paramtapah/ tasya sītā hṛtā bhāryā rāvaṇena durātmanā, tasyāḥ sakāśam dūto 'ham gamiṣye rāmaśāsanāt/* As Devi Surasa stated thus, Hanuman politely replied with folded hands: Devi! I am the messenger of Dasharatha Nandana Shri Rama accompanied by his wife Devi Sita and his brother Lakshmana to Dandakaranya; there Durarma Ravanaasura forcibly kidnapped Devi Sita. Now I am being sent as Shri Rama's messenger to Lanka seeking to find her there anywhere. You too reside in the Dasharatha Rajya and thus help me discover the Mithilasha Rajya Raja Kumari Devi Sita. *Kartum arhasi rāmasya sāhyam viṣayavāsini, atha vā maithilīm dṛṣṭvā rāmaḥ cākliṣṭakāriṇam, āgamiṣyāmi te vaktram satyam pratiśṇoti me/* Having had her darshan, I would certainly return to you and get devoured by you for good. *evam uktaḥ mayā sā tu surasā kāmarūpiṇī, abravīn nātivarteta kaś cid eṣa varo mama/ evam uktaḥ surasayā daśayojanam āyataḥ, tato 'rdhaguṇavistāro babhūvāham kṣaṇena tu/ matpramāṇānurūpam ca vyāditam tanmukham tayā, tad dṛṣṭvā vyāditam tv āsyam hrasvam hy akaravam vapuḥ/ tasmin muhūrte ca punar babhūvāṅguṣṭha -saṁmitaḥ, abhipatyāśu tad vaktram nirgato 'ham tataḥ kṣaṇāt/* Then Naaga Maata Surasa who had the ability of changing her swarupa as she pleased, asserted: 'I had in the past attained the boon that any being in the creation once confronted by me ought to be devoured by me and none indeed could be an exception to this boon. Having asserted thus, she assumed a doubled up form to be able to swallow Hanuman's form which was as it was already of ten yojanas! Then in a moment, Hanuman had drastically his own body size as of a normal finger size as he

could be devoured easily and at once got eased out comfortably. *abravīt surasā devī svena rūpeṇa mām punaḥ, arthasiddhyai hariśreṣṭha gaccha saumya yathāsukham/ samānaya ca vaidehīm rāghaveṇa mahātmanā, sukhī bhava mahābāho prītāsmi tava vānara/* Then Surasa Devi the Naaga Mata reappeared in her celestial form and said: Kapi shreshtha! Now you can comfortably travel ahead for your ‘kaarya siddhi’ and my blessings to you to meet Videhanandini Devi Sita and assist Mahatma Shri Raghunatha. ‘Sukhibhava’! Maha bahu Vaanara shiromani, I am truly impressed with your valour coupled with ‘samaya sphurti’ of ever alert timeliness. *chāyā me nigṛhītā ca na ca paśyāmi kiṁ cana, so ‘ham vīgatavegas tu diśo daśa vilokayan, na kiṁ cit tatra paśyāmi yena me ‘pahṛtā gatiḥ/ tato me buddhir utpannā kiṁ nāma gamane mama, īdṛśo vighna utpanno rūpaṁ yatra na dṛśyate/ adho bhāgena me dṛṣṭiḥ śocatā pātītā mayā, tato ‘drākṣam ahaṁ bhīmāṁ rākṣasīm salile śayām/* Then as Veera Hanuman flew ahead like Garuda Deva as none indeed notice him on the high skies. Then he had reviewed that so far no ordeals were faced by him so far fortunately due to Shri Rama Kripa. Even as he was self satisfied, he sighted down below in the deep waves of the Maha Saagara a frightening Maha Rakshasi. *prahasya ca mahānādam ukto ‘ham bhīmayā tayā, avasthitam asaṁbhrāntam idaṁ vākyaṁ āsobhanam/kvāsi gantā mahākāya kṣudhitāyā mamepsitaḥ, bhakṣaḥ prīṇaya me dehaṁ ciraṁ āhāraavarjitam/ bāḍham ity eva tām vāṇīm pratyagrṇṇāṁ ahaṁ tataḥ, āsya pramāṇād adhikaṁ tasyāḥ kāyam apūrayam/* That ‘bheeshana nishaacharani’ was yelling boisteriously as an inauspicious tone like a megha garjana: ‘ Vishalakaya Vaanara! Where do you intend to land, so saying she had instantly assumed a gigantic body form. I am truly hungry and should be delighted to devour you. For long time now, being tormented with nice food, I feel thrilled with such a chance. *tasyāś cāsyām mahad bhīmāṁ vardhate mama bhakṣaṇe, na ca mām sā tu bubudhe mama vā vikṛtaṁ kṛtam/ tato ‘ham vipulaṁ rūpaṁ saṁkṣipyā nimiṣāntarāt, tasyā hṛdayam ādāya prapatāmi nabhastalam/ sā viśṣṭabhujaḥ bhīmā papāta lavaṇāmbhasi, mayā parvatasamkāśā nikṛttahṛdayā satī/* As the Maha Rakshasi advanced Anjana Putra thus with her wide open mouth, she was indeed unware of his timely opportunism and having assumed the miniature physical form and flew up the skies and fisted so mightily that her two shoulders were slaughtered as they were crashed down swimming in the ever rising tides of the Maha Saagara. *śṛṇomi khagatānām ca siddhānām cāraṇaiḥ saha, rākṣasī simhikā bhīmā kṣipraṁ hanumatā hṛtā/ tām hatvā punar evāhaṁ kṛtyam ātyayikaṁ smaran, gatvā ca mahad adhvānaṁ paśyāmi nagamaṇḍitam, dakṣiṇāṁ tīram udadher laṅkā yatra ca sā purī/ astam dinakare yāte rakṣasām nilayaṁ purīm, praviṣṭo ‘ham aviḣṇāto rakṣobhir bhīmavikramaiḥ/* Then as the Siddha Mahatmaa’s celestial voice was heard: ‘aho! This Simhika naamaka Maharakshasi was felled down dead disappearing in the Maha Samudra by Hanuman’s courtesy! Thus having waited for a while till ‘Suryaastama pradoshā kaala’, assuring himself that his entry to ‘Lanka Maha Dwaara’ would be unnoticed, Anjaneya made if successful entry. *tatrāhaṁ sarvarātraṁ tu vicinvaṇ janakātmajām, rāvaṇāntahpuragato na cāpaśyām sumadhyamām/ tataḥ sītām apaśyaṁs tu rāvaṇasya niveśane, śokasāgaram āsādyā na pāram upalakṣaye/ śocatā ca mayā dṛṣṭam prākāreṇa samāvṛtam, kāṇcana viḣṣṭena gr̥hopavanam uttamam/* Hanuman continued his narration further: ‘ Having thus entered the Lankapuri, I commenced my ‘Devi Sitaanveshna’ all over the city and reached Ravana Mahal, imagining that by now, she should be drowned in deep distress. Then I entered the ‘grihodyaana’ which was goden - doored with a few successive entries therein. The central platform of the Ashoka Vaatika, I witnessed a huge Ashoka Vriksha mounting which I noted a ‘Kadali Vana’ with ripe and tempting plaitain fruits galore. It was under the Ashoka Vriksha I sighed a Sarvaanga Sundari - most probably Devi Sita herself! She was seated with her head down crying away. She was appearing like an ever sixteen years of age with the beauty of a damsel with extraordinary charm of grace with sparkling eyes comparable to fresh lotuses being dressed with ruffled and unclean ‘eka vastra’ surrounded by grotesque- ‘rakta maamsa bhakshi Rakshasis, who were ever threatening her to beat. As Ravana accompanied with his various wives, some of being of celestial background of gandharva- kinnara-nagalokas approached Devi Sita once I was a witness to that scene. *tām dṛṣṭvātha varārohā sītā rakṣogaṇeśvaram, saṁkucyorū stanau pīnau bāhubhyām parirabhya ca/ tām uvāca daśagrīvaḥ sītām paramaduḥkhitām, avākṣirāḥ prapatito bahu manyasva mām iti/ yadi cet tvam tu mām darpān nābhinandasi garvite, dvimāsānantaram sīte pāsyāmi rudhiram tava/ etac chrutvā vacas tasya rāvaṇasya durātmanaḥ, uvāca paramakruddhā sītā vacanam uttamam/* As he reached her, Sarvaanga Sundari Devi Sita sat tight and bent down ensuring that none of

her physical parts would be visible. As the Dashagriva addressed her she was looking frightened with her looks betrayed her feelings of dislike, fear, and extreme distress. He stated with feigned courtesy, affected kindness and affection He said: Self conscious and arrogant woman! Even being aware of my status and stature, you lack the courtesy of standing up and greeting me even; I might give you a leniency for two months more before your body would be sent to the royal kitchen for slicing to be cooked! As Ravana threatened her, the agitated yet immensely infuriated harsh pitch, replied: *Raakṣasādhama rāmasya bhāryām amitatejasah, ikṣvākukulanāthasya snuṣām daśarathasya ca, avācyaṁ vadato jihvā katham na patitā tava/ kimsvid vīryam tavānārya yo mām bhartur asaṁnidhau, apahr̥tyā -gataḥ pāpa tenādṛṣṭo mahātmanā/ na tvaṁ rāmasya sadṛśo dāsyē 'py asyā na yuyjase, yajñīyah satyavāk caiva raṇaślāghī ca rāghavaḥ/* Neecha Nishaachara! Do realise that I am the devout ardhaangi of the Amita Tejasvi Bhagavan Shri Rama and the proud daughter of Ikshvaaku Vamsha's Maha Raja Dashradha. Are not well maannred enough to converse with a pativrata of my supreme status! Dushta paapi! What is your bravery in surreptitiously kidnapping me in the absence of my proud and invincible husband. You could never reach the stature, fame and courage in your lifetime.' *jānakyā paruṣam vākyam evam ukto daśānanah, jajvāla sahasā kopāc citāstha iva pāvakah/ vivṛtya nayane krūre muṣṭim udyamya dakṣiṇam, maithilīm hantum ārabdhaḥ strībhir hāhākr̥tam tadā/ strīṇām madhyāt samutpatya tasya bhāryā durātmanah, varā mandodarī nāma tayā sa pratiśedhitaḥ/ uktaś ca madhurām vāṇīm tayā sa madanārditaḥ, sītayā tava kim kāryam mahendrasamavikrama, mayā saha ramaśvādya madviśiṣṭā na jānakī/* As Janaka nandini stated such hard hitting assertions, Dasha mukha Ravana was truly infuriated as his looks were rains of flames and was readied to murder her mercilessly. As Ravana's Prime Queen who too was present along with her co - queens was not able to digest Dvi Sitas's showers of insinuations, insults and challenges, jumped forward to Devi Sita to assault Sita but Ravana held Mandodari back. As all this was occurring, the co queens were stunned at Sita's audacity and shouted as well as what Mandodari too even as the Rakshasis around joined the protests very loudly. At the same time the Rakshasis addressed Ravana: *Mahā Raja! you are of the stature superior to Indra! Sita is not a 'prapancha sundari' any way; to night you may like to come to my bed; also there are deva-gandharva-yakshakanyas ready to jump in your bed. There after Ravana having been humiliated by the desperate Sita walked back to his bhavan along with his queens.*

As the surrounding Rakshasis had thereafter threatened of physical violence and kept on shouting at Sita for long time into the night. Later, she fell asleep tired, exhausted, and frustrated. Now, Hanuman noticed that a vriddha rakshsi named Trijata got suddenly woken up from an extremely ominous dream of the impending warnings to 'Lanka saamrajya' as Sita's husband Rama would arrive soon and shatter to pieces. She warned against mortally hurting Sita. *sambhāṣaṇārthe ca mayā jānakyās cintito vidhiḥ, ikṣvākukulavamsas tu tato mama puraskṛtaḥ/ śrutvā tu gaditām vācam rājarṣigaṇapūjitām, pratyabhāṣata mām devī bāṣpaiḥ pihitalocanā/ kas tvaṁ kena katham ceha prāpto vānarapuṁgava, kā ca rāmeṇa te prītis tan me śaṁsitum arhasi/ tasyās tadvacanam śrutvā aham apy abruvam vacaḥ, devī rāmasya bhartus te sahāyo bhīmaśvīkramah, sugrīvo nāma vikrānto vānareṇo mahābalaḥ/* Having recalled the aftermath of the day behind of Ravana's warnings-her stern reply-the reactions of his queens and co rakshasis- and Trijata's swapna and her cautionary admonitions to co rakshasis, Hanuman was doubtless realised Devi Sita's mental status, he realised that it was high time to somehow he must break this vicious circle and initiate his presence to be conveyed to her. Then in the form of singing the praise and pride of Ikshvaaku Vamsaha and the fame of Rajarshis who followed; having heard the singing, Devi Sita's eye drops trickled down and soon there after as he appeared, she asked him: *Kapi shreshtha! Who are you; who had sent you, what is your relationship wit Shri Rama. tasya mām viddhi bhṛtyam tvaṁ hanūmantam ihāgatam, bhartrāham prahitas tubhyaṁ rāmeṇākliṣṭakarmaṇā/idaṁ ca puruṣavyāghraḥ śrīmān dāśarathiḥ svayam, aṅgulīyam abhijñānam adāt tubhyaṁ yaśasvini/ tad icchāmi tvayājñaptam devī kim karavāṇy aham, rāmalakṣmaṇayoḥ pārsvaṁ nayāmi tvām kim uttaram/* In reply Hanuman explained in detail that he was the messenger of Shri Rama's close associate named Sugriva and the related details, stressing that he was a sincere Rama bhakta. He also said that Shri Rama instructed me to hand over his finger ring as my identity. *Devi! I request you to instruct me now as to what service could of expected from me. If agreeable could I reach you to Rama Lakshmanas by my personal might to be able to to reach here all the way from Kishkindha by crossing the Maha Sagara, notwithstanding several hurdles !*

etac chrutvā viditvā ca sītā janakanandinī, āha rāvaṇam utsādyā rāghavo mām nayatv iti/ praṇamya śīrasā devīm aham āryām aninditām, rāghavasya manohlādam abhijñānam ayāciṣam/ evam uktā varāroha maṇipravaram uttamam, prāyacchat paramodvignā vācā mām saṁdideśa ha/ tatas tasyai praṇamyāhaṁ rājaputryai samāhitāḥ, pradakṣiṇam parikrāmam ihābhyudgatamānasah/ As Veera - Hanuman assured her, Devi Sita replied: Undoubtedly my life ambition would be to reach my dearest Shri Rama, besides Lakshmana Sugrivas. But that dream should be subject to Ravana Samhara and the termination of Lanka Samarajya with Rakshasa vinaashana! Then Devi Sita asked me to personally hand over her invaluable ‘choodaamani’ as her memory of her steadfast love-trust-and her pativrata mahima of bringing him to personally declare his magnificence. Then as a trustworthy Rama bhakta, I had performed her ‘padaabhivandana and parikrama’. *uttaram punar evāha niścītya manasā tadā, hanūman mama vṛttāntam vaktum arhasi rāghave/ yathā śrutvaiva nacirāt tāv ubhau rāmalakṣmaṇau, sugrīvasahitau vīrāv upeyātām tathā kuru/ yady anyathā bhaved etad dvau māsau jīvitaṁ mama, na mām drakṣyati kākutstho mriye sāham anāthavat/ tac chrutvā karuṇam vākyaṁ krodho mām abhyavartata, uttaram ca mayā drṣṭam kāryaśeṣam anantaram/* Then as I had firmly resolved to follow Devi Sita’s instructions, she re-emphasied again to me: ‘Hanuman, you must convince Rama and the rest there in such a manner that they should appear here at once to save me. Other wise my fear is that I might die as ‘anaatha’ as my life limit had been declared emphatically!’ On her parting statement kept ringing me repeatedly, then I had thought over the rest of my dutiful task reminder before departure and thus got worked up with anger coupled with anguish of the Maha Pativrata. Then my physique was instantly assumed a mountainous stature and commenced the devastation of Ravana’s proud ‘udyanavana’ to start with. The frightened Rakshasas reached Ravana who had instructed my death and despatched Kinkara Rakshasas with thousands of strong sena who were sent by me to ‘Yama puri’. Then I destroyed Chatya prassada along with several rakshasas inside. In the series of Maha Rakshasas smashed to death were Jambumali- sons of his Ministers- Ravana’s own son Akshaya Kumara and his huge sena were all killed with my unique parigha and a mountainous body form. *tamashamāgataṁ bhagnam niśamya sa daśānanaḥ, tata indrajitaṁ nāma dvitīyaṁ rāvaṇaḥ sutam, vyādideśa susaṁkrudho balinaṁ yuddhadurmadam/ tasyāpy aham balaṁ sarvaṁ taṁ ca rākṣasapuṁgavam, naṣṭaujaṣaṁ raṇe kṛtvā paraṁ harṣam upāgamam/ mahatā hi mahābāhuḥ pratyayena mahābalaḥ, preṣito rāvaṇenaīṣa saha vīrair madotkṛtaiḥ/* Shocked and truly crestfallen with my might and truly single Vayu Putra, finally instructed Indrajit as the best part his stronghold Asura Shakti dominating tri lokas was burnt off like camphor balls by just one and only one Vanara claiming Shri Rama bhakti as his Kavacha to utilise his brahmastra as the last resort. *brāhmenāstreṇa sa tu mām prabadhnāc cātivegataḥ, rajjūbhir abhibadhnanti tato mām tatra rākṣasāḥ/ rāvaṇasya samīpam ca grhītvā mām upānayan, drṣṭvā saṁbhāṣitaś cāham rāvaṇena durātmanā prṣṭaś ca laṅkāgamanam rākṣasānām ca tad vadham, tat sarvaṁ ca mayā tatra sītārtham iti jalpitaṁ/ asyāham darśanāḥkṣī prāptas tvadbhavanam vibho, mārutasyaurasah putro vānaro hanumān aham/* Then as - Maha Vayu putra confronted Indrajit as the latter having made initial attacks decided that it should be just not possible to control, let alone subdue this Vayu Putra, expect by his ‘brahmastra prayoga’, the soonest. Then having seemingly controlled by me, since Bhagavan Brahma himself granted me of immunity from brahmastra also, I pretended to let Indrajit and his rakshasas bind me with ropes and made me stand before Ravana as he through his ministers sought to investigate me and interrogated as to how and why I entered the Maha Lanka saamrajya and why he destroyed a series of Rakshasa Maha Yoddhas. Then I had politely, yet firmly replied: *rāmadūtam ca mām viddhi sugrīvasacivaṁ kapim, so ’ham daityena rāmasya tvatsamīpam ihāgataḥ/ śṛṇu cāpi samādeśam yad aham prabravīmi te, rākṣaseśa harīṣas tvām vākyaṁ āha samāhitam, dharmārthakāma -sahitaṁ hitam pathyam ivāśanam/ vasato r̥syamūke me parvate vipuladrume, rāghavo raṇavikrānto mitratvaṁ samupāgataḥ/* Respected Rakshasa Raja! I had reached here for the ‘darshana’ of Maha Pativrata Devi Sita the dearest of Shri Rama the famed hero on earth. I am the messenger of King Sugriva. My name is Hanuman the Vayu Deva Putra on Rama Kanya of Devi Sitanveshana, which had since been accomplished. Maha Raja! Ravana had forcibly kidnapped in the absence of the Maha Veeras Rama Lakshmanas who in the past devastated Khara Dushaadi Rakshasas of your family. Rama killed your erstwhile enemy King Vaali who gave you nightmares. Now the present Vanara King Sugriva took a vow to let Rama destroy you, your followers

and the Lanka Rajya in revenge. *kṣipram ānīyatām sītā dīyatām rāghavasya ca, yāvan na harayo vīrā vidhamanti balam tava/ vānarāṇām prabhavo hi na kena vidītaḥ purā, devatānām sakāśam ca ye - gacchanti nimantritāḥ/ iti vānararājas tvām āhety abhihito mayā, mām aikṣata tato ruṣṭaś cakṣuṣā pradahann iva, tena vadhyo 'ham ājñāpto rakṣasā raudrakarmaṇā/* The message which Rama Lakshmana Sugrivas had sent through me a mere messenger is to assert that even at this disastrous end of your pomp and show, you might release Devi Sita at once as your final warning! Maha Raja! who indeed would not understand the vanara strength and resilience! They are pliable and at the same time rigid too. I happen to that Vaanara who is truly anchored to deva karyas as of now.' As thus concluded Hanuman's warnings with his dauntless firmness, Ravana looked at him as though he would put me ashes with his enflamed looks. Knowing fully aware, he ordered him to kill at once. *tato vibhīṣaṇo nāma tasya bhrātā mahāmatīḥ, tena rākṣasarājo 'sau yācito mama kāraṇāt/ dūtavadhyā na dṛṣṭā hi rājaśāstreṣu rākṣasa, dūtena veditavyam ca yathārtham hitavādinā/sumahaty aparādhe 'pi dūtasyātulavikramah, virūpakaraṇam dṛṣṭam na vadho 'stīha śāstrataḥ/vibhīṣanenaivam ukto rāvaṇaḥ saṁdideśa tām, rākṣasān etad evādyā lāṅgūlam dahyatām iti/* Then buddhiman 'Ravana sahodara' Vibhishana intervened and prayfully requested not to kill the Vanara as a messenger of an alien king to be killed was against 'raaja neeti.' *tatas tasya vacaḥ śrutvā mama pucchaṁ samantataḥ, veṣṭitam śaṇavalkaiś ca paṭaiḥ kārṇāsakais tathā/ rākṣasāḥ siddhasamānāḥ tatas te caṇḍavikramāḥ, tad ādīpyanta me pucchaṁ hanantaḥ kākṣhamuṣṭibhiḥ/ baddhasya bahubhiḥ pāsair yantritasya ca rākṣasaiḥ, na me pīḍā bhavet kā cid didṛkṣor nagarīm divā/* As Ravana had no doubt was pliable in response to Vibhishana's considered caution compromised to burn his tail. *tatas te rākṣasāḥ sūrā baddham mām agnisamvṛtam, aghoṣayan rājamārge nagaradvāram āgatāḥ/ tato 'ham sumahad rūpaṁ samkṣipyā punar ātmanaḥ, vimocayitvā taṁ bandham prakṛtiṣṭhaḥ sthitaḥ punaḥ/ āyasaṁ parighaṁ grhya tāni rakṣāmsy asūdayam, tatas tan nagaradvāram vegenāplutavān aham/ pucchena ca pradīptena tām purīm sāṭṭagopurām, dahāmy aham asaṁbhrānto yugāntāgnir iva prajāḥ/* Thus as per the amended instruction of the King, Maha Rakshasaas removed my 'bandhanas' of thick ropes and covered up with plentiful clothing dipped in oil and burnt the tail which kept on lengthening as simultaneously clothed- dipped in oil and taken around the streets, roads, highways and all over Lankapuri. Hanuman having carefully noted the route of Lanka of the procession and with the blessings of Agni deva, a friend of Vayu deva- not to hurt the body of Hanuman refollowed the nooks and corners of the Lanka Rajya and burnt it all systematically. *dahatā ca mayā lankām daghdā sītā na saṁśayaḥ, athāham vācam āsrauṣam cāraṇānām śubhākṣarām, jānakī na ca dagdheti vismayodanta - bhāṣiṇām/* Then as the entire Lankapuri crashed down in flames. But there was a celestial voice assuring her safety; *tato me buddhir utpannā śrutvā tām adbhutām giram, punar dṛṣṭā ca vaidehī viṣṣṭaś ca tayā punaḥ/ rāghavasya prabhāvena bhavatām caiva tejasā, sugrīvasya ca kāryārtham mayā sarvam anuṣṭhitam/ etad sarvam mayā tatra yathāvad upapāditam, atra yan na kṛtam śeṣam tat sarvam kriyatām - iti/* The Voice said: As per very many shubha shakunas, Devi Janaki is safe, since Hanuman's tail was not burnt thanks to Agni Deva'. Having concluded his narration addressed to Jambavaan and his Vanara Pramukhas, stated that what all the happenings at Lanka were thus reported in brief truthfully may thus be noted and the program ahead of us all be framed accordingly.

Sarga Fifty Nine

Veeranjaneya makes a fervent appeal Vaanaraveeras like Jambavaan-Angada-Neela- or Ashvini Kumara Putras Mainda- Dvididaas to relieve Devi Sita from Ravana's clutches for her inhuman harassment.

Etad ākhyānam tat sarvam hanūmān mārutātmaṇaḥ, bhūyaḥ samupacakrāma vacanam vaktum uttaram/ saphalo rāghavodyogaḥ sugrīvasya ca sambhramah, śīlam āsādyā sītāyā mama ca plavanam mahat/ āryāyāḥ sadṛśam śīlam sītāyāḥ plavagarṣabhāḥ, tapasā dhārayel lokān kruddhā vā nirdahed api/ sarvathātipravṛddho 'sau rāvaṇo rākṣasādhipaḥ yasya tām sprṣato gātram tapasā na vināśitam/ na tad agniśikhā kuryāt samspṛṣṭā pāninā satī, janakasyātmajā kuryād utkrodhakaluṣikṛtā/ aśokavanikāmadhye rāvaṇasya durātmanaḥ, adhaṣṭāc chimśapāvṛkṣe sādhyā karuṇam āsthitā/ rākṣasībhiḥ parivṛtā śokasamāpakarṣitā, meghalekhāparivṛtā candralekheva niṣprabhā/ acintayantī vaidehī rāvaṇam

baladarpitam, pativratā ca suśroṇī avaṣṭabdhā ca jānakī/ anuraktā hi vaidehī rāmaṁ sarvātmanā śubhā, ananyacittā rāme ca paulomīva purāṁdare/ tad ekavāsaḥsamvītā rajodhvastā tathaiva ca, śokasam̐tāpadīnāṅgī sītā bhartṛhite ratā/ sā mayā rākṣasī madhye tarjyamānā muhur muhuh, rākṣasībhir virūpābhir dṛṣṭā hi pramadā vane/ ekaveṇīdharā dīnā bhartṛcintāparāyaṇā, adhaḥśayyā vivarṇāṅgī padmīnīva himāgame/ rāvaṇād vinivṛttārthā martavyakṛtaniścayā, katham cin mṛgaśāvākṣī viśvāsam upapādītā/ tataḥ sambhāṣitā caiva sarvam artham ca darśitā, rāmasugrīvasakhyam ca śrutvā prītim upāgatā, niyataḥ samudācāro bhaktir bhartari cottamā/ yan na hanti daśagrīvaṁ sa mahātmā daśānanah, nimittamātram rāmas tu vadhe tasya bhaviṣyati/ evam āste mahābhāgā sītā śokaparāyaṇā, yad atra pratikartavyam tat sarvam upapādyatām/

As Veera Hanuman presented his detailed picture of his Lanka trip and various revelations of Devi Sita's unusual Pativratya Mahima with which he was thrilled about. *āryāyāḥ sadṛśam śīlam sītāyāḥ plavagarśabhāḥ, tapasā dhārayel lokān kruddhā vā nirdahed api/ sarvathātīpravarḍdho 'sau rāvaṇo rākṣasādhipaḥ, yasya tām spr̥ṣato gātram tapasā na vināśitam/ na tad agnīśikhā kuryāt sam̐spr̥ṣṭā pāṇinā satī, janakasyātmajā kuryād utkrodhakaluṣīkṛtā/* Maha Vaanaraas! As any illustrious female on earth whose unflinching tapasya as of Devi Sita would be able to carry the world along with her, lest the triloka face ready destruction with agni jvaalaas. No doubt Ravana too was equipped with tapo phala and is fully aware that his very touch of the body of a pativrata of Devi Sita's stature would be a passage to his destruction. Even holding 'agni jvaalaas' by one's hands might not be so disastrous as the pain and sufferance of Devi Sita's 'tapo mahima' once gets to the brim would most certainly terminate Ravana's disaster. Having stated thus, Anjaneya reiterated that the task as assigned to him by the maha veeraas like Jambavan and you all has been completed and now you have all to chalk out a program to enable Shri Rama to reach Devi Sita out of her grief. Am I not fully familiar with the might of personalities of the stature of Jambavan who could shift Mandaraachala or Vaali Putra Angada who could break Mandharaacha into pieces and destroy rakshaas of Lanka! There are such other Vanara veeras like Mainda or Dviveda- the Ashvini Kumaraputras- whom even Deva-Gandharava-Asura-Yaksha- Naaga-Pakshis could dare to encounter! Such Vaanara Veeras are plentiful among us! Moreover, we have the Vaanara King Sugriva and the outstanding heroes Shri Rama Lakshmanas. *śokavanikāmadhye rāvaṇasya durātmanah, adhastāc chimśapāvṛkṣe sādhvī karuṇam āsthitā/ rākṣasībhiḥ parivṛtā śokasam̐tāpakarśitā, meghalekhāparivṛtā candralekheva niṣprabhā/* As of now, however, Devi Sita is seated under the Ashoka Vriksha in the central platform of Ashokavaatika of duratma Ravana as being surrounded by the ghastly flesh eating groups of Rakshasis. She is indeed soaked in distress and helplessness crying away for months now. *acintayantī vaidehī rāvaṇam baladarpitam, pativratā ca suśroṇī avaṣṭabdhā ca jānakī/ anuraktā hi vaidehī rāmaṁ sarvātmanā śubhā, ananyacittā rāme ca paulomīva purāṁdare/* Sundara Videhanandini Jaanaki is an unparalleled Pativrata, as being still ignorant of the extremity Ravana's arrogance, brutality and vindictiveness. Besides saturated with frustration, she is becoming weak physically day by day, evercounting the days now ar present. Kalyani Sita is totally dedicated to Shri Rama by heart and soul like Shachi Devi to Indra Devadhipati. *tad ekavāsaḥsamvītā rajodhvastā tathaiva ca, śokasam̐tāpadīnāṅgī sītā bhartṛhite ratā/ sā mayā rākṣasī madhye tarjyamānā muhur muhuh, rākṣasībhir virūpābhir dṛṣṭā hi pramadā vane/* She wears an 'eka vastra' of a single 'sari' for months now having been crumpled and badly dusted. She is surrounded by rakshasis who harass her all the time by heckling and with demoralising jokes and ever tormenting her. *adhaḥśayyā vivarṇāṅgī padmīnīva himāgame, rāvaṇād vinivṛttārthā martavyakṛtaniścayā, katham cin mṛgaśāvākṣī viśvāsam upapādītā/* As she is seeking to sleep on bare ground, her skin shine is truly non existent like of dried up lotus in the 'hemanta ritu' and dushta Ravana could not care less as he is everready to physically assault her. *tataḥ sambhāṣitā caiva sarvam artham ca darśitā, rāmasugrīvasakhyam ca śrutvā prītim upāgatā, niyataḥ samudācāro bhaktir bhartari cottamā/ yan na hanti daśagrīvaṁ sa mahātmā daśānanah, nimittamātram rāmas tu vadhe tasya bhaviṣyati/ evam āste mahābhāgā sītā śokaparāyaṇā, yad atra pratikartavyam tat sarvam upapādyatām/* As I spoke to her, then she explained to me the kind of treatment being given to her. Thus the 'dourbhagyashaalini' Devi Sita ever cryingly requested me to seeking relief at the earliest and hence we need to seek her relief at the earliest.'

Sarga Sixty.

As Hanuman had returned successfully, Angada suggested another collective attack Lanka, destroy Ravana and followers and bring Devi Sita back, but Jambavan advised to return and report back only!

Tasya tadvacanam śrutvā vālisūnur abhāṣata, jāmbavatpramukhān sarvān anujñāpya mahākapīn/ asminn evaṁgate kārye bhavatām ca nivedite, nyāyāṁ sma saha vaidehyā draṣṭum tau pārthivātmajau/ aham eko 'pi paryāptaḥ sarākṣasagaṇām purīm, tām laṅkāṁ tarasā hantum rāvaṇam ca mahābalaṁ/ kiṁ punaḥ sahito vīrair balavadbhiḥ kṛtātmabhiḥ, kṛtāstraiḥ plavagaiḥ śaktair bhavadbhīr vijayaishibhiḥ/ aham tu rāvaṇam yuddhe sasainyaṁ sapuraḥsaram, saputraṁ vidhamiṣyāmi sahodarayutaṁ yudhi/ brāhmaṇa aindraṁ ca raudraṁ ca vāyavyaṁ vāruṇam tathā, yadi śakrajito 'strāṇi durnirīkṣyāṇi saṁyuge/ tāny aham vidhamiṣyāmi nihamiṣyāmi rākṣasān, bhavatām abhyanuñjāto vikramo me ruṇaddhi tam/ mayātulā viśṣṭā hi śailavṛṣṭir nirantarā, devān api raṇe hanyāt kiṁ punas tān niśācarān/ sāgaro 'py atiyād velām mandaraḥ pracaled api, na jāmbavantaṁ samare kampayed arivāhini/ sarvarākṣasasamghānām rākṣasā ye ca pūrvakāḥ, alam eko vināśāya vīro vāyusutaḥ kapiḥ/ panasasyoruvegena nīlasya ca mahātmanaḥ, mandaro 'py avaśīryeta kiṁ punar yudhi rākṣasāḥ/ sadevāsura yuddheṣu gandharvoragapakṣiṣu, maindasya pratiyoddhāraṁ śamsata dvividasya vā/ aśviputrau mahāvegāv etau plavagasattamau, pitāmahavarotsekāt paramaṁ darpam āsthitau/ aśvinor mānanārthaṁ hi sarvaloka pitāmahaḥ, sarvāvadhyatvam atulam anayor dattavān purā/ varotsekena mattau ca pramathya mahatīm camūm, surāṇām amṛtaṁ vīrau pītavantau plavaṅgamau/ etāv eva hi saṁkruddhau savājirathakuñjarām, laṅkāṁ nāśayitum śaktau sarve tiṣṭhantu vānarāḥ/ ayuktaṁ tu vinā devīm dṛṣṭabadbhiḥ plavaṅgamāḥ, samīpaṁ gantum asmābhiḥ rāghavasya mahātmanaḥ/ dṛṣṭā devī na cānītā iti tatra nivedanam, ayuktaṁ iva paśyāmi bhavadbhiḥ khyātavikramaiḥ/ na hi vaḥ plavate kaś cin nāpi kaś cit parākrame, tulyaḥ sāmaradaityeṣu lokeṣu harisattamāḥ/ teṣv evaṁ hatavīreṣu rākṣaseṣu hanūmatā, kim anyad atra kartavyaṁ grhītvā yāma jānakīm/ tam evaṁ kṛtasamkalpaṁ jāmbavān harisattamaḥ, uvāca paramaprīto vākyam arthavad arthavit/ na tāvad eṣā matir akṣamā no; yathā bhavān paśyati rājaputra, yathā tu rāmasya matir niviṣṭā; tathā bhavān paśyatu kāryasiddhim/

Spontaneously reacting to Hanuman's appeal to co Vaanara Pramukhas to save Devi Sita from her harassment instantly, Vaali Kumara Angada pointed out about Ashvini Kumara Putras Mainda and Dvidida. Angada recalled that in the past, Mainda and Dvidida were very arrogant as Brahma Deva having kept the honour and fame of Ashvini Kumaras excused Mainda and Dvidida despite their egoistical bigheadedness and even allowed the reach of 'amrita' and thus their invincibility. Thus these maha veeras could devastate Ravana and his 'raakshasa sena'. Come to think of it, am too should be able to destroy Ravana and his entire followers, and like wise many others could certainly perform likewise backed up by all of you. Had not Vayuputra had just now demonstrated his ability all by himself! Should not all of us together attack with our combined might straight away and destroy Lanka on one go! As Vaanara Yuvaraja Angada affirmed likewise, Jambavan intervened being pleased with Angada Kumara's self assurances. He stated: *Neshaam buddhirmahabuddhe yad braveeshi Maha Kape, vichetun vayamaagjnatvaa dakshinaam dishaamuttamaam, naa nrutam kapirajena naiva Ramena dheemataa/* 'Maha Kape! You are a known buddhiman of maturity and courage undoubtedly; yet your instant reaction on learning of the present 'duravastha' of Devi Sita, is perhaps not in order; [especially keeping in view of her hesitation of consenting Hanuman's offer to reach her to the presence of Rama-Lakshmana-Sugrivas instantly all by himself]. This is keeping in view that Vaanara Raja Sugriva as also of Shri Rama instructed us to expore for Devi Sitanveshana merely, but not to bring her to kishkindha for 'Rama darshana'. Even if we would have succeeded in doing so and presented Devi Sita before them, what about the magnificence of Ayodhya and would Shri Rama have appreciated such action? *Pratigjnyaaya svayam Rajaa Sitaavijayamagatah, sarveshaam kapimukhyaanaam katham midhya karishyati/ Vipulam karma cha kritam bhavet tushtirna tasya cha, vrithaa cha darshitam veeryam bhaved vaanara pungavaah/* Shri Rama took a vow that he himself would go to Lanka and after his emphatic success he

would return and should we destroy that decisive pratigña! If he were not to have so decided, should all our efforts would be wasteful! *Tasmaad gacchhaama ve sarve yatra Raamah salakshmanah, Sugrivascha maha tejah karyasyaasya nivedane/* That is why Yuva Raja Angada! Let us all reach Kishkindha and prove our success of Devi Sitanveshana-her darshana and all the rest. Raja Kumara! You may decide your self but this is my considered counsel!

Sarga Sixty One

On return to Kishkindha vaanara veeras entered Madhuvana of trees and sweet fruits and destroyed it. The incharge Vanara Dadhimukha - Sugriva's uncle - was beaten in return

Tato jāmbavato vākyam agrhṇanta vanaukasah, aṅgadapramukhā vīrā hanūmāms ca mahākapiḥ/ prītimantas tataḥ sarve vāyuputrapurāhsarāḥ, mahendrāgram parityajya puplūvuh plavagarśabhāḥ/ merumandarasaṁkāśā mattā iva mahāgajāḥ, chādayanta ivākāśam mahākāyā mahābalāḥ/ sabhājya - mānaṁ bhūtais tam ātmavantaṁ mahābalam, hanūmantaṁ mahāvegāṁ vahanta iva dṛṣṭibhiḥ/ rāghave cārthanirvṛttiṁ bhartuś ca paramaṁ yaśaḥ, samādhāya saṁṛddhārthāḥ karmasiddhibhir unnatāḥ/ priyākhyānonmukhāḥ sarve sarve yuddhābhinandinaḥ, sarve rāmapratīkāre niścītārthā manasvinaḥ/ plavamānāḥ kham āplutya tatas te kānanaukṣakaḥ, nandanopamam āsedur vanaṁ drumalatāyutam/ yat tan madhuvanaṁ nāma sugrīvasyābhiraṁṣitam, adhṛṣyaṁ sarvabhūtānāṁ sarvabhūtanoharam/ yad rakṣati mahāvīryaḥ sadā dadhimukhaḥ kapiḥ, mātulaḥ kapimukhyasya sugrīvasya mahātmanaḥ/ te tad vanaṁ upāgamyā babhūvuh paramotkaṭāḥ, vānarā vānarendrasya maṇḥkāntatamaṁ mahat/ tatas te vānarā hr̥ṣṭā dṛṣṭvā madhuvanaṁ mahat, kumāram abhyayācanta madhūni madhupiṅgalāḥ/ tataḥ kumāras tān vṛddhāṇi jāmbavatpramukhān kapīn, anumānya dadau teṣāṁ nisargaṁ madhubhakṣaṇe/ tataś cānumatāḥ sarve saṁprahr̥ṣṭā vanaukasah, muditās ca tatas te ca pranṛtyanti tatas tataḥ/ gāyanti ke cit praṇamanti ke cin; nṛtyanti ke cit prahasanti ke cit, patanti ke cid vicaranti ke cit; plavanti ke cit pralapanti ke cit/ parasparaṁ ke cid upāśrayante; parasparaṁ ke cid atibruvante, drumād drumāṁ ke cid abhiplavante; kṣitau nagāgrān nipatanti ke cit/ mahītalāt ke cid udīrṇavegā; mahādumāgrāṇy abhisam̐patante, gāyantam anyāḥ prahasann upaiti; hasantam anyāḥ prahasann upaiti/ rudantam anyāḥ prarudann upaiti; nudantam anyāḥ praṇudann upaiti, samākulaṁ tat kapisainyam āsīn; madhuprapānot - kaṭa sattvaceṣṭam, na cātra kaś cin na babhūva matto; na cātra kaś cin na babhūva tṛpto/ tato vanaṁ tat paribhakṣyamānaṁ; drumāms ca vidhvamsitapatrapuṣpān, samīkṣya kopād dadhivaktranāmā; nivārayām āsa kapiḥ kapīms tān/ sa taiḥ pravṛddhaiḥ paribhartsyamāno; vanasya goptā harivīravṛddhaḥ, cakāra bhūyo matim ugratejā; vanasya rakṣāṁ prati vānarebhyah/ uvāca kāmś cit paruṣāṇi dhṛṣṭam; asaktam anyāms ca talair jaghāna, sametya kaiś cit kalaḥ cakāra; tathaiva sāmnopajagāma kāmś cit/ sa tair madāc cāprativārya vegair; balāc ca tenāprativāryamāṇaiḥ, pradharṣitas tyaktabhayaiḥ sametya; prakṛṣyate cāpy anavekṣya doṣam/ nakhaiḥ tudanto daśanair daśantas; talaiś ca pādaiś ca samāpnuvantaḥ, madāt kapim tam kapayaḥ samagrā; mahāvanaṁ nirviṣayaṁ ca cakruḥ/

Truly obsessed with the successful return of Veera Hanuman from Lanka- Devi Sita darshana- aneka Rakshasa Vadha-and destroying Lanka to flames and such heroics, decided to return to Kishkindha to meet Sugriva-Rama Lakshmans. As a mark of celebration, the Vaanaa Veeras entered 'Madhu Vana' and enjoy the fresh fruits with excessive excitement ravaged the massive garden creating ruckus and havoc. This popular Madhu Vana was basically owned by Vanara King Sugriva himself and Maha Vanara Dadhimukha, the maternal uncle of Sugriva, was managing the fruit garden on behalf of Sugriva. On sighting the fresh fruit garden, the Vanara Sena solicited Yuva Raja Angada's permission to enter and enjoy the readily inviting Madhu vana as the latter gave his consent as if he was the garden manager himself. Then followed the plundering of the fruit garden by destroying the tree branches, tasting the fruits, biting-spitting the fruit skins- throwing the unripened and rotten ones and such mischievous, disorderly damagings of trees, typical of monkey acts. Some of the Vaanaras were singing obscene songs, some were dancing, some falling down to earth, some shouting vulgarities, jumping with excitement, embracing each other, running fast all around, some chasing each other with tree branches, uprooting

trees, yelling, and thus creating havoc all around. Thus the vaanara sena went berserk. As Dadhimukha the in charge Vaanara, tried to stop the nonsense and received groupwise thrasings and physical assaults in return. In sheer self defence, Dadhimukha tried to pierce the uncontrollable offenders by his sharp nails and teeth, but was subdued by the crowd of vanara soldiers and smashed the Madhu Vana to shambles.

Sargas Sixty Two and Sixty Three

Dadhimukha and staff ran away to Sugriva for protection; the latter wondered whether the south bound Vanara Sena with Angada-Hanuman-Jambavaan was returning from Lanka as per 'shubha suchanas'!

Tān uvāca hariśreṣṭho hanūmān vānaraṣabhaḥ,avyagramanaso yūyaṁ madhu sevata vānarāḥ/ śrutvā hanumato vākyam harīṇām pravaro 'ṅgadah, pratyuvāca prasannātmā pibantu harayo madhu/ avaśyam kṛtakāryasya vākyam hanumato mayā, akāryam api kartavyam kim aṅga punar īdṛśam/ andagasya mukhāc chrutvā vacanam vānaraṣabhāḥ, sādhu sādhu iti samhṛṣṭā vānarāḥ pratyapūjayan/ pūjayitvāṅgadam sarve vānarā vānaraṣabham, jagmur madhuvanam yatra nadīvega iva drutam/ te prahṛṣṭā madhuvanam pālān ākramya vīryataḥ, atisargāc ca paṭavo dṛṣṭvā śrutvā ca maithilīm/ utpatya ca tataḥ sarve vanapālān samāgatāḥ, tādayanti sma śataśaḥ saktān madhuvane tadā/ madhūni droṇamātrāṇi bahubhiḥ parigrhya te, ghnanti sma sahitāḥ sarve bhakṣayanti tathāpare/ ke cit pītṛpavidhyanti madhūni madhupiṅgalāḥ, madhūccīṣṭena ke cic ca jaghnur anyonyam utkaṭāḥ/ apare vṛkṣamūleṣu śākhām grhya vyavasthitaḥ, atyartham ca madaglānāḥ parṇāny āstūrya śerate/ unmattabhūtāḥ plavagā madhumattās ca hṛṣṭavat, kṣipanty api tathānyonyam skhalanty api tathāpare/ ke cit kṣvedān prakurvanti ke cit kūjanti hṛṣṭavat, harayo madhunā mattāḥ ke cit suptā mahītale/ ye 'py atra madhupālāḥ syuḥ preṣyā dadhimukhasya tu, te 'pi tair vānarair bhīmair pratiśiddhā diśo gatāḥ/ jānubhiś ca prakṛṣṭās ca devamārgam ca darśitāḥ, abruvan paramodvignā gatvā dadhimukham vacaḥ/ hanūmatā dattavarair hataṁ madhuvanam balāt, vayam ca jānubhiḥ kṛṣṭā devamārgam ca darśitāḥ/ tato dadhimukhaḥ kruddho vanapas tatra vānaraḥ, hataṁ madhuvanam śrutvā sāntvayām āsa tān harīn/ etāgacchata gacchāmo vānarān atidarpitān, balenāvārayiṣyāmo madhu bhakṣayato vayam/ śrutvā dadhimukhasyedaṁ vacanam vānaraṣabhāḥ, punar vīrā madhuvanam tenaiva sahitā yayuḥ/ madhye caiśām dadhimukhaḥ pragrhya sumahātarum, samabhyadhāvad vegenā te ca sarve plavaṅgamāḥ/ te śilāḥ pādapāṁś cāpi pāṣāṇāṁś cāpi vānarāḥ, grhītṛvābhyāgaman kruddhā yatra te kapikuṇjarāḥ/ te svāmivacanam vīrā hrdayeṣv avasajya tat, tvarayā hy abhyadhāvanta sālātālaśilāyudhāḥ/ vṛkṣasthāṁś ca talasthāṁś ca vānarān baladarpitān, abhyakrāmanta te vīrāḥ pālās tatra sahasraśaḥ/ atha dṛṣṭvā dadhimukham kruddham vānarapuṅgavāḥ, abhyadhāvanta vegena hanūmatpramukhās tadā/ taṁ savṛkṣam mahābāhum āpatantam mahābalaṁ, āryakam prāharat tatra bāhubhyām kupito 'ṅgadah/ madāndhaś a na vedainam āryako 'yam mameti saḥ, athainam niṣpipeṣāsu vegavad vasudhātale/ sa bhagnabāhur vimukho vihvalaḥ śoṇitokṣitaḥ, mumoha sahasā vīro muhūrtaṁ kapikuṇjaraḥ/ sa katham cid vimuktas tair vānarair vānaraṣabhaḥ, uvācaikāntam āgamya bhṛṭyāṁś tān samupāgatān/ ete tiṣṭhantu gacchāmo bhartā no yatra vānaraḥ, sugrīvo vipulagrīvaḥ saha rāmeṇa tiṣṭhati/ sarvaṁ caivāṅgade doṣam śrāvayiṣyāmi pārthiva, amarṣī vacanam śrutvā ghātayiṣyati vānarān/ iṣṭam madhuvanam hy etat sugrīvasya mahātmanah, piṭṛpaitāmahaṁ divyam devair api durāsadam/ sa vānarān imān sarvān madhulubdhān gatāyusaḥ, ghātayiṣyati daṇḍena sugrīvaḥ sasuhṛjjanān/ vadhyā hy ete durātmāno nṛpājñā paribhāvinaḥ, amarṣaprabhavo roṣaḥ saphalo no bhaviṣyati/ evam uktvā dadhimukho vanapālān mahābalaḥ, jagāma sahasotpatya vanapālāiḥ samanvitāḥ/ nimeṣāntaramātreṇa sa hi prāpto vanālayaḥ, sahasrāṁśusuto dhīmān sugrīvo yatra vānaraḥ/ rāmaṁ ca lakṣmaṇam caiva dṛṣṭvā sugrīvam eva ca, samapraṭiṣṭhām jagatīm ākāśān nipapāta ha/ sa nipatya mahāvīryaḥ sarvais taiḥ parivāritaḥ, harir dadhimukhaḥ pālāiḥ pālānām parameśvaraḥ/ sa dīnavadano bhūtvā kṛtvā śirasi cāñjalim, sugrīvasya śubhau mūrdhnā caraṇau pratyapīdayat/

As a mark of celebration of Veer Hanuman's successful Devi Sita darshana and conversation, aneka Rakshasa Vadha , Lanka dahana, and return, Vaanara Veeras on their return journey to Kishkindha found Madhu vana full of fresh and sweet fruits as encouraged by Hanuman and Vaanara Yuva Raja Angada.

The Vaanara sena had started breaking the trees to collect ripe fruits and eventually broke into the fruit garden for ‘madhupaana’ and devastated it as owned by King Sugriva himself and managed by Dadhimukha the maternal uncle of Sugriva. As the vaanaras went berserk in the celebrations, Dadhimukha shouted at the defiant vanaras. *śrutvā dadhimukhasyedaṁ vacanaṁ vānaraṣabhāḥ, punar vīrā madhuvanaṁ tenaiva sahitā yayuḥ/ madhye caiṣāṁ dadhimukhaḥ pragṛhya sumahātaruṁ, samabhyadhāvad vegenā te ca sarve plavaṁgamāḥ/ te śilāḥ pādapāṁś cāpi pāṣāṇāṁś cāpi vānarāḥ, gṛhītāvābhyāgaman kruddhā yatra te kapikuñjarāḥ/* Dadhimukha’s stern, insinuating shouts at the Vanara soldiers, they got extremely worked up and replied by throwing broken trees, heavy stones and boulders at Dadhimukha and his follower vanaras. In reply there was exchanges of mutual fight reached Hanuman and the other Vanara Veeras to attack. *atha dṛṣtvā dadhimukhaṁ kruddhaṁ vānarapuṁgavāḥ, abhyadhāvanta vegena hanūmatpramukhāś tadā/ taṁ savṛkṣaṁ mahābāhuṁ āpatantaṁ mahābalaṁ, āryakaṁ prāharat tatra bāhubhyāṁ kupito ’ṅgadaḥ/* As the angry Dadhimukha rushed to Hanuman and other vaanara stalwarts, the furious Angada held the hands of Dadhimukha, beat him black and blue, through him down and started fisting and damaging his shoulders, thighs, face and wrists. Having lost his consciousness and gradually recovered, Dadhimukha said in low whispers addressing his followers: *ete tiṣṭhantu gacchāmo bhartā no yatra vānarāḥ, sugrīvo vipulagrīvaḥ saha rāmeṇa tiṣṭhati/ sarvaṁ caivāṅgade doṣaṁ śrāvayiṣyāmi pārthiva, amaraṣī vacanaṁ śrutvā ghātayiṣyati vānarān/ iṣṭaṁ madhuvanaṁ hy etat sugrīvasya mahātmanaḥ, pītṛpaitāmahaṁ divyaṁ devair api durāsadam/* ‘Come come with me. Let us straightaway go to Sugriva and report to him as should be seated along with Rama Lakshmanas now. King Sugriva is extremely fond of Madhu Vana and would not allow even Devas, let alone his kith and kin even and hit Angada on his head and break his bones. He should also punish to death the so called vanara veeras as they are drunk with some success. *evam uktvā dadhimukho vanapālān mahābalaḥ, jagāma sahasotpatya vanapālāiḥ samanvitaḥ/ nimeṣāntaramātreṇa sa hi prāpto vanālayaḥ, sahasrāṁśusuto dhīmān sugrīvo yatra vānarāḥ/ rāmaṁ ca lakṣmaṇaṁ caiva dṛṣtvā sugrīvaṁ eva ca, samapraṭiṣṭhāṁ jagatīm ākāśān nīpāpāta ha/* Thus having suggested like wise, Dadhimukha and his followers leaped up to the sky and a matter of minutes and descended down, as Shri Rama-Lakshmana and Sugrivas noted their descent nearing him. *sa nīpātya mahāvīryaḥ sarvaiś taiḥ parivāritaḥ, harir dadhimukhaḥ pālāiḥ pālānāṁ parameśvaraḥ/ sa dīnavadano bhūtvā kṛtvā śirasi cāñjalim, sugrīvasya śubhau mūrdhnā caraṇau pratyapīḍayat/* As they descended down they all kneeled down at once.

Sarga Sixty Three continued:

Tato mūrdhnā nipatitaṁ vānaraṁ vānaraṣabhāḥ, dṛṣtvāivodvignaḥ dayo vākyam etad uvāca ha/ uttiṣṭhotttiṣṭha kasmāt tvaṁ pādayoḥ patito mama, abhayaṁ te bhaved vīra satyaṁ evābhidhīyatām/ sa tu viśvāsitas tena sugrīveṇa mahātmanā, utthāya ca mahāprājño vākyam dadhimukho ’bravīt/ naivarkṣarajasā rājan na tvayā nāpi vālinā, vanaṁ niṣṛṣṭapūrvam hi bhakṣitaṁ tat tu vānaraiḥ/ ebhiḥ pradharṣitāś caiva vāritā vanarakṣibhiḥ, madhūny acintayitvemān bhakṣayanti pibanti ca/ śiṣṭam atrāpavidhyanti bhakṣayanti tathāpare, nivāryamāṇāś te sarve bhruvau vai darśayanti hi/ ime hi samrabdhatarāś tathā taiḥ sampradharṣitāḥ, vārayanto vanāt tasmāt kruddhair vānarapuṁgavaiḥ/ tatas tair bahubhir vīrair vānarair vānaraṣabhāḥ, samraktanayanaiḥ krodhād dharayaḥ sampracālitaḥ/ pāṇibhir nihataḥ ke cit ke cij jānubhir āhatāḥ, prakṛṣṭāś ca yathākāmaṁ devamārgaṁ ca darśitāḥ/ evam ete hatāḥ śūrāś tvayi tiṣṭhati bhartari, kṛtsnaṁ madhuvanaṁ caiva prakāmaṁ taiḥ prabhakṣyate/ evam vijñāpyamānaṁ tu sugrīvaṁ vānaraṣabham, aprcchat taṁ mahāprājño lakṣmaṇaḥ paravīraḥ/ kim ayaṁ vānaro rājan vanapaḥ pratyupasthitaḥ, kaṁ cārtham abhinirdiśya duḥkḥito vākyam abravīt/ evam uktas tu sugrīvo lakṣmaṇena mahātmanā, lakṣmaṇaṁ pratyuvācedaṁ vākyam vākyaviśāradaḥ/ ārya lakṣmaṇa samprāha vīro dadhimukhaḥ kapiḥ, āṅgadapramukhair vīrair bhakṣitaṁ madhuvānaraiḥ/ naiṣāṁ akṛtakṛtyānāṁ īdṛśaḥ syād upakramaḥ, vanaṁ yathābhipannaṁ taiḥ sādhitam karma vānaraiḥ/ dṛṣṭā devī na samīdeho na cānyena hanūmatā, na hy anyāḥ sādhanā hetuḥ karmaṇo ’sya hanūmataḥ/ kāryasiddhir hanumati matiś ca haripuṁgava, vyavasāyaś ca vīryaṁ ca śrutaṁ cāpi praṭiṣṭhitaṁ/ jāmbavān yatra netā syād āṅgadasya baleśvaraḥ, hanūmāṁś cāpy adhiṣṭhātā na tasya gatiḥ anyathā/ āṅgadapramukhair vīrair hataṁ madhuvanaṁ kila, vicintya dakṣiṇāṁ āśāṁ āgatair haripuṁgavaiḥ/

āgatais ca praviṣṭam tad yathā madhuvanam hi taiḥ, dharṣitam ca vanam kṛtsnam upayuktaṁ ca
 vānaraiḥ, vāritāḥ sahitaḥ pālās tathā jānubhir āhatāḥ/ etadartham ayaṁ prāpto vaktum madhuravāg
 iha, nāmnā dadhimukho nāma hariḥ prakhyātavikramaḥ/ dṛṣṭā sītā mahābāho saumitre paśya tattvataḥ,
 abhigamya yathā sarve pibanti madhu vānarāḥ/ na cāpy adṛṣtvā vaidehīm viśrutāḥ puruṣarṣabha, vanam
 dātā varam divyaṁ dharṣayeyur vanaukasaḥ/ tataḥ prahr̥ṣṭo dharmātmā lakṣmaṇaḥ saharāghavaḥ,
 śrutvā karṇasukhām vāṇīm sugrīvavadanāc cyutām/ prahr̥ṣṭa bhṛṣam rāmo lakṣmaṇaś ca mahāyaśāḥ,
 śrutvā dadhimukhasyedaṁ sugrīvas tu prahr̥ṣṭa ca, vanapālam punar vākyam sugrīvaḥ pratyabhāṣata/
 prīto 'smi saumya yad bhuktaṁ vanam taiḥ kṛtakarmabhiḥ marṣitam marṣaṇīyam ca ceṣṭitam
 kṛtakarmaṇām/ icchāmi śīghram hanumatpradhānān; śākhāmṛgāms tām mṛgarājadarpan, draṣṭum
 kṛtārthān saha rāghavābhyām; śrotum ca sītādhigame prayatnam/ sugrīveṇaivam uktas tu hr̥ṣṭo
 dadhimukhaḥ kapiḥ, rāghavaṁ lakṣmaṇam caiva sugrīvam cābhyavādayat/ sa praṇamya ca sugrīvam
 rāghavau ca mahābalau, vānaraiḥ sahitaḥ śūrair divam evotpapāta ha/ sa yathaivāgataḥ pūrvam
 tathaiva tvarito gataḥ, nipatyā gaganād bhūmau tad vanam praviveśa ha/ sa praviṣṭo madhuvanam
 dadarśa hariyūthapān, vimadān uddhatān sarvān mehamānān madhūdakam/ sa tām upāgamad vīro
 baddhvā karapuṭāñjalim, uvāca vacanam ślakṣṇam idam hr̥ṣṭavad aṅgadam/ saumya roṣo na kartavyo
 yad ebhir abhivāritaḥ, ajñānād rakṣibhiḥ krodhād bhavantaḥ pratiṣedhitāḥ/ yuvarājas tvam īśaś ca
 vanasyāśya mahābala, maurkhyāt pūrvam kṛto doṣas tad bhavān kṣantum arhatī/ yathaiva hi pitā te 'bhūt
 pūrvam harigaṇeśvaraḥ, tathā tvam api sugrīvo nānyas tu harisattama/ ākhyātāḥ hi mayā gatvā
 piṭṛvyasya tavānagha, ihopayānam sarveṣām eteṣām vanacāriṇām/ sa tvadāgamanam śrutvā sahaibhir
 hariyūthapaiḥ, prahr̥ṣṭo na tu ruṣṭo 'sau vanam śrutvā pradharṣitam/ prahr̥ṣṭo mām piṭṛvyas te sugrīvo
 vānareśvaraḥ, śīghram preṣaya sarvāms tām iti hovāca pārthivaḥ/ śrutvā dadhimukhasyaitad vacanam
 ślakṣṇam aṅgadaḥ, abravīt tām hariśreṣṭho vākyam vākyaviśāradaḥ/ śaṅke śruto 'yam vṛttānto rāmeṇa
 hariyūthapāḥ, tat kṣamam neha naḥ sthātum kṛte kārye paramatapāḥ/ pītvā madhu yathākāmaṁ viśrāntā
 vanacāriṇaḥ, kim śeṣam gamanam tatra sugrīvo yatra me guruḥ/ sarve yathā mām vakṣyanti sametya
 hariyūthapāḥ, tathāsmi kartā kartavye bhavadbhiḥ paravān aham/ nājñāpayitum īśo 'ham yuvarājo 'smi
 yady api, ayuktaṁ kṛtakarmāṇo yūyam dharṣayitum mayā/ bruvataś cāṅgadaś caivam śrutvā vacanam
 avyayam, prahr̥ṣṭamanaso vākyam idam ūcur vanaukasaḥ/ evam vakṣyati ko rājan prabhuh san
 vānararṣabha, aiśvaryamadamatto hi sarvo 'ham iti manyate/ tava cedaṁ susadṛṣam vākyam nānyasya
 kasya cit, samnatir hi tavākhyāti bhaviṣyac chubhabhāgyatām/ sarve vayam api prāptās tatra gantum
 kṛtakṣaṇāḥ, sa yatra harivīrāṇām sugrīvaḥ patir avyayaḥ/ tvayā hy anuktair haribhir naiva śakyam padāt
 padam, kva cid gantum hariśreṣṭha brūmaḥ satyam idam tu te/ evam tu vadatām teṣām aṅgadaḥ
 pratyabhāṣata, bādham gacchāma ity uktvā utpapāta mahītalāt/ utpatantam anūtpetuḥ sarve te
 hariyūthapāḥ, kṛtvākāśam nirākāśam yajñotkṣiptā ivānalāḥ/ te 'mbaram sahasotpatya vegavantaḥ
 plavaṅgamāḥ, vinadanto mahānādam ghanā vāteritā yathā/ aṅgade hy ananuprāpte sugrīvo
 vānarādhipaḥ, uvāca śokopahataṁ rāmaṁ kamalalocanam/ samāśvasiḥi bhadraṁ te dṛṣṭā devī na
 samśayaḥ, nāgantum iha śakyam tair atīte samaye hi naḥ/ na matsakāśam āgacchet kṛtye hi vinipātite,
 yuvarājo mahābāhuḥ plavatām pravaro 'ṅgadaḥ/ yady apy akṛtakṛtyānām īdṛśaḥ syād upakramaḥ,
 bhavet tu dīnavadano bhrāntaviplutamānasaḥ/ piṭṛpaitāmahaṁ caitat pūrvakair abhirakṣitam, na me
 madhuvanam hanyād ahṛṣṭaḥ plavageśvaraḥ/ kausalyā suprajā rāma samāśvasiḥi suvrata, dṛṣṭā devī na
 samdeho na cānyena hanūmatā, na hy anyāḥ karmaṇo hetuḥ sādhanā tadvidho bhavet/ hanūmati hi
 siddhiś ca matiś ca matisattama, vyavasāyaś ca vīryam ca sūrye teja iva dhruvam/ jāmbavān yatra netā
 syād aṅgadaś ca baleśvaraḥ, hanūmāś cāpy adhiṣṭhātā na tasya gatir anyathā, mā bhūś cintā
 samāyuktaḥ sampraty amitavikrama/ tataḥ kila kilā śabdaṁ śuśrāvāsannam ambare, hanūmat
 karmadṛptānām nardatām kānanaukasām, kiṣkindhām upayātānām siddhim kathayatām iva/ tataḥ śrutvā
 ninādam tam kapīnām kapisattamaḥ, āyatāñcitalāṅgūlaḥ so 'bhavad dhr̥ṣṭamānasaḥ/ ājagmus te 'pi
 harayo rāmadarśanakāṅkṣiṇaḥ, aṅgadaṁ purataḥ kṛtvā hanūmantam ca vānaram/ te 'ṅgadapramukhā
 vīrāḥ prahr̥ṣṭāś ca mudānvitāḥ, nipetur harirājasya samīpe rāghavasya ca/ hanūmāś ca mahābahuh
 praṇamya śirasā tataḥ, niyatām akṣatām devīm rāghavāya nyavedayat/ niścītārtham tatas tasmin
 sugrīvam pavanātmaje, lakṣmaṇaḥ prītimān prītam bahumānād avaikṣata/ prītyā ca ramamāṇo 'tha
 rāghavaḥ paravīrahā, bahu mānena mahatā hanūmantam avaikṣata/

King Sugriva consoled Dadhimukha and his men extending his ‘abhaya hasta’ and desired to know the details of what had happened. Then the reply was Maha Vanara Raja! Your Yuvaraja Angada allowed his huge ‘veera sena’ to enter the Madhuvana to enjoy fresh fruits. Then Hanuman and others commenced breaking trees branches and eating the fruits and their juices. Gradually, they broke the tree branches for the fruit selection and the momentum got accelerated too soon and trees were smashed, branches were destroyed, ending up in disaster to the garden. I tried to scold them and eventually the balance was badly tilted as the joyful vaanara veeras went berserk. At that juncture, Veera Lakshmana interrupted and queried: what were the ‘raksha bhat’ force was doing then! Then Sugriva replied: surely Dadhimukha’s soldiers should have been performing their duty but Angada himself encouraged as the vaanara sena under his command and that must have led the sena to go out of control. *aṅgadapramukhair vīrair hatam madhuvanam kila, vicintya dakṣiṇām āśām āgatair haripuṅgavaiḥ/ āgatais ca praviṣtam tad yathā madhuvanam hi taiḥ, dharṣitam ca vanam kṛtsnam upayuktaṁ ca vānaraiḥ, vāritāḥ sahitāḥ pālās tathā jānubhir āhatāḥ/* Lakshmana Prabho! As Yuva Raja Angada being extremely elated in his mission of success of the dakshina sena of Devi Sitaanveshana instructed his sena to celebrate with ‘madhupaana’ apparently and in the process created havoc there even by beating the ‘In charge’ and his men. Otherwise it would not be possible for a gang of vaanara hooligans to enter Madhuvana and destroy it in the manner that Dadhimukha had explained. *etartham ayaṁ prāpto vaktum madhuravāg iha, nāmnā dadhimukho nāma hariḥ prakhyātavikramaḥ/ dṛṣṭā sītā mahābāho saumitre paśya tattvataḥ, abhigamya yathā sarve pibanti madhu vānarāḥ/na cāpy adṛṣtvā vaidehīm viśrutāḥ puruṣarṣabha, vanam dātta varam divyam dharṣayeyur vanaukasah/* Hence my maternal uncle had explained his having been physically beaten as also his men indirectly hinting that that Angada himself was responsible at his memorable success having been celebrated. *tataḥ prahr̥ṣto dharmātmā lakṣmaṇaḥ saharāghavaḥ, śrutvā karnasukhām vāṇīm sugrīvavadanāc cyutām/ prahr̥ṣyata bhṛṣam rāmo lakṣmaṇas ca mahāyaśāḥ, śrutvā dadhimukhasyedam sugrīvas tu prahr̥ṣya ca, vanapālam punar vākyam sugrīvaḥ pratyabhāṣata/ pr̥to ’smi saumya yad bhuktaṁ vanam taiḥ kṛtakarmabhiḥ, marṣitam marṣaṇīyam ca ceṣṭitam kṛtakarmaṇām/* As Sugriva interpreted with happy revival of hope and even excitement, Lakshmana and Shri Rama too were truly delighted, displaying a great sigh of relief and with excitement; in fact, Shri Rama’s countenance was brightened as Lakshmana was overjoyed. Vanara King addressed the crestfallen Dadhi Mukha! Dear Uncle! I am thrilled that my dakshina vaanara sena did a splendid task and enjoyed the sweetness of ‘Madhu Paana’ having plundered the Madhu Vana after their memorable success even as I feel unhappy at their having beaten you and your soldiers badly for which I share my extreme sympathy as Angada too must be regretful. Now, you may kindly forget and forgive. Kindly return back soon to Madh Vana and ask the prominent leaders of the Dakshina Sena like Veera Hanuman and the Yuvaraja to reach us at once.’ Then Shri Rama Lakshmanas were truly in rapturous excitement, relief and suppressed emotions and softly extended their hands to King Sugriva as a gesture of appreciation, gratitude and extraordinary friendship !

Sarga Sixty Four

On Sugriva’s instruction, dakshina sena reached Kishkindha reporting success and Devi Sita’s safety.

Sugrīveṇaivam uktas tu hr̥ṣto dadhimukhaḥ kapiḥ, rāghavam lakṣmaṇam caiva sugrīvam cābhyavādayat/ sa prañamya ca sugrīvam rāghavau ca mahābalau, vānaraiḥ sahitaiḥ śūrair divam evotpapāta ha/ yathaivāgataḥ pūrvam tathaiva tvarito gataḥ, nīpatya gaganād bhūmau tad vanam praviveśa ha/ sa praviṣto madhuvanam dadarśa hariyūthapān, vimadān uddhatān sarvān mehamānān madhūdakam/ sa tān upāgamad vīro baddhvā karapuṭāñjalim, uvāca vacanam ślakṣṇam idam hr̥ṣṭavad aṅgadam/ saumya roṣo na kartavyo yad ebhir abhivāritāḥ, ajñānād rakṣibhiḥ krodhād bhavantaḥ pratiśedhitāḥ/ yuvarājas tvam īśas ca vanasyāsyā mahābala, maurkhyāt pūrvam kṛto doṣas tad bhavān kṣantum arhati/ yathaiva hi pitā te ’bhūt pūrvam harigaṇeśvaraḥ, tathā tvam api sugrīvo nānyas tu harisattama/ ākhyātam hi mayā gatvā pitṛvyasya tavānagha, ihopayānam sarveṣām eteṣām vanacārīṇām/ sa tvadāgamanam śrutvā sahaibhir hariyūthapaiḥ, prahr̥ṣto na tu ruṣto ’sau vanam śrutvā pradharṣitam/ prahr̥ṣto mām pitṛvyas te

sugrīvo vānareśvaraḥ, śīghraṁ preṣaya sarvāṁs tān iti hovāca pārthivaḥ/ śrutvā dadhimukhasyaitad vacanam ślakṣṇam aṅgadaḥ, abravīt tān hariśreṣṭho vākyam vākyaviśāradaḥ/ śaṅke śruto 'yam vṛttānto rāmeṇa hariyūthapāḥ, tat kṣamam neha naḥ sthātum kṛte kārye paramatapāḥ/ pītṛvā madhu yathākāmaṁ viśrāntā vanacārīṇaḥ, kiṁ śeṣam gamanam tatra sugrīvo yatra me guruḥ/ sarve yathā māṁ vakṣyanti sametya hariyūthapāḥ, tathāsmi kartā kartavye bhavadbhiḥ paravān aham/ nājñāpayitum īso 'ham yuvarājo 'smi yady api, ayuktaṁ kṛtakarmāṇo yūyam dharṣayitum mayā/ bruvataś cāṅgadaś caivam śrutvā vacanam avyayam, prahr̥ṣṭamanaso vākyam idam ūcur vanaukaśaḥ/ evaṁ vakṣyati ko rājan prabhuh san vānararṣabha, aiśvaryamadamatto hi sarvo 'ham iti manyate/ tava cedaṁ susaḍṣam vākyam nānyasya kasya cit, saṁnatir hi tavākhyāti bhaviṣyac chubhabhāgyatām/ sarve vayam api prāptāś tatra gantum kṛtakṣaṇāḥ, sa yatra harivīrāṇāṁ sugrīvaḥ patir avyayaḥ/ tvayā hy anuktair haribhir naiva śakyam padāt padam, kva cid gantum hariśreṣṭha brūmaḥ satyam idam tu te/ evaṁ tu vadatām teṣāṁ aṅgadaḥ pratyabhāṣata, bādham gacchāma ity uktvā utpapāta mahītalāt/ utpatantam anūtpetuh sarve te hariyūthapāḥ, kṛtvākāśam nirākāśam yajñotkṣiptā ivānalāḥ/ te 'mbaram sahasotpatya vegavantah plavaṅgamāḥ, vinadanto mahānādam ghanā vāteritā yathā/ aṅgade hy ananuprāpte sugrīvo vānarādhipaḥ, uvāca śokopahataṁ rāmaṁ kamalalocanam/ samāśvasiḥi bhadraṁ te dṛṣṭā devī na saṁśayaḥ, nāgantum iha śakyam tair atīte samaye hi naḥ/ na matsakāśam āgacchet kṛtye hi vinipātite, yuvarājo mahābāhuḥ plavatām pravaro 'ṅgadaḥ/ yady apy akṛtakṛtyānām īdṛśaḥ syād upakramaḥ, bhavet tu dīnavadano bhrāntaviplutamānaśaḥ/ pitṛpaitāmahaṁ caitat pūrvakair abhirakṣitam, na me madhuvanam hanyād ahr̥ṣṭaḥ plavageśvaraḥ/ kausalyā suprajā rāma samāśvasiḥi suvrata, dṛṣṭā devī na saṁdeho na cānyena hanūmatā/ na hy anyaḥ karmaṇo hetuḥ sādhanē tadvidho bhavet, hanūmati hi siddhiś ca matiś ca matisattama/ vyavasāyāś ca vīryam ca sūrye teja iva dhruvam, jāmbavān yatra netā syād aṅgadaś ca baleśvaraḥ/ hanūmāṁś cāpy adhiṣṭhātā na tasya gatir anyathā, mā bhūś cintā samāyuktaḥ saṁpraty amitavikrama/ tataḥ kila kilā śabdaṁ śuśrāvāsannam ambare, hanūmat karmadṛptānāṁ nardatām kānanaukaśāṁ, kiṣkindhāṁ upayātānāṁ siddhiṁ kathayatām iva/ tataḥ śrutvā ninādam taṁ kapīnāṁ kapisattamaḥ, āyatāñcitalāṅgūlaḥ so 'bhavad dhr̥ṣṭamānaśaḥ/ ājagmus te 'pi harayo rāmadarśanakāṅkṣīṇaḥ, aṅgadaṁ purataḥ kṛtvā hanūmantam ca vānaram/ te 'ṅgadapramukhā vīrāḥ prahr̥ṣṭāś ca mudānvitāḥ, nipetur harirājasya samīpe rāghavasya ca/ hanūmāṁś ca mahābāhuḥ pranamya śirasā tataḥ, niyatām akṣatām devīm rāghavāya nyavedayat/ niścītārtham tatas tasmin sugrīvam pavanātmaje, lakṣmaṇaḥ prītimān prītam bahumānād avaiḥṣata/ prītyā ca ramamāṇo 'tha rāghavaḥ paravīrahā, bahu mānena mahatā hanūmantam avaiḥṣata/

As Vaanara Raja Sugriva instructed Dadhimukha to return back to Madhuvana at once and ask Angada, Anjaneyaadi 'maha vaanara yoddhas' to immediately reach Kishkindha, the latter performed paadaabhi vandana to Rama Lakshmana Sugrivas and thus was airborne to land at the Madhuvana and gave the message. Angada thus having overcome his erstwhile anger and gaining normalcy sought pardon from Dadhimukha. The latter too responded politely: 'I got furious as the per the reports my messengers spread all over the Madhuvana little realising that the sena was obviously exhausted after long journey; indeed you as the Yuva Raja, in the past, Sugriva too was taking similar care of the followers. Now, King Sugriva instructed me that all of you in the dakshina sena be sent expeditiously to him in kishkindha as he was delighted to hear the news of your success of your return from the seashores'. Angada replied: Vaanarottama! It appears that Bhagavan Shri Rama appears to have realised of our return. Now in any case our spree of madhu paana is over by now, and we are in any case, ready to leave. Then Angada pushed Veera Anjaneya ahead and as the south bound detachment of the Maha Vaanaraas were sky borne atonce shouting 'victory , maha victory' as the 'Jai Jai ninaadaas' were resounding at their landing. As the sena was landing, Vaanara Raja Sugriva addressed Shri Rama: *samāśvasiḥi bhadraṁ te dṛṣṭā devī na saṁśayaḥ, nāgantum iha śakyam tair atīte samaye hi naḥ/ na matsakāśam āgacchet kṛtye hi vinipātite, yuvarājo mahābāhuḥ plavatām pravaro 'ṅgadaḥ/ yady apy akṛtakṛtyānām īdṛśaḥ syād upakramaḥ, bhavet tu dīnavadano bhrāntaviplutamānaśaḥ/* Maha Prabho! Please control your emotions mentally. May 'shubha kalyaana' shower all around! May auspiciousness prevail at once. Now, the days of brooding are hereby terminated for ever. Undoubtedly 'Devi Sitanveshana' is concluded. Even as the notice period is long past over, these 'veeraas' under the management of Angada were decisive of 'Do or Die'. Shri

Rama! The composed behaviour pattern of Angada had already assured of the success, he would never ever would have returned otherwise. *pitṛpaitāmahaṁ caitat pūrvakair abhirakṣitam, na me madhuvanam hanyād ahr̥ṣtaḥ plavageśvaraḥ/* I am delighted to hear that what my ancestors bequeathed to us in the form of Madhuvana delighted our sena now. *kausalyā suprajā rāma samāsvasiḥi suvrata, dṛṣṭā devī na samdeho na cānyena hanūmatā/ na hy anyah karmaṇo hetuḥ sādhanē tadvidho bhavet, hanūmati hi siddhiś ca matiś ca matisattama/ vyavasāyaś ca vīryaṁ ca sūrye teja iva dhruvam, jāmbavān yatra netā syād aṅgadaś ca baleśvaraḥ/* Uttama Vrata Paalana Shri Rama! Having given birth to a ‘Yuga Purusha’, how fortunate and proud should be Devi Kaushaya! Now be brave, courageous and ready for action. *Nahyannah karmano hetuḥ saadhanesya Hanumataḥ, Hanumateeh siddhis ch matisch matisattama/ Vyavasaayascha shouryah cha shrutam chaapi pratishtitam, jaambavaan yatra netaa shyad angascha Hareeshvaraḥ, hanumaanchaapyadhishtitaa na tatra gariranyathaa/* Raghunandana! None could have possibly performed this act of Devi Sitaanveshana excepting the unique Vaanara Shioromani Ajanaa Putra as he was born blessed this ‘karya siddhi’. He is replete with pluck, initiative, industriousness, faith and above all, ‘shastrajnaana’! It is simply unimaginable even think that this particular ‘dakshina vaanara sena’ figuring sralwarts and celebrities like Jambavaan, Yuva Raja Angada, and above all the Vayuputra could not succeed! *hanūmāṁś cāpy adhiṣṭhātā na tasya gatir anyathā, mā bhūś cintā samāyuktaḥ sampraty amitavikrama/ tataḥ kila kilā śabdaṁ śūsrāvāsannam ambare, hanūmat karmadṛṣṭānām nardatām kānanaukasām, kiṣkindhām upayātānām siddhiṁ kathayātām iva/* As this most enthusiastic and excited screams and victory shoutings on the sky amply declare that thanks to Hanuma’s unparalleled success is very clearly being demonstrated.’ As Sugriva was enlivening the joyous inner feelings of Shri Rama, Angadaadi Vanara veeras pushed Hanuman in the lead and landed on the kishkindha giri. Mahabahu prostrated before Shri Rama and stated: Maha Prabho, Devi Sita of safe, hale and hearty physically while she is on ‘pativrata’s kathora niyamaas’ being weak. As Hanuman assured that he had indeed succeeded Devi Sita safe, Rama Lakshmanas were indeed thrilled. As already was assuring of Hanuman’s glory till now to Rama Lakshmanas, Sugriva hugged Hanuman with unbridled pride.

Sarga Sixty Five

Veeraanjaneya details the actual status of Devi Sita’s physical and psychological condition to Shri Rama in the presence of Lakshmana Sugrivas

Tataḥ prasravaṇaṁ śailaṁ te gatvā citrakānanam, praṇamya śirasā rāmaṁ lakṣmaṇaṁ ca mahābalam/ yuvarājaṁ puraskṛtya sugrīvaṁ abhivādyā ca, pravṛttam atha sītāyāḥ pravaktum upacakramuḥ/ rāvaṇāntaḥpure rodhaṁ rākṣasībhiś ca tarjanam, rāme samanurāgaṁ ca yaś cāpi samayaḥ kṛtaḥ/ etad ākhyānti te sarve harayo rāma saṁnidhau, vaidehīm akṣatām śrutvā rāmas tūttaram abravīt/ kva sītā vartate devī katham ca mayi vartate, etan me sarvam ākhyāta vaidehīm prati vānarāḥ/ rāmasya gaditaṁ śrutva harayo rāmasaṁnidhau, codayanti hanūmantām sītāvṛttāntakovidam/ śrutvā tu vacanaṁ teṣāṁ hanūmān mārutātmajaḥ, uvāca vākyam vākyajñāḥ sītāyā darśanaṁ yathā/ samudraṁ laṅghayitvāham śatayojanam āyatam, agaccham jānakīm sītām mārgamāṇo didṛkṣayā/ tatra laṅketi nagarī rāvaṇasya durātmanaḥ, dakṣiṇasya samudrasya tīre vasati dakṣiṇe/ tatra dṛṣṭā mayā sītā rāvaṇāntaḥpure satī, saṁnyasya tvayi jīvanti rāmā rāma manoratham/ dṛṣṭā me rākṣasī madhye tarjyamānā muhur muhuḥ, rākṣasībhir virūpābhī rakṣitā pramadāvane/ duḥkham āpadyate devī tavāduḥkhotitā satī, rāvaṇāntaḥ - pure ruddhvā rākṣasībhiḥ surakṣitā/ ekavenīdharā dīnā tvayi cintāparāyaṇā, adhaśāyā vivarṇāṅgī padmīnīva himāgame/ rāvaṇād vinivṛttārthā martavyakṛtaniścayā, devī katham cit kākutsṭha tvanmanā mārgitā mayā/ ikṣvākuvamśavikhyātīm śanaiḥ kīrtayātānagha, sa mayā naraśārdūla viśvāsam upapādītā/ tataḥ saṁbhāṣitā devī sarvam arthaṁ ca darśitā, rāmasugrīvasakhyam ca śrutvā prītim upāgatā/ niyataḥ samudācāro bhaktiś cāsyās tathā tvayi, evam mayā mahābhāgā dṛṣṭā janakanandinī, ugreṇa tapasā yuktā tvadbhaktiā puruṣarṣabha/ abhijñānaṁ ca me dattaṁ yathāvṛttaṁ tavāntike, citrakūṭe mahāprājña vāyasam prati rāghava/ vijñāpyaś ca nara vyāghro rāmo vāyusuta tvayā, akhileṇa yad dṛṣṭam iti mām āha jānakī/ idaṁ cāsmāi pradātavyam yatnāt superirakṣitam, bruvatā vacanāny evam sugrīvasyopaśṛṇ - vataḥ/ eṣa cūḍāmaṇiḥ śrīmān mayā te yatnarakṣitaḥ, manahśilāyās tikaḥ tam smarasveti cābravīt/ eṣa

niryātitaḥ śrīmān mayā te vārisambhavaḥ, etaṁ dṛṣṭvā pramodiṣye vyasane tvām ivānagha/ jīvitaṁ dhārayiṣyāmi māsaṁ daśarathātmaja, ūrdhvaṁ māsān na jīveyaṁ rakṣasāṁ vaśaṁ āgatā/ iti mām abravūt sītā kṛṣṅgī dharma cārīṇī, rāvaṇāntaḥpure ruddhā mṛgīvotphullalocanā/ etad eva mayākhyātāṁ sarvaṁ rāghava yad yathā, sarvathā sāgarajale saṁtāraḥ pravīdhīyatām/ tau jātāśvāsau rājaputrau viditvā; tac cābhijñānaṁ rāghavāya pradāya, devyā cākhyātāṁ sarvaṁ evānupūrvyād; vācā saṁpūrṇaṁ vāyuputraḥ śaśaṁsa/

As Veera Hanuman paid his respects to Rama-Lakshmana-Sugrivas and had withdrawn, Angada-Jambavan and all the Vaanara Veeras of the Dakshina- Sena assembled and conveyed the details as Hanuman himself conveyed to them in detail. They explained in the open Vaanara Sabha as presided by Rama Lakshmana Sugrivas: They conveyed as follows in the question-answer conference: ‘Devi Sita was detained in the Ravana’s ‘antahpura’, yet in a remote garden as strictly surrounded by brutal, cruel and raw flesh eating-blood sucking maha rakshais ever threatening her ready to torment her physically thus her very living was being threatened. It was stated that she was the very heart throb and pulsation of Shri Rama. The ruthless Ravana had prescribed a two month time limit of her life; so far however she is safe yet under extreme duress.’ As the Vaanara Veeras had described her present status of the conditions, Rama was no doubt heaved a sigh of hope, but was not truly reflective of the fuller details. Then he desired to know further details about her darling wife. Then he asked other searching details: ‘Vaanaraas! Where exactly is Sita; is she missing me; give me further details’. Then Pavana putra Anjana Putra who indeed was an eye witness rose up, greeted Rama Lakshmana Sugrivas and having specially addressed Shri Rama detailed as follows: *samudraṁ laṅghayitvāhaṁ śatayojanam āyatam, agacchaṁ jānakīm sītām mārgamāṇo didṛkṣayā/ tatra lankeṭi nagarī rāvaṇasya durātmanaḥ, dakṣiṇasya samudrasya tīre vasati dakṣiṇe/ tatra dṛṣṭā mayā sītā rāvaṇāntaḥpure satī, saṁnyasya tvayi jīvanti rāmā rāma manoratham/* Prabho! Having dedicated my very heart and soul to the ambition and decisiveness of ‘Devi Sita darshana’, I was able to jump and cross the the hundred yojana distance of the Maha Sagara and reached its southern tip. The duratma Ravana’s Lanka is situated. Shri Rama! Having entered Lanka, I saw Devi Sita in the Pramadaavana in Ravana’s ‘antahpura’ and there inside is pramadaavana’s outskirts under the Ashoka Vriksha, I had the fortune of sighting Devi Sita who was surrounded by the Rakshasis as already described, as the vikaraali rakshasis were ever shouting loud ready to beat and threatening her life. *duḥkham āpadyate devī tavāduḥkhocitā satī, rāvaṇāntaḥ -pure ruddhvā rākṣasībhiḥ surakṣitā/ ekaveṇīdharā dīnā tvayi cintāparāyaṇā, adhaḥśayyā vivarṇāṅgī padmīnī himāgame/ rāvaṇād vinivṛttāṁ martavyakṛtānīśayā, devī katham cit kākutsṭha tvanmanā mārgitā mayā/* Veeravara! Devi Sita was to have had a comfortable living in your exciting company but now is subjected to most unfortunate desperation for minute to minute scare of living, ever concerned drag of existence and distressed to the bottom line of helplessness. She is dressed in just one body covering with drooped head ever awaiting relief literally sunk in deep sorrow. She lies down on bare earth, withstanding the cold nights and the heat of day time, and like a sagging baggy, one would reall a dried up lotus with least help from Ravana who has numbered her days already. I saw her in such a condition that she was resolving to conclude her existence. *ikṣvākuvaṁśavikhyātīm śanaiḥ kīrtayātānagha, sa mayā naraśārdūla viśvāsam upapāditā/ tataḥ sambhāṣitā devī sarvaṁ arthaṁ ca darśitā, rāmasugrīvasakhyā ca śrutvā prītim upāgatā/* niyataḥ samudācāro bhaktiś cāsyās tathā tvayi, evaṁ mayā mahābhāgā dṛṣṭā janakanandinī, ugreṇa tapasā yuktā tvadbhaktyā puruṣarṣabha/ Kakutsṭha Kula bhushana! Her inner thoughts are always anchored on you as a sinking boat. Nara shreshtha! I made such desperate efforts to locate you and having done so she might suspect of my reality as Ravana could have taken a Vaanara Swarupa. Then, I would have to make her ponder over and trust my genuineness. Then a started cooing songs of the glory of Ikshvaaku vamsha, the lineage of Maha Dasharatha- and so on merely to convince her of my genuineness. Then having started gaining confidence in bits of conversation, I had given out the detailed information gradually about Rama Sugriva Maitri, the efforts of Devi Sitaanveshana and my locating you here and so on. She was happy to learn the details. Maha Bhaaga! Purushottama! In this manner having seen and conversed with her I had truthfully believed and realised, I have realised that why and how her unshakable, steadfast devotion and dedication to you as the roots, branches and fruits of incomparable

Paativratya Maha Vriksha! *abhijñānam ca me dattam yathāvṛttam tavāntike, citrakūṭe mahāprājña vāyasam prati rāghava/ vijñāpyaś ca nara vyāghro rāmo vāyusuta tvayā, akhileneha yad dṛṣṭam iti mām āha jānakī/ idam cāsmāi pradātavyam yatnāt suparirakṣitam, bruvatā vacanāny evam sugrīvasyopaśṛṇ - vataḥ/* Raghunanada! Devi Sita confided in me and narrated the incident as you were comfortably relaxing and resting on your lap at Chitrakoota, as to how she had never even moved to disturb you despite a crow made blood flowing pricks, cuts all over her face, hands, legs and even breasts, when Rama realise the blood streams, woke up stunned with rage made brahmastra prayoga on the crow, which actually was Indra putra. The impact of the astra made the crow running all over to trilokas and finally fell at you feet for refuge. As a result, the impact of the brahmastra made blindness of the race of crows in their left eyes! Having narrated the incident thus, Devi Sita gave me to hand over to her invaluable ‘choodaamani’ of pearl-studded hair clip as he had gifted to her to recall the sweet memories of her life! She then entreated Hanuman to kindly convey her parting appeal to her dearest husband: ‘Vayu nandana! You have indeed seen by my present condition yourself; kindly ask Shri Rama to reach here soonest and bring my hair clip too! *ēṣa cūḍāmaṇiḥ śrīmān mayā te yatnarakṣitaḥ, manaḥśilāyās tikalas taṁ smarasveti cābravīt/ ēṣa niryātitaḥ śrīmān mayā te vārisambhavaḥ, etaṁ dṛṣṭvā pramodiṣye vyasane tvām ivānagha/ jīvitaṁ dhārayiṣyāmi māsam daśarathātmaja, ūrdhvaṁ māsān na jīveyaṁ rakṣasām vaṣam āgatā/ iti mām abravīt sītā kṛśāṅgī dharma cāriṇī, rāvaṇāntaḥpure ruddhā mṛgīvoṭphullalocanā/* Prabho! As Devi thus handed the Choodamani, she suggested that this unique pearl studded golden Ratna safe to be handed over by you to your beloved, do kindly convey to Shri Rama that during all her days of helplessness, she was looking at it during her days of desperation and distress. Hanuman, please convey to Rama that she could bear this condition for a month more only. Any further, she would have to surrender to Almighty! *etad eva mayākhyātam sarvaṁ rāghava yad yathā, sarvathā sāgarajale saṁtāraḥ pravidhīyatām/ tau jātāśvāsau rājaputrau viditvā; tac cābhijñānam rāghavāya pradāya, devyā cākhyātam sarvaṁ evānupūrvyād; vācā saṁpūrṇam vāyuputraḥ śaśaṁsa/* Thus concluded Veera Hanuman finally stating: Raghunandana! This was the substance of my Devi Sita’s darshana; now you may kindly initiate the manner and methodology of crossing Samudra now. I hope I have thus truthfully conveyed Devi Sita’s message to Shri Rama and to Sugriva Lakshmanaas too!

Sarga Sixty Six

Reacting to Hanuman’s handing over Devi Sita’s ‘choodaamani’ to him, Rama got worked up with his memories of her and showed his anxiety to hear what was her message to him.

Evam ukto hanumatā rāmo daśarathātmajaḥ, taṁ maṇim hṛdaye kṛtvā praruroda salakṣmaṇaḥ/ taṁ tu dṛṣṭvā maṇiśreṣṭhaṁ rāghavaḥ śokakarṣitaḥ, netrābhyām aśrupūrnābhyām sugrīvaṁ idam abravīt/ haiva dhenuḥ sravati snehād vatsasya vatsalā, tathā mamāpi hṛdayaṁ maṇiratnasya darśanāt/ maṇiratnam idam dattam vaidehyāḥ śvaśureṇa me, vadhūkāle yathā baddham adhikaṁ mūrdhni śobhate/ ayaṁ hi jalasambhūto maṇiḥ pravaraṇapūjitaḥ, yajñe paramatuṣṭena dattaḥ śakreṇa dhīmatā/ imaṁ dṛṣṭvā maṇiśreṣṭhaṁ tathā tātasya darśanam, adyāsmi avagataḥ saumya vaidehasya tathā vibhoḥ/ ayaṁ hi śobhate tasyāḥ priyāyā mūrdhni me maṇiḥ, adyāsya darśanenāhaṁ prāptāṁ tām iva cintaye/ kim āha sītā vaidehī brūhi saumya punaḥ punaḥ, parāsum iva toyena siñcantī vākyavāriṇā/ itas tu kim duḥkhataram yad imaṁ vārisambhavam, maṇim paśyāmi saumitre vaidehīm āgataṁ vinā/ ciraṁ jīvati vaidehī yadi māsam dhariṣyati, kṣaṇam saumya na jīveyaṁ vinā tām asitekṣaṇām/ naya mām api taṁ deśam yatra dṛṣṭā mama priyā, na tiṣṭheyaṁ kṣaṇam api pravṛttim upalabhya ca/ katham sā mama suśroṇi bhīru bhīruḥ satī tadā, bhayāvahanām ghorāṇām madhye tiṣṭhati rakṣasām/ śāradas timironmukho nūnam candra ivāmbudaiḥ, āvṛtaṁ vadanam tasyā na virājati rākṣasaiḥ/ kim āha sītā hanumams tattvataḥ kathayasva me, etena khalu jīviṣye bheṣajenāturo yathā/ madhurā madhurālāpā kim āha mama bhāminī, madvihīnā varārohā hanuman kathayasva me, duḥkhād duḥkhataram prāpya katham jīvati jānakī/

As Veera Hanuman handed over Devi Sita’s ‘choodaamani’ to Shri Rama, Raghunandana drew it to his chest and broke down crying and so did Lakshmana too. As a cow endears its calf with love, its udders

drop down flows of its milk, and the brothers too cried off quietly. Shri Rama recalled that at the time of Devi Sita's wedding the most invaluable choodamani was gifted to the bride. This priceless pearl was from deep waters and his father in law gifted it to her as Indra gifted it to Janaka Maha Raja at a Maha Yajna was performed. Indeed this instantly takes me back to my days of youthful life recalling my ever cherishable memories of my father and father in law and of my wedding with sowbhagyavati Videha Rjakumari. Soumya Pavana Kumara, I full elated as if a person swooned down with unconsciousness is sought to be normalised by sprinkling water on his face and body as a first aid and your bringing me back this memory reminder of my comfort in her company!' As Shri Rama thanked Hanuman, Rama addressed Lakshmana: 'Sumitra nandana! Even Devi Sita is not present here physically, this pure pearl jewel choodamani ever shining and worn on her head further steps up my anguish, is it not so?' Then Rama addresses Hanuman: 'Veera Pavana Kumara! I am truly appreciative of the care and devotion with which you have brought this priceless memory revival! Believe me, I am unable to live even for a second more! *naya mām api tam deśam yatra dṛṣṭā mama priyā, na tiṣṭheyaṁ kṣaṇam api pravṛttim upalabhya ca/ katham sā mama suśroṇi bhīru bhīruḥ satī tadā, bhayāvahanām ghorāṇām madhye tiṣṭhati rakṣasām/śāradas timironmukho nūnam candra ivāmbudaiḥ, āvṛtam vadanam tasyā na virājati rākṣasaiḥ/* You have seen Devi Sita yourself; kindly to take me too to see her at once as I am unable to wait any further. Hai! My Sati Saadhvi Sumadhyamaa Sita is basically timid and innocent, how much that she could be suffering with the cruel Rakhasa-rakshasis! Certainly, she must be like of moon shine overshadowed by black clouds. *kim āha sītā hanumanis tattvataḥ kathayasva me, etena khalu jīviṣye bheṣajenāturo yathā/ madhurā madhurālāpā kim āha mama bhāminī, madvihīnā varārohā hanuman kathayasva me, duḥkhād duḥkhatarām prāpya katham jīvati jānakī/* Hanuman, please tell me precisely what she wanted me to be conveyed! I should be able hold my life after hearing what she asked you to convey to me. Surely then on hearing what she wanted you to tell me as that should hold myself for revival!

Sargas Sixty Seven and Sixty Eight

Veera Vayu Putra detailed Devi Sita's actual status of the extremely distressed and her frantic and parting appeal to Rama Lakshmanas still concerned of their most urgent action to save her very life!

Evam uktas tu hanumān rāghaveṇa mahātmanā, sītāyā bhāṣitam sarvaṁ nyavedayata rāghave/ idam uktavati devī jānakī puruṣarṣabha, pūrvavṛttam abhijñānam citrakūṭe yathā tatham/ sukhasuptā tvayā sārddham jānakī pūrvam utthitā, vāyasaḥ sahasotpatya virarāda stanāntare/ paryāyeṇa ca suptas tvam devyaṅke bharatāgraja, punaś ca kila pakṣī sa devyā janayati vyathām/ tataḥ punar upāgamyā virarāda bhṛṣam kila, tatas tvam bodhitas tasyāḥ śoṇitena samukṣitaḥ/ vāyasena ca tenaiva satatam bādhyamānayā, bodhitaḥ kila devyās tvam sukhasuptaḥ paramtapa/ tām tu dṛṣtvā mahābāho rādītām ca stanāntare, āśīviṣa iva kruddho niḥśvasann abhyabhāṣathāḥ/ nakhāgraiḥ kena te bhīru dāritam tu stanāntaram, kaḥ krīdati saroṣeṇa pañcavaktreṇa bhoginā/ nirīkṣamāṇaḥ sahasā vāyasam samavaikṣatāḥ, nakhaiḥ sarudhirais tīkṣṇair mām evābhimukham sthitam/ sutaḥ kila sa śakrasya vāyasaḥ patatām varah, dharāntaracarah śīghram pavanasya gatau samaḥ/ tatas tasmin mahābāho kopasamvartitekṣaṇaḥ, vāyase tvam kṛtvāḥ krūrām matim matimatām vara/ sa darbhām samstarād grhya brahmāstreṇa nyayojayaḥ, sa dīpta iva kālāgnir jajvālābhimukhaḥ khagam/ sa tvam pradīptaṁ cikṣepa darbhām tam vāyasam prati, tatas tu vāyasam dīptaḥ sa darbho 'nujagāma ha/ sa pitrā ca parityaktaḥ suraiḥ sarvair maharṣibhiḥ, trīṁś lokān samparikramya trātāram nādhigacchati/ tam tvam nipatitam bhūmau śaraṇyaḥ śaraṇāgatam, vadhārham api kākutstha kṛpayā paripālayaḥ/ mogham astram na śakyaṁ tu kartum ity eva rāghava, tatas tasyākṣikākasya hinasti sma sa dakṣiṇam/ rāma tvām sa namaskṛtvā rājño daśarathasya ca, viśṛṣṭas tu tadā kākaḥ pratipede kham ālayam/ evam astravidām śreṣṭhaḥ sattvavān śīlavān api, kimartham astram rakṣasū na yojayasi rāghava/ na nāgā nāpi gandharvā nāsura na marudgaṇāḥ, tava rāma mukhe sthātum śaktāḥ pratisamādhitam/ tava vīryavataḥ kaccin mayi yady asti sambhramah, kṣipram sunīṣitair bāṇair hanyatām yudhi rāvaṇaḥ/ bhrātūr ādeśam ādāya lakṣmaṇo vā paramtapaḥ, sa kimartham naravaro na mām rakṣati rāghavaḥ/ śaktau tau

puruṣavyāghrau vāyavagnisamatejasau, surāṇām api durdharṣau kimarthaṁ mām upekṣataḥ/ mamaiva duṣkṛtaṁ kiṁ cin mahad asti na saṁśayaḥ, samarthau sahitaḥ yan mām nāpekṣete paramtapau/ vaidehyā vacanam śrutvā karuṇaṁ sāsruhbhāṣitam, punar apy aham āryāṁ tām idaṁ vacanam abruvam/ tvacchokavimukho rāmo devi satyena te śape, rāme duḥkḥābhībhūte ca lakṣmaṇaḥ paritapyate/ kathaṁ cid bhavatī drṣṭā na kālaḥ pariśocitum, imaṁ muhūrtaṁ duḥkḥānām antaṁ drakṣyasi bhāmini/ tāv ubhau naraśārdūlau rājaputrāv ariṁdamau, tvaddarśanakṛtotsāhau laṅkāṁ bhasmīkariṣyataḥ/ hatvā ca samare raudraṁ rāvaṇaṁ saha bāndhavam, rāghavas tvām mahābāhuḥ svām purīm nayate dhruvam/ yat tu rāmo vijānīyād abhijñānam anindite, prītisaṁjananaṁ tasya pradātum tattvam arhasi/ sābhivīkṣya diśaḥ sarvā venyudgrathanam uttamam, muktṛvā vastrād dadau mahyaṁ maṇim etaṁ mahābala/ pratigrhya maṇim divyaṁ tava heto raghūttama, śirasā saṁpraṇamyainām aham āgamane tvare/ gamane ca kṛtotsāham avekṣya varavarṇinī, vivardhamānaṁ ca hi mām uvāca janakātmajā, āsrupūrṇamukhī dīnā bāṣpasamdigdhabhāṣiṇī/ hanuman siṁhasaṁkāśau tāv ubhau rāmalakṣmaṇau, sugrīvaṁ ca sahāmātyaṁ sarvān brūyā anāmayaṁ/ yathā ca sa mahābāhur mām tārayati rāghavaḥ/ asmād duḥkḥāmbusaṁrodhāt tat samādhātum arhasi, imaṁ ca tīvraṁ mama śokavegaṁ; rakṣobhir ebhiḥ paribhartsanaṁ ca/ brūyās tu rāmasya gataḥ samīpaṁ; śivaś ca te 'dhvāstu haripravīra/ etat tavāryā nṛparājasimha; sītā vacaḥ prāha viśādapūrvam, etac ca buddhvā gaditaṁ mayā tvaṁ; śraddhatsva sītāṁ kuśalāṁ samagrām/

Then Hanuman initiated his address to Shri Rama quoting what all she said: ‘Purushottama! I explained to Hanuman all the happenings ever since our arrival at chitrakoota. ‘During our memorable stay there, you were comfortably resting on my lap as I too was sleeping. Then a crow started hurting my face and so on as though a five hooded serpent would. Then Rama realised that there was blood trickling from my body and got enraged. It was then learnt that the crow was actually Indra’s son. As Kaakasura continued to harass me you had decided to punish the bird fittingly. You may recall that you pulled out a straw from the mattress on which we were resting and had done the ‘jalaabhimantṛa’ of brahmastra and hit the crow. Then the fiery ‘kusha’ chased and even all the Devas avoided saving the crow. The brahmastra chased it all over the trilokas but none could dare to save it. Finally the crow fell at your feet. Having been a famed ‘sharanaagata paramatma’, you pardoned no doubt but- *mogham astram na śakyaṁ tu kartum ity eva rāghava, tatas tasyākṣikākasya hinasti sma sa dakṣiṇam/ rāma tvām sa namaskṛtvā rājño daśarathasya ca, viśṣṭas tu tadā kākaḥ pratipede kham ālayam/* Raghunandana! Since the impact of brahmastra would be such as definitely to impact and as such pierced the right eye. Then Devi Sita addressing Shri Rama stated: *evam astravidāṁ śreṣṭhaḥ sattvavān śīlavān api, kimarthaṁ astram rakṣaḥsu na yojayasi rāghava/ na nāgā nāpi gandharvā nāsura na marudgaṇāḥ, tava rāma mukhe sthātum śaktāḥ pratisamādhritum/ tava vīryavataḥ kaccin mayi yady asti sambhramaḥ, kṣipram sunīṣitair bāṇair hanyatām yudhi rāvaṇaḥ/* Raghunandana! Being such an ‘astravetta-shaktishaali-sheelavaan’ why are you not displaying for ‘rakshasa samhaara’! Shri Rama! Even daanava-gandharva-asura-devataas too could not encounter you! Being equipped likewise, if you do have any consideration and concern for me, come over fast and destroy and uproot Ravana and followers! ‘Hanuma! Atleast Rama could instruct Lakshmana and save me! Both the illustrious brothers are invincible and even devatas would not be able to counter them’. *tvacchokavimukho rāmo devi satyena te śape, rāme duḥkḥābhībhūte ca lakṣmaṇaḥ paritapyate/ kathaṁ cid bhavatī drṣṭā na kālaḥ pariśocitum, imaṁ muhūrtaṁ duḥkḥānām antaṁ drakṣyasi bhāmini/ tāv ubhau naraśārdūlau rājaputrāv ariṁdamau, tvaddarśanakṛtotsāhau laṅkāṁ bhasmīkariṣyataḥ/* As Devi Vaidehi stated in extreme anguish and desperation, Hanuman assured her stating that he would emphasise and swear as a ‘satya pramaana’ that Shri Rama Lakshmanas would arrive here soonest; then both the brothers were in tears. Then Hanuman said: Devi! I am fortunate to get your darsha some how both the unparalleled heroes should reach and provide you instant relief to you. *yat tu rāmo vijānīyād abhijñānam anindite, prītisaṁjananaṁ tasya pradātum tattvam arhasi/ sābhivīkṣya diśaḥ sarvā venyudgrathanam uttamam, muktṛvā vastrād dadau mahyaṁ maṇim etaṁ mahābala/ pratigrhya maṇim divyaṁ tava heto raghūttama, śirasā saṁpraṇamyainām aham āgamane tvare/* Sati saadhvi! Do kindly give me such a proof to Rama Lakshmanas to get convinced of your ‘divya darshana’ and in ready response she imparted to me this ‘maṇi’ as a proof as folded in her waist in her ‘eka vastra’ as her dishevelled hair was not worthy of wearing it on her head hairs. As she handed to me thus, I placed

it on my head respectfully and assoired her that it would be my privelege to carry it to hand it over to Shri Rama as Lakashmana too wuld be present. In fact, I made an offer to get her on to my back and cited the example of my carrying Rama Lakshnana on my shoulders to reach Sugriva up the mountain. She responded saying that is is not a principle of dharma although the sinful Ravana did so and kept on his laps as he kidnapped me when I was helpless. Further how about the glory of Rama as he himself should personally vindicate and protect me from this muddle as of now! Thus explained Hanuman the actual situation of the highly worked up Devi Sita in brief yet speaking volumes of her ongoing harassment and anxiety. Further, Devi Sita asked Hanuman to convince Rama Lakshmanas to instantly jump into action and reach at Lanka along with Vanara King Sugriva, his Ministers and his maha sena. *etat tavāryā nṛparājasimha; sītā vacaḥ prāha viśādapūrvam, etac ca buddhvā gaditaṁ mayā tvam; śraddhatsva sītāṁ kuśalāṁ samagrām/* Nareswara! Your beloved Sita Devi is aggrieved and really shaken up mentally as also extremely weak physically no doubt, but believe me she is safe and 'sakushal'!

Sarga Sixty Eight continued:

Athāham uttaram devyā punar uktaḥ sasambhramam, tava snehān naravyāghra sauhāryād anumānya ca/ evaṁ bahuvīdhaṁ vācya rāmo dāśarathis tvayā, yathā mām āpnuyāc chīghraṁ hatvā rāvaṇam āhave/ yadi vā manyase vīra vasaikāham arimḍama, kasmimś cit samvṛte deśe viśrāntaḥ śvo gamiṣyasi/ mama cāpy alpabhāgyāyāḥ sāmniidhyāt tava vānara, asya śokavipākasya muhūrtaṁ syād vimokṣaṇam/ gate hi tvayi vikrānte punarāgamanāya vai, prānānām api sandeho mama syān nātra samśayaḥ/tavādarśanajaḥ śoko bhūyo mām paritāpayet, duḥkhād duḥkhaparābhūtāṁ durgatāṁ duḥkhabhāginīm/ ayaṁ tu vīrasamdehas tiṣṭhatīva mamāgrataḥ, sumahāṁs tvatsahāyeṣu haryṛkṣeṣu asaṁśayaḥ/ kathaṁ nu khalu duṣpārāṁ tariṣyanti mahodadhim, tāni haryṛkṣasainyāni tau vā naravarātmaṁ trayāṇām eva bhūtānām sāgarasyāsya laṅghane, śaktiḥ syād vainateyasya vāyor vā tava vānagha/ tad asmin kāryaniyoge vīraivaṁ duratikrame, kiṁ paśyasi samādhānam brūhi kāryavidāṁ vara/ kāmam asya tvam evaikaḥ kāryasya parisādhane, paryāptaḥ paravīraghna yaśasyas te balodayaḥ/ balaiḥ samagrair yadi mām hatvā rāvaṇam āhave, vijayī svām purīm rāmo nayet tat syād yaśaskaram/ yathāhaṁ tasya vīrasya vanād upadhinā hṛtā, rakṣasā tad bhayād eva tathā nārhati rāghavaḥ/ balais tu saṁkulāṁ kṛtvā laṅkāṁ parabalārdanaḥ, mām nayed yadi kākutsthas tat tasya sadṛśaṁ bhavet/ tad yathā tasya vikrāntam anurūpaṁ mahātmanaḥ, bhavaty āhavaśūrasya tathā tvam upapādaya/ tad arthopahitaṁ vākyam praśritaṁ hetusaṁhitam, niśamyāhaṁ tataḥ śeṣaṁ vākyam uttaram abruvam/devi haryṛkṣasainyānām īśvaraḥ plavatām varaḥ, sugrīvaḥ sattvasaṁpannas tavārthe kṛtaniścayaḥ/ tasya vikramasaṁpannāḥ sattvavanto mahābalāḥ, manahsaṁkalpasampātā nideśe harayaḥ sthitāḥ/ yeṣāṁ nopari nādhastān na tiryak sajjate gatiḥ, na ca karmasu sīdanti mahatsv amitatejasaḥ/ asakṛt tair mahābhāḡair vānarair balasaṁyutaiḥ, pradakṣiṇīkṛtā bhūmir vāyumārgānūsāribhiḥ/ madviśiṣṭāś ca tulyāś ca santi tatra vanaukasaḥ, mattaḥ pratyavaraḥ kaś cin nāsti sugrīvasaṁnidhau/ ahaṁ tāvad iha prāptaḥ kiṁ punas te mahābalāḥ, na hi prakṛṣṭāḥ preṣyante preṣyante hītare janāḥ/ tad alaṁ paritāpena devi manyur vyapaitu te, ekotpātena te laṅkāṁ eṣyanti hariyūthapāḥ/ mama pṛṣṭhagatau tau ca candrasūryāv ivoditau, tvatsakāśaṁ mahābhāḡe nṛsimhāv āgamiṣyataḥ/ arighnam siṁhasaṁkāśaṁ kṣipraṁ drakṣyasi rāghavam, lakṣmaṇam ca dhanuṣpāṇīm laṅkā dvāram upasthitam/ nakhadaṁṣṭrāyudhān vīrān siṁhaśārdūlavikramān, vānarān vānarendrābhān kṣipraṁ drakṣyasi saṁgatān/ śailāmbudan nikāśānām laṅkāmalayasānuṣu, nardatāṁ kapimukhyānām acirāc choṣyase svanam/ nivṛttavanavāsaṁ ca tvayā sārḍham arimḍamam, abhiṣikṭam ayodhyāyām kṣipraṁ drakṣyasi rāghavam/ tato mayā vāḡbhīr adīnabhāṣiṇī; śivābhīr iṣṭābhīr abhiprasādītā, jagāma śāntim mama maithilātmajā; tavāpi śokena tathābhipīḍītā/

As Veera Hanuman having stated the message that Devi Sita desired him to detail, Devi Sita then further asked me thus: *evaṁ bahuvīdhaṁ vācya rāmo dāśarathis tvayā, yathā mām āpnuyāc chīghraṁ hatvā rāvaṇam āhave/ yadi vā manyase vīra vasaikāham arimḍama, kasmimś cit samvṛte deśe viśrāntaḥ śvo gamiṣyasi/ mama cāpy alpabhāgyāyāḥ sāmniidhyāt tava vānara, asya śokavipākasya muhūrtaṁ syād*

vimokṣaṇam/ gate hi tvayi vikrānte punarāgamanāya vai, prāṇānām api saṁdeho mama syān nātra saṁśayaḥ/ Pavana Kumara! Do kindly reiterate and re-emphasize drilling in to my dear husband's ears repeatedly, so that he showed be hardpressed to save me from the grip of Ravana! Veera, you must rest for a while in a secret and safe corner of Lanka as you do look worn out and fatigued, and resume your return early tomorrow. Vaanara Veera, my hopes of relief of this 'mandabhaagini' Sita. Now as you are leaving me, my concern for your safe return would be my yet another great concern and anxiety!

tavādarśanajaḥ śoko bhūyo mām paritāpayet, duḥkhād duḥkhaparābhūtām durgatām duḥkhabhāginīm/ ayaṁ tu vīrasaṁdehas tiṣṭhatīva mamāgrataḥ, sumahāms tvatsahāyeṣu haryṛkṣeṣu asaṁśayaḥ/ katham nu khalu duṣpāraṁ tariṣyanti mahodadhim, tāni haryṛkṣasainyāni tau vā naravarātmajau/trayāṇām eva bhūtānām sāgarasyāsyā laṅghane, śaktiḥ syād vainateyasya vāyor vā tava vānagha/ If I were never have thus reached me, and revived me in this way, would surely add to my further worry as I am not equipped now with basic energy for any further acceptance as the limits of tolerance were long crossed over!

Veera! Once my mental torture gets well learnt only that Rama Lakshmana Sugrivas could get hastened to plan the methodology of crossing the Maha Sumudra and arrive here with the Vanara sena as you have intimated of their abilities! *tad asmin kāryaniyoge vīraivaṁ duratikrame, kiṁ paśyasi samādhānam brūhi kāryavidām vara/ kāmam asya tvam evaikaḥ kāryasya parisādhane, paryāptaḥ paravīraghna yaśasyas te balodayaḥ/ balaiḥ samagrair yadi mām hatvā rāvaṇam āhave, vijayī svām purīm rāmo nayet tat syād yaśaskaram/yathāhaṁ tasya vīrasya vanād upadhinā hṛtā, rakṣasā tad bhayād eva tathā nārhati rāghavaḥ/* Veera! Do seriously apply your sharp mind to find a possible solution to this most difficult task of crossing the ocean and seek the 'karya siddhi upaaya' and reply. Kapishreshtha! No doubt you may not be able to this kind of group task alone as what all you could do all by yourself which is praise worthy indeed. *balais tu saṁkulām kṛtvā laṅkāṁ parabalārdanaḥ, mām nayed yadi kākutsthas tat tasya sadṛśam bhavet/ tad yathā tasya vikrāntam anurūpaṁ mahātmanaḥ, bhavaty āhavaśūrasya tathā tvam upapādaya/ tad arthopahitaṁ vākyam praśritaṁ hetusaṁhitam, niśamyāhaṁ tataḥ śeṣam vākyam uttaram abruvam/* If only Shri Rama is enabled to arrive here with the full backing of the Vaanara sena and uproot Ravana and the rakshasaas down right to release me then only his individual abilities could be displayed far easier. Any way do apply and wake up your enormous thinking capabilities for the success'. *devi haryṛkṣasainyānām īśvaraḥ plavatām varaḥ, sugrīvaḥ sattvasaṁpannas tavārthe kṛtaniścayaḥ/ tasya vikramasaṁpannāḥ sattvavanto mahābalāḥ, manaḥsaṁkalpasampātā nideśe harayaḥ sthitāḥ/ yeṣāṁ nopari nādhastān na tiryak sajjate gatiḥ, na ca karmasu sīdanti mahatsv amitatejasah/* As Devi Sita thus mused of the possible pattern of enabling Shri Rama with 'samuuha shakti' or collective energy to supplement Shri Rama Lakshmanas of their own bravery and well proven glory and peerless bravery, Veera Hanuman on thinking of her critical analysis, Hanuman reacted explaining her as follows: Devi! My King Sugriva is equipped with innumerable 'Vaanara Bhalluka Maha Sena' with unusual planning, executing capability and determination to have you released, quite apart from the well reputed heroism of Shri Rama Lakshmanas as a solid supplementary. The enormous paraakrami-shakti shaali, maha bali Vaanara yoddhas' are ready to dash and dare, under Sugriva's discipline. The vaanaras are so disciplined that straight minded never to look up or down, or hither-whither, and are totally dedicated to 'Swami Karya'. They have already proven their grit and in their regulated obedience and control in Devi Sitanveshana within a fixed time frame of one month to return and report back. *asaṁkṛt tair mahābhāgair vānarair balasaṁyutaiḥ, pradakṣiṇīkṛtā bhūmir vāyumārgānusāribhiḥ/ madviśiṣṭās ca tulyās ca santi tatra vanaukasah, mattaḥ pratyavaraḥ kaś cin nāsti sugrīvasaṁnidhau/ ahaṁ tāvad iha prāptaḥ kiṁ punas te mahābalāḥ, na hi prakṣṭāḥ preṣyante preṣyante hītare janāḥ/* Among the stalwart Maha Vaanara B Yuva Raja Angada then asked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-

Gavaya-Sharabha-Gandhamaadana- Mainda- Dvividā - Sushena-and Jambavan. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from here to the other shore, but now his present ability would now be restricted to some ninety yojanas but might not be more. hallukas there are very many Vaanara yoddhas who could fly high on the sky for several yojanas; even in the 'dhakshina vaanaras sena itself, under the Vanara Yuva Raja Angada. [Yuva Raja Angada tasked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana- Mainda- Dvividā - Sushena-and Jambavan. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from here to the other shore, but now his present ability would now be restricted to some ninety yojanas but might not be more.] Thus, there are countless such Maha Vanara Yoddhas far superior to me under Sugriva. Devi Sita! There are superior Vaanara Veeras far better than me and surely Sugriva has better Vaanaras than me, undoubtedly. As even I had succeeded in this duty, you may be aware that only the lower ranking Vanaras are normally commising as messengers. *tad alam paritāpena devi manyur vyapaitu te, ekotpātena te laṅkāṁ eṣyanti hariyūthapāḥ/ mama prṣṭhagatau tau ca candrasūryāv ivoditau, tvatsakāśaṁ mahābhāge nṛsimhāv āgamiṣyataḥ/ arighnaṁ simhasamkāśaṁ kṣipraṁ drakṣyasi rāghavam, lakṣmaṇaṁ ca dhanuṣpāṇīm laṅkā dvāraṁ upasthitam/* Therefore, there ought to be even any remote doubt, for Mahatmas Shri Rama Lakshmana and King Sugrivas to reach Lanka to uproot Ravanaadi Rakshasas, have you released of your sufferings, but of the most auspicious Shri Rama Samyoga at the soonest possible time. Maha Bhaaga! Purusha Simhas Shri Rama Lakshmanas like the Udayaachala Surya Chandras, seated on my shoulders should very soon arrive your presence. The Maha Purusha Simhas along with their invincible 'dhanur baanaas' should soon be here right at the Lanka pura Dwaara shortly and almost presently. *nakhadamṣṭrāyudhān vīrān simhaśārdūlavikramān, vānarān vānarendrābhān kṣipraṁ drakṣyasi saṁgatān/ tato mayā vāgbhir adīnabhāṣiṇī; śivābhir iṣṭābhir abhiprasādītā, jagāma śāntiṁ mama maithilātmaajā; tavāpi śokena tathābhipīḍītā/* Devi Janaka Raja Putri! Paraakrama Vaanara Simhas with iron like 'nakha damshtas' of elephant like sizes would very soon follow Rama Lakshmanas, making 'simhanaadaas'. As Mithileshwara Kumari is as of now shaken up with deepest depths grief and shattered physical weakness, Narothama Shri Rama! I had sought to console and reassure her repeatedly with the soonest usherings of auspiciousness!

ESSENCE OF VALMIKI YUDDHA RAMAYANA

Translated and interpreted by V.D.N.Rao, Chennai

PREFACE

‘Those who devotedly perform the ‘pathana-shravana-nidhidhyaasas’ of this Adi Kavya of Maharshi Valmiki are assured of contentment of life and of ‘vamsha paaramparya’ asserts the Phala Shruti of the series of Valmiki Ramayana with this climactic Yuddha Khanda . From Ayodhya to Ayodhya the six memorable Sugarcane Khandas of Baala-Ayodhya-Aranya-Kishkindha- Sundara- Yuddhas were the Maharshi’s grant as the everlasting gift to the posterity with the fulfillment of ‘chaturvidha dharma - artha-kaama moksha purushardhas’.

Yuddha Khanda details that the Vanara Sena of Sugriva-Anjaneya-Angada-Jambavan-Neela-Nala-Sushena-Kesari-Swetasa- made possible the ever memorable Setu Bandhana- Ravana was alerted and even agitated , despatched Shardula-Shuka Saraanaadi ‘goodhacharis’ to assess the Vanara Veeras of crores in number, who were of undaunted intrepidity, besides devoted commitment to Shri Rama. Earnest appeals were made to Ravana, especially by the ‘mantri mandali’, Vibhishana and even Kumbhakara to release Devi Sita handing over to Shri Rama but his ‘vinaasha kaale vipareeta buddhi’ never allowed, as Vibhishana took refuge unto Rama. Ravana was over shadowed by his arrogant and self-image of ‘my way or no way’. Abhichara mantra-homa vetta’ Indrajit was of proactive villainy availing of ‘antardhaana vidya pragalbha’ subjecting Rama Lakshmanas to humiliation, while Lakshmana was a soft target again and again. The magical effects of Maya pradarshanas of Rama Sita ‘shirah khanda’ images were repeated. In the Maha Sangrama, countless ‘apaara vaanara sena’ was sacrificed and so were Maha Rakshasas. Kumbhakarna was devastated, nishachara Prahasta was destroyed while Veera Hanuman did the deed of Dhumraksha’s doom. Rakshasas Sushena and Vidyunmalis were sent to graves by Lakshmana who also had the fame of Indrajit samhaara. Angada the Yuvaraja Vaali putra did the feat of throwing Vikata Rakshas to their fate besides the ‘bhayankaraakaara Virupaksha-Mahapaashva-Mahodara Rakshasa Yoddhas. Akampana was yet another ‘balavan rakshasa’ who was despatched to the ‘mrtityu ghaata’, apart from Trishira-Mahakaaya-Devaantaka- Naraantakas too. The ‘Yuddhonmatta’ rakshasas of Kumbha Nikumbhas, Kumbhakarna putras ,too had their ‘mrtityu phala’. Vajradamshtra and Damshtra besides countless rakshasas too were felled down on, as so were Makaraksha, Akampana, Shonikaaksha, Yupaaksha, Prajangha, Vidyujjihva, Yagnashatru and Suptaghna. Finally Shri Rama doomed the ‘loka kantaka’ Ravana by ‘Brahmastra Prahara’ blessed my Agastya Maharshi. Indraadi Devas and all the celestial Beings blessed Rama. Indra Deva revived the lives of the dead vaanaras. But, Devi Sita’s ‘agnipariksha’ followed, as Agni himself asserted her ‘pativratya’ and purity. Kubera’s Pushpaka Vimana facilitated Ayodhaagamana and ‘Shri Rama Pattaabhisheka’ followed; Rama Rajya prevailed as never before or ever thereafter. Those were the highlights of Valmiki Yuddha Ramayana with the effectiveness of its ‘pathana-shravana-manana!’

As per HH Vijayendra Saraswathi’s benign directive, Six Khandas of Valmiki Ramayana were translated into English with numerous visleshanas as per my squirrel like ability of ‘setu bandhana’ with devotion and commitment for the interested readers. May he bless me and family members to accept this dedication at his feet.

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Introduction and Retrospective

Sarga One: As Shri Rama heard Hanuman's Report of Devi Sita's darshana, her desperation, killings of rakshasa veeras and Lanka dahana, he hugged at the success and got concerned of reaching Lanka for action.

Sarga Two: As Shri Rama was since concerned as to how to cross the Samudra to reach Lanka and meet Devi Sita by devastating Ravana, Sugriva assuages Rama's concern and assures 'setu bandhana'

Sarga Three: Veera Hanuman provides the full account of Lanka's impregnability, statistics of gates, inbuilt locational advantages and so on, yet emphasizing the attacking abilities of vanara sena too.

Sarga Four: Rama Lakshmana Sugrivas followed by Maha Vanara Sena advances to the shores of Maha Samudra with confidence to initiate the massive task of 'Setu Bandhana'

[Vishleshana on Surya- Chandra-Shukraadi Grahas-Sapta Rishi Mandala- Dhruvas] [Vishleshana on Tarakasura Samhara by Skanda Deva]

Sarga Five: As Neela- Mainda- Dvidida Veeras made arrangements of night long rest and safety safety to vaanara sena, Shri Rama confided his feelings especially in view of Ravana's ultimatum of time limit to Devi Sita

Sarga Six: King Ravana'sura convened an emergency conference with his Ministers as the vanara Sena had reached the Sea shores with Rama in the lead

Sarga Seven: As Ravana'sura expressed his concern, his Ministers replied that a King of his stature and triloka -fame need not get worried especially when vaanaras and humans attack and Indrajit alone could smother them.

Sarga Eight: Ravana'sura was assured by Mahaasura Veeras like Prahasta-Durmukha- Vajradamshttra-Nikumbha and Vajradamshttra to demolish the Vanara-Manushyas if attacked

Sarga Nine: As Rakasha Veeras assured Ravana of assurances with bravado unminded of enemy strength, Vibhishana requests him to respectfully return Devi Sita safe to Rama and save Lanka's glory and of generations. [Vishleshana on Tapatrayas]

Sarga Ten: As Vibhishana approached Ravana again in the latter's Rajamahala, he narrated 'ashubhas' in Lankapuri after Sita's entry, but Ravana was firm not to release her as Rama and Indra even would fail to do so!

Sargas Eleven and Twelve : Ravana convenes a Public Sabha after tightening security, declares intense feelings for Sita- Kumbhakarna since woken up regrets Ravana's love affair yet challenges Rama's attacks all by himself -

[Vishleshana on Kumbhakarna- origin, monstrous physique and Brahma Varas- bravery and basic virtues]

Sarga Thirteen: As Rakshasa Mahapaarshva encourages Ravana to force Sita to bed, having kidnapped her anyway, Ravana recalls Brahma's curse to him never to force an unwilling woman to bed, especially after kidnapping

Sarga Fourteen: Vibhishana appeals Ravana to release Devi Sita, praising Rama and his valour - Prahasta heckles Vibhishana- as the latter retorts that neither Ravana with 'vyasnaas' nor his followers could match Rama ;[Vishleshana on Sapta Vyasanas of Kings]

Sargas Fifteen and Sixteen: Indrajit makes fun of Vibhishana- the latter retorts of immaturity of a youth- despite consistent appeals to release Sita, Ravana refuses finally- out of desperation Vibhishana leaves Lanka off for good!

Sarga Seventeen: As Vibhishana seeking asylum from Shri Rama, raises doubts of Vanara Veeras like Surgiva, Angada and so on, Hanuman felt yet that it was genuine for apparent reasons and asks for Rama's instructions.

Sarga Eighteen: Shri Rama being a 'sharanaagama rakshaka' replies to Sugriva, but Veera Anjana Putra, and asks the Vanara King to allow his darshan

[Brief Visleshana on Shibi Chakravarti and how Indra and Agni Deva tested his spirit of self sacrifice]

Sarga Nineteen:Following in-house deliberation by select Vanara Veeras about Vibhishana's Vibhishana's protection, Shri Rama, a 'sharanaagata rakshaka', finally consents and even assures Kingship after Ravana's imminent death. [Vishleshana on Ashta Dikpaalakas]

Sargas Twenty and Twenty One: a) Ravana's spy Shardula informed of the arrival of Maha Maha Vanara Sena at the Samudra teera, Ravana asked Shuka as parrot to Sugriva and try 'bhedopaaya' who wished to kill him but for Rama! b) Rama invoked Samudra Deva for three days long, lost patience and threatened by shooting arrows.

Sarga Twenty Two:Maha Sagara himself personified restraining Rama's fury-advised Vanara's 'maha shilpi', the method of constructing 'Setu Bandhana' to facilitate Ramas and the huge Vaanara Sena to cross the Maha Sagara [Vishleshana on Squirrel and Setu Bandhana]

Sarga Twenty Five:As Rama with Vanara Sena finally crossed the Sagara, the flustered Ravana despatched Shukha-Saaranas as Vanaras, Vibhishana gets them caught, but the kind Rama releases yet with an alert message

Sarga Twenty Six: Ravana asserted not release Devi Sita any way, yet asked Sarana about about Vanara yoddhaas and the latter mentioned Angada, Nala, Shweta, Kumuda, Chanda, Rambha, Sharabha, Panasa, Krodhana, Gavaya [Vishleshana on Ashta Bhiravas]

Sarga Twenty Seven:Saarana further added to the list of Vanara Pramukhas like Jambavan- Jambavan- Samnadana- Kratana- Pramaathi-Gavaksha- Kesari-Shatabali and so on now right at the door steps of Lankapuri..-

Sarga Twenty Eight:As Saarana reported of his findings to Ravana, Shuka detailed about about Sugriva's Ministers, Mainda-Dvididas, Hanuman,Rama Lakshmanas, Sugriva Vibhishanas, and further details of the number of Vanara Sena

Sarga Twenty Nine: As Shuka Saaranas reported yet with implicit praises of enemies, Ravana burst out, stripped them of ministership, asked his spies to see the enemy's status but Vibhishana noticed Shardula as Rama pardoned.

Sarga Thirty: Then Shardula the spy ran back, Ravana desired as to the origin of Pramukha Pramukha Vanaras like Jambavan, Sushena, Kesari, Sushena, Dadhimukhi, Sumukha-Sveta-Mainda brothers, Nala-Vegashali and so on

Sarga Thirty One: Having shattered by Rama's impending attack by his spies, Ravana sought to a cover up his vicarious pleasure and planned a trick by presenting a Maya Rama Mastaka to Sita to force her to submission.

Sarga Thirty Two: As Ravana showed the maya Rama mastaka to Devi Sita mischievously mischievously, she was totally lost her self awareness totally shattered and requested Ravana to kill her and place her body besides Rama's too.

Sarga Thirty Three:As Devi Sita was drowned in 'duhka saagara'on seeing Rama's severed head, as shown by Mayavi Ravana, dharma buddhi Sarana Rakshsi reveals the truth asserting Rama Vijaya, assuaging Devi's fears

[Vishleshana on a) the Saptaashvas and Surya Ratha - b) Meru Pradakshina by the Sun Chariot]

Sarga Thirty Four: Dharmika Rakshasi Sarana was endeared by Devi Sita who despatched despatched someone to learn of the latest on Ravana's front and returned that Ravana rejected his motherly mantrini's advice to return Sita but to no avail!

Sarga Thirty Five: Buddhimaan Maalyavaan, on behalf of the Maha Mandali, appealed for appealed to 'Sandhi' with the impending attack by Rama citing 'neeti shastra' and especially due to several 'apashakunas'faced by Lankapuri.

[Brief Vishneshana on Fourteen Maha Vidyas and Principles of Neeti Shastra][Vishleshana on the impact of Kaala maana and the weakening of yuga dharmas: Excerpts from Manu Smirti- and Markandeya, Brahmanada and Bhavishya Puranas:]

Sarga Thirty Six: Even after Malyaavan Mantri demanded for Sandhi, citing several apashakunas experienced by the Lanka public, Ravana reasserting his firm stand and merely instructed for tightening security and walked off!

Sarga Thirty Seven: Vibhishana in a 'pakshi rupa' quickly witnessed the details of Ravana Sena at the four dwaaras of Lanka and its center, then Shri Rama indicates the formation of his own Sena.

Sargas Thirty Eight and Thirty Nine: a) Shri Rama along Lakshmana and followers ascended the Suvela Parvata Shihkhara, well known for dhaatu Sampada. b) The picturesque overview ----- especially impressed Vanara Veeras who assumed various forms to wander in Lankapuri while Rama and followers too were overawed at its magnificence.

Sarga Forty: Suddenly Sugriva spotted Ravana at his residential roof, was unable to control to control his anger jumped down challenging him for 'malla yuddha' - as Ravana felt that Sugriva was too good and thus disappeared. [Vishleshana on 'Malla Yuddha Chatur Mandala Prakaara and Shashtha Sthaana Vivarana' by Bharata Muni.]

Sarga Forty One: As Rama chided Sugriva's undesirable malla yuddha with Ravana and safe return, 'Maha Rama Sena' marches for an gate wise attack- Rama despatches Angada to reach Ravana with an ultimatum of Ravana's doom

Sarga Forty Two: Final placement of Rama Sena with followers of Lakshmana- Vibhishana- Sugriva-Maha Vaanaras at the Lankapuri Dwaras coordinating up above and near the gates reminding of Deva- Danava Yuddha!

Sarga Forty Three: Dwandva Yuddha of Ravana- Vaanara Bhallukas day long yuddha between Indrajit- Angada, Jambumali- Hanuman, Shatrughna-Vibhishana, Gaja-Neela, Prathasa-Sugriva, Virupasha-Lakshmana and so on.[Vishleshana on Maheshwara-Andhakaasura dwandva yuddha']

Sarga Forty Four: During the night long Rakshasa Vanara Yuddha, Angada defeats Indrajit, but out a shame as the latter disappears by maaya and did 'naagaastra bandhanastra prayoga' on Rama Lakshmanas.

Sarga Forty Five: As Rama Lakshmanas were tied down by 'Nagaastra' by Indrajit in hiding, Vaanara Shreashthas tried to locate him who too were the victims of Indrajit's astras as the bewildered Maha Vanaras broke down too. [Vishleshana on Indrajit]

Sarga Forty Six: As Indrajit was yet in his invisibility, avoiding the search party of Hanuman, hit Jambavan and other Vaanara Veeras, as Vibhishana pacified Sugriva as 'Satyameva Jayate', as Ravana praised Indrajit.

Sarga Forty Seven: As Vaanaras rescued Rama Lakshmanas from naaga bandhana, Ravana instructed Trijata Rakhasi to show Sita by Pushpaka Vimaana, as she broke out crying

Sarga Forty Eight: As Sita was broken down in disbelief, she wondered whether whether Saamudrika Shastra -and Astrological Precepts were truthful assuring final success, but Trijata assured so too yet with hurdles.[Vishleshana on Saamudrika Shastra on women in general]

Sarga Forty Nine: All of a sudden Shri Rama with his physical and mental strength tore off the 'naaga pasha' but was distressed to see Lakshmana could not, and kept on crying missing him and got readied even to retreat!

Sarga Fifty: Vibhishana distressed at Lakshmana unrecovered, Rama decides to withdraw from the battle; Sushena advises Hanuman to get herbs from Sanjeevani Parvata-Garuda lands freed from 'naaga bandhana' [Vishleshana on Garuda Deva, the Vinata Nandana]

Sargas Fifty One and Two: Rattled by Rama Lakshmanas release, the worried Ravana despatched Dhumraksha, who encouraged his Rakshasas who displayed initial success but Hanuman crashed the chariot and the head of Dhumraksha

Sargas Fifty Three and Fifty Four: Ravanaasura got furious that Dhumraksha was killed by Hanuman, he instructed Vajradamshra to take revenge, as Rakshasa Vaanara Maha Yuddha followed yet Angada crushed Vajradamshra to death

Sargas Fifty Five and Fifty Six: As Angada pulled down Vajradamshra to death, Senapati Akampana volunteered to attack the shatru sena but Veeranjana despatched the Senapati and many Raashasas to Yama Loka

Sargas Fifty Seven and Fifty Eight: As even Akampana too was crumbled to death by Hanuman, Ravana hesitated but Senapati Prahasta consented but Maha Vaanara Senapati Neela succeeded to crush the Rakshasa Senapati to death

Sarga Fifty Nine: Ravana's entry with a wallop and exit with a whimper by subduing Sugriva, Lakshmana, Hanuman, Neela Yoddhas but exited as Shri Rama disgraced him!.

Sarga Sixty: Having left battle with disgrace as defeated by Shri Rama, Ravana instructed that Kumbhakarna be awoken from long slumber; once awoken with food and drink reached Ravana as Vaanaras were scared

Sargas Sixty One and Sixty Two: Vibhishana traces Kumbhakarna's origin, maha bala and spells of 'deerghanidra' - Ravanaasura literally begs of full scale attack on Rama Sugriva Vaanaras to save his prestige at the stake.

Sarga Sixty Three: Initially having reprimanded Ravana not to have followed the basic principles of dharmika jeevana, pacified the elder brother later and asserted killings of Rama Lakshmana Sugriva Hanuman Vaanaras.

Sarga Sixty Four: As Kumbhakarna boasted off his certain victory, Mahodara warned of Rama's invincibility but the latter was infuriated, demanded Sita's surrender and proceeded against Rama with four more Rakshasa Veeras.

Sarga Sixty: Kumbhakarna 'Rana Yatra', notwithstanding spates of 'dusshakunas'

Sarga Sixty Six: As many Vaanaras were dazed at Kumbhakarna ran way despite Angada's appeals as either death with veera swarga, then Maha Vanaras like Neela, Gavaksha, Hanuman then dedided to confront the enemy

Sarga Sixty Seven: Displaying initial 'prataapa' against Angada, Sugriva and Hanuman, Kumbhakarna calling Lakshmana as 'baalaka' attacks Rama who had systematically slashed off his right and left shoulders and finally his head and body to Vanara's thrill and the dismay of Ravana !

Sarga Sixty Eight: On hearing the unbelievable and tragic end of Kumbhakarna, Ravana was stunned and as his sons/ cousins broke down; he realised the retributive impact of his criminal deeds but now too late!

Sarga Sixty Nine: As Ravana felt the never dreamt of Kumbhakarna's fall, Trishira cooled down his anguish while Ravana Putras /cousin kumaras readied yet Narakantaka too resisted much as Angada removed him dead- [Vishleshana on a) Shambarasura- Indra and b) Narakasura and Vishnu]

Sarga Seventy: Hanuman shattered Devantaka and Trishira, Neela demolished Mahodara and Rishabha smashed Mahapaarshva

Sarga Seventy One: Atikaya the Kubera Putra whom Ravana considered as his own son; Brahma gifted an impregnable Kavacha to Atikaya; after a bhayankara yuddha, Lakshmana finally killed him by brahmastra itself

Sarga Seventy Two: Totally smashed to smithereens, Ravanaasura reviewed several Maha Rakshasa Veeras had sacrificed lives for him so far and instructed safety of Lankapuri, specially where Devi Sita resided

Sarga Seventy Three: Indrajit devastated Vanara Veeras being invisible on skies and by using brahmastra made Rama Lakshmana too victimised as Ravana was thrilled and so were Rakshasas and Lankapura

Sarga Seventy Four: As Vaanara Veeras wondered with 'kam kartavya' as Rama Lakshmana collapsed senseless, Jambavan advised of fetching Mrita Sanjivini off Himalayas which Hanuman did the glorious act successfully.

Sarga Seventy Five: Sugriva being relieved of Rama Lakshmana's revival, ordered Vanaras to break into Lankapuri and terrorise Rakshasas with flames- Ravana instructed Kumbhakarna Putras, Kumbha Nikumbhas, to attack.

Sarga Seventy Six: As Angada destroyed Rakshas Kampana and Prajaghata, Dvidida killed Shonitaakshaka, Mainda uprooted Yupaksha and Sugriva's 'mushti ghaatas' demolished Kumbhaasura

Sarga Seventy Seven: As his dear brother Kumbhaasura was killed by Sugriva, Nikumbha attacked Hanuman and got killed by him

Sargas Seventy Eight and Seventy Nine: As per Ravana's instructions, Makaraaksha challenged Rama with baana varshas for long, but Rama smashed the charioteer, as the asura took to a Shiva shula, yet Rama with his Vayavyastra killed the asura.

Sarga Eighty: As instructed by Ravana, Indrajit invoked abhichaara yajna and with antardhana shakti tormented Rama Lakshmanas, but Rama warned Lakshmana of brahmastra prayoga yet the latter made a 'shapatha' to kill Indrajit.

Sarga Eighty One: Despite repeated warnings of 'stree hatya' as a 'maha paataka', Indrajit drove off Maya Sita Devi by his chariot and stabbed her as rakshasas were insane with joy as Vanara Sena was got demoralised

Sarga Eight Two: As Hanuman witnessed Sita Devi killed, Vanara sena was ghastr and Humuman had initially pacified the vanara sena and take revenge but later agreed for temporary withdrawal and to inform Rama Sugrivaas

Sarga Eighty Three: As as he heard of Devi Sita's killing, Rama swooned down and Lakshmana did extensive vishleshana of dharmaadharma and sought to revive him, asserting Indrajit's justified killing too soon.

Sarga Eighty Four: Vibhishana spelt out Ravana's insane desire for Devi Sita that he could ever imagine her being killed and Indrajit fooled Hanuman and vanaras of Maya Sita but attack Indrajit's abhichara yajna instantly.

Sarga Eighty Five: Following repeated exhortations of Vibhishana, Shri Rama finally dismissing Indrajit's 'maaya Sita's vyavahara' instructed Lakshmana to proceed to Nikumbhila Mandira with Vibhishana and Vanara sena

Sarga Eighty Six: On arrival at the Nikumbhila, Vanara Rakshasa battle followed - Hanuman challenged Indrajit for malla yuddha, Indrajit raised his dhanur banaas against Hanuman, but Lakshmana raised his dhanush instead.

Sarga Eighty Seven: Indrajit heckles Vibhishana for discarding his 'swadhama' to join Rama but Vibhishana details of his Poulastya ancestry, highlights Ravana's 'duraacharas' and to get ready to be soon killed by Lakshmana!

[Visheshana on Bhuta Bali]

Sarga Eighty Eight: Lakshmana-Indrajit exchange of hot words followed by fierce battle mutually yet physically hurting each other on and on but never tired despite blisters and flows of blood as Vibhishana attacked Indrajit.

[Visheshana on Panchaagnis]

Sarga Eighty Nine: Vibhishana boosted Vanara Veeras morale listing about the Rakshasas smashed up already and inspired them to fight further as Lakshmana-Indrajit battle followed while the latter's chariot etc was shattered

Sarga Ninety: The sequel of Lakshmana -Indrajit maha samgrama concluded with Lakshmana's domination, the celestial world felt relieved with the vindication of dharma and nyaaya

Sarga Ninety One: Lakshmana accompanied by Vibhishana, Sugriva and Vanara Bhalluka Veeras reached Rama who was immensely impressed and praised Lakshmana with intimate affection and recoup from his injuries soon.

Sarga Ninety Two: Totally forlorn with Indrajit's end by Lakshmana, Ravana desired to kill Devi Sita the root cause of the yuddha, but Mantri Suparshva appealed not to kill Sita but instead kill Rama Lakshmanas instead.

Sarga Ninety Three: Having been demoralised with Indrajit's loss, Ravana directed the combined senas of the Mantris as led by them, but Rama utilised gandharvastra which created a spell devastating lakhs of Rakshasas

Sarga Ninety Four: As many families heroes were dead, affected Rakshasa strees cursed Ravana recalling that Brahma varaas excluded manavas of invincibility while Shiva predicted Devi Sita to be born for Rakshasa vinaashana

Sarga Ninety Five: Noting the 'arta naadaas' of Lanka's fallen Rakshasas by Rama, Ravana himself attacked vanaras along with senapatis Mahodara, Mahaparshva and Virupaksha

Sarga Ninety Six: As Ravana was razing Vanaraas they approached Rama Sugriva, as Sugriva attacked Virupaksha, killed his elephant, angry rakshasa slashed Sugriva who got recovered and destroyed Virupaksha

Sarga Ninety Seven: Ravana having been upset by the fall of Virupaksha, asked Mahodara to regain the success of Rakshasaas; but Sugriva after prolonged one to one encounter could severe 'Mahodara mastaka'

Sarga Ninety Eight: Mahaparshva got furious at the deaths of Virupaksha and Mahodara and demolished numberless vaanaras, but Angada with his mighty 'mushti ghaatas' tore off Mahodara's chest and heart with fatality

Sarga Ninety Nine: Furious Ravana re-entered the battle, released 'Taamasastra' killing vaanaras, resisted Lakshmana, attacked Rama, got hurt by his roudrastra, as his asurastra which was realiated by Rama's agneyastra!

Sarga Hundred: As Rama Ravana yuddha was intensified, Lakshmana intervened and the infuriated Ravana released his Mayaasura's Shakti aayudha by which Lakshmana was swooned and Rama asserted his 'prateekara'

Sarga Hundred One: Shri Rama 'vilaapa' for Lakshmana's fainting away, but Vaanara Sushena applied Sanjeevani brought earlier by Hanuman and Lakshmana got revived again and the latter reminds of Rama's 'satya pratigjna'

Sarga Hundred Two: Indra sent Matali with chariot, Rama initiated baana varsha but Ravana destroyed the chariot, hurled his Shakti aayudha but Rama attacked with arrows and Indra's 'Shakti' too which severely hit Ravana's body

Sargas Hundred Three and Four: In the course of the dwandva baana praharaas, Ravana boasted off and Rama listed his shameless Sitaapa-harana and such adharmas; Ravana hit Rama and the latter smashed off so much as Ravana's sarathi ran back yet returned later

Sarga Hundred and Five: Agastya Muni's eminent ADITYA HRIDAYA with invocations of Viniyoga - Rishi- Karanyasa- Hridayanga Nyaasa Vidhi Mantras

Sarga Hundred and Six: As Shri Rama was delighted as seated on Indra's Chariot encouraging Matali the celestial charioteer, there were a spate of 'asubha soochanas' for Ravana just ahead of the epic battle of Rama Ravanaas

Sarga Hundred and Seven: As Rama Ravana Yuddha got anti climaxed as Ravana's heads sprang up again and again, but neither Shri Rama nor Ravana got tired and continued the battle overnight and the next day too

Sarga Hundred and Eight: As Matali reminded of the Brahmastra which Agastya Muni bestowed to Rama, he recalled its universal impact and released on Ravana as his notorious life was closed, vindicating dharma and nyaaya again.

Sarga Hundred Nine : As his elder brother Ravanaasura was killed by Shri Rama's brahmastra, Vibhishana broke down, yet Rama declared that Ravana fought like a fearless hero and advised that the antyeshta karma be done soon

Sarga Hundred and Ten: Having heard about and seen of the dead Ravana, the antahpura streees were heart broken crying away in general, but some sensible ones wished of Ravana's release of Sita should have reversed the swing to normalcy

Sarga Hundred and Eleven: Devi Mandodari having placed the dead body of Ravanaasura on her laps, kept on crying away recalling his glories and her excellent marital experiences- Vibhishana performed the dahanaadi antya karmaas.

Sarga Hundred and Twelve: As the joyful Celestials returned to their lokas from their sky high assembly after Rama Vijaya, Shri Rama thanked Matalii, Indra- Sugrivadi Vanaras, and celebrated Vibhishana Pattaabhisheka

Sarga Hundred and Thirteen: Hanuman reached Ashoka Vaatika for Sita darshana- talked at length - she complemented him a lot yet desired not to kill the rakshasis who were after all instructed by Ravana - both proceeded to Rama.

[Vishleshana on Ashtanga Gunas]; [Vishleshana on Hunter-Tiger-Bhalluka reference by Devi Sita to Hanuman as the latter asked her permission to destroy rakshasis threatening her for months].

Sarga Hundred and Fourteen: Hanuman accompanied Devi Sita for Shri Rama

Shri Rama Darshana- Rama chides Vibhishana not to make a big scene, then Devi Sita sights her glorious husband after long miseries at Ravana's directives

Sarga Hundred and Fifteen: Rama asserted that he underwent several issues

to resurrect Dharma although Sita's freedom now was only incidental - as she stayed under Ravana's care for long, he would free her seeking her own comfort

[Visleshana on Agastya and Daitya brothers Vaataapi and Ilvala as sourced from Matsya Purana]

Sarga Hundred and Sixteen: Devi Sita explaining and asserting her origin of

'ayonijatva', upbringing and paativratya to Rama and the assembly of public had finally entered into the agni jwaalaas as celestials and the public witnessed.

Sarga Hundred and Seventeen: As Devi Sita entered 'agni jwaalaas' set by

Lakshmana with Rama's implicit awareness, sarva deva mandali headed by Brahma praised Rama as of Vishnu avatara and Sita as Maha Lakshmi

[Vishleshana of Ashta Vasus, Ekaadasha Rudras, Saadhaka Devataas, and Ashvini Kumaraas][Brief Vihleshana on select Purusha Sukta's select stanzas].

Sarga Hundred and Eighteen: Reacting to Brahma's declarations, Agni Deva

emerged in public view and presented Devi Sita asserting her purity even being in Ravana's 'antahpura' for long as Rama desired to test her so to convince public.

Sarga Hundred and Nineteen: Maha Deva complemented Rama and pointed out

at Dasharadha's Soul from Swarga as the latter blessed Rama stating that he redeemed his soul as Ashtavakra did to his father and assured Kingship with glory.

[Vishleshana on Ashtavarka and his father Kahola].

Sarga Hundred and Twenty: As Rama requested to Indra to revive the lives of

countless dead vaanara-bhallukaas at the yuddha, the latter having realised that it was unprecedented yet granted as dead ones came alive as from deep sleep!

Sarga Hundred and Twenty One: Vibhishana requested Shri Rama to stay back for

a few days and enjoy his hospitality, but Rama displayed his anxiety to return the soonest as he was yearning to return to Ayodhya

Sarga Hundred Twenty Two: As Shri Rama alighted the Kubera's Pushpaka Vimana

with Sita Lakshmanas, Vibhishana requested Rama to accompany with Sugriva Vaanara sena too, and the celestial vimana had taken off

Sarga Hundred and Twenty Three: Enroute Ayodhya, Rama highlighted to Sita of Yuddha bhumi- Setu bandhana vidhana- kishkindha pick up of strees- drishyas of Janasthaana- their crossings of maha nadis- Muni ashramas and Ayodhya finally!

Sarga Hundred Twenty Four: Rama approached Muni Bharadwaaja to enquire of

the yoga kshemaas of his mothers, Bharata and Ayodhya in general, and the all knowing Muni blessed Rama for his glorious return and blessed

Sarga Hundred and Twenty Five: Rama with his sharp mindedness instructed

Hanuman to visit Nishada Guha about their 'punaagamana' and to Bharata, who was worshipping Rama Padukas, was specially elated.

Sarga Hundred Twenty Six: Hanuman then had briefly narrated to Bharata of the

proceedings after the latter's earlier darshana of Shri Rama-Sita-Lakshmanas, till their much awaited Ayodhya Darshana.

Sarga Hundred Twenty Seven: As Sita Rama Lakshmanas were arriving, Bharata

Shatrugmas made elaborate arrangements at Ayodhya- the much excited Bharata hands over the Kingdom as of a deposit to Rama after a public announcement

Final Sarga Hundred Twenty Eight : Bharata's handing over Ayodhya Rajya-

Sita Rama Nagara Yatra-Rajyabhisheka- [Brief Vishleshana on Rama Rajya from Agni Purana]

Valmiki Ramayana Phala Shruti-

Introduction:

Brahmarshi Narada taught Brahmana Vidyaarshi Pracheta the 'two golden principles of not preaching what he himself would not practise and take to the name and thought of Rama till his death'. The boy learnt the Mantra 'Mara' or to Kill- kill 'ahamkara', 'shadvarga shatrus' of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of 'Mara' turned as 'Rama' gradually developed 'valmikaas' or anthills till his 'atma saakshaatkaara' or Self Realisation and eventually came to be reputed as Valmiki Maharshi. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried :*maa nishaada pratishthaa tvamagamah shasshvatih samaah, yat krouncha mithunaa -dekam avadheeh kaama mohitam/* Nishaada! There could never be rest for long years till eternity, for you killed the mating birds unsuspectingly! This is the 'prerepana' or the inspiration of the illustrious scripting of Valmiki Ramayana! Maharshi Valmiki asked Brahmarshi Narada: *Konyasmin saampratam loke gunavaan kascha veeryavaan, dharmagjnascha kritagjnascha veeryavaan, dharmagjnascha kritagjnascha Satyavaakyo dhridhavitatah* as to who indeed was the Guna- Veerya-Dharmagjna- Kritagjna- Satya Vaadi- Dhridha Sankalpa or of the superior traited- brave- virtuous-ever grateful - truthful and decisive on Earth during the Treta Yuga! Ramayana is relevant now as much as in the past -present and for ever as narrated in Six Khandas or sugar cane stems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda-Kishkinda Khanda-Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas-Aranya Khanda has seventy three Sargas-Kishkinda Khanda has sixty seven Sargas-Sundara Khanda comprises of sixty eight Sargas- Yuddha Khanda has one twenty eight Sargas. Additionally Uttara Khanda has one hundred eleven Sargas.

Retrospective :

Baala Khanda

The overview of Ramayana by Maharshi in his trance- Valmiki Ramayana of 24000 stanzas was sung by Lava- Kusha kumars of 'Shri Rama -Devi Sita' at a Conference of Muni Mandali before Shri Rama- ----- From the Vaivaswa Manvantara to the Ikshvaku Vamsha at Ayodhya till King Dasharatha to Shri Rama- King Dasharatha-Vasishta- Ministers plan to perform Ashvamedha Yagna and despatch Sumantra the Charioteer request to request Maharshi Rishyashringa- Historic Arrival of Rishyashringa heralding the season to rains- There after Vasishtas gave to the King 'yagjna diksha'- removed evil influences - made arrangements of the yagjna like architecture, construction and maintenance; groups of jyotishadi vedangas; workforce; nata- naatya -nartaka groups,cooking, culinary,construction of colonies, conference Halls etc.Ashvamedha Yagna executed gloriously- Putra Kaamekshi Yagjna- Celestials preparing for arrival of Maha Purusha-Devas and Indra approached Vishnu to desrtroy Ravasnasura as Vishnu said only in human form Rama, Dasharatha's son could to so. At the Yagjna, a Maha Purusha emerged from the flames and handed over a 'payasa patra' to Dasharatha to distribute to his three queens as instructed.As Rama-Lakshmana-Bharata-Shatrugnas were born thus, Indra and Devas manifested 'Vaanaraas' including Hanuman with Ashta Siddhis. Dasharatha distributes 'payasa' to queens Koushalya-Sumitra- Kaikeyi -Samskararas to Ramaadi Kumaras; Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vasishta assured Dasharatha about Shri Rama's safety in safeguarding the Vishvamitra Yagjna as the satisfied King allowed Rama Lakshmanas and teach Bala-Atibala. The trio reached Angamuni Ashram-Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hi d-the reason was that Indra killed brahmana Vritraasura.-They enter 'Tataka Vana'-Rama Lakshmanas encounter Tataka and Vishmamitra prevails on stree hatya-Vishvamitra teaches most of archery mantras to Rama Lakshmanas-Vishvamitra takes Rama brothers to the 'Vamana Ashrama' -Yagjnas spoilt in other ashramas by Maricha Subahus punished by Rama-'Ashramavashis' conveyed about Janaka's

Yajna and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and explains about adjacent Kusha Desha, King Kushanabha, Apsara daughters and Vayu Deva-By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- King Sagara's tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa. Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gave up hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha. Bhagiratha standing by foot fingers, invoked Maha Deva-Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas-Having failed to secure Amrit, Diti- daitya mother-seeks to destroy Indra- Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside ,cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts-Vishvamitra stated that they were at that very place where above instances had occurred when there was an Ikshvaku King Kakutstha- Sumati and then proceed to Mithila the kingdom of Janaka Raja! Sumati showed the way to Gautama Ashram en route Mithila.- Entering King Janaka's Yagnyashaala, Vishvamitra introduces Rama Lakshmanas and their acts of glory so far to King Janaka and his Purohita 'Shataananda'-Having congratulated Rama Lakshmanas, Shataananda makes a detailed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tapsyas became a Brahmarshi! King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed the army but the latter took to severe tapasya. Brahma blesses Vishvamitra be the status of Maharshi-Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; -Ambarisha performs Yajna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis.-Vishvamitra disturbed by 'Menaka' at Pushkara, then shifted to heights of himalayas when 'Rambha' disturbed too-Ultimately even as Indra ever stole his food, Maharshi stopped his breathing but kept on his tapsya on Brahma, and the latter conferred the title of 'Brahmarshi'! Vishvamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the - Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.-Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations. King Janaka said: Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!- King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too- Dasharadha was pleased and addressed Vasishtha and Ministers to leave next morning -Accompanied by Gurus, wives and intimate and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to be fool proof defence arrangements. A four day procession with needed halts on way moved on with plentiful food and drinks. On their arrival at the outskirts of the Kingdom, King Janaka made elaborate reception with music, song, dance and ecstatic welcome showers of flowers-In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi,

from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiratha- Ambareesha-Nahusha-Yayati-Naabhaga- Aja- and Dasharatha- King Janaka explained about his vamsha from renowned King Nimi ,whose son named Mithi being the ever first Janaka as the ‘vamsha’ known as of Janakas. Then he introduced Kushadhvaja his younger brother desirous of getting his two daughters to Bharata and Shatrughna and declared Mandaveeka and Shutakeerti as their respective wives. respectively.- Public Declarations were made in the presence of Kings, Maharshis, and the public and hectic preparations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms.-- After the festivities concluded, guests were showered with precious gifts, the groom’s party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting ‘Rama Rama’ with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever!- As the return procession finally reached the city of Ayodhya , it was ready with dhvaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

Ayodhya Khanda

Considering Shri Rama’s eligibility for Ayodhya’s Yuvarajatva, King Dasharatha convenes a durbar meeting -King Dasharatha secures public approval for Rama’s Yuvarajatva-Dasharatha discusses the details of Rama’s Rajyabhisheka with Vasishtha and asks Rama to attend the Rajya sabha- Rama seeks his mother Devi Koushlya’s blessings and endears Lakshmana-Dasharatha and Vasishtha ask Rama and Sita to observe fasting before the celebrations of Yuvarajatva- Ayodhya public’s joy and pre-celebrations- Villianous Manthara gets upset on Rama’s Yuvarajatva and reaches Kaikeyi and provokes and poisons Kaikeyi’s mindset suggesting Rama’s Vana Vaasa and Bharata’s elevation as Yuvaraja- Fully poisoned by Mandhara, Kaikeyi enters ‘Kopa griha’- the symbolic Anger Chamber-King Dasharatha seeks to pacify her beloved queen Kaikeyi-Kaikeyi seeks to remind of Dasharatha’s promise of granting her of two boons at a battle as she saved him, demands Rama’s ‘vana vaasa’/ Bharata’s Rajyabhisheka-Dasharatha’s remorse at Kaikeyi’s undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - Dasharatha’s intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors- Kaikeyi’s stubbornness to relent - Vashishta Maharshi’s intervention fails and Charioteer Sumantra asked for Rama’s arrival at the King’s Palace-Sumantra arrives at Rama’s palace while Rama and Lakshmana on the way to King’s Palace enjoying public’s joy at Rama’s elevation-Excellent preparations in the city for the celebrations by the following day- Rama witnessing heart broken Dasharatha and Kaikeyi’s rude intervention demanding Rama’s Vana Vaasa for fourteen years in prescribed dress code and of Bharat’s Kingship-Rama agrees to her terms and proceeds to Koushalya to break the news - Koushalya’s sudden and of tragic news leads to agony and standstill senselessness as Rama seeks to pacify-Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt as Rama explains that ‘pitru vaakya paripaalana’ ought to be his life’s motto and dharma.Rama asked Lakshmana to remove all the

preparatory materials like the vessels etc. meant for his Rajyabhisheka since that would be unwanted then-Reacting to remove the material for Rajyabhisheka, Lakshmana argued whether the decision was correct, but Rama once again reiterated as irrevocable - Devi Kousalya, reacting sharply about Rama's decisiveness to undergo vana vaasa resolves to follow him, and Rama invoked the argument of her preserving Pativrata and should not desert her husband-With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa'and she relented finally.- As Rama left Kousalya with mutual anguish, the Public too was unaware of the tragic development, much less Devi Sita who was horrified- Devi pleads her accompanying Rama for the forest life -Rama dissuades Sita to accompany him for Vana Vaasa-Sita invokes her 'Paativrata Dharma' and insists- Devi Sita sobs heavily and Rama had to finally concede-Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama's charity to Vasishtha Kumara Sujyagjna and wife, brahmanas, brahmacharis, servants- Sita Rama Lakshmanas visit Kaikeyi's palace to meet Dasharatha as Nagara vaasis weep away -Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa; the latter swoons and recovers and embraces them and swoons again-Sumantra criticizes Kaikeyi as the latter justifies- Dasharatha instructs treasure to be sent along with Sumatra for initial phase of vana vaasa; Rama Lakshmanas dressed up in valkals as Vishtha rejects Sita wearing that dress- Dasharatha too rejects Sita wearing Valkava vastras even as Kaikeyi was unhappy, but Rama approves--Dasharatha breaks into cryings, Sumantra arrives with the chariot, Sita receives 'pati seva upadesha' from Kousalya, Rama Sita Lakshmanas bid farewell to all - Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated-As the unruly crowd was interrupting the Chariot several times, the citizens were crying away aloud shattering the skies, especially the women folk-King Dasharatha cries and swoons for Rama, distances from Kaikeyi's palace and shifts to Kousalya's-Maha Rani Kousalya's agony asDevi Sumitra assuages Kousalya's tormented psyche-Rama appeals to the Ayodhya public not to hurt Dasaratha or Bharata- the elders of the public insist on following Rama upto Tamasa river banks- Rama Sita Lakshmana's over night stay at Tamasa banks- they leave earliest unnoticed- public felt bad-Ayodhya elders and women got disturbed inability to see off Rama to the deeper forests crossing Tamasa- Ayodhya woman folk cry away Rama Sita Lakshmanas for further 'vana vaasa'- Public of Kosala Janapada throng at the Chariot carrying Ramas whoalso cross Veda shruti-Gomati-Skandika rivers- Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight and Nishada Raja Guha welcomes them-Lakshmana - Guha feel and exchange expressions of sadness-Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumantra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- As Rama asks Lakshmana to return back to Ayodhya at least now but Lakshmana protests-Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - while they cross Yamuna from Prayaga- Sita prays to Yamuna- their overnight stay at otherside of Yamuna-Ramas reach Chitrakoota-Maharshi Valmiki at ashram- Maharshi teaches Lakshmana Vaastu Shastra- Sumantra reaches Ayodhya- 'aarta naadaas' by public and Dasharatha and queens-Sumantra conveys Shri Rama- Lakshmanas's messages to the parents-Condition of the Ayodhya public and at the state of Rama's distresses Dasharatha extremely- Anguish of Devi Kousalya sought to be assuaged by Sumatra-Kousalya's crying protests against Dasharatha-Regretful Dasharatha with folded hands and prostrations seeks pardon from Kousalya-Dasharatha's confession to Kousalya about his youthful blunder of killing a Muni Kumara -Having revealed details of the Muni hatya, the helpless cryings of his blind parents - Vriddha Muni's curse that Dasaratha would die in son's absence- Dasharatha -Pursuant to Dasharatha's death, his queens cried out, deathwise-praises and music followed-

Queens, Ministers and staff- and public vision the body as retained in oil vessels-Maharshis assemble with Purohita Vasishtha to decide on the successor Kingship-Vasishtha despatches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna.- As messengers arrive at Bharata's place, the latter felt 'dussvapnas' early morning-Ayodhya's messengers arrive at Bharat's maternal uncle's palace, bring gifts and message to return-Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!- Bharata reaches Kaikeyi palace and hears the news of his father's demise and Rama Sita Lakshmana 'vana vaasa' and Bharata's rajyaabhisheka!- The rattled up Bharata protests violently and detests- Kaikeyi's evil mindedness-Bharata's open protests against Kaikeyi-Bharata's 'shapatha' / swearing in the presence of Kousalya-Raja Dasharatha's 'antyeshti' / 'dahana samskaara'-Bharatha performs Dashartha's 'shraaddha karma' and 'maha daanaas'- collection of ashes and 'nimajjana'- 'daaha samskaara'-Shatrugna attacks the villainess Kujja, the servant maid of Kaikeyi, to senselessness and spares her death!Ministers propose Bharata's 'rajyabhisheka'- but the latter proposes only temporary authority as Shri Rama ought to be the real King-Bharata initiates the construction of comfortable 'Raja Marga' from Rivers Sarayu to banks of Ganga-As 'mangala vaadyas' were heard on a morning, Bharata felt uneasy and asked Vasishtha to come to Rajya sabha with Ministers and officials- Bharata disagrees with Vasishtha that kingship was Rama's birth right and only a passing solution now-Bharata's vana yatra and night halt at Shringaverapura -Nishaada Raja hosts Bharata's overnight stay before crossing Ganga the next day- Bharata and Nishada Raja exchange views of Rama's magnanimity-Nishada Raja extols about the nobility and devotion to Rama of Lakshmana-On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrugna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns-Guha showed the bed of 'kusha grass' by which Sita Ramas slept on that night and the 'valkala vastras' left behind-Bharata accompanied by sena, mothers, Munis and public arrives at Bharadvaja ashram-Bharata visits Bharadvaja 'ashram'- The Maharshi bestows Bharata and entire entourage including vast army a heavenly hospitality-Bharata introduces his three mothers and Bharadvaja blesses them and indicates the way to Chitrakoota- Bharata's Chitrakoota yatra described-Shri Rama shows the beauty and grandeur of Chitrakoota to Sita-Shri Rama displays the exquisiteness of River Mandakini to Sita-As the wild beasts and birds running astray of Chitrakoota, Lakshmana went up atop a shaala tree as an army was nearing and Lakshmana was angered-As Lakshmana saw Bharata approaching, he got angry but Rama cooled him down-Bharata and advance party located Rama's 'kuteera' and visited the details inside -Bharata Shatrughnas locate Rama, prostrate and crying- Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- Rama asks Bharata the reason of his arrival as Bharata requests him to return and accept Kingship; but Rama refuses-Bharata requests Rama to reconsider Kingship and informs King Dasharath's sad demise-Rama-Sita-Lakshmanas cry away at father's death-offerings of tarpana and pinda daana - With Vasishtha ahead the three Devis arrive, all the sons prostrate the mothers and Vasishtha too- Bharata broaches about Rama's return & kingship -Bharata again pesters Rama to assume kingship-Shri Rama instructs Bharata to return to Ayodhya at once-Muni Jaabali supports Bharata and his argument that sounded spread of 'nastikata'-Rama asserts that karma and rebirth are the corner stones of 'Astikata'- Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kingship as the eldest son of Dasharatha-Shri Rama reiterates that 'Pitru Agna' was paramount yet doubled edged that he should undergo vana vaasa and Bharata should rule for that period ! -As Bharata was not ready yet to return to Ayodhya, Shri Rama grants his 'charana paadukaas' and finally bid farewell to Bharata and the entourage-Bharata and the entourage reach back to Maharshi Bharadvaja's ashram and return to Ayodhya-On return to Ayodhyam Bharata realises the sad state of the city of Ayodhya-Bharata instals

Shri Rama 'Paadukaas' at Nandigrama and administers Ayodhya from there-All the Rishis of Chitra koota commenced leaving the place due to problems of Rakshasas-Sita Rama Lakshmanas too decided to leave Chitrakoota and proceeded to Maharshi Ashram of Atri and Maha Pativrata Anasuya-Devis Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes her 'swayamvara'-Thus Devi Sita having accepted the gifts from Devi Anasuya reaches Shri Rama for overnight stay at Atri Maharshi Ashram for further journey.

Aranya Khanda:

Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas'- As Rama-Sita -Lashmanas proceeded into the thick forest, they encounterd Rakshasa Viraath- Exchange of hot words by Rama Lakshmanas with Rakshasa Viraatha-Rama Lakshmanas kill Rakshasa Viraatha--Shri Rama-Sita-Lakshmanas visit Sharabhanga Muni's ashrama and after 'atithya' the Muni departs for Brahma Loka- Vaanaprastha Munis approach Shri Rama for safety from Rakshasaas and Rama Lakshmanas assure and pacify them Shri Rama-Sita-Lakshmanas reach the ashram of Muni Suteekshna who offers 'atithya' overnight- Next early morning Rama-Sita-Lakshmanas exit Suteekshna ashram-Gathering of innocent commoners and Munis seek protection from frequent- attacks by Rakshasaas and Devi Sita enumerates the tenets of dharma-Rama Lakshmanas assure and make 'pratignas' of Kshatriya kula duty to safeguard the tenets of Dharma-Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya- Rama Lakshmanas visit Agastya Maharshi and after welcoming them, Agastya gifts 'diyvastras'-Maharshi Agastya complements Devi Sita as a 'pativrata' and directs-ama Lakshmanas to construct Panchavati Ashram-On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu-The compact and vastu based 'Panchavati Parnashaala'of Rama-Sita- Lakshmanas reside comfortably-Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaanaas-Rakshasi Shurpanakha arrives at Panchavati, introduces, proposes to Rama to wed as his wife-Shurpanakha compromises to wed Lakshmana as he was single there but the latter cuts off her ears and nose-Khara incensed the treatment to sister and despatches fourteen rakshasaas to kill Rama Lakshmanas-Shri Rama devastates fourteen followers of Khara- Shurpanakha reaches brother Khara , conveys Rama's killing fourteen rakshasas, provokes Khara to seek revenge-Khara Dushana Rakshasaas along with fourteen thousand sena attack Panchavati of Ramas-Khara then noticed dusshakunas like donkey brayings and squeaks of vultures from the sky, but having ignored these, Khara reaches Shri Rama 'ashrama' -As the dusshakunas loomed large, Rama hopes for the doom of Rakshasaas and victory for himself- as a precaution, he asked Lakshmana to hide Devi Sita in a cave and got readied for the battle-Rakshasaas attack Sri Rama, deva gandharva rishis apprehensive,but the invincible Shri Rama devastates thousands of rakshasaas single handed-Senapati Dushana and thousands of rakshasaas devastated by singular Shri Rama-Trishira, Khara Maha Rakshas's Senapati exterminated-Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya-Exchange of heated arguments between Shri Rama and Khara Rakshas whose mace attack defended by Rama -Shri Rama the action hero hits Khara Rakshasa to death and affirms victory celebrated by Celestials and Rishis- Akampana Rakshasa reaches Ravana's Lanka and poisons the latter's mind hatch a vicious plot to lure Devi Sita by a deer impersonated by Mareecha- Shurepanakha hurt physically with mutilated ears and nose arrives grievously at Maha Ravana Sabha:- Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravana's Lanka-Ravana was inquisitive from Shurpanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be abducted

and wedded to Sita ,Ravanaasura once again approaches Mareecha once again to seek the latter's help- Ravanaasura once again seeks the help of Mareecha to kidnap Devi Sita-'The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan in view of Rama's extraordinary mental acumen and physical energy-Mareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him-Mareecha seeks to further convince Ravanaasura as Mareecha entered having assumed the form of a Maya Harina or a feigned deer-Ravanaasura resents Mareecha's argumentative pattern and commands Mareecha to get involved in the mission of 'Sitaapaharana' while detailing the plan of abduction-Mareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom-Rakshasa Mareecha forced by Ravanaasura to assume the deer form of glitter and attract Sita's attention-Even as Lakshmana doubted about the Maya Mriga, Sita was bent to secure it alive or dead and Rama had to yield to her intense wish proceeded with the chase, while entrusting responsibility to Lakshmana. chase.-Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama's tone causing gitters to Sita-As expected, Lakshmana was taken aback by Sita's insinuations against him who was pressurised to reach Shri Rama-Ravanaasura approaches Devi Sita under Sadhu's garb , familiarises and mesmerises her-Devi Sita introduces herself as the daughter of King Janaka and the husband of the valiant Shri Rama and the cause of their arrival; Ravana proposes to Devi Sita as a co-wife and the latter reacts haughtily-Ravanaasura explains his own background and valor and Devi Sita ignores and discounts-Ravanaasura forcibly abducts Devi Sita who cries away helplessly but Maha Jataayu grudhra tries to intervene and seeks to help-Jataayu warns Ravanaasura to withdraw from the evil act of 'Sitaapaharana' - and otherwise be ready for encounter-Fierce battle between Jataayu and Ravanaasura but Ravana kills Jatayu-Thus Ravanaasura finally concludes 'Sitaapaharana' as Devi Sita was kept under vigilant custody-Rattled and shocked Devi Sita shouts being highly critical of Ravana and his heinous actions- As Devi Sita sought to drop down her jewellery and dress to notify Rama Lakshmanas, Ravana kept vigil by five monkeys, and at Lanka in antahpura by eight rakshasis -Ravanaasura takes Devi Sita to his antahpura and seeks to pressurise her to become his queen-Having suffered Ravana's entreaties, Sita intensified her thoughts on Shri Rama and praised him while angry Ravana instructed rakshasis to take Sita away to Ashoka Vatika and frighten her to surrender-Shri Rama having killed Mareecha returns while noticing bad omens gets concerned about Devi Sita- On a run back to the Ashram, Rama Lakshmanas were subject to innumerable kinds of doubts and reaching there were not able to see Devi Sita and got stunned and terrified- Rama Lakshmanas recalled the events before the latter left for Rama at the false shouts of the dying Mareecha and Rama was truly upset by Lakshmana's grave indiscretion-Shri Rama's deep distress at Devi Sita's disappearance- desperate search for her even addressing animals and vegetation around the ashram in frustration-Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita-Rama's anguish - his sustained efforts with Lakshmana- following Maya Mriga's southern direction- recognising fallen Sita's dried up flowers and ornaments- and signs of a recently fought battle!-Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamenatal features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!-Rama Lakshmanas witnessed the grievously hurt Maha Grudhra Jataayu who fought for Devi Sita being kidnapped Mahaasura Ravana the Lankeshwara-Shri Rama performs the 'dahana samskaara' of Jatayu -Nasty encounter with Athomukha and blind Rakshasi Kabandha who caught Rama Lakshmanas by its long and surrounding arms within a huge embrace seeking to eat their flesh-By the enormous force of their sheer grit and decisiveness and of mutual consultations, Rama Lakshmanas severed both the mighty shoulders of Kabandha-Tormented by Sthula Rishi, Karbandha got 'vikrita rupa' but he performed tapsya to Brahma for deerghaayu, attacked Indra

and vajraayudha's hit raised his stomach over body, now relieved by Rama Lakshmanas - As Kabandha Rakshas's mortal remains secured 'daah samskara' by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama's friendship with the exiled Vaanara King Sugriva -Kabandha in his celestial form showed the way to Rishyamooka Parvata and Pampa Sarovara, as also of Matanga Muni Ashrama-Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.-Having witnessed the glorious departure of Maha Yogini to Bliss, Rama Lakshmanas proceeded along with Pampasarovara in their 'Sitaanveshana'towards Gandhamanana Mountain and meet Sugriva.

Kishkindha:

On reaching Pampa Sarovara Rama was excited at its natural grandeur especially Sita's absence,Lakshmana solaces- as they approached Rishyamooka, Vanaras and Sugriva. As Sugriva and follower vaanaraas were still wondering, Hanuman felt convinced and confident and directed Shri Rama Lakshmanas to approach their head Sugriva the fugitive King of Vaanaras.Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama Lakshmanaas by their appearance as Hanuman was pleased; Lakshmana briefed Hanuman about their purpose of 'Sitaanveshana' and seeking Sugriva's close friendship and active assistance- Hanuman's assurance for unswerving and dutiful cooperation. Firm establishment of Agni Saakshi Friendship of Shri Rama and Sugriva and Shri Rama vows to kill Vaali to pave the way to Sugriva for unopposed Kingship of Vaanara Rajya .As Sugriva showed golden ornaments secured by his followers as Devi Sita threw away down from Ravana's donkey's chariot vimana, Rama readily recognised, cried away and got intensified up with anguish. As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage Rama's inner feelings and assures 'karya siddhi' finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too! Rama assures help in killing Vaali and enquires of Sugriva about the details of their mutual enmity.Sugriva then provides an account of the root causes of his antagonism with his elder brother. As Sugriva recounted as to how Vaali displayed his vengeance against him,Sugriva describes Vaali's invincibility, his extermination of Daitya Dundhubhi,throwing off his dead body off to Matanaga Muni, curse of barring entry of Rishyamooka-Rama's test of throwing off Dundubhi's skeleton. Shri Rama's feat of destroying Seven Taala Trees in a row- Sugriva's challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa- Rama explains the problem of Vaali Sugriva identity.Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni.Fully backed by Shri Rama's confident assurances of victory, Sugriva challenged Vaali for a repeat encounter of 'dwandva yuddha' amid thunderous shoutings.Enraged by the repetitive challenges echoing the 'Rani Vaasa', Vaali got ready for the battle but Tara Devi entreated Vaali for a truce of mutual peace, friendship with Rama and 'yuva rajatva' to Sugriva.Ignoring away Devi Tara's earnest appeals for amity with Sugrivas-Ramas, haughty Vaali resorts to battle with Sugriva, gets grievously hurt by Rama baana and succumbs to earth.Falling before death, Vaali heavily criticizes Rama for his stealthiness, undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery. Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies point by point and fully justifying action in releasing his frightful arrow, yet with sympathy.Vaali calls Devi Tara and Angada Kumara near to his death bed cryingly and Devi Tara's 'vilaapa'.Hanuman seeks to assuage Devi Tara's extreme distress while the latter declared her intention of 'Sati Saha Gamana'. Vaali terminates his life after conveying his death bed wishes about Sugriva and Angada.With Tara's the unbearable distress, Vaali laid

down his life. Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them. Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali's 'dahana samskara/ jalaanjali' by Angada. Hanuman requests Rama Lakshmanas to witness Rajyaabhishekas of Sugriva and Angada, Rama assents and blesses but not by entering Kishkindha. Rama Lakshmana's dialogues at their of Prasavana Giri Cave. Shri Rama describes to Lakshmana about the features of Varsha Ritu. Hanuman prevails on Sugriva to initiate action for Sitaanveshana even before Rama's reminder and instruct Neela Vaanara to assemble the Vanara soldiers to group together. Sharad Ritu Varnana- Shri Rama instructs Lakshmana to reach King Sugriva. Lakshmana proceeds to Sugriva's Rajya Bhavana at Kishkindha with anger yet restrained by Rama's convincing, meets Angada who in turn seeks Sugriva to somehow pacify. Hanuman sincerely advises Sugriva to withstand Lakshmana's anger besides consolidate action towards 'Sitaanveshana'. Even admiring Kishkindha's beauty, Lakshmana seeks to enter Sugriva's Inner Chamber by resounding his dhanush and the frightened Sugriva advises Tara's help to cool him down convincingly even before his appearance. Sugriva faces the wrath of Lakshmana and Tara continues to soothe Lakshmana by her tactical talks. Thus Tara managed the anger of Lakshmana convincingly and praised of Rama and his stature vis-à-vis that of Sugriva- Sugriva expresses of Rama's magnificence and his mere supplementary assistance. Sugriva instructs consolidating Vanara Sena and proceeds to Kishkindha and inform compliance to him. Lakshmana returns to Rama as accompanied by Sugriva as he was despatched to ascertain as to why Sugriva did not action for Sitanveshana yet! As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravana, the grateful Sugriva returns back for further action. Now that the full backing of Vanara Sena along with enthused dedication of 'Swami Karya', Rama instructed Sugriva to take off the efforts of 'Sitaanveshana' in the eastern direction. Sugriva as totally absorbed in the singular task of 'Sitanveshana' and having already despatched one force of Vanaraas to 'purva disha' now forwards another batch to 'dakshina disha'. Sugriva who despatched another strong contingent of Vanara Warriors to the southern direction, now commissions a batch to the Western Side along with Sushena explaining probable areas for 'Sitanveshana'. Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several 'vaanara veeras'. As Sugriva despatches the Vanara Sena to the Southern direction, under the command of Yuva Raja Angada, Shri Rama gives his ring to Hanuman to possibly show to Sita Devi to recognise and trust him. While despatching the four directional Vaanara Sena, the text of Sugriva's encouraging remarks were as follows- King Sugriva explains to Shri Rama of his own escapades of 'Bhu Bhramana' and hence his vast knowledge and memories of destinations, parvatas, oceans, rivers and the geographical detailings! Vaanara Sena as that Sugriva organised to the north-west and eastern sectors for 'Sitanveshana' had returned disappointed with negative results; but from the southern sector were awaited still. Angada seeks to revive the fallen hopes of 'Sitanveshana' of the dakshina vaanara sena, but soon after the tired hungry sena sights a celestial tree-sarovara and bhavana of a Tapasvini whom Hanuman contacts. As Hanuman enquires of the 'vridha tapasvini', she displays her 'bhavan', asks about Vanara Sena and their purpose, invites them for bhojan, reveals her identity, and facilitates them towards the Sea shores. As the prescribed time limit for return to Sugriva was over, Angada and other Vaanara Veeras got ready for 'praana tyaga' but clever Hanuman adopted 'bheda -neeti' or of divided opinion saving them all! Angada- having asserted of Sugriva's dubious nature and selfishness while the task of 'Sitaanveshana' was due to Lakshmana's anger- thus gets readied for 'praayopavesha' along with his fellow vaanaras. Gridhra Raja Sampati arrives and frightens Vanaras initially but on hearing about the

noble deed of 'Sitaanveshana' makes friends - Sampati then hears of Ravana's killing of Jatayu, his younger brother. Angada places the badly hurt body of Sampati from the mountain top and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali's death- and his 'aamarana upavaasa'. Sampati informs the Vanara Veeras as to how his wings were burnt, confirms Ravana-Sita's place details-and performs jalanjali to his brother Jatayu since known from Vanaras of his passing away. Sampati conveys to the Vanara Sena Yoddhas of what his son Supaarshvya informed of Devi Sita and Ravana at Lanka. Sampati's interacts with his preceptor 'Nishakara Rishi' and explains as to how the wings of both his and his brother Jatayu's wings were burnt in a competition with Surya in the latter's triloka parikrama! Nishakara Muni readily sympathises and wishes recovery to Sampati but instructs him to contribute in the context of Shri Rama Vijaya Karya all his life. Sampati eventually recovers fresh wings and enthuses Vanara Veeras to proceed to the farther South and step forward to Lanka. With great excitement and drive, especially fired up by Sampati, the vast vaanara sena pushed forward to the Sea bed; then Angada asked the select Yoddhas to express their individual abilities to cross the Sea. As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act. Jambavan along with Angada approaches Anjaneya, recalls the background of the latter's birth and past glories, glorifying him up with extraordinary capabilities, while preparing him to cross the Maha Samudra. As Hanuman was enthused and readied to cross the Maha Sagara, he dashed forward to Mahendra Parvata and climbed it with ease.

Sundara

Veera Hanuman leaps off the Ocean towards Ravana's Lanka, gets welcomed on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka-Description of Lankapuri's beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodaya-Hanuman sought to enter, Rakshasi Nishachari is encountered, he subdues her seriously; she recalls Brahma's warning that once a Vanara gives a hit to her, then Lanka gets its doom and lets him in! Then Hanuman enters Ravana's 'antahpura' comprising many palaces but gets disappointed. Hanuman then enters the 'antahpura' or the interior palaces of Ravana'sura systematically but gets disappointed with no sign and indication of Devi Sita. Hanuman then extended the scope of search for Devi Sita in Ravana's own palace, besides at the houses of his follower Rakshasas. Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas- In the process of 'Devi Sitaanveshana' in the Pushpaka Vimana in Ravana's residence, Hanuman witnessed countless 'strees' of youthful charm being playful inside; why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married! In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita! Hanuman on seeing Mandori, took time self assure about Devi Sita, continued the search even while self introspecting of his own honesty in the atmosphere of food-dance and lust; yet dismissed such thoughts- Hanuman in his remote thoughts wondered and was even concerned of Devi - Sita's very existence but quickly recovered from such apprehensions resumed 'Sitanveshana' yet again with confidence and belief! Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return disappointed. Yet, Sampati assured and visited 'Ashoka Vaatika' - While admiring Ashoka Vaatika's prakriti soundarya, Hanuman mused as to how Devi Sita would be happy as she was stated to be an admirer of Prakriti Soundarya- Hanuman yet in his miniature form finally visioned Devi Sita near a 'Chaitya Praasaada Mandira' and identified her and felt ecstatic- Hanuman having finally ensured that Devi Sita was visioned, felt that as to why she, an outstanding Pativrata, why and how Ravana has been disgusting, yet sad.- Hanuman was no doubt happy to see Devi Sita most closely with sympathy, yet contrarily was repulsed with hatred at the sight of the

Rakshasa stree encircling her- Ravana'sura along with his beloved females enters Ashoka Vatika and the spot where Devi Sita was being guarded as seen by Anjaneya in his miniature form-Even with a single nasty and desolate glance of the detestable Ravana'sura, Devi Sita was drowned in gloom-fear-and apprehension as noticed by Hanuman-Ravana then addresses Devi Sita opening his heart fancying her, praises her origin, charm and conduct, and seeks to convince her to discard fear complex, to be sympathetic to him, and wait for her consent- Sita emboldens herself and replies highlighting Ravana's wretched manner of abducting her and of his features of cruelty, selfishness, and ego; mocks his ability and readiness to face hero Rama-As Sita heckled Ravana's claim of heroism and his stealthy timidity, asserted her 'pativratya', and challenged him to face Rama- as Ravana threatened her granting three months to change or get killed-Select Rakshasis of learning like Ekajata-Harijata-Vikata and Durmukhi extoll the qualities of bravery of Ravana'sura while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship-While a few of enlightened Rakshasis sought to convince Devi Sita to wed Ravana, the rest of the cruel lot threatened her to death and fancy to taste her flesh,cook it with spices, and eat with wine and dance! Totally rattled by the perilous intimidation of the Rakshasis to nearly kill her and celebrate, Devi Sita nearly resorted to 'praana tyaga' especially cursing her fate still disabling her from Shri Rama darshana- Even as the cruelmost Rakshasis surrounded Devi Sita to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic forebodes of 'Lanka Vinaashana' too soon-Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness-Hanuman witnessed series of Ravana's sweet offers to wed Sita, her no-nonsense reaction, his three month notice, violent threats of Rakshasis, Trijata's forebodings, now desires to appear before her, but how!Veera Hanuman sings Shri Rama Katha exclusively for Devi Sita but she wonders its genuineness!Then Hanuman appears before Devi Sita in his own form and conveys about Shri Rama's welfare, his arrival here, and assures Rama's arrival soon-Devi Sita still unconvinced fully about Hanuman's genuineness, he describes Rama's physical features and mental acumen and bravery, pleading his own authenticity-Devi Sita finally concedes Hanuman's genuineness- then he describes 'guna ganaas', how Rama missed her, Sugriva's help repaying Rama's help by killing Vaali- Sampati's guidance to reach her-Hanuman bestows Shri Rama's finger ring toDevi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama's arrival too soon!As Devi Sita seeks Hanuman to hasten Shri Rama's arrival at Lanka, Hanuman suggests carrying her and reach Rama swiftly, but she declines giving reasons, especially stressing Rama's invincibility- Before handing over her 'choodaamani' to Hanuman, Devi Sita recalled how Rama expressed his concern by using 'brahmaastra' on a crow- Indra's son- pestered her; the crow went from pillar to post and fell at Rama's feet; though Rama pardoned, still had to block any crows's vision of left eye ever since!Having taken the possession of precious Sita 'Choodaamani' as a proof of meeting her, Hanuman felt elated to display his grit, devotion and resolution to all concerned, especially for the delight of Rama!Devi Sita reiterated what Anjaneya should convey to Rama about her life's threats while handing over hair clip to Shri Rama; Hanuman reiterates his reaching Rama's soonest.-Veera Hanuman devastates Ashoka Vaatika- on witnessing this, the frightened Rakshasis surrounding Devi Sita ran away to Ravana'sura stating some Celestial Being had reached at the Ashoka Vaatika to destroy it- Ravana'sura on learning of a stranger devastating Pramadaavana,despatches a strong regiment of his army of well trained eight thousand rakshasa force named Kinkaras-Mahabali Vayu Putra then devastates 'Chityapraasada'- the Rakshasa Kuladevatashtana and the rakshasas around it- Veeranjaneya smashes the expertise of 'baana-prayoga' of the Maha Rakshasa Jambumali, as Ravana'sura decided to utilise the extraordinary skills of archery of the Prahasta Putra to pull down the enemy-As Hanuman successfully killed Kinkaras and Jambumali and demolished Pramadaavana and Chatya Praasada along with inmates,enraged Ravana instructed the mighty sons of his Ministers to face Hanuman- With successive deaths of his select Rakshasa Veeras, Ravana'sura had wondered that even one Vanara of Hanuman demoralised him as a wake up call and despatched his five Senapatis who too were killed!Anxiously awaiting Hanuman's destruction by the Five Senapatis and army forces, Ravana got negative messages.As he was dismayed, his son Akshaya Kumara, well versed in war tactics, then too his

turn-Shattered with putra shoka and humiliation, Ravana finally asked Indrajit to use his brahmastra to end up the menace of Hanuman and save the Rakshasa Samrajya and his personal prestige and fame at stake!Veera Hanuman was no doubt impressed by Ravasasura's accomplishments and his own personalised feelings-Pretending as bounded by Indrajit's Brahmastra, though Brahma granted his boon, Human faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he was Shri Rama's messenger-Addressing Ravana,Veera Hanuman detailed Shri Rama's 'Prabhava' and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury-Infuriated by Hanuman's insinuations of Ravana's record of failures and praising Rama's successes, Ravana orders the vanara be killed-Vibhishana pleads against killing a messenger, as Ravana heeds-As Vibhishana appealed, Ravana consents to burn Hanuman's tail to display the blazings to Lanka's public. As Rakshasis conveyed,Sita prays to Agni to lessen the heat.Hanuman starts the revenge-Hanuman's vengeful 'Lanka Dahana and Vidhvamasha' as the Rakshasas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta!Veera Anjaneya's successful 'Lanka Dahana' but concerned of Devi Sita's safety- her 'punardarshana'-Hanuman reassuring Devi Sita of soonest arrival of Rama Lakshmanas, jumped off from Arishta Parvata to cross the Maha Sagara as vanara pramukhas were waiting anxiously-As Vayu Putra dashed through thick sky high clouds to return to the ever awaiting Vanara yoddhas, the latter were ever concerned, but his return overjoyed them especially Angada and Jambavan-On his victorious return from Ravana's Lankapuri, Hanuman briefly detailed the happenings, especially Devi Sita darshana, killing spree of Rakshasas, challenge to Ravana, burning his tail and Lanka dhvamsa-Veeranjaneya makes a fervent appeal Vaanaraveeraslike Jambavaan-Angada-Neela- or Ashvini Kumara Putras Mainda- Dvididaas to relieve Devi Sita from Ravana's clutches for her inhuman harassment- As Hanuman returned successfully, Angada suggested another collective attack, destroy Ravana and others, bring Devi Sita back, but Jambavan advised to return and report back only!On return to Kishkindha vaanara veeras plundred Madhuvana of fresh sweet fruits and destroyed it. The incharge Vanara Dadhimukha - Sugriva's uncle - was beaten in return-Dadhimukha and staff ran away to Sugriva for protection; he wondered if south bound Vanara Sena with Angada and Hanuman was returning with success!On Sugriva's instruction, dakshina sena reached reporting success-and of Devi Sita's safety-Virananjaneya details the actual status of Devi Sita's physical and psychological condition to Shri Rama in the presence of Lakshmana Sugrivas- Reacting to Hanuman's handing over Devi Sita's 'choodaamani' Shgri Rama got worked up with his sweet memories, showing anxiety to hear what was her message to him-Hanuman detailed her actual status and parting appeal still concerned of urgent action to save her very life!

Sarga One

As Shri Rama heard Hanuman's Report of Devi Sita's darshana, her desperation, killings of rakshasa veeras and Lanka dahana, he hugged him at the success and got concerned of reaching Lanka for action.

śrutvā hanumato vākyam yathāvad abhibhāṣitam, rāmaḥ prītisamāyukto vākyam uttaram abravīt/ kṛtam hanumatā kāryam sumahad bhuvī duṣkaram, manasāpi yad anyena na śakyam dharaṇītale/ na hi tam paripaśyāmi yas tareta mahārṇavam, anyatra garuṇād vāyor anyatra ca hanūmataḥ/ devadānavayakṣāṇām gandharvoragarakṣasām, apradhṛṣyām purīm laṅkāṁ rāvaṇena surakṣitām/ praviṣṭaḥ sattvam āśrītya jīvan ko nāma niṣkramet, ko viśet sudurādharṣam rākṣasaiś ca surakṣitām, yo vīryabalasaṁpanno na samaḥ syād dhanūmataḥ/ bhr̥tyakāryam hanumatā sugrīvasya kṛtam mahat, evam vidhāya svabalaṁ sadṛśam vikramasya ca/ yo hi bhr̥tyo niyuktaḥ san bhartrā karmaṇi duṣkare/ kuryāt tadanurāgeṇa tam āhuḥ puruṣottamam/ niyukto nṛpateḥ kāryam na kuryād yaḥ samāhitaḥ, bhr̥tyo yuktaḥ samarthaś ca tam āhuḥ puruṣādhamam/ tanniyoge niyuktena kṛtam kṛtyam hanūmatā, na cātmā laghutām nītaḥ sugrīvāś cāpi toṣitaḥ/ aham ca raghuvaṁśaś ca lakṣmaṇaś ca mahābalaḥ, vaidehyā darśanenādyā dharmataḥ parirakṣitāḥ/ idaṁ tu mama dīnasyā mano bhūyaḥ prakarṣati, yad ihāsyā priyākhyātūr na kurmi sadṛśam priyam/ eṣa sarvasvabhūtas tu pariṣvaṅgo hanūmataḥ, mayā kālam imaṁ prāpya dattas tasya mahātmanah/ sarvathā sukṛtam tāvat sītāyāḥ parimārgaṇam, sāgaraṁ tu samāsādyā punar naṣṭam

mano mama/ katham nāma samudrasya duṣpārasya mahāmbhasaḥ, harayo dakṣiṇaṁ pārāṁ gamiṣyanti samāhitāḥ./ yady apy eṣa tu vṛttānto vaidehyā gadito mama, samudrapāragamane harīṇāṁ kim ivottaram/ ity uktvā śokasambhrānto rāmaḥ śatrunibarhaṇaḥ, hanūmataṁ mahābāhus tato dhyānam upāgamat/

As Shri Rama heard about Vira Hanuma's memorable success as he was truly impressed and affirmed that none indeed of none could have ever possibly achieved this kind of achievement on earth, excepting Garuda and Vayu Deva. Even Deva-danava-yaksha-gandharva-naaga-rakshasaas could ever dare conquer Lankapuri but Veera Ajaneya who had literally shattered and put it to flames.*ko viśet sudurādharṣām rākṣasaś ca surakṣitām, yo vīryabalasaṁpanno na samaḥ syād dhanūmataḥ/ bhṛtyakāryaṁ hanumatā sugrīvasya kṛtaṁ mahat, evaṁ vidhāya svabalaṁ sadṛśaṁ vikramasya ca/ yo hi bhṛtyo niyuktaḥ san bhartrā karmaṇi duṣkare/ kuryāt tadanurāgeṇa tam āhuḥ puruṣottamam/*None indeed Hanuman could ever enter and exit after success after challenging Maha Rakshasaas in this fashion. He had truly vindicated himself not only as hero but follower and dedicated to a master and King of Vaanaraas Sugriva should be proud, grateful and fortunate to have a Hanuman for such an unbelievable act. He has accomplished a duty for his master in this manner and with thunderous success being of the prime rank. Further, a follower who is no doubt faithful and trustworthy is stated as a sincere achiever of medium range while those sevakas who no doubt are disciplined and sincere are the third rank ordinary followers. Further having been dedicated to Swami Karya, he had not only ensured the esteem of me and his King but never bilitled his own too always. *ahaṁ ca raghuvaṁśaś ca lakṣmaṇaś ca mahābalaḥ, vaidehyā darśanenādyā dharmataḥ parirakṣitāḥ/ idaṁ tu mama dīnasyā mano bhūyaḥ prakarṣati, yad ihāsyā priyākhyātur na kurmi sadṛśaṁ priyam/ eṣa sarvasvabhūtas tu pariṣvaṅgo hanūmataḥ, mayā kālam imaṁ prāpya dattas tasya mahātmanaḥ/*Now, only he had truly discovered Devi Sita , met her , convinced her, and kept up the prestige of me and Lakshmana. Now I am not in a position to a gift worthy of awarding yet he had truly to him yet truly worthy of offering him yet bestowed to me a life extender and anguish pacifier.I can only offer him an invaluable and heart to heart embrace. Then Shti Rama addressed the Vanara Sena and prominent personalities of distinction: dear comrades! Doubtless, Hero Hanuman had accomplished 'karya siddhi' just for my sake, but my enthusiasm is getting blunted right now as to how -- best to cross the Maha Samudra and reach the other side of the shores and Devi Sita's vey life breathing! What indeed could really be the parctical wayforward and reach the other side! Thus Shri Rama became terribly penitent for reaching the other side of the hundred yojana distance of the Maha Sagara!

Sarga Two

As Shri Rama was since concerned as to how to cross the Samudra to reach Lanka and meet Devi Sita by devastating Ravana, Sugriva assuages Rama's concern and assures action for 'setu bandhana'

Tam tu śokaparidyūnaṁ rāmaṁ daśarathātmajam, uvāca vacanaṁ śrīmān sugrīvaḥ śokaṇāśanam/ kim tvaṁ saṁtapyase vīra yathānyaḥ prākṛtas tathā, maivaṁ bhūs tyaja saṁtāpaṁ kṛtaghna iva sauḥṛdam/ saṁtāpasya ca te sthānaṁ na hi paśyāmi rāghava, pravṛttāv upalabdhāyām jñāte ca nilaye ripoh/ dhṛtimān śāstravit prājñāḥ paṇḍitaś cāsi rāghava, tyajemām pāpikām buddhiṁ kṛtvātmevārthadūṣaṇīm/ samudraṁ laṅghayitvā tu mahānakrasamākulam, laṅkāṁ ārohayiṣyāmo haniṣyāmaś ca te ripum/ nirutsāhasya dīnasya śokaparyākulātmanaḥ, sarvārthā vyavasīdanti vyasanaṁ cādhigacchati/ ime śūrāḥ samarthāś ca sarve no hariyūthapāḥ, tvatpriyārthaṁ kṛtotsāhāḥ praveṣṭum api pāvakaṁ/ eṣāṁ harṣeṇa jānāmi tarkaś cāsmiṁ dṛḍho mama, vikrameṇa samāneṣye sītām hatvā yathā ripum/ setur atra yathā vadhyed yathā paśyema tām purīm, tasya rākṣasarājasya tathā tvaṁ kuru rāghava/ dṛṣtvā tām hi purīm laṅkāṁ trikūṭaśikhare sthitām, hataṁ ca rāvaṇaṁ yuddhe darśanād upadhāraya/ setubaddhaḥ samudre ca yāval laṅkā samīpataḥ, sarvaṁ tīrṇaṁ ca vai sainyaṁ jitam ity upadhāryatām ime hi samare śūrā harayaḥ kāmarūpiṇaḥ/ tad alaṁ viklavā buddhī rājan sarvārthanāśanī, puruṣasya hi loke 'smiṁ śokaḥ śauryāpakarṣaṇaḥ/ yat tu kāryaṁ manuṣyeṇa sauṇḍṛyam avalambatā, śūrāṇāṁ hi manuṣyāṇāṁ tvadvidhānām mahātmanām, vinaṣṭe vā pranaṣṭe vā śokaḥ sarvārthanāśanaḥ/ tvaṁ tu buddhimatām

śreṣṭhaḥ sarvaśāstrārthakovidah, madvidhaiḥ sacivaiḥ sārtham arim jetum ihārhasi/ na hi paśyāmy aham kam cit triṣu lokeṣu rāghava, grhītadhanuṣo yas te tiṣṭhed abhimukho raṇe/ vānareṣu samāsaktaṁ na tekāryaṁ vipatsyate, acirād drakṣyase sītām tīrtvā sāgaram akṣayam/ tad alaṁ śokam ālambya krodham ālambya bhūpate/ niṣceṣṭāḥ kṣatriyā mandāḥ sarve caṇḍasya bibhyati/ laṅganārtham ca ghorasya samudrasya nadīpateḥ, sahāsmābhir ihopetaḥ sūkṣmabuddhir vicāraya/ ime hi samare śūrā harayaḥ kāmārūpiṇa/, tān arin vidhamiṣyanti śilāpādapavṛṣṭibhiḥ/ katham cit paripaśyāmas te vayaṁ varuṇālayam, kim uktvā bahudhā cāpi sarvathā vijayī bhavān, nimittaani cha pasyaami mano me samprahyashyati/

As Shri Rama was concerned about the ways and means of crossing the Maha Sumudra, Sugriva addressed Shri Rama thus: ‘Veeravara! Why are you getting worked up like normal humans being an extraordinary personality of name and fame. Kindly do not get concerned for normal hurdles. Persons of ingratitude are certainly not with you and as such it is for them to worry about and seek solutions. Now the gigantic task of ‘Sitanveshana’ had been accomplished and we are now only to find solution for reaching Lanka to release Devi Sita. Raghu kulabhushana! You are a ‘buddhiman- shastra jnaana vichaara kushala’, and being such an outstanding personality of your achievements should not be a prey to ‘prakrita buddhi’ as of a common human being. Rest assured that my soldiers with their sharp and long nail and teeth of grit, would doubtless cross the ‘maha sagara’ and attack the rakshasas. nirutsāhasya dīnasya śokaparyākulātmanah, sarvārthā vyavasīdanti vyasanam cādhigacchati/ Those Males who lack interest, keenness, and initiative invariably end up in failures and would have to face further obstacles. Contrarily, our Vaanara sena has the inborn passion and fervor. They are ever prepared to jump into flames and most assuredly cross the ocean, demolish Ravana and Lanka with all its mighty and ‘mayaavi rakshasis’ and return with laurels along with Devi Sita. This should truly please you. Let us therefore plan to build a bridge right across the ‘varuna sthaana’ samudra and cross over with you in the lead like Indra followed by Devas to demolish Ravana like asuras and declare freedom from asuras once for all. *setubaddhaḥ samudre ca yāval laṅkā samīpataḥ, sarvaṁ tīrṇam ca vai sainyaṁ jitam ity upadhāryatām ime hi samare śūrā harayaḥ kāmārūpiṇaḥ/* Let us therefore construct a bridge right across the maha samudra to reach near Lankapuri and assure success as the Vanara sena is gifted to change their svarupas as they please and attack any number of asuras by displaying their valour and speed. *tad alaṁ viklavā buddhī rājan sarvārthanāśanī, puruṣasya hi loke ’smiñ śokaḥ śauryāpakarṣanaḥ/ yat tu kāryaṁ manuṣyeṇa sauṇḍīryam avalambatā, śūrāṇāṁ hi manuṣyāṇāṁ tvadvidhānām mahātmanām, vinaṣṭe vā pranaṣṭe vā śokaḥ sarvārthanāśanaḥ/* Shri Rama Maha Raja! There fore, kindly let not get your true bravery be hidden, keeping concerned about the how and the manner in which this act of setu bandhana could be achieved. As you are indeed aware that humans need never to lose self confidence and that lays the route to success. *tvaṁ tu buddhimatām śreṣṭhaḥ sarvaśāstrārthakovidah, madvidhaiḥ sacivaiḥ sārtham arim jetum ihārhasi/ na hi paśyāmy aham kam cit triṣu lokeṣu rāghava, grhītadhanuṣo yas te tiṣṭhed abhimukho raṇe/* Mahatma! You are replete with ‘shastra marma jnaana’; do kindly repose confidence in me and my ministers and be assured of reaching grand success. Raghunandana! Once you stand firm at the battle front I could never imagine that in tri lokas there could be parallel! *vānareṣu samāsaktaṁ na te kāryaṁ vipatsyate, acirād drakṣyase sītām tīrtvā sāgaram akṣayam/ tad alaṁ śokam ālambya krodham ālambya bhūpate, niṣceṣṭāḥ kṣatriyā mandāḥ sarve caṇḍasya bibhyati/ laṅganārtham ca ghorasya samudrasya nadīpateḥ, sahāsmābhir ihopetaḥ sūkṣmabuddhir vicāraya/* As the Vaanara Veeras once having a responsibility, be assured that they surely are trustworthy and pretty soon your desire of Devi Sita’s darshana is just round the corner. Prithvi Nadha! Now, as the action for advancing is getting materialised it would be wasteful to worry about but now is the time to get fuming with anger against the enemies. As you are well aware, kshatriyas as a race once confronted against enemies break in to frenzy and they always succeed. Now, kindly be associated with us and help us as to how to cross the ocean as you indeed have a sharp intellect. The very initial crossing the maha samudra is precursor of sure success ahead. *katham cit paripaśyāmas te vayaṁ varuṇālayam, kim uktvā bahudhā cāpi sarvathā vijayī bhavān, nimittaani cha pasyaami mano me samprahyashyati/* Of what avail my repetition of known facts, as I am convinced of roaring success as ‘shubha suchanas’ on my own of inner psyche are trustworthy!’

Sarga Three

Veera Hanuman provides the full account of Lanka's impregnability, statistics of gates, inbuilt locational advantages and so on, yet emphasizing the attacking abilities of vanara sena too. .

Sugrīvasya vacaḥ śrutvā hetumat paramārthavit, pratijagrāha kākutstho hanūmantam athābravīt/ tarasā setubandhena sāgarocchoṣaṇena vā, sarvathā susamartho 'smi sāgarasyāsyā laṅghane/ kati durgāṇi durgāyā laṅkāyās tad bravīhi me, jñātum icchāmi tat sarvaṁ darśanād iva vānara/balasya parimāṇam ca dvāradurgakriyām api, gupti karma ca laṅkāyā rakṣasām sadanāni ca/ yathāsukhaṁ yathāvac ca laṅkāyām asi dṛṣṭavān, saram ācakṣya tattvena sarvathā kuśalo hy asi/ śrutvā rāmasya vacanam hanūmān mārutātmajah, vākyam vākyavidām śreṣṭho rāmaṁ punar athābravīt/ śrūyatām sarvaṁ ākhyāsye durgakarmavidhānataḥ, guptā purī yathā laṅkā rakṣitā ca yathā balaiḥ/ parām samṛddhiṁ laṅkāyāḥ sāgarasya ca bhīmatām, vibhāgam ca balaughasya nirdeśam vāhanasya ca/ prahṛṣṭā muditā laṅkā mattadvipasamākulā, mahatī rathasampūrṇā rakṣogaṇasamākulā/ dṛḍhabaddhakavāṭāni mahāparighavanti ca, dvārāṇi vipulāny asyās catvāri sumahānti ca/ vapreṣūpalayantrāṇi balavanti mahānti ca, āgataṁ parasainyaṁ tais tatra pratinivāryate/ dvāreṣu saṁskṛtā bhīmāḥ kālāyasamayāḥ śītāḥ, śataśo rocitā vīraiḥ śatagṇyo rakṣasām gaṇaiḥ, sauvarṇas ca mahāms tasyāḥ prākāro duṣpradharṣaṇaḥ, mañividrumavaidūryamuktāvicarītāntaraḥ/sarvataś ca mahābhīmāḥ śītatoyā mahāśubhāḥ, agādhā grāhavatyāś ca parikhā mīnasevitāḥ/ dvāreṣu tāsām catvāraḥ saṁkramāḥ paramāyatāḥ, yantrair upetā bahubhir mahadbhir dṛḍhasaṁdhibhiḥ/ trāyante saṁkramās tatra parasainyāgame sati, yantrais tair avakīryante parikhāsu samantataḥ/ ekas tv akampyo balavān saṁkramāḥ sumahādṛḍhaḥ, kāñcanair bahubhiḥ stambhair vedikābhiś ca śobhitaḥ/ svayam prakṛtisampanno yuyutsū rāma rāvaṇaḥ, utthitāś cāpramattaś ca balānām anudarśane/ laṅkā purī nirālambā devadurgā bhayāvahā, nādeyam pārvataṁ vanyaṁ kṛtrimam ca caturvidham/ sthitā pāre samudrasya dūrapārasya rāghava, naupathaś cāpi nāsty atra nirādeśaś ca sarvataḥ/ śailāgre racitā durgā sā pūr devapurogamā, vājivāraṇasampūrṇā laṅkā paramadurjayā/ parighāś ca śatagṇyaś ca yantrāṇi vividhāni ca, śobhayanti purīm laṅkāṁ rāvaṇasya durātmanaḥ/ ayutam rakṣasām atra paścimadvāram āśritam, śūlahastā durādharṣāḥ sarve khaḍgāgrayodhinaḥ/ niyutam rakṣasām atra dakṣiṇadvāram āśritam, caturaṅgeṇa sainyena yodhāś tatrāpy anuttamāḥ/ prayutam rakṣasām atra pūrvadvāram samāśritam, carmakhaḍgadharāḥ sarve tathā sarvāstrakovidāḥ/ arbudam rakṣasām atra uttaradvāram āśritam, rathinaś cāśvavāhāś ca kulaputrāḥ supūjitāḥ/ śatam śatasahasrāṇām madhyamam gulmam āśritam, yātudhānā durādharṣāḥ sāgrakoṭiś ca rakṣasām/ te mayā saṁkramā bhagnāḥ parikhāś cāvapūritāḥ, dagdhā ca nagarī laṅkā prākārāś cāvasāditāḥ/ yena kena tu mārgeṇa tarāma varuṇālayam, hateti nagarī laṅkāṁ vānarair avadhāryatām/ aṅgado dvivido maindo jāmbavān panaso nalaḥ, nīlaḥ senāpatīś caiva balāseṣeṇa kiṁ tava/ plavamānā hi gatvā tām rāvaṇasya mahāpurīm, saprakārām sabhavanām ānayaṣyanti maithilīm/ evam ājñāpaya kṣiprām balānām sarvasaṁgraham, muhūrtena tu yuktena prasthānam abhirocaya/

As 'buddhimaan' Sugriva thus addressed Shri Rama never to get concerned with the task of setu bandhana but trust his own unchallenged valor and encourage him with his own 'marga darshaka pratibha' as his outstanding vanara sena are ever ready to bear the brunt with uncommon gusto and zest, Shri Rama addressed Veera Hanuman thus: Vanara Veera! you had already visited Lanka and are fully aware of the details; tell me what was the distance from one dwara durga to another. Then Hanuman detailed as follows: 'Bhagavan Shri Rama! I shall give you the details as to how Lankapuri's safety was ensured, how the rakshasa sena's safety was ensured, what kind of rakshasa sena was the impact of the love and admiration for Ravana's dedication and devotion from them, what kind of prosperity that the public of Lankapuri enjoyed, how dreadful was the Maha Samudra and its shores, how many foot soldiers were posted there on the shores, how many vahanas were engaged of those foot soldiers on the shores, etc. Then Hanuman started the detailing: Rama prabho! Lankapuri is fully contented with pleasures of life, several elephants, chariots, and each and every citizen lives with longevity as they do not understand

what are physical illnesses and threats to life. The city has huge, strong, four entry gates, with sturdy windows yet impossible to break mountain boulders or mantrik arrows even by invoking Indradi Devas and even Brahma. The purpose of outside vision from the wonderfully trained foot soldiers, calvary, elephantry, charioteers and so on, while the ably flying soldiers send signals of even far distant approaches of the enemies and are thus truly impregnable. The ‘dwaraas’ as constructed by raakshasa veeras and rakshasa architects apart, there are thousands of ‘shataghniyaas’ or of ‘loha gadaas’ or iron maces of four feet breadth ever ready to fire enemy attacks fully loaded to resist and bring it down to ashes in a ‘truti’ of time almost instantly. Each of the ‘dwaaraas’ or the exit-entry high gates, there are ‘kandakaas’ or of bottomless deep waters with ‘maha matsyas’ like whales, sharks and huge crocodiles floating and instantly disappearing. At the same time there are four entry-exit gates equipped with massive wooden bridges of automatic provision to be hoisted and folded down to enter and exit. As and when ‘shatrusena’ seeks to attack and enter, countless precautions are thus ready to defend and reattack by throwing back in to the deep waters. *Swayam prakṛtisampanno yuyutsū rāma rāvaṇaḥ, utthitāś cāpramattaś ca balānām anudarśane/ laṅkā purī nirālambā devadurgā bhayāvahā, nādeyaṁ pārvataṁ vanyaṁ kṛtrimaṁ ca caturvidham/ sthitā pāre samudrasya dūrapārasya rāghava, naupathāś cāpi nāsty atra nirādeśāś ca sarvataḥ/* Raghunadha! Ravanaasura himself keeps his poise while defending or attacking as he keeps reviewing the readiness of his sena always. Thus as of now, Lanka is just not possible to attack even by Devas; having been protected naturally too by mountains and the maha dakshina samudra Ravanaasura had made it impregnable further. *ayutaṁ rakṣasām atra paścimadvāram āśritaṁ, śūlahastā durādharṣāḥ sarve khaḍgāgrayodhinaḥ/ niyutaṁ rakṣasām atra dakṣiṇadvāram āśritaṁ, caturaṅgeṇa sainyena yodhās tatrāpy anuttamāḥ/ prayutaṁ rakṣasām atra pūrvadvāram samāśritaṁ, carmakhaḍgadharāḥ sarve tathā sarvāstrakovidāḥ/* Behind Lanapuri’s eastern gate there is ten thousand rakshasa ‘nivaasa’, each of them are ready to defend and attack. On the southern gate there is a ‘chaturanga sena’ of a lakh strength. On the western front the strength is ten times more. *arbudaṁ rakṣasām atra uttaradvāram āśritaṁ, rathinaś cāśvavāhāś ca kulaputrāḥ supūjitāḥ/ śataṁ śatasahasrāṇām madhyamaṁ gulmaṁ āśritaṁ, yātudhānā durādharṣāḥ sāgrakoṭīś ca rakṣasām/ te mayā samkramā bhagnāḥ parikhāś cāvapūritāḥ, dagdhā ca nagarī laṅkā prākārāś cāvasāditāḥ/ yena kena tu mārgeṇa tarāma varuṇālayam, hateti nagarī laṅkāṁ vānarair avadhāryatām/* Now the northern dwaara is truly impenetrable as being safeguarded by an arbuda or ten crore rakshasa yoddhas either mounted by excellently trained horses or chariots. Moreover the central Lanapuri is the stronghold of Maha Rakshasa Sena with countless Rakshasa Sena of over a crore in reserve. But, I was still able to overcome the obstacles while appropriately adjusting my physical form from diminutive to gigantic stature, smashed the ‘praanganaas’ and burnt off some one quarter of Lanapuri. We among the ‘maha vaanara sena’ too do possess the skill and wherewithall to smash down likewise some how. *aṅgado dvivido maindo jāmbavān panaso nalaḥ, nīlaḥ senāpatiś caiva balaśeṣeṇa kiṁ tava/ plavamānā hi gatvā tām rāvaṇasya mahāpurīm, saprakārām sabhavanām ānayaṣyanti maithilīm/ evam ājñāpaya kṣiprām balānām sarvasaṁgraham, muhūrtena tu yuktena prasthānam abhirocaya/* Shatru bhayankara Shri Rama! The vaanara sena under the commande of King Sugriva is blessed with maha veeraas like Angada, Dvividha, Mainda, Jambavan, Panasa, Nala, and Senapati Neela would suffice to bring you laurels as mere illustrations, apart from the ‘apaara vaanara sena. Raghu Nandana! Angadaadi maha vaanaras could fly and on reaching Lanapuri could smash down the protective hills, forests, Lanka dwaras, living residences and the so called Rakshasa veeraas and their kith and kin, and finally rescue Devi Sita safe. In view of all these facts and figures may I assure you that soon enough, let an auspicious time be declared to initiate the duty of ‘Setu bandhana’ and soon thereafter cross the bridge and attack.

Sarga Four

Rama Lakshmana Sugrivas followed by Maha Vanara Sena advances to the shores of Maha Samudra with confidence to initiate the massive task of ‘Setu Bandhana’

śrutvā hanūmato vākyam yathāvad anupūrvaśaḥ, tato 'bravīn mahātejā rāmaḥ satyaparākramaḥ/ yām
 nivedayase laṅkāṁ purīm bhīmasya rakṣasaḥ, kṣipram eṇām vadhiṣyāmi satyam etad bravīmi te/ asmin
 muhūrte sugrīva prayānam abhirocaye, yukto muhūrto vijayaḥ prāpto madhyam divākarah/ uttarā
 phalgunī hy adya śvas tu hastena yokṣyate, abhiprayāma sugrīva sarvānīkasamāvṛtāḥ/ nimittāni ca
 dhanyāni yāni prādurbhavanti me, nihatya rāvaṇam sītām ānayaṣyāmi jānakīm/ upariṣṭād dhi nayanam
 sphuramānam idam mama, vijayam samanuprāptam śaṁsatīva manoratham/ agre yātu balasyāsyā nīlo
 mārgam avekṣitum, vṛtaḥ śatasahasreṇa vānarāṇām tarasvinām/ phalamūlavatā nīla śītakānanavārīṇā,
 pathā madhumatā cāśu senām senāpate naya/ dūṣayeyur durātmānaḥ pathi mūlaphalodakam, rākṣasāḥ
 parirakṣethās tebhyaḥ tvaṁ nityam udyataḥ/ nimneṣu vanadurgeṣu vaneṣu ca vanaukasah, abhiplutyābhi -
 paśyeyuḥ pareśām nihataṁ balam/ sāgaraughanibham bhīmam agrānīkam mahābalāḥ, kapisimhā
 prakarṣantu śataśo 'tha sahasraśaḥ/ gajaś ca girisaṁkāśo gavayaś ca mahābalaḥ, gavākṣaś cāgrato
 yāntu gavām drptā ivarṣabhāḥ/ yātu vānaravāhinyā vānarah plavatām patiḥ, pālayan dakṣiṇam pārśvam
 ṛṣabho vānararṣabhah/ gandhahastīva durdharṣaś tarasvī gandhamādanah, yātu vānaravāhinyāḥ
 savyam pārśvam adhiṣṭhitah/ yāsyāmi balam adhye 'ham balaugham abhiharṣayan, adhiruḥya
 hanūmantam airāvataṁ iveśvaraḥ/ aṅgadenaiṣa saṁyātu lakṣmaṇaś cāntakopamah, sārvaḥ haumeṇa
 bhūteṣo draṇīṇādhīpatir yathā/ jāmbavāmś ca suṣeṇaś ca vegadarśī ca vānarah, ṛkṣarājo mahāsattvaḥ
 kuṁkṣim rakṣantu te trayah/ rāghavasya vacaḥ śrutvā sugrīvo vāhinīpatiḥ, vyādideśa mahāvīryān vānarān
 vānararṣabhah/ te vānaragaṇāḥ sarve samutpatya yuyutsavaḥ, guhābhyah śikharebhyah ca āśu puplūvire
 tadā/ tato vānararājena lakṣmaṇena ca pūjitah, jagāma rāmo dharmātmā sasainyo dakṣiṇām diśam/
 śataiḥ śatasahasraiś ca koṭībhir ayutair api, vāraṇābhiś ca haribhir yayau parivṛtas tadā/ tam yāntam
 anuyāti sma mahatī harivāhinī/ hṛṣṭāḥ pramuditāḥ sarve sugrīvenābhipālītāḥ, āplavantaḥ plavantaś ca
 garjantaś ca plavaṁgamāḥ, kṣvelanto ninadantaś ca jagmur vai dakṣiṇām diśam/ bhakṣayantaḥ
 sugandhīni madhūni ca phalāni ca, udvahanto mahāvṛkṣān mañjarīpuñjadhārīṇah/ anyonyam sahasā
 dṛṣṭā nirvahanti kṣipanti ca, patantaś cotpatanty anye pātayanty apare parān/ rāvaṇo no nihantavyah
 sarve ca rajanīcarāḥ, iti garjanti harayo rāghavasya samīpataḥ/ purastād ṛṣabho vīro nīlaḥ kumuda eva
 ca, pathānam śodhayanti sma vānarair bahubhiḥ saha/ madhye tu rājā sugrīvo rāmo lakṣmaṇa eva ca,
 bahubhir balibhir bhīmair vṛtāḥ śatrunibarhaṇah/ hariḥ śatabalir vīrah koṭībhir daśabhir vṛtaḥ, sarvām
 eko hy avaṣṭabhyah rarakṣa harivāhinīm/ koṭīśataparivārah kesarī panaso gajah, arkaś cātibalāḥ pārśvam
 ekaṁ tasyābhirakṣati/ suṣeṇo jāmbavāmś caiva ṛkṣair bahubhir āvṛtaḥ, sugrīvam purataḥ kṛtvā
 jaghanam samrarakṣatuḥ/ teṣām senāpatir vīro nīlo vānarapūṁgavaḥ, saṁpatan patatām śreṣṭhas tad
 balam paryapālayat/ darīmikhah prajāṅghaś ca jambho 'tha rabhasah kapiḥ, sarvataś ca yayur vīrās
 tvarayantaḥ plavaṁgamān/ evam te hariśārdūlā gacchanto baladarpitāḥ, apaśyāms te giriśreṣṭham
 sahyam drumalatāyutam/ sāgaraughanibham bhīmam tad vānarabalam mahat, niḥsasarpa mahāghoṣam
 bhīmavega ivārṇavaḥ/ tasya dāśaratheḥ pārśve śūrās te kapikuñjarāḥ, tūrṇam āpuplūvuh sarve sadaśvā
 iva coditāḥ/ kapibhyām uhyamānau tau śuśubhate nararṣabhau, mahadbhyām iva saṁsprṣṭau
 grāhābhyām candrabhāskarau/ tam aṅgadagato rāmam lakṣmaṇaḥ śubhayā girā, uvāca pratipūrṇārthaḥ
 smṛtimān pratibhānavān/ hṛtām avāpya vaidehīm kṣipram hatvā ca rāvaṇam, samṛddhārthaḥ
 samṛddhārtham ayodhyām pratiyāsyasi/ mahānti ca nimittāni divi bhūmau ca rāghava, śubhānti tava
 paśyāmi sarvāṇy evārthasiddhaye/ anu vāti śubho vāyuh senām mṛduhitah sukhaḥ, pūrṇavalgusvarāś
 ceme pravadanti mṛgadvijāḥ/ prasannās ca diśah sarvā vimalaś ca divākarah, uśanā ca prasannārcir anu
 tvām bhārgavo gataḥ/ brahmarāśir viśuddhaś ca śuddhāś ca paramarṣayah, arcīśmantah prakāśante
 dhruvam sarve pradakṣiṇam/ triśaṅkur vimalo bhāti rājarṣiḥ sapurohitah, pitāmahavaro 'smākam
 iṣkvākūṇām mahātmanām/ Vimalecha prakāshete Vishakho nirupadrave, nakshatram
 paramasmaakam ikṣvaakuunaam mahaatmanaam/ Nairrutam nairryutaanaamcha nakshatramati
 peedyate, muulo muulavataa spashto dhuupyate dhumaketunaa/ Sarvam chaitad vinaashaaya
 rakshasaanaamanupasthitam, kaale kaalagriheetaanaam nakshatram grahapeditam/ Vyudhaani
 kapisainyaani prakāshanedhikam praho, devaanaamiva sainyaani sangraame Taraakaamaye, ekamaarya
 samīkṣyaitān prīto bhavitumarhasi iti bhrātaram āśvāsya hṛṣṭah saumitir abravīt/ athāvṛtya mahīm
 kṛtsnām jagāma mahatī camūḥ, ṛkṣavānaraśārdūlāir nakhadamṣṭrāyudhair vṛtā/ karāgraiś caranāgraiś
 ca vānarair uddhataṁ rajah, bhaumam antardadhe lokam nivārya savituh prabhām/ lakāmś cūtān āśokān
 sinduvārakān, karavīrāmś ca timiśān bhañjanti sma plavaṁgamāḥ/ phalāny amṛtagandhīni mūlāni

kusumāni ca, bubhujur vānarās tatra pādapānām balotkaṭāḥ/ droṇamātrapramāṇāni lambamānāni vānarāḥ, yayuḥ pibanto hr̥ṣṭās te madhūni madhupiṅgalāḥ/ pādapān avabhañjanto vikarśantas tathā latāḥ, vidhamanto girivarān prayayūḥ plavagarṣabhāḥ/ vṛkṣebhyo 'nye tu kapayo nardanto madhudarpitāḥ, anye vṛkṣān prapadyante prapatanty api cāpare/babhūva vasudhā tais tu saṃpūrṇā haripuṃgavaiḥ, yathā kamalakedāraiḥ pakvair iva vasumdhara/mahendram atha saṃprāpya rāmo rājīvalocanaḥ, adhyārohan mahābāhuḥ śikharam drumabhūṣitam/ tataḥ śikharam āruhya rāmo daśarathātmajāḥ, kūrmamīnasamākīrṇam apaśyat salilāśayam/ te sahyam samatikramya malayam ca mahāgirim, āsedur ānupūrvyeṇa samudram bhīmaniḥsvanam/ avaruhya jagāmāsu velāvanam anuttamam, rāmo ramayatām śreṣṭhaḥ sasugrīvaḥ salakṣmaṇaḥ/ atha dhautopalatalām toyaughaiḥ sahasotthitaiḥ, velām āsādy vipulām rāmo vacanam abravīt/ ete vayam anuprāptāḥ sugrīva varuṇālayam, ihedānīm vicintā sā yā na pūrvaṃ samutthitā/ ataḥ paramatīro 'yaṃ sāgaraḥ saritām pati, na cāyam anupāyena śakyas taritum arṇavaḥ/ tad ihaiva niveśo 'stu mantrāḥ prastūyatām iha, yathedaṃ vānarabalam param pāram avāpnuyāt/ itīva sa mahābāhuḥ sītaharaṇakarśitaḥ, rāmaḥ sāgaram āsādy vāsam ājñāpayat tadā/ saṃprāpto mantrakālo naḥ sāgarasyeha laṅghane, svām svām senām samutsṛjya mā ca kaś cit kuto vrajet, gacchantu vānarāḥ sūrā jñeyam channam bhayam ca naḥ/ rāmasya vacanam śrutvā sugrīvaḥ sahalakṣmaṇaḥ, senām nyaveśyat tīre sāgarasya drumāyute/ virarāja samīpastham sāgarasya tu tad balam, madhupāṇḍujalaḥ śrīmān dvitīya iva sāgaraḥ/ velāvanam upāgamyā tatas te haripuṃgavāḥ, viniviṣṭāḥ param pāram kāṅkṣamāṇā mahodadheḥ/ sā mahārṇavam āsādy hr̥ṣṭā vānaravāhiṇī, vāyuvegasamādhūtaṃ paśyamānā mahārṇavam/ dūrapāram asambādham rakṣogaṇaniṣevitam, paśyanto varuṇāvāsam niṣedur hariyūthapāḥ/ caṇḍanakragrahaṃ ghoram kṣapādau divasakṣaye, candrodaye samādhūtaṃ praticandrasamākulam/ caṇḍānilamahāgrāhaiḥ kīrṇam timitimigilaiḥ, dīptabhogair ivākrīrṇam bhujaṃgair varuṇālayam/ avagādham mahāsattair nānāśailasamākulam, durgam drugam amārgam tam agādham asurālayam/ makarair nāgabhogaiś ca vigādha vātalohitāḥ, utpetuś ca nipetuś ca pravṛddhā jalarāśayaḥ/ agnicūrṇam ivāviddham bhāskarāmbumanoragam, surāriviṣayam ghoram pātālaviṣamāṃ sadā/ sāgaram cāmbaraprakhyam ambaram sāgaropamam, sāgaram cāmbaram ceti nirviṣeṣam adṛśyata/ saṃprkṭam nabhasā hy ambhaḥ saṃprkṭam ca nabho 'mbhasā, tādṛgrūpe sma dṛśyete tārā ratnasamākule/ samutpatitameghasya vicci mālākulasya ca, viśeṣo na dvayor āsīt sāgarasyāmbarasya ca/ anyonyair āhatāḥ saktāḥ sasvanur bhīmaniḥsvanāḥ, urmayā sindhurājasya mahābherya ivāhave/ ratnaughajalasamānādam viṣaktam iva vāyunā, utpatantam iva kruddham yādogaṇasamākulam/ dadṛśus te mahātmāno vātāhatajalāśayam, aniloddhūtam ākāśe pravalgatam ivormibhiḥ, bhrāntormijala -samānādam pralolam iva sāgaram/

As Veera Anjanaputra narrated the detailed description of the pramukha dwaaraass, how best they are safeguarded by the maha rakshasas and the kind direct and constant supervision of Ravama himself and the ever preparedness of Lanka, Shri Rama realised the mental acumen and sharp memory to readily digest the details and exclaimed: Hanuman! The way in which the details were rolled off was amazing and now you have prepared me arousing my emotions to destroy Lankapuri, Ravana and associates. Sugriva! You may even right away decide and declare the auspicious departure at this very midday time as Surya Deva is at his peak; Ravana had kidnapped Devi Sita and indeed where and whither he could evade my uprooting him any farther! Now the Utaaraphalgunā Nakshatra is prevalent and tomorrow Chandra and Hasta Nakshatra would be in union; abhijit muhurta at noon is assured for our digvijaya yatra should be announced now. I am confident that our travel now as per the 'shubha suuchanas' and positive forebodings is excellent for 'Sitaavimochana' and 'Ravana vadha'. Besides, my right eye vision is repetitively trembling and shaking and this is yet another indication of my strong conviction and confidence. On hearing Shri Rama's declaration, Sugriva having respectfully looked at Rama and Lakshmanas and instructed his Senapati Neela who to lead the Maha Vaanara Sena forthwith with speed to the Madhu Vana replete with fragrant flowers and sweet fruits to enjoy but taking care of the trees in an orderly manner; he further instructed to ensure that no enemy elements of Ravana'sura spying the proceedings as they might not be following and the vanara sena to be safeguarded from the enemy attacks from the rear side too. Another precautionary note that King Sugriva alerted to Neela Senapati was to ensure that only youthful vanaras with proven bravery ready even to sacrifice their lives but certainly not

baala- vriddha-durbala-vanaras be eliminated as Vanara Rakshasa samgrama was ferocious and no vanara soldier should run back as any such retreats be killed by the co vanara veeras. Sugriva further instructed Neela to lead the ocean like Mahabali Kapisena, while Mahabali 'Gavaya' with his mountainous physique and 'Gavaaksha' with his bull like physique and ferocity too should be in the lead too. May Vaanara shiromani ' Gandhamaadana' be on the left side, he himself in the center seated on Hanuman's shoulder and Lakshmana on the shoulders of Vaanara Yuvaraja; Riksha Raja 'Jambavan', and Vanara pramukhas 'Sushena' and 'Vegadarsha' on the rear side'. Thereafter Rama Lakshmana Sugriva having finalised the order of placement emerged out of the Royal Cave of Sugriva. Then Sugriva led Rama Lakshmana to the southern side of the kishkindha Mountain with Shri Rama in the lead as per the placement of the maha vaanarsa sena as instructed by the Supreme commander Shri Rama. Then, thousands, lakhs and crores of Maha Vaanara Sena moved ahead with Shri Rama himself in the lead. The over excited Sena had on the way made a halt with the kind approval of the Leaders concerned at the Madhuvana jostling, jumping, embracing each other with exuberant spirits had a hearty break meal and drink of festival excitement of sweet fruits and juices. As this was all being experienced before Shri Rama Himself, they made 'simha garjanas' with resounding animated exhilaration: *Ravano no nihantavyah sarvecha rajaneecharaah!* Or 'Ravana ought to be killed, all Nishacharas be destroyed'! Ahead of the Vanara mighty Procession, Rishabha- Neela- Kumuda were setting the pathway for the crores of Vanara Veeras to pass by. In the central lead were Sugriva, Rama-Lakshmana as encircled by huge and mighty body guards. Shatabali naamaka Maha Vaanara Yoddha with ten crore vanaraas was protecting the leaders. There behind were the leaders Kesari and Panasa were moving forward in the southern portion, as Gaja and Arka in the left side western portion. Sushena and Jambavan in the southern side were surrounded by crores of Vanara Veeras too. Further Darimukha-Prasagjna, Jambha and Rabhasa were moving all around alerting the Maha Vanara Sena Samudra. On the way, the Maha Sena passed through several sarovaras full of lotuses in full bloom but under instructions from Rama refrained to enter therein, even as the thunderous reverberations of sloganeering was unstoppable. Then as Angada on whose shoulders Lakshmana was seated noted several 'shubha sanketass' addressed Shri Rama in rather low voice: ' Raghunandana! I notice several auspicious 'shakunas' or foreboding signs on earth and sky as the fulfillment of your 'karyasiddhi'. Most certainly 'Ravana samhara, Devi Sita prapti and Samrudhha Ayodhya Punaraagamana' are round the corner. Kindly note how cool, mild, happy winds are in the air. All the directions are proactive. Surya Deva appears mild. Bhrgunandana Shukra too is looking bright behind you. Saptarshi Samudaya and Dhruvatara too are prominently visible as though these are all making a parikrama around you!

[Vishleshana on Surya- Chandra-Shukraadi Grahas-Sapta Rishi Mandala- Dhruvas

It is said that there might be thousands of rays of Sun, but the important ones are only seven, representing Seven Planets, Viz. Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. Moon travels faster than Sun. The distance between Sun and Moon is 100,000 yojanas (800,000 miles). In two lunar fortnights, Moon passes through a period of a Samvatsara or a year. In two and quarter days, Moon passes through a month of the Sun, or in one day, it passes through a fortnight of the Sun. Hence, the divergence of Solar and Lunar calculations and Calendars. As the Moon is waxing, it is a day for Gods and a night for Pitru Devatas. The waxing fortnight gradually diminishes the shine till the Moon-fall day (Amavasya) and the waning Moon picks up the shine day by day till Moon-rise day (Pournami). Moon is known as 'Jeeva' (life-provider), or 'Manomaya' (mind-alterer) or 'Annamaya' (potency provider from herbs and plants), 'Amritamaya' (source of life to all) and ' Sarvamaya' (all pervading). From Moon to the Group of Stars, the distance is 200,000 yojanas (16 00, 000 miles). Headed by Abhijit, there are twenty eight Stars revolving on their own axis. Above the Group of Stars is the Planet of Venus (Sukra) almost of the distance from the Moon to the Group of Stars. It is a benevolent planet, especially as a provider of good rains and prosperity and moves at the same pace as Sun God. Mercury (Budha), the son of Moon is situated from Venus (16,00,000 miles) or 72,00,000 miles from Earth and this Planet too is benevolent excepting when not moving along with Sun, thus causing cyclones, excess or no rainfall and dusty storms.

Equidistant from Mercury or 80,80,000 miles above Earth, is the Planet of Mars (Mangal), which is generally not considered favourable, travelling along with other planets every three fortnights and creates tensions. The Planet of Jupiter (Guru) is away from Earth by some 10,400,000 miles-again 16,00,000 miles away from the planet of Mars- is considered generally benevolent to Brahmins and Universe, unless takes a curved path in conjunction with other planets. Saturn, which is 12 million miles above Earth is also considered generally unhelpful. Normally, each planet is 16,00,000 miles apart from another planet, but the distance from Saturn to the Group of ‘Sapta Rishis’ or the Seven Sages is 8,800,000 miles from Saturn ie.20,800,000 miles from Earth. Indeed, the Seven Sages are always the great well wishers of the entire Universe. The Sapta Rishis, viz. Marichi, Angirasa, Atri, Pulsastya, Pulaha, Krathu, and Vasishtha born in Lord Brahma’s thoughts to help in the act of Creation. (Reference Maha Bharatha; Shanti Parva). The Seven Sage Constellation of the Great Bear (Ursa Major) is indeed the great well wisher of the entire Universe. The Sapta Rishis circambulate around the Pole Star, or Dhruva Tara, which is as good as the Abode of Supreme Lord Himself and is prayed to by religious mortals and Gods alike. (Maha Bhagavata Purana)]

Stanza 50 onward: *Vimalecha prakaashete Vishakho nirupadrave, nakshatram paramasmaakam ikshvaakuunaam mahaatmanaam/ Nairrutam nairryutaanaamcha nakshatramati peedyate, muulo muulavataa spashto dhuupyate dhumaketunaa/ Sarvam chaitad vinaashaaya rakshasaanaamanupa - sthitam, kaale kaalagriheetaanaam nakshatram grahapeditam/* In respect of Ikshvaaku vamsha, Vishakamaama ugala nakshatra is very auspicious and ‘upadrava shunya’ as that is not subject to Mangala niyamaka dhumaketu is rid of it as that specific ‘samyoga’ or union leading to tragic consequences. On the other hand, that specific combination of ‘nairruta disha- moola nakshatra’ is most assertively bound to ‘kaala paasha’ leading to devasatation. *Vyudhaani kapisainyaani prakaashanedhikam prabho, devaanaamiva sainyaani sangraame Taraakaamaye, ekamaarya samiksyaitān prīto bhavitum - arhasi/* Ramaprabho! Now the vaanra sena is well bound as a ‘Vyuha’ or specified pattern as being excellently formatted like Devas at the time of Tarakasura Samhara by Shanmukha.

[Vishleshana on Tarakasura Samhara by Skanda Deva:

Fully understanding the purpose of his birth which his parents had strived for after performing thousands of years of Tapasya as also to fulfill the singular ambition of his grand mother to destroy Indra and Devas, Tarakasura took a vow at a grand conference of Daityas and Danavas-the descendents of Diti and Danu- and proceeded to Paritraya Parvat (the western side of Aravali and Vindhya mountain range and observed strict Tapasya during hundred year time-slots by rotation by way of ‘Niraahaara’ (without food), Panchagni (in the midst of Five huge Fire bodies) in sizzling summers, ‘Jala madhya’ inside in chilled running water in the worst winter nights, eating only fallen dry leaves, etc. Brahma had no option but to present himself and ask for his boons. He bargained of absolute invincibility and deathlessness but finally agreed that only a seven days long boy could kill him, if at all! Not far from the day when Brahma bestowed the boons, Tarakasura redesigned and reformed his lines of Military Forces and attacked Indraloka. Having been defeated, Indra made an appeal to Vishnu and the latter realised that only Skanda, the unique son of Shiva Parvati. could kill the loka kantaka Tarakasura. Indra then made a detailed plan as an outstanding stage manager: Bringing together of the then virgin Devi Parvati- Manmatha’s pushpa baana prayoga to excite Parama Shiva who was in long tapasya -managing Himavan’s virgin daughter Parvati to engage in service to supply ‘puja dravyas’- seeking the help of Manmatha the God of love to intensify feelings of lust in Shiva’s mind by his pushpa baanas- Shiva’s opening his third eye with anger- eventual wedding of Shiva Parvati- agni deva carrying Shiva’s virility about to be wasted on earth to six Kritikas who drank the drops - Kartikeya’s birth and the euphoria of Indra and the Trilokas.

The Deities commenced preparations of war to kill Tarakasura but a Celestial Voice was heard that victory would be assured only under the Leadership of Kartikeya and hence all the Devas requested Skanda to become the Chief of the Army of Devas. Meanwhile, Devasena, the daughter of Mrityu Devata, became his wife and hence Skanda was known as Deva Senapati. Kartikeya led the army of Devas of the

rank of Indra, Agni, Vayu, Kubera and Yama Dharma Raja and was seated on an elephant. Tarakasura arrived with a huge army of mighty warriors who dominated and controlled the opponents initially. Indra's 'Vajra' was overpowered by Tarakasura's weapon called Shakti and wounded Indra. King Muchukunda who fought for Devas and sought to stop the domination of Daityas but Tarakasura resisted; Muchukunda wanted to use the 'Brahmastra' but was restrained by Sage Narada as that weapon would no doubt create havoc but would be ineffective to destroy Tarakasura and hence Kartikeya would have to be warmed up gradually. Veerabhadra swung into action and slaughtered thousands of Demons; Tarakasura realised that Veerabhadra was not easy to control and thus used his 'Maya' and assumed a thousand arms. Lord Vishnu suggested that the time was ripe to kill the Big Demon before he became more powerful and asked Skanda to charge him. With his mighty weapon Shakti on hand, Kartikeya chased Tarakasura but the latter retaliated with his own 'Shakti' and even got Skanda unconscious for a while. After quickly recovering his poise, Kartikeya prayed to his parents and released the Maha Shakti which was fortified with the blessings of Bhagavan and Bhagavati and finally annihilated Tarakasura who incidentally was a Great Siva Bhakta! But Siva Himself was so pleased at the valour of the lad who was more than a match to the Greatest Demon of the times who sent shock waves across the Three Worlds! While Devas and Gandharvas were engaged in unending praises and noise of resounding musical notes, Rishis were engaged in Vedic Hymns to please Kartikeya and there was ecstasy across the Globe.]

Stanza 55

As Sugriva was detailing the various 'shubha shakunas' addressing Shri Rama, Lakshmana was hearing intently being excited, while the Maha Vanara Sena was proceeding ahead, with Maha Jambavan and huge Rikshas and Vanaras were guarding the rear side. Their entire body especially their foot fingers and hands were heavily dusted. This was especially so as they were jumping high, often flying and landing as though there was a sand storm blinding normal vision. As the Vanara Sena was crossing water bodies and rivers there was chaos of the waves while the cheers and slogans were further adding pandemonium. The entire Vanara Sena jumping, leaping, running, chasing each other with speed, it seemed Vayu Deva too was cooperating by adjusting the speed and pace accordingly as the singular objective being 'Raghu-nadha Karyasiddhi'. As the Vanara Sena approaches forests and wild trees, roots and sweet fruits face are inevitable targets, simha nadaas, chaos and havoc are normal features. As they approach hills and mountains, their natural tendency would be to jump up to the tops and either slide down or leap down. *Kananaani vichitraani nadeeprastravanaani cha, pashyannapi yathou Ramah sahyaasyah Malasyasyacha/* Shri Ramachandra too was immersed in thoughts, experiencing 'prakriti soundarya' especially as of Sahya and Malaya parvata shrenis and the unbelievable magnificence as the Lanka Yatra was truly fabulous. *Paada paanavabhajanto vikarshantastathaah, vidhamanto girivaraan prayayuh plavagarshabhaah/* Thus the Maha Vanara Sena was advancing with hilarious shrieks and resounding thumping steps with speed and excitement. *mahendram atha samprāpya rāmo rājīvalocanaḥ, adhyārohan mahābāhuḥ śikharam drumabhūṣitam/ tataḥ śikharam āruhya rāmo daśarathātmajaḥ, kūrmanīnasamākīrṇam apaśyat salilāśayam/* Kamalanayana Shri Rama then approached Mahendra Parvata and gracing the scenic beauty ascended the mountain. Then atop the shikhara visioned the Maha Samudra full of 'kurmas and matsyas'. *te sahyaṁ samatikramya malayaṁ ca mahāgirim, āsedur ānupūrvyeṇa samudraṁ bhīmaniḥsvanam/ avaruḥya jagāmāsu velāvanam anuttamam, rāmo ramayatām śreṣṭhaḥ sasugrīvaḥ salakṣmaṇaḥ/* Thus having crossed Sahya and Malaya parvataas, reached Mahendra Parvata and the Maha Saagara with ear drum shattering and high tide roarings. Accompanied by Lakshmana and Sugriva, soon enough Shri Rama descended down to the seashores and entered a forest adjacent thereby. *ete vayam anuprāptāḥ sugrīva varuṇālayam, ihedānīm vicintā sā yā na pūrvam samutthitā/ ataḥ paramatīro 'yaṁ sāgaraḥ saritām pati, na cāyam anupāyena śakyas taritum arṇavaḥ/ tad ihaiva niveśo 'stu mantrāḥ prastūyatām iha, yathedaṁ vānarabalaṁ param pāram avāpnuyāt/* Shri Rama then addressed Sugriva: King of Vanaras! Look, we have reached the 'Samudra Tata' alright. But in my mind the possibility of crossing the Maha Sagara is confronted now. How is this possible to assuage Samudra Deva! Without the help and cooperation of Samudra Swami, it should be impossible to

cross the distance of hundred yojanas to reach Lankapuri. Thus we have all to introspect together especially by collective thinking. *itīva sa mahābāhuḥ sītāharaṇakarśitaḥ, rāmaḥ sāgaram āsādyā vāsam ājñāpayat tadā/ samprāpto mantrakālo naḥ sāgarasyeha laṅghane, svām svām senām samutsṛjya mā ca kaś cit kuto vrajet, gacchantu vānarāḥ śūrā jñeyam channam bhayam ca naḥ/* As Rama who is already shattered by his Sita Viyoga in his mind asked Sugriva to settle down and even offer constructive suggestions. He emphasised that none of the Vanara Senapatis would now abstain from this important discussion and also enforce discipline right now among the respective squadrons. This is necessary as the nearby maayaavi rakshasaas present here possibly might tamper with the mindset of vaararas even. As Rama opined thus Sugriva's instructions were clear too. Lakshmana too intervened in the task of controlling the Maha Vaanara sena. Three categories of reech or bears- langur with long tails and Vanaras were seated. Meanwhile the roarings of the furious tides of the Maha Sumudra got intensified as 'pradosha kaala chadrodya' arrived. Samudra is then indeed the 'nivasa sthaana' of Deva shatru daitya- raakshaas and the Maha Sagara was akin to pataala loka; the entire scenario then was so queer and awe inspiring that the Vanara sena was rightly wonder struck, even as the roaring reverberations of the high tides were getting more and more awe generating further and further.

Sarga Five

As Neela- Mainda- Dvividha Veeras made suitable arrangements of night long rest and safety to vaanara sena, Shri Rama confided his feelings especially in view of Ravana's ultimatum of time limit to Devi Sita

Sā tu nīlena vidhivat svārakṣā susamāhitā, sāgarasyottare tīre sādhu senā niveśitā/ maindaś ca dvividhaś cozasbhau tatra vānarapuṅgavau, viceratuś ca tām senām rakṣārtham sarvato diśam/ niviṣṭāyām tu senāyām tīre nadanadīpateḥ, pārśvastham lakṣmaṇam dṛṣṭvā rāmo vacanam abravīt/ śokaś ca kila kālena gacchatā hy apagacchati, mama cāpaśyataḥ kāntām ahany ahani vardhate/ na me duḥkham priyā dūre na me duḥkham hṛteti ca, etad evānuśocāmi vayo 'syā hy ativartate/ vāhi vāta yataḥ kanyā tām sprṣtvā mām api sprṣa, tvayi me gātrasamsparsaś candre dṛṣṭisamāgamah/ tan me dahati gātrāṇi viśam pītam ivāsaye, hā nātheti priyā sā mām hriyamāṇā yad abravīt/ tadviyogendhanavatā taccintāvipulārceṣā, rātriṁ divaṁ śarīraṁ me dahyate madanāgninā/ avagāhyārṇavam svapsye saumitre bhavatā vinā, katham cit prajvalan kāmāḥ samāsuptam jale dahet/ bahv etat kāmāyānasya śakyam etena jīvitum, yad aham sā ca vāmorur ekām dharaṇim āśritau/ kedārasyeva kedārah sodakasya nirūdakah, upasnehena jīvāmi jīvantīm yac chṛṇomi tām/ kadā tu khalu sussoṇīm śatapatrāyatekṣaṇām, vijitya śatrūn drakṣyāmi sītām sphītām iva śriyam/ kadā nu cārubimbausṭham tasyāḥ padmam ivānanam, īśadunnamya pāsyāmi rasāyanam ivāturaḥ/ tau tasyāḥ samhatau pīnau stanau tālaphalopamau, kadā nu khalu sotkampau hasantyā mām bhajiśyataḥ/ sā nūnam asitāpāṅgī rakṣomadhyagatā satī, mannāthā nāthahīneva trātāraṁ nādhigacchati/ kadā vikṣobhya rakṣāṁsi sā vidhūyotpatiṣyati, vidhūya jaladān nīlāṁ śaśilekhā śaratsv iva/ svabhāvatanukā nūnam śokenānaśanena ca, bhūyas tanutarā sītā deśakālaviparyayāt/ kadā nu rākṣasendrasya nidhāyorasi sāyakān, sītām pratyāhariṣyāmi śokam utsṛjya mānasam/ kadā nu khalu mām sādhvī sītāmarasutopamā, sotkaṇṭhā kaṇṭham ālambya mokṣyaty ānandajamalam/ kadā śokam imam ghoram maithilī viprayogajam, sahasā vipramokṣyāmi vāsaḥ śukletaram yathā/ evam vilapatas tasya tatra rāmasya dhīmataḥ, dinakṣayān mandavapur bhāskaro 'stam upāgamat/ āśvāsito lakṣmaṇena rāmaḥ samdhyām upāsata, smaran kamalapatrākṣīm sītām śokākulīkṛtaḥ/

Vaanara Veera Nila responsible for safe stay of the Maha Vaanara sena made satisfactory arrangements of the night halt at the sea bed, while Mainda and Dvividha kept vigilance. Then Shri Rama confided in Lakshmana stating that even as his grief and distress as had been suppressed so far during the travel this far was tending to reappear again and again, day by day. He was unable to resist his tearful flows muttering as follows: 'My agony might not be that Devi Sita's continued absence from me but the criticality of the time limitation that the heartless Ravana had fixed. As she was suddenly kidnapped, the desperate shouts and cries as 'ha Praana nadha' once recalled my stomach gets filled up with poisonous flames spreading fastest all over my body limbs. Believe me Lalkshmana! This 'premaagni' keeps on

burning my core, day and night, and as the world is sleeping; this slow poison might not break me down to a disastrous termination. All the same, the ‘viraahagni’ is solaced that Devi Sita is still resting on bare earth yet alive and that very ray of trust and belief keeps extending the possibility of my renewed existence. *kadā tu khalu susṣoṇīm śatapatrāyatekṣaṇām, vijitya śatrūn drakṣyāmi sītām sphītām iva śriyam/ kadā nu cārubimbaṣṭhaṁ tasyāḥ padmam ivānanam, īśadunnamya pāsyāmi rasāyanam ivāturaḥ/* When indeed that time might arrive when the enemy is eliminated and when my Rajya Lakshmi Kamalanayana Sumadhyamaa Sita darshana bhagya prapti! When again a ‘rogi’ could lap up the ‘rasaayana’ and lift up cup of sweet medicine to lips to her lips for a sweet kiss! *kadā nu rākṣasendrasya nidhāyorasi sāyakān, sītām pratyāhariṣyāmi śokam utsrjya mānasam/ kadā nu khalu mām sādhvī sītāmarasutopamā, sotkaṇṭhā kaṇṭham ālambya mokṣyaty ānandajam jalam/ kadā śokam imam ghoram maithilī viprayogajam, sahasā vipramokṣyāmi vāsaḥ śukletaram yathā/* When and how soon could pierce my sword right into the hearts of Rakshasa Raja Ravana and his followers and assuage my darling Sita. When and how soon could take me to my heart for a tight embrace as she would shed tears of joy be wiped out with my fingers. When and how soon could Mithileashwari discard her crumpled and dusted ‘eka vastra’ to pure silk clothes bordered with gold and ‘nava ratnas’. As Shri Rama was confiding his heart felt feelings of anguish to Lakshmana, it was time that the sayam kala sandhyopashana time getting due. Lakshmana sought to alleviate feelings and both of them got busy with their respective Gayatri worship.

Sarga Six

King Ravana'sura convened an emergency conference with his Ministers as the Vanara Sena had reached the Sea shores with Rama in the lead

Laṅkāyām tu kṛtaṁ karma ghoram dṛṣṭvā bhavāvaham, rākṣasendro hanumatā śakreṇeva mahātmanā, abravīd rākṣasān sarvān hriyā kiṁ cid avāṇmukhaḥ/ dharṣitā ca praviṣṭā ca laṅkā duṣprasahā purī, tena vānaramātreṇa dṛṣṭā sītā ca jānakī/ prasādo dharṣitaś caityaḥ pravarā rākṣasā hatāḥ, āvilā ca purī laṅkā sarvā hanumatā kṛtā/ kiṁ kariṣyāmi bhadram vaḥ kiṁ vā yuktam anantaram, ucyatām naḥ samartham yat kṛtaṁ ca sukṛtaṁ bhavet/ mantramūlam hi vijayam prāhur āryā manasvinaḥ, tasmād vai rocase mantram rāmaṁ prati mahābalāḥ/ trividhāḥ puruṣā loke uttamādhamamadhyamāḥ, teṣāṁ tu samavetānām guṇadoṣam vadāmy aham/ mantribhir hitasamyuktaiḥ samarthair mantranirṇaye, mitrair vāpi samānārthair bāndhavair api vā hitaiḥ/ sahito mantrayitvā yaḥ karmārambhān pravartayet, daive ca kurute yatnam tam āhuḥ puruṣottamam/ eko 'rtham vimṛśed eko dharme prakurute manaḥ, ekaḥ kāryāṇi kurute tam āhur madhyamam naram/ guṇadoṣāṁ anīṣṭitya tyaktvā daivavyapāśrayam, kariṣyāmīti yaḥ kāryam upekṣet sa narādhamah/ yatheme puruṣā nityam uttamādhamamadhyamāḥ, evaṁ mantrō 'pi vijñeya uttamādhamamadhyamah/ aikamatyam upāgamya śāstradrṣṭena cakṣuṣā, mantriṇo yatra nirastās tam āhur mantram uttamam/ bahvyo 'pi matayo gatvā mantriṇo hy arthanirṇaye, punar yatraikatām prāptaḥ sa mantrō madhyamah smṛtaḥ/ anyonyamatim āsthāya yatra saṁpratibhāṣyate, na caikamatye śreyo 'sti mantraḥ so 'dhama ucyate/ tasmāt sumantritaṁ sādhu bhavanto mantrisattamāḥ, kāryam saṁpratipadyantām etat kṛtyatamaṁ mama/ vānarāṇām hi vīrāṇām sahasraiḥ parivāritaḥ, rāmo 'bhyeti purīm laṅkāṁ asmākam uparodhakah/ tariṣyati ca suvyaktaṁ rāghavaḥ sāgaram sukham, tarasā yuktarūpeṇa sānujaḥ sabalānugaḥ/ asminn evaṁgate kārye viruddhe vānaraiḥ saha, hitam pure ca sainye ca sarvaṁ saṁmantryatām mama/

As Indratulya parakrami Hanuman alone created mayhem and devastation of Lankapuri putting him to shame, now learning that a maasive Vanara Sena had since reached the shores of Maha Sagara already, Ravana was apparently in a pensive frame of mind convened an emergency conference with his Ministers. He addressed the conference as follows: *dharṣitā ca praviṣṭā ca laṅkā duṣprasahā purī, tena vānaramātreṇa dṛṣṭā sītā ca jānakī/ prasādo dharṣitaś caityaḥ pravarā rākṣasā hatāḥ, āvilā ca purī laṅkā sarvā hanumatā kṛtā/ kiṁ kariṣyāmi bhadram vaḥ kiṁ vā yuktam anantaram, ucyatām naḥ samartham yat kṛtaṁ ca sukṛtaṁ bhavet/* Nishaacharaas! That Hanuman, a single Vanara entered the impenetrable

Lankapuri, searched for Sita and spoke to her; not only that crumbled Chaityapraasaada down to earth, killed significant Rakshasa yodhhas and put Lankapuri to flames. May you all be blessed! Now, what should I do! I should be now suitably advised. Is there a solution now! *mantramūlaṃ hi vijayaṃ prāhur āryā manasvinaḥ, tasmād vai rocaye mantraṃ rāmaṃ prati mahābalāḥ/trividhāḥ puruṣā loke uttamādhamamadhyamāḥ, teṣāṃ tu samavetānām guṇadoṣaṃ vadāmy aham/* Maha Rakshasa Veeraas! Learned Vigjnaana vettaas are stated to have assured victories on battle fronts as per by the advices of able mantris and that is why I should be advised as to what should be done in respect of Shri Rama and hence my seeking your able suggestions. As you may be aware that in the present society, there are three types of advisors of the best, the medium and the worst categories. Now, the ‘Uttama Shreni’ Advisers seek to understand the possibilities or otherwise, capabilities or weaknesses, interests or rejections, and above all objective analyses from the outside expert advisors. Those who seek to analyse the pros and cons of a given situation and its context and finlise their own decision are of the medium category. A person even without understanding a given situation with least analysis takes a unilateral and conclusive decision is of course of the lowest classification. *tasmāt sumantritaṃ sādhu bhavanto mantrisattamāḥ, kāryaṃ sampratipadyantāṃ etat kṛtyatamaṃ mama/ vānarāṇām hi vīrāṇām sahasraiḥ parivāritaḥ, rāmo ’bhyeti purīm laṅkāṃ asmākaṃ uparodhakaḥ/* Now happily in my ‘mantri mandali’, you are all ‘Parama buddhiman’ and as such I seek your expert advice and I should esteem it and follow the same dutifully. We are now confronted with thousands of Vanaras led by Rama and are threatening of ‘Lanka vinashana’ *tariṣyati ca suvyaktaṃ rāghavaḥ sāgaraṃ sukham, tarasā yuktarūpeṇa sānujaḥ sabalānugaḥ/ asminn evaṃgate kārye viruddhe vānaraiḥ saha, hitaṃ pure ca sainye ca sarvaṃ sammantryatām mama/* Now this is by now clear that Rama is desperate to cross the Maha Sagara from their mainland comfortably along with his sena. They might as well dry up the ocean or seek another alternative. In such a critical situation, kindly provide me a helpful advice.’ Thus concluded Ravana’s address.

Sarga Seven

As Ravana'sura expressed his concern, his Ministers replied that a King of his stature and triloka -fame need not get worried especially when vaanaras and humans attack and Indrajit alone could smother them.

Ity uktā rākṣasendreṇa rākṣasās te mahābalāḥ, ūcuḥ prāñjalayaḥ sarve rāvaṇaṃ rākṣaseśvaram/ rājan parighaśaktyrṣṭiśūlapaṭṭasasāṃkulam, sumahan no balaṃ kasmād viśādaṃ bhajate bhavān/ kailāsaśikharāvāsī yakṣair bahubhir āvṛtaḥ, sumahat kadanāṃ kṛtvā vaśyas te dhanadaḥ kṛtaḥ/ sa maheśvarasakhyena ślāghamānas tvayā vibho, nirjitaḥ samare roṣāl lokapālo mahābalāḥ/ vinihatya ca yakṣaughān vikṣobhya ca viḡrhya ca, tvayā kailāsaśikharād vimānam idam āhṛtam/ mayena dānavendreṇa tvadbhayāt sakhyam icchatā, duhitā tava bhāryārthe dattā rākṣasapuṅgava/ dānavendro madhur nāma vīryotsikto durāsadaḥ, viḡrhya vaśam ānītaḥ kumbhīnasyāḥ sukhāvahaḥ/ nirjitās te mahābāho nāgā gatvā rasāṭalam, vāsukis takṣakaḥ śaṅkho jaṭī ca vaśam āhṛtāḥ/ akṣayā balavantaś ca śūrā labdhavarāḥ punaḥ, tvayā saṃvatsaram yuddhvā samare dānavā vibho/ svabalaṃ samupāśṛitya nītā vaśam arimḍama, māyāś cādhigatās tatra bahavo rākṣasādhipa/ śūrāś ca balavantaś ca varuṇasya sūtā raṇe, nirjitās te mahābāho caturvidhabalānugaḥ/ mṛtyudaṇḍamahāgrāhaṃ śālmalidvīpamaṇḍitam, avagāhya tvayā rājan yamasya balasāgaram/ jayaś ca viplulāḥ prāpto mṛtyuś ca pratiṣedhitaḥ, suyuddhena ca te sarve lokās tatra sutoṣitāḥ/ kṣatriyair bahubhir vīraiḥ śakratulyaparākramaiḥ, āsīd vasumatī pūrṇā mahadbhir iva pādapaiḥ/ teṣāṃ vīryaguṇotsāhair na samo rāghavo raṇe, prasahya te tvayā rājan hatāḥ paramadurjayāḥ/ rājan nāpad ayukteyam āgatā prākṛtāj janāt, hṛdi naiva tvayā kāryā tvaṃ vadhiṣyasi rāghavam/

As Ravana'sura invited suggestions from his ministers, the reply to the King was that indeed Rakshasas were aware of Neeti Jnaana as much as the opponents. Hence the submission would be as follows: King of Asuras!! We are prepared to attack the enemy force with Parighas-Shakti- Shula-Pattisha as the Vaaras and Bears are quipped too then why worry! Maha Raja! you had even gone to Bhogavati Pura and

devastated Maha Nagas; you had successfully defeated Yakshas and subdued Kubera and seized pushpaka vimana from Kailaasha Shikhara. Rakshasha shiromani! Danava Raja Maya was terrorised by you as he wished your lasting friendship and submitted his daughter Mandodari, your Patta Mahishi the Prime Queen, a Maha Pativrata! Mahabaaho! We recall that Maha Daanava Madhu surrendered to you in his battle against you and submitted accepting your sister Kumbhini as his wife. Shatru damana Rakshasa Raja! Daanavas were for immemorial times the established champions of bravery in battles, but you had the power of subduing them for ever and in turn wrested from them numberless powers of ‘Mayas’! Varuna Deva Putras too once attacked you with their chaturanga senas were smashed by you personally. Maha Raja! Yama swarupi Maha Saagara and Mrityu Rupī Rakshasa Sena are at your command. Further, in the remote past Kshatriya Kings of ‘Mahendra samaana’ heros were full on earth but now samara durjaya veeras are virtually non existent now and would it be a matter of anxiety for you! You may as well relax and a hero of Indrajit’s standing would teach a fitting lesson to the attacking Rama and his monkey brigade. Our Megha Naada had successfully performed Maheshwara Yagjna which is unparalleled. He had the reputation of imprisoned Indra and Our army is of the swarupa of ekaadasha Rudra gana and dwadasha Aditya ganas- Marud gana and Vasu gana. *rājan nāpad ayukteyam āgatā prākṛtāj janāt, hṛdi naiva tvayā kāryā tvam vadhiṣyasi rāghavam/* Ravana Maharaja! If mere ordinary Vannaras and human beings seek to attack such invincible Lanka Puri, it is not at all a matter of concern to you!

Sarga Eight

Ravanasura was assured by Mahaasura Veeras like Prahasta-Durmukh- Vajradamshttra-Nikumbha and Vajradamshttra to demolish the Vanara-Manushyas if attacked

Tato nīlāmbudanibhaḥ prahasto nāma rākṣasaḥ, abravīt prāñjalir vākyam śūraḥ senāpatīs tadā/ devadānavagandharvāḥ piśācapatagoragāḥ, na tvām dharṣayitum śaktāḥ kiṁ punar vānarā raṇe/ sarve pramattā viśvastā vañcitāḥ sma hanūmatā, na hi me jīvato gacchej jīvan sa vanagocaraḥ/ sarvām sāgaraparyantām saśailavanakānanām, karomy avānarām bhūmim ājñāpayatu mām bhavān/ rakṣām caiva vidhāsyāmi vānarād rajanīcara, nāgamiṣyati te duḥkham kiṁ cid ātmāparādhajam/ abravīc ca susamkruddho durmukho nāma rākṣasaḥ, idam na kṣamaṇīyam hi sarveṣām naḥ pradharṣaṇam/ ayam paribhavo bhūyaḥ purasyāntaḥpurasya ca, śrīmato rākṣasendrasya vānarendrapradharṣaṇam/ asmin muhūrte hatvaiko nivartiṣyāmi vānarān, praviṣṭān sāgarām bhūmam ambaram vā rasātalam/ tato ’bravīt susamkruddho vajradamṣṭro mahābalaḥ, pragṛhya parigam ghoram māmsaṣṇitarūpitam/ kiṁ vo hanumatā kāryam kṛpaṇena tapasvinā, rāme tiṣṭhati durdharṣe sugrīve sahalakṣmaṇe/ adya rāmam sasugrīvam parigheṇa salakṣmaṇam, āgamiṣyāmi hatvaiko vikṣobhya harivāhinīm/ kaumbhakarṇīs tato vīro nikumbho nāma vīryavān, abravīt paramakurddho rāvaṇam lokarāvaṇam/ sarve bhavantas tiṣṭhantu mahārājena saṁgatāḥ, aham eko haniṣyāmi rāghavam sahalakṣmaṇam/ tato vajrahanur nāma rākṣasaḥ parvatopamaḥ, kruddhaḥ parilihan vaktram jihvayā vākyam abravīt/ svairam kurvantu kāryāni bhavanto vigatajvarāḥ, eko ’ham bhakṣayiṣyāmi tām sarvām hariyūthapān/ svasthāḥ krīḍantu niścintāḥ pibantu madhuvāruṇīm, aham eko haniṣyāmi sugrīvam sahalakṣmaṇam, sāṅgadaṁ ca hanūmantam rāmam ca raṇakuñjarh/

Pursuant to the assurances of the Mantri Mandali, the Asura ‘Senapati Prahasta’ stated: ‘Maha Raja! as we the Maha warriors of Asuras smashed crushingly the Deva-Danva-Gandharva-Pishacha- Pakshi-Sarpaas and of which great concern is for Nara-Vaanaras. Earlier we were rather casual in the earlier attacks of a vanara called Hanuman. But now we got a lesson and are ready to crush the vaanaras in thousands and lakhs . Under your instructions now, we could bring down mountains to pebbles, forests on the sea bed to be uprooted and vanaras to be burnt alive. Raksharaja! May you not be ever blamed for the so called Sitaapharana and your regretting it!’. Then Maha Rakshasa ‘Durmukha’ addressed the King in fumed up raised voice: ‘Maha Raja! Right now: You had never committed a crime demanding an apology for getting Sita down here to Lankapuri. Several lustful Gandharva-Yaksha-Danava kanyas do fall in mad

love with and get blissfully enjoy their lives here as your queens. If only you nod hear head, I could myself chase the vaanaras and manushyas and chase them death and flee into the Maha Sagara or akaasha or rasaatala. Then came out a thundorous shout from ‘Vajradanti’ lifted by both hands upto his shoulders his maha parigha smeared with raw blood and pieces of fresh flesh: *kiṃ vo hanumatā kāryaṃ kṛpaṇena tapasvinā, rāme tiṣṭhati durdharṣe sugrīve sahalakṣmaṇe/ adya rāmaṃ sasugrīvaṃ parighena salakṣmaṇam, āgamiṣyāmi hatvaiko vikṣobhya harivāhinīm/* When Rama- Sugriva-Lakshmanas are there to be attacked in one stroke of my mighty sword, what could miserable Hanuman do, as asserted ‘Nikumbha’, the son of Kumbhakarna. Nikumbha further asserted: I myself could forward to ‘shmasaana’ the so called Heros of Rama Lakshmana, Sugriva- Hanuman and the rest of vanaras. Then among other Rakshasa heros Vishalakaya ‘Vajrahanu’ biting his sharp teeth declared: *svairam kurvantu kāryāṇi bhavanto vigatajvarāḥ, eko ’ham bhakṣayiṣyāmi tām sarvān hariyūthapān/ svasthāḥ krīḍantu niścintāḥ pibantu madhuvāruṇīm, aham eko haniṣyāmi sugrīvaṃ sahalakṣmaṇam, sāṅgadaṃ ca hanūmantam rāmaṃ ca raṇakuñjarh/* You Maha Rakshasa Yoddhas! Kindly relax and carry on with your own domestic chores; I should by myself all alone devastate the entire ‘Vanara Sena’! In fact you may as well playfully rejoice endless ‘madira paana’ to your respectine capacities! I would kill all of the enemies including Sugriva-Lakshmana-Angada-Hanuman and other vanara bhallukas too.

Sarga Nine

As Rakasha Veeras assured Ravana of assurances with bravado unminded of enemy strength, Vibhishana requests him to respectfully return Devi Sita safe to Rama and save Lanka’s glory and of generations.

Tato nikumbho rabhasaḥ sūryaśatrur mahābalaḥ, suptagṇo yajñakopaś ca mahāpārśvo mahorah/ agniketuś ca durdharṣo raśmiketūś ca rākṣasaḥ, indrajic ca mahātejā balavān rāvaṇātmajaḥ/ prahasto ’tha virūpākṣo vajradamṣtro mahābalaḥ, dhūmrākṣaś cātikāyaś ca durmukhaś caiva rākṣasaḥ/ parighān paṭṭasān prāsāṇ śaktiśūlaparaśvadhā, cāpāni ca sabāṇāni khadgāṃś ca vipulāṇ śītān/ pragrhya parama - kruddhāḥ samutpatya ca rākṣasāḥ, abruvan rāvaṇam sarve pradīptā iva tejasā/ adya rāmaṃ vadhiṣyāmaḥ sugrīvaṃ ca salakṣmaṇam, kṛpaṇam ca hanūmantam laṅkā yena pradharṣitā/ tām grhītāyudhān sarvān vārayitvā vibhīṣaṇaḥ, abravīt prāñjalir vākyam punaḥ pratyupaveśya tām/ apy upāyais tribhis tāta yo ’rthaḥ prāptum na śakyate, tasya vikramakālāms tām yuktān āhur maṇiṣiṇaḥ/ pramatteṣv abhiyukteṣu daivena prahateṣu ca, vikramās tāta sidhyanti parīkṣya vidhinā kṛtāḥ/ apramattaṃ katham taṃ tu vijigīṣuṃ bale sthitam, jitaroṣaṃ durādharṣaṃ pradharṣayitum icchatha/ samudram laṅghayitvā tu ghoram nadanadīpatim, kṛtam hanumatā karma duṣkaram tarkayeta kaḥ/ balāny aparimeyāni vīryāṇi ca niśācarāḥ, pareṣāṃ sahasāvajñā na kartavyā katham cana/ kiṃ ca rākṣasarājasya rāmeṇāpakṛtam purā, ājahāra janasthānād yasya bhāryāṃ yaśasvinaḥ/ kharo yady ativyrttas tu rāmeṇa nihato raṇe, avaśyam prāñinām prāṇā rakṣitavyā yathā balam/ etannimittam vaidehī bhayaṃ naḥ sumahad bhavet, āhṛtā sā parityājyā kalahārthe kṛte na kim/ na naḥ kṣamaṃ vīryavatā tena dharmānuvartinā, vairam nirarthakam kartum dīyatām asya maithilī/ yāvan na sagajām sāsāvām bahuratnasamākulām, purīm dārayate bāṇair dīyatām asya maithilī/ yāvat sughorā mahatī durdharṣā harivāhinī, nāvaskandati no laṅkāṃ tāvat sītā pradīyatām/ vinaśyed dhi purī laṅkā śūrāḥ sarve ca rākṣasāḥ, rāmasya dayitā patnī na svayam yadi dīyate/ prasādaye tvām bandhutvāt kuruṣva vacanam mama, hitam pathyam tv aham brūmi dīyatām asya maithilī/ purā śaratsūryamaricisam nibhān; navāgrapuṅkhān sudṛḍhān ṛpātmajaḥ, sṛjaty amoghān viśikhān vadhāya te; pradīyatām dāsarathāya maithilī/ tyajasva kopam sukhadharmanāśanam; bhajasva dharmam ratikīrtivardhanam, prasīda jīvema saputrabāndhavāḥ; pradīyatām dāsarathāya maithilī/

Pursuant to the braggings of Nikumbhaadi Rakshasa Veeraas, Nikumbha, Rabhasa, Suryashatru, Suptagṇa, Yajñakopa, Mahapaarshva, Mahodara, Agniketu, Rashmiketū, Ravana kumara Indrajit, Prahasta, Virupaksha, Vajradamshtra, Dhūmraksha, Atikaaya, Durmukhaadi Rakshasa Maha Veeraas stood up in rage and lifted in their mighty hands and hefty shoulders various ‘aayudhaas’ like parigha,

pattisha, shula, praasa, shkti, pharasa, dhanush baanaas, khadgas, and jumped declaring: *adya rāmaṁ vadhiṣyāmaḥ sugrīvaṁ ca salakṣmaṇam, kṛpaṇam ca hanūmantaṁ laṅkā yena pradharṣitā*/ We should at once destroy Rama-Lakshmana- Sugriva, and most cerainly Hanuman who had destroyed Lankapuri in flames. Then, dharmagjna Vibhishana intervened and addressed Ravana: Maha Raja! Neeti Shastra Vignanis proclaimed that one ought to follow the chaturvidha upaayas of saama-daana-bheda- and finally danda. As the enemy is unprepared and sudden attacks of the defending veeras would invariably bound to end up in ‘aadhi-daivika- adhyatmika taapatrayas’ and duly justified attacks only are justiable.

[Vishleshana on ‘Taapatrayas’:

Tapatraya: Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. In Vishnu Purana: Maharshi Parashara described about Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to ‘Shaaririka’(physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Maharshi Parashara emphasized that there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatraya]

Stanza Ten onwards

Shri Rama might nodoubt be ever ready as aftet all he had arrived with his decisivenees to counter such sudden attacks, but are we not capable of well pronounced attacks as that should truly be observed as the ‘yuddha dharma’. Nishachara Veeraas! Do you not realise the meaning of the vaanara sena arriving here after crossing the ‘maha saagra’ by air dashes and high wave jumpings: *samudraṁ laṅghayitvā tu ghoram nadanadīpatim, kṛtaṁ hanumatā karma duṣkaram tarkayeta kaḥ/ balāny aparimeyāni vīryāni ca niśācarāḥ, pareṣām sahasāvajñā na kartavyā katham cana/ kim ca rākṣasarājasya rāmeṇāpakṛtaṁ purā, ājahāra janasthānād yasya bhāryām yaśasvinaḥ*/ Can you imagine that a single Hanuman crossed this Maha Samudra by flying on the skies. Let us not underestimate the might, pluck and dashing desperation of the huge vaanara sene for a justified objective. First of all, tell me as to why Shri Rama is harassed and restless as his own wife was forcibly kidnapped away! That was why he himself wishes to take revenge. Would or not be justified that his wife be rescued! *khara yady ativr̥ttas tu rāmeṇa nihato raṇe, avaśyam prāṇinām prāṇā rakṣitavyā yathā balam/ etannimittam vaidehī bhayam naḥ sumahad bhavet, āhṛtā sā parityājyā kalahārthe kṛte na kim/ na naḥ kṣamam vīryavatā tena dharmānuvartinā, vairam nirarthakam kartum dīyatām asya maithilī/ yāvan na sagajām sāsṁ bahuratnasamākulām, purīm dārayate bāṇair dīyatām asya maithilī*/ If Rama killed Khara, was not to so since Khara attacked Rama in self defence. Now again Rama is perforce attacking as per action-reaction sequence! Hence the cause of ‘Sita harana’ is removed then the need for the effect would automatically gets erased! What is the use of prolonging the issue as the root is bound to spring up a plant and allow the emergence of a Maha Vriksha and as such the

root cause be removed by duly and honourably releasing Sita. Why prolong the issue dragglingly to endless troubles. Rama is well known for his broad mindedness and undoubted dharmatma, even being a paraakrami. Why not then release Mithilesha Kumari and return her to nip the bud! *yāvat sughorā mahatī durdharṣā harivāhinī, nāvaskandati no laṅkāṁ tāvat sītā pradīyatām/ vinaśyed dhi purī laṅkā śūrāḥ sarve ca rākṣasāḥ, rāmasya dayitā patnī na svayaṁ yadi dīyate/ prasādaye tvāṁ bandhutvāt kuruṣva vacanaṁ mama, hitaṁ pathyaṁ tv ahaṁ brūmi dīyatām asya maithilī/* Vibhishana further cautions his elder brother Ravana that even well before Rama's 'baana varsha' could destroy the peaceful Lankapuri with its present name and fame with its prosperity replete with chariots, cavalry, elephantry, and so on, he might simply return Maithli to her husband. Lankeshwara! You are my dear elder brother and this is my humble submission to you in the name of fraternal affection that do very kindly let Sita be returned back to her prana vallabha. *purā śaratsūryamarīcisamībhān; navāgrapūṅkhān sudṛḍhān ṇṇpātmajaḥ, sṛjaty amoghān viśikhān vadhāya te; pradīyatām dāśarathāya maithilī/ tyajasva kopam sukhadharmanāśanam; bhajasva dharmam ratikīrtivardhanam, prasīda jīvema saputrabāndhavāḥ; pradīyatām dāśarathāya maithilī/* Well before Rajakumara Rama with his splendour of Shartkaalaa Surya's radiance release his first arrow, please let Dasharatha nandini be free. My dear most and highly esteemed elder brother, my repeated and reiterated submission with all my humility be lessen your anger and lessen my heart felt anxiety and anguish. Krodha led by ill justified kaama leads to dharma nashana and self destruction. Your nod of head with generocity would save generatoins of bandhu bandhavas. With your kind glances the glory of Lankapuri would be 'aachandraatmakam'! Having thus Vibhishana said with folded hands, King Ravana dismissed the Sabha and left for his 'rajamahala', with visible anger! .

Sarga Ten

As Vibhishana approached Ravana again in the latter's Rajamahala, he narrated 'ashubhas' in Lankapuri after Sita's entry, but Ravana was firm not to release her as Rama and Indra even would fail to do so!

Next morning, the Dharmardhajnaata Vibhishana visited Ravana's palatial Palace which was ever busy with the constant flows of ministers, rakshas veeras and royal soldiers. He refreshed himself with the grandeur of the Palace, the ever fascinating traffic of damsel groups reaching the Rani Vaasaas and so on. On his entry, Rakshasa soldiers of high rankings welcomed him and ushered him to the interiors of where the King Ravana was seated who was then surrounded by veda panditas reciting stanzas of praises appropriate to Maha Rajas such as 'Vijayi bhava, digvijayi bhava'. There after, when King Ravana was left free and alone, excepting his close and select Ministers, Vibhishana started his conversation; he initiated stating that of late there had been a number of 'apashakunas' or negative forebodings, especially ever since Devi Sita arrived here. Several reports were being received from the Lanka Public that among the household kitchens, cooking flames were gradually losing their normal cooking quality and ability as the flames were either disappearing suddenly or losing their property of heat timings. Very often the resultant smoke spreads fast as the kitchen ceilings get blackened too soon within hours and minutes. Among the kitchens, yajna shaalas, vedaadhyana sthaanas cobras appear entering and disappearing too often. Cows milk gets evaporating too soon. Gaja rajas no longer display their normal 'mada' or arrogance and assume timidity too often. Donkeys, camels, and such other domestic animals once seated tend to struggle to stand. Groups of crows keep flying crowing all over hovering the households even at the midnight hours disturbing the deep sleep of the residents. Worse still, tens and hundreds of owls attack the roofs and windows suddenly. These are but a few 'apashakunas' being presently faced by the Lankapuri public, ever since the arrival of Devi Sita here. *Praapane chaasya mantrasya nivritaah sarva manrinah, avashyam cha mayaa vaachyam yadaa drushtamayaa shrutam sampradhaarya yatthaanyaayam tad bhavaan kartumarshasi/* Dear brother Ravana! Various Mantris, Senapatis and even 'goodhachaaris' very near to you personally are hesitating to provide the feedback information to you and as I am compelled to inform you personally as my truthful well wisher of your 'keerti pratishaas'. Now you may like to consider as you feel appropriate.' As Vibhishana heard the above 'chetaavani' or a

fraternal warning signal, Ravana stood up in the midst of the ministers addressd Vibhishana as follows: Vibhishana! I am least afraid of any kind. Rest assured that Rama would never ever be able to secure Sita at any cost as this is my final resoluton. I am of the firm and most ultimate decisivenes. Even securing the active involvement and support of Devendra, Rama would be pulled down to dust most assertively and therefore, you may now leave me and disappear!

Sargas Eleven and Twelve

Ravana convenes a Public Sabha after tightening secutity, declares intense feelings for Sita- Kumbhakarna since woken up regrets Ravana's love affair yet challenges Rama's attacks all by himself

At the grand conference of the Rakshasa Pramukhas of Lankapuri, King Ravana enters with pomp and show. As he entered there were 'shankha ninaadaas' while senaadhipati led the procession while ministers were behind as per royal protocol with white 'chhatra chaamras', 'vandimadanan stuti paathas', and then he was seated on 'rathna khachita suvarna simhasana'. Well before the arrival of the King, Vibhishana was seated after King Ravana's having been seated. Then the Lankapuri prasiddha pramukha invitees were awaiting of the commanding voice of the King.

Having over viewed all the Pradhana pramukhas of Lankapuri invitees, King Ravana instructed Senapati Prahasta : 'Senapati! Do instruct your maha rakshasa sena so that the astra-shastravidya experts, soldiers of cavalry, elephantry and foot soldiers, be ever ready.' Prahasta who had even earlier tightened the pracautionary measures, replied: Maha Raja! Well in anticipation of your kind instruction, I have discharged my duties both within , around and the peripheries of Lankapuri which is truly impregnable. Now I would assuredly keep reviewing the enforcement on day to day basis.' Then the King addressed the Maha Sabha: 'Sabhasado! You are all fully aware of the Dharma-Artha-Kama vishayaaka vigjnaana and the situations arising from Priya-Apriya, Sukha - Duhkha, Laabha- Haani, Hita-ahitas, and of vicharana samardhata. What all you have had performed to upkeep my prestige have borne excellent fruits. Just as Indra Deva enjoys the taste of sweetness of fruits as rooted from plants and trees by the restless combined efforts of Chandra, Graha, Nakshatra, Marud Ganas, I too as your King keep rejoicing the Rajya Lakshmi sukhas; hence, this is my gratitude to you all for ever. Now: What all I have been able to do was always performed with your approval either earlier or as it followed. There was no exception except perhaps Kumbhakarna who has always been sleeping almost continuously. Just now he is perhaps peeping out of the slumber. *Iyamcha dandakaaranyad Ramasya Mahishi priya, rakshobhischaritoddhe - shaadaaneeta janakarmajah/Saa me na shayyaamaarodhami -cchhatyalagaaminee, trishu lokesh chaanyaa me na Sitamadrushee tathaa/* I had kidnapped Devi Sita the wife of Shri Rama and the dear daughter of King Janaka from dandakaranya, the residence of Rakshasas. I got attracted to her as in my opinion there is none in trilokas in comparisin to her, what with her flimsy middle of body, heavy vakshojas, the face which puts Sharatkaala Chandra to shame, and an eloquent face and glances as if Mayasura himself created a prototype. But most unfortunately she had been consistently refusing me to get into my bed so far. *Saa tu samvatsaram kaalam mama yaachita bhaamini, prateekshnamaana bhartaaram Raamamaayata lochanaa, tanmayaa chaarunetraayaah pratijnaatam vachah shubham/* Vishalanetra maananiya Sita had expressed by her sweet tongue entreated me to wait for a year awaiting her husband's arrival to pick her back and therefore I had to oblige.

(Indeed this was a white and misleading untruth as Aranya Khanda Valmiki Ranayana vide Sarga Fifty Six stanzas 24-25 are quoted for ready reference: As Devi Sita responded haughtily and screamingly, Ravana had rather softly reacted: *śṛṇu maithili madvākyam māsān dvādaśa bhāmini, kālenānena nābhyeṣi yadi mām cāruhāsini, tatas tvām prātārāsārtham sūdāś chetsyanti leśaśah/* ' Oh, haasya bhamini! Mithileshwari! Your humorous action does impress your way of dodging me. But mind you, I am granting you adequate notice period of twelve months and in case to do still me weakened your psyche, then I should take you to the royal kitchen and mince your body to pieces!' Then Ravana shouted yelling

to the surroundig rakshasis:*śīghram evaṁ hi rākṣasyo vikṛtā ghoradarśanāḥ, darpam asyā vineṣyantu māṁsaśoṇita -bhojanāḥ/* You ferocious blood sucking flesh swallowing Maha Rakshasis! You better bring down the ego and arrogance of this woman soon! Then having moved forward by a few steps, returned and shouted: ‘ You better take her away and shift to ‘Ashoka vaatika’. Then Devi Sita got unnerved with fright and misery, fell down to earth crawling and crying remembering Rama Lakshmanas out of desperation and extreme depression, even as the ferocious Rakshasis forcibly dragged her to Ashoka vaatika).

Sarga 12 continued:

Ravanasura further continued his address to the Maha Sabha of Lankapuri: ‘ Comrades! Right now I am like a weary horse on a long high roads tired of awaiting Sita’s affirmation to fall in my bed and am truly suffering the ‘kaama jvara’ for long time now. As you all know very well that none of enemies be they of celestial or bhuloka or adho lokas could ever dare to attack Lankapuri. Meanwhile one Vanara arrived and created some ruckus here with threats unfortunately as we all had witnessed. Rest assured that no human being like Rama the husband of my dear Sita could ever enter and attack our glorious Rakshasa Samrajya, even if his vanara sena had somehow crossed the Maha Samudra. All the same, I should hear reactions and comments if any! Then Kumbhakarna the Maha Kaaya since fresh from his long spells of deep slumber reacted in reverberating voice:

Brother Ravana: May I at the outset of your love for Sita and your kidnapping her; after all, our combined comment should be that if River Yamuna were to have landed from Yamunetri mountain top to earth then the ferocious speed could not be contained into a kundaka as the overflows would have to submerged into a Maha Sagara. In other words: if your onesided love affair had actually happened, then be prepared for the consequences also! You could have informed this Maha Sabha even far earlier well before extending a hand already burnt! *Yah paschaat purvakaaryaani karmanyaabhichikeershatu, purvachaapara karyaani sa na ed nayaanayou/ Chapalasya tu krutyeshu prasemaakshyadhikam balam, cchidramanyo prapadyante krounchasya svamiva dwijaah/ Tvadeyam mahadaarabdhham karma hyapratitam paraih, aham sameekarishyami hatvaa shatrutavaanaghah/* Neeti Shastra underlines the need for prioritizing significant tasks of what to be handled foremost. The need for assessing the strength of enemies before flinging into attacks is the common sense as finding shortcomings and lapses in retrospection would be of wasteful endeavors; this is like the haste of Krouncha birds flying off in haste to the top of the Krouncha Mountain being unaware of the fact that the mountain itself would be broken down any time and then seek to hold the mountain boulders falling down to earth any way.[Before annihilating Tarakasura Skanda Kumara experimented his ‘shakti aayudha’ on the Krouncha Parvata; and hence the symbolic simile]. Maha Raja! Even without fore-visioning the consequences, you had taken up a ‘dushkarma’ of ‘Sitaapaharana’ like a hungry being consuming ‘vishanna’ as Rama should never leave you till your death. He has spared you so far but assuredly should hit you to death! *Tasmaat tvayaa samaarabdhham karma hyaapratitam paraih, aham sameekarishyaami hatvaa shatrutavaanagha/ Ahamutsaadayishyaami shatrutava Nishaachara, yadi Shakravivasvantou yadi paavakamaarutou, taavaham yodhayishyaami kuberavarunaavapi/Punarmaa sa dwiteeyana sharen nihanishyati, tatoham tasya paasyami rudhiram kaamamaashvasa/* In any case, in the eventuality of attack by your enemies, please rest assured that out of my fraternal affection and admiration of the series of your erstwhile victories, I swear I should smother the shatru sena of Vanaras by lifting and gulping into my mouth as dead or alive. Nishachara Ravana! If your enemy be Indra- Surya-Agni-Vaayu- Kubera- or Varuna , they and their followers would all be but mere fallen heroes! As I take up my ‘parigha’ in the grip of my arms and roar ‘simha garjanas’, even Devendra would retreat and run away fast from me. *Vadhena vai Daashashratheh skuhaavaham jayam tavaahartumaham yatishye, hatvaa cha Raamam saha Lakshmanena khaadaami sarvaan hariyuthamukhyaan/ Ramasva kaamam piba chaagraa vaaruneem kurushva karyaani hitaani vijjvarah, mayaa tu Raame gamito yamakshayam cxhiraaya Sita vashagaa bhavishyati/* Furthermore, Dasharadha nandana, Shri Rama were to attack me, I should be able to kill him too and pave the way to your victory;

believe me!Lakshmana sahita Rama should to be despatched to yamapuri as having fallen dead to dust well beside devouring the Vanara Yodhaas dead or alive! My dearest brother Ravana! Relax and rejoice your victory round the corner with wine as most certainly Sita would surrender to your sweet embrace and to your bed.

[Vishleshana on Kumbhakarna- origin, monstrous physique and Brahma Varas- bravery and basic virtues

Maha Bhagavata Purana explains that the Gate Keepers of Vaikunthapuri of Maha Vishnu named Jaya and Vijaya were cursed to mortality by Maharshis Sanaka-Sanandana-Sanaatana-Sanatkmara disallowed Vishnu Darshana. But after appealing to Vishnu for assistance, the latter agreed to reduce their sentence to just three lifetimes as his enemies before allowing them to return to Vaikuntha thus as Jaya and Vijaya were Ravana and Kumbhakarna , Kamsa and Shishupala in Krishnaavataara and Kartaveeryaarjuna and Haihava Kshatriyas in Parashu Ramaavataara. Despite his monstrous size and great appetite, he was described to be of good character, piety and great warrior having defeated Indra too, besides killing and devoured several Vanaras during Rama Ravana battle. Along with his brothers, Ravana and Vibhishana, Kumbhakarna performed a Maha Yajna and Brahma blessed with a boon that, his tongue was tied by Sarasvati, because of which, instead of asking 'Indraasana' or the seat of Indra, he asked for 'Nidraasana' or bed for sleeping. Again Brahma granted 'Nidravastham' instead of 'Nirdevatvam' of total annihilation of Devas, thus. Kumbhakarna slept for six months a year and when awoken, he ate everything in the vicinity. Kumbhakarna had two sons, Kumbha and Nikumbha from his wife Vajramala, who too fought in the war against Rama and were killed]

Sarga Thirteen.

As Rakshasa Mahapaarshva encourages Ravana to force Sita to bed having kidnapped her anyway, Ravana recalls Brahma 's curse to him never to force an unwilling woman to bed, especially after kidnapping

As Kumbhakarna had not reprimanded his elder brother for Ravana's kidnapping Devi Sita as the first mistake, yet as a closed chapter of having done so, the younger brother who admired Ravana's past achievements assured that he would provide support in destroying Vanara sena, and Rama Lakshmanas too and force Sita the very root of the trouble finally to fulfill his earnest desire. Then Rakshasa Veera Mahapaarshva made an appeal to King Ravana: An old adage explains that a Maha Purusha who entered Dandakaranya and having found an 'amrita kalasha' would not enjoy the divine juice be named as fool! Shatrumadhana Maha Raja! You are not only a parama bhakta of Ishvara but are Ishvara yourself; keep up your chin and keep your hands on the heads of enemies and drag Sita to your bed and enjoy her. Otherwise, when all these talks of yuddha would be wound up! For how long you would have you wait! You are just not concerned with past-present and future as these are all in your tight grip! Is there a personality who could defy your instructions in trilokas! We are truly blessed with gigantic Kumbhakarna and Indrajit who conquered the swarga swami Devendra himself under your mere glances and head nods! Therefore discard the so-called precepts of Saama-Daana-Bheda 'upaayas' which are applicable to normal or even sub-normal beings but certainly not meant for a 'saarvabhouma' of your stature who could comfortably skip and assume the 'danda' at once. If a 'shatru' is to be encountered then all these numberless veeraas are ever ready to smother him.' Thus Mahapaarshva sought to brainwash Ravana as above, King Ravana slowly whispered: *Maha Paarshva nibodha tvam rahasyam kinchidaatmanah, chiravrittam sadaakhyasye yadvaptam puraamaya/ Pitaamahasya bhavanam gacchhanteem punjikasthaalaam, chachuryamaanaamadraakshamaa keshogni shikhaamiva/ Saa prahasya mayaa bhyuktaa kritaa vivasnaa tatah, Svayambhubhu bhavananam praaptaa lolitaa naninee yathaa/ Mahapaarshvaa!* Long ago, a secretive incident occurred; once I was on way to Brahma's residence and found an apsara passing by. She was scared of me and tried to hide herself. I could not resist her figure and beauty. I dragged her, pulled off her vastras and suddenly dragged her and enjoyed her. *Tacchha tasya manye jnaatamaaseen -*

mahaatmanah, atha sankupito vedhaa maamidam vaakyam abraveet/ Adyaprabruti yaamanyaaam balaannaareem gamishyasi, tadaa te shatadhaa muurthaam phalishyati na samshayah/ Ityaham tasya shaapasya bheetah prasabhameva taam, narohaye balaan Sitaam Vaidheem shayane shubhe/ I felt that my misfortune was that Brahma noted the most unfortunate incident. I was then targetted to Lord Brahma's anger as he was terribly annoyed with me. He instructed me stating: 'From now onward, you should never draw a newly found woman to bed forcibly and if you do so, your heads would roll down to pieces. That is why I am mortally scared of doing the act with Sita forcibly. This background of my misfortune is not known to any body else, and certainly not Sita or Rama. Otherwise I am of the parallel of Samudra, a poisonous arrow released, a sure destroyer of Rama banaas, on the battle front the thousand eyed Indra or Varuna could ever survive and take to 'palaayana' displaying their backs!

Sarga Fourteen

Vibhishana appeals Ravana to release Devi Sita, praising Rama and his valour - Prahasta heckles Vibhishana- as the latter retorts that neither Ravana with 'vyasnaas' nor his followers could match Rama

Kumbhakarna stated that Ravana had no doubt committed an act of Adharma and was seeking public sympathy, yet despite the indiscretion and rashness having already been perpetrated could not be rolled back off the cause and effect syndrome which was inevitable. Yet present situation would have to be faced with a daring reversal. Considering his high admiration for King Ravana, his glory and his own intimate feelings of affection for his dear elder brother, Kumbhakarna asserted that what with his own individual and inborn physical stature and magnitude of bravery and decisiveness, he would devastate the Vanara Sena including Hanuman and Sugriva and smash down the so called skills of archery and heroism of Rama Lakshmanas to pieces to death. It was against this background, Vibhishana then addressed Ravana as follows. 'Maha Raja! why are you still carrying a poisonous Sitanaamaka vishaala maha sarpa as your glorious kireeta still! Looking attractively deceptive this five hooded 'maha naagini' Sita, should be thrown off from your famed visage. Even well before Maha Vaanaras of mountainous stature with their sharp teeth and nails attack Lanka, please hand over Sita Devi to Shri Rama. Well before the vajra tulya arrows released by Rama Lakshmanas pierce through the backbones of Raksha shiromanis, kindly return to Rama. Maha Raja! these so called Rakshas veers like Indrajit, Kumbhakarna, Maha Paarshva, Mahodara, Nikumbha, Kumbha, or Atikaaya should most decisively get pierced through by Rama baanaas. *Jeevastu Ramasya na mokshase tvam guptah savinnaapyathavaa Marudbhih, na Vaasavyasyangkato na mrityornibho na paatalamanupavishthah/* Even Surya or Vaayu, or Indra or Yama might be helpless and bend down in self protection once Rama baanaas chase through the opponents to the high skies or pataala.' That was how Vibhishana threatened Ravana. Then Prahasta remarked: We are never concerned of Deva Danavas and get worried about, least of all 'manushyas'. Incidentally, Vibhishana! What is the meaning of the word named 'Fear' or 'Concern'? We had fought and humiliated Yaksha-Gandharva-Maha Naaga-Pakshi Rajas; what is Rama a mere 'manushya' and which kind of terror that we need to shiver from, anyway!' Vibhishana did not relish the way that Prahasta taunted him and addressed him: 'Prahasta! Maha Raja Ravana, or Mahodara, or you or Kumbhakarna are understandably not digestable just as paapaatmaas could avoid the experiences post death. Prahasta! Shri Rama is an able 'artha visharada' and is well equipped the 'karya saadhana'. Just as a huge ship only could cross the maha sagara, how could he ever imagine that his Rakshasa enemies be punished to destruction! Besides being a person with initiative and successful planning, Rama is also a dharmaatma being a product of Ikshvaku Vamsha; he is an exemplary 'karya sadhana samartha' having a record of Viratha vadha-Kabanbha hatya- Vaali's extermination, and the recent record of Khara Dushana termination; what are you in comparison to resort to 'apahasya'? Prahasta! You are truly not aware of the word named 'fear and fright' as you asked me with humor and hilarity. Yes, once Rama's 'baana ghaata' pierces through your intestines, you might not guess the meaning of the word of fear! But right now you are indulging in 'apahasya'! Mind you Prahasta! *Na Ravano naatibalatrishiro na Kubhakarnasya suto Nkumbhah, na chendrajid Daasharthim pravordum tvam vaa rane Shakra samam samarthak/ Devaantako vaapi*

Naraantako vaa tataatikaayotiratho mahatnmaa, Akampanaschaadi samaanasaarah sthaatum na shaktaa yudhi Raghavya/ Neither Ravana, Mahabali Trishira, Kumbhakarnakumara Nikumbha, Indravijaya Meghanaada could possibly face Dasharadha Nandana Shri Rama. Similarly, Devantaka, Narantaka, Atikaaya, Mahakaaya, Atiratha, Akanpana too could face Shri Rama with gusto. Incidentally, Maha Raja Ravana is ‘ Sapta Vyasana vasheebhuta’ and as such is disabled to think in correct perspective; besides his natural tendency is of egotism and self pride and lack of consideration objectively

[Vishleshana on Sapta Vyasanas of Kings:

Vaagdandyostu paarushamartha dushanameva cha, Paanam stree mrigayaa dyutam vyasavam saptathaa prabho/ Parusha bhashana-danda kathorata-dhana apavyaya-madyapaana- stree- mrigaya - dyuta or arrogant voice- imposement of harsh penalties- extreme love for money- hard liquor drinking habit- sex-hunting and gambling.]

Sarga 14 further: Vibhishana concluded his respectful appeal to the King and the ‘Sabhaasdaas’ finally emphatically that in the interest of the King and his kingdom as also the citizens besides the basic view point of ‘dharma and nyaaya’, Devi Sita be please handed over to Shri Rama and forestall the ‘Lankapuri Vinaashana’

Sargas Fifteen and Sixteen

Indrajit makes fun of Vibhishana- the latter retorts of immaturity of a youth- despite consitent appeals to release Sita, Ravana refuses finally- out of desperation Vibhishana leaves Lanka off for good!

Indrajit then addressed Vibhishana in a taunting tone: Dear uncle! I am a little surprised that you are talking rather loosely despite our family background! Then addressing the Rakshasa Raja, Indrajit said: Dear father! Uncle is now conversing rather funnily despite our heritage with the inborn natural characteristics of bala-veerya-parakrama-dhairya-shourya-tejas. After all, what is the worth of these two Raja Kumaras as mere human beings! Even a common Rakshasa could rattle them unnerved’ Then reverting his looks at Vibhishana again, Indrajit said: Of my timid uncle! Beware! Do you not recall that I forced Indra to come down to earth from swarga, as I need to refresh your memory; then the shivering Indra reached Pitaamaha Brahma for refuge and safety when the three crores of Heavenly Celebrities took to their heels. Don’t you recall that I had pulled out with my might I pulled off the tusks of Iravata with my mighty hands and threw them away from swarga to bhumi as the deva samuha hid themselves with fer and dismay! I forced Daitya samuha to surrender besides the Deva samuha too and of what worth could be two human beings named Rama and Lakshmana!’ As Meghanaada was bragging away on and on, Vibhishana cut short of it and said: Son Indrajit: you are still a lad and your understanding power is still immature and worthy of ignoring as indeed ignorance is blissful. Most unfortunately your absorptive capability appears minimal. That is why your bravado has neither a head or a tail and both appear to you as interchangeable. *Ko brahma dandapratimaprakaashaanarchishmatah kaalnikaasha rupaan, satet baanaan yaadandakalpaan samakshamuktaana yudhi Raghavena/ Dhanaani tvaani subhushanaani vaasaamsi divyaani maneesca chatraan, Sitaamcha Raamaaya nivedya Deveem vasema rajannih veeta shokaanh/* The mighty arrows to be released by Shri Rama would indeed be like ‘brahma dandas’ and are of such luminosity as of kaala danda and Yama danda! Who indeed could dilute it or reverse it let alone demolish it. That is why Raja, we discard the splendour of dhana-dhaanya-ratna-aabhushanaas- divya vastras and wish to dedicate ourselves to Shri Rama henceforth!’

Then Ravana then suppressed his inner ego and anger gave parting shots to Vibhishana keeping the awareness of his followers in view as follows: ‘ Brother! They say that an enemy like a poisonous snake on head is bearable then you may stay back here but a so called ‘mitra’has to bear the ‘shatru seva’ then you may leave for mutual good. I am conscious of the jealous instincts of a brother to brother as when

there is a risk element in the offing, then one's own brother tends to part ways rejoicing in the other's peril. As an elder brother on the principle of 'primo geniture' becomes a King and conducts himself on the path of great success the younger fraternity might bear it but once tough situations are in the offing, then relationships get diluted and departed from. The foundations of 'Sajaateyata' or of close family togetherness tend to get shaken and get terminated as hardships tend to smother to all the opportunitists. The old adage states that in a Padmavana a herd of elephants display their togetherness, but even the remote appearance of a hunter on the scene, the bonds of fraternity get severed also create scare precautioning the fellow elephants. Believe me, I am least disturbed even 'agni jwaalaas' surround me, but the back stabbings by one's own fraternity are to be safeguarded against. *Upaayamete vakshyanti grahane naatra shashayah, kritnsaad bhayaajnaati bhayam kukushth vihitam cha nah/ Vidyate goshu sampannam vidyate jnatito bhaayam, vidyate streesha chapalatvam vidyatebraahmano tapah/ Tato neshtamidam Soumya yadaham loka satkritah, aishwaryamabhijaatscha ripunaam murdhichasthitah/* But a feeling of getting caught into risky situations due the spitting beans by one of one's kith and kin worries me most. (For instance, the flinging of arrows by Rama on Ravana would be futile and the key to his life is well known to Vibhishana well! Hence the adage that the household secrets are known well by one's own maternal uncle, better than by Ishvara even!) Ravana further continued his tirade against Vibhishana: 'Kula kalanka nishaachara Vibhishana! If ever you be the informer of my personal secrets, then that would be the betrayal leading to my life's termination!' As his own elder brother Ravana spoke rough and rude and offended him to the core, then Vibhishana was partly shaken down and mostly out of frustration and shame flew away up the sky along his close comrades. While on the sky he shouted : Rakshasa Raja! even now, you should realise that your 'vakra budhhi' is getting larger proportions. Dashaanana! My earnest most advice and honest appeal to hand over Devi Sita to return to the invincible Shri Rama even now. But you are refusing it as your distaster bound by 'maha kaala paasha' would uproot not only you but your dedicated rakshasa veeras, Lanka Puri, your own outstanding life accomplishments, your Shiva Bhakti and the entire Rakshas Kula naashana, merely due to your obsession for the parama pativrataa shiromani Devi Sita, who has been consistently asserting that she would rather enter into flames rather than your meanest and dirty offer of Prime Queenship!

Sarga Seventeen

As Vibhishana seeking asylum from Shri Rama, raises doubts of Vaanara Veeras like Surgiva, Angada and so on, Hanuman felt yet that it was genuine for apparent reasons and asks for Rama's instructions.

Itukyahparushamvaakyam rāvaṇam rāvaṇānujaḥ, ājagāma muhūrtena yatra rāmaḥ salakṣmaṇaḥ/ tam meruśikharākāram dīptām iva śatahradām, gaganasthaṁ mahīsthās te dadṛśur vānarādhipāḥ/ tam ātmapaṇcamam dṛṣṭvā sugrīvo vānarādhipaḥ, vānaraiḥ saha durdharṣaś cintayām āsa buddhimān/ cintayitvā muhūrtaṁ tu vānarāṁs tān uvāca ha, hanūmatpramukhān sarvān idam vacanam uttamam/ eṣa sarvāyudhopetaś caturbhiḥ saha rākṣasaiḥ, rākṣaso 'bhyeti paśyadhvam asmān hantuṁ na saṁśayaḥ/ sugrīvasya vacaḥ śrutvā sarve te vānarottamāḥ, sālān udyamya śailāṁs ca idam vacanam abruvan/ śīghraṁ vyādiśa no rājan vadhāyaiśāṁ durātmanām, nipatantu hatāś caite dharaṇyām alpajīvitāḥ/ teṣāṁ sambhāṣamānānām anyonyaṁ sa vibhīṣaṇaḥ, uttaram tīram āsādyā khaṣṭha eva vyatiṣṭhata/ uvāca ca mahāprājñaḥ svareṇa mahatā mahān, sugrīvaṁ tāmś ca saṁprekṣya khaṣṭha eva vibhīṣaṇaḥ/ rāvaṇo nāma durvṛtto rākṣaso rākṣaseśvaraḥ, tasyāham anujo bhrātā vibhīṣaṇa iti śrutaḥ/ tena sītā janasthānād dhṛtā hatvā jaṭāyuṣam, ruddhvā ca vivaśā dīnā rākṣasībhiḥ surakṣitā/ tam aham hetubhir vākyair vividhaiś ca nyadarśayam, sādhu niryātyatām sītā rāmāyeti punaḥ punaḥ/ sa ca na pratijagrāha rāvaṇaḥ kālacoditaḥ, ucyamāno hitam vākyam viparīta ivausadham/ so 'ham paruṣitas tena dāsavac cāvamānitaḥ, tyaktvā putrāṁs ca dārāṁs ca rāghavaṁ śaraṇam gataḥ/ sarvalokaśaraṇyāya rāghavāya mahātmāne, nivedayata mām kṣipraṁ vibhīṣaṇam upasthitam/ etat tu vacanam śrutvā sugrīvo laghuvikramaḥ, lakṣmaṇasyāgrato rāmaṁ saṁrabdham idam abravīt/ rāvaṇasyānujo bhrātā vibhīṣaṇa iti śrutaḥ, caturbhiḥ saha rakṣobhir bhavantaṁ śaraṇam gataḥ/ rāvaṇena praṇihitaṁ tam avehi vibhīṣaṇam, tasyāham nigrahaṁ manye kṣamaṁ kṣamavatām vara/ rākṣaso jihmayā buddhyā saṁdiṣṭo 'yam

upasthitaḥ, prahartuṃ māyayā channo viśvaste tvayi rāghava/ badhyatām eṣa tīvreṇa daṇḍena sacivaiḥ saha, rāvaṇasya nṛśāmsasya bhrātā hy eṣa vibhīṣaṇaḥ/ evam uktvā tu taṃ rāmam saṃrabdhō vāhinīpatiḥ, vākyajño vākyakuśalam tato maunam upāgamat/ sugrīvasya tu tad vākyam śrutvā rāmo mahābalaḥ, saṃpāsthān uvācedaṃ hanūmatpramukhān harīn/ yad uktam kapiṛājena rāvaṇāvarajaṃ prati, vākyam hetumad atyarthaṃ bhavadbhir api tac chrutam/ suhrdā hy arthakṛccheṣu yuktaṃ buddhimatā satā, samarthenāpi saṃdeṣtuṃ śāśvatīm bhūtim icchatā/ ity evaṃ pariprṣṭās te svaṃ svaṃ matam atandritāḥ, sopacāram tadā rāmam ūcur hitacikīrṣavaḥ/ ajñātān nāsti te kiṃ cit triṣu lokeṣu rāghava, ātmānam pūjayan rāma prcchasy asmān suhṛtayā/ tvam hi satyavrataḥ śūro dhārmiko dṛḍhāvikramaḥ, parīkṣya kārā smṛtimān niṣṛṣṭātmā suhṛtsu ca/ tasmād ekaikaśas tāvad bruvantu sacivās tava, hetuto matisaṃpannāḥ samarthāś ca punaḥ punaḥ/ ity ukte rāghavāyātha matimān aṅgado 'grataḥ, vibhīṣaṇaparīkṣārthaṃ uvāca vacanam hariḥ/ śatroḥ sakāśāt saṃprāptaḥ sarvathā śaṅkya eva hi, viśvāsayogyāḥ sahasā na kartavyo vibhīṣaṇaḥ/ chādayitvātmabhāvaṃ hi caranti śaṭhabuddhayaḥ, praharanti ca randhreṣu so 'nartāḥ sumahān bhavet/ arthānarthau viniścitya vyavasāyam bhajeta ha, guṇataḥ saṃgrahaṃ kuryād doṣatas tu visarjayet/ yadi doṣo mahāms tasmīns tyajyatām aviśaṅkitam, guṇān vāpi bahūñ jñātvā saṃgrahaḥ kriyatām nṛpa/ śarabhas tv atha niścitya sārthaṃ vacanam abravīt, kṣipram asmin naravyāghra cāraḥ pratividhīyatām/ prañidhāya hi cāreṇa yathāvat sūkṣmabuddhinā, parīkṣya ca tataḥ kārṇyo yathānyāyam parigrahaḥ/ jāmbavāms tv atha saṃprekṣya śāstrabuddhyā vicakṣaṇaḥ, vākyam vijñāpayām āsa guṇavad doṣavarjitam/ baddhavairāc ca pāpāc ca rākṣasendrād vibhīṣaṇaḥ, adeśa kāle saṃprāptaḥ sarvathā śaṅkayatām ayam/ tato maindas tu saṃprekṣya nayāpanayakovidāḥ, vākyam vacanasaṃpanno babhāṣe hetumattaram/ vacanam nāma tasyaiṣa rāvaṇasya vibhīṣaṇaḥ, prcchyatām madhureṇāyam śanair naravareśvara/ bhāvam asya tu vijñāya tatas tattvaṃ kariṣyasi, yadi dṛṣṭo na duṣṭo vā buddhipūrvam naraṣabha/ atha saṃskārasaṃpanno hanūmān sacivottamaḥ, uvāca vacanam ślakṣṇam arthavan madhuraṃ laghu/ na bhavantaṃ matisreṣṭhaṃ samarthaṃ vadatām varam, atīśāyayitum śakto brhaspatir api bruvan/ na vādān nāpi saṃgharṣān nādhikyān na ca kāmataḥ, vakṣyāmi vacanam rājan yathārthaṃ rāmagauravāt/arthānarthanimittaṃ hi yad uktam sacivais tava, tatra doṣam prapaśyāmi kriyā na hy upapadyate/ ṛte niyogāt sāmārthyam avaboddhum na śakyate, sahasā viniyogo hi doṣavān pratibhāti me/ cāraprañihitaṃ yuktaṃ yad uktam sacivais tava, arthasyāsaṃbhavāt tatra kāraṇam nopapadyate/ adeśa kāle saṃprāpta ity ayam yad vibhīṣaṇaḥ, vivakṣā cātra me 'stīyam tām nibodha yathā mati/ sa eṣa deśaḥ kālāś ca bhavatīha yathā tathā, puruṣāt puruṣam prāpya tathā doṣaguṇāv api/ daurātmyam rāvaṇe dṛṣtvā vikramaṃ ca tathā tvayi yuktaṃ āgamanam tasya sadṛśam tasya buddhitaḥ/ ajñātarūpaiḥ puruṣaiḥ sa rājan prcchyatām iti, yad uktam atra me prekṣā kā cid asti samīkṣitā/ prcchyamāno viśaṅketa sahasā buddhimān vacaḥ, tatra mitram pradūṣyeta mithyaprṣṭam sukhāgatam/ aśakyāḥ sahasā rājan bhāvo vettum parasya vai, antaḥ svabhāvair gītais tair naipūnyam paśyatā bhr̥śam/ na tv asya bruvato jātu lakṣyate duṣṭabhāvatā, prasannaṃ vadanam cāpi tasmān me nāsti saṃśayaḥ/ aśaṅkitamatiḥ svastho na śaṭhaḥ parisarpati, na cāsya duṣṭā vāk cāpi tasmān nāstīha saṃśayaḥ/ākāraś chādyamāno 'pi na śakyo vinigūhitum, balād dhi vivṛṇoty eva bhāvam antargataṃ nṛṇām/ deśakālopapannaṃ ca kāryam kāryavidām vara, saphalam kurute kṣipram prayogeṇābhisamhitam/ udyogaṃ tava saṃprekṣya mithyāvṛttaṃ ca rāvaṇam, vālinaś ca vadham śrutvā sugrīvam cābhiṣecitam/ rājyam prārthayamānaś ca buddhipūrvam ihāgataḥ, etāvat tu puraskṛtya yujyate tv asya saṃgrahaḥ/ yathāśakti mayoktaṃ tu rākṣasasyārjavam prati, tvam pramāṇam tu śeṣasya śrutvā buddhimatām vara/

As having appealed desperately to Dashaanana Ravana, his elder brother to kindly release Devi Sita and hand over to her dearmost Shri Rama who had already arrived on the other side of the shores of the Maha Sagara and was planning to cross the Sagara to attack Lankapuri, Vibhishana's sincere fraternal advice fell on the arrogant Ravana's deaf ears. Ravana had rejected the appeal and the 'dharma baddha' Vibhishana had no alternative but to depart from Lankapuri to submit himself at Rama's feet. Vibhishana's body was gigantic as of meru parvara shikhara as a human being would normally see him with awe. Accompanying him were four Rakshasa Veeras. He was carrying his 'astra shastras' and was dressed in his 'loha kavacha' with sparkling 'aabhushanas'. As Vibhishana was approaching Shri Rama Lakshmana Sugrivas, Hanuman at his first sight saw him and felt and even expressed in a low tone: Look,

this Rakshasa is perhaps approaching us to attack us.’ Reacting to Hanuman’s comment, Sugriva had atonce pulled out a Maha Saala Vriksha and a mountain boulder near by and was getting ready to attack the new arrival. Then Vibhishana addressed Sugriva and the co vanaras: *rāvaṇo nāma durvyrtto rākṣaso rākṣaseśvaraḥ, tasyāham anujo bhrātā vibhīṣaṇa iti śrutāḥ/ tena sītā janasthānād dhṛtā hatvā jaṭāyuṣam, ruddhvā ca vivaśā dīnā rākṣasībhiḥ surakṣitā/ tam aham hetubhir vākyaair vividhais ca nyadarśayam, sādhu niryātyatām sītā rāmāyeti punaḥ punaḥ/* Friends! You are surely aware of Ravanaasura the cruel Rakshasa Raja and I am his younger brother Vibhishana seeking Shri Rama’s asylum and protection. The malicious and despicable Ravana kidnapped Devi Sita from the Janasthaana and as the helpless Devi Sita was flying towards Lankapuri by riding his donkey driven chariot, Mahatma Jatayu made all out efforts to save Devi Sita and got hurt and fell down on the Kishkindha Mountain top. Now the Maha Pativrata Devi Sita is right under the custody of Ravana with desperation ever crying away for Shri Rama. I had alerted Ravana that his vicious and despicable act was highly immoral by all standards of dharma and that even at this late stage, Ravana should return to Shri Rama and apologise and that Paramarma would surely pardon Ravana as he had the record of kindness to a true repentant. I made this appeal to the king repeatedly both face to face and in Public Maha Sabha as well. *sa ca na pratijagrāha rāvaṇaḥ kālacoditāḥ, ucyamāno hitam vākyaṁ viparīta ivauśadham/ so ’ham paruṣitas tena dāsavac cāvamānitāḥ, tyaktvā putrāmś ca dārāmś ca rāghavam śaraṇam gataḥ/* As and when I had humbly submitted by supplications, his responded dismissing them always just like a ‘maranaasanna purusha’ on his death bedrefuses the life saving medicine! Not only this but he had reacted with harshness and that was how and why I have arrived here with my wife and sons seeking asylum of Mahatma Shri Rama. Reacting to Vibhishana’s arrival, Sugriva addressed Vanaras as follows: ‘Vaanara Veeras! Vibhishana the younger brother of the tyrannical dictator Ravanaasura had arrived for Shri Ramas protection’. Having sent the message to convince Vibhishana, Sugriva himself rushed to Rama Lakshmanas and shrieked as follows: ‘Ramaprabho! Kindly note a Rakshasa named Vibhishana has arrived here to join your Vanara Sena suddenly so that as time would permit threaten you and attack you as an owl reaches the group of crows. I assure you that he would state that he would be some use to inform you from time to time the details of how the Rakshasa Veeras would attack you, what should be the pattern of demolishing them, the ways and means of the Ravana’s guptacharas as also of our guptacharas, as per ‘neeti shastra’, that you are an outstanding samara veera and so on. Rama prabho! the pattern of Rakshasas is distinctive. They are expert ‘mayaavis’ transforming them selves like Vaanaras, bears or of any species like Mareecha who turned out as Maya Mriga facilitating ‘Devi Sitaaharana’ by Ravana. There are several chances of Rakshasaas as Vanaras and realise the know how of your followers. Prabho! You are aware that by their very nature, Rakshasas are mayavees. Surely Ravana himself planned this scheme of sending Vibhishana to you. *rākṣaso jihmayā buddhyā samdiṣṭo ’yam upasthitāḥ, prahartum māyayā channo viśvaste tvayi rāghava/ badhyatām eṣa tīvreṇa daṇḍena sacivaiḥ saha, rāvaṇasya nṛśamsasya bhrātā hy eṣa vibhīṣaṇaḥ/* Nishpaapa Shri Rama! As directed by Ravana, Vibhishana is now seeking your protection for sure! He deserves to be killed along with his ministers. *evam uktvā tu tam rāmaṁ samrabdho vāhinīpatiḥ, vākyaajño vākyaakuśalam tato maunam upāgamat/ sugrīvasya tu tad vākyaṁ śrutvā rāmo mahābalaḥ, samīpasthān uvācedaṁ hanūmatpramukhān harīn/* As thus Vaanara Raja expressed his mercurial imagination and kept silent, Shri Rama looked at Veera Anjaneya and the adjoining select Vanara Yoddhas. Then the collective reaction was: *Agnātaṁ nāsti te kiṁ cit triṣu lokeṣu rāghava, ātmānam pūjayan rāma pṛchasy asmān suhṛttayā/ tvaṁ hi satyavrataḥ sūro dhārmiko dṛḍhavigrahāḥ, parīkṣya kārā smṛtimān niṣṣṭātmā suhṛtsu ca/* Raghunandana! There is nothing in trilokas that you are not aware and still with a view to encouraging us to submit our views. You are a known satyavrata, dharmatma, parakrami, smarana shaktiman with sharp mental intake; all the same, since you desired to test our thinking capacities. Then Shri Rama specifiacally asked Vanara Yuva Raja Angada. The latter stated that since Vibhishana had suddenly arrived with his followers, this is suspicion worthy. Any impromptu decision is not possible; therefore let our own gupachara be asked about the circumstances that might have compelled for Vibhishana’s sudden apparance here. Then maha buddhishaali with considerable experience in battles forwarded his comment: Rakshasa Raja Ravana is a well known sinner of great cunning and his own brother had approached suddenly and hence our eye brow risingness and certainly

investigation worthy. Then the ‘neeti-aniti jnaata’ Mainda stated that we all should examine him with our sweet conversation foremost before taking a decision. Then Veera Hanuman prostrated to Shri Rama and stated: *na bhavantam matiśreṣṭham samartham vadatām varam, atiśāyayitum śakto bṛhaspatir api bruvan/ na vādān nāpi saṁgharṣān nādhikyān na ca kāmataḥ, vakṣyāmi vacanam rājan yathārtham rāmagauravāt/arthānarthanimittam hi yad uktam sacivais tava, tatra doṣam prapaśyāmi kriyā na hy upapadyate/* Prabho! You yourself are a superior most buddiman; even Deva Guru Briahspati is not able to cross the unlimited limits of your sharp capability of desciveness. Whether Vibhishana is worthy of seeing your refuge or not is not a dbatable issue. There was a comment that Sugriva’s ‘manti mandali’ might investigate and report. Only investigations of persons far off are done, and that plea is ruled. *adeśa kāle samprāpta ity ayaṁ yad vibhīṣaṇaḥ, vivakṣā cātra me ’stīyam tām nibodha yathā mati/ sa eṣa deśaḥ kālāś ca bhavatīha yathā tathā, puruṣāt puruṣam prāpya tathā doṣaguṇāv api/ daurātmyam rāvaṇe dṛṣṭvā vikramam ca tathā tvayi, yuktam āgamanam tasya sadṛśam tasya buddhitāḥ/* Another plea heard was that under this emergency period which is being faced, the sudden appearance of Vibhishana would be questionable; my comment would be that he would not do so by calculating the ‘desha kaala paristhitis’ any way. Now within the perepheries of my own understanding, considerations of the timely - ness of Vibhishanas appearance here are invalidated and I feel unconvinced; further I am sure that his arrival before a ‘maanavottama purusha’ and seek his refuge is justified. Maha Raja, another objection raised was that one should not entertain seeking refuge from Rama by an ‘aparichita purusha’. May I recall that during my visit to Lankapuri and was bound by Brahmastra, then Vibhishana convinced the villianous Ravana that a messenger should not killed but punished with ‘anga viheenata’ and thus my tail be put to flames. Further Vibhishana being a great admirer of Rama’s ‘ dharma tatva’ he never hesitated approachig him to take refuge from him. Have you not noticed the ‘swara bheda’ in his submission seeking Rama’s protection! Was that sounded artificial or geniune! Normally, if there were to be ‘durbhaava’ either his visage or presentation that get known to intellectuals like all. But Vibhishana was pleasant and cool. *aśaṅkitamatiḥ svastho na śaṭhaḥ parisarpati, na cāsyā duṣṭā vāk cāpi tasmān nāstīha saṁśayaḥ/ākāraś chādyamāno ’pi na śakyo vinigūhitum, balād dhi vivṛṇoty eva bhāvam antargatam nṛṇām/ deśakālopapannaṁ ca kāryam kāryavidām vara, saphalam kurute kṣipram prayogeṇābhisamhitam/* Persons of sinful thoughts and manners would not dare to seek darshan of Shri Rama who is an ‘antaryaami’. Thus his sudden arrival here, Vibhishana’s seeking Shri Rama’s protection appears genuine and legitimate doubtlessly. A Rakhsha of ‘maayaavi swarupa’ is normally betrayed by his actions and ‘haavabhaavaas’ but the physical features need not be interpreted as lack of genuineness. Kaaryavetta Raghunandana! Vibhishanas appearance here need not be suspicion-worthy and hence my own feeling. He must have been impacted by ‘desha kaala paristhities’ and authenticity. *udyogam tava samprekṣya mithyāvṛttam ca rāvaṇam, vālināś ca vadham śrutvā sugrīvam cābhiṣecitam/ rājyam prārthayamānaś ca buddhipūrvam ihāgataḥ, etāvat tu puraskṛtya yujyate tv asya saṁgrahaḥ/ yathāśakti mayoktam tu rākṣasasyārjavam prati, tvam pramāṇam tu śeṣasya śrutvā buddhimatām vara/* Shri Rama! Having been fully convinced of acts of glory like Vaali Vadha, Sugriva’s Rajya Pattabhishka, Ravana’s ‘duraachaaras, Sugriva’s seeking your protection is reasonable and well justified. You may even accept to Sugriva’s Rajyabhsheka subsequent your ‘Ravana Vadha’ and in response to ‘sanaatana dharma vetthas’ even among Asuras! Surely Vibhishana had arrived at your feet as you being a well known ‘sharanaagata’! Buddhimaan shreshtha Raghunaadha! Therefore the depenadabiliy of Vibhishana’s arrival here appears to be truthful as per my conscience. Yet you may like to react as per your directive.

Sarga Eighteen

Shri Rama being a ‘sharanaagama rakshaka’ replies to Sugriva and co vanaraveeraas, especially Veera Anjana Putra, and asks the Vanara King to allow his darshan

atha rāmaḥ prasannātmā śrutvā vāyusutasya ha, pratyabhāṣata durdharṣaḥ śrutavān ātmani sthitam/ mamāpi tu vivakṣāsti kā cit prati vibhīṣaṇam, śrutam icchāmi tat sarvaṁ bhavadbhiḥ śreyasi sthitaiḥ/

mitrabhāvena saṁprāptam na tyajeyam katham cana, doṣo yady api tasya syāt satām etad agarhitam/ rāmasya vacanam śrutvā sugrīvaḥ plavageśvaraḥ, pratyabhāṣata kākutstham sauhārdenābhicoditaḥ/ kim atra citram dharmajña lokanāthasikhāmaṇe, yat tvam āryam prabhāṣethāḥ sattvavān sapathe sthitaḥ/mama cāpy antarātmāyam śuddhiṁ vetti vibhīṣaṇam, anumanāc ca bhāvāc ca sarvataḥ superīkṣitaḥ/ tasmāt kṣipram sahāsmābhis tulyo bhavatu rāghava, vibhīṣaṇo mahāprājñaḥ sakhitvam cābhyupaitu naḥ/ sugrīvasya tad vākyaṁ rāmaḥ śrutvā vimṛśya ca, tataḥ śubhataram vākyaṁ uvāca haripuṅgavam/ suduṣṭo vāpy aduṣṭo vā kim eṣa rajanīcaraḥ, sūkṣmam apy ahitam kartum mamāśaktaḥ katham cana/ piśācān dānavān yakṣān pṛthivyām caiva rākṣasān, aṅgulyagreṇa tām hanyām icchan harigaṇeśvara/ śrūyate hi kapotena śatruḥ śaraṇam āgataḥ, arcitaś ca yathānyāyam svaiś ca māmśair nimantritaḥ/ sa hi tam pratijagrāha bhāryā hartāram āgatam, kapoto vānaraśreṣṭha kim punar madvidho janaḥ/ iṣeḥ kaṇvasya putreṇa kaṇḍunā paramarṣiṇā, śṛṇu gāthām purā gītām dharmiṣṭhām satyavādinā/ baddhāñjalipuṭam dīnam yācantam śaraṇāgatam, na hanyād āṇṣāmsyārtham api śatrum param pata/ ārto vā yadi vā drptaḥ pareṣām śaraṇam gataḥ, ariḥ prāṇān parityajya rakṣitavyaḥ kṛtātmanā/sa ced bhayād vā mohād vā kāmād vāpi na rakṣati, svayā śaktyā yathātattvam tat pāpam lokagarhitam/ vinaṣṭaḥ paśyatas tasya rakṣiṇaḥ śaraṇāgataḥ, ādāya sukṛtam tasya sarvam gacched arakṣitaḥ/ evam doṣo mahān atra prapannānām arakṣaṇe, asvargyam cāyaśasyam ca balavīryavināśanam/ kariṣyāmi yathārtham tu kaṇḍor vacanam uttamam, dharmiṣṭham ca yaśasyam ca svargyam syāt tu phalodaye/ sakṛd eva prapannāya tavāsmīti ca yācate, abhayaṁ sarvabhūtebhyo dadāmy etad vrataṁ mama/ ānayainam hariśreṣṭha dattam asyābhayaṁ mayā, vibhīṣaṇo vā sugrīva yadi vā rāvaṇaḥ svayam/ tatas tu sugrīvavaco niśamya tad; dharīśvareṇābhihitam nareśvaraḥ, vibhīṣaṇenāśu jagāma saṁgamam; patatrirājena yathā purāṇḍa/

On hearing the assurances of Hanuman, Shri Rama was pleased and addressed Sugriva and the rest of select Vanara Veeras as follows: No doubt the new attival Vibhishana is a maha raksasa of the very clant of Ravana'sura, yet as he had arrived at my refuge : *mitrabhāvena saṁprāptam na tyajeyam katham cana, doṣo yady api tasya syāt satām etad agarhitam*/As once, Vishishana had approached me in good faith and conviction, as a 'sharanaagata', I should oblige'. Sugriva reacted: " Rama Swami! This may not be a question of 'dushta or adushta', but indeed of rakshasa origin. The very fact that he could have left his own brother after enjoying all his life with him would sound proper!' Rama addressing Lakshmana smilingly replied: Sumitra nandana! What Sugriva asserts looks that he had digested 'shastra jnaana and gurujana seva'! And the addressed Sugriva: Vibhishana seems to have arrived as my refuge and as a co raksha king against his enemy rakshasa even the two are they being own brothers.and hence his protection for me. Once, Vibhishana was fully convinced that his elder brother was a proven 'adharmi', then he found reasonable to anchor himself to me. Let me assure you that even among rakshasas too there would be 'neeti shastravettas'! Hence, notwithstanding all other considerations of birth, upbringing, co existence, one might depart especially after a climactic and continous excessess of adharma and in any case the fundmental kshaatra dharma requires fulfillment of protecton to an enemy. Sugriva! In the Shrishti of Paramatma, all the brothers are not like Bharata for me as having outright rejected a glory of Ayodhya Samrajya nor a unique friendship with you!' Then instantly Sugriva touched Shri Rama's feet and said: Surely, that Maha Paapi Ravana appears to have sent Vibhishana to you Rama! He deserves 'mrityu danda'. Then Shri Rama replied still smilingy: Vanara Raja! whether Vibhishana is good or bad, but to my remotest inner feeling Vibhishana appears to be trustworthy. Sugriva! If only left to my conscience allows me, surely I might destroy all pishacha - daanava-yaksha-rakshasas by my little finger.

śrūyate hi kapotena śatruḥ śaraṇam āgataḥ, arcitaś ca yathānyāyam svaiś ca māmśair nimantritaḥ/ sa hi tam pratijagrāha bhāryā hartāram āgatam, kapoto vānaraśreṣṭha kim punar madvidho janaḥ/ One might recall that in the days of yore one pigeon readily agreed to be to killed an attacking hunter and the latter enjoyed its meat. Then the wife of the pigeon when attacked by the same hunter, she too allowed to get killed likewise willingly! *risheḥ kaṇvasya putreṇa kaṇḍunā paramarṣiṇā, śṛṇu gāthām purā gītām dharmiṣṭhām satyavādinā/ baddhāñjalipuṭam dīnam yācantam śaraṇāgatam, na hanyād āṇṣāmsyārtham api śatrum param pata/ ārto vā yadi vā drptaḥ pareṣām śaraṇam gataḥ, ariḥ prāṇān parityajya rakṣitavyaḥ kṛtātmanā/* Maharshi Kandu the son of Maharshi narrated the 'dharmavisha'. Never try to kill

a ‘sharanaagata’ since a person of self respect even from shatru paksha be provided shelter would be the eternal truth. *sa ced bhayād vā mohād vā kāmād vāpi na rakṣati, svayā śaktyā yathātattvam tat pāpam lokagarhitam/ vinaṣṭaḥ paśyatas tasya rakṣiṇaḥ śaraṇāgataḥ, ādāya sukṛtaṁ tasya sarvaṁ gacched arakṣitaḥ/ evaṁ doṣo mahān atra prapannānām arakṣaṇe, asvargyaṁ cāyaśasyaṁ ca balavīryavināśanam/* Just as a refugee flees down either due to fear, or even with an ulterior motive like selfish motive or self respect, then do accept him even on face value to the extent possible. Therefore it is amply proven that not doing so sinful. *kariṣyāmi yathārthaṁ tu kaṇḍor vacanam uttamam, dharmiṣṭhaṁ ca yaśasyaṁ ca svargyaṁ syāt tu phalodaye/ sakṛd eva prapannāya tavāsmīti ca yācate, abhayaṁ sarvabhūtebhyo dadāmy etad vrataṁ mama/ ānayaṇam hariśreṣṭha dattam asyābhayaṁ mayā, vibhīṣaṇo vā sugrīva yadi vā rāvaṇaḥ svayam/* Hence, Kapiśreshtha Sugriva, even if despached by Ravana, Vibhishana is most certainly not worthy of being killed and I am accepting Vibhishana accordingly! Then Sugriva said ‘Mahatma! I had also felt deep in my inner self like wise particularly since Veera Hanuman too felt like wise,; I have been so far seeking the views of other vanara veeras too merely. Well aware of your dharmika jnaana and self reliance that I am truly proud and ever secure in your hands. Surely, may the arrival of Vibhishana at this critical juncture be an auspicious omen!

[Brief Visleshana on Shibi Chakravarti and how Indra and Agni Deva sought to test his spirit of self sacrifice:

Agni assumed the form of a pigeon as Indra was chasing as a hawk, the pigeon landed on Shibi’s shoulder and took it on his lap providing protection but the hawk demanded the prey’s flesh in a human voice, Shibi agreed to provide as much flesh from his own body by a sensitive balance and offered to the hawk. Pleased of Shibi’s offer, Indra and Agni restored the body flesh of Shibi and declared his universal fame. Source Vishnu Purana.]

Sarga Nineteen

Following in-house deliberation by select Vanara Veeras about Vibhishana’s protection, Shri Rama, a ‘sharanaagata rakshaka’, finally consents and even assures Kingship after Ravana’s imminent death.

Rāghaveṇābhaye datte saṁnato rāvaṇānujaḥ, khāt papātāvanim hr̥ṣṭo bhaktair anucaraiḥ saha/ sa tu rāmasya dharmātmā nipapāta vibhīṣaṇaḥ, pādayoḥ śaraṇānveṣī caturbhiḥ saha rākṣasaiḥ/ abravīc ca tadā rāmaṁ vākyam tatra vibhīṣaṇaḥ, dharmayuktaṁ ca yuktaṁ ca sāmprataṁ sāmpraharṣaṇam/ anujo rāvaṇasyāhaṁ tena cāsmi avamānitaḥ, bhavantaṁ sarvabhūtānām śaraṇyaṁ śaraṇaṁ gataḥ/ parityaktā mayā laṅkā mitrāṇi ca dhanāni ca, bhavadgataṁ me rājyaṁ ca jīvitaṁ ca sukhāni ca/ rākṣasānām vadhe sāhyaṁ laṅkāyāś ca pradharṣaṇe, kariṣyāmi yathāprāṇam pravekṣyāmi ca vāhinīm/ iti bruvāṇaṁ rāmaḥ tu pariṣvajya vibhīṣaṇam, abravīl lakṣmaṇaṁ prītaḥ samudrāj jalam ānaya/ tena cemaṁ mahāprājñam abhiṣiñca vibhīṣaṇam, rājānaṁ rākṣasāṁ kṣipraṁ prasanne mayi mānada/ evaṁ uktas tu saumitrir abhyaṣiñcad vibhīṣaṇam, madhye vānaramukhyānām rājānaṁ rāmaśāsanāt/ taṁ prasādaṁ tu rāmasya dr̥ṣṭvā sadyaḥ plavaṅgamāḥ, pracukruśur mahānādān sādhu sādhv iti cābruvan/ abravīc ca hanūmāṁś ca sugrīvaś ca vibhīṣaṇam, kathaṁ sāgaram akṣobhyaṁ tarāma varuṇālayam/ upāyair abhigacchāmo yathā nadanadīpatim, tarāma tarasā sarve sasainyā varuṇālayam/ evaṁ uktas tu dharmajñaḥ pratyuvāca vibhīṣaṇaḥ, samudraṁ rāghavo rājā śaraṇaṁ gantum arhati/ khānitaḥ sagareṇāyam aprameyo mahodadhiḥ, kartum arhati rāmasya jñāteḥ kāryaṁ mahodadhiḥ/ evaṁ vibhīṣaṇenokte rākṣasena vipaścitā, prakṛtyā dharmasīlasya rāghavasyāpy arocata/ sa lakṣmaṇaṁ mahātejāḥ sugrīvaṁ ca hariśvaram, satkriyārthaṁ kriyādakṣaḥ smītapūrvam uvāca ha/ vibhīṣaṇasya mantra ‘yaṁ mama lakṣmaṇa rocate, brūhi tvaṁ sahasugrīvas tavāpi yadi rocate/ sugrīvaḥ paṇḍito nityaṁ bhavān mantravicakṣaṇaḥ, ubhābhyāṁ saṁpradhāryāyaṁ rocate yat tad ucyatām/ evaṁ uktau tu tau vīrāv ubhau sugrīvalakṣmaṇau, samudācāra saṁyuktaṁ idaṁ vacanam ūcatuḥ/ kimarthaṁ no naravyāghra na rociṣyati rāghava, vibhīṣaṇena yat tūktam asmin kāle sukhāvaham/ abaddhvā sāgare setuṁ ghore ‘smin varuṇālaye, laṅkā nāsādituṁ śakyā sendrair api surāsuraiḥ/ vibhīṣaṇasya sūrasya yathārthaṁ kriyatām

*vacah, alani kālātyayam kṛtvā samudro 'yam niyujyatām/ evam uktaḥ kuśāstīrṇe tīre nadanadīpateḥ ,
sariviveśa tadā rāmo vedyām iva hutāśanaḥ/*

As Shri Rama got his 'abhaya mudra' conveyed to Vibhishana and followers, the latter instantly come down from the skies with great relief and at once fell at Shri Rama's feet out of gratitude. He submitted stating: ' Bhagavan! I am Vibhishana, the younger brother of King of Rakshasas Ravana, who had put me to shame and grief. Hence, I severed all connections with relatives, associates and life long friends besides my material benefits.' Then Shri Rama smiled pleased and replied affectionately and enquired: Vibhishana! Give me a precise idea of the 'Rakshasabala' of Ravana and in reply Vibhishana detailed as follows: 'Raja Kumara! Blessed by Brahma Deva with the boon of invincibility against all His creation like gandharvas, nagas , pakshis and all the rest but however purposively omitted human beings due to his arrogance. Ravana's immediate younger brother is Kumbhakarna, maha tejasvi and parakrami and on the battle field he is as equivalent to Indra Deva himself. Shri Rama, you might have heard of his senapati named Prahasta, who subdued Manibhadra the senapati of Kubera in their mutual battle atop Kailasha Parvata. Ravana's elder son Indrajit with his wheatish coloured body shield and is famed as having countered Indra Deva once but is able to attack his enemies hiding behind clouds and megha garjanas and thus popular as Meghanaada. He pleased Agni Deva with innumerable agni karyas under Daiya Guru Shukraachaarya and attained enormous shaktis to plan and execute 'vyuha vidya' and by hiding behind the clouds attack with 'shatru prahaaras' down on earth. Three Maha Rakshasas notorious as 'Lokapaala samaana shaktimaans named Mahodara- Mahapaarshvya and Akampana are the co-senapathis. Lanka Rajya is notorious for Maha Maayaavi- maamsha bhaksha- Rakshasa Veeras of 'dasha koti sahasras' and backed by them constantly defeating to disgrace the 'ashta dikpalakas' under the command of Ravanaasura!'

[Vishleshana on 'Ashta Dikpalakas':

Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. The 'Dikpalakas' include the thousand eyes **Indra in the East** stationed in Amaravati on Airavata with Sachi Devi, 'Vajra Ayudha' or thunderbolt, the Celestial Apsarasas and the rest; **Agni Deva in South East** with his two wives Svaha and Svadha , his Vahana and other belongings; **Yama Dharmaraja in the South** with his 'Yama danda' (his Symbol the Celestial Rod) along with Chitragupta; **Nirruti in the South West** with his axe and wife representing Rakshasas'; **Varuna Deva in the West** with his wife Varuni and 'Pasa' (the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals; **Vayu Deva in the North West** with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranayama and other practices along with his Deer Vahana; the King of Yakshas and Unparalleled Possessor of Gems and Jewels **Kubera in the North** along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari; **Rudra Deva in the North East** with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making 'Attahasas' or reverberating screeches and so on. (Source: Devi Bhagavata Purana)]

Sarga Nineteen continued:

As Vibhishana thus provided the broad details of Ravana and his sena, Shri Rama reacted: ' Vibhishana! I am aware of Ravana's background, but let me assure you that even if Ravana and his raksasa veeras were to run away to Pataala lokas, or seek Brahma's raksha, I should chase them to 'vinasha' and finally swear as follows: *Ahatvaa Ravanam samkhye sautra jana baandhavam, Ayodhyaam na pravekshyaami tribhistaibhraatribhiḥ shape/* I vow by the honour of my brothers, that in the Maha Sangrama I will devastate Ravana with all his Rakasa Veeras, bandhu bandhava parivaaraas, and then only enter Ayodhyapuri.' Then Vibhishana so delighted and assured : 'Prabho! I feel truly elated with exciting

enthusiasm and assure you, that I too should most certainly join your 'sena' for this epic like 'dharma yuddha' against 'adharma' even at the cost of my very existence.' Having heard what Vishishana swore, Rama was pleased and embraced Vibhishana and then instructed Lakshmana: *iti bruvāṇaṃ rāmas tu pariṣvajya vibhīṣaṇaṃ, abravīt lakṣmaṇaṃ prītaḥ samudrāj jalam ānaya/tena cemaṃ mahāprājñam abhīṣiṇca vibhīṣaṇaṃ, rājānaṃ rakṣasāṃ kṣipraṃ prasanne mayi mānada/ evaṃ uktas tu saumitrir abhyaṣiṇcad vibhīṣaṇaṃ, madhye vānaramukhyānāṃ rājānaṃ rāmaśāsanāt/ taṃ prasādaṃ tu rāmasya dṛṣṭvā sadyaḥ plavaṅgamāḥ, pracukruśur mahānādān sādhu sādhu iti cābruvan/* ' Sumitra nandana! Please fetch the sacred waters from this Maha Sagara, so that we should all celebrate Rajyabhisheka to Dharmajna Vibhishana. On hearing Rama's announcement, the surrounding Maha Veera Vanara Sena jumped up and down with dances and drumbeatings followed by Vibhishana's Rajyabhisheka by Rama-Lakshmana-Sugrivaas and Hanuman -Angada-Jambavan prabhrutis to the joyous samudra garjanas in the background. As the mood was cooled down somewhat, Vera Hanuman asked Vibhishana: ' Rakshasa Raja! Please enlighten us as to how now to cross this Maha Sagara by all the Maha Vaanara Sena led by Shri Rama Lakshana Sugrivas and us all. Then Dharmatma Vibhishana submitted: ' Raghu Vamsha Mahaparakrama Shri Rama may please like to invoke Samudra Deva. Shri Rama is of the very clan of Maha Sargara Raja and of the Surya Vamsha, and as such Samudra Deva should oblige Rama's invocations and appeals to him and become some what reduce his fury and cool down.' Then Sugriva too reacted that Vishishana's advice was truly laudable and suggested that let the arrangements of agni deva pratishtha in the seashores be made; there after, Shri Rama having settled on a 'darbhasana' initiated the invocations to Samudra Deva.

Sargas Twenty and Twenty One

- a) Ravana's spy Shardula informed of the arrival of Maha Vanara Sena at the Samudra teera, Ravana asked Shuka as parrot to Sugriva and try 'bhedopaaya' who wished to kill him but for Rama!
b) Rama invoked Samudra Deva for three days long, lost patience and threatened by shooting arrows.

a) As Duratma Ravana despatched a guptachari named Shardula Rakshasa witnessed the proceedings of a huge vanarasa sena having arrived at the shores of the Maha Sagara and their enthusiastic screamings and reached back Ravana's Sabha and as in their midst were seated Maha Tejasvis Rama- Lakshmanas. Shardula said further: Maha Raja! As per your personal instruction, I have brought this update as soon as I arrive here and thus you may like to return Sita Devi or otherwise as per your kind instruction.' On hearing this provocative information, Ravana was infuriated and stood up like a thousand tiger leap from his throne, as the chief Economist Shuka Maha Rakshasa was summoned by Ravana and briefed him to reach the seashores urgently and approach Sugriva the King of Vanaras and tackle him to utilise the 'bhedopaaya' and having assumed a parrot form and whisper to him: 'King of Vanaras! You do belong to a superior and distinguished heritage of Vanaras who had defeated King Vaali himself to death and accomplished the throne. Then therefore as a king to king advice Ravana the King of Asuras would be to quietly return to Kishkindha and leave Rama Lakshmanas to their fate. We would then settle our mutual terms eventually to your entire satisfaction'. On hearing the message, Sugriva had at once caught the parrot's neck and tried to smother the bird's neck and threw it on the sandy ground; as the parrot screeched for help Rama raised his tone and said: Sugriva! Please do not kill a mere messenger!' At once, Sugriva then responded: ' Paramatma Shri Rama! This parrot is not a bird but a Maha Rakshasa turned into Parrot form and thus should be killed. Shri Rama regaining his characteristic composure stated: Sugriva! Whether being a rakshasa or in a parrot form, he is after all a messenger only! so leave him free.

b) *Tasya rāmasya suptasya kuśāstīrṇe mahītale, niyamād apramattasya niśās tisro 'ticakramuḥ/ na ca darśayate mandas tadā rāmasya sāgaraḥ, prayatenāpi rāmeṇa yathārham abhipūjitaḥ/ samudrasya tataḥ kruddho rāmo raktāntalocanaḥ, samīpastham uvācedaṃ lakṣmaṇaṃ śubhalakṣmaṇam/ paśya tāvad anāryasya pūjyamānasya lakṣmaṇa, avalepaṃ samudrasya na darśayati yat svayam/ praśamaś ca kṣamā*

caiva ārjavam priyavādītā, asāmarthyam phalanty ete nirguṇeṣu satām guṇāḥ/ ātmapraśamsinām duṣṭam dhr̥ṣṭam viparidhāvakam, sarvatrotsr̥ṣṭadaṇḍam ca lokaḥ satkurute naram/ na sāmṇā śakyate kīrtir na sāmṇā śakyate yaśaḥ, prāptum lakṣmaṇa loke 'smiñ jayo vā raṇamūdhani/ adya madbāṇanirbhinnair makarair makarālayam, niruddhatoyam saumitre plavadbhiḥ paśya sarvataḥ/ mahābhogāni matsyānām kariṇām ca karān iha, bhogāṃś ca paśya nāgānām mayā bhinnāni lakṣmaṇa/ saśaṅkhaśuktikā jālam samīnamakaram śarai, adya yuddhena mahatā samudram pariśoṣaye/kṣamayā hi samāyuktam mām ayaṁ makarālayaḥ, asamartham vijānāti dhik kṣamām īdṛṣe jane/ cāpam ānaya saumitre śarāṁś cāśīviṣopamān, adyākṣobhyam api kruddhaḥ kṣobhaviṣyāmi sāgaram/ velāsu kṛtamaryādam .sahasormisamākulam, nirmalyādam kariṣyāmi sāyakair varuṇālayam/ evam uktvā dhanuṣpāṇiḥ krodhavisphāritekṣaṇaḥ, babhūva rāmo durdharṣo yugāntāgnir iva jvalan/ saṁpīḍya ca dhanur ghoram kampayitvā śarair jagat, mumoca viśikhān ugrān vajrāṇīva śatakratuḥ/ te jvalanto mahāvegās tejasā sāyakottamāḥ, praviśanti samudrasya salilam trastapannagam/ tato vegāḥ samudrasya sanakramakaro mahān, sambabhūva mahāghoraḥ samārutaravas tadā/ mahormimālāvitataḥ śaṅkhaśuktisamākulaḥ, sadhūmaparivṛttormiḥ sahasābhūn mahodadhiḥ/ vyathitāḥ pannagās cāsan dīptāsyā dīptalocanāḥ, dānavās ca mahāvīryāḥ pātālatalavāsinaḥ/ ūrmayaḥ sindhurājasya sanakramakarās tadā, vindhyamandarasaṁkāsāḥ samutpetuḥ sahasraśaḥ/ āghūrṇitatarāṅgaughāḥ sambhrāntoragarākṣasaḥ, udvartita mahāgrāhaḥ saṁvṛttaḥ salilāśayaḥ/

Observing three day long fasting seated with darbhāsana in the seashore amid Sugriva Vibhshana and the maha vanara veeras behind the ever dutiful Lakshmanas as per the ‘niyamaavali’ viz. Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi. *samudrasya tataḥ kruddho rāmo raktāntalocanaḥ, saṁīpastham uvācedam lakṣmaṇam śubhalakṣmaṇam/ paśya tāvad anāryasya pūjyamānasya lakṣmaṇa, avalepaṁ samudrasya na darśayati yat svayam/ praśamaś ca kṣamā caiva ārjavam priyavādītā, asāmarthyam phalanty ete nirguṇeṣu satām guṇāḥ/* Then Shri Rama got up vexed up with red eyes and addressed Lakshmana with anger: It is clear by now that Samudra is ignoring me with ‘ahamkaara’ despite my veneration of three day long fastings, sleeplessness and ashtanga yoga followed by agni based invocations. ‘Gunavaan purushas’ with self sacrifices and ‘niyama maarga’ are getting totally ignored out of negligence and callousness. *ātmapraśamsinām duṣṭam dhr̥ṣṭam viparidhāvakam, sarvatrotsr̥ṣṭadaṇḍam ca lokaḥ satkurute naram/* Those who resort to praises and extollings enen being dushta-ghrushta- durgunas appear to be the winners and the truly honest dharama sheelas are the losers apparently and imagine that this is the way of frank and sincere life! *na sāmṇā śakyate kīrtir na sāmṇā śakyate yaśaḥ, prāptum lakṣmaṇa loke 'smiñ jayo vā raṇamūdhani/ adya madbāṇanirbhinnair makarair makarālayam, niruddhatoyam saumitre plavadbhiḥ paśya sarvataḥ/ mahābhogāni matsyānām kariṇām ca karān iha, bhogāṃś ca paśya nāgānām mayā bhinnāni lakṣmaṇa/* Lakshmana! Neither ‘Saamaneeti or Shanti neeti’ leads to success in life or keerti, nor dharma yuddhas lead to victories in battles, but only kathora danda prahaaras are the requirements of the day; therefore Sumitra nandana! Now with my arrows, the big fishes, crocodiles and giant sized whales form the popular maharaalaya Samudra should be devastated with the never imaginainable shake up. So saying, the terribly upset Shri Rama raised his dhanush by his hands with decisiveness and released his fierce arrows as if Mahendra threw his vajrayudha. Then the rains of ‘Rama Banaas’ having forcefully entered the Maha Sagara Jalas, the instant reaction of multi hooded Maha Nagas jumped up the beyond limits sky high. So did the massive crocodiles and whales were shaken by the bana varshaas. Then as the Maha Samudra’s ever rising waves further and further, Maha Rakshasas underneath well settled for ages were rattled and rose sky high adding to further chaos and bedlam. Lakshmana restrained Rama who was getting further worked up and said: dearmost brother, please control and the breaking acme might lead to a universal catostrophy’. Not any futher, and please restraint!!

Sargas Twenty Two-Four

Maha Sagara himself personified restraining Rama’s fury-advised Vanara’s ‘maha shilpi’, the method of constructing ‘Setu Bandhana’ to facilitate Ramas and the huge Vaanara Sena to cross the Maha Sagara.

Tato madhyāt samudrasya sāgarah svayam utthitah, udayan hi mahāśailān meror iva divākaraḥ/ pannagaiḥ saha dīptāsyaiḥ samudrah pratyadṛśyata, snigdhavaidūryasamkāśo jāmbūnadavibhūṣitah/ raktamālyāmbaradharah padmapatranibhekaṣaṇah, sāgarah samatikramya pūrvam āmantrya vīryavān, abravīt prāñjalir vākyam rāghavam śarapāṇinam/ pṛthivī vāyur ākāśam āpo jyotiś ca rāghavaḥ, svabhāve saumya tiṣṭhanti śāśvataṁ mārgam āśritāḥ/ tat svabhāvo mamāpy eṣa yad agādho 'ham aplavaḥ, vikāras tu bhaved rādha etat te pravādāmy aham/ na kāmān na ca lobhād vā na bhayāt pāṛthivātmaja, grāhanakrākulajalam stambhayeyam katham cana/ vidhāsyē rāma yenāpi viśahiṣye hy aham tathā, grāhā na prahariṣyanti yāvat senā tariṣyati/ ayaṁ saumya nalo nāma tanujo viśvakarmaṇah, pitrā dattavaraḥ śrīmān pratimo viśvakarmaṇah/ eṣa setum mahotsāhaḥ karotu mayi vānarah, tam aham dhārayiṣyāmi tathā hy eṣa yathā pitā/ evam uktv dadāhir naṣṭaḥ samutthāya nalas tataḥ, abravīd vānaraśreṣṭho vākyam rāmaṁ mahābalaḥ/ aham setum kariṣyāmi vistīrṇe varuṇālaye, pituḥ sāmartyam āsthāya tattvam āha mahodadhiḥ/ matur varo datto mandare viśvakarmaṇā, aurasas tasya putro 'ham sadṛśo viśvakarmaṇā/ na cāpy aham anukto vai prabrūyām ātmano guṇān, kāmam adyaiva badhnantu setum vānarapuṁgavāḥ/ tato nisṛṣṭarāmeṇa sarvato hariyūthapāḥ, abhipetur mahāranyaṁ hṛṣṭāḥ śatasahasraśaḥ/ te nagān nagasamkāśāḥ śākhāmṛgagaṇarṣabhāḥ, babhañjur vānarās tatra pracakarṣuś ca sāgaram/ te sālaiś cāśvakarṇaiś ca dhavair vaṁśaiś ca vānarāḥ, kuṭajair arjunaiś tālaiś tikalaiś timiśair api/ bilvakaiḥ saptaparṇaiś ca karṇikāraiś ca puṣpitaiḥ, cūtaiś cāśokavṛkṣaiś ca sāgarāṁ samapūrayan/ samūlāmś ca vimūlāmś ca pādapān harisattamāḥ, indrakētūn ivodyamya prajahrur harayas tarūn/ prakṣipyamānair acalaiḥ sahasā jalam uddhatam, samutpatitam ākāśam apāsarpāt tatas tataḥ/ daśayojanavistīrṇam śatayojanam āyatam, nalaś cakre mahāsetum madhye nadanadīpateḥ/ śilānām kṣipyamāṇānām śailānām tatra pātyatām, babhūva tumulaḥ śabdas tadā tasmin mahodadhau/ sa nalena kṛtaḥ setuḥ sāgare makarālaye, śuśubhe subhagaḥ śrīmān svātīpatha ivāmbare/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, āplavantāḥ plavantaś ca garjantaś ca plavaṁgamāḥ/ tam acintyam asahyam ca adbhutam lomaharṣaṇam, dadṛśuḥ sarvabhūtāni sāgare setubandhanam/ tāni koṭisahasrāṇi vānarāṇām mahaujasām, badhnantaḥ sāgare setum jagmuḥ pāram mahodadheḥ/ viśālāḥ sukṛtaḥ śrīmān subhūmiḥ susamāhitaḥ, aśobhata mahāsetuḥ sīmanta iva sāgare/ tataḥ pare samudrasya gadāpāṇir vibhīṣaṇah, pareṣām abhigatārtham atiṣṭhat sacivaiḥ saha/ agratas tasya sainyasya śrīmān rāmaḥ salakṣmaṇah, jagāma dhanvī dharmātmā sugrīveṇa samanvitaḥ/ anye madhyena gacchanti pārśvato 'nye plavaṁgamāḥ, salile prapatanty anye mārgam anye na lebhire, ke cid vaihāyasa gatāḥ suparṇā iva puṣṭuvuḥ/ ghoṣeṇa mahatā ghoṣam sāgarasya samucchritam, bhīmam antardadhe bhīmā tarantī harivāhinī/ vānarāṇām hi sā tīrṇā vāhinī nala setunā, tīre niviviṣe rājñā bahumūlaphalodake/ tad adbhutam rāghava karma duṣkaram; samīkṣya devāḥ saha siddhacāraṇaiḥ, upetya rāmaṁ sahitā maharṣibhiḥ; samabhyāṣiṇcan suśubhair jalaiḥ pṛthak/ jayasva śatrūn naradeva medinīm; sasāgarām pālāya śāśvatīḥ samāḥ, itīva rāmaṁ naradevasatkṛtaḥ; śubhair vacobhir vividhair apūjayan/

As Maha Sagara Murti assumed a human form and stood up high on the waves he was like the Meru Parvata at the time of rising 'Udayaachala Bhanu Deva' in person. He made his 'pratyaksha darshana' as if ornamented with Maha Sarpas with their hoods glittering with unique 'vaidurya manis' famed as 'jambunada suvarna mani kaanti'! Samudra Deva was at that time presented himself with natural silk robes of blood red colour with matching blood red ornaments, even as Maha Nagaas and Rakshasaas deep underneath the Maha Sagara were attacked by shock waves; then the Maha Sagara Murti advanced himself facing Shri Rama and addressed him as follows: *pṛthivī vāyur ākāśam āpo jyotiś ca rāghavaḥ, svabhāve saumya tiṣṭhanti śāśvataṁ mārgam āśritāḥ/ tat svabhāvo mamāpy eṣa yad agādho 'ham aplavaḥ, vikāras tu bhaved rādha etat te pravādāmy aham/ na kāmān na ca lobhād vā na bhayāt pāṛthivātmaja, grāhanakrākulajalam stambhayeyam katham cana/ vidhāsyē rāma yenāpi viśahiṣye hy aham tathā, grāhā na prahariṣyanti yāvat senā tariṣyati/Soumya Raghu nandana!* As you are well aware the Pancha Maha Bhutas in Srishti viz. Prithivi- Aapas- Tejas- Vaayu-Akashaas viz. Earth-Water-Fire-Air and Sky have to necessarily bound by their own nature and set course, and never beyond. I am too like Varuna Deva bound by similar set course; none is aware of my depths nor surmount ability. Raja Kumara! The grand manner in which one could swim across the hundred yojana length of this Maha

Sagara is beyond the limits by one's wishfulness, greed, anger, arrogance, threats or prayers. All the same, I could suggest the way out by which you, the vast Vanara Sena and associates by which neither I would be harassed nor you. I should be placid and least disturbed yet easy enough to you all'. As Samudra Deva thus suggested the principle to be followed thus, he further informed Shri Rama: *ayam saumya nalo nāma tanujo viśvakarmaṇaḥ, pitrā dattavaraḥ śrīmān pratimo viśvakarmaṇaḥ/ eṣa setuṃ mahotsāhaḥ karotu mayi vānaraḥ, tam ahaṃ dhārayiṣyāmi tathā hy eṣa yathā pitā/ evaṃ uktvodaahir naṣṭaḥ samutthāya nalaḥ tataḥ, abravīd vānaraśreṣṭho vākyam rāmam mahābalaḥ/ ahaṃ setuṃ kariṣyāmi vistīrṇe varuṇālaye, pituḥ sāmartyam āsthāya tattvam āha mahodadhiḥ/* Soumya! In your Vaanara Sena, you have a bright Nala kumara the son of Vishvakarma the supreme Shilpavetta of Devas. I am aware that you always have a soft corner for him. Like his father, he is an undisputed expert in the profession. You may therefore entrust the task of 'setu bandhana'. Then Nala Vanara agreed to the duty as well as his father taught him. *tato niṣṣṭarāmeṇa sarvato hariyūthapāḥ, abhipetur mahāranyam hṛṣṭāḥ śatasahasraśaḥ/ te nagān nagasamkāsāḥ śākhāmṛgagaṇaśabhāḥ, babhañjur vānarās tatra pracakarṣuḥ ca sāgaram/ te sālaiś cāśvakarṇaiś ca dhavair vaṃśaiś ca vānarāḥ, kuṭajair arjunaiś tālaiś tikalaiś timiśair api/* As instructed directly by Shri Rama himself, having realised Nala's assuming the responsibility, Vanara Sena's excitement was truly evident even as they ran into the adjoining forests. Being of huge like body frames, the Maha Vanaras searched 'parvata shikharaas' for the tall and strong trees and having pulled them down dragged them as heaps on the 'samudra tata'. The maha vrikshas included Saala-Ashvakarna-Dhava-Kutaja- Arjuna-Taala-Tilaka-Tinisha-Bel-Chhitavana-Kanera-Ashokas. As the vrikshas were pulled out, some vanaras were entrusted with the duty of cutting off the roots. The tree trunks once spread as heaps the sounds of flinging them was getting more and more were intense. Once selected for floating, 'yantra sahaayata' or the help of appropriate machinery and machine tools was invented too. Simultaneously mountain stones and boulders too were rolled down. As the Vanara groups were entrusted the duty of dropping the boulders, there were huge alarming noises. On the other side some vanaras with their deft handiwork got busy in shapefully arranging and tying together the borders of the floating bridge. Vaanara veera Nala thus started off the wonderstriking task of bridge construction successfully. *Sa nalena kṛtaḥ setuḥ sāgare makarālaye, śuśubhe subhagaḥ śrīmān svātīpatha ivāmbare/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, āplavantaḥ plavantaś ca garjantaś ca plavaṃgamāḥ/ daśayojanavistīrṇam śatayojanam āyatam, nalaś cakre mahāsetuṃ madhye nadanadīpateḥ/* Thus Nala Vaanara constructed the unbelievable 'setu bandhana maha karya' under his auspices. At that time, Deva-Gandharva-Siddha-Maharshis collected as groups awe stricken with admiration and approbation. Nala's readied setu bandhana was of the length of hundred yojanas, width of ten yojanas. *tāni koṭisahasrāṇi vānarāṇām mahaujasām, badhnantaḥ sāgare setuṃ jagmuḥ pāram mahodadheḥ/ viśālaḥ sukṛtaḥ śrīmān subhūmiḥ susamāhitaḥ, aśobhata mahāsetuḥ sīmanta iva sāgare/ tataḥ pare samudrasya gadāpāṇir vibhīṣaṇaḥ, pareṣām abhighatārtham atiṣṭhat sacivaiḥ saha/* In this manner, sahasra koti vaanara sena had truly succeeded in the none too precedented and none too futuristic 'epic karya'! The bridge is at once broad, huge, attractive, fantastic, even and amazingly well knit and engineered, awe striking and outstanding.

[Vishleshana on a Squirrel and Setu Bandhana:

Shri Rama and Sugriva's arbuda strong Vanara Sena was dedicated to Rama Kaarya to attack the evil Ravanaasura in the objective of Setu Bandhana. The sena was totally engaged, as some pulled up mountain boulders, some uprooting maha vrikshas and throwing their heavy branches down to the Maha Samudra, some with collecting the dropped branches down into a floating bridge making skilled engineers and their work force, and the architects and their workers, and son literally labouring round the clock. Witnessing the full force of the Vanarasa sena, Shri Rama was so happy admiring the dedication and dynamism of the Vanara Sena, Shri Rama was overwhelmed with the 'bhaki'. During this course of action, Rama witnessed a small brown Squirrel, going up and down the Seashore with little pebbles in its small mouth and carrying them from the seashore and dropped them into the Maha Sagara. A huge Vanara was carrying a large mountain boulder on his shoulder as the squirrel came in his way. The Maha Vanara jumped back

and thundered ‘ you litt le brat of a squirrel and stepped back; hopr you are alive as you could be a casualty, what are you doing here! The little squirrel looked up at the great Vanara: I am sorry , brother Maha Varara! As the small voice: Are you not able to see that in my own way am carrying on my duty with diligence and devotion in my own humble manner of the unique Swami Rarya! I ma also helpingShri Rama to build the bridge; I wish to work hard for him. ‘ As the squirrel screamed in its own hihg pitch of voice, the Maha Vanara carrying the boulder on his shoulder, tauned addressing the fellow Maha Vanara: ‘Did you hear that!; a squirrel is building a bridge with his pebbles. I have never heard a funnier story like this’. Then there was arourig response from the co Maha Vanaras. The squirrel never felt humiliated but took its ground angrily: ‘Look, I may not carry mountains or boulders, as Almighty granted only a little strength. I can only carry pebbles. But my heart mels out as how Bhagavan Shri Rama has been sufferng Maha Pativrata Devi Sita’s viyoga and had been crying away incesantly and hence I could do so to the best of my own capability’! Then one Vanara picked up the squirrel’s tail at a mere creatuure had been hindering the massive task ahead and threw it far away as the squirrel, crying out the name of Rama, fell into his hands; he held the squirrel close to him and stated: Maha Vanara’s! Please do not make fun of the weak and the small. Your strength or what you do is certainly invaluable. Yet what matter is this little squirrel’s has love in his heart. You are brave and strong and are doing a wonderful task og bringing all these huge boulders and stones from far and dropping them in the Maha Sagara. But do you not notice that it is the tiny pebbles and stones brought by this small squirrel and some of the other smaller creatures which are filling the small gaps left between the huge stones?Further, do you not realize that the tiny grains of sand brought by this squirrel are the ones which bind the whole structure and make it strong? Yet you scold this small creature and fling him away in anger!’Hearing this, the Vanaras were ashamed, and bowed down their heads.Rama continued, ‘Always remember, however small, every task is equally important. A project can never be completed by the main people alone. They need the support of all, and however small, an effort should always be appreciated!’ Having stated thus Shri Rama then turned to the squirrel and said softly, ‘My dear squirrel, I am sorry for the hurt caused to you by my army, and thank you for the help you have rendered to me. Please go and continue your work happily.’ Saying this, he gently stroked the back of the squirrel with his fingers, and three lines appeared where Bhavagan Rama’s fingers touched it and passed his fingers gently over the little squirrel’s back.

As put it him down there were three white stripes on his back. Indeed, no task and service to Sri Rama, however small, is unimportant! Every task should be looked upon as service to Rama as neither do big or small. In Bhagavad-gita 9.27 Krishna says:*yat karoshi yad asnasi yaj juhoshi dadasi yat, yat tapasyasi kaunteya, tat kurushva mad-arpanam/* Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform, do thatas an offering to Me’. Sources : Bhagavata Purana and Bhagavat Gita].

As the ‘setubandhana karya’ was concluded, Vibhishana along with his ministers picked up their maces, bows and arrows with ‘divyastraas’ on hands wearing ‘loha kavachas’ and select vaanara veeras moved forward to the other end of the bridge to face any possible attacks by the Mayavi Rakshasas. *agratas tasya sainyasya śrīmān rāmaḥ salakṣmaṇaḥ, jagāma dhanvī dharmātmā sugrīveṇa samanvitaḥ/ anye madhyena gacchanti pārśvato ’nye plavaṅgamāḥ, salile prapatanty anye mārgam anye na lebhire, ke cid vaihāyasa gatāḥ suparṇā iva pupluvuḥ/ ghoṣeṇa mahatā ghoṣaṁ sāgarasya samucchritam, bhīmam antardadhe bhīmā tarantī harivāhinī/* Now, Dhanurdhara Shri Rama Lakshmanas as accompanied by the King of Vaanaras and the Maha Vaanara Pramukhas Sena moved forward in the Southern Side. The Vanara sena as moving ahead with discipline yet with hysterical ‘Ninaadaas of Jai Jai Shri Rama’appeared to have added to the ‘Maha Samudra Ghosha’! Slowly and well controlled Maha Vanara Sena this moved ahead with contolled regulation.*tad adbhutam rāghava karma duṣkaram; samīkṣya devāḥ saha siddhacāraṇaiḥ, upetya rāmaṁ sahita maharṣibhiḥ; samabhyāṣiṇcan suśubhair jalaiḥ prthak/ jayasva śatrūn naradeva medinīm; sasāgarām pālāya śāśvatīḥ samāḥ, itīva rāmaṁ naradevasatkṛtam; śubhair vacobhair vividhair apūjayan/*On visioning this miraculous act of ‘setu bandhana’ as concieved and executed by Shri Rama the ‘ Yuga Purusha’, Siddhha- Charana- Maharshis had duly performed their respective manasika abhishekaas’with sacred waters blessing the success of ‘Rama Karya’ of dharma

yuddha’. They introspected within their respective hearts, stating : ‘Nara Deva! May you be exalted to unique and everlasting grandeur through Yugas as the one and only ‘Prithvi Paripaalaka’!

Sarga Twenty Five

As Rama with Vanara Sena had finally crossed the Sagara, the flustered Ravana despatched Shukha-Saaranas as Vanaras, Vibhishana gets them caught, but the kind Rama releases yet with an alert message.

Sabale sāgaraṁ tīrṇe rāme daśarathātmaje, amātyau rāvaṇaḥ śrīmān abravīc chukasāraṇau/ samagraṁ sāgaraṁ tīrṇaṁ dustaraṁ vānaraṁ balam, abhūtapūrvam rāmeṇa sāgare setubandhanam/ sāgare setubandham tu na śraddadhyāṁ katham cana, avaśyaṁ cāpi samkhyeyaṁ tan mayā vānaraṁ balam/ bhavantau vānaraṁ sainyaṁ praviśyānupalakṣitau, parimāṇaṁ ca vīryaṁ ca ye ca mukhyāḥ plavaṅgamāḥ/ mantriṇo ye ca rāmasya sugrīvasya ca saṁmatāḥ, ye pūrvam abhivartante ye ca śūrāḥ plavaṅgamāḥ/ sa ca setur yathā baddhaḥ sāgare salilārṇave, niveśaś ca yathā teṣāṁ vānarāṇāṁ mahātmanāṁ/ rāmasya vyavasāyaṁ ca vīryaṁ praharaṇāni ca, lakṣmaṇasya ca vīrasya tattvato jñātum arhatha/ kaś ca senāpatis teṣāṁ vānarāṇāṁ mahaujaśāṁ, etaj jñātvā yathātattvaṁ śīghram agantum arhathaḥ/ iti pratisamādiṣṭau rākṣasau śukasāraṇau, harirūpadharau vīrau praviṣṭau vānaraṁ balam/ tatas tad vānaraṁ sainyaṁ acintyaṁ lomaharṣaṇam, samkhyātuṁ nādhyaḡacchetāṁ tadā tau śukasāraṇau/ tat sthitaṁ parvatāgreṣu nirdareṣu guhāsu ca, samudrasya ca tīreṣu vaneṣūpavaneṣu ca/ taramāṇaṁ ca tīrṇaṁ ca tartukāmaṁ ca sarvaśaḥ, niviṣṭaṁ niviśac caiva bhīmanādaṁ mahābalaṁ/ tau dadarśa mahātejāḥ pracchannau ca vibhīṣaṇaḥ, ācacakṣe ’tha rāmāya grhītvā śukasāraṇau, laṅkāyāḥ samanuprāptau cārau parapuraṁjayau/ tau drṣṭvā vyathitau rāmaṁ nirāśau jīvite tadā, kṛtāñjalipuṭau bhītau vacanaṁ cedam ūcatuḥ/ āvāṁ ihāgatau saumya rāvaṇaprahitāv ubhau, pariñātum balaṁ kṛtsnam tavedaṁ raghunandana/ tayos tad vacanaṁ śrutvā rāmo daśarathātmajaḥ, abravīt prahasan vākyaṁ sarvabhūtahite rataḥ/ yadi drṣṭaṁ balaṁ kṛtsnam vayaṁ vā susamīkṣitāḥ, yathoktaṁ vā kṛtaṁ kāryaṁ chandataḥ pratigamyatām/ praviśya nagarīm laṅkāṁ bhavadbhyāṁ dhanadānujaḥ, vaktavyo rakṣasāṁ rājā yathoktaṁ vacanaṁ mama/ yad balaṁ ca samāśrītya sītāṁ me hṛtavān asi, tad darśaya yathākāmaṁ sasainyaḥ sahabāndhavaḥ/ śvaḥkālē nagarīm laṅkāṁ saprākārāṁ satorāṇāṁ, rākṣasaṁ ca balaṁ paśya śarair vidhvamsitaṁ mayā/ ghorāṁ roṣaṁ ahaṁ mokṣye balaṁ dhāraya rāvaṇa, śvaḥkālē vajravāṇ vajraṁ dānaveṣṭva iva vāsavaḥ/ iti pratisamādiṣṭau rākṣasau śukasāraṇau, āgamyā nagarīm laṅkāṁ abrūtāṁ rākṣasādhipam/ vibhīṣaṇagrhitau tu vadhārḥau rākṣaseśvara, drṣṭvā dharmātmanā muktai rāmeṇāmitatejaśā/ ekasthānagatā yatra catvāraḥ puruṣarṣabhāḥ, lokapālopaṁāḥ śūrāḥ kṛtāstrā dṛḍhāvīkramāḥ/ rāmo dāśarathīḥ śrīmāṁ lakṣmaṇaś ca vibhīṣaṇaḥ, sugrīvaś ca mahātejā mahendrasamavīkramaḥ/ ete śaktāḥ purīm laṅkāṁ saprākārāṁ satorāṇāṁ, utpātya samkrāmayitum sarve tiṣṭhantu vānarāḥ/ Yaadrisham tadvi Rāmasya rupam praharānaṇi, vadhivṛtya pureem Lankameka-tiṣṭhantu te trayah/Rama Lakshmanaguptaasaa Sugrivena cha vaahini, babhuva durdharshataa sarvayrapi Suraasurair/ Prahastha yodhaa dhvajini mahatmaanam vanaikaseenaam samapti yoddhamicchataam, alam virodhena shamo vidheeyataam pradeeyataam Dashrathaaya Maithileem/

Literally flustered by Rama’s arrival along with the huge Vanara Sena at his door step, looked at his Ministers Shuka Saaranas that to the cross Maha Sagara should be indeed impossible and the miracle act of seta bandhaana should be dream work. Now that such a non reality had happened, it should now be essential to obtain some facts like what would be approximation of the size and strength of the Vanara Sena. Then he addressed the mantris: ‘ Both of you should now enter in a manner not to be recognised and get an idea of the number, magnitude and strength, who are all the prominent ones among them, like Sugriva, how had they succeeded the task of ‘setu bandhana’, what precisely is the objective of Rama Lakshmanas and how do they decide to execute it, what type of astra shastra jnana do they arec equipped with, who is the senapati of Sugriva, and such details and report back soon enough.’ As Ravana instructe thus Shuka Saaranas having assumed vanara swarupas entered the huge Vanara Sena. Then they had systematically sought to ascertain the count but failed as the vanara sena was beyond comprehension as some were on mountain tops, some in the fruit gardens, some racing up on the beaches, some being

paraded by their respective squadrons and thus got scattered. As the Rakhsasa Mantris were lost in their very first issue of Ravana's questionnaire viz the count of Vanara Sena, Vibhishana noticed the suspicious movement of the two ministers of Ravana, caught them redhanded, subdued them and addressed Shri Rama: 'Shatru Nagara Vijaya Praati Utsuka' Shri Rama! These are Ravana's ministers named Shuka Saaranas' masquerading as Vanaras, who were despatched at Ravana's behest.' Then Shri Rama replied smilingly and addressed the Ravana Mantris: *yadi dr̥ṣṭam balaṁ kṛtsnam vayanā vā susamīkṣitāḥ, yathoktam vā kṛtam kāryam chandataḥ pratigamyatām/ praviśya nagarīm lankām bhavadbhyāṁ dhanadānujaḥ, vaktavyo rakṣasām rājā yathoktam vacanam mama/ yad balaṁ ca samāśritya sītām me hṛtavān asi, tad darśaya yathākāmam sasainyaḥ sahabāndhavaḥ/* In case you have witnessed the scene of the Maha Vanara Sena yourselves and the volume and weight of the sena, you may now return safely and intimate Ravana and his curiosity. In case if you still wish to collect further details, then you may like to more intensely too as per your own capacity. You need not feel nervous that you might get caught and get punished unnecessarily and that you might be killed. We are not apprehensive on that count, since only 'shastra jnaana shunya' persons might do so.' 'Vibhishana! these two Rakshasas may now be let free'. Rama further advised the spies and said: 'Shuka Saaranas! As you reach back to Lanka, give my warning message to Ravana as follows: 'Ravana! As you are backed up with your Rakshasa Sena, you had forcefully kidnapped my dear wife. Now I am at your door step. Do try to display your personal might, and that of your kith and kin, your followers and your 'chaturanga balaas.' May you now taste the poisonous arrows of my self and see for your self how poisonous these are going to be by the Sun Rise next. Ravana! Do realise that like Vajraayudha Indra, I should release all my pent up anger on your followers and to you get unleashed!' Then on reaching King Ravana, the released Shuka Saaranas addressed the King! 'Rakshaseswara! We were caught by Vibhishana who in turn produced us before Rama amidst Lakshmana Sugrivas and the stalwarts of Vanara Sena. But Dharmatma Shri Rama allowed us to return back to Lanka. Dasharathanandana Shri Rama, Shriman Lakshmana, Vibhishana and Mahendragiri samana tejasvi Sugriva are like Loka palaka samana Dhuryashali, Maha Parakrami and more so 'astrashastra jnaataas'. It appears that their success on the battle front appears to be assured! The Vanara Sena's full preparedness, enthusiasm appears at its peak. It appears that left to themselves they should be able to break down Lankapuri lock, stock and barrel. Further, Shri Rama appeared as if he himself could smash down the Lankapuri all by himself even as the three some of the maha parakramis might as well relax. *Rama Lakshmanaguptaasaa Sugrivena cha vaahini, babhuva durdharshataa sarvayrapi Suraasurair/ Prahashtha yodhaa dhvajini mahatmaanāṁ vanaikaseenaam samapti yoddhamicchataam, alam virodhena shamo vidheeyataam pradeeyataam Dashrathaaya Maithileem/* Maha Raja! Shri Rama, Lakshman and Sugriva and the well prepared Vanara Sena appears to be invincible even to the entirety of Deva and Asuras. Considering the pluck and readiness of the vanara sena, your all out effort might not end up as a futile exercise, and my humble request to you is to release Sita away.

Sarga Twenty Six

Ravana asserted not release Devi Sita any way ,but asked Sarana of Vanara yoddhaas and the latter mentioned Angada, Nala, Shweta, Kumuda, Chanda, Rambha, Sharabha, Panasa, Krodhana, Gavaya

Tad vacaḥ pathyam aklībam sārāṇenābhībhaṣitam, niśamya rāvaṇo rājā pratyabhāṣata sārāṇam/ yadi mām abhiyujjīran devagandharvadānavāḥ, naiva sītām pradāsyāmi sarvalokabhayād api/ tvaṁ tu saumya paritrasto haribhir nirjito bhṛśam, pratipradānam adyaiva sītāyāḥ sādhu manyase, ko hi nāma sapatno mām samare jetum arhati/ ity uktvā paruṣam vākyam rāvaṇo rākṣasādhipaḥ, āruroha tataḥ śrīmān prāsādam himapāṇḍuram, bahutālasamutsedham rāvaṇo 'tha didṛkṣyā tābhyāṁ carābhyāṁ sahito rāvaṇaḥ krodhamūrchitaḥ, paśyamānaḥ samudraṁ ca parvatāṁś ca vanāni ca, dadarśa pṛthivīdeśam susampūrṇam plavaṅgamaiḥ/ tad apāram asaṁkhyeyam vānarāṇām mahad balaṁ, ālokyā rāvaṇo rājā paripapraccha sārāṇam/ eṣāṁ vānaramukhyānām ke śūrāḥ ke mahābalāḥ, ke pūrvam abhivartante mahotsāhāḥ samantataḥ/ keṣāṁ śṛṇoti sugrīvaḥ ke vā yūthapayūthapāḥ, sārāṇācakṣva me

sarvaṁ ke pradhānāḥ plavaṅgamāḥ/ sārāṇo rākṣasendrasya vacanaṁ paripṛcchataḥ, ācacakṣe 'tha mukhyajño mukhyāṁs tāṁs tu vanaukasaḥ/ eṣa yo 'bhīmukho laṅkāṁ nardamś tiṣṭhati vānaraḥ, yūthapānāṁ sahasrāṇāṁ śatena parivāritah/ yasya ghoṣeṇa mahatā saprākārā satorāṇā, laṅkā pravepate sarvā saśailavanakānanā/ sarvaśākhāmṛgendrasya sugrīvasya mahātmanaḥ, balāgre tiṣṭhate vīro nīlo nāmaiṣa yūthapaḥ/ bāhū pragṛhya yaḥ padbhyāṁ mahīm gacchati vīryavān, laṅkā abhimukhaḥ kopād abhīkṣṇaṁ ca vijṛmbhate/ giriśṛṅgapratīkāśaḥ padmakiṅjalkasaṁnibhaḥ, sphoṭayaty abhisamrabdho lāṅgūlaṁ ca punaḥ punaḥ/ yasya lāṅgūlaśabdēna svanantīva diśo daśa, eṣa vānaraṇājena surgrīveṇābhiṣecitaḥ, yauvarājye 'ṅgado nāma tvām āhvayati saṁyuge/ ye tu viṣṭabhya gātrāṇi kṣveḍayanti nadanti ca, utthāya ca vijṛmbhante krodhena haripuṅgavāḥ/ ete duṣprasahā ghorāś caṇḍāś caṇḍaparākramāḥ, aṣṭau śatasahasrāṇi daśakoṭīśatāni ca/ ya enam anugacchanti vīrāś candanavāsinaḥ, eṣa āśaṁsate laṅkāṁ svenānīkena marditum/ śveto rajatasamkāśaḥ sabalo bhīmaṁvikramaḥ, buddhimān vānaraḥ śūras triṣu lokeṣu viśrutaḥ/ tūrṇaṁ sugrīvaṁ āgamyā punar gacchati vānaraḥ, vibhajan vānarīm senām anīkāni praharṣayan/ yaḥ purā gomatiṭīre ramyaṁ paryeti parvatam, nāmnā saṁkocano nāma nānānagayuto giriḥ/ tatra rājyaṁ praśāsty eṣa kumudo nāma yūthapaḥ, yo 'sau śatasahasrāṇāṁ sahasraṁ parikarṣati/ yasya vālā bahuvyāmā dīrghalāṅgūlaṁ āśritāḥ, tāmrāḥ pītāḥ sitāḥ śvetāḥ prakīrṇā ghorakarmanāḥ/ adīno roṣaṇāś caṇḍaḥ saṁgrāmam abhikāṅkṣati, eṣaivāśaṁsate laṅkāṁ svenānīkena marditum/ yas tv eṣa śiṁhasamkāśaḥ kapilo dīrghakesaraḥ, nibhṛtaḥ prekṣate laṅkāṁ didhakṣann iva cakṣuṣā/ vindhyaṁ kṣṇagiriṁ sahyaṁ parvataṁ ca sudarśanam, rājan satatam adhyāste rambho nāmaiṣa yūthapaḥ/ śataṁ śatasahasrāṇāṁ trimśac ca hariyūthapāḥ, parivāryānugacchanti laṅkāṁ marditum ojasā/ yas tu karnau vivṛṇute jṛmbhate ca punaḥ punaḥ, na ca saṁvijate mṛtyor na ca yūthād vidhāvati/ mahābalo vītabhayaṁ ramyaṁ sālveya parvatam, rājan satatam adhyāste śarabho nāma yūthapaḥ/ etasya balinaḥ sarve vihārā nāma yūthapāḥ, rājañ śatasahasrāṇi catvāriṁśat tathaiva ca/ yas tu megha ivākāśaṁ mahān āvṛtya tiṣṭhati, madhye vānaravīrāṇāṁ surāṇāṁ iva vāsavaḥ/ bherīṇāṁ iva saṁnādo yasyaiṣa śrūyate mahān, ghorāḥ śākhāmṛgendrāṇāṁ saṁgrāmam abhikāṅkṣatām/ eṣa parvatam adhyāste pāriyātram anuttamam, yuddhe duṣprasaho nityaṁ panaso nāma yūthapaḥ/ enam śatasahasrā - ṇāṁ śatārdham paryupāsate, yūthapā yūthapaśreṣṭhaṁ yeṣāṁ yūthāni bhāgaśaḥ/ yas tu bhīmāṁ pravalgantīm camūṁ tiṣṭhati śobhayan, sthitām tīre samudrasya dvitīya iva sāgaraḥ/ eṣa dardara - samkāśo vinato nāma yūthapaḥ, pibamś carati parṇāśāṁ nadīnāṁ uttamām nadīm/ ṣaṣṭiḥ śatasahasrāṇi balam asya plavaṅgamāḥ, tvām āhvayati yuddhāya krathano nāma yūthapaḥ/ yas tu gairikavarṇābham vapuḥ puṣyati vānaraḥ, gavayo nāma tejasvī tvām krodhād abhivartate/ enam śatasahasrāṇi saptatiḥ paryupāsate, eṣa āśaṁsate laṅkāṁ svenānīkena marditum/ ete duṣprasahā ghorā balinaḥ kāmārūpiṇaḥ, yūthapā yūthapaśreṣṭhā yeṣāṁ saṁkhyā na vidyate/

As Saarana and Shukhas reported the proceedings of their visit on the shores of the Maha Sagara, Ravanaasura was incensed with the reportage and affirmed: *yadi mām abhiyuñjīran devagandharvadānavāḥ, naiva sītām pradāsyāmi sarvalokabhayād api/ tvam tu saumya paritrasto haribhir nirjito bhṛśam, pratipradānam adyaiva sītāyāḥ sādhu manyase, ko hi nāma sapatno mām samare jetum arhati/*

‘Ravana then addressed the spies back to him with a parting advice that all their offensive efforts might be counter productive and hence the release of Sita might be considered, Ravana stood his ground with firmness and declared that even if Deva-Gandhrava- Danavaas too were to attack me and you seem to be frightening me of ‘nara vaanaraas’; who could in trilokas could challenge me.’ Having declared thus, Ravana having cooled down somewhat then asked Mantri Sarana: ‘ Who are the Vaanara Pramukhas any way! Who are the so called ‘Vanara Mukhyas’ jubilant to attack! Whose advices that normally King of Vanaras Sugriva would normally heed to. Sarana, tell me in detail who are the front line Vanaras.’ Then Saarana replied; Maha Raja! Besides, Sugriva, I esteem Maha Vanara Vaali Putra Yuva Raja Angada is comparable only with Vaali’s grandeur and intrepidity. Angada is Sugriva’s beloved and he always reciprocates his inner feelings of Sugriva’s sympathy like Indra and Varuna. As you are aware that Hanuman a peerless Rama bhakta, as also the Prime Minister of Sugriva, too has admiration for Angada Kumara with his youthful ebullience and driving energy. Behind Yuva Raja Angada is Nala the maha setu nirmana karta. Andgada who keeps on ever jumping and screaming ‘simhanaadaas’ even being seated, as

is not only over enthusiastic but contrios some ten arab and ten lakhas of his own contingent of Maha Vanaras! The silver coloured, ever restless Vanata named Sweta the bhayankara parakrami, buddhi - maan, Shura Veera, Traiokhya Vikhyaata, who keeps on often coming and going King Sugriva, ever carrying the messages and instructions of Sugriva, and keeps vigil, and provides enthusiasm, gusto and zeal to the unit heads. Then there is Kumudanayak Yudhapati the garden chief of fruit- roots on 'Gomati Nadi Teera chaturvidha /parvata shreni' and with huge following of milloins of Vaanara Veeras under his single control. Then there is Vanaraagresara Chanda who with his giagantic physique with everflying hairs of red-yelloyish-white colours keeps the Vaanara Sena of lakhs under his personal care and control with their duty of alerting and ready to move forward always coordinating other vanara squadrons and battalions too. Ravana Raja! Then there is another Yudha Pati named Rambha Nayaka who possesses the Simha Parakrami who spreads his ears waverly, who is like Mrityunjaya Himself with megha garjanas ever jumping forward and is capable of tearing the enemy groups berserk like a wild flames along with equally ferocious groups spreading agni jwaalas around them against the enemy rakshasaas looking helpless except to surrender or die. Yudhapati Sharabha the picturesque Salvaka Parvata nivasi vaanara veeraas who are desperate in killing the enemy Rakshasaas as the latter used to often disturb them from their tranquility and were never spared from running back with their speed and tactics to disappear but wer never spared to return. Their 'sangina' or identification is ' Vihara' and their following is a lakh and forty thousand. Then Maharaja! Then there is Panasa Nayaka Yodhapati with a following of fifty lakhs of following like 'Bhairavas'.

[Vishleshana on Ashta Bhairavas:

Eight Manifestations of **Maha Bhirava** are Kaala Bhairava, Asitaanga Bhairava, Rudra Bhairava, Krodha Bhairava, Kapala Bhairava, Bhishana Bhairava, Unmatta Bhairava and Samhara Bhairava. In the context of Andhakaasura Samhara, Maha Deva then decided Devas and Ganas to withdraw excepting his Nandi Vahana. He assumed a mammoth Bhairava Swarupa with the extraordinary radiance and heat of crores of Suryas, wearing Tiger Skin, Sarpa-haraas, Ten Hands and Three Burning Eyes and pierced his Trishula right into the Asura's heart and hit his head with his mace and tossed his body up high in the air that got dropped on Earth with a thud. From all the sides of his huge body, there were streams of blood as **Ashta Bhairavas** were surfaced: from the Eastern direction emerged a Bhairava akin to Agni called 'Vidya Raaj' with his neck adorned with lotus flowers; from the Southern direction appeared 'Kala Raaj' Bhairava looking like a 'Preta' with dense black colour; from the Western direction was materialised a Bhirava named 'Kamaraj'; from the Northern direction was caused a fourth Bhairava named 'Soma Raaj'; a fifth Bhairava emerged from the wound near the demon's heart where Maha Deva pierced his Trishula and his name was 'Swacchanda Raja' with the resemblance of Indra Dhanush (Rainbow); the Sixth Bhairava was 'Lalit Raaj' who appeared from the gush of the Asura's blood on Earth; the Seventh Bhairava was 'Vighna Raaj' and including Maha Bhairava there were thus Ashta Bhairavas. (Source : Vamana Purana)]

Further Stanzas follow:

Then there is Krodhana named Maha Vanara ever jumping forward as though the Durdara Parvata swarupa is jumping forward and further on the shores, is the prasiddhaa yudhapati with sixty lakhs of maha sainika vaanaras. *yas tu gairikavarṇābhaṁ vapuḥ puṣyati vānaraḥ, gavayo nāma tejasvī tvāṁ krodhād abhivartate/ enaṁ śatasahasrāṇi saptatiḥ paryupāsate, eṣa āśaṁsate laṅkāṁ svenāṅikena marditum/ ete duṣprasahā ghorā balinaḥ kāmarūpiṇaḥ, yūthapā yūthapaśreṣṭhā yeṣāṁ saṁkhyā na vidyate/* Tejasvi Vanara Gavaya is yet another self confident, even arrogant 'Goura varna' dhairya shali Maha Vanarara Yoddha commanded by seventy lakh like minded Maha Vaanara warriors being extremely anxious to look forward to bathe into the sands of Lankapuri and drown the Rakshasas in their own demoniac home land for a change instead of their constant attacks on Vanara nivaasaas frequently and unexpectedly. These are merely a very few select Vaanara Yoddhaas, Maha Raja, who are bein

named as per my count and knowledge in the very quick reckoning, but these heros are whom we had witnessed, but surely the number of such Maha Vanara Yoddhas as had dispersed in fruit gardens or on the ‘parvata shreni’ relaxing getting readied for the announcement of the battle. Indeed these are but only illustrative of Vanara Yoddhas and is certainly not possible to count from other Yuthapati Groups.

Sarga Twenty Seven

Saarana further added to the list of Vanara Pramukhas like Jambavan- Samnadana- Kratana- Pramaathi- Gavaksha- Kesari-Shatabali and so on ,right now at the door steps of Lankapuri

Tāms tu te 'ham pravakṣyāmi prekṣamāṇasya yūthapān, rāghavārthe parākrāntā ye na rakṣanti jīvitam/ snigdha yasya bahuśyāmā bālā lāṅgūlam āśritāḥ, tāmrah pītāḥ sitāḥ śvetāḥ prakīrṇā ghorakarmaṇaḥ/ pragrhitāḥ prakāśante sūryasyeva marīcayaḥ, pṛthivyām cānuḥkṣyante haro nāmaīṣa yūthapaḥ/ yaṁ pṛṣṭhato 'nugacchanti śataśo 'tha sahasraśaḥ drumān udyamya sahitā laṅkārohaṇatātparāḥ/ eṣa koṭisahasreṇa vānarāṇām mahaujasām, ākāṅkṣate tvām saṁgrāme jetuṁ parapuramjaya/ nīlān iva mahāmeghāms tiṣṭhato yāms tu paśyasi, asitāñ janasaṁkāśān yuddhe satyaparākramān/ nakhadamṣtrā - yudhān virāms tikṣṇakopān bhayāvahān, asaṁkhyeyān anirdeśyān param pāram ivodadheḥ/ parvateṣu ca ye ke cid viśameṣu nadīṣu ca, ete tvām abhivartante rājann ṛṣkāḥ sudāruṇāḥ/ eṣām madhye sthito rājan bhīmākṣo bhīmadarśanaḥ, parjanya iva jīmūtaiḥ samantāt parivāritāḥ/ ṛkṣavantaḥ giriśreṣṭham adhyāste narmadām piban, sarvarkṣāṇām adhipatir dhūmro nāmaīṣa yūthapaḥ/ yavīyān asya tu bhrātā paśyainam parvatopamam, bhrātrā samāno rūpeṇa viśiṣṭas tu parākrame/ sa eṣa jāmbavān nāma mahāyūtha - payūthapaḥ, praśānto guruvartī ca saṁprahāreṣv amarṣanaḥ/ etena sāhyaṁ sumahat kṛtam śakrasya dhīmātā, devāsura jāmbavatā labdhāś ca bahavo varāḥ/ āruhya parvatāgrebhyo mahābhraṇipulāḥ śilāḥ, muñcanti vipulākārā na mṛtyor udvijanti ca/ rākṣasānām ca sadṛśāḥ piśācānām ca romaśāḥ, etasya saīnye bahavo vicaranty agnitejasah/ yaṁ tv enam abhisamrabdham plavamānam iva sthitam, prekṣante vānarāḥ sarve sthitam yūthapayūthapam/ eṣa rājan sahasrākṣam paryupāste harīśvaraḥ, balena balasaṁpanno rambho nāmaīṣa yūthapaḥ/ yaḥ sthitam yojane śailam gacchan pārśvena sevate, ūrdhvaṁ tathaiva kāyena gataḥ prāpnoti yojanam/ yasmān na paramam rūpam catuṣpādeṣu vidyate, śrutāḥ saṁnādano nāma vānarāṇām pitāmahaḥ/ yena yuddham tadā dattam raṇe śakrasya dhīmātā, parājayaś ca na prāptaḥ so 'yaṁ yūthapayūthapaḥ, yasya vikramamāṇasya śakrasyeva parākramaḥ/ eṣa gandharvakanyāyām utpannaḥ kṛṣṇavartmanā, purā devāsura yuddhe sāhyārtham tridivaukasām/ yasya vaiśravaṇo rājā jambūm upaniṣevate, yo rājā parvatendrāṇām bahukimnarasevinām/ vihārasukhado nityam bhrātus te rākṣasādhipa, tatraiṣa vasati śrīmān balavān vānararṣabhaḥ, yuddheṣv akatthano nityam krathano nāma yūthapaḥ/ vṛtaḥ koṭisahasreṇa harīṇām samupasthitāḥ, eṣaivāśamsate laṅkāṁ svenānīkena marditum/ yo gaṅgām anu paryeti trāsayan hastiyūthapān, hastinām vānarāṇām ca pūrvavairam anusmaran/ eṣa yūthapatir netā gacchan giriguhāśayaḥ, harīṇām vāhinī mukhyo nadīm ---- haimavatīm anu/ uśīra bījam āśritya parvatam mandaropamam, ramate vānaraśreṣṭho divi śakra iva svayam/ enam śatasahasrāṇām sahasram abhivartate, eṣa durmarṣaṇo rājan pramāthī nāma yūthapaḥ/ vātenevoddhataṁ megham yaṁ enam anupaśyasi, vivartamānam bahuśo yatrataḥ bahulam rajaḥ/ ete 'sitamukhā ghorā golāṅgūlā mahābalāḥ, śataṁ śatasahasrāṇi dṛṣtvā vai setubandhanam/ golāṅgūlam mahāvegām gavākṣam nāma yūthapam, parivāryābhivartante laṅkāṁ marditum ojasā/ bhramarācaritā yatra sarvakāmaphaladrūmāḥ, yaṁ sūryatulyavarṇābham anuparyeti parvatam/ yasya bhāsā sadā bhānti tadvarṇā mṛgapakṣiṇaḥ, yasya prastham mahātmāno na tyajanti maharṣayaḥ/ tatraiṣa ramate rājan ramye kāñcanaparvate, mukhyo vānaramukhyānām kesarī nāma yūthapaḥ/ ṣaṣṭir girisahasrāṇām ramyāḥ kāñcanaparvatāḥ, teṣām madhye girivaras tvam ivānagha rakṣasām/ tatraite kapilāḥ śvetās tāmrāsyā madhupiṅgalāḥ, nivasanty uttamagirau tikṣṇadamṣtrānakhāyudhāḥ/ simha iva caturdamṣtrā vyāghrā iva durāsadāḥ, sarve vaiśvanarasamā jvalitāśviṣopamāḥ/ sudīrghāñcitalāṅgūlā mattamātamaṁgasamñibhāḥ, mahāparvatasamkāśā mahājīmūtanisvanāḥ/ eṣa caiśām adhipatir madhye tiṣṭhati vīryavān, nāmnā pṛthivyām vikhyāto rājañ śatabalīti yaḥ, eṣaivāśamsate laṅkāṁ svenānīkena marditum/ gajo gavākṣo gavayo nalo nīlāś ca vānaraḥ, ekaika eva yūthānām koṭibhir daśabhir vṛtaḥ/ tathānye vānaraśreṣṭhā vindhyaparvatavāsināḥ, na śakyante bahutvāt tu saṁkhyātum laghuvikramāḥ/ sarve mahārāja

mahāprabhāvāḥ; sarve mahāśailanikāśakāyāḥ, sarve samarthāḥ pṛthivīm kṣaṇena; kartum pravidhvastavikīrṇaśailām/

Saarana further described as Ravana seemed interested further details. He said: Rakshasa Raja! as you are interested details of the Vanara Yoddhas I am giving other significant details. Besides the Vanara Yoddhas, the Maha Reeksha Maha Kaayas like Reeksha Raja Dhumra who is of mountainous physique, at once frightful and the resident ‘parvata shikharas. Then his younger brother the legendary Jambavan whose ‘svabhaava’ is no doubt cool and dignified yet is a Maha Parakrami. He is ever a follower of the directives and ‘seva’ of ‘Guru Jana’ yet on battle fronts his truly invincible. In the battle waged by Indra and Devas against Asuras, his valour and courage was amazing as his very grip with piercing nails was able to smash down numberless Asuras. His fellow followers with their black bushes like giant size bodies had always created havoc in the course of the battle. Once provoked the Riksha Maha Senna under Jambavan’s leadership was worse than that of Pishachas and Rakshasaas. They are of the thick black cloud physical statures and have least bother for ‘mrityu’ at any time.

[Vishleshana on Jambavaan as recalled from the Text of the Essence of Valmiki Kishkindha Ramayana:

‘Yuva Raja Angada then asked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana- Mainda- Dvidida - Sushena-and Jambavan, about their respective abilities to cross the Maha Sagara. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from here to the other shore, but now his present ability would now be restricted to some ninety yojanas but might not be more. Jambavan further confirmed: *tāṁś ca sarvān hariśreṣṭhāñ jāmbavān punar abravīt, na khalv etāvad evāśid gamane me parākramah/ mayā mahābalaiś caiva yajñe viṣṇuḥ sanātanaḥ, pradakṣiṇīkṛtaḥ pūrvam kramamāṇas trivikramah/* In the years of yore when Bhagavan Vishnu assumed the incarnation of Vamana Deva, as Danava Bali Chakravarti bestowed mere three feet of land to Vamana, then the latter measured mere two feet as earth and urthva lokas and for the third foot was of the nether lokas with Bali down under too. That was the time, Jambavaan recalled he was able to perform full parikrama to the Virat swarupa! ---*aham etad gamiṣyāmi yojanānām śataṁ mahat, nivartane tu me śaktiḥ syān na veti na niścitam/* Then buddhimaan Angada while addressing Jambavan with great respect for his age, valour and enormous ‘panditya’ said : ‘ I should no doubt be able to cover hundred yojanas of the Maha Sagara from here to Lanka dwipa, but do not have the confidence of possible return!’]

Stanza 15 continued: Maha Veera Jambavan the King of Bears such as Black bears-grizzly bears-panda bears-sloth bears-Sun bears-polar bears, which are symbolic of strength, stability and supportive ever has as yudhapati called Dambha who despatches his army and is a ‘maha upaasaka’ of Indra Deva: Maha Raja Lankeshwara! So much about Jambavan and his sena. Now you also please note another Vanara Veera Samnaadana popularly known as the Vaanara Pitaamaha who had ever been called by Indra Deva to assist him in Deva- Danava-Asura Yuddhas for assistance to Devas. Then Saarana described about Krathana the Vaanara Yuthapati who often was approached for assistance; this Vararottama was born of Agni Deva’s samyoga with a Gandharva Kanya and thus called as Agni Putra. Rakshasraja! Maha Vaanara Krathana is ever worshipped by Kinnaras, Maha Parvara Rajas and a friend of Kubera your cousin brother, as Kubera on his own garden reserves a place under a jambu tree. Maha Krathana never boasts of his bravery in battles yet he is stated to lead arabs of vanara veeras around him and is awaiting the great opportunity of demolish Lankapuri. Then there is a Pramaathi namaka Maha Vanara Yodhapati who is worthy of special mention. He has a following of ten crores of Maha Vanaras . Recalling the remote past rivalry of Maha Kesari the father of Veera Hanuman between Maha Vanaras and Gajendraas, Pramathi with his followers of ten crores and stationed himself atop Mandarachala and Usheerabeeja

Parvata where even Indra Deva's Airavata Elephant would not dare enter, let alone common elephants into the surrounding fruit and flower gardens nearby. Then the Vanara Sena headed by Gavaksha are of the classification of 'Golaangula' or popularly named 'langoors' with black faces and long tails who were famed as having assisted in the construction of 'setu bandhana'. They too are over enthusiastic to devastate Lanka puri. Then the name of Kesari is known worldwide as the father of Maha Veera Hanuman whose escapades are fresh in the memory of Lankapuri citizens. Kesari along with his maha vaanara sena is ever joyful in the fruit gardens of Meru Parvata which are ever green in the six seasons all through the years. Then there is Shatabali Senapati a 'Suryopasaka' who too is anxiously waiting for Shri Rama karuna and fulfill 'Lanka Vinashana' forthwith. *gajo gavākṣo gavayo nalo nīlaś ca vānaraḥ, ekaika eva yūthānām koṭibhir daśabhir vṛtaḥ/ tathānye vānaraśreṣṭhā vindhyaparvatavāsinaḥ, na śakyante bahutvāt tu saṁkhyātum laghuvikramāḥ/ sarve mahārāja mahāprabhāvāḥ; sarve mahāśailanikāśakāyāḥ, sarve samarthāḥ pṛthivīm kṣaṇena; kartum pravidhvastavikīrṇaśailām/* Maha Raja! Gaja-Gavaksha-Gavaya-Nala-Neela Senapatīs with ten crores each of their Vaanaara Maha Senas are right now surrounded the Lankapuri about to attack; further the Maha Samudra Samana Vindiyachala Vaanara Sena is truly countless. In short, the totality of the attacking Sena is replete with 'parvata samaana shaktivaan' is right at your door step.

Sarga Twenty Eight

As Saarana reported his findings to Ravana, Shuka detailed about Sugriva's Ministers, Mainda-Dvividās, Hanuman, Rama Lakshmanas, Sugriva Vibhishanas, and further details of the number of Vanara Sena

Sāraṇasya vacaḥ śrutvā rāvaṇam rākṣasādhipam, balam ālokayan sarvaṁ śuko vākyam athābravīt/ sthitān paśyasi yān etān mattān iva mahādvipān, nyagrodhān iva gāṅgeyān sālān haimavatīn iva/ ete duṣprasahā rājan balinaḥ kāmārūpiṇaḥ, daityadānavasaṁkāśā yuddhe devaparākramāḥ/ eṣāṁ koṭisahasrāṇi nava pañcaca sapta ca, tathā śaṅkhasahasrāṇi tathā vṛndaśatāni ca/ ete sugrīvasacivāḥ kiṣkindhānilayāḥ sadā, harayo devagandharvair utpannāḥ kāmārūpiṇaḥ/ yau tau paśyasi tiṣṭhantau kumārau devarūpiṇau, maindaś ca dvividaś cobhau tābhyām nāsti samo yudhi/ brahmaṇā samanujñātāv amṛtaprāśināv ubhau, āśaṁsete yudhā laṅkāṁ etau marditum ojasā/ yāv etāv etayoḥ pārśve sthitau parvatasam nibhau, sumukho vimukhaś caiva mṛtyuputrau pituḥ samau/ yaṁ tu paśyasi tiṣṭhantaṁ prabhinnam iva kuñjaram, yo balāt kṣobhayet kruddhaḥ samudram api vānaraḥ/ eṣo 'bhigantā laṅkāyā vaidehyās tava ca prabho, enaṁ paśya purā dṛṣṭam vānaram punar āgatam/ jyeṣṭhaḥ kesariṇaḥ putro vātātmaja iti śrutah, hanūmān iti vikhyāto laṅghito yena sāgaraḥ/ kāmārūpī hariśreṣṭho balarūpa - samanvitaḥ, anivāryagatiś caiva yathā satatagaḥ prabhuḥ/ udyantaṁ bhāskaram dṛṣṭvā bālāḥ kila pīpāsitaḥ, triyojanasahasraṁ tu adhvānam avatūrya hi/ ādityam āharīṣyāmi na me kṣut pratiyāsyati, iti saṁcintya manasā puraiṣa baladarpitaḥ/ anādhr̥ṣyatamaṁ devam api devar̥ṣidānavaiḥ, anāsādyaiḥ patito bhāskarodayane girau/ patitasya kaper asya hanur ekā śilātale, kiṁ cid bhinnā dṛḍhahanor hanūmān eṣa tena vai/ satyam āgamayogena mamaiṣa vidito hariḥ, nāsya śakyam balam rūpaṁ prabhāvo vānubhāṣitum/ eṣa āśaṁsate laṅkāṁ eko marditum ojasā, yaś caiṣo 'nantaraḥ śūraḥ śyāmaḥ padmanibhekṣaṇaḥ/ ikṣvākūṇām atiratho loke vikhyāta pauraṣaḥ, yasmin na calate dharmo yo dharmam nātivartate/ yo brāhmam astram vedāṁś ca veda vedavidāṁ varaḥ, yo bhindyād gaganam bāṇaiḥ parvatāṁś cāpi dārayet/ yasya mṛtyor iva krodhaḥ śakrasyeva parākramaḥ, sa eṣa rāmas tvām yoddhum rājan samabhivartate/ yaś caiṣa dakṣiṇe pārśve śuddhajāmbūnadaprabhaḥ, viśālavakṣaś tāmraḥko nīlakuñcitamūrdhajaḥ/ eṣo 'sya lakṣmaṇo nāma bhrātā prāṇasamaḥ priyaḥ, naye yuddhe ca kuśalaḥ sarvaśāstraviśāradaḥ/ amarṣī durjaya jetā vikrānto buddhimān balī, rāmasya dakṣiṇo bāhur nityam prāṇo bahiṣcaraḥ/ na hy eṣa rāghavasyārthe jīvitaṁ parirakṣati, eṣaivāśaṁsate yuddhe nihantum sarvarākṣasān/ yas tu savyam asau pakṣam rāmasyāśritya tiṣṭhati, rakṣogaṇaparikṣipto rājā hy eṣa vibhīṣaṇaḥ/ śrīmatā rājarājena laṅkāyām abhiṣecitaḥ, tvām eva pratisamrabdho yuddhāyaṣo 'bhivartate/ yaṁ tu paśyasi tiṣṭhantaṁ madhye girim ivācalam, sarvaśākhāmrgendrāṇām bhartāram aparājitam/ tejasā yaśasā buddhyā jñānenābhijanena ca, yaḥ kapīn ati babhrāja himavān iva parvatān/ kiṣkindhām yaḥ samadhyāste guhām sagahanadrūmām, durgām parvatadurgasthām pradhānaiḥ saha

*yūthapaiḥ/ yasyaiṣā kāñcanī mālā śobhate śatapuṣkarā, kāntā devamanuṣyāṇām yasyām lakṣmīḥ
pratiṣṭhitā/ etām ca mālām tārām ca kapiṛājyam ca śāśvatam, sugrīvo vālinam hatvā rāmeṇa
pratipāditāḥ/ evam koṭisahasreṇa śaṅkūnām ca śatena ca, sugrīvo vānarendras tvām yuddhārtham
abhivartate/ imām mahārājasamīkṣya vāhinīm; upasthitām prajvalitagrahopamām, tataḥ prayatnaḥ
paramo vidhīyatām; yathā jayaḥ syān na paraiḥ parājayaḥ/*

Shuka took the cue of Sharana and initiated the reflexes of Vanara Ministers, Mainda-Dvividās, Hanuman-Rama Laksmanas and of Sugrivas. He initiated: Rakshas Raja! the count of the MahaVaana Sena is approximated at 21 koti sahasras, sahasra ‘shanku’ and hundred ‘brindas’; these are all kishkindha vaasis. Their origin invariably includes the Deva-Gandharvas and possess the power of various forms as they would please. Rajan! Among these Maha Vanaras Yoddhas whom I could spot straightly are Mainda and Dvividā as of ‘Devata Samana’ whom Brahma Himself blessed for ‘amrita paana’ and are very eager to uproot Lankapuri. Then Maha Bali Veera Hanuman standing like an enraged elephant who crossed the Maha Sagara by one leap and succeeded in Sita darshaana creating havoc in Lankapuri by the flames of his tail. *udyantam bhāskaram dṛṣtvā bālāḥ kila pipāsitaḥ, triyojanasahasram tu adhvānam avatūrya hi/ ādityam āharīṣyāmi na me kṣut pratiyāsyati, iti samcintya manasā puraiṣa baladarpitaḥ/ anādhṛṣyatamam devam api devarśidānavaiḥ, anāsādyaiḥ patito bhāskarodayane girau/* Once in the past when the Anjanaputra Anjaneya as a ‘baalak’ felt hungry and mistook Surya Deva as a ripe fruit on the sky and jumped up higher and higher on the udaya giri, but having unable to jump up to Surya rolled down the mountain and hurt his ‘hanu’ that is chin or jaw and hence called ‘Hanuman’ the popular name of Anjaneya the Anjana putra. *satyam āgamayogena mamaiṣa vidito hariḥ, nāsyā śakyam balaṁ rūpam prabhāvo vānubhāṣitum/ eṣa āśamsate laṅkā eko marditum ojasā, yaś caiṣo ‘nantaraḥ śūrah śyāmāḥ padmanibhekṣaṇaḥ/* King Ravana! I had learnt from trustworthy sources, I had gathered the background of Hanuman; his ‘bala-rupa-prabhavaas’ appear to be unique. He alone desired to bring down Lanka Saamrajya; how indeed could we forget the recent escapade of his as his tail in flames had successfully burnt off the best part of Lankapuri! Backing Hanuman is the lotus eyed ‘shura veera’ of ‘Ikshvakaku Vamsha shiromani’ atirathi the ‘loka prakhyata’. *yasmin na calate dharmo yo dharmaṁ nātivartate/ yo brāhman astraṁ vedānś ca veda vedavidāṁ varaḥ, yo bhindyād gaganam bānaiḥ parvatān cāpi dārayet/ yasya mṛtyor iva krodhaḥ śakrasyeva parākramaḥ, sa eṣa rāmas tvām yoddhum rājan samabhivartate/* He and Dharma appear indivisible as he never crosses the frontiers of virtue and justice. He is equipped with brahmastra and veda jnana too. His anger is like mṛtyu and parakrama is like of Indra. With his arrows as released with his might could hit and pierce through the high skies. Ravana Raja! as you had forcibly kidnaped his dear wife, now is at Lanka Dwaara. Now: *yaś caiṣa dakṣiṇe pārśve śuddhajāmbūnadaprabhaḥ, viśālavakṣās tāmrākṣo nilakuñcitamūrdhajaḥ/ eṣo ‘sya lakṣmaṇo nāma bhrātā prāṇasamaḥ priyaḥ, naye yuddhe ca kuśalaḥ sarvaśāstraviśāradaḥ/ amarṣi durjaya jetā vikrānto buddhimān balī, rāmasya dakṣiṇo bāhur nityam prāṇo bahiṣcaraḥ/* Lankeshwara! To Rama’s right side, is Lakshmana; his body shine is of molten gold colour, with broad and robust chest with somewhat looks of redness with his long head hairs are twisted round as a nest, on his head. Like a shadow of Rama, he is never separated from him. He too is an expert advisor to Rama, and is repleted with ‘shastra jnana’ and ‘raja neeti’ as per the interpretation as per ‘desha-kaala-paristhitis’. This ‘amarsha sheela-durjaya-parakrami’ ever ready to destroy the enemy and guarding Rama ever standing to his right and is the alternate energy of Rama. To his left is Vibhishana with his rakshasa ministers behind. Shri Rama had already coronated him as the Lankesha having duly celebrated his ‘rajyaabhishaka’! He is right now in disgust, hatred for Ravana, and desperate for the upcoming battle. Then one could locate Sugriva the maha tejasvi the King of Maha Vaana Sena heading the Sena with his mighty mace on his broad shoulders. Bhagavan Shri Rama having successfully killed Maha Bali Vaali had since handed over Devi Taara and Vanara Rajya to him. *imām mahārājasamīkṣya vāhinīm; upasthitām prajvalitagrahopamām, tataḥ prayatnaḥ paramo vidhīyatām; yathā jayaḥ syān na paraiḥ parājayaḥ/* Maha Raja, this Maha Sena ready to attack you and the Lanka Samrajya is ever ready with unprecedented speed, daring, desperation as if it is threatening the very existence and the traditional grandeur and magnificence, quite apart from your own individual accomplishments!

Sarga Twenty Nine

As Shuka Saaranas reported yet with implicit praises of enemies, Ravana burst out, stripped them of ministership, asked his spies to see enemy's status but Vibhishana noticed Shardula as Rama pardoned.

*śukena tu samākhyātāms tān dṛṣtvā hariyūthapān,samīpasthaṁ ca rāmasya bhrātaraṁ svaṁ vibhīṣaṇam/
lakṣmaṇaṁ ca mahāvīryaṁ bhujaṁ rāmasya dakṣiṇam,sarvavānaraṁ rājāṁ ca sugrīvaṁ bhīmavikramam/
kiṁ cid āvignaḥṛdayo jātakrodhaś ca rāvaṇaḥ, bhartsayāṁ āsa tau vīrau kathānte śukasāraṇau/
adhomukhaḥ tau praṇatāv abravīc chukasāraṇau, roṣagadgadayā vācā saṁrabdhaḥ parusaṁ vacaḥ/ na
tāvat sadṛśaṁ nāma sacivair upajīvibhiḥ, vipriyaṁ nṛpater vaktum nigrahaḥpragrahe vibhoḥ/ ripūṇāṁ
pratikūlānāṁ yuddhārtham abhivartatām, ubhābhyāṁ sadṛśaṁ nāma vaktum aprastave stavam/ ācāryā
guravo vṛddhā vṛthā vām paryupāsītāḥ, sāraṁ yad rājaśāstrāṇāṁ anujīvyāṁ na grhyate/ grhīto vā na
vijñāto bhāro jñānasya vochyate, īdṛśaiḥ sacivair yukto mūrkhair diṣṭyā dharāmy aham/ kiṁ nu mṛtyor
bhayaṁ nāsti mām vaktum parusaṁ vacaḥ, yasya me śāsato jihvā prayacchati śubhāśubham/ apy eva
dahanam sprṣtvā vane tiṣṭhanti pādapāḥ, rājadosaparāmṛṣṭās tiṣṭhante nāparādhinaḥ/ hanyāṁ aham
imau pāpau śatrupakṣapraśamsakau, yadi pūrvopakārair me na krodho mṛdutaṁ vrajet/ apadhvaṁsata
gacchadhvaṁ saṁnikarṣād ito mama, na hi vām hantum icchāmi smarann upakṛtāni vām, hatāv eva
kṛtaghnau tau mayi snehaparāṇmukhaḥ/ evam uktau tu savrīḍau tāv ubhau śukasāraṇau, rāvaṇaṁ
jayaśabdena pratinandyābhiniḥṣṭau/ abravīt sa daśagrīvaḥ samīpasthaṁ mahodaram, upasthāpaya
śīghraṁ me cārān nītiviśārādān/ tataś carāḥ saṁtvaritāḥ prāptāḥ pārthivaśāsanāt, upasthitāḥ prāñjalayo
vardhayitvā jayāśiṣā/ tān abravīt tato vākyāṁ rāvaṇo rākṣasādhipaḥ, cārān pratyayikāṁ śūrān bhaktān
vigatasādhvasān/ ito gacchata rāmasya vyavasāyaṁ parīkṣatha, mantreṣv abhyantarā ye 'sya prītyā tena
samāgatāḥ/ kathāṁ svapiti jāgarti kim anyac ca kariṣyati, vijñāya nipuṇaṁ sarvaṁ āgantavyam
aśeṣataḥ/ cāreṇa viditāḥ śatruḥ paṇḍitair vasudhādhipaiḥ, yuddhe svalpena yatnena samāśādyā
nirasyate/ cārās tu te tathety uktvā prahrṣṭā rākṣaseśvaram,shardulamagrataḥ kṛtvā pradakṣiṇaṁ jagmur
yatra rāmaḥ salakṣmaṇaḥ/ te suvelasya śailasya samīpe rāmalakṣmaṇau, pracchannā dadṛśur gatvā
sasugrīvavibhīṣaṇau/ te tu dharmātmanā dṛṣṭā rākṣasendreṇa rākṣasāḥ, vibhīṣaṇena tatrasthā nigrhītā
yadrccchayā/ vānarair arditās te tu vikrāntair laghuvikramaiḥ, punar laṅkāṁ anuprāptāḥ śvasanto
naṣṭacetasaḥ/ tato daśagrīvaṁ upasthitās te; cārā bahirnityacarā niśācarāḥ, gireḥ suvelasya
samīpavāsināṁ; nyavedayan bhīmabalaṁ mahābalāḥ/*

As his Ministers Shuka Saaranas had thus described the readiness of Shri Rama, Lakshmana on his right, Vibhishana to left, Sugriva backed by Maha Vaanara Sena, Angada the son of Indraputra Vaali, bala vikrama shali Hanuman, durjaya Jambavan, and Maha Vaanaras Sushena, Kumuda, Neela, Vaanara shreshthas Nala, Gaja, Gavaksha, Sharabha, Mainda-Dwivadaas Then King Ravana stood up with anger yet with anxiety. Shuka Saaranas stood up erect while trembling with fear of death. Ravana then addressed them as follows in suppressed anger in a rather hoarse and husky tone: Nishachara Mantris! A King could display his 'anugraha and aagraha' or kindness and cruelty alike. You the Ministers should not transgress your limitations and reveal your meanness. As your very existence is subjected to the very mindset of the king and present the factuality of a situation be presented suitably tailored. Further the interpretation of the facts is certainly tuned up to whom you are presenting to. *ripūṇāṁ pratikūlānāṁ yuddhārtham abhivartatām, ubhābhyāṁ sadṛśaṁ nāma vaktum aprastave stavam/ ācāryā guravo vṛddhā vṛthā vām paryupāsītāḥ, sāraṁ yad rājaśāstrāṇāṁ anujīvyāṁ na grhyate/ grhīto vā na vijñāto bhāro jñānasya vochyate, īdṛśaiḥ sacivair yukto mūrkhair diṣṭyā dharāmy aham*/Tell me Shuka Saaranas, as the shatru sena is confronting already, then to resort to praising them individually named and reporting to your own king is justified! It is clear that you had never digested what all your aachayas, gurus and elders had taught and trained and that was like flavored scents poured into heaps of burnt off ash! Indeed 'raja naati and rana neeti' got coggged down as mere futilities. Or you might have suddenly got erased off from your memory screen. With such impolite and disinforming Mantri Mandali, it appears that I have so far managing the Raja kartavyas all by myself despite being surrounded by incompetent and good for nothing

‘ Mantri Mandali’! *kim nu mṛtyor bhayaṁ nāsti mām vaktum parusaṁ vacaḥ, yasya me śāsato jihvā prayacchati śubhāśubham/ apy eva dahanam spṛṣtvā vane tiṣṭhanti pādapāḥ, rājadoṣaparāmṛṣṭās tiṣṭhante nāparādhinaḥ/* Then Ravana asserted: ‘ I am the sole and undisputable King of the Lanka Rajya and the very twist or turn of my tongue becomes the law of the land. But still realising the same very well, how dare you praise the ‘shatru sena’ right before me! Are you venturing to do so, without fearing my ‘praana danadana’! It is possible that in a forest, ‘maha vrishaas’ are not easily scared of engulfing flames, but a supreme authority’s ‘avahelana’ is never tolerated, specially eulogising the enemy! I am shattered to such an extent that I could kill you at once. *apadhvaṁsata gacchadhvaṁ saṁnikarṣād ito mama, na hi vām hantum icchāmi smarann upakṛtāni vām, hatāv eva kṛtaghnau tau mayi snehaparāṇmukhaḥ/* Yet, am sparing you with life yet with an instruction to banish from this ‘sabha’ never showing faces to me again.’ Having shouted and howled at Shuka Sharanas, Ravana paused for a while and then intructed Mahodara who was nearby to let in professionally trained ‘guptacharas’ and instructed them to keep reporting to him directly about the following: *ito gacchata rāmasya vyavasāyam parikṣatha, mantreṣv abhyantarā ye ‘sya prītyā tena samāgatāḥ/ katham svapiti jāgarti kim anyac ca kariṣyati, vijñāya nipuṇaṁ sarvaṁ āgantavyam aśeṣataḥ/ cāreṇa viditaḥ śatruḥ paṇḍitair vasudhādhipaiḥ, yuddhe svalpena yatnena samāsādyā nirasyate/* You must intimate the movement of the Vavnara Sena as per Rama’s instructions, about his close associates, including his latest friends, how are they sleeping, or awaken and whar precisely are they doing etc. and return forthwith. As I become aware of these details then an intelligent king could even suppress them with surprising attacks.’ Then the ‘guptacharas’ witnessed ‘Lakshmana sahita Rama’ as Vibhishana spotted them at once. Then one the spies named Shardula was caught red handed and the Vanara soldiers started pounding him along the the co spies too, but due to the kindness of Shri Rama were spared and with great fear and scare of death fled to run back to Lanka to Ravana.

Sarga Thirty

Then Shardula the spy ran back, Ravana desired as to the origin of Pramukha Vanaras like Jambavan, Sushena, Kesari, Sushena, Dadhimukhi, Sumukha-Sveta-Mainda brothers, Nala-Vegashali and so on.

Tatas tam akṣobhya balaṁ laṅkādhīpataye carāḥ, suvele rāghavaṁ śaile niviṣṭaṁ pratyavedayan/ cārāṇāṁ rāvaṇaḥ śrutvā prāptaṁ rāmaṁ mahābalaṁ, jātodvego ‘bhavat kim cic chārdūlaṁ vākyam bravīt/ ayathāvac ca te varṇo dīnaś cāsi niśācara, nāsi kaccid amitṛāṇāṁ kruddhāṇāṁ vaśam āgataḥ/ iti tenānuśiṣṭas tu vācam mandam udīrayat, tadā rākṣasaśārdūlaṁ śārdūlo bhayavihvalaḥ/ na te cārayitum śakyā rājan vānarapuṁgavāḥ, vikrāntā balavantaś ca rāghaveṇa ca rakṣitāḥ/ nāpi saṁbhāṣitum śakyāḥ saṁpraśno ‘tra na labhyate, sarvato rakṣyate panthā vānaraiḥ parvatopamaiḥ/ praviṣṭamātre jñāto ‘haṁ bale tasminn acārite, balād gṛhīto bahubhir bahudhāsmi vidāritaḥ/ jānubhir muṣṭibhir dantais talaiś cābhihato bhṛśam, pariṇīto ‘smi haribhir balavadbhir amarṣaṇaiḥ/ pariṇīya ca sarvatra nīto ‘haṁ rāmasaṁsadam, rudhirādigdhasarvāṅgo vihvalaś calitendriyaḥ/ haribhir vadhyamānaś ca yācamānaḥ kṛtāñjaliḥ, rāghaveṇa paritrāto jīvāmi ha yadṛcchayā/ eṣa śailaiḥ śilābhiś ca pūrayitvā mahārṇavam, 6021011c dvāram āśritya laṅkāyā rāmas tiṣṭhati sāyudhaḥ/ garuḍavyūham āsthāya sarvato haribhir vṛtaḥ, mām viśṛjya mahātejā laṅkāṁ evābhivartate/ purā prākāram āyāti kṣipram ekataraṁ kuru, sītām cāsmāi prayacchāsu suyuddham vā pradīyatām/ manasā saṁtatāpātha tac chrutvā rākṣasādhipaḥ, śārdūlasya mahad vākyam athovāca sa rāvaṇaḥ/ yadi mām pratiyudhyeran devagandharvadānavāḥ, naiva sītām pradāsyāmi sarvalokabhayād api/ evam uktvā mahātejā rāvaṇaḥ punar abravīt, cāritā bhavatā senā ke ‘tra śūrāḥ plavaṁgamāḥ/ kīḍṛśāḥ kimprabhāvāś ca vānarā ye durāsadaḥ, kasya putrāś ca pauṭrāś ca tattvam ākhyāhi rākṣasa/ tatr atra pratipatsyāmi jñātvā teṣāṁ balābalaṁ, avaśyaṁ balasaṁkhyānaṁ kartavyaṁ yuddham icchatā/ athaivam uktaḥ śārdūlo rāvaṇenottamaś caraḥ, idaṁ vacanam ārebhe vaktum rāvaṇasaṁnidhau/ atharkṣarajasah putro yudhi rājan sudurjayah, gadgadasyātha putro ‘tra jāmbavān iti viśrutaḥ/ gadgadasyaiva putro ‘nyo guruputraḥ śatakratoḥ, kadanam yasya putreṇa kṛtam ekena rakṣasām/ suṣeṇaś cāpi dharmātmā putro dharmasya vīryavān, saumyaḥ somātmajaś cātra rājan dadhimukhaḥ kapiḥ/ sumukho durmukhaś cātra vegadarśī ca vānaraḥ, mṛtyur vānararūpeṇa nūnaṁ sṛṣṭaḥ svayambhuvā/ putro hutavahasyātha nīlaḥ senāpatiḥ svayam,

anilasya ca putro 'tra hanūmān iti viśrutah/ naptā śakrasya durdharṣo balavān aṅgado yuvā, maindaś ca dvividaś cobhau balināv aśvisambhavau/ putrā vaivasvatasyātra pañcakālāntakopamāḥ, gajo gavākṣo gavayaḥ śarabho gandhamādanah/ śveto jyotirmukhaś cātra bhāskarasyātmasambhavau, varuṇasya ca putro 'tha hemakūṭah plavaṅgamah/ viśvakarmasuto vīro nalah plavagasattamah, vikrānto vegavān atra vasuputraḥ sudurdharah/ daśavānarakoṭyaś ca śūrāṇām yuddhakāṅkṣiṇām, śrīmatām devaputrāṇām śeṣān nākhyātum utsahe/ putro daśarathasyaiśa simhasamhanano yuvā, dūṣaṇo nihato yena kharaś ca triśirās tathā/ nāsti rāmasya sadṛśo vikrame bhuvi kaś cana, virādho nihato yena kabandhaś cāntakopa./ vaktum na śakto rāmasya narah kaś cid guṇān kṣitau, janasthānagatā yena tāvanto rākṣasā hatāḥ/ lakṣmaṇaś cātra dharmātmā mātāṅgānām ivarṣabhaḥ, yasya bāṇapatham prāpya na jīved api vāsavaḥ/ rākṣasānām varīṣṭhaś ca tava bhrātā vibhīṣaṇah, parigṛhya purīm laṅkāṁ rāghavasya hite rataḥ/ iti sarvaṁ samākhyātam tavedaṁ vānaram balam, suvele 'dhiṣṭhitam śaile śeṣakārye bhavān gatih/

As Shardula along with his spies of Ravana as caught by Vibhishana and got the 'deha shuddhi' by the Vanaras, yet released due to Rama's compassion, met Ravana again. Ravana then asked Shardula as why was he not as aggressive and plucky as usual, then Shardula replied that the vanara veeraas were ever vigilant and Rama protects them all. Even an entry to 'Rama sannidhi' was impossible. Even so we did some how reach atop Suvela Parvata as there was suspicion all around but were finally identified by Vibhishana again and got the pounding of Vanaras, but the ever benign Rama let us free as we retuned to you, nevertheless. Lakshmana was keeping guard at the entrance. The parting warning was that either Sita be released or face the attack. Ravana repeated his assertion once again: even if devata-gandharva-daanava and trilokas get shattered by me, still Sita would nor be freed. Then he asked Shardula again: 'you had somehow penetrated into the Vanara warriors anyway: tell me, who are the mighty ones who seem to be rather risky among them'. The was : Maha Raja! Jambavan appeared to be risky and in a battle against him to be tough indeed. He is the Riksha Raja being the son of Gadgada, and the latter too would be difficult to win over. Gadgada has another son named Dhumna. Then there is Indra saamana yoddha Kesari the Indra Guru Brihaapati samaana and of course Hanuman the son of Kesari who could himself destroy and uproot the rakshasaas as race! Then Maha Raja! dharmtma and parakrami Sushena is the son of Dharma. Further Dadhimukha Vanara the son of Chandra Deva. Then Sumukha, Durmukha and Vega darshi are the sons of Mrityu Devata. Surely indeed, Brahma appears to have blessed Mrityu with these mighty sons! Then the mention worthy senapati Neela Vanara the son of Agni Deva like the famed Hanuman is Vayu Putra. Balavan Angada is the nephew of Indra, besides Mainda and Dwivida the sons of Ahshvini Kumaras. Then Gaja-Gavaksha-Gavaya-Sharabha and Gandhamaadana are the sons of Yama Dharna Raja being the Kaala and Antaka samana parakramis! This is how the vanaras of 'devaamsha sambhutas' are as many as ten crores, all being the dutiful performers of Shri Rama Karya! Maha Raja! the valour of Shri Rama is inestimable as he has the past record of devastating Khara-Dushana-Trishiras already. He had destroyed Viraadha and vikaraala Kabandha in the past and is indeed is invincible. Further at the janasthaana in the dandakaaranya, Rama had the fame of countless Rakshas Veeras. Dharmatma Lakshmana is surely of the paraakrama of Gaja Raja and his 'baana prayoga praveenata' has a record of 'never miss the targets'. There besides, Shveta and Jyotirmukha Vaanara Veeras are the ourasa putras of Surya Deva, while Hemakuta Vaanara Veera is stated as Varuna Putra. Besides, Veeravara Nala is stated as the son of Vishvakarma the celestial architect cum construction engineer while Vegashali named maha vaanara is stated to be the son of Vasu Devatas. Thus Shri Rama Lakshmanas are now in the company of Vibhishana Sugrivas are ever ready to jump in to the offensive. And Maha Raja! the rest is in your hands and command!

Sarga Thirty One

Having shattered by Rama's impending attack by his spies, Ravana sought to a cover up his vicarious pleasure and planned a trick by presenting a Maya Rama Mastaka to Sita to force her to submission.

Tatas tam akṣobhyabalam laṅkāyām nṛpateś caraḥ, suvele rāghavam śaile niviṣtam pratyavedayan/
cārāṇām rāvaṇaḥ śrutvā prāptam rāmaḥ mahābalam, jātodvego 'bhavat kiṁ cit sacivāṁś cedam abravīt/
mantriṇaḥ śīghram āyāntu sarve vai susamāhitāḥ, ayaṁ no mantrakālo hi samprāpta iva rākṣasāḥ/ tasya
tac chāsanaṁ śrutvā mantriṇo 'bhyāgaman drutam, tataḥ sammantrayām āsa sacivai rākṣasaiḥ
saha/mantrayitvā sa durdharaḥ kṣamaṁ yat samanantaram, visarjayitvā sacivān praviveśa svam
ālayam/ tato rākṣasam āhūya vidyujjihvam mahābalam, māyāvidam mahāmāyāḥ prāviśad yatra maithilī/
vidyujjihvam ca māyājñam abravīd rākṣasādhipaḥ, mohayiṣyāmahe sītām māyayā janakātmajām/ śiro
māyāmayaṁ grhya rāghavasya niśācara, mām tvam samupatiṣṭhasva mahac ca saśaram dhanuḥ/ evam
uktas tathety āha vidyujjihvo niśācaraḥ, tasya tuṣṭo 'bhavad rājā pradadau ca vibhūṣaṇam/
aśokavanikāyām tu praviveśa mahābalaḥ, tato dīnām adainyārham dadarśa dhanadānujaḥ, adhomukhīm
śokaparām upaviṣtam mahitale/ bhartāram eva dhyāyantīm aśokavanikām gatām, upāsyamānām
ghorābhī rākṣasābhir adūrataḥ/ upasṛtya tataḥ sītām praharṣan nāma kīrtayan, idam ca vacanam
dhr̥ṣṭam uvāca janakātmajām/ sāntvyamānā mayā bhadre yam upāśritya valgase, khara hantā sa te
bhartā rāghavaḥ samare hataḥ/ chinnaṁ te sarvato mūlam darpas te nihato mayā, vyasanenātmanaḥ sīte
mama bhāryā bhaviṣyasi/ alpapunye nivṛttārthe mūḍhe paṇḍitamānini, śṛṇu bhartṛbadham sīte ghoram
vṛtravadham yathā/ samāyātaḥ samudrāntam mām hantum kila rāghava, vānarendrapraṇītena balena
mahatā vṛtaḥ/ samniviṣtaḥ samudrasya tīram āsādy dakṣiṇam, balena mahatā rāmo vrajaty astam
divākare/ athādhvani pariśrāntam ardharātre sthitam balam, sukhasuptam samāsādyā cāritam
prathamam caraiḥ/ tat prahastapraṇītena balena mahatā mama, balam asya hataḥ rātrau yatra rāmaḥ
sulakṣmaṇaḥ/ paṭtasān pariḡhān khaḍgāṁś cakrān daṇḍān mahāyasān, bāṇajālāni śūlāni bhāsvarān
kūtamudgarān/yaṣṭīś ca tomarān prāsamś cakrāni musalāni ca, udyamyodyamya rakṣobhir vānareṣu
nipātitaḥ/ atha suptasya rāmasya prahastena pramāthinā, asaktam kṛtahastena śiraś chinnaṁ mahāsinā/
vibhūṣaṇaḥ samutpatya nigrhīto yadṛcchayā, diśaḥ pravrajītaḥ sarvair lakṣmaṇaḥ plavagaiḥ saha/
sugrīvo grīvayā śete bhagnayā plavagādhipaḥ, nirastahanukaḥ śete hanūmān rākṣasair hataḥ/ jāmbavān
atha jānubhyām utpatan nihato yudhi, paṭtasair bahubhiś chinno nikṛtaḥ pādapo yathā/ maṇḍas ca
dvividaś cobhau nihatau vānararābhau, niḥśvasantau rudantau ca rudhireṇa samukṣitau/
asinābhyāhataś chinno madhye ripuniśūdanaḥ, abhiṣṭanati medinyām panasāḥ panasas yathā/ nārācāir
bahubhiś chinnaḥ śete daryām darīmukhaḥ, kumudas tu mahātejā niṣkūjan sāyakair hataḥ/ aṅgado
bahubhiś chinnaḥ śarair āsādyā rākṣasaiḥ, pātito rudhirodgārī kṣitau nipatito 'ṅgadaḥ/ harayo mathitā
nāgai rathajālais tathāpare, śāyitā mṛditās tatra vāyuveḡair ivāmbudāḥ/ pradrutās ca pare trastā
hanyamānā jaghanyataḥ, abhidrutās tu rakṣobhiḥ simhair iva mahādvipāḥ/ sāgarasya ca tīreṣu śaileṣu ca vaneṣu ca,
piṅgākṣās te virūpākṣair bahubhir bahavo hataḥ/ evam tava hato bhartā sasainyo mama senayā,
kṣatajārdram rajodhvastam idam cāsyāhṛtam śiraḥ/ tataḥ paramadurdharṣo rāvaṇo rākṣaseśvaraḥ,
sītāyām upaśṛṇvantyām rākṣasīm idam abravīt/ rākṣasam krūrakarmāṇam vidyujjihvam tvam ānaya,
yena tad rāghavaśiraḥ saṁgrāmāt svayam āhṛtam/ vidyujjihvas tato grhya śiras tat saśarāsanam,
praṇāmaṁ śirasā kṛtvā rāvaṇasyāgrataḥ sthitaḥ/
tam abravīt tato rājā rāvaṇo rākṣasam sthitam, vidyujjihvam mahājihvam samīpaparivartinam/ agrataḥ
kuru sītāyāḥ śīghram dāśaratheḥ śiraḥ, avasthām paścimām bhartuḥ kṛpṇā sādhu paśyatu/ evam uktaṁ
tu tad rakṣaḥ śiras tat priyadarśanam, upanikṣipya sītāyāḥ kṣipram antaradhīyata/ rāvaṇaś cāpi cikṣepa
bhāsvaram karmukam mahat, triṣu lokeṣu vikhyātam sītām idam uvāca ha/ idam tat tava rāmasya
karmukam jyāśamanvitam, iha prahastenānītam hatvā tam niśi mānuṣam/ sa vidyujjihvena sahaiva tac
chiro; dhanuś ca bhūmau vinikīrya rāvaṇaḥ, videharājasya sūtām yaśasvinīm; tato 'bravīt tām bhava me
vaśānugā/

Having convened an emergency meeting of his 'maha mantri mandali', Ravana instructed maha maayavi Vidyujjihva to create a replica of Shri Rama's head as having fallen on a mutual encounter with Ravana rolled down on the battle ground and bring to to him atonce. As Vidyujihva created the 'Maya Shri Rama Shiras' likewise with Rama's head with flows of blood still trickling, Ravana along with the minister headed to Ashoka Vaatika and saw Deva Sita who was already drowned in tears awaiting her dearest Shri Rama, and quite oblivious of the developments at the gates of Lankapuri. Surrounded by

cruel most and grotesque Maha Rakshasis, Ravana reached Devi Sita and addressed her: *sāntvyamānā mayā bhadre yam upāśritya valgase, khara hantā sa te bhartā rāghavaḥ samare hataḥ/ chinnaṁ te sarvato mūlaṁ darpas te nihato mayā, vyasanenātmanaḥ sīte mama bhāryā bhaviṣyasi/ alpapunye nivṛttārthe mūḍhe paṇḍitamānini, śṛṇu bhartṛbadhaṁ sīte ghoram vṛtravadhaṁ yathā/* Bhadre! I have been constanly approaching you again and again with my sincere requests to conceed and become my Prime Queenship but ignored asserting that your husband was a hero to have killed Khara and his associates. But alas! the hero is now lying with his severed head as smashed down by me. I have smashed your overbearing arrogance and self decietfulness. Yet, I have no doubt could consider your Prime Queenship. Now ignore your Shri Rama chintana for ever and for good. Your so called ‘punya’ as a pativrata has thus faded suddenly and at least now you must enjoy the hues of the rising Sun in your youth days ahead. In case you are interested as to how the erstwhile story of Vritraasura vadha had taken place, you may like to hear from me the circumstances leading to Rama’s sad termination of life. (Ref. Vishleshana on Vritrasura Vadha vide Sarga Twenty Five of Valmiki Ayodhya Ramayana originally from Maha Bhagavata and Devi Bhagavata)

Stanzas 18 on ward:

It is learnt that a Maha Vaavara Sena headed by Sugriva had recently arrived at the shores of the Saagara headed by Rama on the northen side of Lankapuri. At the midnight time, it appeared that the Vanara Sena was bodily tired and fell asleep. Then my ‘guptacharis’ visited the place. Then the detachment of the Rakshasa Sena led by Prahasta, where Rama Lakshmanas too were present, destroyed a good portion of the Vanara sena. Then my Rakshasa soldiers utilised pattishaas-parighas-chakras-shulas-musalas and so on and killed the vanaras. *atha suptasya rāmasya prahastena pramāthinā, asaktam kṛtahastena śiraś chinnaṁ mahāsinā/ vibhīṣaṇaḥ samutpatya nighṛito yadṛcchayā, diśaḥ pravrajitaḥ sarvair lakṣmaṇaḥ plavagaiḥ saha/ sugrīvo grīvayā śete bhagnayā plavagādhipaḥ, nirastahanukaḥ śete hanūmān rākṣasair hataḥ/* Then Shatru Vinasahana Rakshasa Maha Senapati Prahasta whose staggering physical stature with long and mighty arms took up a sharp sword and severed your dear Shri Rama Mastaka as is presented to you now. Then suddenly caught hold of Vibhishana the ‘swami drohi’ being my own younger brother as also Lakshmana who was making all out efforts to run away were killed in moments of time. Then the demoralised Sugriva the King of Vanaras was beheaded by Prahasta even as Hanuman was already hurt with his ‘hanu’ or jaw was overpowered by a strong group of Maha Raakshaas and was killed mercilessly recalling the nasty memories of his erstwhile misadventure in his earlier visit to Lanka Puri as a proper retribution. Similarly Jambavan the King of Bhallukas as was leaping back and forth facing the Rakshasa Veeras was hurt by his ghutana or knees by the ‘pattisha prahaaraas’ of a handful Rakshasa Veeras! Similarly, Mainda-Dvividha Maha Vanara Yodhhas were despatched to Yama Puri. Similarly, Panasa-Andada and the so called Maha Vanara prabhritis were subjected to death.’ As Ravana then instructed his Minister Vudyujjihva to keep Rama Mastaka right before Devi Sita and asserted as follows *rāvaṇaś cāpi cikṣepa bhāsvaram kārmukam mahat, triṣu lokeṣu vikhyātam sītām idam uvāca ha/ idam tat tava rāmasya kārmukam jyāsamanvitam, iha prahastenānītam hatvā tam niśi mānuṣam/ sa vidyujjihvena sahaiva tac chiro; dhanuś ca bhūmau vinikīrya rāvaṇaḥ, videharājasya sutām yaśasvinīm; tato ’bravīt tām bhava me vaśānugā/* Site! This is Rama’s ‘tribhuvana khyata Rama dhanush’ down as placed along with Shri Rama Mastaka and dispppeared with a threat to her surrender even now.

Sarga Thirty Two

As Ravana showed the maya Rama mastaka to Devi Sita mischievously, she was totally lost her self awareness totally shattered and requested Ravana to kill her and place her body besides Rama’s too.

Sā sītā tac chiro dṛṣtvā tac ca kārmukam uttamam, sugrīvapratisamsargam ākhyātam ca hanūmatā/ nayane mukhavarṇam ca bhartus tat sadṛśam mukham, keśān keśāntadeśam ca tam ca cūdāmaṇim śubham/ etaiḥ sarvair abhijñānair abhijñāya suduḥkhitā, vijagarhe ’tha kaikeyīm krośantī kurarī yathā/

sakāmā bhava kaikeyi hato 'yaṁ kulanandanāḥ, kulam utsāditāṁ sarvaṁ tvayā kalahaśīlayā/ āryeṇa kiṁ nu kaikeyyāḥ kṛtaṁ rāmeṇa vipriyam, yad gr̥hāc cīravasanas tayā prasthāpito vanam/ evaṁ uktvā tu vaidehī vepamānā tapasvinī, jagāma jagatīm bālā chinnā tu kadalī yathā/ sā muhūrtāt samāśvasya pratilabhya ca cetanām, tac chiraḥ samupāghrāya vilalāpāyatekṣaṇā/ hā hatāsmi mahābāho vīravratam anuvratā, imām te paścimāvasthām gatāsmi vidhavā kṛtā/ prathamam maraṇam nāryā bhartur vaiguṇyam ucyate, suvṛttaḥ sādhuṣṛttāyāḥ samvṛttas tvaṁ mamāgrataḥ/ duḥkhād duḥkham prapannāyā magnāyāḥ śokasāgare, yo hi mām udyatas trātuṁ so 'pi tvaṁ vinipātitaḥ/ sā śvaśrūr mama kausalyā tvayā putreṇa rāghava, vatseneva yathā dhenur vivatsā vatsalā kṛtā/ ādiṣṭam dīrgham āyus te yair acintyaparākrama, anṛtaṁ vacanaṁ teṣāṁ alpāyur asi rāghava/ atha vā naśyati prajñā prājñasyāpi satas tava, pacaty enaṁ tathā kālo bhūtānām prabhavo hy ayam/ adṛṣṭam mṛtyum āpannaḥ kasmāt tvaṁ nayaśāstravit, vyasanānām upāyajñāḥ kuśalo hy asi varjane/tathā tvaṁ saṁpariṣvajya raudrayāti - nṛśaṁsayā. kālārātryā mayācchidya hṛtaḥ kamalalocanaḥ/ upaśeṣe mahābāho mām vihāya tapasvinīm, priyam iva śubhām nārīm pṛthivīm puruṣarṣabha/ arcitaṁ satataṁ yatnād gandhamālyair mayā tava, idaṁ te matpriyam vīra dhanuḥ kāñcanabhūṣitam/ pitṛā daśarathena tvaṁ śvaśureṇa mamānagha, pūrvaiś ca pitṛbhiḥ sārddham nūnam svarge samāgataḥ/ divi nakṣatrabhūtas tvaṁ mahat karma kṛtaṁ priyam, puṇyam rājarsivamśam tvaṁ ātmanaḥ samupekṣase/ kiṁ mām na prekṣase rājan kiṁ mām na pratibhāṣase, bālām bālena saṁprāptām bhāryām mām sahacāriṇīm/ saṁśrutam gr̥hṇatā pāṇīm cariṣyāmīti yat tvayā, smara tan mama kākutsṭha naya mām api duḥkhitām/ kasmān mām apahāya tvaṁ gato gatimatām vara, asmāl lokād amuṁ lokaṁ tyaktvā mām iha duḥkhitām/ kalyāṇair ucitaṁ yat tat pariṣvaktam mayaiḥ tu, kravyādais tac charīraṁ te nūnam viparikṣyate/ agniṣṭomādibhir yajñair iṣṭavān āptadakṣiṇaiḥ, agnihotreṇa saṁskāraṁ kena tvaṁ tu na lapsyase/ pravrajyām upapannānām trayāṇām ekam āgatam, pariprakṣyati kausalyā lakṣmaṇam śokalālasā/ sa tasyāḥ paripreccantyā vadham mitrabalasya te, tava cākhyāsyate nūnam niśāyām rākṣasair vadham/ sā tvām suptaṁ hataṁ śrutvā mām ca rakṣogṛham gatām, hṛdayena vidīṛṇena na bhaviṣyati rāghava/ sādhu pātaya mām kṣipraṁ rāmasyopari rāvaṇaḥ, samānaya patim patnyā kuru kalyāṇam uttamam/ śirasā me śiraś cāsyā kāyam kāyena yojaya, rāvaṇānugamiṣyāmi gatiṁ bhartur mahātmanaḥ, muhūrtam api necchāmi jīvituṁ pāpajivinā/ śrutaṁ mayā vedavidām brāhmaṇānām pitur gr̥he, yāsām strīṇām priyo bhartā tāsām lokā mahodayāḥ/ kṣamā yasmin damas tyāgaḥ satyam dharmam kṛtajñatā, ahimsā caiva bhūtānām tam ṛte kā gatiḥ mama/ iti sā duḥkhasaṁtaptā vilalāpāyatekṣaṇā, bhartuḥ śiro dhanus tatra samikṣya janakātmaajā/ evaṁ lālapyamānāyām sītāyām tatra rākṣasaḥ, abhicakrāma bhartāram anīkastaḥ kṛtāñjaliḥ/ vijayasvāryaputreti so 'bhivādya prasādya ca, nyavedayad anuprāptam prahastam vāhinīpatim/ amātyaiḥ sahitaḥ sarvaiḥ prahastam samupasthitaḥ, kiṁ cid ātyayikaṁ kāryam teṣāṁ tvaṁ darśanaṁ kuru/ etac chrutvā daśagrīvo rākṣasaprativeditam, aśokavanikām tyaktvā mantriṇām darśanaṁ yayau/ sa tu sarvaṁ samarthaiva mantribhiḥ kṛtyam ātmanaḥ, sabhām praviśya vidadhe viditvā rāmaṁ vikramam/ antardhānam tu tac chīrṣam tac ca karmukam uttamam, jagāma rāvaṇasyaiva niryāṇasamanantaram/ rākṣasendras tu taiḥ sārddham mantribhir bhīmavikramaiḥ, samarthayām āsa tadā rāmakāryaviniścayam/ avidūrasthitān sarvān balādhyakṣān hitaiṣiṇaḥ, abravīt kālasadṛśo rāvaṇo rākṣasādhipaḥ/ śīghram bherīninādena sphuṭakoṇāhatena me, samānayadhvam sainyāni vaktavyam ca na kāraṇam/ tatas tatheti pratigṛhya tad vaco; balādhipās te mahad ātmano balam, samānayamś caiva samāgataṁ ca te; nyavedayan bhartari yuddhakāñkṣiṇi/

Having closely examined the head and the precise face cut of her dearest husband, his lotus like eyes, mukhaakriti, keshha, lalaata, choodaanani and so on again and again repeatedly, Devi Sita was totally shattered with a semi heart break down nearly senseless unconsciousness for quite sometime. On slight recovery of senses, she traced back past memories. She then gradually realised that the very root cause of the sordid drama of her distress of dandakaranya nivasa was indeed that wretched woman Kaikeyi! Then Devi Sita angrily twisted her eye brows and addressed Kaikeyi in fuming lividness in hushed up tone: ' Kaikeyi, now is your frustration and jealousy for Rama is fruitful with an anti climatic effect by killing my Pati Deva! You indeed are exemplary as the true symbol of evil as a shame to womanhood. For which 'aparaadha' had ever been perpetrated by him to you to change his silk robes that he was born with were forced by him with naara vastras! You are a notorious and the meanest ' kalahakarani' ever born!' Having

said likewise Devi Sita fell down to earth with depression. After recovery, she cried out incessantly thus: 'Ha Maha baaho, I am shattered to near death. I am having to see at your last breath as am literally widowed. The age old adage states that early widowhood for a married woman is a curse and precursor of evel days ahead. Even as I have been strictly observing the precepts of 'paativratya', my sadaachari husband disappearing this way, is curse of the worst type. I am now encountering a 'maha sankata' drowned in 'shoka maha samudra' as the rays of my hopes and aspirations are erased for ever. Raghu nandana! My mother in law Devi Kousalya's state now should be like a holy cow in the absence of a dearmost calf's sudden disappearance with death is unimajinable! Raghu Veera! the Jyotisha Maha Panditas asserted repeatedly that your 'ayush' is for thousands of life but you have negated them so soon and so suddenly! Raghu nandana! You have now proved to be of an 'alpaayusha'! Even being a symbol of being a 'buddhiman' your high grasp of emerging situations seem to have faded away. What a tragedy that when you were asleep deeply you had the fate of your end. If only you were even slightly awaken even with flimsy consciousness this tragedy could have been averted. You are an outstanding 'Neeti Shastra Vidvaan' yet I am uable to yet realise that you could be no more in this age of yours. Kamala nayana! Bhishana Kaaala Ratri seems to have hugged you with force. Nishpaapa Raghunandana! Surely by now you have entered Swarga Loka and have since met Maha Dasharatha as he should be familiarising your ancestors of the glorious Ikshvaaku Vamsha! Maha Raja Shri Rama! You have left behind your 'dharma patni' and assuredly I should be your 'saha dharma charini' ever! Kindly rememer me and take me too aling with you! I keep always embrace your mangala maya vigrah, even the' maamsa bhakshi himsarmaka rakshasis' seek to drag me to death. You have been always dutifully performing agnihoshthamadi yaginas and invoke Yagina purusha regularly but the 'daaha samskaara kartas' are not responsive now! Ha Maha Raja Rama! You had undergone the untold miseries to cross the Maha Sumudra for the sake of rescuing this 'mandabhagya' and having deftly crossed the invariable hurdles of endearing Sugriva by killing Vaali, performed his rajyaabhisheka, searching for me in north-east-west to locate me finally beyond the southern Mahasagara, and the extraordinaty and sensational success of 'setu bandhana' and alas even without waging an opportunity of encounteing the ever hatred Ravana had succumbed to the fate in deep sleep! *śīrasā me śīras cāśya kāyaṁ kāyena yojaya, rāvaṇānugamiṣyāmi gatiṁ bhartur mahātmanaḥ, muhūrtam api necchāmi jīvituṁ pāpajīvinā*/ Ravana! Now do kindly let me too be placed along with the body of Shri Rama and kill me too along.' There after Ravana moved away and joined the 'mantri maha sabha' and instructed them to command the entire Maha Rakshasa Sena to gather all together and initiate trumpeting as a symbol of attack the Vanara Sena!

Sarga Thirty Three

As Devi Sita was drowned in 'duhka saagara' on seeing Rama's severed head, as shown by Mayavi Ravana, dharma buddhi Sarama Rakshsi reveals the truth asserting Rama Vijaya, assuaging Devi's fears

Sītām tu mohitām dṛṣṭvā saramā nāma rākṣasī, āśasādāśu vaidehīm priyām prañayinī sakhī/ sā hi tatra kṛtā mitram sītayā rakṣyamāṇayā, rakṣantī rāvaṇād iṣṭā sānukroṣā dṛḍhavrata/ sā dadarśa sakhīm sītām saramā naṣṭacetanām, upāvṛtyotthitām dhvastām vaḍavām iva pāṁsuṣu/ tām samāśvāsayām āsa sakhī snehena suvratā, uktā yad rāvaṇena tvaṁ pratyuktaṁ ca svayaṁ tvayā/ sakhīsnehena tad bhīru mayā sarvaṁ pratiśrutam, līnayā ganahe śūhye bhayaṁ utsṛjya rāvaṇāt, tava hetor viśālākṣi na hi me jīvitaṁ priyam/ sa sambhṛantaś ca niṣkrānto yat kṛte rākṣasādhipaḥ, tac ca me viditaṁ sarvaṁ abhiniṣkramya maithili/ na śakyam sauptikaṁ kartuṁ rāmasya vidadātmanaḥ, vadhaś ca puruṣavyāghre tasminn evopapadyate/ na caiva vānarā hantuṁ śakyāḥ pādapayodhinaḥ, surā devaṣabheṇeva rāmeṇa hi surakṣitāḥ/ dīrghavṛttabhujāḥ śrīmān mahoraskaḥ pratāpavān, dhanvī samhananopeto dharmātmā bhuvi viśrutaḥ/ vikrānto rakṣitā nityam ātmanaś ca parasya ca, lakṣmaṇena saha bhrātrā kuśalī nayaśāstravit/ hantā parabalaughānām acintyabalapauruṣaḥ, na hato rāghavaḥ śrīmān sīte śatrunibarhaṇaḥ/ ayuktabuddhikṛtyena sarvabhūtavirodhinā, iyaṁ prayuktā raudreṇa māyā māyāvidā tvayi/ śokas te vigataḥ sarvaḥ kalyāṇaṁ tvām upasthitam, dhruvaṁ tvām bhajate lakṣmīḥ priyām prītikaram śṛṇu/ uttīrya sāgaraṁ rāmaḥ saha vānarsenayā, saṁniviṣṭaḥ samudrasya tīraṁ āśādyā dakṣiṇam/ dṛṣṭo me

paripūrṇārthaḥ kākutsthaḥ sahalakṣmaṇaḥ, sahitaiḥ sāgarāntasthair balais tiṣṭhati rakṣitāḥ/ anena preṣitā ye ca rākṣasā laghuvikramaḥ, rāghavas tūrṇa ity evaṁ pravṛttis tair ihāhṛtā/ sa tām śrutvā viśālākṣi pravṛttiṁ rākṣasādhipaḥ, eṣa mantrayate sarvaiḥ sacivaiḥ saha rāvaṇaḥ/ iti bruvāṇā saramā rākṣasī sītayā saha, sarvodyogena sainyānām śabdaṁ śuśrāva bhairavam/ daṇḍanirghātavādinyāḥ śrutvā bheryā mahāsvanam, uvāca saramā sītām idam madhurabhāṣiṇī/ saṁnāhajanāḥ hy eṣā bhairavā bhīru bherikā, bherinādaṁ ca gambhīraṁ śṛṇu toyadanisvanam/ kalpyante mattamātāṁgā yujyante rathavājinaḥ, tatra tatra ca saṁnaddhāḥ saṁpatanti padātayaḥ/ āpūryante rājamārgāḥ sainyair adbhutadarśanaiḥ, vegavadbhir nadadbhiḥ ca toyaughair iva sāgaraḥ/ śāstrāṇām ca prasannānām carmaṇām varmaṇām tathā, rathavājigajānām ca bhūṣitānām ca rakṣasām/ prabhāṁ viśṛjatām paśya nānāvarṇām samutthitām, vanaṁ nirdahato dharme yathārūpaṁ vibhāvasoḥ/ ghaṭṭānām śṛṇu nirghoṣam rathānām śṛṇu nisvanam, hayānām heṣamāṇānām śṛṇu tūryadhvaniṁ yathā/ udyatāyudhahastānām rākṣasendrānuyāyinām, saṁbhramo rakṣasām eṣa tumulo lomaharṣaṇaḥ/ śrīḥ tvām bhajati śokaghnī rakṣasām bhayam āgatam, rāmāt kamalapatrākṣi daityānām iva vāsavāt/ avajitya jitakrodhas tam acintyaparākramaḥ, rāvaṇam samare hatvā bhartā tvādhigamiṣyati/ vikramiṣyati rakṣasū bhartā te sahalakṣmaṇaḥ, yathā śatruṣu śatrughno viṣṇuṇā saha vāsavaḥ/ āgatasya hi rāmasya kṣipram ankagatām satīm, ahaṁ drakṣyāmi siddhārtham tvām śatrau vinipātite/ aśrūṇy ānandajāni tvam vartayiṣyasi śobhane, samāgamyā pariśvaktā tasyorasi mahorasaḥ/ acirān mokṣyate sīte devi te jaghanaṁ gatām, dhṛtām etām bahūn māsān veṇīm rāmo mahābalaḥ/ tasya dṛṣṭvā mukham devi pūrṇacandram ivoditam, mokṣyase śokajam vāri nirmokam iva pannagī/ rāvaṇam samare hatvā nacirād eva maithili, tvayā samagram priyayā sukhārho lapsyate sukham/ samāgatā tvam rāmeṇa modiṣyasi mahātmanā, suvarṣeṇa samāyuktā yathā sasyena medinī/ girivaram abhito 'nuvartamāno; haya iva maṇḍalam āśu yaḥ karoti, tam iha śaraṇam abhyupehi devi; divasakaram prabhavo hy ayaṁ prajānām/

As Devi Sita was thus subjected with Rakshasas Maya as the Shri Rama's head was shown to her, she felt splintered and heart broken as Rakshasi Sarama who was actually posted by Ravana to ensure her raksha from the co Rakshasis who were blood sucking and human flesh eating, sought to assuage Sita's desperation and distress from time to time. As Devi Sita was lying on the dusty ground crestfallen, she advanced towards the illustrious 'nara naari' in a sincere manner and slowly and softly addressed her: 'Videha nandini! Be brave now and your inner psyche need not be off the balance. I had hidden myself from Ravana and heard what all he had blabbered; don't you get alarmed by what he boasted as Shri Rama's head was a make believe 'maaya'. Have you noticed as to how he had left rushing back as he was getting nervous. *na śakyam sauptikaṁ kartum rāmasya veditātmanaḥ, vadhaś ca puruṣavyāghre tasminn evopapadyate/ na caiva vānarā hantum śakyāḥ pādapayodhinaḥ, surā devaṣabheṇeva rāmeṇa hi surakṣitāḥ/ dīrghavṛttabhujāḥ śrīmān mahoraskaḥ pratāpavān, dhanvī saṁhananopeto dharmātmā bhuvi viśrutaḥ/* Bhagavan Shri Rama is a 'sarvagna' or omni-scient the all knowing. To be able to kill him in his deep sleep is unimaginable. It is beyond comprehension that his sixth sense gets diluted at any time, any place or any context. Further the Maha Vanaras who are playful and attack the enemies by maha vrikshas but are not possible to get subdued. Just as samasta devaas shield and protect Indra Deva, Vaanara Veeras, like Sugriva-Hanuman-Angada and Jambavan would never ever allow Rakshasas to disturb Rama's sleep and the possibility is just a hallucination. *vikrānto rakṣitā nityam ātmanaś ca parasya ca, lakṣmaṇena saha bhrātrā kuśalī nayaśāstravit/ hantā parabalaughānām acintyabalapauruṣaḥ, na hato rāghavaḥ śrīmān sīte śatrunibarhaṇaḥ/ ayuktabuddhikṛtyena sarvabhūta -virodhinā, iyaṁ prayuktā raudreṇa māyā māyavidā tvayi/ śokas te vigataḥ sarvaḥ kalyāṇam tvām upasthitam, dhruvam tvām bhajate lakṣmīḥ priyam pṛitikaram śṛṇu/* Devi Sita! Shriman Rama with broad shoulders being 'aajaanabaahu', 'vishaala vakshasthala', 'prataapi', 'dhanurdhara', 'bhu mandala vikhyaata dharmatma' is a 'yuga purusha'. His dear brother Veera Lakshmana like Adi Shesha to Maha Vishnu is forever alert guarding Rama and there is no question of his having slipped in to deep sleep. He is a 'neeti shastra praveena' and of 'achintya purusha'. Ravana's 'buddhi and karma' or nature and deed are both dirty. He is negative and mean minded, 'samasta praani virodhi', and an alternative to cruelty, jealousy, and worse still a notorious 'maayaavi'. With his vicarious pleasure, he had teased you and had made this scene to an innocent 'maha parivrara'. Assuredly, the days of your agony and Shri Rama Viyoga are nearly over and

the most auspicious moments of Lakshmi Sevan to you are just round the corner. *uttīrya sāgaram rāmaḥ saha vānarasenayā, saṁniviṣṭaḥ samudrasya tīram āsādy dakṣiṇam/ dr̥ṣṭo me paripūrṇārthaḥ kākutsthaḥ sahalakṣmaṇaḥ, sahitaḥ sāgarāntasthair balais tiṣṭhati rakṣitaḥ/ anena preṣita ye ca rākṣasā laghuvikramaḥ, rāghavas tūrṇa ity evaṁ pravṛttis tair ihāhrtā/ sa tām śrutvā viśālākṣi pravṛttim rākṣasādhipaḥ, eṣa mantrayate sarvaiḥ sacivaiḥ saha rāvaṇaḥ/* Shri Rama along with his Maha Vaanara Sena is at the door steps of Lankapuri having spread over the entire ‘Samudra Teera’ and is ever safe and ready to attack Ravana as at a epic popular ‘dharma yuddha’. Vishala Lochani! As the several messages of his spies having reached Ravana, he too right now is attending a convention of his mantris, spies and senapatis. *iti bruvāṇā saramā rākṣasī sītayā saha, sarvodyogena saīnyānām śabdaṁ śuśrāva bhairavam/ danḍanirghātavādīnyāḥ śrutvā bheryā mahāśvanam, uvāca saramā sītām idaṁ madhurabhāṣiṇī/ saṁnāhajananī hy eṣā bhairavā bhīru bherikā, bherīnādaṁ ca gambhīraṁ śṛṇu toyadanisvanam/* Thus Rakshasi Surama was assuring Devi Sita, she herself heard Ravana’s ‘yuddha bheris’ as a sure sign of attack against Shri Rama Sena. Surama then addressing Devi Sita gave a spectacle of Ravana sena: ‘do you see the charitors tied with mighty horses move ahead, the foot soldiers in defined dresses are moving fast like the gushes of the sea tides well equipped with astra-shastras, kavachas, and brigh armanents. Are you noticing the movement of cavalry, elephantry, towards the Lanaka Nagara ‘ashta dwaaras’ especially the ‘muhka dwaara’. But the foot soldiers, as also the chatioteers-horsemen, elephant riders all seem to be somewhat over shadowed by shades of concern and insecurity as they are normally very enthusiastic and daring otherwise. *rāvaṇaṁ samare hatvā nacirād eva maithili, tvayā samagram priyayā sukhārha lapsyate sukham/ samāgatā tvam rāmeṇa modiṣyasi mahātmanā, suvarṣeṇa samāyuktā yathā sasyena medinī/ girivaram abhito ’nuvartamāno; haya iva maṇḍalam āśu yaḥ karoti, tam iha śaraṇam abhyupehi devi; divasakaram prabhavo hy ayaṁ prajānām/* Devi Sita! Remember, Kamala Nayana Shri Rama is indeed beyond the frontiers of anger and his parakrama is of invincibility. Like Mahendra who faces Daitya Sena with confidence and patience ever ready to face challenges, he has the trust and thrust to demolish Ravana and his bunch of criminals! Thus Rama would most certainly and pretty soon secure his ‘pativrata’. Like even and timely rains help prithvi to become with surfiet of ‘sasya shyaamala prakriti’, you too Devi Vaidehi!! You to ought to soon receive the cool showers of Shri Rama Seva pretty soonest. Devi! May the ‘Saptaashvas’ which daily perform pradakshina of Meru Parvata, by your Kula Devata of Pratyaksha Bhaskara, bless you to reach your dear darling Shri Rama the soonest!

[Vishleshana on a) the Saptaashvas and Surya Ratha - b) Meru Pradakshina by the Sun Chariot:

a) Description of Surya Ratha: This chariot has one wheel, ‘five aragajas’ or compartments, tri naabhis or three axes. Its chakra or wheel has ‘nemi’ or wheel’s rim with golden ‘patthis’ or frames. The chariot wheels are run by seven horses named Gayatri, Tristhup, Jagtati, Anushthup, Pankti, Brihati, and Ushnik which are the seven ‘chhandas’ of formal prosody and these or of the wind speed. In side the Surya Ratha, those accompanying illustrious personalities are described: These are Maharshis , Gandharvas, Apsaras, Villagers, famed Serpents and rakshasaas. Sets of these groups alternate bimonthly. Dhata and Aryama Deva, Prajapatis Pulastya Rishi and Pulaha Rishi, Vaasuki and Sankirna Nagas, Tumburu and Narada Gandharva Singers, Kritasthala and Punjakashala Apsaras; Rathakrita and Rathouja as gramani, Heti and Praheti Rakshasas are those chosen ones on the Surya Ratha in Chaitra Vaisakhas. During the Greeshma Rithus of Jyeshtha Ahaadhaas , Mitra and Varunas would be Devatas, Atri- Vashishhas as Rishis, Takshaka Rambhaka Nagas, Menaka and Sahajanyas as Apsaras, Haha and Huhu Gandharvas, Rathantara and Rathakrita Graminis, Purushad and Vadha Rakshasaas; in Shravana Bhadrapadas the Devas would be Indra and Vaivashwan, Angira and Bhrigu are the Rishis; Ilapatra and Shankhapaala as the Nagas, Vishvaavasu and Sushena as Gandharvas, Praatha and Ratha as the graaminas, Pralocha and Nimlochanti among the Apsaras, and Heti and Vyaghra as the Rakshasaas. In Sharadriti month of two months of Ashviyuja and Kartika, the Devatas would be Parjanya and Pusha, Rishis Bharadwaja and Goutama, Chitrasena and Suruchi as Gandhravas, Vishvaachi and Ghritaachi as Aprasas; Iravata and Dhananjaya as the Nagas, Senajita and Sena Kayaka are the chosen graaminaas; and Aapa and Vaata as Rakshasaas. In the Hemanta Ritu of Maargaseersha and Pousha, the Devatas are Amshu and Bhaga,

Kashyapa and Kratu as Rishis, Mahapadma and Karkotaka as the Nagas, Chitrasena and Deergaavuyu as Gandharva Singers; Purvachiti and Urvashi as Apsaras, Takshava and Arishtanemi as Sana as Senapatis Gramani and Tricidhu and Surta as Rakshasaas. During the Shishira Ritu's Maagha and Phalguni, Tvashta and Vishnu are the Devatas, Jamadagni and Vishwamitra as Rishis, Kadru Putra Kambal and Ashwatara as Maha Sarpas, Dhritaraashtra and Suryavarcha as Gandharvas, Tilothama and Rambha as Apsaras, Ritajit and Satyajit as Graamanis, Brahmopeta and Yagnopaveta as Rakshasas. This was how, the 'Dwadasha Saptaka' or Deva-Rishi-Naaga-Gandharva-Aprasa- Graameena-Raakshasaas are distinguished in their own positions; Devatas enhance by their own presence; Rishis excel in rendering self scripted Surya Stutis; Gandharvas and Apsaras stand out in their singing and dances; Yaksha ganas take care of the needs and desires of the Saptashvas; Sarpas move around fast for law and order besides traffic regulation; and Rakshasas to follow the chariot for providing general backup and security. Balakhilya Rishis from morning to evening to mornings and so on cling to the Surya Radha always and for ever. Devatas lend and enhance their stock of celestial energies, tapobala, yoga bala, Dharma, Tatwa and such innate powers, transmit auspiciousness to all the Beings in the universe in the bhuta-vartamaa-bhavishya kaala maana irrespective of Twenty Manvantaras and so on. Likewise Surya Deva regulates seasons and sustains their individual characteristics, the shukla- krishna pakshas, havya-kavya karyas, swaha-swadha karmas, vrishti-poshana, anna- jala-kanti sustenances; in short the ever mobile yet stable Singular and Ever Perceivable Uniqueness!

b) To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata's back side, there is Manasapurvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasapurvata atop Sukha Pura where Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palakas during his period. Now, about the dakshinaayana the travel of Surya; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circumambulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranas thereafter till Sun set. Surya has the constant awareness of his 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to see Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinaayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinaayana is of nine crore fifty lakh yojanas. After the dakshinaayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and

Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi. The nakshatras of Purvaashadha-Uttaraashadha-Mula are known as ‘ajvithis’ and abhijit, shravana and swaati are naagavithis. Ashvini, Bharani and Krittika are aslo naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu ate called Iravati veethi. Purvaphalguni, Uttara phalguni and Magha are arshabhi veedhi. Purvabhadra, Uttataabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveethi. Chitra and Swati are again of ajaveedhi, Jyrshta,Vishaka and Anuraadha are of Mriga veedhi again. During Uttarayana samaya, the speed of Surya is slower and the nights are of longer duration and vice versa. Source: Matsya Purana]

Sarga Thirty Four

Dharmika Rakshasi Sarama was endeared by Devi Sita who despatched to learn the latests on Ravana’s front and returned that Ravana rejected his motherly mantrini’s advice to return Sita but to no avail!

Atha tām jātasamtāpām tena vākyena mohitām, saramā hlādayām āsa pṛtivīm dyaur ivāmbhasā/ tatas tasyā hitam sakhyāś cikīrṣantī sakhī vacaḥ, uvāca kālē kālajñā smitapūrvābhibhāṣiṇī/ utsaheyam aham gatvaa twadvaakyasamotekshana, nivedya kuśalam rāme praticchannā nivartitum/ na hi me kramamāñyā nirālambe vihāyasi, samartho gatim anvetum pavano garuḍo ‘pi vā/ evam bruvāṇām tām sītā saramām punar abravīt, madhuraṁ ślakṣṇayā vācā pūrvaśokābhipannayā/ samarthā gaganam gantum api vā tvam rasātalam, avagacchāmy akartavyam kartavyam te madantare/ matpriyam yadi kartavyam yadi buddhiḥ sthirā tava, jñātum icchāmi tam gatvā kiṁ karotīti rāvaṇaḥ/ sa hi māyābalaḥ krūro rāvaṇaḥ śatrurāvaṇaḥ, mām mohayati duṣṭātmā pītamātreva vāruṇī/ tarjāpayati mām nityam bhartsāpayati cāsakṛt, rākṣasībhiḥ sughorābhir yā mām rakṣanti nityaśaḥ/ udvignā śaṅkitā cāsmi na ca svastham manmama, tad bhayāc cāham udvignā aśokavanikām gatāḥ/ yadi nāma kathā tasya niścitam vāpi yad bhavet, nivedayethāḥ sarvaṁ tat paro me syād anugrahaḥ/ sā tv evam bruvatīm sītām saramā valgubhāṣiṇī, uvāca vacanam tasyāḥ sprṣantī bāṣpaviklavam/ eṣa te yady abhiprāyas tasmād gacchāmi jānaki, gr̥hya śatror abhiprāyam upāvṛttām ca paśya mām/ evam uktvā tato gatvā samīpaṁ tasya rakṣasaḥ, śuśrāva kathitam tasya rāvaṇasya samantriṇaḥ/ sā śrutvā niścayam tasya niścayaḥ durātmanaḥ, punar evāgamat kṣipram aśokavanikām tadā/ sā praviṣṭā punas tatra dadarśa janakātmajām, pratīkṣamāṇām svām eva bhraṣṭapadmām iva śrīyam/ tām tu sītā punaḥ prāptām saramām valgubhāṣiṇīm, pariṣvajya ca susnigdham dadau ca svayam āsanam/ ihāsinā sukham sarvam ākhyāhi mama tattvataḥ, krūrasya niścayam tasya rāvaṇasya durātmanaḥ/ evam uktā tu saramā sītayā vepamānayā, kathitam sarvam ācaṣṭa rāvaṇasya samantriṇaḥ/ jananyā rākṣasendro vai tvanmokṣārtham bṛhadvacāḥ, aviddhena ca vaidehi mantrivṛddhena bodhitaḥ/ dīyatām abhisatkr̥tya manuḥjendraya maithilī, nidarśanam te paryāptam janasthāne yad adbhutam/ laṅghanam ca samudrasya darśanam ca hanūmataḥ, vadham ca rakṣasām yuddhe kaḥ kuryān mānuṣo bhuvi/ evam sa mantrivṛddhaiḥ ca mātṛā ca bahu bhāṣitaḥ, na tvām utsahate moktum artahm arthaparo yathā/ notsahaty amṛto moktum yuddhe tvām iti maith, sāmātyasya nṛśamsasya niścayo hy eṣa vartate/ tad eṣa susthirā buddhir mṛtyulobhād upasthitā, bhayān na śaktas tvām moktum anirastas tu saṁyuge, rākṣasānām ca sarveṣām ātmanaś ca vadhena hi/ nihatya rāvaṇam saṁkhye sarvathā niśitaiḥ śaraiḥ, pratineṣyati rāmas tvām ayodhyāṁ asitekṣaṇe/ etasminn antare śabdo bherīśaṅkhasamākulaḥ, śruto vai sarvasainyānām kampayan dharaṇītalam/ śrutvā tu tam vānarasainyaśabdām; laṅkāgatā rākṣasarājabhṛtyāḥ, naṣṭaujaso dainyaparītaḥ; śreyo na paśyanti nṛpasya doṣaiḥ/

As dharma buddhi Rakshasi Sarama pulled up Devi Sita’s ‘duhkha maha sagara’ once the evil minded Ravanaasura displayed ‘maya shiras’ of Shri Rama, the much relieved Devi endeared Sarama Rakshasi. The Rakshasi then suggested on her own to Devi Sita that she might as well reach Shri Rama and convey the happenings here in respect of his beloved by her own ‘maaya swarupa’ and convey of her safety. Then Devi Sita smiled and said” Sarama! I am aware of your capability of doing so as you could reach the high skies or even paatala lokaas. But give me the favour of Ravana’s action as he had left me; indeed, his vicious mind and action is unpredictable. That Maha Rakshasa is always used to frighten me, scare me to

the core and had instructed his rakshasi gang being a bunch of criminals to threaten like wise. Therefore do very kindly do me the favor of intimating his each and every suspicious ‘duraatma’. As Devi Sita requested thus, Sarama Rakshasi responded with kindness and had returned back and said: *jananyā rākṣasendro vai tvanmokṣārtham bṛhadvacaḥ, aviddhena ca vaidehi mantrivṛddhena bodhitāḥ/ dīyatām abhisatkr̥tya manujendrāya maithilī, nidarśanam te paryāptam janasthāne yad adbhutam/ laṅghanam ca samudrasya darśanam ca hanūmataḥ, vadham ca rakṣasām yuddhe kaḥ kuryān mānuṣo bhuvi/* ‘Videha nandini! The precise situation when I have seen Ravana was that a grandmother like figure of Ravana like one of his own ministers was then counselling him release Devi Sita and entrust her to Rama. She advised thus: ‘Rakshasa Raja! I strongly feel and advise you to respectfully entrust Devi Sita to Shri Rama. Indeed you are aware of what all happened at the Janasthana where the single handed Rama had exhibited as a an evidenc of his capability. Further Rama’s trustworthy Hanuman was able to cross the Maha Sagara, succeeded in Devi Sita darshana, destroyed series of Maha Rakshas Veeras, and such ‘maya karaayas’! Is that at all possible for ‘maanava maatraas’! *evam sa mantrivṛddhaiś ca mātṛā ca bahu bhāṣitaḥ, na tvām utsahate moktum artahm arthaparo yathā/ notsahaty amṛto moktum yuddhe tvām iti maith, sāmātyasya nṛśamsasya niścayo hy eṣa vartate/ tad eṣā susthirā buddhir mṛtyulobhād upasthitā, bhayān na śaktas tvām moktum anirastas tu samyuge, rākṣasānām ca sarveṣām ātmanaś ca vadhena hi/* In this manner, the respectable old aged ‘mantrini’ of Ravana’sura ‘mantri mandali’ kept on goading on and on, but like a ‘dhana lobhi’ of personified being of avarice could never leave a chance, Ravana too is blinded with infatuation. Mithileshakumari! Without being crushed to death Ravana seems to have no compromise as he appears to be bent on yuddha as mṛtyu devata is dancing on his arrogant heads. Thus his final decision appears to be his certain death rather than compromise. Hence it is crystal clear that neither fright nor temptation would allow you release as of now. *nihatya rāvanam saṁkhye sarvathā niṣitaiḥ śaraiḥ, pratineṣyati rāmas tvām ayodhyām asitekṣaṇe/ etasminn antare śabdo bherīśaṅkha - samākulaḥ, śruto vai sarvasainyānām kampayan dharaṇītalām/ śrutvā tu tam vānarasainyaśabdam; laṅkāgatā rākṣasarājabhṛtyāḥ, naṣtaujaso dainyaparītaḥ/ śreyo na paśyanti nṛpasya doṣaiḥ/* Devi Sita! Now the consequence of this ought be that Bhagavan Shri Rama would devastate Ravana and his blinded followers with his arrows and then proceed to Ayodhya along with you for certainty. Now right now ‘bheri naada bhishana simhanaada dhvani’ from both the sides appears like an earthquake or maha pralaya right here. Just due to the chain of occurings consequent on Ravana’s ‘arishad vargas’ of kaama-krodha-lobha-moha-mada-matsaryas or undue desire-anger- passion-arrogance-and meanmindedness only leading to irrevocable disaster!.

Sarga Thirty Five

Buddhimaan Maalyavaan, on behalf of the Maha Mandali, appealed to ‘Sandhi’ with the impending attack by Rama citing ‘neeti shastra’ and especially due to several ‘apashakunas’ faced by Lankapuri.

Tena śaṅkhavimiśreṇa bherīśabdena rāghavaḥ, upayato mahābāhū rāmaḥ parapuramjayah/ tam ninādam niśamyātha rāvaṇo rākṣaseśvaraḥ, muhūrtam dhyānam āsthāya sacivān abhyudaikṣata/ atha tām sacivāms tatra sarvān ābhāṣya rāvaṇaḥ, sabhām samnādayan sarvām ity uvāca mahābalaḥ/ taramam sāgarasyāpi vikramam balasamcayam, yad uktavanto rāmasya bhavantas tan mayā śrutam, bhavataś cāpy aham vedmi yuddhe satyaparākramān/ tatas tu sumahāprājño mālyavān nāma rākṣasaḥ, rāvaṇasya vacaḥ śrutvā mātuh paitāmaho ’bravīt/ vidyāsv abhivinīto yo rājā rājan nayānugaḥ, sa śāsti ciram aiśvaryam arīmś ca kurute vaśe/ saṁdadhāno hi kālena vigṛhṇamś cāribhiḥ saha, svapakṣavardhanam kurvan mahad aiśvaryam aśnute/ hīyamānena kartavyo rājñā saṁdhiḥ samena ca, na śatrum avamanyeta jyāyān kurvīta vighrahaḥ/ tan mahyam rocate saṁdhiḥ saha rāmeṇa rāvaṇa, yadartham abhiyuktāḥ sma sītā tasmai pradīyatām/ tasya devarṣayaḥ sarve gandharvāś ca jayaiṣiṇaḥ, virodham mā gamas tena saṁdhis te tena rocatām/ asṛjad bhagavān pakṣau dvāv eva hi pitāmahaḥ, surāṇām asurāṇām ca dharmādharmau tadāśrayau/ dharmo hi śrūyate pakṣaḥ surāṇām ca mahātmanām, adharmo rakṣasam pakṣo hy asurāṇām ca rāvaṇa/ dharmo vai grasate ’dharmam tataḥ kṛtam abhūd yugam, adharmo grasate dharmam tatas tiṣyaḥ pravartate/ tat tvayā caratā lokān dharmo vinihato mahān, adharmah

pragr̥hītas ca tenāsmadbalinaḥ pare/ sa pramādād vivṛddhas te 'dharmo 'hir grasate hi naḥ vivardhayati pakṣam ca surānām surabhāvanah/ viṣayeṣu prasaktena yatkimcitkāriṇā tvayā, ṛṣīnām agnikalpānām udvego janito mahān, teṣām prabhāvo durdharṣaḥ pradīpta iva pāvakaḥ/ tapasā bhāvitātmāno dharmasyānugrahe ratāḥ, mukhyair yajñair yajanty ete nityam tais tair dvijātayaḥ/ juhvaty agnīmś ca vidhivad vedāms coccair adhīyate, abhibhūya ca rakṣāmsi brahmaghoṣān udairayan, diṣo vipradrutāḥ sarve stanayitnur ivoṣṇage/ ṛṣīnām agnikalpānām agnihotrasamutthitaḥ, ādatte rakṣasām tejo dhūmo vyāpya diṣo daśa/ teṣu teṣu ca deśeṣu punyeṣu ca dṛḍhavrataiḥ, caryamāṇam tapas tīvram saṁtāpayati rākṣasān/ utpātān vividhān dṛṣtvā ghorān bahuvidhāms tathā, vināśam anupaśyāmi sarveṣām rakṣasām aham/ kharābhis tanitā ghorā meghāḥ pratibhayaṁkaraḥ, śoṇitenābhivarṣanti laṅkāṁ uṣṇena sarvataḥ/rudatām vāhanānām ca prapatanty asrabindavaḥ, dhvajā dhvastā vivarṇāś ca na prabhānti yathāpuram/ vyālā gomāyavo gṛdhrā vāśanti ca subhairavam, praviśya laṅkāṁ anīśam samavāyāms ca kurvate/ kālikāḥ pāṇḍurair dantaiḥ prahasanty agrataḥ sthitāḥ, striyaḥ svapneṣu muṣṇantyo gṛhāṇi pratibhāṣya ca/ gṛhāṇām balikarmāni śvānaḥ paryupabhuñjate, kharā goṣu prajāyante mūṣikā nakulaiḥ saha/ mārjārā dvīpibhiḥ sārddham sūkarāḥ śunakaiḥ saha, kimnarā rākṣasaś cāpi sameyur mānuṣaiḥ saha/ pāṇḍurā raktapādāś ca vihagāḥ kālacoditāḥ, rākṣasānām vināśāya kapotā vicaranti ca/ cīkī kūcīti vāśantyaḥ śārikā veśmasu sthitāḥ, patanti grathitāś cāpi nirjitāḥ kalahaiṣiṇaḥ/ karālo vikaṭo muṇḍaḥ puruṣaḥ kṛṣṇapiṅgalah/ kālo gṛhāṇi sarveṣām kāle kāle 'nvavekṣate, etāny anyāni duṣṭāni nimittāny utpatanti ca/ viṣṇuṁ manyāmahe rāmaṁ mānuṣam deham āsthitam, na hi mānuṣamātro 'sau rāghavo dṛḍhahavikramaḥ/ yena baddhaḥ samudrasya sa setuḥ paramādbhutaḥ, kuruṣva nararājena saṁdhiṁ rāmeṇa rāvaṇa/ idam vacas tatra nigadya mālyavan; parīkṣya rakṣo'dhipater manaḥ punaḥ, anuttameṣūttamapauruṣo balī; babhūva tūṣṇīm samavekṣya rāvaṇam/

Maha Baahu Shri Rama then sounded his 'shankhaa naada' initiating the attack against Ravana Sena. Then Ravana waited for a minute or two and looked at his 'mantri mandali'. 'I have been hearing with patience about the bala parakrama of Rama Sena for good time now and looking at each other and glancing me sideyas too. Trust you too are satya parakramis too.' As Ravana's 'narmagarbha sandehas' havaning heard, then Maha Buddhiman Malyavan Rakshasa Veera got the cue and replied the King of Asuras: 'Maha Raja! Even a mighty chakravarti who is fully conversant with fourteen vidyas, and the principles of Neeti Shastra is liable to get 'shatruvashaas.'

[Brief Vishneshana on Fourteen Maha Vidyas and Principles of Neeti Shastra]

Maha Vidyas: of chatur vedas, four upavedas of Artha shastra of State Craft Economic Policy, dhanur veda, gandhanrva veda of performing arts and ayurveda, besides six vedangas of shiksha of phonetics, kalpa or rituals, vyakarana or grammar, jyotisha or astronomy, nirulta or etymology and chhandas.,

Six 'Neeti Chandrikas' viz. Sandhi-Vigraha-Yaana-Aasana-Dwidhi bhaava-and samaashraya. Sandhi denotes the Principle of Truce, Tolerance and Coexistene. Vigraha refers to conflict of similar forces leading to balance of power. Yaana suggests travel or momement of forces for attaack-aasana or tishtha the waiting period-dwividha of bheda bhaava or break up of friendship by similar forces of the enemies and finally 'samashraya' or the celebrations of victory of togetherness.]

Further Stanzas continued: *saṁdadhāno hi kālena vighrṇamś cāribhiḥ saha, svapakṣavardhanam kurvan mahad aiśvaryam aśnute/ hīyamānena kartavyo rājñā saṁdhiḥ samena ca, na śatrum avamanyeta jyāyān kurvīta vighrahaṁ/ tan mahyam rocate saṁdhiḥ saha rāmeṇa rāvaṇa, yadartham abhiyuktāḥ sma sītā tasmai pradīyatām/Lankeshwara!* It is that ideal King who decides at this stage accepts Sandhi and Vigraha at this climactic juncture and retains the balance of mutual powers is known as a successeful King retaining his own glory and prosperity. Once there is a feeling of the remotest hesitation and a fractional doubt perhaps balancing 'shatru bala', than an intelligent King certainly not resort to venture but do please consent to truce. Raja! I am wholly convinced that we accept sandhi with grace and remove the bone of contention and return Devi Sita as a simple solution. *tasya devarṣayaḥ sarve gandharvāś ca*

jayaishinah, virodham mā gamas tena samdhis te tena rocatām/ asṛjad bhagavān pakṣau dvāv eva hi pitāmahaḥ, surāṇām asurāṇām ca dharmādharmau tadāśrayau/ Maha Ravana! Kindly do realise that Deva-Maharshi gana-gandharvas are backing Shri Rama; then why do you like to annoy them all unnecessarily; thus at this critical occasion. We keep often hearing that Brahma the ‘sristhi karta’ manifested ‘suras and asuras’ as the holders and upholders of ‘dharma and adharma’ respectively. *dharmo hi śrūyate pakṣaḥ surāṇām ca mahātmanām, adharmo rakṣasaṁ pakṣo hy asurāṇām ca rāvaṇa/ dharmo vai grasate ‘dharmaṁ tataḥ kṛtam abhūd yugam, adharmo grasate dharmaṁ tatas tiṣyaḥ pravartate/ tat tvayā caratā lokān dharmo vinihato mahān, adharmāḥ pragṛhītaś ca tenāsmadbalinaḥ parē/* In the Satya Yuga, dharma was stated to be very strong and adharma was almost negligible and as per the ‘kaala maana’ yuga dharmas keep getting diluted further and further and as kaliyuga arrives one might even wonder that is dharma any way! King Ravana! Having performed ‘bhu bhramana’ of globe trotting, you have had throttled and even vandalised the basics of dharma and thus ‘shatru bala’ gained momentum/

[Vishleshana on the impact of Kaala maana and the weakening of yuga dharmas: Excerpts from Manu Smriti- and Markandeya, Brahmanada and Bhavishya Puranas:

Brahma’s one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga’s terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva’s one thousand years are accounted for Brahma Deva’s single day time and another thousand divine years are of Brahma’s one night. Thus Brahma’s ‘ahoraatra’ or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes ‘punah srishti’ or revival of creation process again.(Manu Smriti Achaara Khanda)

As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the twelve thousand Divine Years is accounted for additional four hundred of Divine years of ‘Sandhya’ and an equivalent period additionally for ‘Sandhyamsha’ for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapar Yuga and one hundred years each of Kali Yuga. In Lord Brahma’s life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand ‘Kalpas’. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six lakh two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma’s one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a ‘Naimittika’ Pralaya. (Markandeya Purana)

About the Cycle of Time and Kalpas and Manvantaras: ‘If Brahma’s age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years.(Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma’s age is calculated as 51 years and the first night!As Brahma spent his thousand Yugas long first night, he

found water all around and resurrected Earth again -and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama-and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Papta dasa Stoma; Atiraatra of Jyotishthoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description. (Brahmanda Purana)

Kalki Devi approached Narayana in the form of 'Vamana' who in turn enabled a Brahmana called Kama Sharma and his wife Devahuti on the banks of Yamuna River; he blessed that this couple would give birth to Bhoga Simha and Keli Simha. These two sons would stay in a Kreedavati Nagar and would carry out the wishes of Kali Yuga Devi, especially in the task of wide-spread 'Varna-sankara' or destroying the Rules of 'Varnashrama'. Over two thousand years, the established Regulations made by Lord Brahma and the successive Manus would get thinner and thinner and *by the Second Paada of Kali Yuga*, Kali Devata would be happy to witness that the old Vedic values would be obliterated, that the Daityamaya human beings (fully soaked in Daitya activities) would be of two-and-half feet height, that their life span would be forty years maximum (as against hundred years now) and that they would be free like birds without any 'Karmic regulations! At the end of the Kali's second half there would neither be the institutions of marriages, nor Kingships, nor any social reformer and not even a Karma Karta! The World would be full of the progeny of Bhogi Simha and Keli Simha and this kind of a situation devoid of customs and social norms would prevail for one and quarter lakh years!! In the Third Quarter of Kali Yuga, the average age of human beings would be twenty six years maximum; Bhringha Muni along with his wife Saurabhi would create Kaulakalpa-named beings who would not hesitate to eat human beings/ kinnaras. These new species of Kaulakalpas would resort to beastly affairs with mothers, sisters and daughters! They would be too sex-blinded and produce too many children and resort to affairs with co-males and animals! In the fourth phase of Kali Yuga the maximum age of humans would not exceed twenty years and live like water-beasts and animals; hells like Tamistra and worse kinds of frightening Places of Retribution would be over-populated. As Yama Dharma Raja found that the influx of dead Beings was assuming alarming proportions, he and Chitra Gupta approached Indra Deva and later on to Brahma Deva and the latter declared that soon enough there would be an 'Avatar' (Incarnation) of Vishnu Deva as **Kalki Deva**; he would be fully armed with 'Kahdga' (Long sword) whose reach would be unimaginably long and widespread as also with a 'Kavacha' (Body-Cover) and 'Dhaal' or Protective Shield, mounted on a huge horse, travelling on 'Yoga Marga' for sixteen thousand years and would turn the entire 'Srishti' to ash-laden devastation! At that time, there would be a cloud burst producing the Great Annihilation of the Universe under alarming and incessant rain called 'Pralaya'! That would be the fresh 'Srishti' heralding the new cycle of Yugas *ab initio!!* (Bhavishya Purana)]

Further Stanzas continued: *sa pramāḍād vivṛddhas te 'dharmo 'hir grasate hi naḥ, vivardhayati pakṣam ca surāṇām surabhāvanah/ viṣayeṣu prasaktena yatkimcitkāriṇā tvayā, ṛṣīṇām agnikalpānām udvego janito mahān, teṣām prabhāvo durdharṣaḥ pradīpta iva pāvakaḥ/ tapasā bhāvitātmāno dharmasyānugrahe ratāḥ, mukhyair yajñair yajanty ete nityam tais tair dvijātayaḥ/* King Ravana'sura! Your misdemeanor appears to have emerged and provoked the 'adharma swarupi ajagara' or python and is getting readied to hit the Lanka Saamrajya as that is truly brought up on the heaps of Dharma and as such the latter is provoked to devastate adharma thus the sensitive balance is jolted to swing back to dharma and nyaaya. As you are deeply entrenched in 'vishaya vaancchas' and are performing disappointed 'karmas', you may have to reap as you sow most inevitably. Thus the maha tejasvi maha munis with antahkarana shuddhi keep performing 'niratanra yajna karyas' once provoked could subject you to their 'agni jwaalaas' now unless you retrace your steps. *teshu teṣu ca deṣeṣu puṇyeṣu ca dṛḍhavrataiḥ,*

caryamāṇaṁ tapas tīvraṁ saṁtāpayati rākṣasān/ utpātān vividhān dṛṣṭvā ghorān bahuvidhāṁs tathā, vināśam anupaśyāmi sarveṣāṁ rakṣasāṁ aham/ You are well aware that in various kingdoms on earth, Maharshis who are normally engaged in tapsya and yajna kaaryaas always frighten away even by their inherent powers of could burn down raaksasaas even by their angry looks even. *Devadaanavayakshebhoy gruheetascha varssvaya,manushyaa vaanaraa riksha golaangulaa mahaa balaah, balkavantam ihaagama garjanti dhridha vikramaah//* More over you had secured Brahma's boons to be invincible against deva-daavava-gandharvaadi celestials only and ignored mere 'maanavas', vaanaraas, rikshaas, and golaangulas; these species of srishti are now proving a huge threat to you very existence and that of all your rakshasa sena to pieces! *utpātān vividhān dṛṣṭvā ghorān bahuvidhāṁs tathā, vināśam anupaśyāmi sarveṣāṁ rakṣasāṁ aham/ kharābhis tanitā ghorā meghāḥ pratibhayaṁkaraḥ, śonitenābhivarṣanti laṅkāṁ uṣṇena sarvataḥ/rudatāṁ vāhanānāṁ ca prapatanty asrabindavaḥ, dhvajā dhvastā vivarṇās ca na prabhānti yathāpuram/* Now, King Ravana! Right now I am experiencing countless 'apashakunas', 'utpadaas' and evil omens: 'Ghora bhayankara meghas' are roaring with 'garjana tarjanas' with showers of hot blood. Horses, elephants are obstructing the high roads and the chariots attached are otherwise as they are getting affected with blindness as a consequence of the rains of blood. *vyālā gomāyavo gr̥dhrā vāśanti ca subhairavam, praviśya laṅkāṁ aniśaṁ samavāyāṁś ca kurvate/ kālīkāḥ pāṇḍurair dantaiḥ prahasanty agrataḥ sthitāḥ,striyaḥ svapneṣu muṣṇantyo gr̥hāṇi pratibhāṣya ca/ gr̥hāṇāṁ balikarmāṇi śvānaḥ paryupabhuñjate, kharā goṣu prajāyante mūṣikā nakulaiḥ saha/* Maamsa bhakshi animals, owls, kites, and so on are entering in upavanas of Lanka puri and entering with scare in groups. In their bad dreams the rakshasa rakshasis resting in deep sleep are witnessing bhayankara swapnas of ghosts with long and peircing damshtas. Then some of the house holders are performinbg bali karmas with veneration, the 'bali saamagri' especially the 'bali bhakshyas' are attacked by fierce looking dogs. From the groups of cows yielding excellent milk pots are emerging big size mice and swarms of mosquitos. *mārjārā dvīpibhiḥ sārdhaṁ sūkarāḥ śunakaiḥ saha, kiṁnarā rākṣasaiś cāpi sameyur mānuṣaiḥ saha/pāṇḍurā raktapādās ca vihaḡāḥ kālacoditāḥ, rākṣasānāṁ vināśāya kapotā vicaranti ca/ cīkī kūcīti vāśantyaḥ śārikā veśmasu sthitāḥ, patanti grathitās cāpi nirjitāḥ kalahaiṣiṇaḥ/ karālo vikaṭo muṇḍaḥ puruṣaḥ kṛṣṇapiṅgalaḥ/* Resounding weapings with severe body pains or death calamities from neighbourhood are being constatly heard. As if provoked by devils swarms of doves are enternting into the halls of residences of the householders as a warning of an impending doom. Pakshi- mrigas looking at Surya on the high skies are crying with screaming screeches. Vikaraaka-vikata-kaala devata in human form appears to beckon house holders too often. As such death facing destructive 'ashubha shakunasa' are being encountred, Maha Raja, Lanka pura vaasis are right being rattled with fright, right now. . *viṣṇuṁ manyāmahe rāmaṁ mānuṣaṁ dehaṁ āsthitam,na hi mānuṣamātro 'sau rāghavo dṛḡdhavikramaḥ/ yena baddhaḥ samudrasya sa setuḥ paramādbhutaḥ, kuruṣva nararājena saṁdhiṁ rāmeṇa rāvaṇa/ idaṁ vacas tatra nigadya mālavan; parīkṣya rakṣo'dhipater manaḥ punaḥ, anuttameṣūttamapauruṣo balī; babhūva tūṣṇīm samavekṣya rāvaṇam/* Even as such evil omens are being faced, I strongly feel that Shri Rama is about to attack as all as though Maha Vishnu in his human form is encountering Lamkeshwara! Please very kindly allow not this catastrophe to face all of us in Lankapuri. We seek to fall at you feet to agree to Sandhi.' Thus the Mantri Mandali looked at Ravana with hope and possible approval. Ravana then kept on and on into deep thoughts with his head down with deep introspection. .

Sarga Thirty Six

Even after Malyaavan Mantri demanded for Sandhi, citing several apashakunas experienced by the Lanka public, Ravana reasserting his firm stand and merely instructed for tightening security and walked off!

Tat tu mālavanato vākyaṁ hitaṁ uktaṁ daśānanāḥ, na marṣayati duṣṭātmā kālasya vaśam āgataḥ/ sa baddhvā bhrukuṭīm vaktre krodhasya vaśam āgataḥ, amarṣāt parivṛttākṣo mālavanatam athābravīt/ hitabuddhyā yad ahitaṁ vacaḥ paruṣam ucyate, parapakṣaṁ praviśyaiva naitac chrotragataṁ mama/ mānuṣaṁ kṛpaṇaṁ rāmaṁ ekaṁ śākhāmṛgāśrayam, samarthaṁ manyase kena tyaktaṁ pitrā vanālayam/ rakṣasāṁ īśvaraṁ mām ca devatānāṁ bhayaṁkaram, hīnaṁ mām manyase kena ahīnaṁ sarvavikramaiḥ/

vīradveṣeṇa vā śaṅke pakṣapātena vā ripoḥ, tvayāhaṁ paruṣāṇy uktaḥ paraprotsāhanena vā/ prabhavantam padastham hi paruṣam ko 'hbidhāsyati, paṇḍitaḥ śāstratattvajño vinā protsāhanād ripoḥ/ ānīya ca vanāt sītām padmahīnām iva śriyam, kimartham pratidāsyāmi rāghavasya bhayād aham/ vṛtam vānarakoṭībhiḥ sasugrīvam salakṣmaṇam, paśya kaiś cid ahobhis tvam rāghavam nihataṁ mayā/ dvandve yasya na tiṣṭhanti daivatāṇy api saṁyuge, sa kasmād rāvaṇo yuddhe bhayam āhārayiṣyati/ dvidhā bhajyeyam apy evaṁ na nameyam tu kasya cit, eṣa me sahajo doṣaḥ svabhāvo duratikramaḥ/ yadi tāvat samudre tu setur baddho yadṛcchayā, rāmeṇa vismayah ko 'tra yena te bhayam āgatam/ sa tu tīrtvārṇavam rāmaḥ saha vānarasenayā, pratijānāmi te satyam na jīvan pratiyāsyati/ evaṁ bruvāṇam samrabdham ruṣtam vijñāya rāvaṇam, vrīḍito mālyavān vākyam nottaram pratyapadyata/ jayāśiṣā ca rājānam vardhayitvā yathocitam, mālyavān abhyanujñāto jagāma svam niveśanam/rāvaṇas tu sahāmātyo mantrayitvā vimṛśya ca, laṅkāyām atulām guptīm kārayām āsa rākṣasaḥ/ vyādideśa ca pūrvasyām prahastam dvāri rākṣasam, dakṣiṇasyām mahāvīryau mahāpārśva mahodarau/ paścimāyām atho dvāri putram indrajitam tathā, vyādideśa mahāmāyam rākṣasair bahubhir vṛtam/ uttarasyām puradvāri vyādiśya śukasāraṇau, svayam cātra bhaviṣyāmi mantriṇas tām uvāca ha/ rākṣasam tu virūpākṣam mahāvīryaparākramam, madhyame 'sthāpayad gulme bahubhiḥ saha rākṣasaiḥ/ evaṁvidhānam laṅkāyām kṛtvā rākṣasapuṅgavaḥ, mene kṛtārtham ātmānam kṛtāntavaśam āgataḥ/ visarjayām āsa tataḥ sa mantriṇo; vidhānam ājñāpya purasya puṣkalam, jayāśiṣā mantragaṇeṇa pūjito; viveśa so 'ntahpuram ṛddhiman mahat/

As Malyavan Rakshasa Mantri of Ravana emboldened himself to advise him for ‘Sandhi’ at once especially citing innumerable ‘apashakunas’ being experienced by the public of Lankapuri, Rakshasa Raja replied was non reactory to the appeals and addressed Malyavan: ‘what ever you have so far blabbered as though stated on behalf the shatru paksha had not reached my ears. The helpless Rama being a mere maanava has since taken the support of a monkey brigade with their chanchala buddhi and pranks. He had obeyed his father’s instructions and wearing jungle worthy dressese; what great idealism that is inferred by a ‘saamarddhya shaali paraakrami’! Do I have to refresh you memory that the totality of ‘deva samuuha’ was brought down to their knees to feet and still you tend to underestimate my capacity and exaggerate his accidental killings of my followers. You had been uttrering jabbering on and on out of your stupidity most unbecoming Rakshasa Veera even having been elevated to ministership thanks to my selection which is now being regretted. Very transparently clear that you have become a victim of the turncoats of the ‘shatruvarga’. *ānīya ca vanāt sītām padmahīnām iva śriyam, kimartham pratidāsyāmi rāghavasya bhayād aham/ vṛtam vānarakoṭībhiḥ sasugrīvam salakṣmaṇam, paśya kaiś cid ahobhis tvam rāghavam nihataṁ mayā/ dvandve yasya na tiṣṭhanti daivatāṇy api saṁyuge, sa kasmād rāvaṇo yuddhe bhayam āhārayiṣyati/*As divya sudari Sita now being a listless and dried up lotus now, having been brought all the way from ‘dandakaaranya’s rakshasa janasthaana’ under my personal protection , how indeed be returned away simply by the attacks of a couple of maanavaas and of chanchala buddhi hooligans of vaanaras! Does it not sound absurd! Let me assure you that even crores of vanaras and a couple of accidental heros of battle should be comfortably smasht down in a few days. This Ravana who was proven invincible in ‘dvanda yudhha’ even by countless Devas could now be asked to surrender in ‘sandhi’ as a compromise! I could never ever bend my head and heels and this be well realised as my nature and final decision. *Yadiuratikrama yadi tāvat samudre tu setur baddho yadṛcchayā, rāmeṇa vismayah ko 'tra yena te bhayam āgatam/ sa tu tīrtvārṇavam rāmaḥ saha vānarasenayā, pratijānāmi te satyam na jīvan pratiyāsyati/* What if that Rama were able to build a bridge as a ‘deva vasha kaarya’ and has attacked Lankapuri as you mantris are feeling concerned about! But could Rama return alive, I wonder!’ Thus Ravana screamed at Malyavan and other mantris as they bent their heads down. Then instructions were issued to further tighten orderliness and safety of Lankapuri and left the ‘sabha’ in a huff and puff in a sulky temperament.

Sarga Thirty Seven

Vibhishana in a ‘pakshi rupa’ quickly witnessed the details of Ravana Sena at the four dwaaras of Lanka and its center, then Shri Rama indicates the formation of his own Sena accordingly.

Naravānararājau tau sa ca vāyusutaḥ kapiḥ, jāmbavān ṛkṣarājaś ca rākṣasaś ca vibhīṣaṇaḥ/ aṅgado vāliputraś ca saumitriḥ śarabhaḥ kapiḥ, suśeṇaḥ sahadāyādo maindo dvivida eva ca/ gajo gavākṣo kumudo nalo 'tha panasas tathā, amitraviṣayaṁ prāptāḥ samavetāḥ samarthayan/ iyaṁ sā lakṣyate laṅkā purī rāvaṇapālītā, sāsuroragagandharvair amarair api durjayā/ kāryasiddhiṁ puraskṛtya mantrayadhvaṁ vinirṇaye, nityaṁ saṁnihito hy atra rāvaṇo rākṣasādhipaḥ/ tathā teṣu bruvāṇeṣu rāvaṇāvaraḥ 'bravīt, vākyam agrāmyapadavat puṣkalārthaṁ vibhīṣaṇaḥ/ analaḥ śarabhaś caiva saṁpātīḥ praghasas tathā, gatvā laṅkāṁ mamāmātyāḥ purīm punar ihāgatāḥ/ bhūtvā śakunayaḥ sarve praviṣṭāś ca ripor balam, vidhānaṁ vihitāṁ yac ca tad dṛṣṭvā samupasthitāḥ/ saṁvidhānaṁ yathāhus te rāvaṇasya durātmanaḥ, rāma tad bruvataḥ sarvaṁ yathātathyena me śṛṇu/ pūrvaṁ prahastaḥ sabalo dvāraṁ āsādy tiṣṭhati, dakṣiṇaṁ ca mahāvīryau mahāpārśvamahodarau/ indrajit paścimadvāraṁ rākṣasair bahubhir vṛtaḥ, paṭṭasāsīdhanuṣmadbhiḥ śūlamudgarapāṇibhiḥ/ nānāpraharaṇaiḥ sūrain āvṛto rāvaṇātmajaḥ, rākṣasānāṁ sahasrais tu bahubhiḥ śastrapāṇibhiḥ/ yuktaḥ paramasaṁvigno rākṣasair bahubhir vṛtaḥ, uttaraṁ nagaradvāraṁ rāvaṇaḥ svayam āsthitaḥ/ virūpākṣas tu mahatā śūlakhaḍga - dhanuṣmatā, balena rākṣasaiḥ sārḍhaṁ madhyamaṁ gulmaṁ āsthitaḥ/ etān evaṁvidhān gulmāṁ laṅkāyāṁ samudīkṣya te, māmākāḥ sacivāḥ sarve śighraṁ punar ihāgatāḥ/ gajānāṁ ca sahasraṁ ca rathānāṁ ayutaṁ pure, hayānāṁ ayute dve ca sāgrakoṭī ca rakṣasāṁ/ vikrāntā balavantaś ca saṁyugeṣv ātatāyinaḥ, iṣṭā rākṣasarājasya nityam ete niśācarāḥ/ ekaikasyātra yuddhārthe rākṣasasya viśāṁ pate, parivāraḥ sahasrānāṁ sahasraṁ upatiṣṭhate/ etāṁ pravṛttiṁ laṅkāyāṁ mantriproktāṁ vibhīṣaṇaḥ, rāmaṁ kamalapatrākṣam idam uttaraṁ abravīt/ kuberāṁ tu yadā rāma rāvaṇaḥ pratyayudhyata, ṣaṣṭiḥ śatasahasraṇī tadā niryānti rākṣasāḥ/ parākramaṇa vīryeṇa tejasā sattvagauravāt, sadṛśā yo 'tra darpeṇa rāvaṇasya durātmanaḥ/ atra manyur na kartavyo roṣaye tvāṁ na bhīṣaye, samartho hy asi vīryeṇa surāṇāṁ api nigrahe/ tad bhavāṁś caturaṅgeṇa balena mahatā vṛtaḥ, vyūhyedāṁ vānarānīkaṁ nirmathīsyasi rāvaṇam/ rāvaṇāvaraḥ vākyam evaṁ bruvati rāghavaḥ, śatrūṇāṁ pratighātārthaṁ idam vacanam abravīt/ pūrvadvāre tu laṅkāyā nīlo vānarapuṁgavaḥ, prahastaṁ pratiyoddhā syād vānarair bahubhir vṛtaḥ/ aṅgado vāliputras tu balena mahatā vṛtaḥ, dakṣiṇe bādhatāṁ dvāre mahāpārśva - mahodarau/ hanūmān paścimadvāraṁ nipīḍya pavanātmajaḥ, praviśatv aprameyātmā bahubhiḥ kapibhir vṛtaḥ/ daityadānavasaṁghānāṁ ṛṣiṇāṁ ca mahātmanāṁ, viprakārapriyaḥ kṣudro varadānabalānvitah/ parikramati yaḥ sarvāṁ lokān saṁtāpayan prajāḥ, tasyāhaṁ rākṣasendrasya svayam eva vadhe dhṛtaḥ/ uttaraṁ nagaradvāraṁ ahaṁ saumitriṇā saha, nipīḍyābhipravekṣyāmi sabalo yatra rāvaṇaḥ/ vānarendraś ca balavān ṛkṣarājaś ca jāmbavān, rākṣasendrānujaś caiva gulme bhavatu madhyame/ na caiva mānuṣaṁ rūpaṁ kāryaṁ haribhir āhave, eṣā bhavatu naḥ saṁjñā yuddhe 'smin vānare bale/ vānarā eva niścihnaṁ svajane 'smin bhaviṣyati, vayaṁ tu mānuṣeṇaiva sapta yotsyāmahe parān/ aham eva saha bhrātrā lakṣmaṇena mahaujaś, ātmanā pañcamaś cāyaṁ sakḥā mama vibhīṣaṇaḥ/ sa rāmaḥ kāryasiddhyartham evaṁ ukṭvā vibhīṣaṇam, suvelārohaṇe buddhiṁ cakāra matimān matim/ tatas tu rāmo mahatā balena; pracchādya sarvāṁ pṛthivīm mahātmā, prahrṣṭarūpo 'bhijagāma laṅkāṁ; kṛtvā matim so 'rivadhe mahātmā/

Meanwhile, Shri Rama with Lakshmana behind, convened a ‘sabha’ with Vaanara Raja Sugriva, Vayu Putra Hanuman, Riksha Raja Jambavan, Vaali Putra Angada, Sharbha, Sushena with his bandhu mitras, Mainda, Dvivida, Gaja, Gavaaksha, Kumuda, Nala, Panasa adi Vaanara Yoddhaas. Then the general point of view as expressed in the ‘sabha’ was that no doubt, Lankapuri was impregnable even by asura-naaga-gadharva- deva pramukhas. Now mutual suggestions should be welcomed! Then Ravana bhrta Vibhishana expained thoughtfully: Vanara Mantris especially Anala, Panasa, Sapmtati and Pramati have gone around Lankapuri and since returned. They assumed the ‘pakshi swarupas’ and witnessed the preperations at the moment. Shri Rama! Let me now explain to you now. Senapati Prahasta is at purva dwaara, Maha paarshva and Mahodara are dakshina dwaara, Indrajit the Ravana Putra backed my a massive Rakshasa veeraas as well equipped with pattisha-khadga-dhanush-shula-mudgaraadi asrtr shastras at western dwaara and Ravana himself along with Shuka, Saarana aadi sahasra shatradhaari maha

rakshasaas with anger and ever readiness is at the northern dwaara. Now in the central place of Lanka Nagara there is very massive Rakshasa Veeras headed by Virupaaksha all of them being well equipped with shula-dhaga-dhanushas. In this manner Ravana Sena was seen by me hurriedly at the placement as detailed. In the Ravana Sena, there are ten thousand strong diggajas, as many chariots, twenty thousand horses and a crore plus foot soldiers. Shri Rama! Behind each of these incharge Raksasa Veeras as were mentioned as the dwaara palakas as mentioned, there is a strong back up of ten lakh rakshasa yoddhas as their back up each! As Vibhishana detailed thus, he informed of the strength, valour and ever preparedness of the shatru sena of Maha Rakshasis. He further added: When Ravana encountered Kubera his first cousin the he took along with him some sixty lakh raksasaveeras along with him all of whom were ready to give up their lives. Now I suggest that it is high time that our Vanara Maha Veeras too are suitably compartmentalised as in differed 'vyuhaas' so that the chaturanga senas too and work and dedicate themselves for the single and supreme of Raavana Vinaashana.' Then on hearing what all Vibhishana had said and suggested, Shri Rama stated that kaphishreshtha Neela should encounter Prahasta with his vaanara sreshthas, Angada to attack Mahapaarshva and Mahodara at the dakshina dwaara, Pavana Kumara Hanuman at the paschima dwaara, and along with Lakshmana he himself face Ravana with his maha rakshasa veeras. Then Vanara Raja Sugriva and balavaan riksha raja Jambavan should straight on attack the strong hold central rakshasa maha yoddhas along with their own vanara heroes. Further Vaanara Bhallukas should not take to human forms. Only myself, Lakshmana, and Vishishana along with his ministers would only be the human forms totalling seven only. Then the totality of Shri Rama Sena reached the 'Suvela Parvata tata praanta' with the unique, singular and most decisive preparedness of Rama Karya Siddhi.

Sargas Thirty Eight and Thirty Nine

a) Shri Rama along Lakshmana and followers ascended the Suvela Parvata Shikharas, well known for dhaatu Sampada. b) The picturesque overview especially impressed Vanara Veeras who assumed various forms to wander in Lankapuri while Rama and followers too were overawed at its magnificence.

Sa tu kṛtvā suvelasya matim ārohaṇam prati, lakṣmaṇānugato rāmaḥ sugrīvam idam abravīt/ vibhīṣaṇam ca dharmajñam anuraktam niśācaram, mantrajñam ca vidhijñam ca ślakṣṇayā parayā girā/ suvelam sādhu śailendram imam dhātuśataiś citam, adhyārohāmahe sarve vatsyāmo 'tra niśām imām/ laṅkāṁ cālokayīṣyāmo nilayam tasya rakṣasaḥ, yena me maraṇāntāya hṛtā bhāryā durātmanā/ yena dharmo na vijñāto na vṛttam na kulam tathā, rākṣasyā nīcayā buddhyā yena tad garhitam kṛtam/ yasmin me vardhate roṣaḥ kīrtite rākṣasādhamē, yasyāparādhān nīcasya vadham drakṣyāmi rakṣasām/ eko hi kurute pāpam kālapāśavaśam gataḥ, nīcenātmāpacāreṇa kulam tena vinaśyati/ evam saṁmantrayann eva sakrodho rāvaṇam prati, rāmaḥ suvelam vāsāya citrasānum upāruhat/ pṛṣṭhato lakṣmaṇa cainam anvagacchat samāhitaḥ, saśaram cāpam udyamya sumahad vikrame rataḥ/ tam anvarohat sugrīvaḥ sāmātyaḥ savibhīṣaṇaḥ, hanūmān aṅgado nīlo maindo dvivida eva ca/ gajo gavākṣo gavayaḥ śarabho gandhamādanaḥ, panasāḥ kumudaś caiva haro rambhaś ca yūthapaḥ/ ete cānye ca bahavo vānarāḥ śīghragāmināḥ, te vāyuvegapravaṇās tam girim giricārīṇaḥ, adhyārohanta śataśaḥ suvelam yatra rāghavaḥ/ te tv adīrheṇa kālena girim āruhya sarvataḥ, dadṛśuḥ śikhare tasya viśaktām iva khe purīm/ tām śubhām pravaraadvārām prākāravaraśobhitām, laṅkāṁ rākṣasasampūrṇām dadṛśur hariyūthapāḥ/ prākāracyasamsthaiś ca tathā nīlair niśācaraiḥ, dadṛśus te hariśreṣṭhāḥ prākāram aparam kṛtam/ te dṛṣṭvā vānarāḥ sarve rākṣasān yuddhakāṅkṣiṇaḥ, mumucur vipulān nādāms tatra rāmasya paśyataḥ/ tato 'stam agamat sūryaḥ saṁdhyayā pratirāñjitaḥ, pūrṇacandrapradīpā ca kṣapā samabhivartate/ tataḥ sa rāmo harivāhinīpatir/ vibhīṣaṇena pratinandya satkṛtaḥ, salakṣmaṇo yūthapayūthasamvṛtaḥ/ suvela pṛṣṭhe nyavasat yathāsukham/

As Shri Rama decided to rest for the night before the 'maha sangraama' of 'Rama - Ravana' at the foothills of Suvela Parvata with great enthusiasm, excitement and decisiveness, the Maha Rama Sena moved off. Then Shri Rama addressed the dharma jnaata-mantra vetta, vidhijna, Rama Priya Vibhishana

as also his colleagues: ‘ comrades! Parvata Raja Suvela is replete with thousands ‘dhatus’ or mineral deposits such as sodium, potassium, magnesium, calcium, radium, titanium, nickel, and silver. Let us therefore ascend the Suvela and rest for the night. We may also have an overview of Lankapuri in the glitter of the night. We may also oversee the Rakshasa nivaasa bhuta Lankapuri and even identify the devilish duraatma Ranasasura’s residential palace where my dearest Sitaapaharana had been committed awaiting his certain mrityu. That Rakshasaadhama is neither knows the rudiments of dharma and nyaaya, nor of Kula vichaara, and had since prepatrated his meanest and disgusting psychology typical of cruelty, utter selfishness and mean narrowmindedness. I am right now bent on destroying him and uprooting his blind followers. *eko hi kurute pāpam kālapāśavaśam gataḥ, nīcenātmāpacāreṇa kulam tena vinaśyati/ evaṁ saṁmantrayann eva sakrodho rāvaṇam prati, rāmaḥ suvelam vāsāya citrasānum upāruhat/* Most decisively, ‘kaala paasha’ gets tightenend around his ‘dasha mukhas’ and even uproot the Ravana’s followers too.’ So stating vengefully Shri Rama ascended the Parvata Shikhira, closely followed by Lakshmana Prabhu with their mighty ‘dhanush baanaas’. Then so did Sugriva, Mantri sahita Vibhishana, Hanuman, Angada, Neela, Mainda-Dvididas, Gaja, Gavaksha, Gavaya, Sharabha, Gandhamaadana, Panasa, Kumuda, Hara, Yuthapati Rambha, Jambavan, Sushena, Mahamati Rishabha, maha tejasvi Durmukha, and Kapivara Shatabali with their respective Vanara Maha Senas. Then they all got dispersed and started staring at Lankapuri and its glitter in darkness while shouting and hooting simhanaadaas, even as Rama Lakshmana Sugriva Vibhishanas were noticing too at leisure and restfulness.

Sarga Thirty Nine continued:

Tām rātrim uṣitās tatra suvele haripuṁgavāḥ, laṅkāyām dadṛśur vīrā vanāny upavanāni ca/ Saumyāni ramyaṇi viśālāny āyatāni ca, dṛṣṭiramyāṇi te dṛṣṭvā babhūvur jātavismayāḥ/ campakāśokapuṁnāga - sālatālasamākulā, tamālavanasaṁchannā nāgamālāsamāvṛtā/ hintālair arjunair nīpaiḥ saptaparnaiś ca puṣpitaiḥ, tilakaiḥ karṇikāraiś ca paṭālaiś ca samantataḥ/ śuśubhe puṣpitāgraiś ca latāparigatair drumaiḥ, laṅkā bahuvidhair divyair yathendrasyaamarāvati/ vicitrakusumopetai raktakomalapallavaiḥ, śādvalaiś ca tathā nīlaiś citrābhir vanarājibhiḥ/ gandhādhyāny abhiramyāṇi puṣpāni ca phalāni ca, dhārayanty agamās tatra bhūṣaṇānīva mānavāḥ/ tac caitrarathasaṁkāśam manojñam nandanopamam, vanam sarvartukam ramyam śuśubhe śaṭpadāyutam/ natyūhakoyaṣṭibhakair nṛtyamānaiś ca barhibhiḥ, rutam parabhr̥tānām ca śuśruve vananirjhare/ nityamattavihaṁgāni bhramarācaritāni ca, kokilākula - ṣaṇḍāni vihagābhirutāni ca/ bhṛṅgarājābhigītāni bhramarair sevītāni ca, koṇālakavighuṣṭāni sārasābhirutāni ca/ vivīṣus te tatas tāni vanāny upavanāni ca, hr̥ṣṭāḥ pramuditā vīrā harayaḥ kāmārūpiṇaḥ/ teṣāṁ praviśatām tatra vānarāṇām mahaujasām, puṣpasamsargasurabhir vavau ghrāṇasukho ’nilaḥ/ anye tu harivīrāṇām yūthān niṣkramya yūthapāḥ, sugrīveṇābhyanujñātā laṅkām jagmuḥ patākinīm/ vitrāsayanto vihagāms trāsayanto mṛgadvipān, kampayantaś ca tām laṅkām nādaiḥ svair nadatām varāḥ/ kurvantas te mahāvegā mahīm cāraṇapīḍitām, rajas ca sahasaivordhvaṁ jagāma caraṇoddhatam/ ṛkṣāḥ siṁhā varāhāś ca mahiṣā vāraṇā mṛgāḥ, tena śabdena vitrastā jagmur bhūtā diśo daśa/ śikharam tu trikūṭasya prāṁśu caikam diviṣṛṣam, samantāt puṣpasamchannam mahārajata - saṁnibham/ śatayojanavistīrṇam vimalam cārudaśanam, ślakṣṇam śrīman mahac caiva duṣprāpam śakunair api/ manasāpi durāroham kim punaḥ karmaṇā janaiḥ, niviṣṭā tatra śikhare laṅkā rāvaṇapālita/ sā purī gopurair uccaiḥ pāṇḍurāmbudasaṁnibhaiḥ, kāñcanena ca sālena rājatena ca śobhita/ prāsādaiś ca vimānaiś ca laṅkā paramabhūṣitā, ghanair ivātapāpāye madhyamam vaiṣṇavam padam/ yasyām stambhasahasreṇa prāsadaḥ samalaṁkṛtaḥ, kailāsaśikharākāro dṛśyate kham ivollikhan/ caityaḥ sa rākṣasendrasya babhūva purabhūṣaṇam, śatena rakṣasām nityam yaḥ samagreṇa rakṣyate/ tām samṛddhām samṛddhārtho lakṣmīvāṁ lakṣmaṇāgrajaḥ, rāvaṇasya purīm rāmo dadarśa saha vānaraiḥ/ tām ratnapūrṇām bahusaṁvidhānām; prāsādamālābhir alaṁkṛtām ca, purīm mahāyantrakavāṭa - mukhyām; dadarśa rāmo mahatā balena/

Vaanara Veeras were immensely delighted and even got excited at the prakriti soundarya atop Suvela parvata shikhara especially the abundance of maha vrishkas of champā, ashoka, vakula, shaala, taala,

tamaala, naaga kesaris, quite apart from the overview Lankapuris vriksha sampha of hintala, arjuna, neepa, and the chhitavana, tilaka, kanera, paatalaadi maha vrikshas like that of Indra's Amaraavati. The Chaitraratha, Nandana vana samaana mamohara vanaas of Lankapuri shobha what with all the 'shad ritus' and the 'bhramara vyaapta ramaneeya shobha' was mind blowing to the vaanara sena. All the Vaanaras who could assume their own rupas like honey bees, or deers or swans or whatever having secured 'Sugriva aagjna' hurried down to Lankapuri 'udyaana vanaas and jalaashayas'. The rest of Vanara Veeraas continued the simha naadas as the Lankapuri pashu sampada, especially the local vaanaras, bhallukas, simha shardulas, elephants and horses, and pakshis especially mayura, hamsa and so on were frightened to their core. Now, the adjacent Trikuta Parvata Shikhara is very widespread with some hundred yojanas as if it touches swarga dwaara. None indeed ever possibly ascend the shikhara. In the Lankapuri proper were situated the Chiatya praasada was the jewel of Lankaapuri. *tām samṛddhām samṛddhārtho lakṣmīvāml lakṣmaṇāgrajaḥ, rāvaṇasya purīm rāmo dadarśa saha vānaraiḥ/ tām ratnapūrṇām bahusamvidhānām; prāsādamālābhir alamṛtām ca, purīm mahāyantrakavāṭa -mukhyām; dadarśa rāmo mahatā balena/* Shri Rama and Lakshmana along with Vaanara Veeras then stared at the 'dhanadhaanya samriddhi yukta Lankapuri'. The City was replete with swarga tulya mansions and 'rahadaaris' as Rama and followers were truly awe stricken!

Sarga Forty

Suddenly Sugriva spotted Ravana at his residential roof, was unable to control his anger jumped down challenging him for 'malla yuddha' - as Ravana felt that Sugriva was too good and disappeared .

Vanara King Sugriva was casually looking down at Lankapuri even as Rama Lakshmanas too were getting impressed with its sumptuousness and affluence , Sugriva suddenly looked at the roof of Ravana at his palace seated comfortably under his vijaya chhatra with his body was smeared with rakta chandana and ornamented with red coloured 'aabhushanas'. *Krodhavegena samyuktah satvena cha balena cha, achalaagraadathoyatyaaaya pupluve goparasthale/ Sthitvaa muhurtam samprakshya nirbayenantaraat -, maana trineekritya c tad rakshah sobravat parusham vachah/ Lokanaathasya Raamasya sakhaa daasosmi Rakshasa, na mayaa mokshsedya tvam paarthivendrasya tejasaa/* On seeing Ravana thus, Sugriva was unable to resist the temptation and extreme anger of seeing the Mahasura and suddenly jumped down from the Suvela Parvata shikhira and the gopura on the roof where Ravana was seated. He kept on staring the Dasha Mukha for a while and with 'nirbhaya chitta' and shouted at him as follows: 'Rakshasa! I am a close associate and admirer of Lokanaadha Bhagavan Shri Rama. Now, with all my body might you can never get my from my grip. Having thus jumped up high and kicked Ravana he attacked him. Then having realised that this was Sugriva the King of Vaanara Bhallukas, Ravana replied: 'Arre, so far you have not seen me, you have remained as Sugriva now do realise that your 'griva' or the neck is soon to disappear!' Having asserted thus, Ravana lifted up Sugriva and kicked him off the roof with might. Then Vaanara Raja Sugriva pulled the Dashakantha and lifted his body high on his broad shoulders and threw of Ravana's body to the same roof top under which Ravana was seated on a swing. *Parasparam swedavidigha gaatrou parasparam shonita rakta dehou, parasparam shilashthiniridva cheshtou, parsaparan shalmalikimshukaaviva/* Then both Sugriva and Ravana kicked up each other high and higher as flows of sweat and blood in their mutual attacks as though they were like two maha palaasa vrikshas. Both the Rakshasa Raja and the Vaanara Rajas were of gigantic maha parakramis and were engaged in mutual fist fights, heavy and resounding slappings, and panja yuddha. This the 'malla yuddha' with heavy speed, mutual kickings. Paraspara aalingnas or severe embrace- releases frequently reciprocatively and forceful hurlings to the floor and roof looked interminable. Both Sugriva and Ravana were adepts in martial arts especially in the 'malla yuddha kala' were displaying mutual huggings and releases, 'paribhramanas' or rounded encirclings, 'baahu paashaas' and well timed jumpovers and kicks, 'simha naadaas' or resounding shoutings with krodha, malla yuddha abhyasa, with damshra - hasta-jangha- uru peedana- paada peedana and so on. Both Sugriva and Ravana were then like two Madonmatta Maha Gajas were thus encountering for long with speed, alacrity, and untiring energy. *Mandalaani*

vichitraani sthaanaani vividhaanicha, gomutrakaani chitraani gatapratrygataanicha/ Both Sugriva and Ravana being outstanding experts of ‘malla yuddha’ were this jumping forward and backward with velocity and acceleration and of kicks and starts and mutual encirclings, displaying ‘vichitra mandalas’ and ‘sthaana pradarshanas’ in the pattern of ‘go mutra rekha samaana kutila gati’ or like the flows of cow’s urine pattern of forward and backward directions a there both get seldom tired with equal force and thrust!

[Vishleshana on ‘Malla Yuddha Chatur Mandala Prakaara and Shashtha Sthaana Vivarana’ by Bharata Muni.

Chatur Mandala: 1. Chaari Madala 2. Karana Mandala 3. Khanda Mandala and 4. Maha Mandala. The features of the Madalas respectively are jumping forward with a single foot self pradakshina and kick the opponent- self pradakshina by both the feet and kick the opponent- ‘vividha pradakshina’ and kick-and fourthly the Maha Mandala with aneka pradakshina.

Shashtha Sthaana : Vaishnava-Sama Paada-Vaishakha-Mandala-Pratyaalodha- Anaalodha or foot movements before the impending kicks as per placements of the foot steps forward or back ward before the start of kicks as of lions, tigers, bhallukas or leopards].

Futher stanzas as follows:

Then suddenly realising that Sugriva was an equal force in the art of malla yuddha, Ravana with his maha shakti and flew up the high skies. Sugriva followed suit by jumping higher and higher. Vaanara Raja then spotted flashes of Ravana no doubt but as the latter kept on dodging Sugriva since Ravana was looking rather tired, and as such reached back to his Vanara sena which was surrounded by Shri Rama. *Iti sa Savitrusoonutastra tat karma kritvaa pananagatiraneekam praavishat samhrishthah, Raghuvaranripa soonorvardhayan yudha harsha tarumrigaganaabhi mukhaih puja maano Hareendrah/* Thus having the contentment of his memorable feat of alerting a lion like Ravana in his own den had reached with vayuvega the Suryaputra Sugriva with alacrity and entusiasm rejoined Shri Rama as was surrounded by Vanara stalvarts.

Sarga Forty One

As Rama chided Sugriva’s undesirable malla yuddha, yet with safe rurtrn, ‘Maha Rama Sena’ marches for gate wise attack- Rama despatches Angada to reach Ravana with an ultimatum of Ravana’s doom.

Atha tasmin nimittāni dṛṣṭvā lakṣmaṇapūrvajāḥ, lakṣmaṇaṁ lakṣmisaṁpannam idaṁ vacanam abravīt/ parigrhyodakam śītaṁ vanāni phalavanti ca, balaugham saṁvibhajyemaṁ vyūhya tiṣṭhema lakṣmaṇa/ lokakṣayakaram bhīmaṁ bhayaṁ paśyāmy upasthitam, nibarhaṇaṁ pravīrāṇāṁ ṛkṣavānararakṣasām/ vātās ca paruṣaṁ vānti kampate ca vasuṁdharā, parvatāgrāṇi vepante patanti dharaṇīdharāḥ/ meghāḥ kravyādasamkāsāḥ paruṣāḥ paruṣasvanāḥ, krūrāḥ krūraṁ pravarṣanti miśraṁ śoṇitabindubhiḥ/ raktacandanasaṁkāsā saṁdhyāparamadāruṇā, jvalac ca nipataty etad ādityād agnimaṇḍalam/ ādityam abhivāśyante janayanto mahad bhayaṁ, dīnā dīnasvarā ghorā apraśastā mṛgadviḥ/ rajanyām aprakāśā ca saṁtāpayati candramāḥ, kṛṣṇaraktāṁśuparyanto yathā lokasya saṁkṣaye/hrasvo rūkṣo ’praśastaḥ ca pariveṣaḥ sulohitaḥ, ādityamaṇḍale nīlaṁ lakṣma lakṣmaṇa dṛśyate/ dṛśyante na yathāvac ca nakṣatrāṇy abhivartate, yugāntam iva lokasya paśya lakṣmaṇa śaṁsati/ kākāḥ śyenās tathā grdhṛā nīcaiḥ paripatanti ca, śivās cāpy aśivā vācaḥ pravadanti mahāsvanāḥ/ kṣipram adya durādharṣām purīm rāvaṇapālītām, abhiyāma javenaiva sarvato haribhir vṛtāḥ/ ity evaṁ tu vadan vīro lakṣmaṇaṁ lakṣmaṇāgrajāḥ, tasmād avātarac chīghraṁ parvatāgrāṇ mahābalaḥ/ avatīrya tu dharmātmā tasmāc chailāt sa rāghavaḥ, paraiḥ paramadurdharṣaṁ dadarśa balam ātmanaḥ/ saṁnahya tu sasugrivaḥ kapirājabalaṁ mahat, kālajño rāghavaḥ kāle saṁyugāyābhyacodayat/ tataḥ kāle mahābāhur balena

mahatā vṛtaḥ, prasthitaḥ purato dhanvī laṅkāṃ abhimukhaḥ purīm/ taṃ vibhīṣaṇa sugrīvau hanūmāñ
 jāmbavān nalaḥ, ṛkṣarājas tathā nīlo lakṣmaṇas cānyayus tadā/ tataḥ paścāt sumahatī
 pṛtanarkṣavanaukasām, pracchādyā mahatīm bhūmim anuyāti sma rāghavam/ śailaśṛṅgāñi śataśaḥ
 pravṛddhāñś ca mahīruhaṃ, jagṛhuḥ kuñjaraprakhyā vānarāḥ paravāraṇāḥ/ tau tv adīrghena kālena
 bhrātārau rāmalakṣmaṇau, rāvaṇasya purīm laṅkāṃ āsedatur arimdamau/ patākāmālinīm ramyām
 udyānavanaśobhitām, citravaprām suduṣprāpām uccaprākāratoraṇām/ tām surair api durdharṣām
 rāmavākyapracoditāḥ, yathānideśaṃ sampīḍya nyaviśanta vanaukasāḥ/ laṅkāyās tūttaradvāraṃ
 śailaśṛṅgam ivonnatam, rāmaḥ sahānujo dhanvī jugopa ca rurodha ca/ laṅkāṃ upaniviṣṭas ca rāmo
 daśarathātmajaḥ, lakṣmaṇānucaro vīraḥ purīm rāvaṇapālītām/ uttaradvāraṃ āśādy yatra tiṣṭhati
 rāvaṇaḥ, nānyo rāmād dhi tad dvāraṃ samarthaḥ parirakṣitum/ rāvaṇādhiṣṭhitam bhīmaṃ varuṇeneva
 sāgaram, sāyudhau rākṣasair bhīmair abhiguptam samantataḥ, laghūnām trāsajananaṃ pātālam iva
 dānavaiḥ/ vinyastāni ca yodhānām bahūni vividhāni ca, dadarśāyudhajālāni tathaiva kavacāni ca/
 pūrvam tu dvāraṃ āśādy nīlo haricamūpatih, atiṣṭhat saha maindena dvividena ca vīryavān/ aṅgado
 dakṣiṇadvāraṃ jagrāha sumahābalaḥ, ṛṣabheṇa gavākṣeṇa gajena gavayena ca/ hanūmān
 paścimadvāraṃ rarakṣa balavān kapiḥ, pramāthi praghasābhyaṃ ca vīrair anyaiś ca saṃgataḥ/
 madhyame ca svayam gulme sugrīvaḥ samatiṣṭhata, saha sarvair hariśreṣṭhaiḥ suparṇaśvasanopamaiḥ/
 vānarāṇām tu śaṭtriṃśat koṭyaḥ prakhyātayūthapāḥ, nipīḍyopaniviṣṭas ca sugrīvo yatra vānarāḥ/
 śāsanena tu rāmasya lakṣmaṇaḥ savibhīṣaṇaḥ, dvāre dvāre harīṇām tu koṭim koṭim nyaveśayat/
 paścimena tu rāmasya sugrīvaḥ saha jāmbavān, adūrān madhyame gulme tasthau bahubalānugaḥ/ te tu
 vānaraśārdūlāḥ śārdūlā iva daṃṣṭriṇaḥ, grhītvā drumaśailāgrān hṛṣṭā yuddhāya tasthire/ sarve
 vikṛtalāṅgūlāḥ sarve daṃṣṭrānakhāyudhāḥ, sarve vikṛtacitrāṅgāḥ sarve ca vikṛtānanāḥ/ daśanāgabalaḥ
 ke cit ke cid daśaguṇottarāḥ, ke cin nāgasahasrasya babhūvus tulyavikramāḥ/ santi caughtā balāḥ ke cit
 ke cic chataguṇottarāḥ, aprameyabalaś cānye tatrāsan hariyūthapāḥ/ adbhutaś ca vicitraś ca teṣām āsīt
 samāgamāḥ, tatra vānarasainyānām śalabhānām ivodgamāḥ/ paripūrṇam ivākāśaṃ saṃchanneva ca
 medinī, laṅkāṃ upaniviṣṭaiś ca saṃpatadbhiś ca vānaraiḥ/ śataṃ śatasahasrāṇām pṛthag
 ṛkṣavanaukasām, laṅkā dvārāṇy upājagmur anye yoddhum samantataḥ/ āvṛtaḥ sa giriḥ sarvais taiḥ
 samantāt plavaṅgamaiḥ, ayutānām sahasraṃ ca purīm tām abhyavartata/ vānarair balavadbhiś ca
 babhūva drumapāṇibhiḥ, sarvataḥ saṃvṛtā laṅkā duṣpraveśāpi vāyunā/ rākṣasā vismayam jagmuḥ
 sahasābhiniḍitāḥ, vānarair meghasamkāśaiḥ śakratulyaparākramaiḥ/ mahāñ śabdo 'bhavat tatra
 balaughasyābhivartataḥ, sāgarasyeva bhinnasya yathā syāt salilasvanaḥ/ tena śabdena mahatā
 saprākārā satorāṇā, laṅkā pracalitā sarvā saśailavanakānanā/ rāmalakṣmaṇaguptā sā sugrīveṇa ca
 vāhinī, babhūva durdharṣatarā sarvair api surāsuraiḥ/ rāghavaḥ saṃniveśyaivam sainyam svam
 rakṣasām vadhe, saṃmantrya mantribhiḥ sārddham niścitya ca punaḥ punaḥ/ ānantaryam abhiprepsuḥ
 kramayogārthatattvavit, vibhīṣaṇasyānumate rājadharmam anusmaran, aṅgadaṃ vālitanayam
 samāhūyedam abravīt/ gatvā saumya daśagrīvam brūhi madvacanāt kape, laṅghayitvā purīm laṅkāṃ
 bhayam tyaktvā gatavyataḥ/ bhraṣṭaśrīkagataiśvaryamumūrṣo naṣṭacetanaḥ, ṛṣiṇām devatānām ca
 gandharvāpsarasām tathā/ nāgānām atha yakṣāṇām rājñām ca rajanīcara, yac ca pāpam kṛtam mohād
 avaliptena rākṣasa/ nūnam adya gato darpaḥ svayambhū varadānajaḥ, yasya daṇḍadharas te 'haṃ
 dārāharaṇakarṣitaḥ, daṇḍam dhārayamāṇas tu laṅkādvare vyavasthitaḥ/ padavīm devatānām ca
 maharṣiṇām ca rākṣasa, rājarṣiṇām ca sarveṇām gamiṣyasi mayā hataḥ/ balena yena vai sītām māyayā
 rākṣasādhama, mām atikrāmayitvā tvam hṛtavāms tad vidarśaya/arākṣasam imam lokam kartāsmi
 niśitaiḥ śaraiḥ, na cec charaṇam abhyeṣi mām upādāya maithilīm/ dharmātmā rakṣasām śreṣṭhaḥ
 saṃprāpto 'yam vibhīṣaṇaḥ, laṅkaiśvaryam dhruvam śrīmān ayaṃ prāpnoty akaṇṭakam/ na hi rājyam
 adharmeṇa bhoktum kṣaṇam api tvayā, śakyam mūrkhasaḥāyena pāpenāvijitātmanā/ yudhyasva vā
 dhṛtīm kṛtvā sauryam ālambya rākṣasa, maccharais tvam raṇe śāntas tataḥ pūto bhaviṣyasi/yady āviśasi
 lokāms trīn pakṣibhūto manojavaḥ, mama cakṣuṣpatham prāpya na jīvan pratiyāsyasi/ bravīmi tvām --
 hitam vākyam kriyatām aurdhvadekikam, sudṛṣṭā kriyatām laṅkā jīvitam te mayi sthitam/ ity uktaḥ sa tu
 tāreya rāmeṇākliṣṭakarmanā, jagāmākāśam āviśya mūrtimān iva havyavāt/ so 'tipatya muhūrtena śrīmān
 rāvaṇamandiram, dadarśāsīnam avyagraṃ rāvaṇam sacivaiḥ saha/ tatas tasyāvidūreṇa nipatya
 haripuṅgavaḥ, dīptāgnisadrṣas tasthāv aṅgadaḥ kanakāṅgadaḥ/ tad rāmavacanam sarvam
 anyūnādhikam uttamam, sāmātyam śrāvayām āsa nivedyātmānam ātmanā/ dūto 'haṃ kosaleन्द्रasya

*rāmasyākliṣṭakarmanāḥ, vāliputro 'ṅgado nāma yadi te śrotram āgataḥ/ āha tvām rāghavo rāmaḥ
kausalānandavardhanaḥ, niṣpatya pratiyudhyasva nṛśaṁsaṁ puruṣādhama/ hantāsmi tvām sahāmātyaṁ
saputrajñātibāndhavam, nirudvignās trayo lokā bhaviṣyanti hate tvayi/ devadānavayakṣāṇām
gandharvoragarakṣasām, śatrum adyoddhāriṣyāmi tvām ṛṣṇām ca kaṇṭakam/vibhīṣaṇasya caiśvaryaṁ
bhaviṣyati hate tvayi, na cet satkṛtya vaidehīm praṇipatya pradāsyasi/ ity evaṁ parusaṁ vākyam bruvāṇe
haripuṁgave, amaraśaśam āpanno niśācaragaṇeśvaraḥ/ tataḥ sa roṣatāmrākṣaḥ śaśāsa sacivāms
tadā, grhyatām eṣa durmedhā vadhyatām iti cāsaḥ/ rāvaṇasya vacaḥ śrutvā dīptāgnisamatejaśaḥ,
jagṛhus taṁ tato ghorāś catvāro rajanīcarāḥ/ grāhayām āsa tāreyaḥ svayam ātmānam ātmanā, balaṁ
darśayitum vīro yātudhānagaṇe tadā/ sa tān bāhudvaye saktān ādāya patagān iva, prāsādam
śailasaṁkāśam utpāpātāṅgadas tadā/ te 'ntarikṣād vinirdhūtās tasya vegena rākṣasāḥ, bhumau nipatitāḥ
sarve rākṣasendrasya paśyataḥ/ tataḥ prāsādaśikharam śailaśṛṅgam ivonnatam, tat paphāla tadākṛantam
daśagrīvasya paśyataḥ/ bhāṅktvā prāsādaśikharam nāma viśrāvya cātmanāḥ, vinadya sumahānādam
utpapāta vihāyasā/ rāvaṇas tu paraṁ cakre krodham prāsādadhārṣanāt, vināśam cātmanāḥ paśyan
niḥśvāsaparamo 'bhavat/ rāmas tu bahubhir hr̥ṣṭair ninadadbhiḥ plavaṁgamaiḥ vṛto ripuvadhākāṅkṣī
yuddhāyaivābhyavartata/ suṣeṇas tu mahāvīro girikūṭopamo hariḥ, bahubhiḥ saṁvṛtas tatra vānaraiḥ
kāmarūpibhiḥ/ caturdvārāṇi sarvāṇi sugrīvavacanāt kapīḥ, paryākramata durdharṣo nakṣatrāṇīva
candramāḥ/ teṣāṁ akṣauhiṇīśataṁ samavekṣya vanaukasām, laṅkāṁ upaniviṣṭāṇām sāgarāṁ
cātivartatām/ rākṣasā viśmayāṁ jagmus trāsaṁ jagmus tathāpare, apare samaroddharṣād dharṣam
evopapedire/ kṛtsnāḥ hi kapibhir vyāptāṁ prākāraparikhāntaram, dadṛśu rākṣasā dīnāḥ prākāram
vānarīkṛtam/ tasmin mahābhīṣaṇake pravṛtte; kolāhale rākṣasarājadhānyām, pragṛhya rakṣāṁsi
mahāyudhāni; yugāntavātā iva saṁviceruḥ/*

Having noted the body scratches of blood and wounds as of having resorted to typical of a battle on Sugriva, Shri Rama said: Sugriva! Even without consulting me you seem to have routed to a bloody encounter! Saahasa Priya Veera, you have created a stir and concern in our minds of these vanara pramukhas, Vibhishana Lakshmanas and mine too as what had suddenly happened to you! Kindly do not repeat such 'dussaahasa' escapades once again. Maha Bali! If any untoward incident were to happen, what would happen to me, Sita, Lakshmana, and Bharata Shatrughnas and all the Vaanara Veeras. If any such eventuality were to take place, believe me that I would no doubt destroy Ravana, release Sita, perform Vibhishana's Rajya Pattaabhisheka but resort to my own 'atma samarpana'! As Shri Rama had stated thus, Sugriva replied: *Tava bharyaapahartaaram drushtvaa Raghava Ravanam, marshayaami katham veera jaana vikramamaatnanah/* 'Veera Raghu Nandana! Even fully being realised your name and fame, and invincibility, dushta Ravana had perpetrated the meanest deed to his destruction; that was how lost my normal self and should never to be repeated again'. Then Shri Rama had thus sought to forget and forgive attitude wishing compliments to Sugriva and then had taken command of the situation on hand, addressed Lakshmana: 'Let us now be cool minded and then work out the idea formation of Maha Vaanara Sena into proper divisions as already planned to get ready to attack. Now there are 'bhayanaka apashkunas' being experienced that countless Vaanara Bhallukas besides Maha Rakshasas too would be in the corner. Prachanda Vayu is indicative of sand storms and earth quakes and parvata shikhara breakdowns besides 'diggaja chheet -kaaras', 'simha garjanas and rakta varshas'! Lakshmana! Surya Chara Nakshatras are dimming of their natural grandeur. *kākaḥ śyenās tathā gr̥dhrā nīcāiḥ paripatanti ca, śivāś cāpy aśivā vācaḥ pravadanti mahāsvanāḥ/ kṣipram adya durādharṣam purīm rāvaṇapālītām, abhiyāma javenaiva sarvato haribhir vṛtāḥ/ ity evaṁ tu vadan vīro lakṣmaṇam lakṣmaṇāgrajāḥ, tasmād avātarac chīghram parvatāgrān mahābalaḥ/* Crows, dogs, owls are seated on earth in large assemblies making peculiar crowings, barkings and screeches. Indeed, Lankapuri shatrus are not easy to win over yet the Maha Vaanara Sena be descended from Suvela shikhara to attack. *tataḥ kāle mahābāhur balena mahatā vṛtaḥ, prasthitāḥ purato dhanvī laṅkāṁ abhimukhaḥ purīm/ taṁ*

vibhīṣaṇa sugrīvau hanūmāñ jāmbavān nalaḥ, ṛkṣarājas tathā nīlo lakṣmaṇas cānyayus tadā/ tataḥ paścāt sumahatī pṛtanarkṣavanaukasām, pracchādyā mahatīm bhūmim anuyāti sma rāghavam/ Thereafter Maha Baahu Dhanurdhara Shri Rama in lead with the Maha Sena at the most auspicious time kept on progressing towards Lanka Puri. Vibhishana, Sugriva, Hanuman, Jambavan, Nala, Neela and Lakshmanas followed suit. Then bhallukas and vanaraas spread over marching behind Shri Rama as though the earth was over shadowed by them. They were carrying on their mighty shoulders mountain boulders and maha vrishas as their weaponry. Very soon enough Rama Lakshmanas faced Lankapuri. *lañkāyās tūttaradvāraṁ śailaśṛṅgam ivonnatam, rāmaḥ sahānujo dhanvī jugopa ca rurodha ca/ lañkāṁ upaniviṣṭas ca rāmo daśarathātmajāḥ, lakṣmaṇānucaro vīraḥ purīm rāvaṇapālītām/ uttaradvāraṁ āsādyā yatra tiṣṭhati rāvaṇaḥ, nānyo rāmād dhi tad dvāraṁ samarthaḥ parirakṣitum/* Dasharathanandana Veera Rama Lakshmanas faced the ‘uttara dwaara’ and faced Ravana directly and settled as none of any support behind them was felt. On the other hand astrashastra dhaari bhayankara raksha veeras stood right behind him as if Varuna deva was backed up by Maha Samudra. *pūrvam tu dvāraṁ āsādyā nīlo haricamūpatiḥ, atiṣṭhat saha maindena dvividena ca vīryavān/ aṅgado dakṣiṇadvāraṁ jagrāha sumahābalaḥ, ṛṣabheṇa gavākṣeṇa gajena gavayena ca/ hanūmān paścimadvāraṁ rarakṣa balavān kapiḥ, pramāthi praghasābhyām ca vīrair anyaiś ca saṁgataḥ/* Vanarasena Parakrami Neela, Mainda, Dvididas were facing the purva dwaara. Angada along with Rishabha, Gavaksha, Gaja and Gavayas with their respective vaanara yoddhas then stood firm at the dakshina dwaara. Kapi Shrestha Veera Hanuman along with Pramathi, Prathasa and other vaanara veeras settled at the paschima dwaara. *madhyame ca svayam gulme sugrīvaḥ samatiṣṭhata, saha sarvair hariśreṣṭhaiḥ aparṇaśvasanopamaiḥ/ vānarāñām tu ṣaṭtrimśat koṭyaḥ prakhyātayūthapāḥ, nipīḍyopaniviṣṭas ca sugrīvo yatra vānaraḥ/ śāsanena tu rāmasya lakṣmaṇaḥ savibhīṣaṇaḥ, dvāre dvāre harīṇām tu koṭim koṭim nyaveśayat/* At the north west ‘madhyama vaayavya’ the central hold of Maha Rahshasas was under the command of Sugriva backed by thirty six crores . As per Shri Rama’s instructions, Vibhishana and Lakshmanas were placed at the pratyeka dwaara or the special dwaara with a crore each of vaanara sheshthas. *paścimena tu rāmasya sugrīvaḥ saha jāmbavān, adūrān madhyame gulme tasthau bahubalānugaḥ/* Now Sushena and Jambavan were placed a little behind away as back up reserve of Shri Rama along with ‘vaanara bhalluka maha veeras’. The vaanara lions and tigers are thus ready to attack with speed, force, enthusiasm, and fervor. Their long and mighty tails are shaking as though with anger and excitement while their strong dandshtras, and piercing nails are their weaponry. Some of the Maha Vaanaras are possessive of ten elephants each or even far more of ‘shakti’. Their hands and shoulders were busy carrying maha vrikshas as uprooted by them. As the Rakshasas were getting bewildered with the power of their throwings of the maha vrikshas as their weaponry. As the Maha Samudra with maha setu bandhana was divided and harassed by Vaanaras, it was appearing more frightening ever with roars the vanara senas get further more momentum in such a manner that the waves were hitting the interiors of Lanka puri might get merged with the ocean. *rāmalakṣmaṇaguptā sā sugrīveṇa ca vāhinī, babhūva durdharṣatarā sarvair api surāsuraiḥ/ rāghavaḥ saṁniveśyaivam sainyaṁ svam rakṣasām vadhe, saṁmantrya mantribhiḥ sārddham niścitya ca punaḥ punaḥ/ ānantaryam abhiprepsuḥ kramayogārthatattvavit, vibhīṣaṇasyānumate rājadharmam anusmaran, aṅgadaṁ vālitanayam samāhūyedaṁ abravīt/* Rama Lakshmana Sugrivas were ever vigilant and sensitive to preserve the Vaanara vaahini in a manner that neither asuras or even Devas could tamper with them. Then Shri Rama along with his ministers directed Angada Kumara suggested that even at this critical and climatic mode might address Ravana to follow the golden precepts of Saama, daana adi upayas as Vibhishana readily endorsed the view point. *gatvā saumya daśagrīvaṁ brūhi madvacanāt kape, laṅghayitvā purīm lañkāṁ bhayaṁ tyaktvā gatavyathaḥ/ bhraṣṭaśrīkagataiśvaryamumūrṣo naṣṭacetanaḥ,*

ṛṣhṇām devatānām ca gandharvāpsarasām tathā/ nāgānām atha yakṣāṇām rājñām ca rajanīcara, yac ca pāpam kṛtam mohād avaliptena rākṣasa/ nūnam adya gato darpaḥ svayambhū varadānajaḥ, yasya daṇḍadharas te 'ham dārāharaṇakarśitaḥ, daṇḍam dhārayamāṇas tu laṅkādvare vyavasthitaḥ/ Soumya Kapivara Angada! Dashamukha Ravana had by now become a 'Rajya bhrashtha' as his aishvarya had since evaporated and is desperate to get killed as his 'chetana shakti' is sunk in the deep mud of arrogance and desperation. You may therefore fly to cross the strong barrier gates and convey my message to him as follows: 'Nishachara Rakshasa Raja! your 'mohavasha' selfishness and arrogance had blinded you as what all naharshis, deva, gandhrva, apsara, naaga, yaksha, maha rajas followed dutifully with 'dhaarmika vishvaasa'. Now your selfish meanness had since transgressed. Thus your sinfulness in abducting my wife is ripe as I have now at Lanka Dwara to attack and smother you. *padavīm devatānām ca maharṣiṇām ca rākṣasa, rājarṣiṇām ca sarveṇām gamiṣyasi mayā hataḥ/ balena yena vai sītām māyayā rākṣasādharma, mām atikrāmayitvā tvām hṛtavāms tad vidarśaya/arākṣasam imam lokam kartāsmi niśitaiḥ śaraiḥ, na cec charaṇam abhyeṣi mām upādāya maithilīm/ dharmātmā rakṣasām śreṣṭhaḥ samprāpto 'yam vibhīṣaṇaḥ, laṅkaiśvaryaṁ dhruvaṁ śrīmān ayaṁ prāpnoty akaṇṭakam/* Rashasa! If only you face me directly, be rest assured that as all the devatas, maharshis and rajarshis would be relieved and curse you for 'paraloka prapti'. Neecha Nisaachara! Now is the time when the maya bala with which you had stolen my wife be used now as I face you in this dharma yuddha. Even at this crisis if you apologise to me I might withdraw and save you and your rakshasaas. Rakshasa Dharmatma Vibhishana had approached me with veneration; now He ought to be the King of Rakshasaas too soon. *na hi rājyam adharmaṇa bhoktum kṣaṇam api tvayā, śakyam mūrkhahāyena pāpenāvijitātmanā/ yudhyasva vā dhṛtiṁ kṛtvā śauryam ālambya rākṣasa, maccharais tvam raṇe śāntas tataḥ pūto bhaviṣyasi/yady āviśasi lokāms trīn pakṣibhūto manojavaḥ, mama cakṣuṣpatham prāpya na jīvan pratiyāsyasi/ bravīmi tvām hitam vākyam kriyatām aurdhvakikam, sudṛṣṭā kriyatām laṅkā jīvitaṁ te mayi sthitaḥ/* Ravana! You are a confirmed sinner anyway, and along with you your followers are blind and dimwitted stupid. That is why your saamrajya should crash down right now. Rakshasa! Now you should wage the battle like a genuine warrior with all your tricks of 'maya' yet with composure and seek peace of your 'antaraatma' by falling down by my 'baana praharana' as a 'praana shunya' and a 'shuddha nishpaapa' of blissful purity. Nishachara! I strongly feel that in your next birth if you become an ever flying bird as restlessly on the constant move on the sky but never on earth. Now I suggest that you should take to 'paraloka chintana' and as such you might as well initiate your 'shraddha karma' soon enough. Hence you may have a final look of Lanka Rajya as your life termination is round the corner.' Thus Shri Rama briefed Vaanara Yuva Raja Angada Kumara to fly up the main gate and address his message and return safe after compliance'. As per Shri Rama's instruction, Angada flew up and reached Ravana ready for the battle and having faced the 'mahaasura' and introduced himself that he was Angada the Yuva Raja of Vaanara Sena who might perhaps had heard about as I have a message of warning from the Raghukula Maha Veera Shri Rama as follows: 'Ravanaadhama! Be a brave warrior and face me as a Purusha. *hantāsmi tvām sahāmātyam saputrajñātibāndhavam, nirudvignās trayo lokā bhaviṣyanti hate tvayi/ devadānavayakṣāṇām gandharvoragarakṣasām, śatrum adyoddharīṣyāmi tvām ṛṣhṇām ca kaṇṭakam/vibhīṣaṇasya caīśvaryaṁ bhaviṣyati hate tvayi, na cet satkṛtya vaidehīm praṇipaty pradāsyasi/* I have arrived here to destroy you, your mantris, putras, bandhu baandhavas and followers since your mrityu should usher peace and safety in trilokas. You are the confirmed enemy of deva, daanava, yaksha, gandharva, naaga, and rakshasa too, besides being a piercing thorn of Rishis too and such a prickling spike should be uprooted. Rakshasa - adharma Ravana, if only you fall at my feet and return back Sita respectfully, I might return from Lanka or else your viddvamsa is certain and so should be 'Vibhisana Pattaabhisheka' soon.' As Angada had thus

conveyed Shri Rama's ultimatum to Ravana as ably conducted by Angada, Ravana was fumed with 'krodhaagni' and shouted at the Maha Rakshasaas around to catchhold the dirty vaanara atonce. Then Angada having allowed himself to be caught voluntarily to display his might to the co rakshasa veeras and like a mighty guruda deva, wriggled from their stronghold flew up the high and strong dome of Ravana's palace as the dome was shattered as a warning to Ravana. Then Angada Kumara flew up on the sky and reached at the feet of Rama as per the instruction, as the Vanara Sena initiated their attack .

Sarga Forty Two

Final placement of Rama Sena with followers of Lahshmana-Vibhishana- Sugriva-Maha Vaanaras at the Lankapuri Dwaras cordinating up above and near the gates reminding of Deva- Danava Yuddha!

Tatas te rākṣasās tatra gatvā rāvaṇamandiram, nyavedayan purīm ruddhām rāmeṇa saha vānaraiḥ/ ruddhām tu nagarīm śrutvā jātakrodho niśacaraḥ, vidhānam dviguṇam śrutvā prāsādam so 'dhyarohata/ sa dadarśāyrtām laṅkāṁ saśailavanakānanām, asanikhyeyair harigaṇaiḥ sarvato yuddhakāṅkṣibhiḥ/ sa drṣṭvā vānaraiḥ sarvām vasudhām kavalīkṛtām, katham kṣapayitavyāḥ syur iti cintāparo 'bhavat/ sa cintayitvā suciram dhairyam ālambya rāvaṇaḥ, rāghavaṁ hariyūthāmś ca dadarśāyatalocanaḥ/ prekṣato rākṣasendrasya tāny anīkāni bhāgaśaḥ, rāghavapriyakāmārthaṁ laṅkāṁ āruruhus tadā/ te tāmrvaktrā hemābhā rāmārthe tyaktajīvitāḥ, laṅkāṁ evāhyavartanta sālātālāśilāyudhāḥ/ te drumaiḥ parvatāgraiś ca muṣṭibhiś ca plavaṁgamāḥ, prāsādāgrāṇi coccāni mamantus toraṇāni ca/ pārīkhāḥ pūrayanti sma prasannasālilāyutāḥ, pāṁsubhiḥ parvatāgraiś ca tṛṇaiḥ kāṣṭhaiś ca vānarāḥ/ tataḥ sahasrayūthāś ca koṭiyūthāś ca yūthapāḥ, koṭīśatayutāś cānye laṅkāṁ āruruhus tadā/ kāñcanāni pramṛḍnantas toraṇāni plavaṁgamāḥ, kailāsaśikharābhāni gopurāṇi pramathya ca/ āplavantaḥ plavantaś ca garjantaś ca plavaṁgamāḥ, laṅkāṁ tām abhyavartanta mahāvāraṇasaṁnibhāḥ/ jayaty atibalo rāmo lakṣmaṇaś ca mahābalaḥ, rājā jayati sugrīvo rāghaveṇābhīpālitaḥ/ ity evaṁ ghoṣayantaś ca garjantaś ca plavaṁgamāḥ, abhyadhāvanta laṅkāyāḥ prākāraṁ kāmārūpiṇaḥ/ vīrabāhuḥ subāhuś ca nalaś ca vanagocaraḥ, nipīdyopaniviṣṭās te prākāraṁ hariyūthapāḥ/ etasminn antare cakruḥ skandhāvāra - niveśanam/ pūrvadvāraṁ tu kumudaḥ koṭibhir daśabhir vṛtaḥ, āvṛtya balavāṁs tasthau haribhir jitakāśibhiḥ/ dakṣiṇadvāraṁ āgamyā vīraḥ śatabaliḥ kapiḥ, āvṛtya balavāṁs tasthau viṁśatyā koṭibhir vṛtaḥ/ suṣeṇaḥ paścimadvāraṁ gatas tārā pitā hariḥ, āvṛtya balavāṁs tasthau ṣaṣṭi koṭibhir āvṛtaḥ/ uttaradvāraṁ āsādyā rāmaḥ saumitriṇā saha, āvṛtya balavāṁs tasthau sugrīvaś ca harīśvaraḥ/ golāṅgūlo mahākāyo gavākṣo bhīmadarśanaḥ, vṛtaḥ koṭyā mahāvīryas tasthau rāmasya pārvataḥ/ ṛṣkāṇām bhīmavegānām dhūmraḥ śatrunibarhaṇaḥ, vṛtaḥ koṭyā mahāvīryas tasthau rāmasya pārsvataḥ/ saṁnaddhas tu mahāvīryo gadāpāṇir vibhīṣaṇaḥ, vṛto yas tais tu sacivais tasthau tatra mahābalaḥ/ gajo gavākṣo gavayaḥ śarabho gandhamādanaḥ, samantāt pariḥvānto rarakṣur harivāhinīm/ tataḥ kopaparītātmā rāvaṇo rākṣaseśvaraḥ, niryāṇam sarvasainyānām drutam ājñāpayat tadā/ niṣpatanti tataḥ sainyā hr̥ṣṭā rāvaṇacoditāḥ, samaye pūryamāṇasya vegā iva mahodadheḥ/ etasminn antare ghorāḥ saṁgrāmaḥ samapadyata, rākṣasām vānarāṇām ca yathā devāsure purā/ te gadābhiḥ pradīptābhiḥ śaktiśūlaparaśvadhāiḥ, nijaghnur vānarān ghorāḥ kathayantaḥ svavikramān/ tathā vṛkṣair mahākāyāḥ parvatāgraiś ca vānarāḥ, rākṣasās tāni rakṣāṁsi nakhair dantaiś ca vegitāḥ/ rākṣasās tv apare bhīmāḥ prākārasthā mahīgatān, bhīṇḍipālaiś ca khadgaiś ca śūlaiś caiva vyadārayan/ vānarāś cāpi saṁkruddhāḥ prākārasthān mahīgatāḥ, rākṣasān pātayām āsuh samāplutya plavaṁgamāḥ/ sa saṁprahāras tumulo māṁsaṣoṇitakardamaḥ, rākṣasām vānarāṇām ca saṁbabhūvādbhutopamāḥ/

Then Maha Rakshasaas informed King Ravana that the Maha Vanara Sena had surrounded attacking the mukhya dwaaras of Lankapuri as the furious Ravana yelled to double up the safety of Lankapuri at once. He stared at Rama with red eyes, as Rama was just then ruminating of Devi Sita and her possible state of happenings and specially of her heath. Then Rama recocovered soon enough from the thunderous simha naadaas of the ebullient Vaanara Sena seeking to break through the Lankapuri gates with mountain boulders and maha vrikshas. They seem to decisively enter either mounting up the high and strong walls

or demolish the gates. Some of the Maha Vanara Veeras were of the ‘gaja raaja smaana vishala dehas’ or even of hill like body builds. In either manner they are passionately wedded with the single obsession of Shri Rama Karya. Then the vaanara veeras started shouting in high pitch: ‘Atyanta Bala Shaali Rama, jaya jaya-Maha Bali Lakshmana, jaya jaya-Raja Sugriva Jaya Jaya; thus the Vaanara Veeras assuming the rupas like parrots, doves, human beings, or even as rakshasaas and broken into the gates and barriers wantonly. Then, Maha Vaanara Shreshthas such as Veera Baahu, Subaahu, Nala, Panasa and such of them jumped of the ‘Praakaaras’ of Lanka Puri and speeded up the attacks. Balavaan Kumuda along with Ishaana / North East Kona and occupied the Eastern Gate with ten crores of sena behind while Maha Baahus Pahasa, Prapasa and seven more warriors steadied themselves for instant attacks. Now the placement vyaavya disha angle of north west near the dakshina dwaara were of in charge of Shatabali with twenty crores of vaanara veeras behind him. Then Tara Devis father Sushena was at nirruti disha of south west with crores and crores of Vaanara Sena overseeing paschima dwaara. Then, Sumitraa Kumara Lakshmana and Sugriva were guarding the Uttara Dwaara. Golaangula Bhalluka origin of Gavaksha with one crore of vaanara sena is behind Shri Rama on one side while Maha Bhalluka Dhumara with bhayanaka bhallukas of a crore strength on the other side of Rama well behind. Vibhishana and his ministers was near by Shri Rama. Gaja-Gavaksha-Gavaya-Sharabha and Gandhamaadana were mobile safeguarding the entire vaanara sena of several crores. Then the fuming King of Raksha Sena ordered for beating of drums and shankha garjanas as a sign of attack. *etasminn antare ghorah samgrāmaḥ samapadyata, rakṣasām vānarāṇām ca yathā devāsūre purā/ te gadābhiḥ pradīptābhiḥ śaktiśūlaparāsvadhāiḥ, nijaghnur vānarān ghorāḥ kathayantaḥ svavikramān/ tathā vṛkṣair mahākāyāḥ parvatāgraiḥ ca vānarāḥ, rākṣasās tāni rakṣāmsi nakhair dantaiḥ ca vegitāḥ/* As the Maha Vaanara Sena was making ‘simha naadaas’ resounded at the parvata shikharas and caves of Mandhara Parvata and adjoining parvaras too, the movement of elephants, chariots, horses and foot soldiers of Rakshasa Veeras This would seem as Deva Daanava Maha Yuddhas of the yore. Rakshasaas were encountering with maces, shulaas, and so on as Vanaras with mountain boulders and maha vikshas as uprooted. Vaanara senaas were sloganeering as victory to Rama Sugrivas while Rakshasa Sena was yelling Jaya Jaya ninaadaas of King Ravana. *rākṣasās tv apare bhīmāḥ prākārasthā mahīgatān, bhīṇḍipālaiḥ ca khaḍgaiḥ ca śūlaiḥ caiva vyadārayan/ vānarāś cāpi samkrudhāḥ prākārasthān mahīgatāḥ, rākṣasān pātayām āsuh samāplutya plavaṅgamāḥ/ sa samprahāras tumulo māṃsaṣoṇitakardamaḥ, rakṣasām vānarāṇām ca sambabhūvādbhutopamāḥ/* As some Rakshasa soldiers were on high at the top of the entry gates forcefully throwing shulas, maces, and like besides the interiors of the gates and right inside the Lankapuri formations of their Rakshasa army, Vaanara Veeras were attacking them with maha vikshas and hills and mountain boulders. The vanara and bhalluka maha senas were physically assaulting the maha rakshasas by bending their heads and limbs in forcefully bringing into their hold and killing them. Such had been the proceedings of flood like flows of blood and flesh all over. Both the Rakshasa-Vaanara Veeras then took a temporary break at the ‘Suryaastastama’ for resuming by Chandra Nakshatra Darshana.

Sarga Forty Three

Dwandva Yuddha of Ravana- Vaanara Bhallukas day long between Indrajit- Angada, Jambumali- Hanuman, Shatrughna-Vibhishana, Gaja-Neela, Prathasa-Sugriva, Virupasha-Lakshmana and so on.

Yudhyataam tu tatatesthham vaanara ganaam mahaatmaanam, Rakshasaasm sambabhuvaath balaroshaah sudāruṇaḥ/ te hayaiḥ kāñcanāpīḍair dhvajaiḥ cāgniśikhopamaiḥ, rathaiḥ cādityasaṃkāśaiḥ kavacaiḥ ca manoramaiḥ/ nirayū rākṣasavyāghrā nādayanto diśo daśa, rākṣasā bhīmakarmāṇo rāvaṇasya jayaiṣiṇaḥ/ vānarāṇām api camūr mahatī jayam iccatām, abhyadhāvata tām senām rakṣasām kāmārūpiṇām/ etasminn antare teṣām anyonyam abhidhāvatām, rakṣasām vānarāṇām ca dvandvayuddham avartata/ aṅgadenendrajit sārḍham vāliputreṇa rākṣasaḥ, ayudhyata mahātejās tryambakeṇa yathāndhakaḥ/ prajāṅghena ca sampātir nityam durmarṣaṇo raṇe, jambūmālinam ārabdhō hanūmān api vānaraḥ/ saṃgataḥ sumahākrodho rākṣaso rāvaṇānujaḥ, samare tikṣṇavegena mitraghṇena

vibhīṣaṇaḥ/ tapanena gajaḥ sārdham rākṣasena mahābalaḥ, nikumbhena mahātejā nīlo 'pi
 samayudhyata/ vānarendras tu sugrīvaḥ praghasena samāgataḥ, saṁgataḥ samare śrīmān virūpākṣeṇa
 lakṣmaṇaḥ/ agniketuś ca durdharṣo raśmiketūś ca rākṣasaḥ, suptagṇo yajñakopaś ca rāmeṇa saha
 saṁgataḥ/ vajramuṣṭis tu maindena dvividenāsaniprabhaḥ, rākṣasābhyām sughorābhyām kapimukhyau
 samāgatau/ vīraḥ pratapano ghorō rākṣaso raṇadurdharaḥ, samare tīkṣṇavegena nalena
 samayudhyata/dharmasya putro balavān suṣeṇa iti viśrutaḥ, sa vidyunmālīnā sārdham ayudhyata
 mahākapiḥ/ vānarāś cāpare bhīmā rākṣasair aparaiḥ saha, dvandvaṁ samīyur bahudhā yuddhāya
 bahubhiḥ saha/ tatrāsīt sumahad yuddham tumulaṁ lomaharṣaṇam, rakṣasām vānarāṇām ca vīrāṇām
 jayam icchatām/ harirākṣasadehebhyaḥ prasṛtāḥ keśasāḍvalāḥ, śarīrasaṁghāṭavahāḥ prasusruḥ
 śonitāpagāḥ/ ājaghānendrajit kruddho vajreṇeva śatakratuḥ, aṅgadaṁ gadayā vīraṁ
 śatrusainyavidāraṇam/ tasya kāñcanacitrāṅgaṁ ratham sāsvaṁ sasārathim, jaghāna samare śrīmān
 aṅgado vegavān kapiḥ/ sampaṭis tu tribhir bānaiḥ prajaṅghena samāhataḥ, nijaghānāśvakarṇena
 prajaṅghaṁ raṇamūrdhani/ jambūmālī rathasthas tu rathasākyā mahābalaḥ, bibheda samare kruddho
 hanūmantam stanāntare/ tasya tam ratham āsthāya hanūmān mārutātmajaḥ, pramamātha talenāśu saha
 tenaiva rakṣasā/ bhinnagātraḥ śarais tīkṣṇaiḥ kṣiprahastena rakṣasā, prajaghānādriṣṇgeṇa tapanam
 muṣṭinā gajaḥ/ grasantam iva sainyāni praghasam vānarādhipaḥ, sugrīvaḥ saptaparṇena nirbibheda
 jaghāna ca/ prapīḍya śaravarṣeṇa rākṣasam bhīmadarṣanam, nijaghāna virūpākṣam śareṇaikena
 lakṣmaṇaḥ/ agniketuś ca durdharṣo raśmiketūś ca rākṣasaḥ, suptighno yajñakopaś ca rāmaṁ nirbibhiduḥ
 śaraiḥ/ teṣām caturṇām rāmas tu śīrāmsi samare śaraiḥ, kruddhaś caturbhiś ciccheda ghorair
 agniśikhopamaiḥ/ vajramuṣṭis tu maindena muṣṭinā nihato raṇe, papāta sarathaḥ sāsvaḥ purāṭṭha iva
 bhūtale/ vajrāśanisamasparśo dvivido 'py aśaniprabham, jaghāna giriśṛṅgeṇa miśatām sarvarakṣasām/
 dvividaṁ vānarendram tu drumayodhinam āhave, śarair aśanisamkāśaiḥ sa vivyādhāsaniprabhaḥ/ sa
 śarair atividhāṅgo dvividaḥ krodhamūrchitaḥ, sālana saratham sāsvaṁ nijaghānāsaniprabham/
 nikumbhas tu raṇe nīlam nīlāñjanacayaprabham, nirbibheda śarais tīkṣṇaiḥ karair megham ivāmsūmān/
 punaḥ śaraśatenātha kṣiprahasto niśācaraḥ, bibheda samare nīlam nikumbhaḥ prajāhāsa ca/ tasyaiva
 rathacakraṇa nīlo viṣṇur ivāhave, śīraś ciccheda samare nikumbhasya ca sārathēḥ/ vidyunmālī
 rathasthas tu śaraiḥ kāñcanabhūṣaṇaiḥ, suṣeṇam tāḍayām āsa nanāda ca muhur muhuḥ/ tam rathastham
 atho dṛṣṭvā suṣeṇo vānarottamaḥ, giriśṛṅgeṇa mahatā ratham āśu nyapātayat/ lāghavena tu saṁyukto
 vidyunmālī niśācaraḥ, apakramya rathāt tūrṇam gadāpāṇiḥ kṣitau sthitaḥ/ tataḥ krodhasamāviṣṭaḥ
 suṣeṇo haripuṁgavaḥ, śīlām sumahatīm grhya niśācaram abhidravat/ tam āpatantaṁ gadayā vidyunmālī
 niśācaraḥ, vakṣasy abhijagnānāśu suṣeṇam harisattamam/ gadāprahāram tam ghoram
 acintyaplavagottamaḥ, tam śīlām pātayām āsa tasyorasi mahāmṛdhe/ śīlāprahārābhihato vidyunmālī
 niśācaraḥ, niṣpiṣṭaḥṛdayo bhūmau gatāsur nipapāta ha/ evam tair vānaraiḥ śūraiḥ śūrās te rajanīcarāḥ,
 dvandve vimṛditās tatra daityā iva divaukasaiḥ/ bhallaiḥ khaḍgair gadābhiś ca śaktitomara paṭṭasaiḥ,
 apavidhāś ca bhinnaś ca rathaiḥ sāmgrāmikair hayaiḥ/ nihataiḥ kuñjarair mattais tathā
 vānararākṣasaiḥ, cakrākṣayugadaṇḍaiś ca bhagnair dharaṇisamśritaiḥ, babhūvāyodhanaṁ ghoram
 gomāyugaṇasevitam/ kabandhāni samutpetur dikṣu vānararakṣasām, vimarde tumule tasmin
 devāsuraraṇopame/ vidāryamāṇā haripuṁgavaiś tadā; niśācarāḥ śonitadigdhaḡātrāḥ, punaḥ suyuddham
 tarasā samāśritā; divākarasyāstamayābhikāṅkṣiṇaḥ/

As Maha Rakshas got bewildered at the torrential inflows of the Vaanara Sena inside and outside of the Lankapuri Mukha Dwaaraas there were mutual hatred and arrogance. The Rakshasa Veeras were well equipped with glitteringly decorated Chariots, elephants, horses, military costumes and Ayudhas, body kavachas, trishulas, parighas, and so on with slogans of victory for King Ravana. On the other hand the Maha Vaanara Bhallukas heartily dedicated to Shri Rama Vijaya were forcefully attacking the Maha Rakshasaas and resorted to 'dwandva yuddha'. Vaali Putra Angada clashed with Ravana Putra Indrajit who too attacked for dwandva yuddha recalling Maha Deva Yuddha with Andhakaasura, with the Angada Vijaya.

[Vishleshana on Maheshwara-Andhakaasura dwandhva yuddha']

Andhaka was the son of Daitya Hiranyaaksha of Varaaha Avataara fame of Vishnu Deva; the latter killed the Daitya as he sought to pull down Bhu Devi to Rasatala. In his own right, **Andhaka** was highly ill-famed having secured the boon of invincibility from Brahma, overthrew Indra and Devas from Swarga and made them shelterless besides tormenting Sages and the Virtuous. Devas, Brahma and Vishnu had all approached Maha Deva as the atrocities of Andhaka became unbearable. Shiva was present at the battle field and asked Devas to fight but Andhaka became too powerful to Indra and Devas. Playfully, Maha Deva lifted up the Daitya and dangled and suspended him by the Trishula exposing him to the heat and high temperature of Surya Deva on the Sky. The Daitya realised the Supremacy of Maha Deva and commenced his Prayers. Shiva was pleased as Andhaka said: Bhagavan Deva Devesha! Bhaktaarthihara Shankara Twayi Bhaktihvraseedesha yadi Deyo Varaschamey/ The Daitya was blessed by Maha Deva to secure the unique position of ‘Ganaadhipatya’. Source Linga Purana]

Further Stanzas continued:

Prajangha named Maha Rakshasa attacked Ranaveera Vaanara Mukhya Sampati and Jambumaali Rakshasa faced Veera Hanuman with similar outcome of Angada-Indrajits. Nishaachara Vidyunmaali seated on his golden chariot was furious with the successive defeats of Raksha Veeras and lashed at Sushena Vaanara with rains of arrows as Sushena was hurt badly and flew to a near by parvata shikhara in defence but pulled up a boulder, hurled on Vidyunmali as the latter’s chariot, horses and the Rakshasa were crushed to earth. *evam tair vānaraiḥ śūrāiḥ śūrās te rajanīcarāḥ, dvandve vimṛditās tatra daityā iva divaukasaiḥ/ bhallaiḥ khaḍgair gadābhiś ca śaktitomara paṭṭasaiḥ, apaviddhaś ca bhinnas ca rathaiḥ sāmgrāmikair hayaiḥ/ nihataiḥ kuñjarair mattais tathā vānararākṣasaiḥ, cakrākṣayugadaṇḍaiś ca bhagnair dharaniśamśritaiḥ, babhūvāyodhanam ghoram gomāyugaṇasevitam/ kabandhāni samutpetur dikṣu vānararākṣasām, vimarḍe tumule tasmin devāsuraṇopame/* In this illustrative manner, the yuddha bhumi assumed a bhayaanaka swarupa, as bhalluka vaanara veeraas kept on resisting the Rakshasa prahaaras with lashes of arrow rains, Gada-Shakti-Tomara-Saayakas successfully retaliated by mountain rocks, maha vriksthas and well trained dwandva yudhhas. The frightening series of the day were reiterated as being similar to Rama Lashmana interface with Maha Kabanda of Valmiki Ramayana’s Aranya Khandha reference or of Deva Danava Yuddhas series. Thus Raksha Maha Diggajas, Chariots, Mahaashwas, not to mention of foot soldiers were all despatched to Yama Puri as at the devaasura samhara, much to the delight of owls, wild fox, dog and rat groups with the day fall and Sunset.

Sarga Forty Four

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During the night long Rakshasa Vanara Yuddha, Angada defeats Indrajit, but out a shame as the latter disappears by maaya and did ‘naagaastra bandhanaastra prayoga’ on Rama Lakshmanas.

Yudhyatām eva teṣām tu tadā vānararākṣasām, ravir astam gato rātriḥ pravṛttā prāṇahāriṇī/ anyonyam baddhavairāṇām ghorāṇām jayam icchatām, sampravṛttam niśāyuddham tadā vānararākṣasām/ rākṣaso ’sīti harayo hariś cāsīti rākṣasāḥ, anyonyam samare jaghnus tasmims tamasi dāruṇe/ jahi dārāya caitīti katham vidrivasīti ca, evam sutumulaḥ śabdas tasmims tamasi śuśruve/ kālāḥ kāñcanasamnāhās tasmims tamasi rākṣasāḥ, samprādṛśyanta śailendrā dīptaushadhivanā iva/ tasmims tamasi duṣpāre rākṣasāḥ krodhamūrchitāḥ, paripetur mahāvegā bhakṣayantaḥ plavaṅgamān/ te hayān kāñcanāpīḍan dhvajāmś cāgniśikhopamān, āplutya daśanais tikṣṇair bhīmakopā vyadārayan/ kuñjarān kuñjarārohan patākādhvajino rathān, cakarṣuś ca dadamśuś ca daśanaiḥ krodhamūrchitāḥ/ lakṣmaṇas cāpi rāmaś ca śarair āśīviśomapaiḥ, dṛśyādṛśyāni rakṣāmsi pravarāṇi nijaghnatuḥ/ turamgakhuravidhvastam rathanemisamuddhatam, rurodha karṇanetrāṇinyudhyatām dharaṇīrajah/ vartamāne tathā ghore samgrāme lomaharṣaṇe, rudhirodā mahāvegā nadyas tatra prasusruvuḥ/ tato bherīmṛdaṅgānām paṇavānām ca nisvanaḥ, śaṅkhaveṇusvanonmiśraḥ sambabhūvādbhutopamaḥ/ hatānām stanamānānām rākṣasānām ca nisvanaḥ, śastrāṇām vānarāṇām ca sambabhūvātidāruṇaḥ/ śastrapuṣpohārā ca tatrāsīd yuddhamedinī, durjñeyā durniveśā ca śoṇitāsravakardamā/ sā babhūva niśā ghorā

harirākṣasahārīṇī, kālarātrīva bhūtānām sarveṣām duratikramā/ tatas te rākṣasās tatra tasmims tamasi dāruṇe, rāmam evābhyadhāvanta saṁhṛṣṭā śaravṛṣṭibhiḥ/ teṣām āpatatām śabdah kruddhānām abhigarjatām, udvarta iva saptānām samudrānām abhūt svanaḥ/ teṣām rāmaḥ śaraiḥ ṣaḍbhiḥ ṣaḍ jaghāna niśācarān, nimeṣāntaramātreṇa śitair agniśikhopamaiḥ/ yajñaśatruś ca durdharṣo mahāpārśvamahodarau, vajradamṣtro mahākāyas tau cobhau śukasāraṇau/ te tu rāmeṇa bāṇaughah sarvamarmasu tāḍitāḥ, yuddhād apasṛtās tatra sāvaśeṣāyuso 'bhavan/ tataḥ kāñcanacitrāṅgaiḥ śarair agniśikhopamaiḥ, diśaś cakāra vimalāḥ pradiśaś ca mahābalaḥ/ ye tv anye rākṣasā vīrā rāmasyābhimukhe sthitāḥ, te 'pi naṣṭāḥ samāsādyā patamgā iva pāvakam/ suvarṇapuṅkhair viśikhaiḥ saṁpatadbhiḥ sahasraśaḥ, babhūva rajanī citrā khadyotair iva śāradī/ rākṣasānām ca ninadair harīṇām cāpi garjitaiḥ, sā babhūva niśā ghorā bhūyo ghoratarā tadā/ tena śabdena mahatā prayuddhena samantataḥ, trikūṭaḥ kandarākīrṇaḥ pravyāharad ivācalaḥ/ golāṅgūlā mahākāyās tamasā tulyavarcaśaḥ, saṁpariṣvaya bāhubhyām bhakṣayan rajanīcarān/ aṅgadas tu raṇe śatrum nihantum samupasthitāḥ, rāvaṇer nijaghānāśu sārathīm ca hayān api/ Indrajit tu ratham tyaktvaa hatoscho hata saarathihn, Angadena mahaastastastatraivaantaradheeyat/ Tat karma vaaliputrasya sarve devaah sahashibhiḥ, tushtuvah pujanaarhasya tu chobho Rama Lakshmanou/tataḥ prahushtaah kaayah Sugriva Vibhishanaah saaddhu ssadhvivati nedruscha drustv shatrum paraajitam/ Indrajit tu tadaanena nirjeeto bheemakarmanaa, samyuge Vaali putrena krodhasm chakjre sudaarunam/ Sontardhaana gatah paapo Raavano ranakaarshatah Brahma datta varo veero Raavanih krodha murchitah, adrushyo nishitaan baanaana mumochaashinavachasah/ Raamam cha Lakshmanam chiva ghorainaagamayah sharaiḥ, vibheda samare kuddah sarva gaatreshu Raakshasah/ Maayayaa samvritastra mohayan Raghavou yudhi, adrushyah sarva bhutaanaam kootayodhee nishasacharah, babandha sharabaddhhena bhraatarou Rama Lakshmanou/ tao tena parusha vyaaghrou kruddhenaasheevishah sharai, sahasaabhihatou veerou tadaa prekshanta vaanaraah/ Prakaasha rupastu yadaa na shaktastou baadhitum Rakshasa raaja putrah, maayaam prayoktum samupaagajama babandha tou Rajasutou duraatmaa/

As the Suryastamaya was over and the night long battle was resumed. In the engulfing darkness, it was rather difficult who was a Rakshasa or otherwise. There were only the shoutings and screeches of kickings and feet thumpings with common yellings of 'kick him, kill him', 'cut him and slice him' and such brutalities. But the glitter of body kavachas and the ayudhas was a recognizable distinction. The anger and desperation of both the Maha Veeras was distinct. As heavy sounds of the chariots, horses and elephant force of maha Rakshasaas and the bare foot thumping and the hits of maha vrikshas and heavy of rocks was a distinctive signs of Maha Vanaras on their mighty shoulders and their rushed wallops were well realisable. *lakṣmaṇaś cāpi rāmaś ca śarair āśīviṣomapaiḥ, dṛśyādṛśyāni rakṣāmsi pravarāṇi nijaghnatuḥ/ turaṁgakhuravidhvastaṁ rathanemisamuddhatam, rurodha karṇanetrāṇiṇyudhyatām dharaṇīrajah/ vartamāne tathā ghore saṁgrāme lomaharṣaṇe, rudhirodā mahāvegā nadyas tatra prasusruvuḥ/* While gigantic sized Rakshasaas resoted pratyaksha swarupas or getting invisible, Shri Rama Lakshmanas possess the art of viewing and identifying them distinctly and devastate the Rakshasaas. What with the haziness of the heaps of dust and sand by the chariots and horse thumpings, the warriors of Rakshasaas and Vaanara bhallukas alike, especially of the darkness of the 'kaala raatri', were literally blinded other wise. As the Maha Yuddhha was getting hitting the peak and pinnacle, there were 'rakta pravaahaas. *tato bherīmṛdaṅgānām paṇavānām ca nisvanaḥ, śaṅkhavenusvanonmiśraḥ sambabhūvādbhutopamaḥ/ hatānām stanamānānām rākṣasānām ca nisvanaḥ, śastrāṇām vānarāṇām ca sambabhūvātidāruṇaḥ/ śastrapuṣpopahārā ca tatrāsīd yuddhamedinī, durjñeyā durniveśā ca śoṇitāsṛavakardamā/ sā babhūva niśā ghorā harirākṣasahārīṇī, kālarātrīva bhūtānām sarveṣām duratikramā/* Then the astounding sounds like 'megha garjanaas', drum soundings, and 'shankha naadaas' as further getting intensified by screams and 'artanaadaas' of the fallen heros either side were like of Pralaya Times. Several Vaanara Veeraas hit and fallen by the 'shakti-shula-gadaadi prahaaraas' as also of Parvaakaara Rakshasa veeraas too intensified their dusted yet of steaming hot mixes of Rakshaa-Vaanara Veeras as though they received pushpas showered from the 'Veera Swargas'! Thus as the night long maha yuddha of Rakshasa -Vaanara Bhallukas continued proving that as an unusual Kaala Ratri of 'samasta praani samhara' since became relentless and further. Suddenly then six Rakshasaas viz. Yagjna

shatru, Mahapaashva, Mahodara, Maha Kaaya, Vajradamshttra and Shuka Saaranas hiding themselves in the utter darkness attacked Shri Rama who was already busy showering his ever potent baana prahara on Rakshasas in hundreds. In ready response to their aggression released six ‘bhayaanaka agni jwaalaa sahita visha purvaka mahaa baanas’ and they ran away for life. The Meanwhile Angada during the process of Maha Rakshasa Samhara, attacked Ravana Kumara Indrajit as the latter was hurt even as his chariot was smashed to pieces and the maaha ashvas reached Yamaloka too. Indrajit then became invisible. Prashamashaa yogya Vaali Kumara Angada, Deva Rishi gana and Rama Lakshmanas too congratulated him. Then Sugriva-Vibhishanas too gave their heart felt greetings to Angada. As Angada put Indrajit to disgrace and shame the latter displaced bhayankara krodha. Indeed Indra jit had long before accomplished a boon of Brahma himself but was truly stunned tha a mere vanara disillusioned him and thus resorted to arrow rains for long but to no validity against Angada. *Raamam cha Lakshmanam chiva ghorainaagamayai sharai, vibheda samare kuddhah sarva gaatreshu Raakshasah/ Maayayaa samvritasta mohayan Raghavou yudhi, adrushyah sarva bhutaanaam kootayodhee nishasacharah, babandha sharabaddhena bhraatarou Rama Lakshmanou/ tao tena parusha vyaaghrou kruddhenaasheevishah sharai, sahasaabhihatou veerou tadaa prekshanta vaanaraah/ Prakaasha rupastu yadaa na shaktastou baadhitum Rakshasa raaja putrah, maayaam prayoktum samupaagajaama babandha tou Rajasutou duraatmaa/* As he was unable to retort with his baana varsha against Angada in his ‘antadhaana avastha’ or of the state of invisibility on Angada any way, he diverted his anger on Rama Lakshmanas and hurt them. Both Rama Lakshmanas were hurt with the invisible arrows out of amazing suddenness from no where. Then by the play of Maya Devata as the nishachara Indrajit did succeed in binding Rama Lakshmanaas by ‘sarpaakaara baana’ or what is normally named ‘naaga paasha’. Indeed in his ‘nija swarupa’, Indrajit could never ever face the Rama Lakshmanas but utilised the meanest and detestable ‘maayopaaya’ for the time being

Sarga Forty Five

As Rama Lakshmanas were tied down by ‘Nagaastra’ by Indrajit in hiding ,Vaanara Shreashtas tried to locate him who too were the victims of Indrajit’s astras as the bewildered Maha Vanaras broke down too.

Sa tasya gatim anvicchan rājaputraḥ pratāpavān, dideśātibalō rāmo daśavānarayūthapān/ dvau suseṇasya dāyādau nīlam ca plavagaṣabham, aṅgadaṁ vāliputraṁ ca śarabhaṁ ca tarasvinam/ vinatam jāmbavantaṁ ca sānuprasthaṁ mahābalaṁ, ṛṣabhaṁ caṣabhaskandham ādideśa paramatapah/ te saṁprahr̥ṣṭā harayo bhīmān udyamya pādapān, ākāśam vīviśuḥ sarve mārgāmāṇā diśo daśa/ teṣāṁ vegavatāṁ vegam iṣubhir vegavattaraiḥ, astravit paramāstreṇa vārayāṁ āsa rāvaṇiḥ/ taṁ bhīmavegā harayo nārācaiḥ kṣatavikṣatāḥ, andhakāre na dadṛśur meghaiḥ sūryam ivāvṛtam/ rāmalakṣmaṇayor eva sarvamarmabhidah śarān, bhr̥ṣam āveśayāṁ āsa rāvaṇiḥ samitiṁjayah/ nīrantaraśarīrau tu bhrātarau rāmalakṣmaṇau, kruddhenendrajitā vīrau pannagaiḥ śaratāṁ gataiḥ/ tayoh kṣatajamārgēṇa susrāva rudhiraṁ bahu, tāv ubhau ca prakāśete puṣpitāv iva kiṁśukau/ tataḥ paryantaraktākṣo bhinnāñjanacayopamaḥ, rāvaṇir bhrātarau vākyam antardhānagato 'bravīt/ yudhyamānam anālakṣyam śakro 'pi tridaśeśvaraḥ, draṣṭum āsāditum vāpi na śaktaḥ kiṁ punar yuvām/ prāvṛtāv iṣujālena rāghavau kaṅkapatrīṇā, eṣa roṣaparītātmā nayāmi yamasādanam/ evam uktvā tu dharmajñau bhrātarau rāmalakṣmaṇau, nirbibheda śitair bāṇaiḥ prajaharṣa nanāda ca/ bhinnāñjanacayaśyāmo visphārya vipulaṁ dhanuḥ, bhūyo bhūyah śarān ghorān visasarja mahāmṛdhe/ tato marmasu marmajño majjayan niśitān śarān, rāmalakṣmaṇayor vīro nanāda ca muhur muhuḥ/ baddhau tu śarabandhena tāv ubhau raṇamūrdhani, nimeṣāntaramātreṇa na śekatur udīkṣitum/ tato vibhinnasarvāṅgau śaraśalyācitāv ubhau, dhvajāv iva mahendrasya rajjumuktau prakampitau/ tau saṁpracalitau vīrau marmabhedena karṣitau, nipetatur maheṣvāsau jagatyām jagatīpatī/ tau vīraśayane vīrau śayānau rudhiroḥṣitau, śaraveṣṭitasarvāṅgāv ārtau paramapīḍitau/ na hy aviddham tayor gātraṁ babhūvāṅgulam antaram, nānirbhinnam na cāstabdham ā karāgrād ajihmagaiḥ/ tau tu krūreṇa nihatau rakṣasā kāmārūpiṇā, aṣṛksusruvatus tīvram jalam prasravaṇāv iva/ papāta prathamam rāmo viddho marmasu mārgaṇaiḥ, krodhād indrajitā yena purā śakro vinirjitah/ nārācīr ardhanārācīr bhallair aṇjalikair api, vivyādha

*vatsadantaś ca śimhadamṣṭraiḥ kṣurais tathā/ sa vīraśayane śiśye vijyam ādāya kārmukam,
bhinnamuṣṭiparīṇāhaṁ triṇataṁ rukmabhūṣitam/ bānapātāntare rāmaṁ patitaṁ puruṣarṣabham, sa tatra
lakṣmaṇo dṛṣtvā nirāśo jīvite 'bhavat/ baddhau tu vīrau patitau śayānau; tau vānarāḥ saṁparivārya
tasthuḥ, samāgatā vāyusutapramukhyā; viṣadam ārtāḥ paramaṁ ca jagmuḥ/*

Consequent on this disaster of Indrajit's maya proyoga of Nagastra binding Shri Rama Lakshmanas, then Shri Rama instructed ten vaanara yudhapatis to ascertain the whereabouts of Indrajit. Then the two sons of Sushena, Angada, Sharabha, Dwivida, Hanuman, Saanuprastha, Rishabha and Rishabhaskandha were instructed thus. The ten some Maha Vanaras carrying maha vrikshas on their shoulders flew up the skies in search of Indrajit. But Indrajit being aware of the purpose of the Vaanara's tensome, rained his astras on them and tried to stall their movement. He then subjected Rama Lakshmanas to the 'baana varsha' now under duress intensively. It seemed that there were no body parts of Rama Lakshmanas thus were not hurt and spared. Thus all their body parts oozed out flows of blood and flesh particles from their broad chests and body parts. Then in his continued 'antardhana avastha' Indrajit hecked Rama Lakshmanas: *yudhyamānam anālakṣyaṁ śakro 'pi tridaśeśvaraḥ, draṣṭum āsādituṁ vāpi na śaktaḥ kiṁ punar yuvām/ prāvṛtāv iṣujālena rāghavau kaṅkapatrinā, eṣa roṣaparītātmā nayāmi yamasādanam/ evaṁ uktvā tu dharmajñau bhrātarau rāmalakṣmaṇau, nirbibheda śitair bāṇaiḥ prajahaṛṣa nanāda ca/ evaṁ uktvā tu dharmajñau bhrātarau rāmalakṣmaṇau, nirbibheda śitair bāṇaiḥ prajahaṛṣa nanāda ca/* So called heros of 'dushta maanavas' you have been over arrogant and careless during the 'yuddha samaya'. Now you would not be ever think of Indra, thus be prepared as to soon reach Yama Loka. Having yelled at Rama Lakshmanas, Indrajit made 'vikataapahaasaas' or like loud and shameful hecklings as typical of Rakshasaas, then resumed 'baana varshas' on the 'marmashalas' of Rama Lakshmanas and attacked the vaanara sena again. *tau saṁpracalitau vīrau marmabhedena karṣitau, nipetatur maheśvāsau jagatyām jagatīpatī/ tau vīraśayane vīrau śayānau rudhirokṣitau, śaraveṣṭitasarvāṅgāv ārtau paramapīḍitau/ na hy aviddham taylor gātraṁ babhūvāṅgulam antaram, nānirbhinnam na cāstabdham ā karāgrād ajihmagaiḥ/* Thus Rama Lakshmanas under duress were suffering the agony of the 'marmassthala bhedana' their bodies were looking like their 'marana shayyas' or their death body beds. On their bodies were not spared of even by inches. *tau tu krūreṇa nihatau rakṣasā kāmārūpiṇā, asṛksusruvatus tīvraṁ jalaṁ prasravaṇāva/ papāta prathamam rāmo viddho marmasu mārganaiḥ, krodhād indrajitā yena purā śakro vinirjitah/* As the Rakshasa Indrajit's wreck less 'baana prahaaras' hit the body parts of Rama Lakshmanas, there were flows of blood from their bodies. This was a situation similar to Indra's defeat in the hands of Indrajit as the former too was hurt in the 'marma sthala' and swooned down to earth.

[Vishleshana on Indrajit]

Meghanada was an expert in magical warfare, sorcery and mantratantras besides Brahmaastra, Vaishnavaastra and pashupatastra by the boons of Brahma, married to Sulochana, the daughter of the Shesha Naaga. During the battle between the Devas and Ravana, Lord Indra, accompanied by Devas captured Ravana. To rescue his father, Meghanada attacked Indra and his elephant Airavat, defeated all the Devas, even Indra. Meghanada tied and mounted Indra onto his celestial chariot and dragged him to Ravana in Lanka. Ravana and Meghanada decided to kill Indra. At this juncture, Brahma intervened and asked Meghanada to free Indra. Meghanada obliged and was granted a boon from Brahma. Meghanada asked for immortality, but Brahma remarked that absolute immortality is against the law of the nature. Instead, he was then granted another boon that after the completion of the Yagna of Pratayangira or the 'Nikumbhila yagna' and get a celestial chariot, mounting on which, he could win over any enemy in war and become invulnerable. But Brahma also cautioned him that whosoever would destroy this yagna would also kill him. Brahma was highly impressed by Meghanada's valor in this war and it was he who gave him the name Indrajit, the conqueror of Indra. It is also believed that Meghanada was granted another boon by Brahma in which it was promised to him that he would only be killed by such a human who hadnot slept for twelve years. Indrajit was trained under the guidance of Daanava Rakshasa Guru Shukra and obtained several divine shastra astras. Shastras are weapon like sword, lance, mace or dics.

Astras include Mohana, Prahmaana, Krouncha, Varshana, Shoshana, Santaapana, Paishaacha, Naaga, Garuda, Agneya, Varuna, Vayavya, Mohini, Brahma, Brahmanda, Paashupata, Naraayanaadi.]

Further stanzas continued: *nāracaīr ardhanārācāīr bhallaīr añjalikaīr api, vivyādha vatsadantaīś ca simhadamaṣṭraīh kṣuraīs tathā*/Then Indrajit devastated the Vanara Bhalluka Sena gradually with his astras like Pankha, Naaraacha, Artha naaraacha, Bhalla, Anjalika; Vastyadanta, Kshura, and so on depending on the angles and forms of the arrows being released. As Rama Lakshmanas were then lying on their Maranaasana Shayyaas, Shri Rama who always solaces all of his devotees were lying, the totality of the Vanara Sena broke down in hysterics and frenzied panic. *baddhau tu vīrau patitau śayānau; tau vānarāḥ saṁparivārya tasthuḥ, samāgatā vāyusutapramukhyā; viśadam ārtāḥ paramaṁ ca jagmuḥ*/ As Rama Lakshmanas were thus subdued by the ‘naaga paasha’ Hanuman and such stalwart Rama Bhaktas were confounded senseless.

Sarga Forty Six

As Indrajit was yet in his invisibility, avoiding the search party of Hanuman, hit Jambavan and other Vaarara Veeras, as Vibhishana pacified Sugriva as ‘Satyameva Jayate’, as Ravana praised Indrajit.

Tato dyām prthivīm caiva vīkṣamāṇā vanaukasah, dadṛśuḥ saṁtatau bāṇair bhrātarau rāmalakṣmaṇau/
vṛṣṭevoparate deve kṛtakarmaṇi rākṣase, aajagāmātha taṁ deśam sasugrīvo vibhīṣaṇaḥ/
nīladividamaindās ca suṣeṇasumukhāṅgadāḥ, tūrṇam hanumatā sārddham anvaśocanta rāghavau/
niśceṣṭau mandaniḥśvāsau śoṇitaughapariplutau, śarajālācitau stabdhau śayānau śaratalpayoḥ/
niḥśvasantau yathā sarpau niśceṣṭau mandavikramau, rudhiraśrāvādigdhāṅgau tāpanīyāv iva dhvajau/
tau vīraśayane vīrau śayānau mandaceṣṭitau, yūthapais taiḥ parivṛtau bāṣpavyākulalocanaīḥ/
rāghavau patitau dṛṣṭvā śarajālasamāvṛtau, babhūvur vyathitāḥ sarve vānarāḥ savibhīṣaṇāḥ/
antarikṣam nirīkṣanto diśaḥ sarvāś ca vānarāḥ, na cainaṁ māyayā channaṁ dadṛśu rāvaṇīm raṇe/
taṁ tu māyāpraticchinnaṁ māyayaiva vibhīṣaṇaḥ, vīkṣamāṇo dadarśātha bhrātūḥ putram avasthitam/
tam apratima karmāṇam apratidvandvam āhave, dadarśāntarhitam vīram varadānād vibhīṣaṇaḥ/
indrajit tv ātmanaḥ karma tau śayānau samīkṣya ca, uvāca paramaprīto harṣayan sarvanairṛtān/
dūṣaṇasya ca hantārau kharasya ca mahābalau, sādītau māmakair bāṇair bhrātarau rāmalakṣmaṇau/
nemau mokṣayitum śakyāv etasmād iṣubandhanāt, sarvair api samāgamya sarṣisaṅghaiḥ surāsuraiḥ/
yatkṛte cintayānasya śokārtasya pitur mama, asprṣṭvā śayanaṁ gātrais triyāmā yāti śarvatī/
kṛtsneyam yatkṛte laṅkā nadī varṣāsv ivākulā, so ’yam mūlaharo ’narthah sarveṣāṁ nihato mayā/
Rāmasya lakṣmaṇasyaiva sarveṣāṁ ca vanaukasām, vikramā niṣphalāḥ sarve yathā śaradi toyadāḥ/
evam uktvā tu tān sarvān rākṣasān paripārśvagān, yūthapān api tān sarvāṁs tādāyām āsa rāvaṇīḥ/
tān ardayitvā bāṇaughais trāsayitvā ca vānarān, prajāhāsa mahābāhur vacanaṁ cedam abravīt/
śarabandhena ghoreṇa mayā baddhau camūmukhe, sahītau bhrātarāv etau niśāmayata rākṣasāḥ/
evam uktās tu te sarve rākṣasāḥ kūṭayodhinaḥ, param vimayam ājagmuḥ karmaṇā tena toṣitāḥ/
vineduś ca mahānādān sarve te jaladopamāḥ, hato rāma iti jñātvā rāvaṇīm samapūjayan/
niṣpandau tu tadā dṛṣṭvā tāv ubhau rāmalakṣmaṇau, vasudhāyām nirucchvāsau hatāv ity anvamanyata/
harṣeṇa tu samāviṣṭa indrajit samitiṁjayah, praviveśa purīm laṅkāṁ harṣayan sarvanairṛtān/
rāmalakṣmaṇayor dṛṣṭvā śarīre sāyakaiś cite, sarvāṇi cāṅgopāṅgāni sugrīvaṁ bhayam āviśat/
tam uvāca paritrastaṁ vānarendram vibhīṣaṇaḥ, sabāṣpavadanaṁ dīnaṁ śokavyākulalocanam/
alaṁ trāseṇa sugrīva bāṣpavego nīgrhyatām, evaṁ prāyāṇi yuddhāni vijayo nāsti naiṣṭhikaḥ/
saśeṣabhāgyatāsmākaṁ yadi vīra bhaviṣyati, moham etau prahāsyete bhrātarau rāmalakṣmaṇau/
paryavasthāpayātmānam anāthaṁ mām ca vānara, satyadharmānuraktānām nāsti mṛtyukṛtaṁ bhayam/
evam uktvā tatas tasya jalaklinnena pāṇinā, sugrīvasya śubhe netre pramamārja vibhīṣaṇaḥ/
pramṛjya vadanam tasya kapirājasya dhīmataḥ, abravīt kālasamprātam asaṁbhrāntam idaṁ vacaḥ/
na kālaḥ kapirājendra vaiklavyam anuvartitum, atisneho ’py akāle ’smin maraṇāyopapadyate/
tasmād utsṛjya vaiklavyam sarvakāryavināśanam, hitam rāmapurogāṇām sainyānām anucintyatām/
atha vā rakṣyatām rāmo yāvat samjñā viparyayah, labdhasamjñau tu kākutsthau bhayam no vyapanesyataḥ/
naitat kiṁ cana rāmasya na ca rāmo mumūrṣati, na hy enaṁ hāsyate lakṣmīr durlabhā yā gatāyusām/

tasmād āśvāsyaṭmānam balaṁ cāśvāsaya svakam, yāvat sarvāṇi sainyaṇi punaḥ saṁsthāpayāmy aham/ ete hy utphullanayanās trāsād āgatasādhvasāḥ, karṇe karṇe prakathitā harayo haripuṅgava/ mām tu dr̥ṣṭvā pradhāvantam anīkaṁ saṁpraharṣitum, tyajantu harayas trāsaṁ bhuktapūrvām iva srajam/ samāśvāsya tu sugrīvaṁ rākṣasendro vibhīṣaṇaḥ, vidrutaṁ vānarānīkaṁ tat samāśvāsayaṭ punaḥ/ indrajit tu mahāmāyaḥ sarvasainyasamāvṛtaḥ, viveśa nagarīm laṅkāṁ pitaraṁ cābhyupāgamat/ tatra rāvaṇam āśīnam abhivādya kṛtāñjaliḥ, ācacakṣe priyaṁ pitre nihatau rāmalakṣmaṇau/ utpapāta tato hr̥ṣṭaḥ putraṁ ca pariśasvaje, rāvaṇo rakṣasām madhye śrutvā śatrū nipātita/ upāghrāya sa mūrdhny enaṁ papraccha prītamānasaḥ, pr̥cchate ca yathāvṛttaṁ pitre sarvaṁ nyavedayat/ sa harṣavegānugatāntarātmā; śrutvā vacas tasya mahārathasya, jahau jvaraṁ dāśaratheḥ samutthitaṁ; prahṛṣya vācābhinananda putraṁ/

The Vaanara shreshthas like Hanuman, Nala, Dvidida, Mainda, Sushena, Kumuda and Angada returned back and witnessed Rama Lakshmanas in a far more miserable stage with blood oozing out from wounded body parts as all the Vaanaras were crying away surrounded the bodies as at the threshold of collapse yet breathing fast. Meanwhile Sugriva Vibhishanas returned from the battle front as they were intimidated of the most serious crisis of Rama Lakshmanas as Indrajit attacked Rama Lakshmanas with ‘Naaga Paasha Bandhana’ and were shocked and stilled. Then Vibhishana by his own maya swarupa looking for Indrajit and glanced his nephew as Indrajit was engaged with the happiness of subduing Rama Lakshmanas addressing the co rakshasa veeraas! *dūṣaṇasya ca hantārau kharasya ca mahābalau, sāditaṁ māmakair bāṇair bhrātaraṁ rāmalakṣmaṇau/ nemau mokṣayitum śakyāv etasmād iṣubandhanāt, sarvair api samāgamya sarṣisaṅghaiḥ surāsuraiḥ/ yatkr̥te cintayānasya śokārtasya pitur mama, aspr̥ṣṭvā śayanam gātrais triyāmā yāti śarvatī/* ‘Rakshasa Veeraas! Are you friends seeing the retributory impact of Rama’s killing of Khara Dushanas, and now along with Lakshmana I have since subjected by my successful Naaga Bandhana Prayoga and placed them on their near death beds. Now the totality of Muni Samudaaya would not succeed in releasing them. In fact my dear father Maha Raja Ravana had been able to touch his bed for long as this ‘anartha’ of Rama’s threat to his maha samrajya of Lankapuri now should be reversed back to peace and prosperity. *Rāmasya lakṣmaṇasyaiva sarveṣāṁ ca vanaukasām, vikramā niṣphalāḥ sarve yathā śaradi toyadāḥ/ evam uktvā tu tān sarvān rākṣasān paripārśvagān, yūthapān api tān sarvāms tādāyām āsa rāvaṇiḥ/* What a pity that what all the great efforts that Rama Lakshmanas had been systematically made like the ‘sharad ritu varshaas’ have since been made like fragrant scents in heap of ashes!’ So pronouncing his self praise bravados, Indrajit resumed his ‘baana prahaaraas’ on the vaanara bhalluka veeraas. Then his arrows hit resulting in severe body injuries to Nala by nine arrow hits, Mainda and Dvididas along with three each arrows were mortally hurt, Bhalluka Raja Janbavan’s chest was split by one unique astra; Veera Hanuman was stilled by ten mahaastras, Gavaksha and Sharabha too were impaired by two each of the ‘mantrikaastras’. In such great excited enthusiasm, along with his co rakshasa veeraas, Golaanguleshwara Gavaksha and Vaali Putra Angada too were subjected to body injuries. Then with perverted gusto Meghanaada started hysteric dances on skies with thunderous garjanas with the thrill and ecstasy returned to Lankapuri. Then Sugriva yet to recover from his daze started shivers and broke down shattered, as Vibhishana pacified stating him: Sugriva! Don’t you crumble down yet, wipe off your tears forthwith. We do sometimes get alarmed by such critical situations in battles as success and other wise are decided by Vidhaata. Let us pray and beseech that Rama Lakshmanas get relieved soon. *paryavasthāpayātmānam anāthaṁ mām ca vānara, satyadharmānurak - tānām nāsti mṛtyukṛtaṁ bhayaṁ/* Those who keep on clinging to the fundamental precepts of Dharma and Nyaaya are neither afraid of mṛtyu nor of ultimate vindication of success. Having thus pacified Sugriva, Vibhisina then asked to ensure the safety of the bodies of Rama Lakshmanas till they are reawaken. Assuredly once having been revived the Maha Raghu Vamshis would take ample care of this passing situation. Further, you should at once pass on this message to the Vanara Veeraas be courageous at such critical and passing situations common in the battles of dharma and adharma always.’ Indrajit had by then having reached Lankapuri and King Ravana with this sensational news of Rama Lakshmana’s near death with his ‘NaagaastraPrayoga’ enabling their swoon down nearing death! Then he described in detail

the circumstances leading to the crisis of Vaanaras getting demoralised. Then Ravana was truly exhilarated, embraced and earnestly congratulated at the unprecedented and unbelievable success!

Sarga Forty Seven

As Vaanaras safeguarded Rama Lakshmanas from naaga bandhana, Ravana instructed Trijati Rakhasi to show Sita by Pushpaka Vimaana, as she broke out crying away at the scene.

Pratipraviṣṭe laṅkāṃ tu kṛtārthe rāvaṇātmaje, rāghavaṃ parivāryārtā rarakṣur vānaraṣabhāḥ/ hanūmān aṅgado nīlaḥ suṣeṇaḥ kumudo nalaḥ, gajo gavākṣo gavayaḥ śarabho gandhamādanaḥ/ jāmbavānṛṣabhaḥ sundo rambhaḥ śatabaliḥ pṛthuḥ, vyūdhānīkāś ca yattāś ca drumān ādāya sarvataḥ/ vīkṣamāṇā diśaḥ sarvās tiryag ūrdhvaṃ ca vānarāḥ, tṛṇeṣv api ca ceṣṭatsu rākṣasā iti menire/ rāvaṇaś cāpi saṃhṛṣṭo viśṛjyendrajitaṃ sutam, ājuhāva tataḥ sītā rakṣaṇī rākṣasīs tadā/ rākṣasyas trijaṭā cāpi śāsanāt tam upasthitāḥ, tā uvāca tato hṛṣṭo rākṣasī rākṣaseśvaraḥ/ hatāv indrajitākhyāta vaidehyā rāmalakṣmaṇau, puṣpakam ca samāropya darśayadhvaṃ hatau raṇe/ yad āśrayād avaṣṭabdhō neyaṃ mām upatiṣṭhati, so 'syā bhartā saha bhrātrā nirasto raṇamūrdhani/ nirviśaṅkā nirudvignā nirapekṣā ca maithilī, mām upasthāsyate sītā sarvābharanabhūṣitā/ adya kālavaśaṃ prāptaṃ raṇe rāmaṃ salakṣmaṇam, avekṣya vinivṛttāś nānyāṃ gatim apaśyati/ tasya tadvacanaṃ śrutvā rāvaṇasya durātmanaḥ, rākṣasyas tās tathety uktvā prajagmur yatra puṣpakam/ tataḥ puṣpakam ādāya rākṣasyo rāvaṇājñayā, aśokavanikāsthām tām maithilīm samupānayan/ tām ādāya tu rākṣasyo bhartṛśokaparāyaṇām, sītām āropayām āsur vimānaṃ puṣpakam tadā/ tataḥ puṣpakam āropya sītām trijaṭayā saha, rāvaṇo 'kārayal laṅkāṃ patākādhvajamālinīm/ prāghoṣayata hṛṣṭaś ca laṅkāyām rākṣaseśvaraḥ, rāghavo lakṣmaṇaś caiva hatāv indrajitā raṇe/ vimānenāpi sītā tu gatvā trijaṭayā saha, dadarśa vānarāṇām tu sarvaṃ sinyam nipātitaṃ/ prahṛṣṭamanasaś cāpi dadarśa piṣitāśanān, vānarāmś cāpi duḥkhārtān rāmalakṣmaṇapārśvataḥ/ tataḥ sītā dadarśobhau śayānau śatatalpayoḥ/ lakṣmaṇaṃ caiva rāmaṃ ca viśamjñau śarapīḍitau/ vidhvastakavacau vīrau vipraviddhaśarāsanau, sāyakaiś chinnaśarvāṅgau śarastambhamayau kṣitau/ tau dṛṣṭvā bhrātaraḥ tatra vīrau sā puruṣarṣabhau, duḥkhārtā subhṛṣaṃ sītā karuṇaṃ vilalāpa ha/ sā bāṣpaśokābhīhatā samīkṣya; tau bhrātaraḥ devasamaprabhāvau, vitarkayantī nidhanaṃ tayoḥ sā; duḥkhānvitā vākyam idaṃ jagāda/

As Indrajit returned to Ravana conveying his success, Maha Vaanara Yoddhas like Hanuman, Angada, Nila, Sushana, Kumuda, Nala, Gaja, Gavaaksha, Gavaya, Gandhamaadana, Jambavaan, Rishabha, Skandha, Rambha, Shatabali, and Pruthu kept constant vigil armed with vrikshas, even as Rakshasas were ready to somehow destroy the bodies of Rama Lakshmanas. Elsewhere in Lankapuri after the exit of Indrajit, Ravana called for the Rakshasis engaged around Sita, as Trijata and so on and instructed them to go and inform Devi Sita that Rama Lakshmana's were almost dying as bound by Indrajit's 'naaga paasha' and about the consequent joy of the Maha Rakshasa Sena. Further select Rakshasis might take pushpaka Vimana and show Sita the exact stage of their dying bodies of Rama Lakshmanas. 'Then hopefully Devi Sita might approach me with no hesitation of Rama Lakshmana's concern and fall on my feet having been better dressed and with 'aabharanaas'. As the pushpaka vimana arrived at the Ashoka Vana, Sita on hearing the shocking tragedy hurried up getting into the Vimana by which she witnessed the entire Lanka - puri public in festive mood at the victory of King Ravana and his famed son Indrajit. Further she herself witnessed how Shri Rama Lakshmanas were actually tied by the Nagastra with feeble breathing lying on earth while some of the Maha Vaanara Bhallukas were guarding the bodies. vidhvastakavacau vīrau vipraviddhaśarāsanau, sāyakaiś chinnaśarvāṅgau śarastambhamayau kṣitau/ tau dṛṣṭvā bhrātaraḥ tatra vīrau sā puruṣarṣabhau, duḥkhārtā subhṛṣaṃ sītā karuṇaṃ vilalāpa ha/ sā bāṣpaśokābhīhatā samīkṣya; tau bhrātaraḥ devasamaprabhāvau, vitarkayantī nidhanaṃ tayoḥ sā; duḥkhānvitā vākyam idaṃ jagāda/ Both the Maha Veeras were lying with their kavachas destroyed, separated of their 'dhanur baanaas' as surrounded by Vaanara Shreshthas were lying on a bed. As those Mahottama Purushas of Kamala Nayana Shri Rama and the ever trust worthy Lakshmana like the Agni Putras of Shaakha and Vishakha were lying bound my Maha Sarpas, Devi Sita was dazed and broke down in hysterical cryings. She was unable

to control her screamings as both the heroic bodies were dusted in a ‘maranaasanna durvyavastha’ and was drowned in deep distress!

Sarga Forty Eight

As Devi Sita was shocked and broke down in disbelief, she wondered whether Saamudrika Shastra -and Astrological Precepts were truthful as assuring final success, but Trijata assured so too yet with hurdles.

Bhartāraṁ nihataṁ dr̥ṣṭvā lakṣmaṇaṁ ca mahābalaṁ, vilalāpa bhṛ̥ṣaṁ sītā karuṇaṁ śokakar̥ṣitā/ ūcur lakṣaṇikā ye mām putriṇy avidhabeti ca, te 'sya sarve hate rāme 'jñānino 'ṇṛtavādinaḥ/ yajvano mahiṣīm ye mām ūcuḥ patnīm ca satriṇaḥ, te 'dya sarve hate rāme 'jñānino 'ṇṛtavādinaḥ/ vīrapārthivapatnī tvaṁ ye dhanyeti ca mām viduḥ, te 'dya sarve hate rāme 'jñānino 'ṇṛtavādinaḥ/ ūcuḥ saṁśravaṇe ye mām dvijāḥ kār̥tāntikāḥ śubhāṁ, te 'dya sarve hate rāme 'jñānino 'ṇṛtavādinaḥ/ imāni khalu padmāni pādāyor yaiḥ kila striyaḥ, adhirājye 'bhiṣicyante narendraiḥ patibhiḥ saha/ vaidhavyaṁ yānti yair nāryo 'lakṣaṇair bhāgyadurlabhāḥ, nātmanas tāni paśyāmi paśyantī hataḥ lakṣaṇā/ satyānīmāni padmāni strīṇāṁ uktvāni lakṣaṇa, tāny adya nihate rāme vitathāni bhavanti me/ keśāḥ sūkṣmāḥ samā nīlā bhruvau cāsaṁgate mama, vṛtte cālomaṣe jaṅghe dantās cāviralā mama/ śaṅkhe netre karau pādau gulphāv ūrū ca me citau, anuvṛttā nakhāḥ snigdhaḥ samās cāṅgulayo mama/ stanau cāviralau pīnau mamemau magnacūcukau, magnā cotsaṅginī nābhiḥ pārśvoraskaṁ ca me citam/ mama varṇo maṇinibho mṛdūny aṅgaruhāni ca, pratiṣṭhitāṁ dvadaśabhir mām ūcuḥ śubhalakṣaṇāṁ/ samagrayavam acchidraṁ pāṇipādaṁ ca varṇavat, mandasmitety eva ca mām kanyālakṣaṇikā viduḥ/ adhirājye 'bhiṣeko me brāhmaṇaiḥ patinā saha, kṛtāntakuśalair uktaṁ tat sarvaṁ vitathīkṛtaṁ/ śodhayitvā janasthānaṁ pravṛttim upalabhya ca, tīrtvā sāgaram akṣobhyaṁ bhrātarau goṣpade hataḥ/ nanu vāruṇaṁ āgneyam aindraṁ vāyavyam eva ca, astram brahmaśiraś caiva rāghavau pratyapadyatām/ adṛśyamānena raṇe māyayā vāsavopamau, mama nāthāṁ anāthāyā nihatau rāmalakṣmaṇau/ na hi dr̥ṣṭipathaṁ prāpya rāghavasya raṇe ripuḥ, jīvan pratinivarteta yady api syān manojavaḥ/ na kālasyātibhāro 'sti kṛtāntaś ca sudurjayah, yatra rāmaḥ saha bhrātrā śete yudhi nipāthitah/ nāhaṁ śocāmi bhartāraṁ nihataṁ na ca lakṣmaṇaṁ, nātmānaṁ janāni cāpi yathā śvaśrūṁ tapasvinīm/ sā hi cintayate nityaṁ samāptavratam āgatam, kadā drakṣyāmi sītāṁ ca rāmaṁ ca sahalakṣmaṇaṁ/ paridevayamānām tām rākṣasī trijaṭābravīt, mā viśādaṁ kṛthā devi bhartāyaṁ tava jīvati/ kāraṇāni ca vakṣyāmi mahānti sadṛśāni ca, yathemau jīvato devi bhrātarau rāmalakṣmaṇau/ na hi kopaparītāni harṣaparyutsukāni ca, bhavanti yudhi yodhānām mukhāni nihate patau/ idaṁ vimānaṁ vaidehi puṣpakam nāma nāmataḥ, divyaṁ tvām dhārayen nedaṁ yady etau gajajīvatau/ hataḥ vīrapradhānā hi hatotsāhā nirudyamā, senā bhramati saṁkhyeṣu hatakarṇeva naur jale/ iyaṁ punar asaṁbhrāntā nirudvignā tarasvinī, senā rakṣati kākutsthau māyayā nirjītau raṇe/ sā tvaṁ bhava suvisrabdhā anumānaiḥ sukhodayaiḥ, ahatau paśya kākutsthau snehād etad bravīmi te/ anṛtaṁ noktapūrvaṁ me na ca vakṣye kadā cana, cāritrasukhaśīlatvāt praviṣṭāsi mano mama/ netau śakyau raṇe jetuṁ sendrair api surāsuraiḥ, etayor ānanaṁ dr̥ṣṭvā mayā cāveditaṁ tava/ idaṁ ca sumahac cihnaṁ śanaiḥ paśyasva maithili, niḥsaṁjñāṁ apy ubhāv etau naiva lakṣmīr viyujyate/ prāyeṇa gatasattvānām puruṣāṇām gatāyuṣām, adṛśyamāneṣu vaktreṣu paraṁ bhavati vaikṛtaṁ/ tyaja śokaṁ ca duḥkhaṁ ca mohaṁ ca janakātmaje, rāmalakṣmaṇayor arthe nādyā śakyam ajīvitum/ śrutvā tu vacanaṁ tasyāḥ sītā surasutopamā, kṛtāñjalir uvācedam evam astv iti maithilī/ vimānaṁ puṣpakam tat tu samivartya manojavam, dīnā trijaṭayā sītā laṅkāṁ eva praveśitā/ tatas trijaṭayā sārḍham puṣpakād avaruḥya sā, aśokavanikāṁ eva rakṣasībhiḥ praveśitā/ praviśya sītā bahuvṛkṣaṇḍām; tām rākṣasendrasya vihārabhūmim, saṁprekṣya saṁcintya ca rājaputrau; paraṁ viśādaṁ samupājagāma/

As Devi Sita herself witnessed the ‘naaga bandha shareeras’ by the ‘pushpaka vimana’ as were surrounded by the Vaha Vaanara Shreshthas guarding the swooned bodies of Shri Rama Lakshmanas, she was shocked, bewildered and heart broken with non stop bursts of cryings stating that Saamudrika Vidvans projected that thier longevity was far beyond thousanads of years, whether their predictions were being falsified! They also predicted that Shri Rama as accompanied by me he would keep on performing innumerable yagja kaaryaas along with me for several centuries and could that be proved wrong too! *vaidhavyaṁ yānti yair nāryo 'lakṣaṇair bhāgyadurlabhāḥ, nātmanas tāni paśyāmi paśyantī*

hatalakṣaṇā/ satyānīmāni padmāni strīṇām uktvāni lakṣaṇe, tāny adya nihate rāme vitathāni bhavanti me/ What all ashubha lakshanas either in my body structure or mentality are none, yet what all shubha lakshanas are prescribed are clearly visible on my face and physique could the entire Samudrika Shasra be falsified by early widowhood!

[Vishleshana on Samudrika Shastra: on women in general: ‘Padmini, Chatrini, Shankhini and Hastini are four kinds of women. Padmini, or Lotus-woman has a pleasing face as the full moon; her body with soft flesh, head like mustard-flower; her skin is tender and fair as the yellow lotus, never dark-coloured, though resembling, in the effervescence and purple light of her youth, the cloud about to burst. Her eyes are bright and beautiful as the orbs of the fawn, well-cut, and with reddish corners. Her bosom is hard, full and high; her neck is goodly shaped as the conch-shell, so delicate that the saliva can be seen through it; her nose is straight and lovely, and three folds of wrinkles cross her middle, about the umbilical region. Her Yoni resembles the open lotus-bud, and her Love-seed (Kama-salila, the water of life) is perfumed like the lily which has newly burst. She walks with swanlike gait, and her voice is low and musical as the note of the Kokila-bird; she delights in white raiment, in fine jewels, and in rich dresses. She eats little, sleeps lightly and, being as respectable and religious, she is clever and courteous, she is ever anxious to worship the gods, and to enjoy the conversation of Brahmans. Such, then, is the Padmini, or Lotus-woman. Samudrika Shastra further prescribes the grace of a woman’s body as raised, smooth and soft as a lotus flower, without veins showing up and with no visible hair is the sign of a Queen. Veins showing up indicates that she will have to travel a lot. Hair on feet denotes servitude and if feet are lean, bony or without flesh, it is an indication that she is sexually undesirable. Even heels denote that she is good for companionship; Stout undesirable sexually; High loose in character and Long of misery. Legs (portion below knee) Even, smooth, without hair, without veins showing up, are signs of a girl destined to enjoy life fully. Knees Round, smooth, good looking knees are lucky indications. Loose knees indicate poverty. Bony knees without flesh connote loose character. Thighs: Fleshy, round, like an elephant’s trunk or the trunk of a plantain tree, spacing between thighs being very little, without hair, denote that she is good enough to be married by a King. Waist circumference not exceeding the width of 24 fingers (approx. 15 to 16") with well developed hips denote full happiness. Flat, long, without flesh, caved in or hairy waist forebodes widowhood and misery. Hips Raised fleshy hips (like water melon) and well spread indicate full happiness. Sexual Organ Hidden, pink coloured, curved like the back of tortoise or an elephant’s trunk and smooth is highly auspicious. If shaped like the feet or deer or furnace, with hard hair, indicates evil. If the left side is raised, she will beget more girl children while a raised right side denotes more boys. If the organ is shaped like a conch, she will be barren. Bottom of Stomach (portion below navel) is Soft, spread out and slightly raised is highly auspicious. Hairy, veins showing up and full of lines (folds or wrinkles) indicate misery. Navel Deep, with right turn is auspicious. Raised with left turn is inauspicious. Sides of Stomach Well spread indicates many sons. If sides resemble that of a frog’s, her son will become a King. Raised sides indicate childlessness. Fold/wrinkle denote slavish tendency. Long sides denote birth of a Sandow. Ribs Good luck will result if the portion covering ribs is smooth and fleshy. Chest even and without hair is lucky and auspicious. Breasts Of equal size, fleshy, round and firm but close together are lucky. Raised right breast indicates many sons; left breast, if raised, indicates more of girls. If the portion surrounding the partition is round and good looking, good luck. Pressed in or unusually small indicates bad luck. Shoulders: Even, well built and without the joints showing up are lucky signs. Armpits Soft, with small smooth hair is lucky; deep, full of perspiration and showing out veins in unlucky. Arms Fleshy, soft, round and with veins not showing is lucky. If thumbs take the shape of a lotus bud, she is fit to be married by a King. Bent or bony denotes bad luck. Palms Red, raised in the middle, fingers evenly spaced with few lines on palm is a very auspicious sign. Back of Hands Soft without hair, well-built is lucky]

Stanzas further: *satyānīmāni padmāni strīṇām uktvāni lakṣaṇe, tāny adya nihate rāme vitathāni bhavanti me/ keśāḥ sūkṣmāḥ samā nīlā bhruvau cāsaṅgate mama, vṛtte cālomaśe jaṅghe dantāś cāviralā mama/ Shṅkhe netre karau pāḍau gulphāv ūrū ca me citau, anuvṛttā nakhāḥ snigdhāḥ samās cāṅgulayo mama/ stanau cāviralau pīṇau mamemau magnacūcukau, magnā cotsaṅginī nābhiḥ pārśvoraskam ca me citam/*

To all the womanhood, the signs of hands and feet are distinctive lotus like and Maka Vidwans asserted as unique, and in case Shri Rama were be killed as a flash then the assertiveness of Vidwans would be falsified. My head hairs are thick black, uniform, and long and the shape of knees is round and hairless and the teeth are even and sparkling. My eyes, hands, feet, are well shaped and so are my hand fingers and nails too. My breasts are firm and well rounded yet subdued and ‘naabhi’ is deep as the surrounding areas are proportionately broad and well shaped. My anga ‘kaanti’ is akin to a prized ‘mani’, while body hairs are soft and foot fingers are nicely pressed down to the ground. As per Jyotisha Siddhanta, my dear husband along with me should be blessed with Rajyabhisheka soon and indeed that could not be falsified either. As my dear husband along with Lakshmana were away by the lure of chasing the maya mriga, I was kidnapped yet they traced me at Lankapuri, crossed the Maha Samudra and fighting an dharma yuddha to vindicate justice. But now Indrajit used a technique maaya prayoga of disappearance and utilised ‘naaga bandhanopaaya’ under which both the brothers are under duress facing death. *nāhaṁ śocāmi bhartāraṁ nihataṁ na ca lakṣmaṇam, nātmānaṁ janānī cāpi yathā śvaśrūṁ tapasvinīm/ sā hi cintayate nityaṁ samāptavratam āgatam, kadā draṅsyāmi sītāṁ ca rāmaṁ ca sahalakṣmaṇam/* I am now therefore crying away not merely for my sake, but equally so for the sake of their mothers.’ As Devi Sita was crying away, Rakshasi Trijata then pacified Sita Devi thus: *idaṁ vimānaṁ vaidehi puṣpakam nāma nāmataḥ, divyaṁ tvāṁ dhārayen nedaṁ yady etau gajājīvitau/ hatavīrapradhānā hi hatotsāhā nirudyamā, senā bhramati saṁkhyeṣu hatakarṇeva naur jale/ iyaṁ punar asaṁbhrāntā nirudvignā tarasvinī, senā rakṣati kākutsthau māyayā nirjītau raṇe/ sā tvaṁ bhava suvisrabdhā anumānaiḥ sukhodayaiḥ, ahatau paśya kākutsthau snehād etad bravīmi te/ anṛtaṁ noktapūrvam me na ca vakṣye kadā cana, cāritrasukhaśīlatvāt praviṣṭāsi mano mama/* ‘Videha nandini! Even this pushpaka vimana being a celestial gift too would not be able to tolerate your ‘vaidhavya’ in case of any untowardness to Rama the hero of popularity and to Lakshmana the most trusted brother. Besides, it is understandable as their Leader Shri Rama as also Lakshmana get controlled by naga paasha, his sena too would get upset without drive and enthusiasm like the prime boatsman gets gagged and controlled, the boat travellers get dispirited with anxiety and fear. Once the leader gets relieved the boat gets stabilized then it should be accelerated with full speed to reach the destination with success! Hence may I assure you that both the brothers of bravery and fame ought to be revived most certainly. Be thus be ready to soon await with a little patience. Mithileshwari, by your very physical perfection and mental make up of fortitude, tolerance and general nature, I do assert that your Rama Lakshmanas would finally accomplish their task on hand pretty soon.’ Then Devi Sita replied to Rakshasi Trijata with folded hands and said: ‘Sister may this dream materialise soon!, as the Pushpaka Vimana flew back to Ashoka Vaatika of Lankapuri.

Sarga Forty Nine

All of sudden Shri Rama with his physical and mental strength tore off the ‘naaga pasha’ but was distressed to see Lakshmana could not and kept on crying missing him and got readied even to retreat!

Ghoreṇa śarabandhena baddhau daśarathātmajau, niśvasantau yathā nāgau śayānau rudhirokṣitau/ sarve te vānaraśreṣṭhāḥ sasugrīvā mahābalāḥ, parivārya mahātmānau tasthuḥ śokapariplutāḥ/ etasminn antere rāmaḥ pratyabudhyata vīryavān, sthīratvāt sattvayogāc ca śaraiḥ saṁdānito ‘pi san/ tato dṛṣṭvā sarudhiraṁ viṣaṇṇaṁ gādham arpitam, bhrātaraṁ dīnavadanaṁ paryadevayad āturaḥ/ kiṁ nu me sītayā kāryaṁ kiṁ kāryaṁ jīvitena vā, śayānaṁ yo ‘dya paśyāmi bhrātaraṁ yudhi nirjītam/ śakyā sītā samā nārī prāptuṁ loke vicinvatā, na lakṣmaṇasamo bhrātā sacivaḥ sāmparāyikaḥ/ parityakṣyāmy ahaṁ prāṇān vānarāṇāṁ tu paśyatām, yadi pañcatvam āpannaḥ sumitrānandavardhanaḥ/ kiṁ nu vakṣyāmi kausalyām mātaraṁ kiṁ nu kaikayīm, katham ambām sumitrām ca putradarśanalālasām/ vivatsām vepamānām ca krośantīm kurarīm iva, katham āśvāsyaṣyāmi yadi yāsyāmi taṁ vinā/ katham vakṣyāmi śatrughnaṁ bharaṭaṁ ca yaśasvinam, mayā saha vanaṁ yāto vinā tenāgataḥ punaḥ/ upālabham na śakṣyāmi soḍhuṁ bata sumitrayā, ihaiva dehaṁ tyakṣyāmi na hi jīvitum utsahe/ dhiṁ mām duṣkṛtakarmāṇam anāryaṁ yatkr̥te hy asau, lakṣmaṇaḥ patitaḥ śete śaratalpe gatāsuvat/ tvaṁ nityaṁ suviṣaṇṇaṁ mām āśvāsayaṣi lakṣmaṇa, gatāsur nādyā śaknoṣi mām ārtam abhibhāṣitum/ yenādya bahavo yuddhe rākṣasā

*nihatāḥ kṣitau, tasyām eva kṣitau vīraḥ sa śete nihataḥ paraiḥ/ śayānaḥ śaratalpe 'smin
svaśoṇitapariplutaḥ, śarajālaiś cito bhāti bhāskaro 'stam iva vrajan/ bāṇābhihatamarmatvān na śaknoty
abhivīkṣitum, rujā cābruvato hy asya dṛṣṭirāgeṇa sūcyate/ yathaiva mām vanam yāntam anuyāto
mahādyutiḥ, aham apy anuyāsyāmi tathaivainaṁ yamakṣayam/iṣṭabandhujano nityam mām ca nityam
anuvrataḥ, imām adya gato 'vasthām mamānāryasya durnayaiḥ/ suruṣṭenāpi vīreṇa lakṣmaṇenā na
saṁsmare, paruṣam vipriyam vāpi śrāvitaṁ na kadā cana/ Visarjaikavegena pancha baana
shataanicha,ishvastreshtaadikastasmaat kaattaveeryaascha Lakshmanah/ Asmin muhūrte sugrīva
pratiyātum ito 'rhasi, matvā hīnam mayā rājan rāvaṇo 'bhidraved balī/ aṅgadaṁ tu puraskṛtya sasainyaḥ
sasuhṛjjanaḥ, sāgaraṁ tara sugrīva punas tenaiva setunā/ kṛtaṁ hanumatā kāryam yad anyair duṣkaram
raṇe, ṛkṣarājena tuṣyāmi golāṅgūlādhipena ca/ aṅgadaṇa kṛtaṁ karma maindena dvividena ca, yuddham
kesariṇā saṁkhye ghoram sampaṭinā kṛtam/ gavayena gavākṣeṇa śarabheṇa gajena ca, anyaiś ca
haribhir yuddham madārthe tyaktajīvitaiḥ/ na cātikramitum śakyam daivam sugrīva mānuṣaiḥ, yat tu
śakyam vayasyena suhṛdā vā paramtapa, kṛtaṁ sugrīva tat sarvam bhavatādharmabhīruṇā/ mitrakāryam
kṛtam idaṁ bhavadbhir vānararṣabhāḥ, anujñātā mayā sarve yatheṣṭam gantum arhatha/ śuśrūvus tasya
te sarve vānarāḥ paridevitam, vartayām cakrur āsrūṇi netraiḥ kṣṇetarekṣaṇāḥ/ tataḥ sarvāṇy anīkāni
sthāpayitvā vibhīṣaṇaḥ, ājagāma gadāpāṇis tvarito yatra rāghavaḥ/ taṁ dṛṣṭvā tvaritaṁ yāntam
nīlāṅjanacayopamam, vānarā dudruvuḥ sarve manyamānās tu rāvaṇim/*

As Shri Rama Lakshmanas were tied together by the hissing visha purita maha naagas, the Sugrivaadi Maha Vaanara Yoddhas were sunk deep in distressful mournings. They screamed high crying as to what could now be the fate of Devi Sita as she too returned back to Lankapuri and as to what ever could happen her looking dazed and forlorn agitated. *etasminn antere rāmaḥ pratyabudhyata vīryavān, sthīratvāt sattvayogāc ca śaraiḥ saṁdānito 'pi san/ tato dṛṣṭvā sarudhiraṁ viṣaṇṇam gādham arpitam, bhrātaram dīnavadanaṁ paryadevayad āturaḥ/ kim nu me sītayā kāryam kim kāryam jīvitena vā, śayānam yo 'dya paśyāmi bhrātaram yudhi nirjitam/ śakyā sītā samā nārī prāptum loke vicinvatā, na lakṣmaṇasamo bhrātā sacivaḥ sāmparāyikah/* Suddenly, Shri Rama severed the 'naaga paasha' and found that Lakshmana was not wriggle out of it. Then Rama cried out looking at Lakshmana with still tied down with hissing serpas, he cried out stating: 'It might be perhaps possible to locate a maha saadhvi pativrata like Devi Sita on the face earth and humanity, but is it ever feasible to locate a swami bhakta like Lakshmana my very shadow! Would it not be feasible if I were to resort to 'praana tyaga' to substitute the life of Lakshmana! *kim nu vakṣyāmi kausalyām mātaram kim nu kaikayīm, katham ambām sumitrāmca putradarśanalālasām/ vivatsām vepamānām ca krośantīm kurarīm iva, katham āśvāsayiṣyāmi yadi yāsyāmi taṁ vinā/ katham vakṣyāmi śatrughnam bharataṁ ca yaśasvinam, mayā saha vanam yāto vinā tenāgataḥ punaḥ/ upālambham na śakṣyāmi soḍhum bata sumitrayā, ihaiva deham tyakṣyāmi na hi jīvitum utsahe/* How indeed could I ever return to Ayodhya without Lakshmana to my mothers Koushalya and Sumitra. What could be the condition of Bharata Shatrughnas. As Rama was still crying away thus as a cow bereft of a calf. Is it at all really possible for me keep sustained ever without Lakshmana! If this tragedy continues then my life is truly futile and aimless. Rama continued further thus: Lakshmana! As and when I had been losing my heart, you had always diluted my distressed feelings, but if your own life is at stake what way out for my survival and it should be impossible for me live any further. These poisoned arrows must have certainly disabled your 'marma sthalas' and thus not able to speak to me. Other wise he should by now displayed his roudra swarupa by now. Lakshmana could release with swiftness and extreme precision over five hundreds arrows in a bunch and thus in his dhanur vidya he could surpass Kartaveeryaarjuna too. Look at him now on bare dusty ground who could even put Indra to embarrassment and surprise! It is a shame that without Lakshmana beside me, I am a zero instead of being a hero, so Vibhisana's rajyabhisheka might not be possible and Vanara King Sugriva might retreat with his 'maha vaanara veeraas' while Ravana might heckle and disgrace my inability to face him in the absence of Lakshmana beside him.' Thus Shri Rama was truly distressed with the absence of Lakshmana still bound by the 'naaga paasha'.

Sarga Fifty

Vibhishana distressed at Lakshmana unrecovered, Rama decides to withdraw from the battle; Sushena advises Hanuman to get herbs from Sanjeevani Parvata-Garuda lands frees from 'naaga bandhana'

Athovāca mahātejā harirājo mahābalaḥ, kim iyaṁ vyathitā senā mūḍhavāteva naur jale/ sugrīvasya vacaḥ śrutvā vālīputro 'ṅgado 'bravīt, na tvaṁ paśyasi rāmaṁ ca lakṣmaṇaṁ ca mahābalaṁ/ śarajālācitau vīrāv ubhau daśarathātmajau, śaratalpe mahātmānau śayānau rudhiroksitau/ athābravīd vānarendrah sugrīvaḥ putram aṅgadam, nānimittam idaṁ manye bhavitavyaṁ bhayena tu/ viṣaṇṇavadanā hy ete tyaktapraharaṇā diśaḥ, prapalāyanti harayas trāsād utphullalocanāḥ/ anyonyasya na lajjante na nirīkṣanti pṛṣṭhataḥ, viprakarṣanti cānyonyaṁ patitaṁ laṅghayanti ca/ etasminn antare vīro gadāpānir vibhīṣaṇaḥ, sugrīvaṁ vardhayām āsa rāghavaṁ ca niraikṣata/ vibhīṣaṇaṁ tam sugrīvo dṛṣṭvā vānarabhīṣaṇaṁ, ṛkṣarājaṁ samīpasthaṁ jāmbavantam uvāca ha/ vibhīṣaṇo 'yaṁ samprāpto yaṁ dṛṣṭvā vānararṣabhāḥ, vidravanti paritrastā rāvaṇātmajaśaṅkayā/ śīghram etān suvitrastān bahudhā vipradhāvītān, paryavasthāpayākhyāhi vibhīṣaṇaṁ upasthitam/ sugrīveṇaivam uktas tu jāmbavān ṛkṣapārthivaḥ, vānarān sāntvayām āsa samnivartya prahāvataḥ/ te nivṛttāḥ punaḥ sarve vānarās tyaktasambhramāḥ, ṛkṣarājavacaḥ śrutvā tam ca dṛṣṭvā vibhīṣaṇaṁ/ vibhīṣaṇas tu rāmasya dṛṣṭvā gātraṁ śaraiś citam, lakṣmaṇasya ca dharmātmā babhūva vyathitendriyaḥ/ jalaklīnna hastena taylor netre pramṛjya ca, śokasampīḍitamānā ruroda vilalāpa ca/ imau tau sattvasampannau vikrāntau priyasamyugau, imām avasthām gamitau rākasaiḥ kūṭayodhibhiḥ/ bhrātuh putreṇa me tena duṣputreṇa durātmanā, rākṣasyā jihmayā buddhyā chalitāv ṛjuvikramau/ śarair imāv alāṁ viddhau rudhireṇa samuḁṣitau, vasudhāyām ima suptau dṛṣyete śalyakāv iva/ yayor vīryam upāśritya pratiṣṭhā kāṅkṣitā mayā, tāv ubhau dehanāsāya prasuptau puruṣarṣabhau/ jīvaṇn adya vipanno 'smi naṣṭarājyamanorathaḥ, prāptapratijñas ca ripuḥ sakāmo rāvaṇaḥ kṛtaḥ/ evaṁ vilapamānaṁ tam pariṣvajya vibhīṣaṇaṁ, sugrīvaḥ sattvasampanno harirājo 'bravīd idaṁ/ rājyaṁ prāpsyasi dharmajñā laṅkāyām nātra saṁśayaḥ, rāvaṇaḥ saha putreṇa sa rājyaṁ neha lapsyate/ śarasampīḍitāv etāv ubhau rāghavalakṣmaṇau, tyaktvā moham vadhiṣyete sagaṇaṁ rāvaṇaṁ raṇe/ tam evaṁ sāntvayitvā tu samāśvāsya ca rākṣasaṁ, suṣeṇaṁ śvaśuraṁ pārśve sugrīvas tam uvāca ha/ saha sūrair harigaṇair labdhasamjñān arimdamau, gaccha tvaṁ bhrātaraug ḡhya kiṣkindhām rāmalakṣmaṇau/ aham tu rāvaṇaṁ hatvā saputraṁ sahabāndhavam, maithilīm ānayaṣyāmi śakro naṣṭām iva śriyam/ śrutvaitad vānarendrasya suṣeṇo vākyam abravīt, devāsuraṁ mahāyuddham anubhūtaṁ sudāruṇam/ tadā sma dānavā devāḥ śarasamsparsakovidāḥ, nijaghnūḥ śastraviduṣas chādayanto muhur muhuh/ tān ārtān naṣṭasamjñāms ca parāśūms ca bṛhaspatiḥ, vidhyābhir mantrayuktābhir oṣadhībhiś cikitsati/ tāny auṣadhāny ānayitum kṣīrodaṁ yāntu sāgaram, javena vānarāḥ śīghram sampāti panasādayaḥ/ harayas tu vijānanti pārvatī te mahauṣadhī, samjīvakaraṇīm divyām viśalyām devanīrmitām/ candraś ca nāma droṇas ca parvatau sāgarottame, amṛtaṁ yatra mathitaṁ tatra te paramauṣadhī/ te tatra nihite devaiḥ parvate paramauṣadhī, ayaṁ vāyusuto rājan hanūmāms tatra gacchatu/ etasminn antare vāyur meghāmś cāpi savidyutaḥ, paryasyan sāgare toyaṁ kampayann iva parvatān/ mahatā pakṣavātena sarve dvīpamahādrumāḥ, nipetur bhagnaviṭapāḥ samulā lavaṇāmbhasi/ abhavan pannagās trastā bhoginas tatravāsināḥ, śīghram sarvāṇi yādāmsi jagmuś ca lavaṇārṇavam/ tato muhūrtad garuḁaṁ vainateyaṁ mahābalaṁ, vānarā dadṛśuḥ sarve jvalantam iva pāvakaṁ/ tam āgatam abhiprekṣya nāgās te vipradudruvuḥ, yais tau satpuruṣau baddhau śarabhūtair mahābalau/ tataḥ suparṇaḥ kākutsthau dṛṣṭvā pratyabhinandya ca, vimamarśa ca pāṇibhyām mukhe candrasamaprabhe/ vainateyena samspṛṣṭās tayoḥ samrururur vranāḥ, suvarṇe ca tanū snigdhe taylor āśu babhūvatuḥ/ tejo vīryaṁ balaṁ cauja utsāhas ca mahāguṇāḥ, pradarśanaṁ ca buddhiś ca smṛtiś ca dviguṇaṁ tayoḥ/ tāv utthāpya mahāvīryau garuḁo vāsavopamau, ubhau tau sasvaje ḥṛṣṭau rāmaś cainam uvāca ha/ bhavatprasādād vyasanaṁ rāvaṇiprabhavaṁ mahat, āvām iha vyatikrāntau śīghram ca balinau kṛtau/ yathā tātā daśarathaṁ yathājaṁ ca pitāmaham, tathā bhavantam āsādy ḥṛṣayaṁ me prasīdati/ ko bhavān rūpasampanno divyasraganulepanaḥ, vasāno viraje vastre divyābharaṇabhūṣitaḥ/ tam uvāca mahātejā vainateyo mahābalaḥ, patatirājyaḥ prītātmā harṣaparyākulekṣaṇaḥ/ aham sakhā te kākutstha priyaḥ prāno bahiṣcaraḥ, garutmān iha samprāpto yuvayoḥ sāhyakaraṇāt/ asurā vā mahāvīryā dānavā vā mahābalāḥ, surāś cāpi sagandharvāḥ puraskṛtya śatakratum/ nemaṁ mokṣayitum śaktāḥ śarabandhaṁ sudāruṇam,

māyā balād indrajitā nirmitaṁ krūrakarmaṇā/ ete nāgāḥ kādraveyās tīkṣṇadamaṣṭrāviṣolbaṇāḥ, rakṣomāyā prabhāvena śarā bhūtvā tvadāśritāḥ/ sabhāgyās cāsi dharmajña rāma satyaparākrama, lakṣmaṇena saha bhrātrā samare ripughātinaḥ/ imam śrutvā tu vṛttāntam tvaramāṇo 'ham āgataḥ, sahasā yuvayoḥ snehāt sakhitvam anupālayan/ mokṣitau ca mahāghorād asmāt sāyakabandhanāt, apramādaś ca kartavyo yuvābhyām nityam eva hi/ prakṛtyā rākṣasāḥ sarve saṁgrāme kūṭayodhinaḥ, śūrāṇām śuddhabhāvānām bhavatām ārjavam balam/ tan na viśvasitavyam vo rākṣasānām raṇājire, etenaivopamānena nityajihmā hi rākṣasāḥ/ evam uktvā tato rāmaṁ suparṇaḥ sumahābalaḥ, pariṣvajya suhṛtsnigdham āpraṣṭum upacakrame/ sakhe rāghava dharmajña ripūṇām api vatsala, abhyanujñātum icchāmi gamiṣyāmi yathāgatam/ bālavrddhāvaśeṣām tu laṅkāṁ kṛtvā śarormibhiḥ, rāvaṇam ca ripum hatvā sītām samupalapsyase/ ity evam uktvā vacanam suparṇaḥ śīghravikramaḥ, rāmaṁ ca virujam kṛtvā madhye teṣām vanaukasām/ pradakṣiṇam tataḥ kṛtvā pariṣvajya ca vīryavān, jagāmākāśam āviśya suparṇaḥ pavano yathā/ virujau rāghavau dṛṣtvā tato vānarayūthapāḥ, śimhanādāms tadā nedur lāṅgūlam dudhuvuś ca te/ tato bherīḥ samājaghnur mṛdaṅgāms ca vyanādayan, dadhmuh śaṅkhān saṁprahrṣṭāḥ kṣvelanty api yathāpuram/ āsphotyāspotya vikrāntā vānarā nagayodhinaḥ, drumān utpāṭya vividhāms tasthuh śatasahasraśaḥ/ viśjanto mahānādāms trāsayanto niśācarān, laṅkādvārāṇy upājagmur yoddhukāmāḥ plavaṅgamāḥ/ tatas tu bhīmas tumulo ninādo; babhūva śākhāṁgayūthapānām, kṣaye nidāghasya yathā ghanānām; nādaḥ subhīmo nadatām niśīthe/

Vaanara Raja Sugriva reacted and addressed the Vaanara-bhalluka sena, pursuant to the volatile situation of Lakshmana's non release of the 'naaga paasha' and Shri Rama 'Vilaapa' leading to the consequential crisis of Rama's proposed retreat from the maha sangrama in the absence of Lakshmana. Sugriva stated: Vaanaras, just as a boat might get readied to sink due to a vortex in the deep waters, our mission of Ravana Samhara seems to be in trouble. Then the quick witted Angada replied that was this crisis due it Rama's inability to proceed further as Lakshmana still needed to be recovered from the 'naaga paasha'! Sigriva replied: 'dear son Angada! Yes, there is undesirable confusion in the vaanara sena right now! Vibhishana then stood up having lifted his heavy mace up to his shoulders and approached Sugriva. Then the Vaanara sena was shocked to mistake Vibhishana as Indrajit, while Jaambavan corrected the Vaanaras not to confuse Vibhishana as Indrajit. As Vibhishana was nodoubt happy at Shri Rama's recovery but not of Lakshmana as yet. Sugriva then explained to Vibhishana the late arrival to the scene that as Rama who was able to tear off the naaga bandhana noticed that Lakshmana was still not do so, Rama felt that in the absence of Lakshmana would not fight without Lakshmana and suggested the retreat of Sugriva and his sena back to kishkindha. Then Vibhishana cried out then stating that shatru Ravan falsified his hopes of rajyabhisheka as he promised recovery of Devi Sita. Then Sugriva embraced Vibhishana and asserted: *rājyaṁ prāpsyasi dharmajña laṅkāyām nātra saṁśayaḥ, rāvaṇaḥ saha putreṇa sa rājyaṁ neha lapsyate/ śarasampīḍitāv etāv ubhau rāghavalakṣmaṇau, tyaktvā moham vadhiṣyete saganam rāvaṇam raṇe/* Dharmajña Vibhishana! Be assured that your rajyabhisheka should be a reality. Along with Indrajit, Ravana ought to be devastated. Once Rama Lakshmanas are finally relieved of this 'naaga bandhana', then being seated on the back of garuda deva, they should destroy Ravana and his followers.' As Sugriva asserted thua and assured Vibhishana, Sugriva asked Vanara Sushena nearby and instructed him that let Rama Lakshmanas be returned to Kishkindha and he himself would destroy Ravana and his followers. Then Sushana replied: 'King of Kishkindha: 'In the ancient times when devaasura maha yuddhas took place, 'astra shastra vidya yukta danavaasuras' had badly hurt deva samuhas with ease and Deva Guru Brihaspati applied celestial herbal medicins for curing the wounds. Hence: *tāny auśadhāny ānayitum kṣīrodam yāntu sāgaram, javena vānarāḥ śīghram sampāti panasādayaḥ/ harayas tu vijānanti pārvatī te mahauśadhī, saṁjīvakaraṇīm divyām viśalyām devanirmītam/ candraś ca nāma droṇaś ca parvatau sāgarottame, amṛtaṁ yatra mathitaṁ tatra te paramauśadhī'* My my earnest suggestion to you Vanara Raja Sugriva let Sampati, Panasa and such vaanara veeras could soon reach the banks of 'ksheera saagara' so that Sampati could search on the mountain top 'mahoushadhi' or potent herbal medicines. Sampatti and such vaanaras do possess the vigjnaana of the herbal medicines. In that huge range of mountains, there is the most appropriate mountains named 'Sanjeeva karni and Vishalyakarani'. There two maha parvataas were specially manifested by Brahma Deva himself. Sugriva Raja! you would be aware that

among the Sapta Samudras viz. Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water, Ksheera Sagara is most famed and on its shores are Chandra and Drona named mountains where Deva Danavas performed ‘amrita mathana’ and it is on those mountains where the ‘divya aoushdhis’ are aplenty. *te tatra nihite devaiḥ parvate paramauśadhī, ayaṁ vāyusuto rājan hanūmāms tatra gacchatu/ etasminn antare vāyur meghāms cāpi savidyutaḥ, paryasyan sāgare toyaṁ kampayann iva parvatān/ mahatā pakṣavātena sarve dvīpamahādrumāḥ, nipetur bhagnaviṭapāḥ samūlā lavaṇāmbhasi/* Vaanara Raja! My considered advice is that Vayuputra Hanuman be kindly commisioned to locate the ‘mahoushdhis’ even and Viranjaneya was getting ready to successfully accomplish the success. Meanwhile, ‘Vayu prachalana’ or the speed of winds got intensified, megha garjanas and lightnings followed, and sweeps of winds shook up samudras. Maha Garuda flew off and there were the consequent ‘samudra prabhanjana’ of the Maha Samudras ranging from the Lavana Samudra. *abhavan pannagās trastā bhoginas tatravāsinaḥ, śīghraṁ sarvāṇi yādāmsi jagmuś ca lavaṇārṇavam/ tato muhūrtad garuḍaṁ vainateyaṁ mahābalaṁ, vānarā dadṛśuḥ sarve jvalantam iva pāvakaṁ/ tam āgatam abhiprekṣya nāgās te vipradudruvuḥ, yaś tau satpuruṣau baddhau śarabhūtair mahābalau/* As Maha Sarpas of the Maha Samudra were shaken up too with the fury and speed of Vayu Deva jumped up and got flustered running hither and thither even entering Lankapuri as its residents were alarmed. Then within minutes time, samasta vaavaraas witnessed the arrival of the most distinguished Garuda Deva the Vinata nandana as of agni jwaalaas around him. *tataḥ suparṇaḥ kākutsthau dṛṣṭvā pratyabhinandya ca, vimamarśa ca pāṇibhyāṁ mukhe candrasamaprabhe/ vainateyena saṁsprṣṭās tayoh saṁruruhur vraṇāḥ, suvarṇe ca tanū snigdhe tayor āśu babhūvatuḥ/ tejo vīryaṁ balaṁ cauja utsāhaś ca mahāguṇāḥ, pradārśanaṁ ca buddhiś ca smṛtiś ca dviguṇaṁ tayoh/* Even with his very arrival, Maha Garuda touched the heads of Shri Rama Lalshmanas and their bodies glittered gloriously. Their respective physiques then got rejuvenated with tejas, veerya, bala, oza, utsaaha, drishtishakti, buddhi, and ramaneeyatadi shaktis as got doubled.

[Visheshana on Garuda Deva, the Vinata Nandana]

Vinata and Kadru were among the two wives of Kashyapa Muni. Kadru hatched thousands of eggs creating snakes while Vinata hatched only two. Vinata broke one egg and found a child named Aruna but was deformed. Eventually Aruna became the charioteer of Surya Deva. In a mutual bet, Vinata and Kadru out of playfulness; the bet was as to which colour was of Ucchaishrava the celestial horse born during ksheera saagara mathana; Vinata replied that the horse was white but the bet was lost since the horse’s tail was black. Vinata lost the bet and became Kadru’s servant and served her as also the progeny of snakes. The second son of Vinata named Garuda too was born weak with a beak and wings like an eagle but with the features of a human. As Garuda grew up he noticed that his mother was a slave and did all the domestic work including looking after the snake children. The latter used to tauntingly address *Garuda as the son of Vinata and order him to give him rides on the sky. One day, Garuda was ordered by Kadru to take all her snake children to a near by island while Vinata should carry herself. In anger and disgust Garuda carried the snake children too high on the sky and the latter were half burnt by the heat of Surya Deva. Then as the snake kids screamed and Kadru prayed to Indra who instatantly saved them by rain showers. On landing back, Garuda told the serpent kids that he could keep on taking to many islands but on the condition that her mother be freed from the slavery. But Vinata disagreed and asked Garuda to strengthen his body by reaching Himalayas and lifting big tortoises and elephants to eat. Guruda did so and eventually made his body mighty and invincible. One day he found an elephant and tortoises and having lifted them, placed the preys on a strong branch of a huge tree to settle down and eat. But Vakalhilya Sages of miniature sizes hanging down the branch realised that the massive bird could fly them down to an island near by and befriended them by calling it as ‘Garuda’ or the one who could lift up massive loads. He helped them and they suggested to approach swarga on the high skies to secure amrit

for longevity. As Garuda was nearing Swarga, Indra got concerned about the mighty sky and ran to Brihaspati. The latter, having realised the purpose of Garuda to lift amrita drops, alerted all the Devas including Vayu- Varuna- Agni-and so on and even the vajrayudha of Indra could not stop Garuda who finally did secure a pot of amrit and desired that his mother be freed from her slavery too. On way back, Vishnu appeared and smilingly offered that he could be his ‘vaahana’ for ever.!! [Repeat of Essence of Valmiki Ayodhya Ramayana]

Further Stanzas of the Sarga Fifty:

Then Maha Tejasvi Garuda Deva then lifted up Rama Lakshmana brothers and touched with his heart as Shri Rama was quite pleased.*bhavatprasādād vyasanam rāvaṇiprabhavam mahat, āvām iha vyatikrāntau śighram ca balinau kṛtau/ yathā tātam daśaratham yathājam ca pitāmaham, tathā bhavantam āsādyā hr̥ṣayam me prasīdati/ ko bhavān rūpasampanno divyasraganulepanaḥ, vasāno viraje vastre divyābharaṇabhūṣitaḥ/ tam uvāca mahātejā vainateyo mahābalaḥ, patatrirājaḥ prītātmā harṣaparyākulekṣaṇaḥ/* Maha Garuda! We both Rama Lakshmana brothers are grateful and happy as having been relieved as we both of us were attacked by Indrajit the Ravana Kumara who tied us down with naaga bandhana and the maha sarpa disappeared by your very arrival here. Now we are rejuvenated right away, excepting Lakshmana’s consciousness be revived. We are thrilled at your arrival here as though our distinguished father Dasharatha and his father had arrived here to bless us. You are indeed maha tejasvi and rupavaan garlanded with fragrant flowers of celestial origin, exceedingly dressed up and ornamented. Kindly enlighten us with proper identity, although we have a hazy idea.’ As Shri Rama was no doubt aware of Garuda Deva’s full background, Garuda smiled with ‘ananda baashpaas’ and replied: .*aham sakḥ te kākutsa priyaḥ prāṇo bahiścaraḥ, garutmān iha samprāpto yuvayoḥ sāhyakāraṇāt/ asurā vā mahāvīryā dānavā vā mahābalaḥ, surāś cāpi sagandharvāḥ puraskṛtya śatakratum/ neman mokṣayitum śaktāḥ śarabandham sudāruṇam, māyā balād indrajitā nirmitam krūrakarmaṇā/ ete nāgāḥ kādraveyās tīkṣṇadamṣṭrāviṣolbanāḥ, rakṣomāyā prabhāvena śarā bhūtvā tvadāśritāḥ/* Kakutsa nandana, I am your beloved friend Garuda and as I keep flying away am your very praana the vital energy and have arrived here for your possible help. Even if maha parakrami asura, daanava, devatas, gandharvas and even Indra would have failed in relieving from this ‘maha sarpa bandhana’ as the krurakarma Indrajit out of his maha maaya prayoga of Kadru putra maha naagas which are soaked in unusual ‘maha garala’ and such arrows of thick layers of severe poison.*sabhāgyaś cāsi dharmajña rāma satyaparākrama, lakṣmaṇena saha bhrātrā samare ripughātinā/ imam śrutvā tu vṛttāntam tvaramāṇo ’ham āgataḥ, sahasā yuvayoḥ snehāt sakṣitvam anupālayan/ mokṣitau ca mahāghorād asmāt sāyakabandhanāt, apramādaś ca kartavyo yuvābhyām nityam eva hi/* Parama Dharmajnaata Shri Rama! Even as you having been relieved of this extraordinary naga bandhana soon enough, I consider that this privilege of relieving Lashmana Kumara, your dear brother and ‘parama mitra’! As I received this celestial message, I had hastened to arrive here with ‘mano-vaayu vega’.*prakṛtyā rākṣasāḥ sarve samgrāme kūṭayodhināḥ, śūrāṇām śuddhabhāvanām bhavatām ārjavam balam/ tan na viśvasitavyam vo rākṣasānām raṇājire, etenaivopamānena nityajihmā hi rākṣasāḥ/* Trust me to emphasize that Rakshasaas by their born and natural way of life is of uncouth and cruelty but indeed you are perfect and appropriate nature to match and balance in fittingly. Hence my caution to you Vaanaraas too. Having cautioned all Maha Garuda Deva embraced Sri Rama and departed even while stating: Rama Bhagavan! You are indeed by your very nature are an outstanding friend, philosopher and guide to your followers pretending that you are making them and inspiring them to follow. You would devastate Lankapuri in such a manner that only children and the aged would be spared.’ As Maha Garuda departed, the Maha Vaanara Sena with great joy and excitement, sounded drums, simha naadaas, shankha naadaas and garjanas as if of great victory, as the nishacharas were concerned and agitated as though the greeshma ritu has just concluded.

Sargas Fifty One and Two

Rattled by Rama Lakshmanas release, the worried Ravana despatched Dhumraksha, who encouraged his Rakasasas who displayed initial success but Hanuman crashed the chariot and the head of Dhumraksha

Teṣāṃ su. tumulaṃ śabdaṃ vānarāṇāṃ tarasvināṃ, nardatāṃ rākṣasaiḥ sārdhaṃ tadā śuśrāva rāvaṇaḥ/ snigdhaḡambhīranirghoṣaṃ śrutvā sa ninadaṃ bhṛśaṃ, sacivānāṃ tatas teṣāṃ madhye vacanaṃ abravīt/ yathāsau saṃprahṛṣṭānāṃ vānarāṇāṃ samutthitaḥ, bahūnāṃ sumahān nādo meghānāṃ iva garjatāṃ/ vyaktaṃ sumahatī prītir eteṣāṃ nātra saṃśayaḥ, tathā hi vipulair nādaś cuḡsubhe varuṇālayaḥ/ tau tu baddhau śarais tīṣṡṅṅair bhrātarau rāmalakṣmaṇau, ayaṃ ca sumahān nādaḥ śaṅkāṃ janayatīva me/etat tu vacanaṃ cōktvā mantriṇo rākṣaseśvaraḥ, uvāca nairṛtāṃs tatra saṃpāparivartinaḥ/ jñāyatāṃ tūrṅam etaṣāṃ sarveṣāṃ vanacārīṇāṃ, śōkakāle samutpanne harṣakāraṇam utthitam/tathoktās tena saṃbhrāntāḥ prākāram adhiruhya te, dadṛṣuḥ pālītāṃ senāṃ sugrīveṇa mahātmanā/ tau ca muktau sughoreṇa śarabandhena rāghavau, samutthitau mahābhāḡgau viṣeduh preḡsya rākṣasāḥ/ saṃtrastahṛdayā sarve prākārād avaruhya te, viṣaṇṇavadanāḥ sarve rākṣasendram upasthitāḥ/tad apriyaṃ dīnamukhā rāvaṇasya niśācarāḥ, kṛtsnaṃ nivedayāṃ āsur yathāvad vākyakovidāḥ/ yau tāv indrajitā yuddhe bhrātarau rāmalakṣmaṇau, nibaddhau śarabandhena niṣprakampabhujau kṛtau/ vimuktau śarabandhena tau dṛṣyete raṇājire, pāsān iva gajau chittvā gajendrasamavikramau/ tac chrutvā vacanaṃ teṣāṃ rākṣasendro mahābalaḥ, cintāśōkasamākrānto viṣaṇṇavadano 'bravīt/ ghorair dattavarair baddhau śarair āśīviṣomapaiḥ, amoghair sūryasaṃkāśaiḥ pramathyendrajitā yudhi/ tam astrabandham āsādyā yadi muktau ripū mama, saṃśayastham idaṃ sarvaṃ anupaśyāmy ahaṃ balam/ niṣphalāḥ khalu saṃvṛttāḥ śarā vāsukitejaṣaḥ, ādattaṃ yais tu saṃgrāme ripūṇāṃ mama jīvitam/ evam uktvā tu saṃkruddho niśvasann urago yathā, abravīt rakṣasāṃmadhye dhūmrākṣaṃ nāma rākasaṃ/ balena mahatā yukto rakṣasāṃ bhīmakarmaṇāṃ, tvaṃ vadhāyābhiniryāhi rāmasya saha vānaraiḥ evam uktas tu dhūmrākṣo rākṣasendreṇa dhīmatā, kṛtvā praṇāmaṃ saṃhṛṣṭo nirjagāma nṛpālayāt/ abhiniṣkramya taddvāraṃ balādhyakṣam uvāca ha, tvarayasva balaṃ tūrṅam kiṃ cireṇa yuyutsataḥ/ dhūmrākṣasya vacaḥ śrutvā balādhyakṣo balānugāḥ, balaṃ udyojayāṃ āsa rāvaṇasyājñāyā drutam/ te baddhaghaṇṭā balino ghorarūpā niśācarāḥ, vinardamānāḥ saṃhṛṣṭā dhūmrākṣaṃ paryavārayan/ vividhāyudhahastās ca śūlamudgarapāṇayaḥ, gadābhiḥ paṭṭasair daṇḡdair āyasair musalair bhṛśaṃ/ parighair bhiṇḡpālaiś ca bhallaiḥ prāsaiḥ paraśvadhair, niryayū rākṣasā ghorā nardanto jaladā yathā/ rathair kavacinas tv anye dhvajaiś ca samalamkṛtaiḥ, suvarṇajālavihitair kharaiś ca vividhānanair/ hayair paramaśīghraiś ca gajendraiś ca madotkataiḥ, niryayū rākṣasavyāghrā vyāghrā iva durāsadhā/ vṛkasimhamukhair yuktaṃ kharair kanakabhūṣaṇair, āruroha rathaṃ divyaṃ dhūmrākṣaḥ kharanisvanah/ sa niryāto mahāvīryo dhūmrākṣo rākṣasair vṛtaḥ, prahasanaṃ paścimadvāraṃ hanūmān yatra yūthapāḥ/ prayāntāṃ tu mahāghoraṃ rākṣasaṃ bhīmadarśanam, antarīkṣagatāḥ krūrāḥ śakunāḥ pratyavārayan/rathasīrṣe mahābhīmo gṛdhraś ca nipapāta ha, dhvajāgre grathitās caiva nipetuḥ kuṇapāsānāḥ/ rudhirārdro mahāṇ śvetāḥ kabandhaḥ patito bhuvi, visvaram cotsṛjan nādam dhūmrākṣasya saṃpataḥ/ vavarṣa rudhiram devaḥ saṃcacāla ca medinī, pratilomaṃ vavau vāyur nirghātasamanisvanah, timiraughāvṛtās tatra diśaś ca na cakāśire/ sa tūtpātāṃs tato dṛṣṡtvā rākṣasānāṃ bhayāvahān, prādurbhūtān sughorāṃś ca dhūmrākṣo vyathito 'bhavat/ tataḥ subhīmo bahubhir niśācarair; vṛto 'bhiniṣkramya raṇotsuko balī, dadarśa tām rāghavabāhupālītāṃ; samudrakalpām bahuvānarīm camūm/

Dhūmrākṣaṃ preḡsya niryāntāṃ rākṣasaṃ bhīmanisvanam, vinedur vānarāḥ sarve prahṛṣṭā yuddhakāṅkṣiṇaḥ/ teṣāṃ tu tumulaṃ yuddhaṃ saṃjajñe harirakṣasāṃ, anyonyaṃ pādapair ghorair nighnataṃ śūlamudgarair/ rākṣasair vānarā ghorā vinikṛttāḥ samantataḥ, vānarai rākṣasās cāpi drumair bhūmau saṃikṛtāḥ/ rākṣasās cāpi saṃkruddhā vānarān niṣitair śarair, vivyadhur ghorasaṃkāśair kaṅkapatrair aḡhimagaiḥ/ te gadābhiś ca bhīmābhiḥ paṭṭasair kūṭamudgarair, ghoraiś ca parighaiś citrais triśūlaiś cāpi saṃśitair/ vidāryamāṇā rakṣobhir vānarās te mahābalāḥ, amarṣāj janitoddharṣās cakruḥ karmāṇy abhītavat/śaranirbhinnagātrās te śūlanirbhinnadehinaḥ, jagṛhus te drumāṃs tatra śilās ca hariyūthapāḥ/ te bhīmaveḡā harayo nardamānās tatas tataḥ, mamanthū rākṣasān bhīmān nāmāni ca babhāṣire/ tad babhūvādbhutaṃ ghoram yuddhaṃ vānararakṣasāṃ, śilābhir vividhābhiś ca bahuśākhaiś

ca pādapaiḥ/ rākṣasā mathitāḥ ke cid vānarair jitakāśibhiḥ, vavarṣū rudhiram ke cin mukhai rudhirabhojanāḥ/ pārśveṣu dāritāḥ ke cit ke cid rāśīkṛtā drumaiḥ, śilābhiḥ cūrṇitāḥ ke cit ke cid dantair vidāritāḥ/ dhvajair vimathitair bhagnaiḥ kharaiḥ ca vinipātitaḥ, rathair vidhvamsitaiḥ cāpi patitai rajanīcaraiḥ/ vānarair bhīmavikrāntair āplutyāplutya vegetaiḥ, rākṣasāḥ karajais tīkṣṇair mukheṣu vinikartitāḥ/ vivarṇavadanā bhūyo viprakīrṇasīroruhāḥ, mūḍhāḥ śonitagandhena nipetur dharaṇītale/ naye tu paramakruddhā rākṣasā bhīmavikramāḥ, talair evābhidhāvanti vajrasparśasamair harīn/ vanarair āpatantas te vegetā vegavattaraiḥ, muṣṭibhiḥ caraṇair dantaiḥ pādapaiḥ cāpapoṭhitāḥ/ Sainyam tu vidrutam dṛṣṭvā dhūmrākṣo rākṣasarśabhaḥ, krodhena kadanam cakre vānarāṇām yuyutsatām/ prāsaiḥ pramathitāḥ ke cid vānarāḥ śonitasravāḥ, mudgarair āhatāḥ ke cit patitā dharaṇītale/ parighair mathitāḥ ke cid bhiṇḍipālair vidāritāḥ, paṭṭasair āhatāḥ ke cid vihvalanto gatāsavaḥ/ ke cid vinihatā bhūmau rudhīrādrā vanaukasaḥ, ke cid vidrāvītā naṣṭāḥ saṁkruddhai rākṣasair yudhi/ vibhinnaḥṛdayāḥ ke cid ekapārśvena śāyitāḥ, vidāritāstraśūlai ca ke cid āntrair vinisrutāḥ/ tat subhīmam mahad yuddham harirākasa saṁkulam, prababhau śastrabahulam śilāpādapasamkulam, dhanurjyātantrimadhuram hikkātālasamanvitam, mandrastanitasamgūtam yuddhagāndharvam ābabhau/ dhūmrākṣas tu dhanuṣpāṇir vānarān raṇamūrdhani, hasan vidrāvayām āsa diśas tāñ śaravṛṣṭibhiḥ/ dhūmrākṣeṇārditam sainyam vyathitam dṛṣṭya mārutiḥ, abhyavartata saṁkruddhaḥ pragrhya vipulām śilām/ krodhād dviguṇatām rākṣaḥ pītṛtulyaparākramam, śilām tām pātayām āsa dhūmrākṣasya ratham prati/ āpatantīm śilām dṛṣṭvā gadām udyamya saṁbhramāt, rathād āplutya vegena vasudhāyām vyatiṣṭhata/ sā pramathya ratham tasya nipapāta śilābhūvi, sacakrakūbaram sāśvam sadhvajam saśarāsanam/ sa bhaṅktvā tu ratham tasya hanūmān mārutātmajaḥ, rākṣasām kadanam cakre saskandhaviṭapair drumaiḥ/ vibhinnaśirasas bhūtvā rākṣasāḥ śonitokṣitāḥ, drumaiḥ pramathitāḥ cānye nipetur dharaṇītale/ vidrāvya rākṣasām sainyam hanūmān mārutātmajaḥ, gireḥ śikharam ādāya dhūmrākṣam abhidudruve/ tam āpatantam dhūmrākṣo gadām udyamya vīryavān, vinardamānaḥ sahasā hanūmantam abhidravat/ tataḥ kruddhas tu vegena gadām tām bahukaṇṭakām, pātayām āsa dhūmrākṣo mastake tu hanūmataḥ/ tāḍitāḥ sa tayā tatra gadayā bhīmarūpayā, sa kapir mārutabalaḥ tam prahāram acintayan, dhūmrākṣasya śīro madhye giriśṛṅgam apātayat/ sa vihvalitasarvāṅgo giriśṛṅgeṇa tāḍitāḥ, papāta sahasā bhūmau vikīrṇa iva parvataḥ/ dhūmrākṣam nihataḥ dṛṣṭvā hataśeṣā niśācarāḥ, trastāḥ praviviśur laṅkāḥ vadhyamānāḥ plavaṅgamaiḥ/ sa tu pavanasuto nihatyā śatrum; kṣatajavahāḥ saritāḥ ca saṁvikīrya, ripuvadhaja - nitaśramo mahātmā; mudam agamat kapibhiḥ ca pūjyamānaḥ/

As Ravana heard the tumultuous noises of drum beatings and screamings of the opponent ‘vaanara sena’, Ravana blissfully seated among the Ministers, wondered as what all had been happening at the enemy front since subdued despite Indrajit’s victorious ‘naaga bandhana’. He stood up with rage and commanded the Ministers to go and find out what was happening there. On ascertaining the ground position, they reported back to say that it appeared that Rama Lakshmanas were relieved of the ‘naga bandhana’ and hence their ‘jai jai ninaadaas’. Then suddenly the medium dark color of his ‘dashamukhas’ got darker and thought within himself: ghorair dattavarair baddhau śarair āśīviṣomapaiḥ, amoghaiḥ sūryasamkāśaiḥ pramathyendrajitā yudhi/ tam astrabandham āsādyā yadi muktau ripū mama, saṁśayastham idam sarvam anupaśyāmy aham balam/ niṣphalāḥ khalu saṁvṛttāḥ śarā vāsukitejasāḥ, ādattam yais tu saṁgrāme ripūṇām mama jīvitam/ What all my glorious son Indrajit ever hissing like a ‘maha naaga’ himself, being an unparalleled ‘mahaastra vidya praveena’ under the tutorship of Maha Danvava-Rakshasaas Guru Shukraachaarya himself, appears not to have succeeded in his ‘naaga bandhana astra prayoga’! This should be a matter of serious import requiring serious attention. Having pondered likewise addressed with partly anxious but outwardly with angry desperation, Ravana shouted on a commanding tone addressed Dhumaraaksha: balena mahatā yukto rakṣasām bhīmakarmaṇām, tvaṁ vadhyābhiniṛyāhi rāmasya saha vānaraiḥ evam uktas tu dhūmrākṣo rākṣasendreṇa dhīmatā, kṛtvā praṇāmam saṁhṛṣṭo nirjagāma nṛpālayāt/ abhiniṣkrāmya taddvāram balādhyakṣam uvāca ha, tvarayasva balam tūrṇam kim cireṇa yuyutsataḥ/ dhūmrākṣasya vacaḥ śrutvā balādhyakṣo balānugah, balam udyojayām āsa rāvaṇasyājñāyā drutam/ Bhayanaka Paraakrami Veera! go atonce as accompanied by Maha Rakshasa Veeras attack Rama who would be surrounded by Vaanara Pramukhas. As per the King’s command, Dhamrakha having dutifully performed a ‘parikrama’ of Ravana exited the Raja Bhavana and intructed

his charioteer to reach the battle ground forthwith as his horsemen rakshasaas followed fittingly armed. The ‘bhayanaka balavan nishaachara’ in his mighty arms was carrying his ‘astra shastras’ as some of his warrior sena were mounted on well trained elephants besides very many on horse backs all of them equipped with ‘shuula-mudgara- gada pattusha-loha danda, musala, parigha, bhindapaala-bhaale-paashaadi maha bhayaaka ayudhaas’. The nishaachara shiromani was riding a chariot with a ‘survarna jaala’ or a golden net to catch the fishlike vaanara veeras! But indeed, the maha vaanara yoddhas instead being mere fish to be netted in were far worse than whales with gigantic physiques with maha vrikshasa and mountain boulders on their shoulders with which to crush to instant death.

Sarga Fifty Two

As Dhumraaksha entered the battle field with his great Rakshasa Sena admirably equipped military armoury, Vaha Vanaras now with Rama Lakshmanas freed from the naaga paasha refreshed with renewed vigour and excitement with uprooted maha vrishas and mountain rocks on their mighty shoulders the no less rakshasa veeraas began to utilize arrow downpours as quite a few vaanara veeras, as several ‘haa haakaaras’ were heard mainly from the vanaraas. Irritated by the cries of collapsed Maha Rakshasas on the defending side too, Dhumraaksha became more and more aggressive and encouraged the Maha Rakshaasa to quickly exhibit their military skills by utilizing their equipment of shula mudgara maha passhas which the opponents were neither possessive of the basic equipped of warfare nor of utilising them excepting the crude art of ‘vriksaadi praharana’. Having thus renewed the courage and confidence by Dhumraasha, the Rakshasaas became more and more aggressive. *dhūmrākṣeṇārditaṁ sainyaṁ vyathitaṁ dṛśya mārutiḥ, abhyavartata saṁkruddhaḥ pragṛhya vipulāṁ śilāṁ/ krodhād dviguṇatām rākṣaḥ piṭṛtulyaparākramaḥ, śilāṁ tām pātayām āsa dhūmrākṣasya ratham prati/ āpatantīm śilāṁ dṛṣtvā gadām udyamya sambhramāt, rathād āplutya vegena vasudhāyām vyatiṣṭhata/* Then Dhumraaksha picked up his ‘dhanush baanaas’ and attacked the Vaanara Veeras into bits and pieces as several vaanarasa fell victimised, encouraging the co Rakshasaas and apparently enjoying himself. Pavana kumara Anjanaaputra found that a critical mode was appearing in the battle. His normal smile disappeared and his eyes got reddened. His physical speed and velocity was of the inheritance of Vayu Deva, his dear and respectable father. He jumped up to a near mountain top pulled of huge portion of it and hurled at Dhumraksha’s chariot which crashed along with his dhawaja, the iron wheels along with the dead horses, and forced the Senapati to get dragged down to the dusty ground. *sā pramathya ratham tasya nipapāta śilābhūvi, sacakrakūbaram sāśvaṁ sadhvajaṁ saśarāsanam/ sa bhāṅktvā tu ratham tasya hanūmān mārutātmajaḥ, rākṣasāṁ kadanāṁ cakre saskandhaviṭapair drumaiḥ/ vibhinnaśirasō bhūtvā rākṣasāḥ śoṇitokṣitāḥ, drumaiḥ pramathitāś cānye nipetur dharaṇītale/ vidrāvya rākṣasāṁ sainyaṁ hanūmān mārutātmajaḥ, gireḥ śikharam ādāya dhūmrākṣam abhidudruve/* He jumped up to a near mountain top pulled of huge portion of it and hurled at Dhumraksha’s chariot which crashed along with his dhawaja, the iron wheels along with the dead horses, and forced the Senapati to get dragged down to the dusty ground. As Dhumraaksha got bewildered with the shock, then Veeranjanya started to methodically devastate the Rakshasaas. *taṁ āpatantaṁ dhūmrākṣo gadām udyamya vīryavān, vinardamānaḥ sahasā hanūmantam abhidravat/ tataḥ kruddhas tu vegena gadām tām bahukaṇṭakām, pātayām āsa dhūmrākṣo mastake tu hanūmataḥ/ tāditaḥ sa tayā tatra gadayā bhīmarūpayā, sa kapir mārutabalas taṁ prahāram acintayan, dhūmrākṣasya śiro madhye giriśṛṅgam apātayat/* Yet having steadied himself, Dhumraksha jumped up the his powerful mace in both of his mighty arms ran towards Anjaneya and aiming at the latter’s head with the tightly gripped mace with several thorn like penetrations. No doubt Anjaneya’s head was affected by the ‘gada prahara’ with scratches but ignoring the same, he with his ‘vaayu vega’ reached atop a mountain and instantly hurled at Dhumraaksha Mastaka with extreme precision. *sa vihvalitasarvāṅgo giriśṛṅgeṇa tāditaḥ, papāta sahasā bhūmau vikīrṇa iva parvataḥ/ dhūmrākṣam nihataṁ dṛṣtvā hataśeṣā niśācarāḥ, trastāḥ praviviśur laṅkāṁ vadhyamānāḥ plavaṅgamaiḥ/ sa tu pavanasuto nihatya śatruṁ; kṣatajavahāḥ saritaś ca saṁvikīrya, ripuvadhaja - nitaśramo mahātmā; mudam agamat kapibhiś ca pūjyamānaḥ/* As the ‘parvata shikhara prahara’ of Viranjanya, Dhumraksha’s head and body parts were crumbled to the battle ground in bits and pieces, as

his Rakshasa Sena ran back to Ravana in Lankapuri as Virajanajaneya was hailed by the ‘Vaanara Sena prashamsha’ with his gladdened heart.

Sargas Fifty Three and Fifty Four

Ravanaasura got furious that Dhumaakasha was killed by Hanuman, he instructed Vajradamshra to take revenge, as Rakshasa Vaanara Maha Yuddha followed yet Angada crushed Vajradamshta to death

As Rakshasa Raja went wild with rage on hearing the news of ‘Maha Rakshasa Dhumraksha’ death and like ‘maha visha sarpa’ would swing left and right with ‘phoophookaaras’, taking long and deep breathings commanded Nishachara Mahabali Vajradamshtra and raising his voice said: you should instantly attack Rama and Sugrivas. Then with Gaja-Ashva-Ratha-dhanush-tomara-musala-bhindipaala-shakti-pattisha-khadga-chakra-gadasahita aneka asrta-shastradhari Maha Rakshasaas proceeded ahead with megha garjanas typical of Varsha Kaala. He then devastated the Samudra samaana Vaanara Maha Vaanara Sena felt that they were experiencing a sand storm or a pralaya kaalagni. But the never shaken up Vaali Kumara Angada was hardly subdued. *Taan raakshasa ganaan sarvaan vrikshamuddyumaya veeryavan, Angadaha krodhataamraakshah simhah kshuramrigaaniva, chakaara kadanam ghoram Shara tulya paraakramah/ Angadaabhihataastra raakshasaa bheema vikramaah vibhinna shirasah peturnikrittaa iva paaapaah/Angadasya cha veerena tad raajkshasasabalam mahat,praakampata tadaa tara pavanekaambudo yathaa/* His eyes were raging fury as indeed he was an Indratulya Paraakrami. Just as lion would jump and attack vanya pashus, he could uproot maha vrikshas, he carried on assaulting bhayanaka rakshasas as they were severed of their heads and bodies as fallen to dust. Their chariots and dhvajas were crashed, as their horses and elephants aside from their own dead body mutilations caused instant fountains of blood. Thus Angada’s very presence on the battle field sent shivers down the spines of the Rakshasaas.

On seeing the havoc created by Angada, Vajradamshtra fumed up and lifted his dhanush and initiating the bombardment with violent barrages of arrows nonstop, as the follower Rakshasas Maha Veeras took to extensive use of ‘ayudha prahaaraas’, while the Vanarara Pramukhas as inspired by Angada retaliated with similar varshpaata of maha vrikshas and huge mountain rocks. The mutual battle caused floods of ‘rakta - maamsa pravaahaas.’ The ‘atyanta krodha yukta’ Vajradamshta for each of his ‘dhanur prayogas’ were tied with bunches of arrows with five-seven- nine ‘gucchhas’ causing panic to the vaanara veeras and with deep wounds as pierced through by the ‘bana parampara’ ran to Angadas Kumara for his shelter and solace. The instant reaction of Angada was to sink Vajradamshtra with heavy boulders with speed and agility. The retaliatory Vajradamshtra hit the mammasthalas of Angada with a spree of a lakh poisonous arrows. *Rudhurokshatasarvaango Vaalisoonur mahaabalaha, chikshepa Vajradamshtraaya vriksamm bheenaparaakramah/ Drushtvaa panantam tam vrikshamasmasambhraanascha Raakshasah, chicchhed bahudhaa sopi madhitah praapadat bhuvi// tam drushtvaa vajradamshtrsya vikramam plavagarbhashabhah, pragriha vipulam shailam chikshapa cha nanaadacha/* The baana prahaara in a lakh of number made such an impact that Angada crumbled yet with his ‘agni jwaala’ like revenge got up instantly and made a fast rise up and made the fastest prahara of a ‘parvata khanda’ as Vajradamshtra’s head and body parts crumbled to pieces, the blood flows stunned the Raksasa sena fled away back to Lankapuri in panic.

Sargas Fifty Five and Fifty Six

As Angada pulled down Vajradamshtra to death, Senapati Akampana volunteered to attack the shatru sena but Veeranjana despatched the Senapati and many Raashasas to Yama Loka

Vajradamamdhtam hataṁ śrutvā rāvaṇo rākṣaseśvaraḥ, balādhyakṣam uvācedaṁ kṛtāñjalim upasthitam/ śīghraṁ niryāntu durdharṣā rākṣasā bhīmavikramāḥ, akampanaṁ puraskṛtya sarvaśastraprakovidam/ tato nānāpraharaṇā bhīmākṣā bhīmadarśanāḥ, niṣpetū rākṣasā mukhyā balādhyakṣapracoditāḥ/ ratham āsthāya vipulaṁ taptakāñcanakuṇḍalaḥ, rākasaḥ saṁvṛto ghorais tadā niryāty akampanaḥ/ na hi kampayitum śakyah surair api mahāmṛdhe, akampanas tatas teṣāṁ āditya iva tejasā/ tasya nidhāvamānasya saṁrabdhasya yuyutsayā, akasmād dainyam āgacchad dhayānām rathavāhinām/ vyasphuran nayanam cāsyā savyam yuddhābhinandinaḥ, vivarṇo mukhavarṇaś ca gadgadaś cābhavat svarah/ abhavat sudine cāpi durdine rūkṣamārutam, ūcuḥ khagā mṛgāḥ sarve vācaḥ krūrā bhayāvahāḥ/ sa simhopacitaskandhaḥ śārdūlasamavikramaḥ, tāt utpātān acintyaiva nirjagāma raṇājiram/ tadā nirgacchatas tasya rakṣasaḥ saha rākṣasaiḥ, babhūva sumahān nādaḥ kṣobhayann iva sāgaram/ tena śabdena vitrastā vānarāṇām mahācamūḥ, drumaśailapraharaṇā yoddhum samavatiṣṭhata/ teṣāṁ yuddham mahāraudram saṁjajñe kapirakṣasām, rāmarāvaṇayor arthe samabhityaktajīvinām/ sarve hy atibalāḥ śūrāḥ sarve parvatasam nibhāḥ, harayo rākṣasāś caiva parasparajighamsavaḥ/ teṣāṁ vinardātām śabdaḥ saṁyuge 'titarasvinām, śuśruve sumahān krodhād anyonyam abhigarjatām/ rajas cruṇavarṇābham subhīmam abhavad bhṛśam, uddhūtaṁ harirakṣobhiḥ saṁrurodha diśo daśa/ anyonyam rajasā tena kauṣeyoddhūtapāṇḍunā, saṁvṛtāni ca bhūtāni dadṛśur na raṇājire/ na dhvajo na patākāvā varma vā turago 'pi vā, āyudham syandanaṁ vāpi dadṛśe tena reṇunā/ śabdaś ca sumahāms teṣāṁ nardatām abhidhāvatām, śrūyate tumule yuddhe na rūpāṇi cakāśire/ harīn eva susaṁkruddhā harayo jaghnur āhave, rākṣasāś cāpi rakṣāṁsi nijaghnus timire tadā/ parāṁś caiva vinighnantaḥ svāṁś ca vānararākṣasāḥ, rudhirārdrām tadā cakrur mahīm paṅkānulepanām/ tatas tu rudhiraugheṇa siktām vyapagataṁ rajah, śarīraśavaśaṁkīrṇā babhūva ca vasmādhārā/ drumaśaktiśilāprāsair gadāparighatomaraiḥ, harayo rākṣasāś tūrṇam jaghnur anyonyam ojasā/ bāhubhiḥ parighākārair yudhyantaḥ parvatopamāḥ, harayo bhīmakarmāṇo rākṣasāñ jaghnur āhave/ rākṣasāś cāpi saṁkruddhāḥ prāsatomarapāṇayaḥ, kapīn nijaghnire tatra śāstraiḥ paramadāruṇaiḥ/ harayas tv api rakṣāṁsi mahādrumamahāśmabhiḥ, vidārayanty abhikramya śāstrāṇy ācchidya vīryataḥ/ etasminn antare vīrā harayaḥ kumudo nalaḥ, maindaś ca paramakruddhaś cakrur vegam anuttamam/ te tu vṛkṣair mahāvegā rākṣasānām camūmukhe, kadanam sumaha cakrur līlayā hariyūthapāḥ/

As Vaaliputra Angada destroyed Maha Rakshasa Vajradamshttra, Ravana was shocked yet again, Senapati Prahasta offered himself to volunteer as he desired the Rakshasa Raja. Aampna was a complete astra shastra jnaata and backing him bhyankara Durdharsha Rakshasa too was ready. Akampana was always an ever ready 'yuddha priya' and surely capable of defeating Rama Lakshman Sugrivas besides killing innumerable vaanaras. As approved by Ravana, Akampana proceeded along with 'maha rakshasa shreshthas' with megha garjanas. In his past adventures, even crores of Deva Sena was terrified to counter Akampana or nevereven shaken up shivers and hence his title was Akampana. As the horses carrying his chariot were looking sad with tears in their eyes as even he glanced some dusshakunas and surprisigly however even his tone are rather sudued. Even so the Maha Rakshasaveeras accompanying Akampana were in full excitement screaming away 'jai jai ninaadaass'. On the other side of the battle front, Vaanara Veeraas itching away with another confrontation heard battle shouts of victory but were hardly see as huge dusts were spread all over in the otherside and thus the dhvajas, chariots, horses and the approaching marches of the Rakshasa sena. Then came the rakshasa in crowds started attacking the vaanaraas all of a sudden with their maces, shaktis, praaaas, parighas and so on. Vaanaas too ataacked with maha vrikhas, heavy boulders and so on, besides resorting to dwandva yuddhas. *etasminn antare vīrā harayaḥ kumudo nalaḥ, maindaś ca paramakruddhaś cakrur vegam anuttamam/ te tu vṛkṣair mahāvegā rākṣasānām camūmukhe, kadanam sumaha cakrur līlayā hariyūthapāḥ*/It was at that very time, maha vaanara shreshthas like Kumuda, Nala, Mainda and Dvidida joined and with dashing speed and anger. The Vanara shreshthas then considering a play worthy game pounded Rakshasaas with 'mushti ghaataas' on their coounterparts.

Sarga Fifty Six

Tad dṛṣṭvā sumahat karma kṛtaṁ vānarasattamair, krodham āhārayām āsa yudhi tīvram akampanaḥ/ krodhamūrchitarūpas tu dhnuvan paramakārmukam, dṛṣṭvā tu karma śatrūṇāṁ sārathim vākyam abravīt/ tatraiva tāvat tvaritaṁ rathaṁ prāpaya sārathe, ete 'tra bahavo ghnanti subahūn rākṣasān raṇe/ ete 'tra balavanto hi bhīmākāyās ca vānarāḥ, drumaśailapraharaṇās tiṣṭhanti pramukhe mama/ etān nihantum icchāmi samaraślāghino hy aham, etair pramathitaṁ sarvaṁ dṛśyate rākṣasaṁ balam/ tataḥrajavitāśvena rathena rathināṁ varaḥ, harīn abhyahanat krodhāc charajālair akampanaḥ/ na sthātum vānarāḥ śekuḥ kiṁ punar yoddhum āhave, akampanaśarair bhagnāḥ sarva eva pradudruvuḥ/ tān mṛtyuvaśam āpannān akampanavaśam gatān, samīkṣya hanumān jñātīn upatasthe mahābalaḥ/ taṁ mahāplavagaṁ dṛṣṭvā sarve plavagayūthapāḥ, sametya samare vīrāḥ sahitāḥ paryavārayan/ vyavasthitaṁ hanūmantam te dṛṣṭvā hariyūthapāḥ, babhūvur balavanto hi balavantam upāśritāḥ/ akampanas tu śailābham hanūmantam avasthitaṁ, mahendra iva dhārābhiḥ śarair abhivavarṣa ha/ acintayitvā bāṇaughān śarīre patitān śitān, akampanavadhārthāya mano dadhre mahābalaḥ/ sa prahasya mahātejā hanumān mārutātmajāḥ, abhidudrāva tad rakṣaḥ kampayann iva medinīm/ tasyābhinardamānasya dīpyamānasya tejasā, babhūva rūpaṁ durdharṣaṁ dīptasyeva vibhāvasoḥ/ ātmānaṁ tv apraharaṇaṁ jñātvā krodhasamanvitaḥ, śailam utpāṭayām āsa vegena haripuṁgavaḥ/ taṁ gṛhītva mahāśailam pāṇinaikena mārutiḥ, vinadya sumahānādaṁ bhrāmayām āsa vīryavān/ tatas taṁ abhidudrāva rākṣasendram akampanam, yathā hi namuciṁ samīkhye vajreṇeva purāṇdarāḥ/ akampanas tu tad dṛṣṭvā giriśṛṅgaṁ samudyatam, dūrād eva mahābāṇair ardhaacandrair vyadārayat/ tat parvatāgram ākāśe rakṣobāṇavidāritam, vikīrṇaṁ patitaṁ dṛṣṭvā hanumān krodhamūrchitaḥ/ so 'śvakarṇaṁ samāśādy roṣadarpānvito hariḥ, tūrṇam utpāṭayām āsa mahāgirim ivocchritaṁ/ taṁ gṛhītva mahāskandham so 'śvakarṇaṁ mahādyutiḥ, prahasya parayā prītyā bhrāmayām āsa saṁyuge/ pradhāvan uruvegena prabhañjams tarasā drumān, hanumān paramakruddhaś caraṇair dārayat kṣitim/ gajāṁś ca sagajārohaṇ sarathān rathinas tathā, jaghāna hanumān dhīmān rākṣasāṁś ca padātikān/ taṁ antakam iva kruddham samare prāṇahāriṇam, hanūmantam abhiprekṣya rākṣasā vipradudruvuḥ/ taṁ āpatantaṁ samkruddham rākṣasānāṁ bhayāvaham, dadarśākampano vīraś cukrodha ca nanāda ca/ sa caturdaśabhir bāṇair śitair dehavidāraṇair, nirbibheda hanūmantam mahāvīryam akampanaḥ/ sa tathā pratividdhas tu bahvībhiḥ śaravṛṣṭībhiḥ, hanumān dadṛśe vīraḥ prarūḍha iva sānumān/ tato 'nyam vṛkṣam utpāṭya kṛtvā vegam anuttamam, śirasy abhijaghānāśu rākṣasendram akampanam/ sa vṛkṣeṇa hataṁ tena sakrodhena mahātmanā, rākṣaso vānarendreṇa papāta sa mamāra ca/ taṁ dṛṣṭvā nihataṁ bhūmau rākṣasendram akampanam, vyathitā rākṣasāḥ sarve kṣitikampa iva drumāḥ/ tyaktapraharaṇāḥ sarve rākṣasāḥ te parājitāḥ, laṅkāṁ abhiyāyus trastā vānarais tair abhidrutāḥ/ te muktakeśāḥ sambhṛāntā bhagnamānāḥ parājitāḥ, sravacchramajalair aṅgaiḥ śvasanto vipradudruvuḥ/ anyonyaṁ pramamantus te vivīśur nagaram bhayāt, pṛṣṭhataṁ te susaṁmūḍhāḥ prekṣamāṇā muhur muhuḥ/ teṣu laṅkāṁ praviṣṭeṣu rākṣaseṣu mahābalāḥ, sametya harayaḥ sarve hanūmantam apūjayan/ so 'pi prahrṣṭas tān sarvān harīn saṁpratya pūjayat, hanumān sattvasaṁpanno yathārham anukūlataḥ/ vineduś ca yathā prāṇaṁ harayo jītakāśinaḥ, cakarṣuś ca punas tatra saprāṇān eva rākṣasān/ sa vīraśobhām abhajan mahākapiḥ/ sametya rakṣāṁsi nihatya mārutiḥ, mahāsuram bhīmam amitranāśanaṁ, yathaiva viṣṇur balinaṁ camūmukhe/ apūjayan devagaṇās tadā kapim; svayaṁ ca rāmo 'tibalaś ca lakṣmaṇaḥ, tathaiva sugrīvamukhāḥ plavaṁgamā; vibhīṣaṇaś caiva mahābalas tadā/

As Akampana's 'baana parampara' on vaanara sena was frightening, Hanuman faced Akampana as the entire vaanara veeras were rejoiced. Instantly Akampana initiated his baana varshas as Indra was pouring 'varaha paataas' continuously. Then quite ignoring the Akampanas arrow series, Hanuman attacked the Rakshasa sena with anger like 'agni jwaalaas'. As he was not equipped with any 'aayudha' at that time, he pulled up a mountain and while making 'simha garjanaas'. Avoiding other vaanara veeras then, Akampana merely concentrated on Hanuman and shot at the parvata shikhara with an 'ardha chadraakaara mantra yokta baana' with his mighty pull. As the mountain collapsed in bits and pieces, Hanuman went into white fury with 'dwesha and darpa'. Jumping over to another 'parvata', Hanuman then found a maha vriksha named Ashwakarna at an adjoining mountain and uprooted it. Then he jumped down to where Akampana was standing while he was waving the maha vriksha and attacked Akampana who reacted by utilising fourteen mantra yukta arrows at Hanuman who was hurt instantaneously. As blood flows were

flowing from his hurt body parts, Hamuman uprooted yet another maha vrisksha and threw off aiming at Akampana. *sa vṛkṣeṇa hatas tena sakrodhena mahātmanā, rākṣaso vānarendreṇa papāta sa mamāra ca/ tam dṛṣṭvā nihataṁ bhūmau rākṣasendram akampanam, vyathitā rākṣasāḥ sarve kṣitikampa iva drumāḥ/ tyaktapraharanāḥ sarve rākṣasās te parājitāḥ, laṅkāṁ abhiyayus trastā vānarais tair abhidrutāḥ/* As a highly fumed up Veerananaya, the ‘maha vriksha prahara’ ended up Akampana Rakshasa Senapai to crumble to the ground with a thud, like a bhukampana gets terminated as the remaining rakshasa sena threw off the ‘astrashastras’ and ran back to Lankapuri. As the Rakshasa sena as still survived took their heels back to Lanka, as the Vanara sena survivors after the battle were rather amused and shouted ‘jaya jaya ninaadaas’ loudly congratulating Veera Hanuman.

Sargas Fifty Seven and Fifty Eight

As even Akampana too was crumbled to death by Hanuman, Ravana hesitated but Senapati Prahasta consented but Maha Vaanara Senapati Neela succeeded to crush the Rakshasa Senapati to death

Akampanavadham śrutvā kruddho vai rākṣaseśvaraḥ, kiṁ cid dīnamukhaś cāpi sacivāms tān udaikṣata/ sa tu dhyātvā muhurtam tu mantribhiḥ saṁvicārya ca, purīm pariayau laṅkāṁ sarvān gulmān avekṣitum/ tām rākṣasagaṇair guptām gulmair bahubhir āvṛtām, dadarśa nagarīm laṅkāṁ patākādhvajamālinīm/ ruddhām tu nagarīm dṛṣṭvā rāvaṇo rākṣaseśvaraḥ, uvācāmarṣitaḥ kālē prahastam yuddhakovidam/ purasyopaniviṣṭasya sahasā pīḍitasya ca, nānyam yuddhāt prapaśyāmi mokṣam yuddhaviśārada/ ahaṁ vā kumbhakarṇo vā tvaṁ vā senāpatir mama, indrajid vā nikumbho vā vaheyur bhāram īdṛśam/ sa tvaṁ balam itaḥ śīghram ādāya parigrhya ca, vijayāyābhiniṛyāhi yatra sarve vanaukasah/ niryāṇād eva te nūnam capalā harivāhinī, nardatām rākṣasendrāṇām śrutvā nādam draviṣyati/ capalā hy avinītās ca calacittās ca vānarāḥ, na sahiṣyanti te nādam śimhanādam iva dvipāḥ/ vidrute ca bale tasmin rāmaḥ saumitriṇāsaha, avasaste nirālambaḥ prahastavaśameṣyati/ āpatsamśaśreyo nātra niḥsamśayīkṛtā/ pratilomānulomaṁ vā yad vā no manyase hitam/ rāvaṇenaivam uktas tu prahasto vāhinīpatiḥ, rākṣasendram uvācedam asurendram ivośanā/ rājan mantritapūrvam naḥ kuśalaiḥ saha mantribhiḥ, vivādaś cāpi no vṛttaḥ samavekṣya parasparam/ pradānena tu sītāyāḥ śreyo vyavasitam mayā, apradāne punar yuddham dṛṣṭam etat tathaiḥ naḥ/ so 'haṁ dānaiś ca mānaiś ca satatam pūjitas tvayā, sāntvaiś ca vividhaiḥ kālē kiṁ na kuryām priyam tava/ na hi me jīvitam rakṣyam putradāradhanāni vā, tvaṁ paśya mām juhūṣantaṁ tvadarthe jīvitam yudhi/ evam uktvā tu bhartāram rāvaṇam vāhinīpatiḥ, samānayata me śīghram rākṣasānām mahad balam/ madbāṇāsanivegena hatānām tu raṇājire, adya tṛpyantu māmśena pakṣiṇaḥ kānanaukasām/ ity uktās te prahastena balādhyakṣāḥ kṛtatvarāḥ, balam udyojayām āsus tasmin rākṣasamandire/ sā babhūva muhurtēna tigmanānāvidhāyudhaiḥ, laṅkā rākṣasavīrais tair gajair iva samākulā/ hutāśanam tarpayatām brāhmaṇāms ca namasyatām, ājyagandhaprativahaḥ surabhir māruto vavau/ srajaś ca vividhākārā jagṛhus tv abhimantritāḥ, saṁgrāmasajjāḥ saṁhṛṣṭā dhārāyan rākṣasās tadā/ sadhanuṣkāḥ kavacino vegād āplutya rākṣasāḥ, rāvaṇam prekṣya rājānam prahastam paryavārayan/ athāmantrya ca rājānam bherīm āhatya bhairavām, āruroha ratham divyam prahastam sajjakalpitam/ hayair mahājavair yuktaṁ samyak sūtasusamyutam, mahājaladanirghoṣam sāksāc candrārkabhāsvaram/ uragadhvajadurdharṣam suvarūtham svapaskaram, suvarṇajālasamyuktaṁ prahasantaṁ iva śriyā/ tatas tam ratham āsthāya rāvaṇārpitaśāsanāḥ, laṅkāyā niryayau tūrṇam balena mahatā vṛtaḥ/ tato dumdubhinirghoṣaḥ parjanyaṇinadopamaḥ, śuśruve śaṅkhaśabdaś ca prayāte vāhinīpatau/ ninadantaḥ svarān ghorān rākṣasā jagmur agrataḥ, bhīmarūpā mahākāyāḥ prahastasya puraḥsarāḥ/ vyūḍhenaiva sughoreṇa pūrvadvārāt sa niryayau, gajayūtha - nikāśena balena mahatā vṛtaḥ/ sāgarapratimaughena vṛtas tena balena saḥ, prahasto niryayau tūrṇam kruddhaḥ kālāntakopamaḥ/ tasya niryāṇa ghoṣeṇa rākṣasānām ca nardatām, laṅkāyām sarvabhūtāni vinedur vikṛtaiḥ svaraiḥ/ vyabhram ākāśam āviśya māmsaśonitabhojanāḥ, maṇḍalāny apasavyāni khagās cakrū ratham prati/ vamantryaḥ pāvakaḥ jvalāḥ śivā ghorā vavāśire/ antarikṣāt papātolkā vāyus ca paruṣo vavau, anyonyam abhisamrabdhā grahās ca na cakāśire/ vavarṣu rudhiram cāsya siṣicūs ca puraḥsarān, ketumūrdhani grdhro 'sya vilīno dakṣiṇāmukhaḥ/ sārathar bahuśaś cāsya saṁgrāmam avagāhataḥ, pratodo nyapatad dhaṣṭāt sūtasya hayasādinah/ niryāṇa śrīś ca yāsyāśīd bhāsvarā ca sudurlabhā, sā

nanāśa muhūrtena same ca skhalitā hayāḥ/ prahastam tv abhiniryāntam prakhyāta balapauruṣam, yudhi nānāpraharaṇā kapisenābhyavartata/ atha ghoṣaḥ sutumulo harīṇām samajāyata, vṛkṣān ārujatām caiva gurvīś cāgrhṇatām śilāḥ/ ubhe pramudite sainye rakṣogaṇavanaukasām, vegitānām samarthānām anyonyavadhakāṅkṣiṇām, parasparam cāhvayatām ninādaḥ śrūyate mahān/ tataḥ prahastaḥ kapiṛājavāhinīm; abhiprataste vijayāya durmatih, vivṛddhavegām ca viveśa tām camūm; yathā mumūrṣuḥ śalabho vibhāvasum/

On receiving the intimation about Akampana's death, Ravana got infuriated yet again and kept on thinking deep. Then he addressed 'yuddhakala kovida' Prahasta had said with 'samayasphuurti': Maha Rakshasa Veera: 'you are well aware that Lankapuri is now gloomy and the citizens are full of apprehension and nervousness. I am not able to decide as to who could redeem the situation. I might even instruct my brother Kumbhakarna, or my own son, or Nikumbha or you my able Senapati yourself. Therefore I suggest that you may get ready to return with glorious success where the vaanara sena is yearning for their death. You are aware that Vaanaras are basically of chanchala buddhi and are ever fearful and Rama Lakshmanas are entirely dependent on them. *āpatsamśaśreya nātra niḥsamśayīkṛtā/ pratilomānulomaṁ vā yad vā no manyase hitam/ rāvaṇenaivam uktas tu prahasto vāhinīpatiḥ, rākṣasendram uvācedam asurendram ivośanā/* Prahasta! You are aware that in any battle there is always a tag of uncertainty as success is possible or otherwise since that leads to mrithya and hence that apprehension always. Now you may like to comment. *rājan mantritapūrvam naḥ kuśalaiḥ saha mantribhiḥ, vivādaś cāpi no vṛttāḥ samavekṣya parasparam/pradānena tu sītāyāḥ śreya vyavasitam mayā, apradāne punar yuddham dṛṣṭam etat tathaiva naḥ/ so 'ham dānaiś ca mānaiś ca satatam pūjitas tvayā, sāntvaiś ca vividhaiḥ kāle kim na kuryām priyam tava/ na hi me jīvitam rakṣyam putradārādhanāni vā, tvaṁ paśya mām juhūṣantam tvadarthe jīvitam yudhi/* Then Prahasta replied: 'Maha Raja! we the able Senapatis have already discussed among ourselves about the present situation as Maha Daithya Guru to Bali Chakravarti. But we are not able to arrive at a common decision. My personal feeling would be that returning Sita Devi would be auspicious for all of us. But you had all along honoured me by daana-satkaaras from time to time. And how indeed could I ever heartily reciprocate my indebtedness to you. Trust me when I assure you that my life, wife, progeny and welfare certainly not at stake. I have least hesitation to assert that my very life be sacrificed in 'agni jwaalaas' for your sake.' Having stated thus, Prahasta instructed the his chief to get the Rakshasa Seva to be readied at once. Then having dressed up in his vajra kavacha and the battle worthy yudhaas alighted his chariot. Having crossed Lankapuri, the maha kaaya rakshasa pramukhas leading his chariot resorted to 'shankhaaraavaas' and 'megha garjana samaana ninaadaas' of victory shouts, as four of Prahasta's sachivass named Narantaka, Kumbha Hanu, Maha naada and Samutrata surrounded him on all the sides of his chariot by riding horses. As Prahasta appeared like pralaya kaala Yama Raja himself with anger and decisiveness. But there were some 'ashubha suchanas' like groups of owls and ulkaapata on the skies, even as Maha Kaaya Vaanara Yodhas were encountered with broad shoulders with huge trees and mountain boulders with resounding noises of excited with readiness to attack.

Sarga Fifty Eight follows:

Tataḥ prahastam niryāntam bhīmam bhīmaparākramam, garjantam sumahākāyam rākṣasair abhisamvṛtam/ dadarśa mahatī senā vānarāṇām balīyasām, atisamjātarōṣāṇām prahastam abhigarjatām/ khadgaśaktyaṣṭibāṇāś ca śūlāni musalāni ca, gadāś ca parighāḥ prāsā vividhāś ca paraśvadhāḥ/ dhanūmṣi ca vicitrāṇi rākṣasānām jayaiṣiṇām, pragṛhītāny aśobhanta vānarān abhidhāvātām/ jagṛhuḥ pādapāṁś cāpi puṣpītān vānaraśabhāḥ, śilāś ca vipulā dīrghā yoddhukāmāḥ plavaṅgamāḥ/ teṣām anyonyam āsādy samgrāmaḥ sumahān abhūt, bahūnām āsmavṛṣṭim ca śaravṛṣṭim ca varṣatām/ bahavo rākṣasā yuddhe bahūn vānarayūthapān, vānarā rākṣasāṁś cāpi nijaghnur bahavo bahūn/ śūlaiḥ pramathitāḥ ke cit ke cit tu paramāyudhaiḥ, parighair āhatāḥ ke cit ke cic chinnāḥ paraśvadhāiḥ/ nirucchvāsāḥ punaḥ ke cit patitā dharaṇītale, vibhinnahṛdayāḥ ke cid iṣusamtānasamditāḥ/ ke cid dvidhākṛtāḥ khadgaiḥ sphurantāḥ patitā bhuvi, vānarā rākṣasaiḥ śūlaiḥ pārśvataś ca vidāritāḥ/ vānaraiś

cāpi saṁkruddhai rākṣasaughāḥ samantataḥ, pādapair giriśṛṅgaiś ca saṁpiṣṭā vasudhātale/
 vajrasparśatalair hastair muṣṭibhiś ca hatā bhṛśam, vemuh śoṇitam āsyebhyo viśīrṇadaśaneḥṣaṇaḥ/
 ārtasvaram ca svanatām siṁhanādaṁ ca nardatām, babhūva tumulaḥ śabdo harīṇām rakṣasām yudhi/
 vānarā rākṣasāḥ kruddhā vīramārgam anuvratāḥ, vivṛttanayanāḥ krūrāś cakruḥ karmāṇy abhūtavat/
 narāntakaḥ kumbhahanur mahānādaḥ samunnataḥ, ete prahastāsacivāḥ sarve jaghnur vanaukasah/
 teṣām āpatatām śīghram nighnatām cāpi vānarān, dvivido giriśṛṅgeṇa jaghānaikaṁ narāntakaṁ/
 durmukhaḥ punar utpātya kapiḥ sa vipuladrumam, rākṣasam kṣīprahastas tu samunnatam apothayat/
 jāmbavāms tu susaṁkruddhaḥ pragrhya mahatīm śilām, pātayām āsa tejasvī mahānādasya vakṣasi/ atha
 kumbhahanus tatra tāreṇāsādyā vīryavān, vṛkṣeṇābhīhato mūrdhni prāṇāms tatyāja
 rākṣasah/ amṛṣyamānas tat karma prahasto ratham āsthitāḥ, cakāra kadanam ghoram dhanuṣpāṇir
 vanaukasam/ āvarta iva saṁjajñe ubhayoḥ senayos tadā, kṣubhitasyāprameyasya sāgarasyeva nisvanaḥ/
 mahatā hi śaraugheṇa prahasto yuddhakovidāḥ, ardayām āsa saṁkruddho vānarān paramāhave/
 vānarāṇām śarīrais tu rākṣasānām ca medinī, babhūva nicitā ghorā patitair iva parvataiḥ/ sā
 mahīrudhiraugheṇa pracchannā saṁprakāśate, saṁchannā mādhave māsi palāśair iva puspitaiḥ/
 hatavivraughavaprām tu bhagnāyudhamahādrumām, śoṇitaughamahātoyām yamasāgaragāminīm/
 yakṣṭplīhamahāpaṅkām vinikīrṇāntraśaivalām, bhinnakāyaśiromīnām aṅgāvayavaśāḍvalām/
 grdhrahamsagaṇākīrṇām kaṅkasārasasevitām, medhaḥphenasamākīrṇām ārtastanitanisvanām/tām
 kāpuruṣadustārām yuddhabhūmimayīm nadīm, nadīm iva ghanāpāye haṁsasārasasevitām/ rākṣasāḥ
 kapimukhyāś ca terus tām dustarām nadīm, yathā padmarajodhvastām nalinīm gajayūthapāḥ/ tataḥ
 sṛjantaḥ bāṇaughān prahastam syandane sthitam, dadarśa tarasā nīlo vinighnantaḥ plavaṅgamān/sa
 tam paramadurdharṣam āpatantaḥ mahākapiḥ, prahastam tāḍayām āsa vṛkṣam utpātya vīryavān/ sa
 tenābhīhataḥ kruddho nadan rākṣasapuṅgavaḥ, vavarṣa śaravarṣāṇi plavagānām camūpatau/ apārayan
 vārayitum pratyagrhnān nimīlitaḥ, yathaiva govṛṣo varṣam śāradam śīghram āgatam/ evam eva
 prahastasya śaravarṣam durāsadam, nimīlitākṣaḥ sahasā nīlaḥ sehe sudāruṇam/ roṣitaḥ śaravarṣeṇa
 sālena mahatā mahān, prajaghāna hayān nīlaḥ prahastasya manojavān/vidhanus tu kṛtas tena prahasto
 vāhinīpatih, pragrhya musalam ghoram syandanād avapupluve/ tāv ubhau vāhinīmukhyau jātaroṣau
 tarasvinau, sthitau kṣatajadigdhāṅgau prabhinnāv iva kuñjarau/ ullikhantau sutīkṣṇābhīr daṁṣṭrābhīr
 itaretaram, siṁhaśārdūlasadṛṣau siṁhaśārdūlaceṣṭitau/vikrāntavijayau vīrau samareṣv anivartinau,
 kāṅkṣamāṇau yaśaḥ prāptum vṛtravāsavayoḥ samau/ ājaghāna tadā nīlam lalāṭe musalena saḥ,
 prahastah paramāyastas tasya susrāva śoṇitam/ tataḥ śoṇitadigdhāṅgaḥ pragrhya sumahātarum,
 prahastasyorasi kruddho visasarja mahākapiḥ/ tam acintyaprahāram sa pragrhya musalam mahat,
 abhidudrāva balinaḥ balī nīlam plavaṅgamam/ tam ugravegam saṁrabdham āpatantaḥ mahākapiḥ,
 tataḥ saṁprekṣya jagrāha mahāvego mahāśilām/ tasya yuddhābhikāmasya mṛdhe musalayodhinah,
 prahastasya śilām nīlo mūrdhni tūrṇam apātayat/ sā tena kapimukhyena vimuktā mahatī śilā, bibheda
 bahudhā ghorā prahastasya śiras tadā/ sa gatāsur gataśrīko gatasattvo gatendriyaḥ, papāta sahasā
 bhūmau chinnaṁ mūla iva drumah/ vibhinnaśirasas tasya bahu susrāvaśoṇitam, śarīrād api susrāva gireḥ
 prasravaṇam yathā/ hate prahaste nīlena tad akampyam mahad balam, rakṣasām apraḥṣṭānām laṅkāṁ
 abhijagāma ha/ na śekuh samavasthātum nihate vāhinīpatau, setubandham samāsādyā viśīrṇam salilam
 yathā/ hate tasmiṁś camūmukhye rākṣasas te nirudyamāḥ, rakṣahpatigrham gatvā dhyānamūkatvam
 āgatāḥ/ tatas tu nīlo vijayī mahābalaḥ; praśasyamānaḥ svakṛtena karmanā, sametya rāmeṇa
 salakṣmaṇena; praḥṣṭarūpas tu babhūva yūthapah/

As Prahasta thus got into the thick battle against the ‘maha vaanara sena’ with desperation and confidence, Shri Rama smiled at Vibhishana and enquired about Prahasta’s background and the latter explained that Prahasta was a trusted Senapati of King Ravana, an ‘astra-shastra vigjnaana pramukha parakama shura veera’. Even as Vibhishana was explaining to Shri Rama, there were cloud burst like garjanas of both Raakshasa-and Vaanara Maha Senas with mutual attacks and the Rakshasa Veeras surrounded the Vaanara Shreshthas as Prahasta was proactivising the giant sized Rahshasaas to hit and smother the vaanaras. Inspired by Prahastas while closing in groups of Vanaraas started using their khadgas, shaktis, shulas, musalas, gadas, parighas, praasaas, and vichitra dhanush banaas at close and tight

encounters leaving behind heaps of vanaras lying dead. Vanara shreshthas were retaliating with thrashing of maha vrikshas and mountain rocks of heavy weight-volume and height. As Vanaras of too of huge height and might smashing the Maha Rakshasas too with matching attacks and counterings the swings of balances were truly nonstop. There were frequent shrills and shrieks on both sides of despairs and spurts of overjoys turned the battle field into pandemonium. As Prahasta's sachivaas vix. Narantaka-Kumbhahanu-Maha Naada and Sumatrata were devastating the Vanara Sheshthas, Jambavan pulled up a massive mountain boulder as Mahanaada's robust chest bursted out and in the same sweep Sumatra too. Narantaka was similarly treated by Dvivida Vaanarasherestha by a parvata shikhira. Kumbhahanu Rakshasa was smashed with a treetop as uprooted by Taara namaka. *mahatā hi śaraugheṇa prahasto yuddhakovidāḥ, ardayām āsa saṁkruddho vānarān paramāhave/ vānarāṇām śarīrais tu rākṣasānām ca medinī, babhūva nicitā ghorā patitair iva parvatāiḥ/* Revengefully burst out fuming anger and anxiety of his sachivas with the crumbling and slashing sweeps of mountain shikharas respectively with those of boulders and maha vrikshas as uprooted, Prahasta Maha Senapati attacked Vaanara Sena with his non stop 'baana parampara'. *tataḥ sṛjantam bānaughān prahastam syandane sthitam, dadarśa tarasā nīlo vinighnantam plavaṅgamān/ sa tam paramadurdharṣam āpatantam mahākapiḥ, prahastam tādāyām āsa vṛkṣam utpātya vīryavān/ sa tenābhīhataḥ kruddho nadan rākṣasapuṅgavaḥ, vavarṣa śaravarṣāṇi plavagānām camūpatau/* Then Maha Vaanara Neela noticed creating havoc in the vaanara sena as several of them were getting grievously hurt on their shoulders, feet, and heads as there was a vast vaamara samhara. Prahasta's fiery arrows then attacked Neela too and was hurt and in return, the Maha Vaanara uprooted two maha vrikshas and hurled at Prahasta's body simultaneously. The sweep and speed with which Neela's vriksha dwandva had hurt Prahasta led to megha garjana like shrieks and on quick recovery had released 'baana parampara' on Maha Neela. *apārāyan vārayitum pratyagrhnān nimīlitaḥ, yathaiva govṛṣo varṣam śāradaḥ śīghram āgatam/ evam eva prahastasya śaravarṣam durāsadam, nimīlītākṣaḥ sahasā nīlaḥ sehe sudāruṇam/ roṣitaḥ śaravarṣeṇa sālena mahatā mahān, prajaghāna hayān nīlaḥ prahastasya manojavān/ vidhanus tu kṛtas tena prahasto vāhinīpatiḥ, pragṛhya musalam ghoram syandanād avapupluve/* Even as he was not properly able to notice the impact of Prahasta's 'baana pravaaha', Neela had almost closed his eyes and withstood his sufferance, like a vrishabha or bull suffers the onslaught of 'sharad kaalaa varsha dhaaraas'! Then maha vaanara yoddha Neela pulled up with the might of his arms a 'saala vriksha' and hurled at the horses of Prahasta's chariot horses as also of his dhanush when the Rakshasa jumped off with his 'bhayanaka musala'. *taavubhau vāhinīmukhyau jātaroṣau tarasvinau, sthitau kṣatajadigdḥāṅgau prabhinnāv iva kuñjarau/ ullikhantau sutikṣṇābhīr damṣṭrābhīr itaretaram, simhaśārdūlasadrṣau simhaśārdūlaceṣṭitau/ vikrāntavijayau vīrau samareṣv anivartinau, kāṅkṣamāṇau yaśaḥ prāptum vṛtravāsavayoḥ samau/ ājaghāna tadā nīlam lalāṭe musalena saḥ, prahastam paramāyastasya susrāva ṣoṇitam/* Both the Senapatis of Ravana-Sugrivas, both being a wind power like vega shaalis, were like madashaali elephants or like 'simha shaardulas' got readied for the encounter face to face. Both the Maha Veeras replete with 'paraakrama-vijayaakaanksha-samara maha veeraas' with the unique resolve of success faced each other as at the context of Vritraasura and Indra [Recalling of Sarga 24 of Essence of Vakmiki Kishkindha Ramauana] while with no loss of time Prahasta gave a mighty hit with his 'loha musala' in the face of Neela whose forehead was torn off as blood flows drizzed all over his face. *tataḥ ṣoṇitadigdḥāṅgaḥ pragṛhya sumahātarum, prahastasyorasi kruddho visasarja mahākapiḥ/ tam acintyaprahāram sa pragṛhya musalam mahat, abhidudrāva balinam balī nīlam plavaṅgamam/ tam ugravegam saṁrabdham āpatantam mahākapiḥ, tataḥ saṁprekṣya jagrāha mahāvego mahāśīlām/ tasya yuddhābhikāmasya mṛdhe musalayodhināḥ, prahastasya śīlām nīlo mūrdhni tūrṇam apātayat/* Even as the 'rakta dhaaraas' were dripping away all over his body parts notwithstanding, the fire like flames of his huge physique emboldened his mental resolve to lug and drag a gigantic maha vriksha and flinged with all his body power at Prahasta's robust chest. Despite the 'praahara', the bhayankara vegashaali Rakshasa Senapati attacked Neela Vaanara Veera yet again, but the equally veegashaali Neela pulled up a very colossal mountain boulder and tossed at the 'musala yoddhi nishachara senapati mastaka' was torn to pieces. *Sa gataasurgatashriko gatasatvo gatendriyaḥ, papāta sahasā bhūmau chinna-mūla iva drumah/ vibhinnaśīrasas tasya bahu susrāvaṣoṇitam, śarīrād api susrāva gireḥ prasravaṇam yathā/ hate prahaste nīlena tad akampyam mahad balam, rākṣasām apraḥṣṭānām*

laṅkāṃ abhijagāma ha/ Thus Prahasta's 'praanapankhaas' flew off high to skies, as his body colour faded off as his body parts were crushed as a tree crashed down uprooted. *hate tasmimś camūmukhye rākṣasas te nirudyamāḥ, rakṣaḥpatigrahaṃ gatvā dhyānamūkatvam āgatāḥ/ tatas tu nīlo vijayī mahābalaḥ; praśasya - mānaḥ svakṛtena karmaṇā, sametya rāmeṇa salakṣmaṇena; prahr̥ṣṭarūpas tu babhūva yūthapaḥ/* As Vanara Senapati Neela had triumphed over the counter Senapati of Rakshasaas named Prahasta, the Rakshas Sena ran back to Ravana's Lankapuri in dismay like a bridge collapse hastens water flows to the river banks. Then the defeated rakshasa sena stood before King Ravana with their heads and chins down. On the other hand, the proud Neela hastened too with his victory 'ninaadaas' of the Maha Vaanaras to Shri Rama Lakshmana-Sugriva-Vibhushanas as in the midst of several other Vaanara Yoddhas.

Sarga Fifty Nine

Ravana's entry with a wallop and exit with a whimper by subduing Sugriva, Lakshmana, Hanuman, Neela Yoddhas but exited with Shri Rama disgraced Ravana who exited crestfallen with shame

Tasmin hate rākṣasasainyapāle; plavaṅgamānām ṛṣabheṇa yuddhe, bhīmāyudhaṃ sāgaratulyavegam; pradudruve rākṣasarājasainyam/ gatvā tu rakṣo 'dhipateḥ śaśamsuḥ; senāpatiṃ pāvakasūnuśastam/ tac cāpi teṣāṃ vacanaṃ niśamya; rakṣo 'dhipaḥ krodhavaśaṃ jagāma/ saṃkhye prahastaṃ nihataṃ niśamya; śokārditaḥ krodhaparītacetāḥ, uvāca tān nairṛtayodhamukhyān; indro yathā cāmarayodhamukhyān/ nāvajñā ripave kāryā yair indrabalasūdanaḥ, sūditāḥ sainyapālo me sānuyātraḥ sakuñjaraḥ/ so 'haṃ ripuvinaśāya vijayāyāvicārayan, svayam eva gamiṣyāmi raṇaśīrṣaṃ tad adbhutam/ adya tad vānarānīkaṃ rāmaṃ ca sahalakṣmaṇam, nirdahiṣyāmi bāṇaughair vanaṃ dīptair ivāgnibhiḥ/ sa evam uktvā jvalanaprakāśaṃ; rathaṃ turaṅgottamarājīyuktam, prakāśamānaṃ vapuṣā jvalantaṃ; samārurohāmara -rājaśatruḥ/ sa śaṅkhabherīpaṭaḥ prañādair; āsphoṭitakṣveḍitasimhanādaiḥ, puṇyaiḥ stavaiś cāpy abhipūjyamānas; tadā yayau rākṣasarājamukhyāḥ/ sa śailajīmūtanikāśa rūpāir; māmsāśanaḥ pāvakaḍīptanetrāiḥ, babhau vṛto rākṣasarājamukhyair; bhūtair vṛto rudra ivāmareṣaḥ/ tato nagaryāḥ sahasā mahaujā; niṣkramya tad vānarasainyam ugram, mahārṇavābhraṣṭanītaṃ dadarśa; samudyataṃ pādapaśailahastaṃ/ tad rākṣasānīkaṃ atipracāṇḍam; ālokyā rāmo bhujagendrabāhuḥ, vibhīṣaṇaṃ śaṣṭrabhṛtāṃ variṣṭhaṃ; uvāca senānugataḥ pṛthuśrīḥ/ nānāpatākādhvajaśastrajūṣṭaṃ; prāsāśīśūlāyudhacakrajūṣṭaṃ, sainyam nagendropamanāgajūṣṭaṃ; kasyedam akṣobhyam abhīrujūṣṭaṃ/ tatas tu rāmasya niśamya vākyam; vibhīṣaṇaḥ śakrasamānavīryaḥ, śaśamsa rāmasya balapravekaṃ; mahātmanāṃ rākṣasapuṅgavānāṃ/ yo 'sau gajaskandhagato mahātmā; navoditārkopamatāmravakraḥ, prakampayan nāgaśīro 'bhyupaiti; hy akampanaṃ tv enam avehi rājan/ yo 'sau rathastho mṛgarājaketur; dhūnvan dhanuḥ śakradhanuḥprakāśaṃ, karīva bhāty ugravivṛttadamaṣṭraḥ; sa indrajñā nāma varapradhānaḥ/ yaś caiṣa vindhyāstamahendrakalpo; dhanvī rathastho 'tiratho 'tīvīryaḥ, visphārayaṃś cāpam atulyamānaṃ; nāmnātikāyo 'tīvīryādhakāyaḥ/ yo 'sau navārkoditatāmracakṣur; āruhya ghaṇṭāninadaprañādam, gajaṃ kharaṃ garjati vai mahātmā; mahodaro nāma sa eṣa vīraḥ/ yo 'sau hayaṃ kāñcanacitrabhāṇḍam; āruhya saṃdhyābhragiriprakāśaṃ, prāsaṃ samudyamya marīcinaddhaṃ; piśāca eṣāśanitulyavegaḥ/ yaś caiṣa śūlaṃ niśitaṃ pragrhya; vidyutprabhaṃ kimkaravajravegam, vṛṣendram āsthāya giriprakāśaṃ; āyāti so 'sau trīśīrā yaśasvī/ asau ca jīmūtanikāśa rūpaḥ; kumbhaḥ pṛthuvyūḍhasujātavakṣāḥ, samāhitaḥ pannagarājaketur; visphārayan bhāti dhanur vidhūnvan/ yaś caiṣa jāmbūnadavajrajūṣṭaṃ; dīptaṃ sadhūmaṃ pariḥaṃ pragrhya, āyāti rakṣobalaketubhūtaḥ; so 'sau nikumbho 'dbhutaḥkorakarmā/ yaś caiṣa cāpāśīśaraughajūṣṭaṃ; patākināṃ pāvakaḍīptarūpaṃ, rathaṃ samāsthāya vibhāty udagro; narāntako 'sau nagaśṛṅgayodhī yaś caiṣa nānāvidhaghorarūpāir; vyāghroṣṭranāgendramṛgendravakraḥ, bhūtair vṛto bhāti vivṛttanetrāiḥ; so 'sau surānāṃ api darpahantā/ yatra itad indupratimaṃ vibhātic; chattraṃ sitaṃ sūkṣmaśalākāṃ agryam/ atra iṣa rakṣo 'dhipatir mahātmā; bhūtair vṛto rudra ivāvabhāti/ asau kirīṭī calakuṇḍalāsyō; nāgendravindhyopa -mabhīmākāyaḥ, mahendravaivaśvatadarpahantā; rakṣo 'dhipaḥ sūrya ivāvabhāti/ pratyuvāca tato rāmo vibhīṣaṇaṃ arimdamam, aho dīpto mahātejā rāvaṇo rākṣaseśvaraḥ/ āditya iva duṣprekṣyō raśmibhir bhāti rāvaṇaḥ, suvyaktaṃ lakṣaye hy asya rūpaṃ tejahsamāvṛtam/ devadānavavīraṇāṃ vapur

naivamvidham bhavet, yādṛṣam rākṣasendrasya vapur etat prakāśate/ sarve parvatasamīkāsāḥ sarve parvatayodhinah, sarve dīptāyudhadharā yodhās cāsya mahaujasaḥ/ bhāti rākṣasasarājō 'sau pradīptair bhīmavikramaiḥ, bhūtair parivṛtas tīkṣṇair dehavadbhir ivāntakaḥ/ evam uktvā tato rāmo dhanur ādāya vīryavān, lakṣmanānucaras tasthau samuddhṛtya śarottamam/ tataḥ sa rakṣo 'dhipatir mahātmā; rakṣāmsi tāny āha mahābalāni, dvāreṣu caryāgrhagopureṣu; sunirvṛtās tiṣṭhata nirviśaṅkāḥ/ visarjayitvā sahasā tatas tāt; gateṣu rakṣaḥsu yathāniyogam, vyadārayad vānarasāgaraugham; mahājhaṣaḥ pūrmam ivārṇavaugham/ tam āpatantaḥ sahasā samīkṣya; dīpteṣucāpam yudhi rākṣasendram, mahat samutpāṭya mahādhārāgram; dudrāva rakṣo 'dhipatiḥ harīṣaḥ/ tac chailaśṛṅgam bahuvṛkṣasānuḥ; pragṛhya cikṣepa niśācarāya, tam āpatantaḥ sahasā samīkṣya; bibheda bāṇais tapanīyapuṅkhaiḥ/ tasmin pravṛddhottama-sānuvṛkṣe; śṛṅge vikīrṇe patite pṛthivyām, mahāhikalpaḥ śaram antakābham; samādade rākṣasalokanāthaḥ/ sa tam ghṛtvānilatulyavegam; savisphuliṅgajvalanaprakāśam, bāṇam mahendrāsanitulyavegam; cikṣepa sugrīvavadhāya ruṣṭaḥ/ sa sāyako rāvanabāhumuktaḥ; śakrāsaniprakhyavapuḥ śītāgrah, sugrīvam āsādy bibheda vegād; guheritā kraucam ivograśaktiḥ/ sa sāyakārto viparītacetāḥ; kūjan pṛthivyām nipapāta vīraḥ, tam prekṣya bhūmau patitaḥ viśamjmaḥ; neduḥ prahr̥ṣṭā yudhi yātudhānāḥ/ tato gavākṣo gavayaḥ sudamṣṭras; tatharṣabho jyotimukho nalaś ca, śailān samudyamya vivṛddhakāyāḥ; pradudruvus tam prati rākṣasendram/ teṣāṃ prahr̥rān sa cakāra meghān; rakṣo 'dhipo bāṇagaṇaiḥ śītāgraiḥ, tāt vānarendrān api bāṇajālair; bibheda jāmbūnadacitra - puṅkhaiḥ/ te vānarendrās tridaśāribāṇair; bhinnā nipetur bhuvī bhīmarūpāḥ, tatas tu tad vānarasainyam ugram; pracchādayām āsa sa bāṇajālair/ te vadhyamānāḥ patitāgryavīrā; nānadyamānā bhayaśalyavidhāḥ/ śākhāmrgā rāvaṇasāyakārtā; jagmuḥ śaraṇam śaraṇam sma rāmam/ tato mahātmā sa dhanur dhanuṣmān; ādāya rāmaḥ saharā jagāma, tam lakṣmaṇaḥ prāñjalir abhyupetya; uvāca vākyam paramārthayuktam/ kāmam āryaḥ suparyāpto vadhāyāsya durātmanaḥ, vidhamiṣyāmy aham nīcam anujānīhi mām vibho/ tam abravīn mahātejā rāmaḥ satyaparākramaḥ, gaccha yatnaparaś cāpi bhava lakṣmaṇa saṃyuge/ rāvaṇo hi mahāvīryo raṇe 'dbhūtaparākramaḥ, trailokyenāpi samkruddho duṣprasahyo na saṃśayaḥ/ tasya cchidrāṇi mārgasva svacchidrāṇi ca gopaya, cakṣuṣā dhanuṣā yatnād rakṣātmānaḥ samāhitaḥ/ rāghavasya vacaḥ śrutvā saṃpariṣvajya pūjya ca, abhivādya tato rāmam yayau saumitir āhavam/ sa rāvaṇam vāraṇahastabāhur; dadarśa dīptodyatabhīmacāpam, pracchādayantaḥ śaravṛṣṭijālais; tāt vānarān bhinnavikīrṇadehān/ tam āloky mahātejā hanūmān mārutātmajā, nivārya śarajālāni pradudrāva sa rāvaṇam/ rathaḥ tasya samāsādy bhujam udyamya dakṣiṇam, trāsayan rāvaṇam dhīmān hanūmān vākyam abravīt/ devadānavagandharvā yakṣāś ca saha rākṣasaiḥ, avadhyatvāt tvayā bhagnā vānarebhyas tu te bhayam/ eṣa me dakṣiṇo bāhuḥ pañcaśākhāḥ samudyataḥ, vidhamiṣyati te dehād bhūtātmānaḥ ciroṣitam/ śrutvā hanūmato vākyam rāvaṇo bhīmavikramaḥ, saṃraktanayanaḥ krodhād idam vacanam abravīt/ kṣipraḥ prahara niḥśaṅkaḥ sthirāḥ kīrtim avāpnuhi, tatas tvām jñātivikrāntaḥ nāśayiṣyāmi vānara/ rāvaṇasya vacaḥ śrutvā vāyusūnur vaco 'bravīt, prahr̥ṣṭaḥ hi mayā pūrvam akṣam smara sutam tava/ evam ukto mahātejā rāvaṇo rākṣaseśvaraḥ, ājaghānānila - sutam talenorasi vīryavān/ sa talābhīhataḥ tena cacāla ca muhur muhuḥ, ājaghānābhisamkruddhas talenaivāmaradviṣam/ tatas talenābhīhato vānareṇa mahātmanā, daśagrīvaḥ samādhūto yathā bhūmicala 'calah/ saṃgrāme tam tathā dṛṣṭva rāvaṇam talatāditam, ṛṣayo vānarāḥ siddhā nedur devāḥ sahāsurāḥ/ athāśvasya mahātejā rāvaṇo vākyam abravīt, sādhu vānaravīryeṇa ślāghanīyo 'si me ripuḥ/ rāvaṇenaivam uktas tu mārutir vākyam abravīt, dhig astu mama vīryam tu yat tvām jīvasi rāvaṇa/ sakṛt tu praharedānīm durbuddhe kim vikatthase, tatas tvām māmako muṣṭir nayiṣyāmi yathākṣayam, tato mārutivākyena krodhas tasya tadājvalat/ saṃraktanayano yatnān muṣṭim udyamya dakṣiṇam, pātayām āsa vegena vānarorasi vīryavān, hanūmān vakṣasi vyūdhḥ saṃcacāla hataḥ punaḥ/ vihvalam tam tadā dṛṣṭvā hanūmantam mahābalaḥ, rathenātirathaḥ śīghram nīlam prati samabhyagāt/ pannagapratimair bhīmair paramarmātibhedibhiḥ, śarair ādīpayām āsa nīlam haricamūpatim/ sa śaraughasamāyasto nīlaḥ kapicamūpatiḥ, kareṇaikena śailāgram rakṣo 'dhipataye 'srjaṭ/ hanūmān api tejasvī samāśvasto mahāmanāḥ, viprekṣamāṇo yuddhepsuḥ saroṣam idam abravīt/ nīlena saha saṃyuktaḥ rāvaṇam rākṣaseśvaram, anyena yudhyamānasya na yuktam abhidhāvanam/ rāvaṇo 'pi mahātejās tac chṛṅgam saptabhiḥ śarair, ājaghāna sutīkṣṇāgrais tad vikīrṇam papāta ha/ tad vikīrṇam gireḥ śṛṅgam dṛṣṭvā haricamūpatiḥ, kālāgnir iva jajvāla krodhena paravīrahā/ so 'śvakarṇān dhavān sālāmś cūtāmś cāpi supuṣpitān, anyāmś ca vividhān vṛkṣān nīlaś cikṣepa saṃyuge/ sa tāt vṛkṣān samāsādy praticiccheda

*rāvaṇaḥ, abhyavarṣat sughoreṇa śaravarṣeṇa pāvakim/ abhivṛṣṭaḥ śaraugheṇa megheneva mahācalah,
hrasvaṁ kṛtvā tadā rūpaṁ dhvajāgre nipapāta ha/ pāvakātmajam ālokya dhvajāgre samavasthitam,
jajvāla rāvaṇaḥ krodhāt tato nīlo nanāda ha/ dhvajāgre dhanuṣaś cāgre kirītāgre ca taṁ harim,
lakṣmaṇo 'tha hanūmāś ca dṛṣtvā rāmaś ca vismitāḥ/ rāvaṇo 'pi mahātejāḥ kapilāghavavismitaḥ,
astram āhārayām āsa dīptam āgneyam adbhutam/ tatas te cukruṣur hrṣṭā labdhalakṣyāḥ plavaṅgamāḥ,
nīlalāghavasambhrāntaṁ dṛṣtvā rāvaṇam āhave/ vānarāṇāṁ ca nādena samrabdho rāvaṇas tadā,
sambhramāviṣṭaḥ dayo na kiṁ cit pratyapadyata/ āgneyenātha saṁyuktaṁ gṛhītvā rāvaṇaḥ śaram,
dhvajāśiṛṣasthitaṁ nīlam udaikṣata niśācaraḥ/ tato 'bravīn mahātejā rāvaṇo rākṣaseśvaraḥ, kape
lāghavayukto 'si māyayā parayānaya/ jīvitam khalu rakṣasva yadi śaknoṣi vānara, tāni tāny ātmarūpāni
sṛjase tvam anekāśaḥ/ tathāpi tvām mayā muktaḥ sāyako 'straprayojitaḥ, jīvitam parirakṣantaṁ jīvitād
bhramāyisyati/ evam uktvā mahābāhū rāvaṇo rākṣaseśvaraḥ, samdhāya bānam astreṇa camūpatim
atādayat/ so 'strayuktena bāṇena nīlo vakṣasi tāditaḥ, nirdahyamānaḥ sahasā nipapāta mahītale/
pitṛmāhātmya saṁyogād ātmanaś cāpi tejasā, jānubhyām apatad bhūmau na ca prāṇair vyayujyata/
visaṁjñāṁ vānaraṁ dṛṣtvā daśagrīvo raṇotsukaḥ, rathenāmbudanādena saumitrim abhidudruve/ tam
āha saumitir adīnasatto; visphārayantaṁ dhanur aprameyam, anvehi mām eva niśācarendra; na
vānarāṁś tvām prati yoddhum arhasi/ sa tasya vākyaṁ paripūrṇaghoṣaṁ; jyāśabdam ugraṁ ca niśamya
rājā, āsādy saumitrim avasthitaṁ taṁ; kopānvitaṁ vākyaṁ uvāca rakṣaḥ/ diṣṭyāsi me rāghava
dṛṣṭimārgaṁ; prāpto 'ntagāmī viparītabuddhiḥ, asmin kṣaṇe yāsyasi mṛtyudeśaṁ; saṁsādyamāno mama
bāṇajālaiḥ/ tam āha saumitir avismayāno; garjantam udvṛttasitāgradaṁṣṭram, rājan na garjanti
mahāprabhāvā; vikatthase pāpakṛtām variṣṭha/ jānāmi vīryaṁ tava rākṣasendra; balaṁ pratāpaṁ ca
parākramaṁ ca, avasthito 'haṁ śaracāpapānir; āgaccha kiṁ moghavikatthanena/ sa evam uktaḥ kupitaḥ
sasarja; rakṣo 'dhipaḥ saptaśarāṇ supuṅkhān, tāṁl lakṣmaṇaḥ kāṇcanacitrapuṅkhaiś; ciccheda bāṇair
niśitāgradhārāiḥ/ tān prekṣamānaḥ sahasā nikṛttān; nikṛttabhogān iva pannagendrān, laṅkeśvaraḥ
krodhavaśaṁ jagāma; sasarja cānyān niśitān prṣṭakān/ sa bāṇavarṣaṁ tu vavarṣa tīvraṁ; rāmānujaḥ
kārmukasamprayuktam, kṣurārdhacandrottamakaraṇibhallaiḥ; śarāṁś ca ciccheda na cukṣubhe ca/ sa
lakṣmaṇaś cāśu śarāṇi śitāgrān; mahendravarjāsanitulyavegān, samdhāya cāpe jvalanaprakāśān; sasarja
rakṣo 'dhipater vadhāya/ sa tān praciccheda hi rākṣasendraś; chittvā ca tāṁl lakṣmaṇam ājaghāna,
śareṇa kālāgnisamaprabheṇa; svayambhudattena lalāṭadeśe/ sa lakṣmaṇo rāvaṇasāyakārtaś; cacāla
cāpaṁ śīthilaṁ pragṛhya, punaś ca saṁjñāṁ pratilabhya kṛcchrāc; ciccheda cāpaṁ tridaśendraśatroḥ/
nikṛttacāpaṁ tribhir ājaghāna; bāṇaiś tadā dāśarathīḥ śitāgrāiḥ, sa sāyakārto vicacāla rājā; kṛcchrāc ca
saṁjñāṁ punar āsasāda/ sa kṛttacāpaḥ śaratāḍitaś ca; svedārdragātro rudhirāvasiktah, jagrāha śaktim
samudagraśaktiḥ; svayambhudattāṁ yudhi devaśatruḥ/ sa tāṁ vidhūmānalasaṁnikāśāṁ; vitrāsanīm
vānaravāhinīm, cikṣepa śaktim tarasā jvalantīm; saumitraye rākṣasarāṣṭranāthaḥ/ tāṁ āpatantīm
bharatānujo 'strair; jaghāna bāṇaiś ca hutāgnikalpaiḥ, tathāpi sā tasya viveśa śaktir; bhujāntaram
dāśarather viśālam/ śaktyā brāmyā tu saumitris tāḍitaś tu stanāntare, viṣṇor acintyaṁ svaṁ bhāgam
ātmānaṁ pratyanusmarat/ tato dānavadarpaghaṇaṁ saumitrim devakaṇṭakaḥ, taṁ pīḍayitvā bāhubhyām
aprabhur laṅghane 'bhavat/ himavān mandaro merus trailokyaṁ vā sahāmaraiḥ, śakyaṁ bhujābhyām
uddhartuṁ na saṁkhye bharatānujaḥ/ athainaṁ vaiṣṇavaṁ bhāgaṁ mānuṣaṁ deham āsthitam,
visaṁjñāṁ lakṣmaṇaṁ dṛṣtvā rāvaṇo vismito 'bhavat/ atha vāyusutaḥ kruddho rāvaṇaṁ samabhidravat,
ājaghānorasi kruddho vajrakalpena muṣṭinā/ tena muṣṭiprahāreṇa rāvaṇo rākṣaseśvaraḥ, jānubhyām
apatad bhūmau cacāla ca papāta ca/ visaṁjñāṁ rāvaṇaṁ dṛṣtvā samare bhīmavikramam, ṛṣayo vānarāś
caiva nedur devāḥ savāsavāḥ/ hanūmān api tejasvī lakṣmaṇaṁ rāvaṇārditam, anayad rāghavābhyāśaṁ
bāhubhyām parigṛhya tam/ vāyusūnoḥ suhṛttvena bhaktyā paramayā ca saḥ, śatrūṇāṁ aprakampyo 'pi
laghutvam agamat kapeḥ/ taṁ samutsṛjya sā śaktiḥ saumitrim yudhi durjayam, rāvaṇasya rathe tasmin
sthānaṁ punar upāgamat/ rāvaṇo 'pi mahātejāḥ prāpya saṁjñāṁ mahāhave, ādade niśitān bāṇāni
jagrāha ca mahad dhanuḥ/ āśvasaś ca viśalyaś ca lakṣmaṇaḥ śatrusūdanaḥ, viṣṇor bhāgam
amīmāṁsyam ātmānaṁ pratyanusmaran/ nipātitamahāvīrāṁ vānarāṇāṁ mahācamūm, rāghavas tu raṇe
dṛṣtvā rāvaṇaṁ samabhidravat/ athainaṁ upasaṁgamyā hanūmān vākyaṁ abravīt, mama prṣṭhaṁ
samāruhya rakṣasaṁ śāstum arhasi/ tac chrutvā rāghavo vākyaṁ vāyuputreṇa bhāṣitam, ārohat sahasā
śūro hanūmantam mahākapim, rathasthaṁ rāvaṇaṁ saṁkhye dadarśa manujādhipaḥ/ tam ālokya
mahātejāḥ pradudrāva sa rāghavaḥ, vairocanam iva kruddho viṣṇur abhyudyatāyudhaḥ/ jyāśabdam*

akarot tīvraṁ vajraṇiṣpeṣaṇisvanam, girā gambhīrayā rāmo rākṣasendram uvāca ha/ tiṣṭha tiṣṭha mama tvaṁ hi kṛtvā vipriyam īdṛṣam, kva nu rākṣasaśārdūla gato mokṣam avāpsyasi/ yadīndravaivasvata bhāskarān vā; svayambhuvaiśvānaraśaṁkarān vā, gamiṣyasi tvaṁ daśa vā dīśo vā; tathāpi me nādyā gato vimokṣyase/ yaś caiṣa śaktyābhīhataṣ tvayādyā; icchan viśādam sahasābhyupetaḥ sa eṣa rakṣogaṇarāja mṛtyuḥ; saputradārasya tavādyā yuddhe/ rāghavasya vacaḥ śrutvā rākṣasendro mahākapiṁ, ājaghāna śaraiḥ tīkṣṇaiḥ kālānalaśikhopamaiḥ/ rākṣasenāhave tasya tāḍitasyāpi sāyakaiḥ, svabhāvatejoyuktasya bhūyas tejo vyavardhata/ tato rāmo mahātejā rāvaṇena kṛtavraṇam, dṛṣtvā plavagaśārdūlaṁ krodhasya vaśam eyivān/ tasyābhisamkramya ratham sacakram; sāsavadhvajacchatra - mahāpatākam, sasārathim sāsaniśūlakhaḍgaṁ; rāmaḥ praciccheda śaraiḥ supuṅkhaiḥ/ athendraśatruṁ tarasā jaghāna; bāṇena vajrāśanisaṁnibhena, bhujāntare vyūḍhasujātarūpe; vajreṇa meruṁ bhagavān ivendraḥ/ yo vajrapātāśanisaṁnipātān; na cūkṣubhe nāpi cacāla rājā, sa rāmabāṇābhihato bhṛṣṭarśa; cacāla cāpaṁ ca mumoca vīraḥ/ taṁ vihvalantaṁ prasamīkṣya rāmaḥ; samādade dīptam athārdhacandram, tenārkaavarṇam sahasā kirīṭam; ciccheda rakṣo 'dhipater mahātmāḥ/ taṁ nirviśāśīvaśaṁnikāśaṁ; śāntārciṣaṁ sūryam ivāprakāśam, gataśriyaṁ kṛttakirīṭakūṭam; uvāca rāmo yudhi rākṣasendram/ kṛtaṁ tvayā karma mahat subhīmaṁ; hatapravīraś ca kṛtas tvayāham, tasmāt pariśrānta iti vyavasya; na tvaṁ śarair mṛtyuvaśaṁ nayāmi/ sa evam ukto hatadarpaharṣo; nikṛttacāpaḥ sa hatāśvasūtaḥ, śarārditaḥ kṛttamahākīrīṭo; viveśa laṅkāṁ sahasā sma rājā/ tasmin praviṣṭe rajanīcarendre; mahābale dānavadevaśatrau, harīn viśalyān sahalakṣmaṇena; cakāra rāmaḥ paramāhavāgre/ tasmin prabhagne tridaśendraśatrau; surāsurā bhūtagaṇā dīśaś ca, sasāgarāḥ sarṣimahoragāś ca; tathaiva bhūmyambucarāś ca hr̥ṣṭāḥ/

No doubt having been readily fumed up with sad end of Maha Senapati Prahasta by Agni Putra Neela, Ravana'sura fell into introspection and felt that the perseverance, grit and resolve, of 'shatru sena' should neither ignored nor disdained with condemnation. After all, there have been a series of crumbings of giant like Rakshasa Yoddhas and our relief points have so far been very few and far between. *so 'ham ripuvinaśāya vijayāyāvicārayan, svayam eva gamiṣyāmi raṇaśīrṣam tad adbhutam/ adya tad vānarāṇikam rāmaṁ ca sahalakṣmaṇam, nirdahiṣyāmi bāṇaughair vanaṁ dīptair ivāgnibhiḥ/* Now, I myself should be ready to attack and smother the Shatru sena, lock, stock and barrel, and return with ever renewed success and triumph. I ought to devastate the Vanaras and below par humans of Rama Lakshmanas and reinforce my glory by my 'prajjvalita agni yukta mantrika baana paramparas' and force out the 'rakta maha nadi dhaaraas' for 'prithvi tripti'! Having declared in his Maha Sabha, the King of Asuras, the deva shatru Ravana like agni himself alighted a decorated elephant as shankha, bheri, pranava and 'jai jai ninaadaas', while 'vaneejana stuti janaas' were ahead. Mountain like maamsaahaari Rakshasaas on their excellently devorated mahaashvaas and elephants too were ahead leading the splendorous King of Rakshasaas proceeded as Rudra himself descended from Kailasha with mahaagni jwaalaas. Having sighed from a distance, the Maha Vaanara Sena sighted forwarded a message to Shri Rama who was seated with Vibhishana as the latter noticed that Ravana himself was coming forward and explained that he mounted an elephant as followed by the chariot with Indrajit along with his 'dhanur baanas' as Indradhanush like flashes of his mighty arm swings. Then was Atikaaya Rakshasa with his mountainous physique like of vidhyachala, astaachala, mahendra giri samaanas was riding in his chariot. Then Mahodara named mounted on an elephant ghanta dhvani garjanas. Pishacaka named with his praasaayudha seated on a horse back was leading too. Trishira - not to be confused as he who was killed by Rama earlier at the Janashaana- was riding a 'vrishaba' too was in the lead. So was Kumbha- Nikumbha-Narantakas rakshasa yoddhas. Vibhishana continued further and then described Ravana in detail. *asau kirīṭī calakuṇḍalāśyo; nāgendravindhyopa -mabhīmakāyaḥ, mahendravaivasvatadarpahantā; rakṣo 'dhipaḥ sūrya ivāvabhāti/* 'He is adorned with his kireeta and karna kundalas with such self confidence and of self belief that he could suppress Indra and Yamaraaja even. Then Shri Rama who had initially prefaced the name and fame of this nishachara raja, asserted: 'I am indeed fortunate to see Ravana the evil-incarnate myself. Be assured that I should never erase the blemish of Devi Sita's agony and the consequent impact on my very life and to day itself that injustice be truly repaid and reversed. Then dhanurdhara Shri Rama felt confident that dear Lakshmana too would be with me in the triumph of this Maha Karya.' Meanwhile,

Ravana instructed the Maha Rakshasaas: ‘Maha Rakshasa Veeraas! Do please most fearlessly guard the nagara dwaaras with alertness, considering that you are fortunate of attacking vaanara pramukhas’. Having thus alerted the draara paalaka raksasaas, Ravana then proceeded like a mata masya-‘timingala’- for ‘sumudra vikshobana.’ He started off the release of ‘baana parampara’ as Sugriva huled a mountain peak at Ravana and the latter like a ‘maha sarpa’ hissed and released an arrow which had such ‘bhayanaka shakti’ which made the parvata collapse just like Swami Kartikeya hit the Krouncha Parvata over which Sugriva stood up and no sooner, the King of Vaanaras tripped down rolling to earth being swooned shocked as Maha Rakshasa Sena roared with ‘ Jai Ravana, Jai Lankeshwara’! Then Maha Vaanaras named Gavaksha, Gavaya, Sushena, Rishabha, Jyotirmukha, and Nala having pulled up parvata shikharas attacked Ravana as he released thousandas of his ‘vichitra pankha banma praharas’ arrows in quick succession as thmighty Vaanaras fell down in dusts and crawled on earth and approached Rama for protection. Then Shri Rama moved forward to Ravana. Then Lakshmana intervened and requested Rama to please let him handle this encounter as that this privilege of Ravava naashana be allowed to him. Rama conceded no doubt but in this ‘sangrama’ let there be a concrete result. This should be so as Ravana is an in such ‘sangraamas’ Ravana is noted as an outstanding a known warrior and his speed and dexterity with which he could easily display is reputed everywhere. You may taste that by yourself and as such you should ensure your own ‘atma raksha’. Having duly noted this precautionary alert, Lakshmana proceeded to Ravana. Meanwhile, Hanuman flew across and faced Ravana: *devadānavagandharvā yakṣās ca saha rākṣasaiḥ, avadhyatvāt tvayā bhagnā vānarebhyas tu te bhayam/ eṣa me dakṣiṇo bāhuḥ pañcaśākhāḥ samudyataḥ, vidhamiṣyati te dehād bhūtātmānam ciroṣitam/ śrutvā hanūmato vākyam rāvaṇo bhīmavikramaḥ, samraktanayanaḥ krodhād idam vacanam abravīt/* Nishachara! You seem to be fearless in attacking deva-danava-gandharva-yaksha-rakshasaas but not Vaanara Veeras. Do note this that my right hand with the grip of my five fingers are duly raised and that your life would not be secure any further.’ As Ravana was furious at Hanuman’s threat likewise, he stood up and shouted: Vanara! We are most welcome to use all your might and try your very best give me a blow and instantly you should fall dead surely.’ *rāvaṇasya vacaḥ śrutvā vāyusūnur vaco ’bravīt, prahr̥tam hi mayā pūrvam akṣam smara sutam tava/ evam ukto mahātejā rāvaṇo rākṣaseśvaraḥ, ājaghānānilasutam talenorasi vīryavān/sa talābhihataḥ tena cacāla ca muhur muhuḥ, ājaghānābhisamkrudhas talenaivāmaradviṣam/* Hanuman replied: ‘Just now, I have despatched your dear son Akshaya to yamapuri, and do remember that.’ Ravana got furious and gave a sevre blow on Hanuman’s mighty and broad chest. The outcome was that Hanuman was almost fainted but having quickly recovered, gave a return blow severely true. *tatas talenābhihato vānareṇa mahātmanā, daśagrīvaḥ samādhūto yathā bhūmicale ’calaḥ/ samgrāme tam tathā dṛṣṭva rāvaṇam talatādītam, ṛṣayo vānarāḥ siddhā nedur devāḥ sahāsurāḥ/ athāsṇasya mahātejā rāvaṇo vākyam abravīt, sādhu vānaravīryeṇa ślāghaniyo ’si me ripuḥ/rāvaṇenaivam uktas tu mārutir vākyam abravīt, dhig astu mama vīryam tu yat tvaṁ jīvasi rāvaṇa/* Dashamukha Ravana was then that was truly aghast shaken up like an earthquake would wobble a mountain. As Ravana fell down instantly with thud likewise, Rishi, vaanara, Siddha, Devatas as also the Asura Lokas too appeared to have been pleased and clapped with ‘harsha dhwanis’ There after Ravana recovered and replied to Hanuman saying: ‘well done Hanuman, you have proved thar you are a competent ‘prati dwandi’!’ Then Hanuman replied: ‘Durbuddhi Nishachara Ravana! Now I should not be spared with life any more and this is my vow!’ . As Ravana did not wish to suffer the over excited insinuations and threats of Hanumam, the ferocious Ravana emboldened himself and thumped a mighty punch with his right hand on the broad chest of Hanuman who crumbled down as Hanuman was shocked too dismayed. Soon thereafter he raised his grand bow at Maha Vaanara Senapati Neela nearby who was watching the scene and made instant ‘baana parampara’ which pierced through Neeas ‘marmaavayas’. Meanwhile Veera Hanuman was recovered somewhat by Ravana’s right hand punch and stated: ‘ Neecha Nishachara! You were already engaged with your baana parampara on Senapati Neela and thus felt it was inappropriate to interfere. Even as Hanuman was citing ‘nyaayaanyaayas’ of ‘dharma yuddha’, Neela jumped up to a mountain top with blood red rage and rained maha vrikshas like ‘ashvakarna-saala-amlā’-and such mahavrikshas just uprooted and kept on hurling with unusual speed and force. Ravana then having destroyed the hurled down maha vrikshas smashed down made renewed baana varsha on Neela as the latter retaliated with continued attack of

vriksha varsha which made an impact in 'Ravana dhvaja shikhira' as Agni Putra Neela made simha garjanas. *abhivṛṣṭaḥ śaraugheṇa megheneva mahācalah, hrasvaṁ kṛtvā tadā rūpaṁ dhvajāgre nipapāta ha/ pāvakātmajam ālokyā dhvajāgre samavasthitam, jayvāla rāvaṇaḥ krodhāt tato nīlo nanāda ha/ dhvajāgre dhanuṣaś cāgre kirītāgre ca taṁ harim, lakṣmaṇo 'tha hanūmāmś ca dṛṣṭvā rāmaś ca vismitāḥ/ rāvaṇo 'pi mahātejāḥ kapilāghavavismitaḥ, astraṁ āhārayām āsa dīptam āgneyam adbhutam/* The infuriated persisted with his maha baana varsha as on pravata shikhiras, then instantly having assumed a miniaturized form settled on Ravana dhvaja itself. Ravana with 'maha krodha' noticed the heckling vaanara Neela, and sought to release his agneyastra which should convert Neela to 'bhasma'. *tatas te cukruṣur hrṣṭā labdhalakṣyāḥ plavaṅgamāḥ, nīlāghavasambhṛāntaṁ dṛṣṭvā rāvaṇam āhave/vānarāṇām ca nādena samrabdho rāvaṇas tadā, sambhramāviṣṭaḥ dayo na kiṁ cit pratyapadyata/ āgneyenātha saṁyuktaṁ gṛhītva rāvaṇaḥ śaram, dhvajaśīrṣasthitaṁ nīlam udaikṣata nīlācaraḥ/ tato 'bravīn mahātejā rāvaṇo rākṣaseśvaraḥ, kape lāghavayukto 'si māyayā parayānaya/* As Neela was changing his mini forms Jumping and changing his positions on Ravana's shoulders, or on his dhanush, or his makuta, even Rama Lakshmana Hanuman's too were surprised at Naala's agility which was a characteristic of 'vaanara chanchalatva'! But Ravana was certainly not amused and hence the agneyastra prayoga. *jīvitam khalu rakṣasva yadi śaknoṣi vānara, tāni tāny ātmarūpāṇi sṛjase tvam anekāśaḥ/ tathāpi tvām mayā muktaḥ sāyako 'straprayojitaḥ, jīvitam parirakṣantaṁ jīvitād bhramāsayiṣyati/evam uktvā mahābāhū rāvaṇo rākṣaseśvaraḥ, saṁdhāya bāṇam astreṇa camūpatim atādayat/* Ravana then addressed Neela and shouted: Vaanara! Having assumed varied body forms too soon and too many times by high degrees of 'maya pradarshana', now if you truly assume that you are a great 'maayavi', now with this baana prayoga, get readied to get a body of ash! Then with the release of the agneyastra, Neela was indeed got burnt down to ashes. *so 'strayuktena bāṇena nīlo vakṣasi tāḍitaḥ, nirdahyamānaḥ sahasā nipapāta mahītale/ pitṛmāhātmya saṁyogād ātmanaś cāpi tejasā, jānubhyām apatad bhūmau na ca prāṇair vyayujyata/* Ravana's agneyastra had no doubt burnt Neela's body down to ashes thus. Yet, even as Raavana carried himself Neela Kumara's dead body ashes to nearby waiting Lakshmana with dhanush thankaaras with excitement and happiness. Meanwhile, even as Ravana was hilarious thus, Agni Deva revived his own son's life and Neela Kumara opened his ashedupbody came alive. Even being unaware of Agni Putra Neela's revival back to life, the boisterous excitement of Ravana made him to display against Lakshmana as the latter asserted thus: 'Nishachara Raja! you may better be aware that I have now arrived here facing you.' Avana replied: 'Raghuvamshi Rajakumara! Indeed this is my fortune that I am encountering you face to face. Now soon enough you are losing hopes of your life and yamaloka yatra. Lakshmana was not concerned of Ravana's poisoned laced tongue any way and said: *Jaanaami veeryam tava Rakshasendra, balam prataapam cha paraakramamcha, avasthiham sharachaapapaaniraagaccha kim mogha vivastyhanena/* Lakshmana taunted Ravana thus: 'Yes yes indeed! I am fully seized of your bala parakranas, veerya prataapaas Ravana! (since you have by maayaa prakatana, you are ill famed for 'nissahaaya Sitaapaharana' anyway). That is why I am here by person to person. Of which avail our 'vyartha pralaapas' now. Then the enraged Ravana forwarded seven mantrika baaas in a row as Lakshmana pieced them all. Ravana released another arrow but Lakshmana was never disturbed but repaid with baana varsha of ardhachandra-khura-uttamna karna- bhall jaati but Ravana cut them all. Lakshmana like Deva Raja Indra's vijrayutha samana baana meant for Ravana Vadha in mind, but Ravana retorted with 'brahmaastra samana kaalaagni maha baana' on Lakshmana's very face. The impact was too severe to bear and the alarmed Lakshmana had to sit down with the stroke yet having recovered hit a massive single arrow which broke Ravana's dhanush to two pieces. On realising this, the stunned Ravana took considerable time to gain back his normalcy while his body too was with blood. Even in that condition, Ravana had to release that very Astra which Brahma Himself had bestoyed with, as a result Ravana's maha yajna. *sa tām vidhūmānalasaṁnikāśām; vitrāsanīm vānaravāhinīnām, cikṣepa śaktīm tarasā jvalantīm; saumitrāye rākṣasarāṣṭranāthaḥ/tām āpatantīm bharatānujo 'strair; jaghāna bāṇaiś ca hutāgnikalpaiḥ, tathāpi sā tasya viveśa śaktir; bhujāntaram dāśarather viśālam/ śaktyā brāmyā tu saumitris tāḍitas tu stanāntare, viṣṇor acintyaṁ svaṁ bhāgam ātmānam pratyānusmarat/* That 'maha shakti' with which the entire Vanaraas were shaken with awe and tremble was thrown off at Lakshmana piercing through right into his heart. Consequently Lakshmana fell down to earth as Ravana tried to lift

him up; indeed Ravana did possess such ‘baahu bala’ as wah famed as of lift up himalayas, mandaraa - chala, meru giri and even trilokas but the punch of the Brahama’s own granted ‘maha baana’! As the Brahma Shakti pierced through , it seemed that even Maha Vishnu’s own ‘amsha’ failed. At the same time, Ravana too was disbled not only to lift up Lakshmana but in the process his own hand fingers got crushed too trying to lift Lakshmana creating anxiety among the rakshasa sena too. *Tatah kjruddhho Vaayusoto raavam samamabhidravat, aajaghaanorasi kjruddhho vajrakalpena mushtinaa/ Tena mushtiprahaarena raavanorakshasseshwarah jaanbubhyaamagamad bhumou chachaala cha pataatcha/* That was the critical situation when Vaayu putra Veera Hanuman ran towards Ravana gave a mighty kick with his ‘vajrakalpana mushti’ or vajra like fist with all his might to Ravana who fell down crumbled to dust. Then Ravana’s face, eyes and ears was full of ‘rakta dhaaraas’ and on the yuddha bhumi dazed and mind reeling as he was some how lifted up seated on his chariot, even as devataasura vaanaraas felt berserk with ‘harsha ninaadaas’. Then Hanuman lifted up Lakshmana with his mighty arms and reached him to Shri Rama. After a while, however as though Bhagavan Vishnu Himself blessed Lakshmana, the latter gradually recovered consciousness. But Ravana too having the ‘mushighaata’ of Hanuman as seated by his chariot stood up erect with his ‘vishaala dhanush’ on his powerful hands alerting Shri Rama.

nipātītamahāvīrām vānarāṇām mahācamūm, rāghavas tu raṇe dṛṣṭvā rāvaṇam samabhidravat/ athainam upasamgamya hanūmān vākyam abravīt, mama pṛṣṭham samāruhya rakṣasam śāstum arhasi/ Then, Hanuman requested Shri Rama as follow: ‘ Rama prabho! just like Maha Vishnu alights on Garuda Deva and was reputed to resort to Daitya Samhaara, similarly please consider your devastating Rakshasas too. *tac chrutvā rāghavo vākyam vāyuputrena bhāṣitam, ārohat sahasā śūro hanūmantam mahākapim, rathastham rāvaṇam samkhye dadarśa manujādhipaḥ/ tam ālokyā mahātejāḥ pradudrāva sa rāghavaḥ, vairocanaṁ iva kruddho viṣṇur abhyudyatāyudhaḥ/ jyāśabdam akarot tīvram vajraniṣeṣaṇisvanam, girā gambhīrayā rāmo rākṣasendram uvāca ha/* Rama with a smile then alighted on Hanuman’s back. Then Rama noticed Ravana settled in his chariot and asked Hanuman to rush towards the Rakshasa and said: *tiṣṭha tiṣṭha mama tvaṁ hi kṛtvā vipriyam īdṛśam, kva nu rākṣasaśārdūla gato mokṣam avāpsyasi/ yadīndravaiva svata bhāskarān vā; svayambhuvaiśvānaraśamkarān vā, gamiṣyasi tvaṁ daśa vā diśo vā; tathāpi me nādyā gato vimokṣyase/ yaś caiṣa śaktyābhihataḥ tvayādyā; icchan viṣādam sahasābhyupetaḥ sa eṣa rakṣogaṇarāja mṛtyuḥ; saputradārasya tavādyā yuddhe/* Wait wait Ravana, you wish to be Rakshasa Vyagha! Having done the grave injustice to me, you cannot escape from me so easily. Whether you run to Indra, or Yama, or Brahma, or Agni, or even Shankara or to dasha dishaas even, your ‘samhara’ is definite and predestined. Rakshasa Raja! you had hurt Lakshmana with Brahma Shakti without senses and now seek to run away with that false ego. Let me take my opportunity now to take my revenge too. Be ready that death is round the corner for your demolition along with your ‘bandhu putra parivaara’ too. *rāghavasya vacaḥ śrutvā rākṣasendro mahākapim, ājaghāna śarais tīkṣṇaiḥ kālānalaśikhopamaiḥ/ rākṣasenāhave tasya tāḍitasyāpi sāyakaiḥ, svabhāvatejoyuktasya bhūyas tejo vyavardhata/ tato rāmo mahātejā rāvaṇena kṛtavraṇam, dṛṣṭvā plavagaśārdūlam krodhasya vaśam eyivān/ tasyābhisamkramya ratham sacakram; sāśvadhvajacchatramahāpatākam, sasārathim sāśaniśūlakhaḍgam; rāmaḥ praciccheda śaraiḥ supunkhaiḥ/* As Rama stated thus, Mahabali Rakshasa Raja got furious yet recalling Rama’s adventures at jansthaana where he smashed off maha rakshasa veeras being an adept in ‘astrashastras’, he thought of aiming his arrows on Hanuman and hurt him grievously. While Hanuman was nodoubt hurt but became more ferocious like a hurt ‘mriga raaja’, Rama too was far more alarmed. He attacked Ravana ratha chakraas, horses, dhawaja, cchatra, pataaka, saarathi, ashni, shula, khadga, and finally the chariot too. *athendraśatruṁ tarasā jaghāna; bāṇena vajrāśanisam nibhena, bhujāntare vyūḍhasujātarūpe; vajreṇa merum bhagavān ivendraḥ/ yo vajrapātāśanisam nipātān; na cukṣubhe nāpi cacāla rājā, sa rāmabāṇābhihato bhṛṣārtaś; cacāla cāpam ca mumoca vīraḥ/ tam vihvalantam prasamīkṣya rāmaḥ; samādade dīptam athārdhacandram, tenārkavarṇam sahasā kirītam; ciccheda rakṣo’ dhipater mahātmāḥ/* Like Indra with his vajraaudha pierced through Meru parvata too, Pabhu Rama penetrated Ravana’s broad chest even through his kavacha. Even while Ravana was not concerned of ‘vajraaghata’, he got flustered by Rama baanaas and raised his ‘arthanaadaas’ with a shivering body and fell down to dust. Then as Shri Rama selected and

picked up yet another fire like ardhachandraakaara baana and did the ‘prayoga’, Dashamukha Kireetaas too were shattered, as Ravana wasa hissing like a ‘visha heena sarpa’! *taṁ nirviṣāśīviṣasaṁnikāśaṁ; śāntārciṣaṁ sūryaṁ ivāprakāśaṁ, gataśrīyaṁ kṛttakirīṭakūṭaṁ; uvāca rāmo yudhi rākṣasendram/ kṛtaṁ tvayā karma mahat subhīmaṁ; hatapravīraś ca kṛtas tvayāham, tasmāt pariśrānta iti vyavasya; na tvaṁ śarair mṛtyuvaśaṁ nayāmi/* Just at that time, Suryaasta kaala appeared in the horizon and Ravana without kireeta was hazily visible. Then Rama addressed Ravana: ‘ You have so far after arrival at the battle field, you have been harraasing my ‘maha vanara pramukhas’ nearly throwing them at the thresholds of death and that was not the main cause of your shameful disgrace. Now run back to Lankapuri with your well deserved shame and get ready once again after a restful night and on my recieving you here again, I should spare you from your ceratain ‘yamaloka yatra’ .*sa evam ukto hatadarpaharṣo; nikṛttacāpaḥ sa hatāśvasūtaḥ, śarārditaḥ kṛttamahākīrīṭo; viveśa laṅkāṁ sahasā sma rājā/tasmin prabhagne tridaśendraśatrau; surāsurā bhūtagaṇā diśaś ca, sasāgarāḥ sarṣimahoragāś ca; tathaiva bhūmyambucarāś ca hṛṣṭāḥ/* As soon as Rama said likewise, Ravana had quietly entered Lankapuri with fallen grace, smitten with anger and anguish besides his abhimaana with fallen dhawaja, cut up with dhanush baanas, kavachaayudhas, rathaashvas and sarathis and ‘baana peeda’.Deva Raja shatru Ravana had thus ran back, while Deva-Asura-Bhuta, Dashaadhipatis, Samudra, Rishigana, Maha Naaga, Bhuchara, Jalachara Praanis were all pleased with the disgraceful exit of Maha Rakshasa Sarvabhouma Ravanaasura!

Sarga Sixty

Having left battle with disgrace as defeated by Shri Rama, King Ravana instructed that Kumbhakarna be awaken from long slumber; once awaken with food and drink reached Ravana as Vaanras were scared

Sa praviśya purīm laṅkāṁ rāmabāṇabhayārditaḥ, bhagnadarpas tadā rājā babhūva vyathitendriyaḥ/ Maatanga iva śimhena garuḍeneva pannagaḥ, abhibhūto ’bhavad rājā rāghaveṇa mahātmanā/ brahmadāṇḍaprakāśānām vidyutsadṛśavarcasām, smaran rāghavabāṇānām vivyathe rākṣaseśvaraḥ/ sa kāñcanamayāṁ divyaṁ āśrītya paramāsanam, vikprekṣamāṇo rakṣāṁsi rāvaṇo vākyam abravīt/ sarvaṁ tat khalu me moghaṁ yat taptam paramaṁ tapaḥ, yat samāno mahendreṇa mānuṣeṇāsmi nirjitaḥ/ idaṁ tad brahmaṇo ghoram vākyam mām abhyupasthitam, mānuṣebhyo vijānīhi bhayaṁ tvaṁ iti tat tathā/ devadānavagandharvair yakṣarākṣasapannagaiḥ, avadhyatvaṁ mayā prāptaṁ mānuṣebhyo na yācitam/ etad evābhyupāgamyā yatnaṁ kartum ihārthātha, rākṣasāś cāpi tiṣṭhantu caryāgopuramūrdhasu/ sa cāpratimagambhīro devadānavadarpahā, brahmaśāpābhībhūtas tu kumbhakarṇo vibodhyatām/ sa parājitaṁ ātmānaṁ prahastaṁ ca niṣūditam, jñātvā rakṣobalaṁ bhīmam ādideśa mahābalaḥ/ dvāreṣu yatnaḥ kriyatām prākārāś cādhiruhyatām, nidrāvaśasamāviṣṭaḥ kumbhakarṇo vibodhyatām/ nava ṣaṭ sapta cāṣṭau ca māsān svapiti rākṣasaḥ, taṁ tu bodhayata kṣipraṁ kumbhakarṇam mahābalaṁ/ sa hi saṁkhye mahābāhuḥ kakudaṁ sarvarakṣasām, vānarān rājaputrau ca kṣipraṁ eva vadhiṣyati/ kumbhakarṇaḥ sadā śete mūḍho grāmyasukhe rataḥ, rāmeṇābhīnirastasya saṁgrāmo ’smin sudāruṇe/ bhaviṣyati na me śokaḥ kumbhakarṇe vibodhite, kiṁ kariṣyāmy ahaṁ tena śakratulyabalena hi/ īdṛṣe vyasane prāpte yo na sāhyāya kalpate, te tu tadvacanaṁ śrutvā rākṣasendrasya rākṣasāḥ/ jagmuḥ paramasaṁbhrāntāḥ kumbhakarṇaniveśanam, te rāvaṇasamādiṣṭā māṁsaśoṇitabhojanāḥ/ gandhamālyāṁs tathā bhakṣyān ādāya sahasā yayuḥ, tām praviśya mahādvārāṁ sarvato yojanāyatām/ kumbhakarṇaguhām ramyām sarvagandhapravāhinīm, pratiṣṭhamānāḥ kṛcchreṇa yatnāt praviviṣur guhām/ tām praviśya guhām ramyām śubhām kāñcanakuṭṭimām, dadṛśur nairṛtavyāghraṁ śayānam bhīmadarśanam/ te tu taṁ vikṛtaṁ suptaṁ vikīrṇam iva parvatam, kumbhakarṇam mahānidraṁ sahitāḥ pratyabodhayan/ ūrdhvaromāñcitatanuṁ śvasantam iva pannagam, trāsayantāṁ mahāśvāsaiḥ śayānam bhīmadarśanam/ bhīmanāsāpuṭam taṁ tu pātālavipulānanam, dadṛśur nairṛtavyāghraṁ kumbhakarṇam mahābalaṁ/ tataś cakrur mahātmānaḥ kumbhakarṇāgratas tadā, māṁsānām merusaṁkāśaṁ rāśīm paramatarpaṇam/ mṛgāṇām mahiṣāṇām ca varāhāṇām ca saṁcayān, cakrur nairṛtaśārdūlā rāśimann asya cādbhutam/ tataḥ śoṇitakumbhāṁś ca madyāni vividhāni ca, purastāt kumbhakarṇasya cakrus tridaśaśatravaḥ/ lilipus ca parārdhyena candanena paramtapam, divyair ācchādayām āsur mālyair

gandhaiḥ sugandhibhiḥ/ dhūpaṃ sugandhaṃ saṣṣṣuḥ tuṣṭuvuḥ ca paramitapam, jaladā iva conedur
 yātudhānāḥ sahasraśaḥ/ śaṅkhān āpūrayāṃ āsuḥ śaśāṅkasadṛśaprabhān, tumulaṃ yugapac cāpi vineduḥ
 cāpy amarṣitāḥ/ nedur āsphoṭayāṃ āsuḥ cikṣipus te niśācarāḥ, kumbhakarṇavibodhārthaṃ cakrus te
 vipulaṃ svanam/ saśaṅkhabherīpaṭahapraṇādam; āsphoṭitakṣveḍitasimhanādam, diśo dravantas tridivam
 kirantaḥ; śrutvā vihaṃgāḥ sahasā nipetuḥ/ yadā bhr̥ṣaṃ tair ninadair mahātmā; na kumbhakarṇo
 bubudhe prasutaḥ, tato musuṇḍīmusalāni sarve; rakṣogaṇās te jagṛhur gadās ca/ taṃ śailaśṛṅgair
 musalair gadābhir; vṛkṣais talair mudgaramuṣṭibhiḥ ca, sukhaprasuptaṃ bhuvi kumbhakarṇam;
 rakṣāṃsy udagrāṇi tadā nijaghnūḥ/ tasya niśvāsavātena kumbhakarṇasya rakṣasaḥ, rākṣasā balavanto
 'pi sthātum nāśaknuvan puraḥ/ tato 'sya purato gādhaṃ rākṣasā bhīmavikramāḥ, mṛdaṅgapaṇavān
 bherīḥ śaṅkhakumbhagaṇāms tathā, daśarākṣasasāhasraṃ yugapat paryavādayan/ nīlāñjanacayākāraṃ
 te tu taṃ pratyabodhayan, abhighnanto nadantaś ca naiva saṃvivide tu saḥ/ yadā cainaṃ na śekus te
 pratibodhayitum tadā, tato gurutaraṃ yatnaṃ dāruṇaṃ samupākraman/ aśvān uṣṭrān kharān nāgāṃ
 jaghnur daṇḍakaśaṅkuśaiḥ, bherīśaṅkhamṛdaṅgāms ca sarvaprāṇair avādayan/ nijaghnus cāsyā gātrāṇi
 mahākāṣṭhakaṭaṃ karaiḥ, mudgarair musalaiś caiva sarvaprāṇasamudyataiḥ/ tena śabdena mahatā
 laṅkā samabhipūritā, saparvatavanā sarvā so 'pi naiva prabudhyate/ tataḥ sahasraṃ bherīṇāṃ yugapat
 samahanyata, mṛṣṭakāñcanakoṇānāṃ asaktānāṃ samantataḥ/ evam apy atinidras tu yadā naiva
 prabudhyata. śāpasya vaśam āpannas tataḥ kruddhā niśācarāḥ/ mahākrodhasamāviṣṭāḥ sarve
 bhīmaparākramāḥ, tad rakṣobodhayiṣyantaś cakrur anye parākramam/ anye bherīḥ samājaghnur anye
 cakrur mahāsvanam, keśān anye pralulupuḥ karṇāv anye daśanti ca, na kumbhakarṇaḥ paspande
 mahānidrāvaśaṃ gataḥ/ anye ca balinas tasya kūṭamudgarapāṇayaḥ, mūrdhni vakṣasi gātṛeṣu pātayan
 kūṭamudgarān/ rajjubandhanabaddhābhiḥ śataghnibhiḥ ca sarvataḥ, vadhyamāno mahākāyo na
 prābudhyata rākṣasaḥ/ vāraṇānāṃ sahasraṃ tu śarīre 'sya pradhāvitam kumbhakarṇas tato buddhaḥ
 sparśaṃ param abudhyata/ sa pātyamānair giriśṛṅgavṛkṣair; acintayāms tān vipulān prahārān,
 nidrākṣayāt kṣudbhayapīḍitaś ca; vijṛmbhamāṇaḥ sahasotpapāta, sa nāgabhogācalaśṛṅgakalpau;
 vikṣīpya bāhū giriśṛṅgasārau/ vivṛtya vaktraṃ vadavāmukhābham; niśācaro 'sau vikṛtaṃ jajṛmbhe' tasya
 jajṛmbhamāṇasya vaktraṃ pātālasaṃnibham, dadṛṣe meruśṛṅgāgre divākara ivoditaḥ/ vijṛmbhamāno
 'tibalaḥ pratibuddho niśācaraḥ, niśvāsaś cāsyā saṃjajñe parvatād iva mārutaḥ/ rūpaṃ uttiṣṭhatas tasya
 kumbhakarṇasya tad babhau, tapānte sabalākasya meghasyeva vivarṣataḥ/ tasya dīptāgnisadṛṣe
 vidyutsadṛśavarcaśī, dadṛṣāte mahānetre dīptāv iva mahāgrahau/ ādad bubhukṣito māṃsaṃ śoṇitaṃ
 tṛṣṭito 'pibat, medaḥ kumbhaṃ ca madyaṃ ca papau śakraripus tadā/ tatas tṛpta iti jñātvā samutpetur
 niśācarāḥ, śirobhiḥ ca praṇamyainaṃ sarvataḥ paryavārayan/ sa sarvān sāntvayāṃ āsa nairṛtān
 nairṛtarṣabhaḥ, bodhanād vismitaś cāpi rākṣasān idam abravīt/ kimartham aham āhatya bhavadbhiḥ
 pratibodhitaḥ, kaccit sukuśalaṃ rājño bhayaṃ vā neha kiṃ cana/ atha vā dhruvam anyebhyo bhayaṃ
 param upasthitam, yadartham eva tvaritair bhavadbhiḥ pratibodhitaḥ/ adya rākṣasarājasya bhayaṃ
 utpātayāmy aham, pātayiṣye mahendraṃ vā śātayiṣye tathānalam/ na hy alpakāraṇe suptaṃ bodhayiṣyati
 mām bhr̥ṣaṃ, tad ākhyātārthatattvena matprabodhanakāraṇam/ evaṃ bruvāṇaṃ saṃrabdhaṃ
 kumbhakarṇam arimdamam, yūpākṣaḥ sacivo rājñāḥ kṛtāñjalir uvāca ha/ na no devakṛtaṃ kiṃ cid
 bhayaṃ asti kadā cana, na daityadānavebhyo vā bhayaṃ asti hi tādṛśam, yādṛśaṃ mānuṣaṃ rājan
 bhayaṃ asmān upasthitam/ vānaraiḥ parvatākārair laṅkeyaṃ parivāritā, sītāharaṇasamantaptād rāmān
 nas tumulaṃ bhayaṃ/ ekena vānareṇeyaṃ pūrvaṃ dagdhā mahāpurī, kumāro nihataś cākṣaḥ sānuyātrah
 sakuñjarah/ svayaṃ rakṣo 'dhipaś cāpi paulastyo devakaṇṭakāḥ, mṛteti saṃyuge muktārāmeṇādityatejasā/
 yan na devaiḥ kṛto rājā nāpi daityair na dānavaiḥ, kṛtaḥ sa iha rāmeṇa vimuktaḥ prāṇasaṃśayāt/
 sa yūpākṣavacaḥ śrutvā bhr̥tū yudhi parājayaṃ, kumbhakarṇo vivṛttākṣo yūpākṣaṃ idam abravīt/
 sarvaṃ adyaiva yūpākṣa harisainyaṃ salakṣmaṇam, rāghavaṃ ca raṇe hatvā paścād drakṣyāmi
 rāvaṇam/ rākṣasāms tarpayiṣyāmi harīṇāṃ māṃsaśoṇitaiḥ, rāmalakṣmaṇayoś cāpi svayaṃ pāsyāmi
 śoṇitam/ tat tasya vākyaṃ bruvato niśāmya; sagarvitaṃ roṣavivṛddhadoṣam, mahodaro
 nairṛtayodhamukhyaḥ; kṛtāñjalir vākyaṃ idam babhāse/ rāvaṇasya vacaḥ śrutvā guṇadoṣu vimṛśya ca,
 paścād api mahābāho śatrūn yudhi vijeṣyasi/ mahodaravacaḥ śrutvā rākṣasaiḥ parivāritaḥ, kumbhakarṇo
 mahātejāḥ saṃpratathe mahābalaḥ/ taṃ samutthāpya bhīmākṣaṃ bhīmarūpaparākramam, rākṣasās
 tvaritā jagmur daśagrīvaniveśanam/ tato gatvā daśagrīvaṃ āsīnaṃ paramāsane, ūcur baddhāñjalipuṭāḥ
 sarva eva niśācarāḥ/ prabuddhaḥ kumbhakarṇo 'sau bhr̥tā te rākṣasarṣabha, kathaṃ tatraiva niryātu

drakṣyase tam ihāgatam/ rāvaṇas tv abravīd dhr̥ṣṭo yathānyāyam ca pūjitam, draṣṭum enam ihecchāmi yathānyāyam ca pūjitam/ tathety uktvā tu te sarve punar āgamyā rākṣasāḥ, kumbhakarṇam idaṁ vākyam ūcū rāvaṇacoditāḥ/ draṣṭum tvāṁ kāṅkṣate rājā sarvarākṣasapuṁgavaḥ, gamane kriyatām buddhir bhrātaram saṁpraharṣaya/ kumbhakarṇas tu durdharṣo bhrātur ājñāya śāsanam, tathety uktvā mahāvīryaḥ śayanād utpapāta ha/ prakṣālya vadanam hr̥ṣṭaḥ snātaḥ paramabhūṣitaḥ, pipāsus tvarayām āsa pānam balasamīraṇam/ tatas te tvaritās tasya rājāsā rāvaṇājñayā, madyam bhakṣyāṁś ca vividhān kṣipram evopahārayan/ pītvā ghaṭasahasraṁ sa gamanāyopacakrame/ īṣatsamutkaṭo mattas tejobalasamanvitaḥ, kumbhakarṇo babhau hr̥ṣṭaḥ kālāntakayamopamaḥ/ bhrātuh sa bhavanam gacchan rakṣobalasamanvitaḥ, kumbhakarṇaḥ padanyāsair akampayata medinīm/ sa rājamārgam vapuṣā prakāśayan; sahasraraśmir dharaṇīm ivāṁśubhiḥ, jagāma tatrāñjalimālayā vṛtaḥ; śatakratur geḥam iva svayambhuvah/ ke cic charaṇyam śaraṇam sma rāmaḥ; vrajanti ke cid vyathitāḥ patanti, ke cid diśaḥ sma vyathitāḥ prayānti; ke cid bhayārtā bhuvi śerate sma/ tam adriṣṭṅgapratimam kirīṭinam; spr̥śantam ādityam ivātmatejasā, vanaukasah prekṣya vivṛddham adbhutam; bhayārditā dudrūvire tatas tataḥ/

As Ravana fled way following his miserable defeat by Shri Rama like a lion pouncing on an elephant or Garuda on a poisonous and hissing snake, he addressed the Royal Court and confessed as follows: *sarvam tat khalu me mogham yat taptam paramam tapaḥ, yat samāno mahendreṇa mānuṣeṇāsmi nirjitaḥ/ idaṁ tad brahmaṇo ghoram vākyam mām abhyupasthitam, mānuṣebhyo vijānīhi bhayaṁ tvam iti tat tathā/ devadānavagandharvair yakṣarākṣasapannagaiḥ, avadhyatvaṁ mayā prāptam mānuṣebhyo na yācitam/* I had in the past I performed considerable tapasya yet that appears to have gone futile since I had consciously ingored the value of human beings. Brahma no doubt warned me that only ‘manushyas’ might create problems for me, and now I am perhaps eaping the consequences. Then I had requested for invincibility from Deva, Daanava, Gandharva, Yaksha, Rakshasa and Sarpas but ignored manushyas. I recall a remote incident of my life as once I attacked Ikshvaaku vamsha Raja named Anranya and killed him, and while he was about to be killed he gave me a ‘shaap’ that not so far in the future there would be my very vamsha a personality there would be hero who should destroy me, progeny, mantri senapatis, sena, horses, and followeres. I also recall now that once a maha tapasvini named as Vedapati cursed me as I tried to molest her and while jumping into flames she had now perhaps appeared as Devi Sita. Like wise when I had lifted up Kailasa parvata since Sthaanu swarupa Paramashiva was not responsive to my ‘ghora tapasya’ for him’, I had received a spate of curses from Uma, Nandeshwara, Rambha and Vaaruna Kanyaas and indeed Rishi Vaakyas would not be futile. (Indeed, the retribution for lifing kailaasa, Nandeshwara cursed Ravana vamsha vinaasa). *etad evābhyupāgamyā yatnam kartum ihārthatha, rākṣasāś cāpi tiṣṭhantu caryāgopuramūrdhasu/ sa cāpratimagambhīro devadānavadarpahā, brahmaśāpābhībhūtas tu kumbhakarṇo vibodhyatām/ sa parājitam ātmānam prahastam ca niṣūditam, jñātvā rakṣobalam bhīmam ādideśa mahābalaḥ/ dvāreṣu yatnaḥ kriyatām prākārāś cādhiruhyatām, nidrāvaśasamāviṣṭaḥ kumbhakarṇo vibodhyatām/* These ‘shaapaas’ have now initiated our bad days ahead, you may all thus face to consequences with forbearance and hence stay put to safeguard the hish roads, gopura shakhiras of Lankapuri. At the same time, you ought to be brave, vigilant, and ever ready to face critical situations as might be faced. *nava ṣaṭ sapta cāṣṭau ca māsān svapiti rākṣasaḥ, tam tu bodhayata kṣipram kumbhakarṇam mahābalaḥ/ sa hi saṁkhye mahābāhuḥ kakudam sarvarakṣasām, vānarān rājaputrau ca kṣipram eva vadhiṣyati/ kumbhakarṇaḥ sadā śete mūdho grāmyasukhe rataḥ, rāmeṇābhinirastasya saṁgrāmo ’smin sudāruṇe/ bhaviṣyati na me śokaḥ kumbhakarṇe vibodhite, kim kariṣyāmy aham tena śakratulyabalena hi/* Now, I am having to instruct you all to wake up my dear brother Kumbhakarna as in the condition of being fast asleep happily for seven or sometimes ten or atleast eight months. Maha aahu Kumbhakana is indeed the ‘Rakshasa Shreshtha’. His sarvottham vijaya ought to turn the tables and usher in our days of glory back. But unfotunately this stupid of a Kumbhakarna is most difficult to be awaken. And of which avail is he at moments of anxiety and even a crisis. Then a big retinue of Maha Rakshasas reached Kumbhakarna’s residence. The rakta maamsa bhakshaka rakshasaas gor readied with considerable gandha-maalyas and aneka bhakshya bhojya paaneeyas and reached the ‘maha guha’ where Kumbhakarna was snoring with ‘deergha nidra’ in a state of slumber with long drawn breathings. His nasal partitions were looking fearful as his broad shoulders were like maha vrikshas. For his ‘aahaara’

were groups live mriga-mahisha-varaahas, and huge sea fishes readied, besides huge tubs and containers of fresh blood for rapid gulps down to wet his throat. Then groups of Rakshasas applied ‘sugandha lepanas’ all over his massive physique and dhupas too and initiated ‘vaadya brinda dhvanis’ reverberating sky high. Shankha-bheri ninaadas, simha naada, taala ghoshanas, hit the sky and fell down to earth, but Maha Kaya Kumbhakarna was still unwaken. Then the Maha Rakshasha Veeras then resorted to piercing his body parts on his vakshasthala with mountain boulders, ‘musala-gaha-mudgara-mushti praharas’. As Kambhakarna’s breathing of ‘ucchvaasha-nishvaasaas’ were like ‘mahavaayu pravaahaas’ and as such the Maha Rakshasaas seeking to wake him up were tending to sweep off then earest and the farthest. *vāraṇānām sahasraṁ tu śarīre ’sya pradhāvitam kumbhakarṇas tato buddhaḥ sparśam param abudhya/ sa pātyamānair giriśṛṅgavykṣair; acintayāms tām vipulām prahārām, nidrākṣayāt kṣudbhayapīḍitaś ca; vijrmbhamāṇaḥ sahasotpapāta, sa nāgabhogācalaśṛṅgakalpau; vikṣipyā bāhū giriśṛṅgasārau/* As the various efforts had failed in awakening Kumbhakarna then thousands of elephants were made to run ‘aapaada mastakaas’ or from feet to heads, then only the sleeping ‘maha rakshasa parvata’ of Kumbhakarna got somewhat ‘semi-conscious’ and opened his eye flaps. Group prahaaraas of mountains boulders and pravahas of maha vrikshaas on his hands, shoulderes, stomach, feet and so on failed to wake him up but once awaken stood up. *vivṛtya vaktram vaḍavāmukhābham; niśācaro ’sau vikṛtaṁ jajrmbhe/ tasya jājrmbhamāṇasya vaktram pātālasaṁnibham, dadṛṣe meruśṛṅgāgre divākara ivoditaḥ/ vijrmbhamāṇo ’tibalaḥ pratibuddho niśācaraḥ niśvāsaś cāsya saṁjajñe parvatād iva mārutaḥ/ rūpam uttiṣṭhataś tasya kumbhakarṇasya tad babhau, tapānte sabalākasya meghasyeva vivarṣataḥ/* Then he stretched his long and strong arms and feet and his ‘vikaraala mukha’s’ yawnings created thunderous sound reverberations was his face of ‘vikaraala mukha badabaalanaagni’. *tasya dīptāgnisadṛṣe vidyutsadṛṣavarcaś, dadṛṣāte mahānetre dīptāva iva mahāgrahau/ ādad bubhukṣito māmsam śoṇitam tṛṣṭo ’pibat, medaḥ kumbham ca madyam ca papau śakraripus tadā/ tatas tṛpta iti jñātvā samutpetur niśācaraḥ, śirobhiś ca praṇamyainam sarvataḥ paryavārayan/ sa sarvān sāntvayām āsa nairṛtān nairṛtarābhāḥ, bodhanād vismitaś cāpi rākṣasān idam abravīt/* His ‘vishala netra dwayas’ were like ‘prajvalitaagni’ like of ‘navagrahas’. As soon as he was awaken, Maha Rakshasa felt hungry and thirsty and contented himself with ‘maamsa-rakta raashis’ all readied. As he was contented, the Rakshasa Shreashtas were waiting in obedience, as Kumbhakarna thundered: *kimartham aham āhatya bhavadbhiḥ pratibodhitaḥ, kaccit sukuśalam rājño bhayam vā neha kiṁ cana/ atha vā dhruvam anyebhyo bhayam param upasthitam, yadartham eva tvaritair bhavadbhiḥ pratibodhitaḥ/ adya rākṣasarājasya bhayam utpātyāmy aham, pātayisye mahendraṁ vā śātayisye tathānalām/ na hy alpakāraṇe sūptam bodhayiṣyati mām bhr̥ṣam, tad ākhyātārthatattvena matprabodhanakāraṇam/* Fellow Rakshasaas! I am pleased with your obedience and attention for me, but why had you to wake me up suddenly in this manner. Hope Rakshasa Maha Raja Ravana is hale and hearty and there surely nothing untoward is happening. ! Why indeed then have you faced such an issue which prompted you to wake me up from me happy sleep. If only there were to be such a critical problem, tell me and I should be able to destroy any such unbearable development, then I should devastate the crisis warranting my having to be forcibly interfere with. *evam bruvāṇam saṁrabdham kumbhakarṇam arimdamam, yūpākṣaḥ sacivo rājñāḥ kṛtāñjalir uvāca ha/ na no devakṛtaṁ kiṁ cid bhayam asti kadā cana, na daityadānavebhyo vā bhayam asti hi tādṛśam, yādṛśam mānuṣam rājan bhayam asmān upasthitam/ vānaraiḥ parvatākārair laṅkeyam parivāritā, sītāharaṇa - saṁtaptād rāmān nas tumulam bhayam/* As Kumbhakarna stated thus, Ravana sachiva Yupaksha replied with veneration: ‘Maharaja! Right now, we have to issue to counter on account of Devas but only of manyshyas whom we rakshasaas do keep on tenter hooks normally as no danana daityas never did. Parvataakaar Vaanaraas have now surrounded Lanka Samrajya right now. It is on account of Devi Sitaaparana that Shri Rama is giving us threats. *ekena vānareṇeyam pūrvam dagdhā mahāpurī, kumāro nihataś cākṣaḥ sānuvātraḥ sakuñjaraḥ/ svayam rakṣo ’dhipaś cāpi paulastyo devakaṇṭakāḥ, mṛteti saṁyuge muktārāmeṇādityatejasā/ yan na devaiḥ kṛto rājā nāpi daityair na dānavaiḥ, kṛtaḥ sa iha rāmeṇa vimuktaḥ prāṇasaṁśayāt/* Even earlier a maha vanara had surrepticiously entered Lankapuri and burnt off our city and killed Rajakumara Akshaya. This Shri Rama is like Surya himself and having defeated Maha Raja Ravana himself and shouted on our King to go get lost to Lankapuri in defence. Maha Raja now is thus facing a dilemma and tight predicament which daitya danavas to could not but

Rama is seeking to perform.’ *sa yūpākṣavacaḥ śrutvā bhrātur yudhi parājayam, kumbhakarṇo vivṛttākṣo yūpākṣam idam abravīt/ sarvam adyaiva yūpākṣa harisainyaṁ salakṣmaṇam, rāghavam ca raṇe hatvā paścād drakṣyāmi rāvaṇam/ rākṣasāms tarpayiṣyāmi harīṇāṁ māmsaśoṇitaiḥ, rāmalakṣmaṇayoś cāpi svayaṁ pāsyāmi śoṇitam/* As Yupaaksha reported likewise, Kumbhakarna looked enraged with infuriated looks and replied: Yupaaksha! I have now determined and swear that first I should demolish the vanara sena and Rama Lakshmanas foremost and then only seek King Ravana darshan. Right away, I am anxious to rejoice vanara ‘mamsa bhakshana’ and ‘rakta paana’, besides that of Rama Lakshmanas too’. Then Yupaaksha with folded hands submitted to Kumbhakarna: Maha Baaho! My request is to kindly see King Ravana before you proceed for the attack.’ Then having agreed Kumbhakarna walked into Raja Mahal as Ravana was awaiting him. *bhrātuh sa bhavanam gacchan rakṣobalasamanvitaḥ, kumbhakarṇaḥ padanyāsair akampayata medinīm/ sa rājamārgam vapuṣā prakāśayan; sahasraraśmir dharaṇīm ivāṁśubhiḥ, jagāma tatrāṇjalimālayā vṛtaḥ; śatakratur geham iva svayambhuvaḥ/ ke cic charaṇyaṁ śaraṇaṁ sma rāmaṁ; vrajanti ke cid vyathitāḥ patanti, ke cid diśaḥ sma vyathitāḥ prayānti; ke cid bhayārtā bhuvi śerate sma/ tam adriṣṅgapratimaṁ kirīṇaṁ; spṛśantam ādityam ivātmatejasā, vanaukaṣaḥ prekṣya vivṛddham adbhutaṁ; bhayārditā dudruvire tatas tataḥ/* As Kumbhakarna walked across to Ravana Bhavana, he was like pralayaakaala yama Raja Himself as his steps were such as earth was on tremors. Further that situation was like Indra was approaching Brahma Deva. He was looking like a mobile mountain was his head was like a ‘parvata shikhara’. Then the Vanara sena ran to ‘sharanaagata vatsala’ Shri Rama out of alarmed fright with ‘dikbhraanti’. Kumbhakarna was just like a true mountain with a glittering makuta as of reaching Surya Deva and the vaanaras were either running away hither and thither directionless or just got stilled falling off!

Sargas Sixty One and Sixty Two

Vibhishana traces Kumbhakarna’s origin, maha bala and spells of ‘deerghanidra’ - Ravanaasura literally begs of full scale attack on Rama Sugriva Vaanaras to save his prestige at the stake.

Tato rāmo mahātejā dhanur ādāya vīryavān, kirīṇaṁ mahākāyaṁ kumbhakarṇaṁ dadarśa ha/ tam dṛṣṭvā rākṣasaśreṣṭhaṁ parvatākāradarśanam, kramamāṇam ivākāśaṁ purā nārāyaṇaṁ prabhum/ satoyāmbudasamkāśaṁ kāñcanāṅgadabhūṣaṇam, dṛṣṭvā punaḥ pradudrāva vānarāṇāṁ mahācamūḥ/ vidrutāṁ vāhinīm dṛṣṭvā vardhamānaṁ ca rākṣasaṁ, savismayam idam rāmo vibhīṣaṇam uvāca ha/ ko ’sau parvatasamkāśaḥ kirīṇi harilocanaḥ, laṅkāyāṁ dṛśyate vīraḥ savidyud iva toyadaḥ/ pṛthivyāḥ ketubhūto ’sau mahān eko ’tra dṛśyate yaṁ dṛṣṭvā vānarāḥ sarve vidravanti tatas tataḥ/ ācakṣva me mahān ko ’sau rakṣo vā yadi vāsuraḥ, na mayaivaṁvidham bhūtaṁ dṛṣṭapūrvam kadā cana/ sa pṛṣṭo rājaputreṇa rāmeṇākliṣṭakārīṇā, vibhīṣaṇo mahāprajāṇaḥ kākutstham idam abravīt/ yena vaivasvato yuddhe vāsavaś ca parājitaḥ, saiṣa viśravasah putrah kumbhakarṇaḥ pratāpavān/ etena devā yudhi dānavāś ca; yakṣā bhujaṁgāḥ piśitāśanāś ca, gandharvavidyādharakimnarāś ca; sahasraśo rāghava samprabhagnāḥ/ śūlapāṇīm virūpākṣaṁ kumbhakarṇaṁ mahābalam, hantum na śekus tridaśāḥ kālo ’yam iti mohitāḥ/ prakṛtyā hy eṣa tejasvī kumbhakarṇo mahābalaḥ, anyeṣāṁ rākṣasendrāṇāṁ varadānakṛtaṁ balam/ etena jātamātreṇa kṣudhārtena mahātmanā, haksitāni sahasrāṇi sattvānāṁ subahūny api/ teṣu sambhakṣyamāṇeṣu prajā bhayanipīditāḥ, yānti sma śaraṇaṁ śakraṁ tam apy arthaṁ nyavedayan/ sa kumbhakarṇaṁ kupito mahendro; jaghāna vajreṇa śitena vajrī, sa śakravajrābhīhato mahātmā; cacāla kopāc ca bhṛśaṁ nanāda/ tasya nānadyamānasya kumbhakarṇasya dhīmataḥ, śrutvā ninādaṁ vitrastā bhūyo bhūmir vitatrāse/ tataḥ kopān mahendrasya kumbhakarṇo mahābalaḥ, vikṣyairāvatād dantaṁ jaghānorasi vāsavam/ kumbhakarṇaprahārto vicacāla sa vāsavaḥ, tato viśeduḥ sahasā devabrahmarṣidānavāḥ/ prajābhiḥ saha śakraś ca yayau sthānaṁ svayambhuvaḥ, kumbhakarṇasya daurātmyaṁ śaśaṁsus te prajāpateḥ, prajānāṁ bhakṣaṇaṁ cāpi devānāṁ cāpi dharaṇam/ evaṁ prajā yadi tv eṣa bhakṣayiṣyati nityaśaḥ, acireṇaiva kālena śūnyo loko bhaviṣyati/ vāsavasya vacaḥ śrutvā sarvalokapitāmahaḥ, rakṣāṁsy āvāhayāṁ āsa kumbhakarṇaṁ dadarśa ha/ kumbhakarṇaṁ samīkṣyaiva vitatrāsa prajāpatih, dṛṣṭvā niśvasya caivedaṁ svayambhūr idam abravīt/ dhruvaṁ lokavināśāya pauraṣṭyenāsi nirmitaḥ, tasmāt tvam adya prabhṛti mṛtakalpaḥ śayiṣyasi, brahmaśāpābhībhūto ’tha

nipapātāgrataḥ prabhoh/ tataḥ paramasambhrānto rāvaṇo vākyam abravīt, vivṛddhaḥ kāñcano vṛkṣaḥ phalakāle nikṛtyate/ na naptāraṁ svakaṁ nyāyāṁ śaptum evaṁ prajāpate, na mithyāvacanaś ca tvam svapsyaty eṣa na samśayaḥ,kālas tu kriyatām asya śayane jāgare tathā/ rāvaṇasya vacaḥ śrutvā svayambhūr idam abravīt, śayitā hy eṣa ṣaṇ māsān ekāhaṁ jāgariṣyati/ ekenāhnā tv asau vīraś caran bhūmim bubhuṅkṣitaḥ, vyāttāsyo bhakṣayel lokān samkruddha iva pāvakaḥ/ so 'sau vyasanam āpannaḥ kumbhakarnaṁ abodhayat, tvatparākramabhūtaś ca rājā samprati rāvaṇaḥ/ sa eṣa nirgato vīraḥ śibirād bhīmavikramaḥ, vānarān bhṛśasamkruddho bhakṣayan paridhāvati/ kumbhakarnaṁ samīkṣyaiva harayo vipradudruvuh, katham enaṁ raṇe kruddhaṁ vārayiṣyanti vānarāḥ/ ucyantām vānarāḥ sarve yantram etat samucchritam, iti vijñāya harayo bhaviṣyantiḥa nirbhayāḥ/ vibhīṣaṇavacaḥ śrutvā hetumat sumukhodgatam, uvāca rāghavo vākyam nīlaṁ senāpatiṁ tadā/ gaccha sainyaṇi sarvāṇi vyūhya tiṣṭhasva pāvake, dvārāṇy ādāya laṅkāyāś caryāś cāpy atha samkramān/ śailaśṛṅgāṇi vṛkṣāṁś ca śilāś cāpy upasamharan, tiṣṭhantu vānarāḥ sarve sāyudhāḥ śailapāṇayaḥ/ rāghaveṇa samādiṣṭo nīlo haricamūpatiḥ, śaśāsa vānarāṇīkaṁ yathāvat kapikuñjaraḥ/tato gavākṣaḥ śarabho hanumān aṅgado nalaḥ,śailaśṛṅgāṇi ailābhā gṛhītva dvāram abhyayuh/tato harīṇāṁ tad anīkaṁ ugram; rarāja śailodyatavṛkṣahastam, gireḥ samīpānugataṁ yathaiva; mahan mahāmbhodharajālam ugram/

Shri Rama had instantly stood of readied with his ‘dhanur baanaas’ and sighted a mountain like Rakshasa approaching and asked Vibhishana about him as the vanara sena was truly alarmed and that he never heard of this walking Rakshasa Parvata earlier ever. Then Vishishana explained: Bhagavan Shri Rama! In any battle so far even Yama Dharma Raja and Mahendra too failed to harness this unique Maha Rakshasa. Indeed he always suppressed devata-daanava-yaksha-maha naaga-rakshasa-gandharva-vidyaadhara-kinnarsa as the attached thousands of times. Even his eyes are kike agni jwaalas if angered and when he piicks up his shula and stans firm on the battle he is of Kaala swarupa it should be difficult to even look at him let alone encounter him. His extraordinary might was owing to his ‘varadaana prapti’. Even by his very birth he was in thde habit of devouring his fedlly rakshasaas too, ler alone other beings in Brahma Srishti. Then Vajra dhaari Indra hurled his vajraayudha and he roured repetitively howled again and again and the ‘prajaavarga’ were shattered with utter dismay and helplessness. Then the balaka Kumbhakarna broke off the Iraavata Dantas were pulled out as a child’s play and hit Devendra’s chest with a prahaara. Indra’s heart was hurt with burning sensation as Devata, Brahmarshi, Danavas too were concerned. Indra and the Devatas reached Prajapati and said that unless the Baala Kumbhakarna continues prani bhakshana then the bhulolova vases of various species would start dwindling day by day. *dhruvaṁ lokavināśāya paurastyenāsi nirmitaḥ, tasmāt tvam adya prabhṛti mṛtakalpaḥ śayiṣyasi, brahmaśāpābhibhūto 'tha nipapātāgrataḥ prabhoh/ tataḥ paramasambhrānto rāvaṇo vākyam abravīt, vivṛddhaḥ kāñcano vṛkṣaḥ phalakāle nikṛtyate/ na naptāraṁ svakaṁ nyāyāṁ śaptum evaṁ prajāpate, na mithyāvacanaś ca tvam svapsyaty eṣa na samśayaḥ,kālas tu kriyatām asya śayane jāgare tathā/* Then Prajapati in reply to Indra addressed Kumbhakarna as follows: Decidedly Vishrava had created you to destroy by and by; now I am giving a shaap: You should lie asleep like a dead body as long as Vidhata Brahma granted your life.’ As Prajapati declared thus, Ravana was badly perturbed and appealed to Prajapati: Mahatma! It appears that what had been created as a maha vriksha to yield a golden fruit is now being severed away and your curse too has similar result. Indeed your own blessing to create Kumbhakarna is thus being negated. Hence do very kindly indicate the timings when by dear brother be awaken or sleep off. Then Swayambhu Brahma decided that one day in every half year Kumbhakarna be awaken fully.’ Vibhishana further informed Shri Rama: ‘ Rama! This is the reason why the vanra sxena is frightened away helter skelter. Having heard this, Shri Rama then accosted Vaanara Senapati Neela: ‘ Agni Nandana! Get ready now to attack with maha vrikshas and mountain boulders on the Raja Marga of Lankapuri. Then Gavaksha,Sharbha, Hanuman, Angada, were alerted too with their vriksha parvata shikhara too.

Sarga Sixty Two continues:

sa tu rākṣasaśārdūlo nidrāmada- samākulah,rājamārgaṁ śriyā juṣṭaṁ yayau vipulavikramaḥ/ rākṣasānām sahasraiś ca vṛtaḥ paramadurjayaḥ, grhebhyaḥ puṣpavarṣeṇa kāryamāṇas tadā yayau/sa

hemajālavitataṁ bhānubhāsvaradarśanam, dadarśa vipulaṁ ramyaṁ rākṣasendraniveśanam/ sa tat tadā sūrya ivābhrajālaṁ; praviśya rakṣo'dhipater niveśanam, dadarśa dūre 'grajam āsanastham; svayambhuvaṁ śakra ivāsanastham/ so 'bhigamya grhaṁ bhrātuh kakṣyāṁ abhivigāhya ca, dadarśodvignam āsīnam vimāne puspake gurum/ atha dṛṣtvā daśagrīvaḥ kumbhakarṇam upasthitam, tūrṇam utthāya saṁhr̥ṣṭaḥ saṁnikarṣam upānayat/ athāśīnasya paryāṅke kumbhakarṇo mahābalaḥ, bhrātur vavande caraṇāṁ kiṁ kṛtyam iti cābravīt, utpatya cainam mudito rāvaṇaḥ pariśasvaje/ sa bhrātrā saṁpariṣvanto yathāvac cābhinanditaḥ, kumbhakarṇaḥ śubhaṁ divyaṁ pratipede varāsanam/ tadāsanam āśrītya kumbhakarṇo mahābalaḥ, saṁraktanayanaḥ kopād rāvaṇaṁ vākyam abravīt/ kimartham aham ādṛtya tvayā rājan prabodhitaḥ, śaṁsa kasmād bhayaṁ te 'sti ko 'dya preto bhaviṣyati/ bhrātaraṁ rāvaṇaḥ kruddhaṁ kumbhakarṇam avasthitam, īṣat tu parivṛttābhyāṁ netrābhyāṁ vākyam abravīt/ adya te sumahān kālāḥ śayānasya mahābala, sukhitas tvam na jānīṣe mama rāmakṛtaṁ bhayaṁ/ eṣa dāśarathī rāmaḥ sugrīvasahito balī, samudraṁ sabalas tīrtvā mūlaṁ naḥ parikṛntati/ hanta paśyasva laṅkāyā vanāny upavanāni ca, setunā sukhāṁ āgamyā vānaraikārṇavaṁ kṛtam/ ye rākṣasā mukhyatamā hatās te vānarair yudhi, vānarāṇāṁ kṣayaṁ yuddhe na paśyāmi kadā cana/ sarvakṣapitakoṣaṁ ca sa tvam abhyavapadya mām, trāyasvemām purīm laṅkāṁ bālavyddhāvaśeṣitām/ bhrātur arthe mahābāho kuru karma suduṣkaram, mayaivaṁ noktapūrvō hi kaś cid bhrātāḥ paramtapa, tvayy asti mama ca snehaḥ parā sambhāvanā ca me/ devāsura vimardeṣu bahuśo rākṣasarṣabha, tvayā devāḥ prativyūhya nirjitās cāsurā yudhi, na hi te sarvabhūteṣu dṛśyate sadṛśo balī/ kuruṣva me priyahitam etad uttamaṁ; yathāpriyaṁ priyaraṇabāndhavapriya, svatejasā vidhama sapatnavāhinīm; śaradghanaṁ pavana ivodyato mahān/

As Kumbhakarna was approaching Ravana by raja marga, Lankapuravaasis were overjoyed and were resorting to 'pushpa varsha' all the way, even as earth was quaking on his way. Ravana welcomed the Maha Shaktimaan brother with embraces, as Kumbhakarna after initial enquiries, asked the elder brother as to what precisely was happening, and why was he alerted suddenly. Ravana replied: Maha Bali Veera! It was long time that you have been sleeping and meanwhile we are all meanwhile subjected to 'Rama bhaya'. Having crossed the maha samudra with Sugriva and vaanara sena is right now doing our 'kula vinashana'. *ye rākṣasā mukhyatamā hatās te vānarair yudhi, vānarāṇāṁ kṣayaṁ yuddhe na paśyāmi kadā cana/ sarvakṣapitakoṣaṁ ca sa tvam abhyavapadya mām, trāyasvemām purīm laṅkāṁ bālavyddhāvaśeṣitām/ bhrātur arthe mahābāho kuru karma suduṣkaram, mayaivaṁ noktapūrvō hi kaś cid bhrātāḥ paramtapa, tvayy asti mama ca snehaḥ parā sambhāvanā ca me/* These vaanara shreshthas have been by and by eliminating our Rakshasa Maha Veeraas. Maha Baaho! For my sake, you should stand by me your elder brother, and save me from this crisis. Our treasury is gradually sinking and for my sake, save my long standing reputation and Lankapuri to doom. Even in the remote past I have never requested you in this desperate manner. I have supreme confidence in you and am reposing total dependability at this critical juncture. *devāsura vimardeṣu bahuśo rākṣasarṣabha, tvayā devāḥ prativyūhya nirjitās cāsurā yudhi, na hi te sarvabhūteṣu dṛśyate sadṛśo balī/ kuruṣva me priyahitam etad uttamaṁ; yathāpriyaṁ priyaraṇabāndhavapriya, svatejasā vidhama sapatnavāhinīm; śaradghanaṁ pavana ivodyato mahān/* Rakshasa Shiromani! Do you recall that at the Devaasura sangrama too you were my alternate maha veera and ensured our indelible success. Likewise, may this Maha Karya too be a thundereing triumph and I see none else who could comfortably depend on. You surely have an outstanding passion for battle by birth and nature any way and that is why do me the life saving 'maha kaarya' of annihilating the shatru sena into shreds like 'prachandamaya vaayu' pierces through and sweeps off 'sharad ritu meghas'!

Sarga Sixty Three

Initially having reprimanded Ravana not to have followed the basic principles of dharmika jeevana, pacified the elder brother later and asserted killings of Rama Lakshmana Sugriva Hanuman Vaanaras.

Tasya rākṣasarājasya niśamya paridevitam, kumbhakarṇo babhāṣe 'tha vacanaṁ prajahāsa ca/ dṛṣṭo doṣo hi yo 'smābhiḥ purā mantravinirṇaye, hiteṣv anabhiyuktena so 'yam āsāditaḥ tvayā/ śīghraṁ khalv

abhyupetaṁ tvāṁ phalaṁ pāpasya karmaṇaḥ, nirayeṣv eva patanaṁ yathā duṣkṛtakarmaṇaḥ/ prathamam vai mahārāja kṛtyam etad acintitam, kevalaṁ vīryadarpeṇa nānubandho vicāritaḥ/ yaḥ paścāt pūrvakāryāṇi kuryād aiśvaryaṁ āsthitaḥ, pūrvam cottarakāryāṇi na sa veda nayānayau/ deśakālavihīnāni karmāṇi viparītavat, kriyamāṇāni duṣyanti havīmṣy aprayateṣv iva/ trayāṇāṁ pañcadhā yogaṁ karmaṇāṁ yaḥ prapaśyati, sacivaiḥ samayaṁ kṛtvā sa sabhye varitate pathi/ yathāgamaṁ ca yo rājā samayaṁ vicikīrṣati, budhyate sacivān buddhyā suhrdaś cānupaśyati/ dharmam arthaṁ ca kāmam ca sarvān vā rakṣasāṁ pate, bhajate puruṣaḥ kāle trīṇi dvandvāni vā punaḥ/ triṣu caiteṣu yac chreṣṭhaṁ śrutvā tan nāvabudhyate, rājā vā rājamātro vā vyartham tasya bahuśrutam/ upapradānaṁ sāntvaṁ vā bhedaṁ kāle ca vikramam, yogaṁ ca rakṣasāṁ śreṣṭha tāv ubhau ca nayānayau/ kāle dharmārthakāmān yaḥ saṁmantrīya sacivaiḥ saha, niṣevetātmavāṁl loke na sa vyasanam āpnuyāt/ hitānubandham ālokya kāryākāryam ihātmanaḥ, rājā sahārthattavajñaiḥ sacivaiḥ saha jīvati/ anabhijñāya śāstrārthān puruṣaḥ paśubuddhayaḥ, prāgalbhyād vaktum icchanti mantrēṣv abhyantarīkṛtāḥ/ aśāstraviduṣāṁ teṣāṁ na kāryam ahitam vacaḥ, arthaśāstrānabhijñānāṁ vipulāṁ śrīyam icchatām/ ahitam ca hitākāram dhārṣṭyāj jalpanti ye narāḥ, avekṣya mantrabāhyās te kartavyāḥ kṛtyadūṣaṇāḥ/ vināśayanto bhartāraṁ sahitāḥ śatrubhir budhaiḥ, viparītāni kṛtyāni kārayantīha mantriṇaḥ/ tān bhartā mitrasaṁkāśān amitrān mantranirṇaye, vyavahāreṇa jāñiyāt sacivān upasaṁhitān/ capalasyeha kṛtyāni sahasānupradhāvataḥ, chidram anye prapadyante krauñcasya kham iva dvijāḥ/ yo hi śatrum avajñāya nātmānam abhīrakṣati, avāpnōti hi so 'narthān sthānāc ca vyavaropyate/ tat tu śrutvā daśagrīvaḥ kumbhakarnaṣya bhāṣitam, bhrūkuṭīm caiva saṁcakre krudhaś cainam uvāca ha/ māṇyo gurur ivācāryaḥ kiṁ mām tvam anuśāsati, kim evam vākśramaṁ kṛtvā kāle yuktaṁ vidhīyatām/ vibhramāc cittamohād vā balavīryāśrayeṇa vā, nābhipannam idānīm yad vyarthas tasya punaḥ kṛtāḥ/ asmin kāle tu yad yuktaṁ tad idānīm vidhīyatām, māpānayaṁ doṣaṁ vikrameṇa saṁkuru/ yadi khalv asti me sneho bhrātṛtvaṁ vāvagacchasi, yadi vā kāryam etat te hṛdi kāryatamaṁ matam/ sa suhrdyo vipannārtham dīnam abhyavapadyate, sa bandhur yo 'panīteṣu sāhāyāyopakalpate/ tam athaivam bruvāṇam tu vacanam dhīradāruṇam, ruṣṭo 'yam iti vijñāya śanaiḥ ślakṣṇam uvāca ha/ atīva hi samālakṣya bhrātaram kṣubhitendriyam, kumbhakarnaḥ śanair vākyam babhāṣe parisāntvayan/ alaṁ rākṣasarājendra saṁtāpam upapadya te, roṣaṁ ca saṁparityajya svastho bhavitum arhasi/naitan manasi kartavyam mayi jīvati pāṛthiva, tam aham nāśayiṣyāmi yatkṛte paritapyase/ avaśyam tu hitam vācyam sarvāvastham mayā tava, bandhubhāvād abhihitam bhrātṛsnehac ca pāṛthiva/ sadṛśam yat tu kāle 'smin kartuṁ snigdheṇa bandhunā śatrūṇāṁ kadanaṁ paśya kriyamāṇam mayā raṇe/ adya paśya mahābāho mayā samaramūrdhani, hate rāme saha bhrātṛ dravantīm harivāhinīm/ adya rāmasya tad dṛṣtvā mayānītam raṇāc chirāḥ, sukhībhava mahābāho sītā bhavatu duḥkhitā/ adya rāmasya paśyantū nidhanaṁ sumahat priyam, laṅkāyāṁ rākṣasāḥ sarve ye te nihatabāndhavāḥ/ adya śokaparītānāṁ svabandhuvadhakāraṇāt, śatror yudhi vināśeṇa karomy asrapramārjanam/ adya parvatasamkāśam sasūryam iva toyadam, vikīrṇam paśya samare sugrīvam plavageśvaram/ na paraḥ preṣaṇīyas te yuddhāyātula vikrama, aham utsādayiṣyāmi śatrūṁs tava mahābala/ yadi śakro yadi yamo yadi pāvakaṁārutau, tān aham yodhayiṣyāmi kubera varuṇāv api/ g- irimātraśarīrasya śitaśūladharasya me, nardatas tīkṣṇadamṣṭrasya bibhīyāc ca purāṁdarah/ atha vā tyaktaśastrasya mṛdgatas tarasā ripūn, na me pratimukhe kaś cic chaktaḥ sthātum jijīviṣuḥ/ naiva śaktyā na gadayā nāsinā na śitaiḥ śaraiḥ, hastābhyām eva saṁrabdho haniṣyāmy api vajrīnam/ yadi me muṣṭivegam sa rāghavo 'dya sahiṣyati, tataḥ pāsyanti bāṇaughā rudhiram rāghavasya te/ cintayā bādhyase rājan kimartham mayi tiṣṭhati, so 'ham śatruvināśāya tava niryātum udyataḥ/ muñca rāmād bhayaṁ rājan haniṣyāmiha saṁyuge, rāghavam lakṣmaṇam caiva sugrīvam ca mahābalam, asādhāraṇam icchāmi tava dātum mahad yaśaḥ/ vadheṇa te dāśaratheḥ sukhāvaham; sukham samāhartum aham vrajāmi, nihatyā rāmaṁ sahalakṣmaṇeṇa; khādāmi sarvān hariyūthamukhyān/ ramasva kāmam piba cāgryavāruṇīm; kuruṣva kṛtyāni vinīyatām jvaraḥ, mayādyā rāme gamite yamakṣayam; cirāya sītā vaśagā bhaviṣyati/

As Maha Ravana kept on expressing his distress to Kumbhakarna that at that critical juncture of Shri Rama's upper hand especially at his worst ever humiliation, Kumbhakarna gave an assuring smile and stated: 'Dear brother, even in the past when I myself and Vibhishana advised you you had ingored the forewarnings. (Sarga 12 above is refreshed: 'Brother Ravana: May I at the outset of your love for Sita

and your kidnapping her; after all, our combined comment should be that if River Yamuna were to have landed from Yamunetri mountain top to earth then the ferocious speed could not be contained into a kundaka as the overflows would have to submerged into a Maha Sagara. In other words: if your onesided love affair had actually happened, then be prepared for the consequences also! You could have informed this Maha Sabha even far earlier well before extending a hand already burnt! Neeti Shastra underlines the need for prioritizing significant tasks of what to be handled foremost. The need for assessing the strength of enemies before flinging into attacks is the common sense as finding shortcomings and lapses in retrospection would be of wasteful endeavors; this is like the haste of Krouncha birds flying off in haste to the top of the Krouncha Mountain being unaware of the fact that the mountain itself would be broken down any time and then seek to hold the mountain boulders falling down to earth any way).

śīghraṁ khalv abhyupetaṁ tvāṁ phalaṁ pāpasya karmaṇaḥ, nirayeṣv eva patanaṁ yathā duṣkṛtakarmaṇaḥ/ prathamam vai mahārāja kṛtyam etad acintitaṁ, kevalam vīryadarpeṇa nānubandho vicāritaḥ/ yaḥ paścāt pūrvakāryāṇi kuryād aiśvaryaṁ āsthitaḥ, pūrvam cottarakāryāṇi na sa veda nayānayaḥ/ Maha Raja! The past deeds of ‘dushkarma’ have since borne fruit already, just as the deeds of questionable nature ought to be doomed to narkaas. Maha Raja! Out of sheer arrogance and of self-estimation, you never heeded helpful advices, quite ignoring the consequences. You have had the ‘aishvarya durabhimaana’ and ignored the ‘karana yogya neeti-aneeti karyas’. *deśakālavihīnāni karmāṇi viparītavat, kriyamāṇāni duṣyanti havīmṣy aprayateṣviva/ trayāṇām pañcadhā yogaṁ karmaṇām yaḥ prapaśyati, sacivaiḥ samayaṁ kṛtvā sa sabhye vartate pathi/ yathāgamaṁ ca yo rājā samayaṁ vicikīṣati, budhyate sacivān buddhyā suhṛdaś cānupaśyati/ dharmam arthaṁ ca kāmam ca sarvān vā rakṣasām pate, bhajate puruṣaḥ kāle trīṇi dvandvāni vā punaḥ/* As one would ignore the ‘deshakaala vyavaharana’ and acts contrarily to it, then ‘samskara heena agni homa havishaanna’ leads to either ‘nisbhphalita’ or even ‘dushphalita’! A King should always seek the valued opinions of his mantri’s advices of pros and cons, as also of the consequences of ‘kshaya-vridhhi-sthaanarupaas’ and accordingly utilise the ‘Saama-Daana Bheda Danda chaturupaayaas’. Thus before initiating an issue which should be taken up at the ‘karyaaarambha’. five inputs are essential - Man power, affordability of money power, deshakaala paristithis, vipat nivarana upayaas, and karya siddhi or the certainty assurance of success. Thus a successful King truly follows the well established precepts of neeti shastra and takes a swim of cool waters instead a hasty plunge as per his own volition with the least consideration of ‘katavya-akartavya viveka vichakshana’ would invariably led to the doom. Rakshasa Raja! Neetigjna Purushas must be able to apply the purshardhas of dharma-artha-kaama-mokshas as per the situational exigencies like the combinations of dharma artha-artha dharma- kaama artha, just as praatahkala dharma-madhaahna kaala artha and raatri kaama vidhana. *triṣu caiteṣu yac chreṣṭhaṁ śrutvā tan nāvabudhyate, rājā vā rājamātro vā vyartham tasya bahuśrutam/ upapradānam sāntvaṁ vā bhedaṁ kāle ca vikramam, yogaṁ ca rakṣasām śreṣṭha tāv ubhau ca nayānayaḥ/ kāle dharmārthakāmān yaḥ sammantrya sacivaiḥ saha, niṣevetātmaṁ loka na sa vyasanam āpnuyāt/* Indeed, of the three purusharthas, Dharma in any case is most desirable while in special applications the swing of balance might slightly tilt some times somewhat to artha and or kaama, but yet always on the dharma side. Rakshasa Shiromani! An ideal king must necessarily consult the mantri mandali in any case and use his own discretion apply daana-bheda-praakrama and apply the five folded criteria of Man power, affordability of money power, deshakaala paristithis, vipat nivarana upayaas, and karya siddhi, besides naya, anayaka upaayas ought not to lead to upadravasaa of this nature!. *hitānubandham ālokya kāryākāryam ihātmanaḥ, rājā sahārthatattvajñaiḥ sacivaiḥ saha jīvati/ anabhijñāya śāstrārthān puruṣaḥ paśubuddhayaḥ, prāgalbhyād vaktum icchanti mantreṣv abhyantarikṛtāḥ/ aśāstraviduṣām teṣām na kāryam ahitaṁ vacaḥ, arthaśāstrānabhijñānām vipulām śriyam icchatām/* A King must realise ‘artha tatvagjna’ and ‘mantri parisheelana’ and success is then assured. But pashu samaana buddhi beyond consultations would very obviously lead to disasters. At the same time, ‘shastra jnaana shunya-artha shastra anabhigjna -ayogya mantris’ who are merely the ‘yes-men’ ministeres are bound to lead the King to disasters. *tān bhartā mitrasamkāsān amitrān mantranirṇaye, vyavahāreṇa jāñīyāt sacivān upasamhitān/ capalasyeha kṛtyāni sahasānupradhāvataḥ, chidram anye prapadyante krauñcasya kham iva dvijāḥ/* Even as the king in the behavior pattern of

excessive and untimely praises showering on the king could easily realise that the minister concerned is suspicion worthy and of less dependability either due to corruptive practices or hiding incompetence. The ‘chanchal manasvi raja’ due to ‘bhoutika-maanasaika durbalata’ then seeks to hit like a desperate bird seeks to hit a krouncha parvata and hurt itself. *yo hi śatrum avajñāya nātmānam abhirakṣati, avāpnoti hi so ’narthān sthānāc ca vyavaropyate/ Yaduktamiha te poorvam priyayaa menujena cha, tadeva no hitam vaakyam yathedcchasi tathaa kuru/* A King who wishes to blame and seek to jest and joke the enemy king would rundown himself without setting his own psyche in order. Your own priya Mandodari and brother Vibhishana your ‘shreyobhilaasha’ younger brother advised you repeatedly yet you seemed to have asserted your way or no way! *tat tu śrutvā daśagrīvaḥ kumbhakarnaśya bhāṣitam, bhrukuṭim caiva samcakre kruddhaś cainam uvāca ha/ mānyo gurur ivācāryaḥ kim mām tvam anuśāsati, kim evam vākśramam kṛtvā kāle yuktaṁ vidhīyatām/ vibhramāc cittamohād vā balavīryāśrayeṇa vā, nābhipannam idānīm yad vyarthās tasya punaḥ kṛthāḥ/* On hearing the ‘neeti vakayas’ and the retributory impact as of then, Ravana’s semi dark face got reddened with his eye brows were unduly twisted and addressed Kumbhakarna: Brother, why are you lecturing away the ‘neeti bodhanas’ like a Guru Achaarya and of which avail of these ‘bhaashanas’ now, but now come to the brass tags of the nitty gritty and my request is to do what is expected of you right now! If I had performed something out of bhrama-chitta chanchalya or even of the support of my own ‘bala paraakramas’, whether you people might or not appreciate, this should be a mere waste of time, but even if this were to be the ‘aneeti yukta duhkha’ be rooted out right now! *asmin kāle tu yad yuktaṁ tad idānīm vidhīyatām, mamāpanayajam doṣam vikrameṇa samīkuru/ yadi khalv asti me sneho bhrātṛtvam vāvagacchasi, yadi vā kāryam etat te hṛdi kāryatamaṁ matam/ sa suhṛdyo vipannārtham dīnam abhyavapadyate, sa bandhur yo ’panūteṣu sāhāyyāyopakalpate/* Whatever might have happened had happened and there would be no point in digging the past, yet keeping in view our excellent relationship so far, do please consider as your intimate duty and attack the enemy to the best of your capability at this critical juncture.’ As Ravana beseeched him likewise, Kumbhakarna replied: ‘Shatrudamana Maharaja! Listen to me carefully. Please do not worry at all. I would soon reverse your agony to roaring and sensational triumph. Even as I am alive and kicking, your concern is my bounden duty and the difficulty now being faced should be kicked off. I am not merely saying so neither owing to ‘bandhu bhaava or bhratru bhava’ but as my responsibility as you would see for yourself that the enemy is totally devastated. *adya paśya mahābāho mayā samaramūrdhani, hate rāme saha bhrātṛā dravantīm harivāhinīm/ adya rāmasya tad dṛṣtvā mayānītam raṇāc chiraḥ, sukhībhava mahābāho sītā bhavatu duhkhitā/ adya rāmasya paśyantu nidhanam sumahat priyam, laṅkāyām rākṣasāḥ sarve ye te nihatabāndhavāḥ/* Maha Baaho! Do note that your sworn enemy Rama along with Lakshmana having been smashed down to earth, you should your self see how the monkey brigade should run helter skelter. Lankeshwara! You should see me only after Rama’s head falls off and show the same to you so that you could gift it to Sita as she should drown herself in ‘duhkha saagara’. Then you could tease her asserting that so far she was tormented by Rakshasas but now you may get relieved of ‘Shri Rama baadha’ too and most possibly she might indulge in amorous words then. *adya śokaparītānām svabandhuvadhakāraṇāt, śatror yudhi vināśena karomy asrapramārjanam/ adya parvatasamkāśam sasūryam iva toyadam, vikīrṇam paśya samare sugrīvam plavageśvaram/ na paraḥ preṣaṇīyas te yuddhāyātula vikrama, aham utsādayiṣyāmi śatrūms tava mahābala/* Further the shatru sena veeras get killed, their close relatives of the dead souls would cry out and seek to pacify each other. As parvata samanana Sugriva would get killed with rakta dhaaras emerge flowing off then he would sight sky with Surya and the bright clouds nearby. Nishachara Raja! Now this is the time that you should command me to face the shatru sena as you need not get least perturbed as to how you might wonder how to get rid of ‘Rama baadha’ any further. Be assured that even if Indra, Yama, Agni, Vaayu, Kubera, or Varuna face me then I should uproot them and throw off. I am blessed with a mountainous body structure and my simha naadaas would scare off deva danavas. I need not struggle with aayudhas like Shakti, Gada, or dhanur baanaas or swords, shulaas and such but could attack Vajra Dhari Indra too to mrityu ghaat. Ravana Raja! You suffer from Rama bhaya is it not so, don’t you worry, I should smother Rama Lakshmana Sugrivaas too. If ever I were to face Hanuman I should not leave him alive and bring glory to

you for the series of such deaths.. Raja! Do initiate your celebrations now with wine and women and get rid of all the concerns of life for ever!

Sarga Sixty Four

As Kumbhakarna boasted off his certain victory, Mahodara warned of Rama's invincibility but the latter was infuriated, demanded Sita's surrender and proceeded against Rama with four more Rakshasa Veeras.

*Tad uktam atikāyasya balino bāhuśālinah, kumbhakarnasya vacanam śrutvovāca mahodarah/
kumbhakarnakule jāto dhṛṣṭah prākṛtadarśanah, avalipto na śaknoṣi kṛtyam sarvatra veditum/ na hi rājā
na jānīte kumbhakarna nayānaya, tvam tu kaiśorakād dhṛṣṭah kevalam vaktum icchasi/ sthānam
vṛddhim ca hānim ca deśakālavibhāgavit, ātmanaś ca pareṣām ca budhyate rākṣasarsabha/ yat tu śakyam
balavatā kartum prākṛtabuddhinā, anupāsitavṛddhena kaḥ kuryāt tādṛśam budhaḥ/ yāms tu
dharmārthakāmāms tvam bravīṣi pṛthag āśrayān, anuboddhum svabhāvena na hi lakṣaṇam asti te/ karma
caiva hi sarveṣām kāraṇānām prayojanam, śreyah pāpīyasām cātra phalam bhavati karmaṇām/
niḥśreyasa phalāv eva dharmārthān itarāv api, adharmānarthayoḥ prāptiḥ phalam ca pratyavāyikam/
aihalaukikapāratryam karma pumbhir niṣevyate, karmāṇy api tu kalpyāni labhate kāmam āsthitaḥ/ tatra
kṛptam idaṁ rājñā hṛdi kāryam mataṁ ca naḥ, śatrau hi sāhasam yat syāt kim ivātrāpanīyate/
ekasyaivābhīyāne tu hetur yaḥ prakṛtas tvayā, tatrāpy anupapannam te vakṣyāmi yad asādhu ca/ yena
pūrvam janasthāne bahavo 'tibalā hatāḥ, rākṣasā rāghavam taṁ tvam katham eko jayiṣyasi/ ye purā
nirjitās tena janasthāne mahaujasah, rākṣasāms tām pure sarvān bhūtān adyāpi paśyasi/ taṁ simham iva
samkruddham rāmaṁ daśarathātmajam, sarpaṁ suptam ivābuddhyā prabodhayitum icchasi/ jvalantaṁ
tejasā nityam krodhena ca durāsadam, kaḥ taṁ mṛtyum ivāsahyam āśdayitum arhati/ samśayastham
idaṁ sarvam śatroḥ pratisamāsane, ekasya gamanam tatra na hi me rocate tava/ hīnārthas tu
samṛddhārtham ko ripum prakṛto yathā, niścitam jīvitatyāge vaśam ānetum icchati/ yasya nāsti
manuṣyeṣu sadṛśo rākṣasottama, katham āśaṁsase yoddhum tulyenendravivasvatoḥ/ evam uktvā tu
samrabdham kumbhakarnam mahodarah, uvāca rakṣasām madhye rāvaṇo lokarāvaṇam/ labdhvā punas
tām vaidehīm kimartham tvam prajalpasi, yadecchasi tadā sītā vaśagā te bhaviṣyati/ dṛṣṭah kaś cid upāyo
me sītopasthānakārakah, rucitaś cet svayā buddhyā rākṣaseśvara taṁ śṛṇu/ aham dvijihvah samhrādī
kumbhakarṇo vitardanaḥ, pañcarāmavadhāyaite niryāntīty avaghoṣaya/ tato gatvā vayam yuddham
dāsyāmas tasya yatnataḥ, jeṣyāmo yadi te śatrūn nopāyaiḥ kṛtyam asti naḥ/ atha jīvati naḥ śatrur vayam
ca kṛtasamyugāḥ, tataḥ samabhipatsyāmo manasā yat samīkṣitum/ vayam yuddhād ihaīsyāmo rudhireṇa
samukṣitāḥ, vidārya svatanum bānai rāmanāmānkitaiḥ śitaiḥ/ bhakṣito rāghavo 'smābhir lakṣmaṇaś ceti
vādinah, tava pādau grahīṣyāmas tvam naḥ kāma prapūraya/ tato 'vaghoṣaya pure gajaskandhena
pārthiva, hato rāmaḥ saha bhrātrā sasainya iti sarvataḥ/ prīto nāma tato bhūtvā bhṛtyānām tvam
arindama, bhogāms ca parivārāms ca kāmāms ca vasudāpaya/ tato mālyāni vāsāmsi vīrāṇām
anulepanam, peyam ca bahu yodhebhyah svayam ca muditaḥ piba/ tato 'smin bahulībhūte kaulīne
sarvato gate, praviśyāśvāsya cāpi tvam sītām rahasi sāntvaya, dhanadhānyaiś ca kāmāiś ca ratnaiś
cainām pralobhaya/ anayopadhyā rājan bhayaśokānubandhayā, akāmā tvadvaśam sītā naṣṭanāthā
gamiṣyati/ rañjanīyam hi bhartāram vinaṣṭam avagamyā sā, nairāśyāt strīlaghutvā ca tvadvaśam
pratipatsyate/ sā purā sukhasamvṛddhā sukhārthā duḥkhaḥ karṣitā, tvayy adhīnaḥ sukham jñātvā
sarvathopagamiṣyati/ etat sunītam mama darśanena; rāmaṁ hi dṛṣṭvāiva bhaved anarthaḥ, ihaiva te
setsyati motsuko bhūr; mahān ayuddhena sukhasya lābhah/ anaṣṭasainyo hy anavāptasamśayo; ripūn
ayuddhena jayaṁ janādhipa, yaśaś ca puṇyam ca mahan mahīpate; śriyam ca kīrtim ca ciraṁ samaśnute/*

Having heard Kumbhakarna's yellings of victory shouts asking Ravana to initiate celebrations, Maha Rakshasa Mahodara addressed Mahakaaya Kumbhakarna: I am sorry to state that your body stature would not become of your mental sharpness which is of 'nimna shreni'. You have certainly used the expressions of purushardhaas of dharma-artha-kama-mokshas which our King too would be too conversant with. He is well aware of the expression of 'desha kaala paristhis' and of the capacity to adapt himself too while

you being under long spells of slumber and sleep not have practical knowledge. *karma caiva hi sarveṣāṃ kāraṇānāṃ prayojanam, śreyah pāpīyasāṃ cātra phalaṃ bhavati karmaṇām/ niḥśreyasa phalāṃ eva dharmārthāṃ itarāṃ api, adharmānarthayoḥ prāptiḥ phalaṃ ca pratyavāyikam/ aihalaupikapārātryaṃ karma pumbhir niṣevyate, karmāṇy api tu kalpyāni labhate kāmam āsthitaḥ/* The saadhana bhutas of comfortable living are indeed the practice of trivargas of dharma-artha-kaamas and accordingly the ‘shubhaashubha’ consequences. ‘Nishkaama bhava karmaachaana’ of japa-dhyana-yagjna are distinct from ‘kamya bhaavaacharana’. The jeevaas tend to practise dharmaadharma karyas and the resultant fruits are reaped either during one;s ongoing life itself or as carry forwards as ‘sanchita or praarabhdha’. *tatra kṣiptam idaṃ rājñā hṛdi kāryaṃ mataṃ ca naḥ, śātrau hi sāhasaṃ yat syāt kim ivātrāpanīyate/ ekasyaivābhiyāne tu hetur yaḥ prakṛtas tvayā, tatrāpy anupapannaṃ te vakṣyāmi yad asādhu ca/* Now Ravana Raja’s ‘kaamarupi purushardha sevana’ is justified or not is the issue to be pondered over. May be that action could be due to the momentary ‘mano chanchalata’ that any praani in Brahma Shrishti would be prone to; no doubt that ‘mano chanchalata’ might not be justified by ‘adarsha vaadis’. But in practical life, despite the dharma paripaalana, even Maha Munis do have moments of ‘stree vaancha’. Hence King Ranava in a way would not be condemn-worthy downright. As King Ravana had decided once for all and the mantris too approved albeit with a few dissent voices; in which manner could Kumbhakarna decide unilaterally that what the king had done was the meanest downright? Kumbhakarna! You have just now made a ‘yuddha ghoshana’ which too was worthy of invalidation. *yena pūrvam janasthāne bahavo ’tibalā hatāḥ, rākṣasā rāghavaṃ taṃ tvaṃ katham eko jayiṣyasi/ ye purā nirjitās tena janasthāne mahaujasaḥ, rākṣasāṃs tān pure sarvān bhūtān adyāpi paśyasi/ taṃ siṃham iva saṃkruddhaṃ rāmaṃ daśarathātmajam, sarpaṃ suptam ivābuddhyā prabodhayitum icchasi/* Shri Rama at the ‘janasthaana’ smashed down maha rakshasa veeraas like Khara Dushanas single handed; would it be a child’s play for you to do so; even earlier at the janasthaana, Rama shattered countless rakshasaas; have you taken note of that forget worthy recodrs. I am astonished at your foolhardiness to face Rama alone as you do not seem to waking up to play with a ‘maha sarpa’! *jvalantaṃ tejasā nityaṃ krodhena ca durāsadam, kas taṃ mṛtyum ivāsahyam āsādayitum arhati/ saṃśayastham idaṃ sarvaṃ śatroḥ pratisamāsane, ekasya gamanaṃ tatra na hi me rocate tava/ hīnārthas tu saṃṛddhārthaṃ ko ripuṃ prakṛto yathā, niścitaṃ jīvitatyāge vaśam ānetum icchati/ yasya nāsti manuṣyeṣu sadṛśo rākṣasottama, katham āśaṃsase yoddhuṃ tulyenendravivasvatoḥ/* Shri Rama is a natural ‘tejasvi’ of outstanting splendour and to incite him with provocation should be like playing with ‘mrityu’. Indeed how much are aware in your partial wakefulness. Our entire Rakasha Maha Veeraas headed by their King had failed to stand erect before Rama and are you still dreaming that you could fight with him all be yourself. Rakshasa shiromani! You are truly underestimating the capability of the opponent, as Rama is no less than Indra and Surya and inviting death!’ As Mahodara Rakshasa made ‘apahaasaa’ of Kumbhakarna in the Ravana Sabha, he raised his voice and addressed King Ravana: ‘Maha Raja! Why do you not call for Sita and have her as she ought to obey you and surrender! Further make a public announcement that Mahodara, Dvijihva, Samhladi, Kumbhakarana and Vitirdana as the Pancha Maha Rakshasaas are going to attack the enemy! Then let us all the Pancha Rakshsa Veeras do our very best to encounter Rama worthy of killing or attain veera swarga.

Sarga Sixty Five

Kumbhakarna ‘Rana Yatra’, notwithstanding spates of ‘dusshakunas’

Sa tathoktas tu nirbhartsya kumbhakarṇo mahodaram, abravīd rākṣasaśreṣṭham bhrātaram rāvaṇam tataḥ/ so 'haṁ tava bhayaṁ ghoram vadhāt tasya durātmanah, rāmasyādya pramāṛjāmi nirvairas tvam sukhībhava/ garjanti na vr̥thā śūra nirjalā iva toyadāḥ, paśya sampādyamānam tu garjitam yudhi karmaṇā/ na marṣayati cātmanam sambhāvayati nātmanā, adarśayitvā śūrās tu karma kurvanti duṣkaram/ viklavānām abuddhīnām rājñām paṇḍitamāninām, śṛṇvatām ādita idam tvadvidhānām mahodara/ yuddhe kāpuruṣair nityam bhavadbhiḥ priyavādibhiḥ., rājānam anugacchadbhiḥ kṛtyam etad vināśitam/ rājaśeṣā kṛtā laṅkā kṣīṇaḥ kośo balaṁ hatam, rājānam imam āsādy suhr̥ccihnam amitrakam/ eṣa niryāmy ahaṁ yuddham udyataḥ śatrunirjaye, durnayam bhavatām adya samīkartum mahāhave/ evam uktavato vākyam kumbhakarṇasya dhīmataḥ, pratyuvāca tato vākyam prahasam rākṣasādhipaḥ/ mahodaro 'yam rāmāt tu paritrasto na samśayaḥ, na hi rocyate tāta yuddham yuddhaviśārada/ kaś cin me tvatsamo nāsti sauhr̥dena balena ca, gaccha śatruvadhāya tvam kumbhakarṇajayāya ca/ ādade niśitam śūlam vegāc chatrunibarhaṇaḥ, sarvakālāyasaṁ dīptam taptakāñcanabhūṣaṇam/ indrāśanisamaṁ bhīmam

vjrapratimagauravam, devadānavagandharvayakṣakim̐n̐n̐arasūdanam/ raktamālyā mahādāma svataś codgatapāvakam, ādāya niśitam śūlam śatruśoṇitarañjitam, kumbhakarṇo mahātejā rāvaṇam vākyam abravīt/ gamiṣyāmy aham ekākī tiṣṭhatv iha balaṁ mahat, adya tām kṣudhitaḥ krudho bhakṣayiṣyāmi vānarān/ kumbhakarṇavacaḥ śrutvā rāvaṇo vākyam abravīt, sainyair parivṛto gaccha śūlamudgalapāñibhiḥ/ vānarā hi mahātmānaḥ śīghrāś ca vyavasāyinaḥ, ekākinam̐ pramattam̐ vā naye yur daśanair kṣayam/ tasmāt paramadurdharṣair sainyair parivṛto vraja, rakṣasām ahitam sarvaṁ śatrupakṣam̐ nisūdaya/ athāsanāt samutpatya srajam̐ maṇikṛtāntarām, ābabandha mahātejāḥ kumbhakarṇasya rāvaṇaḥ/ aṅgadān aṅgulīveṣṭān varāṇy ābharaṇāni ca, hāram ca śaśisam̐kāśam ābabandha mahātmanah/ divyāni ca sugandhīni mālyadāmāni rāvaṇaḥ, śrotre cāsajjayām āsa śrīmātī cāśya kuṇḍale/ kāñcanāṅgadakeyūro niṣkābharaṇabhūṣitaḥ, kumbhakarṇo bṛhatkarṇaḥ suhuto 'gnir ivābabhau/ śroṇīsūtreṇa mahatā mecakena virājitaḥ, amṛto tpādane naddho bhujaṁ geneva mandaraḥ/ sa kāñcanam̐ bhārasaṁ nivātam̐; vidyutprabham̐ dīptam̐ ivātmabhāśā, ābadhyamānaḥ kavacam̐ rarāja; sam̐dhyābhrasam̐vīta ivādrirājaḥ/ sarvābharaṇanaddhāṅgaḥ śūlapāñiḥ sa rākṣasaḥ, trivikramakṛtotsāho nārāyaṇa ivābabhau/ bhrātaram̐ sam̐pariṣvajya kṛtvā cāpi pradakṣiṇam, prañamya śirasā tasmāi sam̐pratathe mahābaliḥ, tam̐ āśīrbhiḥ praśastābhiḥ preṣayām̐ āsa rāvaṇaḥ/ saṅkhadundubhinirghoṣair sainyair cāpi varāyudhaiḥ, tam̐ gajair ca turam̐gair ca syandanair cāmbudasvanair, anujagmur mahātmānam̐ rathino rathinām̐ varam/ sarpair uṣṭrair kharair aśvair sim̐hadvipam̐rgadvijair, anujagmuś ca tam̐ ghoram̐ kumbhakarṇam̐ mahābalaṁ/ sa puṣpavarṇair avakīryamāno; dhṛtātapatraḥ śitaśūlapāñiḥ, madotkataḥ śoṇitagandhamatto; viniriyayau dānavadevaśatruḥ/ padātayaś a bahavo mahānādā mahābalāḥ, anvayū rākṣasā bhīmā bhīmākṣāḥ śastrapāṇayaḥ/ raktākṣāḥ sumahākāyā nilāñjanacayopamāḥ, śūrān udyamya khaḍgāṁś ca niśitāṁś ca paraśvadhān/ bahuvyāmāṁś ca vipulān kṣepaṇīyān durāsadān, tālaskandhāṁś ca vipulān kṣepaṇīyān durāsadān/ athānyad vapur ādāya dāruṇam̐ lomaharṣaṇam, niṣpapāta mahātejāḥ kumbhakarṇo mahābalaḥ/ dhanuḥśataparīṇaḥ sa ṣaṭśatasamucchitaḥ, raudraḥ śakaṭacakraḥ mahāparvatasaṁnibhaḥ/ sam̐nipatya ca rakṣāṁsi dagdhaśailopamo mahān, kumbhakarṇo mahāvakraḥ prahasam̐ idam̐ abravīt/ adya vānaramukhyānām̐ tāni yūthāni bhāgaśaḥ, nirdahiṣyāmi sam̐krudhaḥ śalabhān iva pāvakaḥ/ nāparādhyanti me kāmam̐ vānarā vanacāriṇaḥ, jātir asmadvidhānām̐ sā purodyānavibhūṣaṇam/ purarodhasya mūlam̐ tu rāghavaḥ sahalakṣmaṇaḥ, hate tasmin̐ hataṁ sarvaṁ tam̐ vadhiṣyāmi sam̐yuge/ evam̐ tasya bruvāṇasya kumbhakarṇasya rākṣasāḥ, nādam̐ cakrur mahāghoraṁ kampayanta ivārṇavam/ tasya niṣpatatas tūrṇam̐ kumbhakarṇasya dhīmataḥ, babhūvur ghorarūpāni nimittāni samantataḥ/ ulkāśaniyutā meghā vineduś ca sudāruṇāḥ, sasāgaravanā caiva vasudhā samakampata/ ghorarūpāḥ śivā neduḥ sajvālakavalair mukhaiḥ, maṇḍalāny apasavyāni babandhuś ca viham̐gamāḥ/ niṣpapāta ca gṛdhre 'sya śūle vai pathi gacchataḥ prāspḥuran nayanam̐ cāśya savyo bāhur akampata/ niṣpapāta tadā coklā jvalantī bhīmanisvanā, ādityo niṣprabhaś cāsīn na pravāti sukho 'nilaḥ/ acintayan mahotpātān utthitāṁl lomaharṣaṇān, niriyayau kumbhakarṇas tu kṛtāntabalacoditaḥ/ sa laṅghayitvā prākāram̐ padbhyām̐ parvatasaṁnibhaḥ, dadarśābhraghanaprakhyam̐ vānarāṅkām̐ adbhutam/ te dṛṣtvā rākṣasaśreṣṭham̐ vānarāḥ parvatopamam, vāyununnā iva ghanā yayuḥ sarvā diśas tadā/ tad vānarāṅkām̐ atipracāṇḍam̐; diśo dravad bhinnam̐ ivābhrajālam, sa kumbhakarṇaḥ samavekṣya harṣān; nanāda bhūyo ghanavad ghanābhaḥ/ te tasya

*ghoraṁ ninadaṁ niśamya; yathā ninādaṁ divi vāridasya, petur dharanyām bahavaḥ plavaṅgā;
nikṣtamūlā iva sālavr̥kṣāḥ/ vipulaparighavān sa kumbhakarṇo; ripunidhanāya viniḥsr̥to mahātmā, kapi
gaṇabhayaṁ ādadat subhīmaṁ; prabhur iva kiṁkaradaṇḍavān yugānte/*

As Mahodara gave his undesirable comments on his excited enthusiasm to encounter against Rama and followers, Kumbhakarna asserted himself and addressed King Ravana: ‘Raja! Now I would proceed against Rama and his vaanara sena and relieve you of your anxiety by viewing my ‘yuddha sthala paraakrama’. Then having asserted thus, Kumbhakarna addressed Mahodara thus: What all had blabbered to the King with stupidly, arrogance and one-uppish mischievousness, could the King himself be pleased with ! Having proved yourself of your timidity to face an encounter with herioc opposition, you had displayed your ‘yes, no’ kind of attitude and sought to apply brakes in my ‘vijaya yatra’. Now the King is bereft of active assistance and the treasury is getting emptied fast, while raksha veeraas are getting scarcer by the days while one wonders that personalities like you are ‘shatrus or mitras’!’ Then Ravana intervened and said: ‘ Brother Kumbhakarna! How indeed could ever be compared with you of my ‘atmeeyata’! Now, kindly proceed to the battle ground and return with sensational victory. Do proceed like Yamaraja with shula and like Suryasamaana tejas and get rid of both the Raja Kumaras and the Vaanara Peeda! Surely the Vaanaras with one look by them of your very form and looks of ferocity should fall off with ‘dikbhranti’ or runaway helter skelter with scare.’ Kumbhakarna was thrilled at what Ravana asserted and stepped off Lankapuri while asserting that there not be a Rakshasa Sena to be followed as he would proceed as such with a shula by his huge arms. His ‘deha kaanti’ was then like of Indra himself with vajraayudha, heavily garlanded. Ravana then asked the younger brother to allow select rakshasa veeraas as body guards too as circled around with their armoury. Then a ‘loha kavacha’ across his gigantic chest was shielded. Then Ravana embraced the brother with affection as Kumbhakarna bent his head down with admirable loyalty. As shankhaaraavaas and dundubhi naadaas were resounding, Rakshasa army followed from a distance as the foot soldiers were carrying poisonous snakes, besides armoured and trained men by camels, donkeys, lions, elephants, and even wild birds. Then Maha Kaaya Kumbhakarna addressed Rakshasa sena as follows: ‘*adya vānaramukhyānām tāni yūthāni bhāgaśaḥ, nirdahiṣyāmi saṁkruddhaḥ śalabhān iva pāvakaḥ/ nāparādhyanti me kāmāni vānarā vanacāriṇaḥ, jātir asmadvidhānām sā purodyānavibhūṣaṇam/ purarodhasya mūlaṁ tu rāghavaḥ sahalakṣmaṇaḥ, hate tasmin hataṁ sarvaṁ taṁ vadhiṣyāmi samyuge/* Rakshasaas! Just as a patanga or a kite with its tail gets ignited, I would be angered to push down select vaanara veeras as heaps of ash. How ever I feel sorry for devouring the hapless vanya vaanaras jumping in fruit gardens in the process. Actually the root causes for this disaster in Lankapuri are not these hapless vaanaraas, but Lakshmanasahita Shri Rama. In my offensive in this maha yuddha, I ought to smash them down as the vaanaras are the incidental casualties.’ Having addressed the Rakshasaas in this manner, Kumbhakarna proceeded with his ‘mahaa rana yatra’ with ‘maha garjanas’. *tasya niṣpatatas tūrṇaṁ kumbhakarṇasya dhīmataḥ, babhūvur ghorarūpāṇi nimittāni samantataḥ/ ulkāśaniyutā meghā vineduś ca sudāruṇāḥ, sasāgaravanā caiva vasudhā samakampata/ ghorarūpāḥ śivā neduḥ sajvālakavalair mukhaiḥ, maṇḍalāny apasavyāni babandhuś ca vihaṁgamāḥ/* Even as the procession moved off and got momentum, crowds of ‘ulkaayukta megha amudaaya’ or intense dark cloud clusters with meteors appeared on the sky with lightnings followed severe earth quakes, and ‘samudra bhibhatsa’. Frightening groups of owls with enflamed eyes surrounded Kumbhakarna’s face and massive body frame and had attacked. As Kumbhakarna made faster steps, his shulayudha was attacked by the groups of owls. *niṣpapāta ca gr̥dhre ’sya śūle vai pathi gacchataḥ prāspḥuran nayanam cāsya savyo bāhur akampata/ niṣpapāta tadā coklā jvalantī bhīmanisvanā, ādityo niṣprabhaś cāsīn na pravāti sukho ’nilaḥ/ acintayan mahotpātān utthitāṁl lomahaṣaṇān, niryayau*

kumbhakarnaṣ tu kṛtāntabalacoditaḥ/Further the attacks were on his eyes and shoulders while his left eyes were shaking severely. Simultaneously groups of meteors hit the skies making bhayankara shabdas again and again repeatedly. Yet Kumbhakarna poceeded further on and on as of ‘kaala prabhava’!

Sarga Sixty Six

As many Vaanaras were dazed at Kumbhakarna ran way despite Angada’s appeals as either death with veera swarga, then Maha Vanaras like Neela, Gavaksha, Hanuman then dedided to confront the enemy

Sa nanāda mahānādaṁ samudram abhinādayan, janayann iva nirghātān vidhamann iva parvatān/ tam avadhyam maghavatā yamena varuṇena ca, prekṣya bhīmākṣam āyāntam vānarā vipradudruvuh/ tāms tu vidravato dṛṣtvā vāliputro ’ṅgado ’bravīt, nalam nīlam gavākṣam ca kumudaṁ ca mahābalaṁ/ ātmānam atra vismṛtya vīryāṇy abhijanāni ca, kva gacchata bhayatrastāḥ prākṛtā harayo yathā/ sādhu saumyā nivartadhvam kiṁ prāṇān parirakṣatha, nālam yuddhāya vai rakṣo mahatīyam vibhīṣikāḥ/ mahatīm utthitām enām rākṣasānām vibhīṣikām, vikramād vidhamiṣyāmo nivartadhvam plavaṅgamāḥ/ kṛcchreṇa tu samāśvāsya saṁgamya ca tatas tataḥ, vṛkṣādrihastā harayaḥ saṁpratasthū raṇājiram/ te nivṛtya tu saṁkruddhāḥ kumbhakarnaṁ vanaukasāḥ, nijaghnuh paramakruddhāḥ samadā iva kuñjarāḥ, prāṁśubhir giriśṛṅgaiś ca śilābhiś ca mahābalāḥ/ pādapaiḥ puṣpitāgraiś ca hanyamāno na kampate, tasya gātreṣu patitā bhidyante śataśaḥ śilāḥ, pādapāḥ puṣpitāgrāś ca bhagnāḥ petur mahitale/ so ’pi sainyāni saṁkruddho vānarāṇām mahaujasām, mamantha paramāyatto vanāny agnir ivotthitah/ lohītādrās tu bahavaḥ śerate vānararābhāḥ, nirastāḥ patitā bhūmau tāmrapuṣpā iva drumāḥ/ laṅghayantaḥ pradhāvanto vānarā nāvalokayan, ke cit samudre patitāḥ ke cid gaganam āśritāḥ/ vadhyamānās tu te vīrā rākṣasena balīyasā, sāgarān yena te tīrṇāḥ pathā tenaiva dudruvuh/ te sthālāni tathā nimnam viṣaṇṇavadanā bhayāt, ṛkṣā vṛkṣān samārūdhāḥ ke cit parvatam āśritāḥ/ mamajjur arṇave ke cid guhāḥ ke cit samāśritāḥ, niṣeduh plavagāḥ ke cit ke cin naivāvatasthire/ tān samīkṣyāṅgado bhaṅgān vānarān idam abravīt, avatiṣṭhata yudhyāmo nivartadhvam plavaṅgamāḥ/ bhagnānām vo na paśyāmi parigamya mahīm imām, sthānam sarve nivartadhvam kiṁ prāṇān parirakṣatha/ nirāyudhānām dravatām asaṁgagatipauruṣāḥ, dārā hy apahasiṣyanti sa vai ghātas tu jīvitām/ kuleṣu jātāḥ sarve sma vistīrṇeṣu mahatsu ca, anāryāḥ khalu yad bhītās tyaktvā vīryam pradhāvata/ vikatthanāni vo yāni yadā vai janasaṁsadi, tāni vaḥ kva ca yatāni sodagrāṇi mahānti ca/ bhīrupravādāḥ śrīyante yas tu jīvati dhikkṛtaḥ, mārgaḥ satpuruṣair juṣṭaḥ sevyatām tyajyatām bhayam/ śayāmahe vā nihataḥ prthivyām alpajīvitāḥ, duṣprāpaṁ brahmalokaṁ vā prāpnūmo yudhi sūditāḥ, saṁprāpnuyāmaḥ kīrtim vā nihatya śatrum āhave/ na kumbhakarnaḥ kākutstham dṛṣtvā jīvan gamiṣyati, dīpyamānam ivāsādyā pataṁgo jvalanam yathā/ palāyanena coddīṣṭāḥ prāṇān rakṣāmahe vayam, ekena bahavo bhagnā yaśo nāśam gamiṣyati/ evaṁ bruvāṇaṁ taṁ sūram aṅgadaṁ kanakāṅgadam, dravamāṇās tato vākyam ūcuḥ śūravigarhitam/ kṛtaṁ naḥ kadanam ghoram kumbhakarnaṁ rakṣasā, na sthānakālo gacchāmo dayitam jīvitam hi naḥ/ etāvad uktvā vacanam sarve te bhejire diśaḥ bhīmam bhīmākṣam āyāntam dṛṣtvā vānarayūthapāḥ/ dravamāṇās tu te vīrā aṅgadena valīmukhāḥ, sāntvaiś ca bahumānaiś ca tataḥ sarve nivartitāḥ/ ṛṣabhaśarabhamaindadhūmrānīlāḥ; kumudasuṣeṇagavākṣarambhatārā, dvididapanasavāyuputramukhyās; tvaritatarābhimukham raṇam prayātāḥ/

As soon as Kumbhakarna left the portals of Lankapuri, Vaanara samuha was frightened to the core and as the mountain like Maha Rakshasi had even lodt their consciousness. As the Vanaras were aghast, Vaanara Jyeshtha Angada addressed Nala, Neela, Gavaksha, Kumudaadi Vanara Shereshtas: Vaanara Veeraas! You are all originated from excellent origin and upbringing but behaving like ordinary monkeys! If this were to be so you might as well get back to kishkinda at once ad try to save your lives. You should realise that these so called Maha Rakshasaas do look frightening and massive but without the grit and power of endurance as they have ‘mayaa swarupas’without the inner strength. Hence, be brave and get ready to fece the situation with robust and clenched fist and might. We the true vanara shreshtas with uprooted

maha vrikshas on shoulders and forceful flings or in the art of ‘dwandwa yuddha’ are simply amazing and are capable of mindless totally bereft of mental acumen, perseverance and resolve. As per the timely exhortation of Angada, the rest of the Vaanara Veeraas alerted their own vaanar soldiers pulled up maha vrikshas and mountain boulders and encountered with renewed resolve the mountain shaped Kumbhakarna. *te nivṛtya tu saṁkruddhāḥ kumbhakarnaṁ vanaukasaḥ, nijaghnūḥ paramakruddhāḥ samadā iva kuñjarāḥ, prāṁsubhir giriśṛṅgaiś ca śilābhiś ca mahābalāḥ/ pādapaiḥ puṣpitāgraiś ca hanyamāno na kampate, tasya gātreṣu patitā bhidyante śataśaḥ śilāḥ, pādapāḥ puṣpitāgrāś ca bhagnāḥ petur mahītale/* As the Vanara Shershtas attacked Kumbhakarna was hardly affected and made further simha garjanas. His chest, thighs, and firm footings were least affected by the incessant rains of maha vrikshas and boulders proved ineffective as they rolled down to earth. Instead, he got further and further infuriated vengefully and kept on lifting and devouring vanaras as a feastful ‘swaad bhojana’ often gulping their blood. *so ‘pi saṁkruddho vānarāṇām mahaujasām, mamantha paramāyatto vanāny agnir ivotthitah/ lohītārdrās tu bahavaḥ śerate vānararṣabhāḥ, nirastāḥ patitā bhūmau tāmrāpuṣpā iva drumāḥ/ laṅghayantaḥ pradhāvanto vānarā nāvalokayan, ke cit samudre patitāḥ ke cid gaganam āśritāḥ/ vadyamānās tu te vīrā rākṣasena balīyasā, sāgarāṁ yena te tīrṇāḥ pathā tenaiva dudruvuḥ/* The entire scene at that time was like ‘maha daavaanala’ was spreading the mahaaranya to ashes. Numberless Vaanaras were struggling with death as crushed down to earth as their rakta naadis were burst off drenching their blood streams. The surviving vaanaraas scaled the heaps of ‘parvata seshas’ and ran here and there for atma rakshana with scare and anxiety. Some ran to the sea shore either to drown in or fly off up the sky. As the Maha Raksasa was playfully mischievously some spill over vanaras had even run towards Lankapuri too and running back again. *te sthālāni tathā nimnam viṣaṇṇavadanā bhayāt, ṛkṣā ṛkṣāṇ samārūḍhāḥ ke cit parvatam āśritāḥ/ mamajjur arṇave ke cid guhāḥ ke cit samāśritāḥ, niṣeduh plavagāḥ ke cit ke cin naivāvatasthire/ tān samikṣyāṅgado bhaṅgān vānarān idam abravīt, avatiṣṭhata yudhyāmo nivartadhvam plavaṅgamāḥ/* As the frightened vaanaras thus running for self defence were looking pale and pastel looking heads down running to tree tops and mountain heights. The frightening scene at that time was of countless vanara bhallukas swimming in the sea, some tottering on parvata shikharaas, and some like living corpses. Then Angada screamed at the running away vaanaras for ‘atma rakshana’ and shouted: wait wait vanaras! United we will win and divided we die! Your families would put you to shame and the house wives keep insulting life long: *bhīrupravādāḥ śrūyante yas tu jīvati dhikṛtaḥ, mārgaḥ satpuruṣair juṣṭaḥ sevyatām tyajyatām bhayam/ śayāmahe vā nihataḥ prthivyām alpajīvitaḥ, duṣprāpaṁ brahmalokaṁ vā prāpnūmo yudhi sūditāḥ, samprāpnuyāmaḥ kīrtim vā nihatya śatrum āhave/* Those timid beings even of excellent family background are a dead loss on earth and try to follow the path of ‘sadpurushas’ of everlasting fame to the family. Timidity is worse than atmaarpana for the cause of vindication of dharma and nyaaya. Vaanaraas! When you fall down to earth, we should never be disgraced. Even as an ‘alpajeevi’ when fallen succumbed to death on a battle ground is directed to brahma loka for lasting happiness. Yet ‘yuddha paraanmukhas’ are distinctly denied access to either fame here or there but directed to naraka lokaas merely. *etāvad uktvā vacanaṁ sarve te bhejire diśaḥ bhūmaḥ bhīmākṣam āyāntaḥ dṛṣtvā vānarayūthapāḥ/ dravamāṇās tu te vīrā aṅgadena valīmukhāḥ, sāntvaiś ca bahumānaiś ca tataḥ sarve nivartitāḥ/ ṛṣabhaśarabhamāindadhūmranīlāḥ; kumuda suṣeṇa gavākṣarambhatārā, dvividapanasavāyuputramukhyās; tvaritatarābhimukhaṁ raṇaṁ prayātāḥ/* As Vaanara Yuva Raja addressed the vaanara yoddhas who dispersed out of Kumbakarna’s fright and rallied them around him once again and waited for the instructions of Vanara King Sugriva. Then Vaanara Shresthas of superior ranking like Rishabha, Sharabha, Mainda, Dhumra, Neela, Kumuda, Sushena, Gavaaksha Rambha, Taara, Dwivida, Panasa, and Hanuman moved forward to face Maha Rakshasa Kumbhakarna.

Sarga Sixty Seven

Displaying initial ‘prataapa’ against Angada, Sugriva and Hanuman, Kumbhakarna calling Lakshmana as ‘baalaka’ attacks Rama who had systematically slashed off his right and left shoulders and finally his head and body to the thrill of Vanaras and the dismay of Ravana and Rakshasaas

Te nivṛttā mahākāyāḥ śrutvāṅgadavacas tadā, naiṣṭhikīm buddhim āsthāya sarve saṁgrāmakāṅkṣiṇaḥ/ samudīritavīryās te samāropitavikramāḥ, paryavasthāpitā vākyair aṅgadena valīmukhāḥ/ prayātās ca gatā harṣam maraṇe kṛtaniścayāḥ, cakruḥ sutumulaṁ yuddhaṁ vānarās tyaktajīvitāḥ/ atha vṛkṣāṇ mahākāyāḥ sānūni sumahānti ca, vānarās tūrṇam udyamya kumbhakarṇam abhidraṇa/ sa kumbhakarṇaḥ saṁkruddho gadām udyamya vīryavān, ardayan sumahākāyāḥ samantād vyākṣipad ripūn/ śatāni sapta cāṣṭau ca sahasrāṇi ca vānarāḥ, prakīrṇāḥ śerate bhūmau kumbhakarṇena pothitāḥ/ ṣoḍaśāṣṭau ca daśa ca viṁśat trimśat tathaiva ca, parikṣipya ca bāhubhyām khādan viparidhāvati, bhakṣayan bhṛśasaṁkruddho garuḍaḥ pannagān iva/ hanūmāñ śailaśṛṅgāṇi vṛkṣāṁś ca vividhān bahūn, vavarṣa kumbhakarṇasya śīrasy ambaram āsthitāḥ/ tāni parvataśṛṅgāṇi śūlena tu bibheda ha, babhaṇja vṛkṣavarṣam ca kumbhakarṇo mahābalaḥ/ tato harīṇāṁ tad anīkam ugram; dudrāva śūlam niśitam pragrhya, tasthau tato 'syāpatataḥ purastāt mahīdharāgram hanumān pragrhya/ sa kumbhakarṇam kupito jaghāna; vegena śailottamabhīmakāyam, sa cukṣubhe tena tadābhibūto; medārdragāturo rudhirāvasiktaḥ/ sa śūlam āvidhya taditprakāśam; giriṁ yathā prajvalitāgraśṛṅgam, bāhvantare mārutim ājaghāna; guho 'calaṁ krauñcam ivograśaktyā/ sa śūlanirbhinna mahābhujāntaraḥ; pravihvalaḥ śoṇitam udvaman mukhāt, nanāda bhīmam hanumān mahāhave; yugāntameghastanitasvanopamam/ tato vineduḥ sahasā prahrṣtā; rakṣogaṇās taṁ vyathitaṁ samīkṣya, plavaṅgamās tu vyathitā bhayārtāḥ; pradudruvuḥ saṁyati kumbhakarṇāt/ nīlās cikṣepa śailāgram kumbhakarṇāya dhimate, taṁ āpatantaṁ saṁprekṣya muṣṭinābhijaghāna ha/ muṣṭiprahārābhihataṁ tac chailāgram vyaśīryata, savisphulibghvṅgaṁ sajvālam nipapāta mahitale/ ṛṣabhaḥ śarabho nīlo gavākṣo gandhamādanaḥ, pañcavānaraśārdūlāḥ kumbhakarṇam upādraṇa/ śailair vṛkṣais talaiḥ pādair muṣṭibhiḥ ca mahābalāḥ, kumbhakarṇam mahākāyam sarvato 'bhini jaghnire/ sparśān iva prahārāṁś tān vedayāno na vivyathe, ṛṣabhaṁ tu mahāvegam bāhubhyām pariśasvaje/ kumbhakarṇabhujābhyām tu pīḍito vānararṣabhaḥ, nipapātarṣabho bhīmaḥ pramukhāgataśoṇitaḥ, muṣṭinā śarabhaṁ hatvā jānūnā nīlam āhave, ājaghāna gavākṣam ca talenendrariṇi tadā/ dattapraharavyathitā mumuhūḥ śoṇitokṣitāḥ, nipetus te tu medinyām nikṛttā iva kimśukāḥ/ teṣu vānaramukhyeṣu patiteṣu mahātmasu, vānarāṇāṁ sahasrāṇi kumbhakarṇam pradudruvuḥ/ taṁ śailam iva śailābhāḥ sarve tu plavagarṣabhāḥ, samāruhya samutpatya dadamśuś ca mahābalāḥ/ taṁ nakhair daśanaiś cāpi muṣṭibhir jānubhis tathā, kumbhakarṇam mahākāyam te jaghnuḥ plavagarṣabhāḥ/ sa vānaraśasrair tair ācitaḥ parvatopamaḥ, rarāja rākṣasavyāghro girir ātmaruhair iva/ bāhubhyām vānarān sarvān pragrhya sa mahābalaḥ, bhakṣayām āsa saṁkruddho garuḍaḥ pannagān iva/ prakṣiptāḥ kumbhakarṇena vaktre pātālasaṁnibhe, nāsā puṭābhyām nirjagmuḥ karṇābhyām caiva vānarāḥ/ bhakṣayan bhṛśasaṁkruddho harīn parvatasamnibhaḥ, babhaṇja vānarān sarvān saṁkruddho rākṣasottamaḥ/ māṁsaśoṇitasamkledām bhūmim kurvan sa rākṣasaḥ, cacāra harisainyeṣu kālāgnir iva mūrchitaḥ/ vajrahasto yathā śakraḥ pāśahasta ivāntakaḥ, śūlahasto babhau tasmin kumbhakarṇo mahābalaḥ/ yathā śuṣkāṇy aranyāni grīṣme dahati pāvakaḥ, tathā vānaraśainyāni kumbhakarṇo vinirdahat/ tatas te vadhyamānās tu hatayūthā vināyakāḥ, vānarā bhayasaṁvignā vinedur visvaram bhṛśam/ anekaśo vadhyamānāḥ kumbhakarṇena vānarāḥ, rāghavam śaraṇam jagmur vyathitāḥ khinnacetasaḥ/ taṁ āpatantaṁ saṁprekṣya kumbhakarṇam mahābalaṁ, utpapāta tadā vīraḥ sugrīvo narādhipaḥ/ sa parvatāgram utkṣipya samāvidhya mahākapiḥ, abhidudrāva vegena kumbhakarṇam mahābalaṁ/ taṁ āpatantaṁ saṁprekṣya kumbhakarṇaḥ plavaṅgamam, tasthau vivṛtasarvāṅgo vānarendrasya saṁmukhaḥ/ kapiśoṇitadigdhāṅgaṁ bhakṣayantam mahākapiṇ, kumbhakarṇam sthitaṁ dṛṣtvā sugrīvo vākyam abravīt/ pātītās ca tvayā vīrāḥ kṛtaṁ karma suduṣkaram, bhakṣitāni ca sainyāni prāptaṁ te paramam yaśaḥ/ tyaja tad vānarānīkam prakṛtaiḥ kim kariṣyasi, sahasvaikam nipātaṁ me parvatasyaśya rākṣasa/ tad vākyam harirājasya sattvadhairyasamanvitam, śrutvā rākṣasaśārdūlāḥ kumbhakarṇo 'bravīd vacaḥ/ prajāpates tu pautras tvaṁ tathaivarkṣarajahsutaḥ, śrutapauruṣasaṁpannas tasmād garjasi vānara/ sa kumbhakarṇasya vaco niśamya; vyāvidhya śailam sahasā mumoca, tenājaghānorasi kumbhakarṇam; śailena vajrāśanisamnibhena/ tac chailaśṛṅgam sahasā vikīrṇam; bhujāntare tasya tadā viśāle, tato viśeduḥ sahasā plavaṅgamā; rakṣogaṇās cāpi mudā vineduḥ/ sa śailaśṛṅgābhihataś cukopa; nanāda kopāc ca vivṛtya vaktram, vyāvidhya śūlam ca taditprakāśam; cikṣepa haryṛkṣapater vadhāya/ tat kumbhakarṇasya bhujapraviddham; śūlam śitaṁ kāñcanadāma - juṣṭam, kṣipraṁ samutpatya nigrhya dorbhyām; babhaṇja vegena suto 'nilasya/ kṛtaṁ bhārasahasrasya

*śūlam kālāyasam mahat, babhañja janaum āropya prahr̥ṣṭaḥ plavagaṣabhaḥ/ sa tat tadā bhagnam
avekṣya śūlam; cukopa rakṣo 'dhipatir mahātmā, utpātya laṅkāmalayāt sa śṛṅgam; jaghāna sugrīvam
upetya tena/ sa śailaśṛṅgābhīhato viśamjñāḥ; papāta bhūmau yudhi vānarendraḥ, tam prekṣya bhūmau
patitam viśamjñam; neduḥ prahr̥ṣṭā yudhi yātudhānāḥ/ tam abhyupetyādbhutaghoravīryam; sa
kumbhakarṇo yudhi vānarendram, jahāra sugrīvam abhipragr̥hya; yathānilo megham atipracāṇḍaḥ/ sa
tam mahāmeghanikāśarūpam; utpātya gacchan yudhi kumbhakarṇaḥ, rarāja merupratimānarūpo; merur
yathātyucchritaghoraśṛṅgaḥ/ tataḥ samutpātya jagāma vīraḥ; saṁstūyamāno yudhi rākṣasendraiḥ,
śṛṇvan ninādam tridaśālayānām; plavaṅgarājagrahaviśmitānām/ tatas tam ādāya tadā sa mene;
harīndram indropamam indravīryaḥ, asmin hṛte sarvam idaṁ hṛtaṁ syāt; sarāghavam sainyam
itīndraśatruḥ/ vidrutām vāhinīm dṛṣṭvā vānarāṇām tatas tataḥ, kumbhakarṇena sugrīvam gr̥hītaṁ cāpi
vānaram/ hanūmānś cintayām āsa matimān mārūtātmajaḥ, evaṁ gr̥hīte sugrīve kiṁ kartavyam mayā
bhavet/ yad vai nyāyām mayā kartum tat kariṣyāmi sarvathā, bhūtvā parvatasamkāśo nāśayīṣyāmi
rākṣasam/ mayā hate saṁyati kumbhakarṇe; mahābale muṣṭiviśīrṇadehe, vimocite vānarapārthive ca;
bhavantu hr̥ṣṭāḥ pravagāḥ samagrāḥ/ atha vā svayam apy eṣa mokṣam prāpsyati pārthivaḥ, gr̥hīto 'yam
yadi bhavet tridaśaiḥ sāsuroragaiḥ/ manye na tāvad ātmānam budhyate vānarādhipaḥ, śailaprahārābhi -
hataḥ kumbhakarṇena saṁyuge/ ayaṁ muhūrtāt sugrīvo labdhasamjñō mahāhave, ātmano vānarāṇām ca
yat pathyam tat kariṣyati/ mayā tu mokṣitasyāśya sugrīvasya mahātmanaḥ, aprītaś ca bhavet kaṣṭā
kīrtināśaś ca śāśvataḥ/ tasmān muhūrtaṁ kāṅkṣiṣye vikramam pārthivasya naḥ, bhinnam ca vānarānīkam
tāvad āśvāsayāmy aham/ ity evaṁ cintayitvā tu hanūmān mārūtātmajaḥ, bhūyaḥ saṁstambhayām āsa
vānarāṇām mahācamūm/ sa kumbhakarṇo 'tha viveśa laṅkāṁ; sphurantam ādāya mahāhariṁ tam,
vimānacaryāgr̥hagopurasthaiḥ; puṣpāgryavarṣair avakīryamāṇaḥ/ tataḥ sa saṁjñām upalabhya
kṛccrād; balīyasas tasya bhujāntarasthaḥ, avekṣamāṇaḥ purarājamārgam; vicintayām āsa muhur
mahātmā/ evaṁ gr̥hītena katham nu nāma; śakyam mayā saṁprati kartum adya, tathā kariṣyāmi yathā
harīṇām; bhaviṣyatiṣṭam ca hitam ca kāryam/ tataḥ karāgraiḥ sahasā sametya; rājā harīṇām
amarendraśatroḥ, nakhaiś ca karṇau daśanaiś ca nāsām; dadamśa pārśveṣu ca kumbhakarṇam/ sa
kumbhakarṇau hṛtakarṇanāśo; vidāritas tena vimarditaś ca, roṣābhibhūtaḥ kṣatajārdragātraḥ; sugrīvam
āvidhya pipeṣa bhūmau/ sa bhūtale bhīmabalābhipiṣṭaḥ; surāribhis tair abhihanyamānaḥ, jagāma kham
vegavad abhyupetya; punaś ca rāmeṇa samājagāma/ karṇanāśā vihīnasya kumbhakarṇo mahābalaḥ,
rarāja śoṇitotsikto giriḥ prasravaṇair iva/ tataḥ sa puryāḥ sahasā mahātmā; niṣkramya tad
vānarasainyam ugram, babhākṣa rakṣo yudhi kumbhakarṇaḥ; prajā yugāntāgnir iva pradīptaḥ/
bubhukṣitaḥ śoṇitamāmsagr̥dhnuḥ; praviṣya tad vānarasainyam ugram, cakḥāda rakṣāṁsi harīn piśācān;
r̥kṣāṁś ca mohād yudhi kumbhakarṇaḥ/ ekaṁ dvau trīn bahūn kruddho vānarān saha rākṣasaiḥ,
samādāyaikahastena pracikṣepa tvaran mukhe/ saṁprasravaṁś tadā medaḥ śoṇitam ca mahābalaḥ,
vadhyamāno nagendrāgrair bhakṣayām āsa vānarān, te bhakṣyamāṇā harayo rāmaṁ jagmus tadā gatim/
tasmin kāle sumitrāyāḥ putraḥ parabalārdanaḥ, cakāra lakṣmaṇaḥ kruddho yuddham parapuraṁjayāḥ/
sa kumbhakarṇasya śarāṇ śarīre sapta vīryavān, nicakhānādade cānyān visasarja ca lakṣmaṇaḥ/
atikramya ca saumitriṁ kumbhakarṇo mahābalaḥ, rāmam evābhīdudrāva dārayann iva medinīm/ atha
dāśarathī rāmo raudram astram prayojayan, kumbhakarṇasya hṛdaye sasarja niṣītāṇ śarān/ tasya
rāmeṇa viddhasya sahasābhipradhāvataḥ, aṅgāramiśrāḥ kruddhasya mukhān niṣcerur arcīṣaḥ/ tasyorasi
nimagnāś ca śarā barhiṇavāsasaḥ, hastāc cāśya paribhraṣṭā papātorvyām mahāgadā/ sa nirāyudham
ātmānam yadā mene mahābalaḥ, muṣṭibhyām cāraṇābhyām ca cakāra kadanam mahat/ sa bāṇair
atividdhāṅgaḥ kṣatajena samukṣitaḥ, rudhiram parisusrāva giriḥ prasravaṇān iva/ sa tīvreṇa ca kopena
rudhireṇa ca mūrchitaḥ, vānarān rākṣasān r̥kṣān khādan viparidhāvati/ tasmin kāle sa dharmātmā
lakṣmaṇo rāmam abravīt, kumbhakarṇavadhe yukto yogān parimṛśan bahūn/ naivāyam vānarān rājan na
vijānāti rākṣasān, mattaḥ śoṇitagandhena svān parāṁś caiva khādati/ sādhv enam adhirohantu sarvato
vānarar̥ṣabhaḥ, yūthapāś ca yathāmukhyāś tiṣṭhantv asya samantataḥ/ apy ayaṁ durmatīḥ kāle
gurubhāraprapīḍitaḥ, prapatan rākṣaso bhūmau nānyān hanyāt plavaṅgamān/ tasya tadvacanam śrutvā
rājaputrasya dhīmataḥ, te samāruruhur hr̥ṣṭāḥ kumbhakarṇam plavaṅgamāḥ/ kumbhakarṇas tu
saṁkruddhaḥ samārūḍhaḥ plavaṅgamaiḥ, vyadhūnayāt tān vegena duṣṭahastīva hastipān/ tān dṛṣṭvā
nirdhūtān rāmo ruṣṭo 'yam iti rākṣasaḥ, samutpapāta vegena dhanur uttamam ādade/ sa cāpam ādāya
bhujamgakalpaṁ; dṛḍhajyam ugram tapanīyacitram, harīn samāśvāśya samutpapāta; rāmo*

nibaddhottamatūṇabāṇaḥ/ sa vānaragaṇais tais tu vṛtaḥ paramadurjayāḥ, lakṣmaṇānucaro rāmaḥ
 sampratāsthe mahābalaḥ/ sa dadarśa mahātmānaṁ kirīṭinaṁ arimdamam, śoṇitāplutasarvāṅgaṁ
 kumbhakarṇaṁ mahābalaṁ/ sarvān samabhidhāvantaṁ yathāruṣṭaṁ diśā gajam, mārgamāṇaṁ harīn
 kruddhaṁ rākṣasaiḥ parivāritaṁ/ vindhyamandarasaṁkāśaṁ kāñcanāṅgadabhūṣaṇam, sravantaṁ
 rudhiraṁ vaktrād varṣamegham ivotthitaṁ/ jihvayā parilihyantaṁ śoṇitaṁ śoṇitokṣitaṁ, mṛdnantaṁ
 vānarāṇikaṁ kālāntakayamopamam/ taṁ dṛṣṭvā rākṣasaśreṣṭhaṁ pradīptānalavarcasaṁ, viśphārayām
 āsa tadā kārmukaṁ puruṣarṣabhaḥ/ sa tasya cāpanirghoṣāt kupito nairṛtarṣabhaḥ, amṛṣyamāṇas taṁ
 ghoṣam abhidudrāva rāghavam, tatas tu vātoddhatameghakalpaṁ; bhujaṁgarājottamabhogabāhum, taṁ
 āpatantaṁ dharaṇīdharābham; uvāca rāmo yudhi kumbhakarṇam/ āgaccha rakṣo'dhipamā viśādam;
 avasthito 'haṁ pragṛhītacāpaḥ, avehi mām śakrasapatna rāmam; ayaṁ muhūrtād bhavitā vicetāḥ/ rāmo
 'yam iti vijñāya jahāsa vikṛtasvanam, pātayann iva sarveṣāṁ hṛdayāni vanauka./ prahasya vikṛtaṁ
 bhīmaṁ sa meghasvanitopamam, kumbhakarṇo mahātejā rāghavam vākyam abravīt/ nāhaṁ virādho
 vijñeyo na kabandhaḥ kharo na ca, na vālī na ca mārīcaḥ kumbhakarṇo 'haṁ āgataḥ/ paśya me
 mudgaram ghoram sarvakālāyasaṁ mahat, anena nirjitā devā dānavāś ca mayā purā/ vikarṇanāsa iti
 mām nāvajñātum tvam arhasi, svalpāpi hi na me pīḍā karṇanāsāvināśanāt/ darśayekṣvākusārdūla vīryam
 gātreṣu me laghu, tatas tvām bhakṣayiṣyāmi dṛṣṭapauruṣavikramam/ sa kumbhakarṇasya vaco niśāmya;
 rāmaḥ supuṅkhān visasarja bāṇān, tair āhato vajrasamapravegair; na cukṣubhe na vyathate surāriḥ/
 yaiḥ sāyakaiḥ sālavarā nikṛttā; vālī hato vānarapuṅgavaś ca, te kumbhakarṇasya tadā śarīraṁ;
 vajropamā na vyathayām pracakruḥ/ sa vāridhārā iva sāyakāṁs tān; pibāñ śarīreṇa mahendraśatruḥ,
 jaghāna rāmasya śarapravegam; vyāvidhya taṁ mudgaram ugravegam/ tatas tu rakṣaḥ kṣatajānuliptaṁ;
 vitrāsanam devamahācamūnām, vyāvidhya taṁ mudgaram ugravegam; vidrāvayām āsa camūm harīṇām/
 vāyavyam ādāya tato varāstraṁ; rāmaḥ pracikṣepa niśācarāya, samudgaram tena jahāra bāhum; sa
 kṛttabāhus tumulaṁ nanāda/ sa tasya bāhur giriśṛṅgakalpaḥ; samudgaro rāghavabānakṛttaḥ, papāta
 tasmin harirājasainye; jaghāna tām vānaravāhinīm ca/ te vānarā bhagnahatāvaśeṣāḥ; paryantaṁ āśritya
 tadā viṣaṇṇāḥ, pravepitāṅgā dadṛṣuḥ sughoram; narendrarakṣo'dhipasaṁnipātam/ sa kumbhakarṇo
 'stranikṛttabāhur; mahān nikṛttāgra ivācalendraḥ, utpātayām āsa kareṇa vṛkṣam; tato 'bhidudrāva raṇe
 narendram/ taṁ tasya bāhum saha sālavrakṣam; samudyataṁ pannagabhogakalpam, aindrāstrayuktena
 jahāra rāmo; bāṇena jāmbūnadacitritena/ sa kumbhakarṇasya bhujo nikṛttaḥ; papāta bhūmau
 girisaṁnikāśaḥ, viveṣtamāno nijaghāna vṛkṣāñ; sailāñ śilāvānararākṣasāṁś ca/ taṁ chinna bāhum
 samavekṣya rāmaḥ; samāpatantaṁ sahasā nadantaṁ, dvāv ardha candrau niśitau pragṛhya; ciccheda
 pādaḥ yudhi rākṣasasya/ nikṛttabāhur vinikṛttapādo; vidārya vaktraṁ vadavāmukhābham, dudrāva
 rāmam sahasābhigarjan; rāhur yathā candram ivāntarikṣe/ apūrayat tasya mukhaṁ śitāgrai; rāmaḥ
 śarair hemapinaddhapuṅkhaiḥ, sa pūrṇavaktro na śaśāka vaktum; cukūja kṛcchreṇa mumoha cāpi/
 athādade sūryamarīcikalpaṁ; sa brahmaṇḍāntakakālakalpam, ariṣṭam aindraṁ niśitaṁ supuṅkham;
 rāmaḥ śaram mārutatulyavegam/ taṁ vajrajāmbūnadacārupuṅkham; pradīptasūryajvalanaprakāśam,
 mahendravajrāsanitulyavegam; rāmaḥ pracikṣepa niśācarāya/ sa sāyako rāghavabāhucodito; diśaḥ
 svabhāśaśaśa samprakāśayan, vidhūmavaiśvānaradīptadarśano; jagāma śakrāsanitulyavikramam/ sa
 tan mahāparvata kūṭasaṁnibham; vivṛttadamaṣṭraṁ calacārakuṇḍalam, cakarta rakṣo'dhipateḥ śiras
 tadā; yathaiva vṛtrasya purā purāṇdarah/ tad rāmabāṇābhihataṁ papāta; rakṣaḥśirah
 parvatasamnikāśam, babhañja caryāgrhagopurāṇi; prākāram uccaṁ tam apātayac ca/ tac cātikāyam
 himavatprakāśam; rakṣas tadā toyanidhau papāta, grāhān mahāmīnacayān bhujaṁgamān; mamarda
 bhūmim ca tathā viveśa/ tasmiṁ hate brāhmaṇadevaśatrau; mahābale saṁyati kumbhakarṇe, cacāla bhūr
 bhūmidharāś ca sarve; harṣāc ca devās tumulaṁ praṇeduḥ/ tatas tu devaṛṣimahaṛṣipannagāḥ; surāś ca
 bhūtāni suparṇaguhyakāḥ, sayakṣagandharvagaṇā nabhogatāḥ; praharṣitā rāma parākrameṇa/
 praharṣam īyur bahavas tu vānarāḥ; prabuddhapadmapratimair ivānanaiḥ, apūjayan rāghavam
 iṣṭabhāginam; hate ripau bhīmabale durāśade/ sa kumbhakarṇam surasainyamardanam; mahatsu
 yuddheṣv aparājitaśramam, nananda hatvā bharaṭāgrajo raṇe; mahāsuram vṛtram ivāmarādhipaḥ/

As exhorted by Angada's clarion call of do or die, Maha Vanara Sena returned after their flight of Kumbhakarna's mountainous figure and their determination and attacked the Rakshasa with their maha vrikshas and mountain rocks. Even as they attacked, there were some eight thousand and seven

‘atmaarpanas’ of the vanara bhalluka maha veeraas. Kumbhakarna lifted up dozens of the vaanaraas on his mighty shoulders and hand grips and sucked their blood and marrow besides enjoyed their flesh spitting off their bones. Then ‘megha samaana maha kaya’ Vanara shiromani Dwivida pulled up a mountain and hurled at the Rakshasa even as the hordes of horses, elephants and even other rakshasaas were on the parvata shikhara were destroyed too. Then joined Veera Hanuman expanded his physique up to the high skies and hit Kumbhakarna mastaka with parvata shikharaas, maha shilaas and massive tree trunks. Maha Bali Kumbhakarna was enraged and lifted his ‘maha shula’ even as his head was split and his shoulders and arms flooded with blood. He revolved his ‘shula’ and hit hard the vakshathala of Hanuman like Kartika Swami hit the krouncha parvata. That massive blow of the shula tore Hanuman’s chest as the Rakshasaas near Kumbhakarna went berserk with cheers. On seeing this Balavaan Neela Maha Vaaara expanded his body build hurled a mountain as in response Kumbhakarna with his fist made pieces of the mountain as hurled. Then Rishaba, Sharabha, Neela, Gavasha, and Gandhamaadana the five Maha Vaanaras surrounded Kumbhakarna and attacked with maha vrikshaas, parvatas, massive body kicks, and so on. In response, the Mahasura caught hold of Rishabha and hit him so hard that his face was distorted and swooned down to the ground. He then grabbed hold of Neela’s knees and Gandhamaadana’s body and blustered them simultaneously. Angada too was stunned with his mushti ghaata and fell down to the ground. Having resisted and hit hard the Pancha Vaanara Yoddhas besides Angada, Kumbhakarna resumed his pranks with other vaanaraas and ate them alive, sucked their blood, broke their body joints and tormented them as a child’s play. Like Maha Garuda Deva would make a ‘sarpaahara’ chased and caught hold of hundreds of vanaraas and was gulping them alive with rage and vengeance. Like the greeshma ritu ‘daavaanala’ spreads with speed and ferocity all over the jungle, the Maha Rakshasa was devastating the vaanara sena as hordes of them ran to Shri Rama’s raksha. Kumbhakarna then ran towards Sugriva and jumped high at him, yet Sugriva pulled up a parvata shikhara and hurled with force and speed. Then he addressed the Rakshasa: why are you tormenting and eating away ‘saadhaarana vaararaas’; then came the reply: Vaanara! You are the Prajapati’s putra, Riksha Raja putra and of maha pourusha and bravery and that is how you are blabbering this way. As soon as the rakshasa stated thus, Sugriva smashed the maha vakshasthala of the Rakshasa but having been hurt, the Rakshasa made simha garjanas and kept on revolving his mahaa loha shula thousands of times and got readied for Sugriva ‘vadha’. Meanwhile Vaayu Putra Hanuman cut off the Rakshasa ‘loha shula’ to pieces as the surrounding vaanaraas hailed Hanuman with ‘harsha naadaas’. Kumbhakarna the maha kaaya then got into fuming frenzy hit Sugriva down to earth as rakshasaas made ‘harsha naadaas’ now. Even as Kumbhakarna felt the pangs of hunger and drink once again and chased the vanaras for bhakshana and ‘rakta paana’. Hanuman wondered as what ought to be the next ‘takshana kartavya’. But meanwhile Sugriva recovered and reached Shri Rama Lakshmanas. *tasmīn kāle sumitrāyāḥ putraḥ parabalārdanaḥ, cakāra lakṣmaṇaḥ kruddho yuddham parapuraṁjayaḥ/ sa kumbhakarṇasya śarāṇi śarīre sapta vīryavān, nicakḥānādade cānyān visasarja ca lakṣmaṇaḥ/ atikramya ca saumitriṁ kumbhakarṇo mahābalaḥ, rāmam evābhidurāva dārayann iva medinīm*/Then the infuriated Lakshmana initiated attacking the rakshasaas. He also succeeded in hitting and piercing Kumbhakarna with seven arrows at a time. Then he picked up another arrow but the maha rakshasa made it futile. The enraged Lakshmana desired to attack him again and with his baana paramapara made the Rakshasa’s kavacha was totally covered with baanaas yet heckled Lakshmana that even yamaraja too would hesitate in attacking me but you have displayed you veerata. Sumitra nandana, you are a baala veera and made me happy with your spirit of adventure. Lakshmana replied: Veera Kumbhakarna! I too appreciate that even Indra and Devatas would hesitate to face you and I have truly witnessed your paraakrama. But here is Dasharatha Nandana Shri Rama by my side who like a parvata is coolly composed like a himaalaya. Then mahabali nishaachara Kumbhakarna left Lakshmana and attacked Shri Rama straight away by thumping his feet. *atha dāśarathī rāmo raudram astraṁ prayojayan, kumbhakarṇasya hṛdaye sasarja niśitāṇi śarāṇi/ tasya rāmeṇa viddhasya sahasābhipradhāvataḥ, aṅgāramiśrāḥ kruddhasya mukhān niścēsur arcīṣaḥ/ tasyorasi nimagnāś ca śarā barhiṇavāsasaḥ, hastāc cāsya paribhraṣṭā papātorvayāṁ mahāgadā/ sa nirāyudham ātmānam yadā mene mahābalaḥ, muṣṭibhyāṁ cāraṇābhyāṁ ca cakāra kadanam mahat*/Then Shri Rama initiated his baana varsha with Roudraastra prayoga aimed at kumbhakarna’s heart. Badly hurt Kumbhakarna as his face was

like agni jwaalaas and having made a maha garjana as if he was chasing vaanara veeraas earlier and sought to attack Rama. Shri Rama banaas were attacked with ‘mantrapurva’ peacock feathers pierced through Kumbhakarna’s chest and even holding his powerful mace in his hands fell down to dust. *sa bānair atividdhāṅgaḥ kṣatajena samukṣitaḥ, rudhiram parisusrāva giriḥ prasravaṇān iva/ sa tīvrena ca kopena rudhireṇa ca mūrchitaḥ, vānarān rākṣasān ṛkṣān khādan viparidhāvati/ tasmin kāle sa dharmātmā lakṣmaṇo rāmam abravīt, kumbhakarṇavadhe yukto yogān parimṛśan bahūn/ naivāyam vānarān rājan na vijānāti rākṣasān, mattaḥ śoṇitagandhena svān parāṁś caiva khādati/* With Rama baana praharaas Kumbhakarna’s body parts were cracked up and flows of his blood emerged out instantly. Then having got up he ran hither and thither amuck with rage and chasing vaanara bhallukas and eating them away too. That was time when Lakshmana addressed Shri Rama expressed his views as to what could be the best and ideal pattern of killing Kumbhakarna. Maha Raja Shri Rama! This Maha Rakshasa appears to be fast losing his memory power and is unable to distinguish as to who are vaanaraas or rakshasaas and is killing and eating them away simultaneously. *sādhv enam adhirohantu sarvato vānaraṣabhaḥ, yūthapās ca yathāmukhyās tiṣṭhantv asya samantataḥ/ apy ayam durmatih kāle gurubhāraprapīḍitaḥ, prapatan rākṣaso bhūmau nānyān hanyāt plavaṅgamān/ tasya tadvacanam śrutvā rājaputrasya dhīmataḥ, te samāruruhur hṛṣṭāḥ kumbhakarṇam plavaṅgamāḥ/ kumbhakarṇas tu samkrudhaḥ samārūḍhaḥ plavaṅgamaiḥ, vyadhūnayat tān vegena duṣṭahastīva hastipān/* Meanwhile several shreshtha vaanara veeraas were attacking him and were even seated on his shoulders and as such could Kumbhakarna then bear it! As Lakshmana was making interesting remarks on then the Maha Rakshasa, the vaanara veeraa were delighted and immensely relieved away with relief. But, suddenly Kumbhakarna broke into rage, shook of his body as vaanaras clinging to his body fell down. *tān dṛṣṭvā nirdhūtān rāmo ruṣṭo ’yam iti rākṣasaḥ, samutpapāta vegena dhanur uttamam ādade/ sa cāpam ādāya bhujaṅgakalpaḥ, dṛḍhajyam ugraṁ tapanīyacitram, harīn samāśvāsya samutpapāta; rāmo nibaddhottamatūṇabāṇaḥ/ sa vānaragaṇais tais tu vṛtaḥ paramadurjayaḥ, lakṣmaṇānucaro rāmaḥ sampratathe mahābalaḥ/* As the Maharakshasa did so, Shri Rama understood that Kumbhakarna was now ready to attack again and lifted his ‘dhanush baanaas’ readied. The Rakshasa gave such a nasty and ferocious look as if he were to burn him down to ashes. Then witnessing the on going development, the vanara sena took to clapping and harsha nadaas to encourage Shri Rama. The durjaya vaanara samuha headed by Lakshmana followed him. *sa dadarśa mahātmānam kirīṭinam ariṇḍamam, śoṇitāplutasarvāṅgam kumbhakarṇam mahābalaḥ/ sarvān samabhidhāvantaṁ yathāruṣṭam diśā gajam, mārgamāṇam harīn krudhaṁ rākṣasaiḥ parivāritam/ vindhyamandarasaṁkāśam kāñcanāṅgadabhūṣaṇam, sravantaṁ rudhiram vaktrād varṣamegham ivotthitam/* Kumbhakarna then wearing his glittering kireeta was then getting ready to attack Shri Rama as he was looking for vanaras nearby angrily. Even as his damaged physical parts were dripping with blood streams, the Rakshasa was looking like Vindhya Mandharaachalaas and was ornamented with glittering bhuja keerti ornaments as though ‘varsha kaala megha jala varshas’ with lightnings would. *jihvayā parilihyantaṁ śoṇitam śoṇitokṣitam, mṛdnantaṁ vānarānīkam kālāntakayamopamam/ taṁ dṛṣṭvā rākṣasaśreṣṭhaṁ pradīptānalavarcasam, visphārayām āsa tadā kārmukam puruṣarṣabhaḥ/ sa tasya cāpanirghoṣāt kupito nairṣṭarṣabhaḥ, amṛṣyamāṇas taṁ ghoṣam abhidudrāva rāghavam/* As Kumbhakarna’s tongue was emitting rakta dhaaraas, his cheeks were swollen like pralaya kaala yamaraja was ever seeking to hunt vaanaras. Then Shri Rama too like ‘prajjvalita agni’ sounded his ‘dhanush thankaara’ looking only at the Maha Rakshasa even while ran after Raghunadha.

[Additional Stanzas of Valmiki Ramayana in this very context appeared elsewhere about Kumbhakarna-Vibhishana samvaada and the essence as follows:

With a view to witness the Kumbhakarna’s disastrous end by Shri Rama, the Maha Rakshasa sighted his younger brother Vibhishana and conversed as follows: ‘Vatsa! You have discarded the elder brother Ravana and approached Shri Rama and aspire for the kingship of Lanka Samrajya!’ Vibhishana replied: ‘Brother, you too are from the same family of Rakshasaas; but my leanings to Dharma Nyaayas are apparently different. Despite my repeated prostrations to return to ‘sanmaarga’, Ravana did not relent to

do so and hence sought for Shri Rama ‘sharana’ and hence in the other side of the fence!’ Then there were tears rolling Kumbhakarna’s cheeks.]

Further stanzas continued: tatas tu vātoddhatameghakalpaṃ; bhujaṃgarājottamabhogabāhum, tam āpatantaṃ dharaṇīdharābham; uvāca rāmo yudhi kumbhakarṇam/ āgaccha rakṣo’ dhipamā viśādam; avasthito ’haṃ pragrhītacāpaḥ, avehi mām śakrasapatna rāmam; ayaṃ muhūrtād bhavitā vicetāḥ/ rāmo ’yam iti vijñāya jahāsa vikṛtasvanam, pātayann iva sarveṣāṃ hṛdayāni vanauka./ prahasya vikṛtaṃ bhīmaṃ sa megha -svanitopamam, kumbhakarṇo mahātejā rāghavaṃ vākyam abravīt/ Subsequently, Kumbhakarna’s shoulders were broad like Vaasuki maha sarpa of Deva Danava Samudra Mathana fame and aiming at them Bhagavan Shri Rama like pavana prerita meghas seek to attack parvata shikhira like Kumbhakarna addressed Kumbhakarna as follows: ‘Rakshasa Raja! Come now; don’t you worry, I am ready with my dhanush baanaas. Do think deeply, I am here for Rakshasa Vamsha Vinaashana. Now within just a few minutes later should occur your senselessness’. In response, Kumbhakarna made a megha garjana and screamed in high pitch: *RAMO ITI! ‘This is Rama’* while the vaanaraas were tuly scared running rattled. Then Kumbhakarna yelled at Rama: *nāhaṃ virādho vijñeyo na kabandhaḥ kharo na ca, na vālī na ca mārīcaḥ kumbhakarṇo ’haṃ āgataḥ/ paśya me mudgaraṃ ghoram sarvakālāyasaṃ mahat, anena nirjitā devā dānavāś ca mayā purā/ vikarṇanāsa iti mām nāvajñātum tvam arhasi, svalpāpi hi na me pīḍā karṇanāśvināśanāt/ darśayekṣvākuśārdūla vīryaṃ gātreṣu me laghu, tatas tvām bhakṣayiṣyāmi dṛṣṭapauruṣavikramam/* Rama! Do not underestimate me as Viraatha, or Kabandha or Khara; not Maarichi or Vaali; remember that you are challenging Kumbhakarna! Look at my bhayankara-vishaala-mudgara! This was made of all the ‘lohas’ burnt into one wholesome. This was what was utilised by me to humble Deva Danavas in a series of encounters. No doubt my nose and ears were severed and that need not be considered as your great victory and the absence of there body parts need not be your great victory. Raghu nandana! If you are a maha veera purusha of Ikshvaaku vamsha, then try to harm by grand physique lest I should devour you sraight! *sa kumbhakarṇasya vaco niśamya; rāmaḥ supuṅkhān visasarja bāṇān, tair āhato vajrasamapravegair; na cukṣubhe na vyathate surāriḥ/ yaiḥ sāyakaiḥ sālavarā nikṛttā; vālī hato vānarapuṃgavaś ca, te kumbhakarṇasya tadā śarīram; vajropamā na vyathayām pracakruḥ/ sa vāridhārā iva sāyakāṃs tāt; pibaṇ śarīreṇa mahendraśatruḥ, jaghāna rāmasya śarapravegam; vyāvidhya taṃ mudgaraṃ ugravegam/* On hearing the desperate screamings and helpless jibes, Shri Rama with his characteristic smile initiated ‘sundara pankha baanaas’ but those arrowes could hardly prove effective. It was those very similar arrows with which Saala Vriksha Range as pointed by Sugriva to test Rama’s ability as also of maha balik Vaali vatha was done way back had failed to harm Kumbhakarna! Indeed Deva Raja Indra Shatru Kumbhakarna was receiving baana paramara but kept on revolving his maha mudgara severely. *tatas tu rakṣaḥ kṣatajānuliṭtaṃ; vitrāsanam devamahācamūnām, vyāvidhya taṃ mudgaraṃ ugravegam; vidrāvayām āsa camūm harīṇām/ vāyavyam ādāya tato varāstraṃ; rāmaḥ pracikṣepa niśācarāya, samudgaraṃ tena jahāra bāhum; sa kṛttabāhus tumulaṃ nanāda/ sa tasya bāhur giriśṛṅgakalpaḥ; samudgaro rāghavabāṇakṛttaḥ, papāta tasmin harirājasainye; jaghāna tām vānaravāhinīm ca/ te vānarā bhagnahatāvaśeṣāḥ; paryantam āśritya tadā viśannāḥ, pravepitāṅgā dadṛśuḥ sughoram; narendrarakṣo’ dhipasamnipātam/* With such alarming speed of the ‘mudgara praghata’ countless vanara soldiers too were either killed or severed of their body parts. On noticing the ineffectiveness of the erstwhile baana varasha, Rama utilised ‘vayavyastra’ by which Kumbhakarna’s right hand and shouder fell as severed, as the Rakshasa raised bhayanaka ‘cheetkaara’. This right hand that fell down looked as if maha parvaata shikhara along with the mudgara too secerely damaging the vaanara sena around as many of them were crushed to death, while those vanaras who were able to witness the fall of the rakshasa’s severed hand were saved of their lives. *sa kumbhakarṇo ’stranikṛttabāhur; mahān nikṛttāgra ivācalendraḥ, utpātayām āsa kareṇa vṛkṣam; tato ’bhidudrāva raṇe narendram/ taṃ tasya bāhum saha sālavrṛkṣam; samudyatam pannagabhogakalpam, aindrāstrayuktena jahāra rāmo; bāṇena jāmbūnadaciritena/ sa kumbhakarṇasya bhujo nikṛttaḥ; papāta bhūmau girisamnikāśaḥ, viveṣtamāno nijaghāna vṛkṣāṇ; sailāṇ śilāvānararākṣasāmś ca/ taṃ chinna bāhum samavekṣya rāmaḥ; samāpatantaṃ sahasā nadantaṃ, dvāv ardha candrau niṣitau pragrhya; ciccheda pādaḥ yudhi rākṣasasya/* As the ‘vayavastra prayoga’ by Shri Rama fell down, Kumbhakarna still made a

desperate attempt against Rama with his left handed pull out of a maha vriksha, but alas, Shri Rama having anticipated the Rakshasa's desperate move, performed the 'abhimantra' of Aindravaastra and Kumbharana's left hand too fell down with the maha vrisha too therewith. Forthwith, the Vaanaraas and Rakshasaas surrounding Kumbhakarna ran away to save their bodies and souls. As both the hands were severed the artanadaas of both vanarasa and rakshasas who were crushed, the remnant Rakshasaas had either run away or started a killing spree of vanaras. *nikṛttabāhur vinikṛttapādo; vidārya vaktram vaḍavāmukhābham, dudrāva rāmaṁ sahasābhigarjan; rāhur yathā candram ivāntarikṣe/ apūrayat tasya mukhaṁ śitāgrai; rāmaḥ śarair hemapinaddhapuṅkhaiḥ, sa pūrṇavaktro na śasāka vaktum; cukūja kṛcchreṇa mumoha cāpi/ athādade sūryamarīcikalpam; sa brahmadaṇḍāntakakālakalpam, ariṣṭam aindraṁ niṣitaṁ supuṅkham; rāmaḥ śaraṁ mārutatulyavegam/* As both the hands and feet were severed by the Rama banaas, Maha Rakshasa Kumbhakarna expanded his badabaagni samaana vikaraala mukha like Rahu devoured Chandra Deva at the time of the Lunar Eclipse and managed to jump off attacking Shri Rama with helpless desperation. But Shri Rama pumped in his 'baana pravaha' right into the wide opened 'maha mukha' as the 'grand finale' while the totally helpless Kumbhakarna shrieked a 'mahaardanaada' and fainted. *taṁ vajrajāmbūnadacārupuṅkham; pradīptasūryajvalanaprakāśam, mahendravajrāsanitulyavegam; rāmaḥ pracikṣepa niṣācarāya/ sa sāyako rāghavabāhucodito; diśaḥ svabhāśa daśa saṁprakāśayan, vidhūmavaiśvānaradīptadarśano; jagāma śakrāsanitulyavikramah/ sa tan mahāparvatakūṭasaṁnibham; vivṛttadamṣṭraṁ calacārukuṇḍalam, cakarta rakṣo'dhipateḥ śiras tadā; yathaiva vṛtrasya purā puraṁdaraḥ/* Then Sri Rama released a Kaala samaana bhayankara Vaayu-Indra vajraastra. The resplendency of this combination most potent astras was such as 'dasa dishas' were filled up smokeless fire balls most difficult to glance even by Devas. As in the days of yore Devaraja Indra attacked Vritraasura, Rama Baana impacted Kumbhakarna's 'parvata shikhara samana mastaka' was shattered and crashed down with a thud.

[Repeat Vishleshana on Indra's killing Vritraasura from Essence of Valmiki Kishkindha Ramayana:

Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially 'Panchagni Sadhana' hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive. He advised that he along with Devas might request Dadhichi Maha Muni to spare his backbone which meant the Muni's sacrificing his life to serve a deva karya; Dadhichi obliged and Devata's architect Vishvakarma made a thunderbolt like 'vajraayudha' with the help of which Vritrasura was killed]

Further Stanzas continued: *tad rāmabāṇābhīhataṁ papāta; rakṣaḥśiraḥ parvatasāṁnikāśam, babhaṅja caryāgrhagopurāṇi; prākāram uccam tam apātayac ca/ tac cātikāyam himavatprakāśam; rakṣas tadā toyanidhau papāta, grāhān mahāmīnacayān bhujaṁgamān; mamarda bhūmim ca tathā viveśa/ tasmir hate brāhmaṇadevaśatrau; mahābale saṁyati kumbhakarṇe, cacāla bhūr bhūmidharāś ca sarve; harṣāc ca devās tumulaṁ praṇeduḥ/* Then the Maha Rakshasa Kumbhakarna's parvataakaara mastaka rolled off right into Lankapuri, its streets, houses, gates, praakaaraas and finally rested on the ground. His severed

himalaya mountain like body too rolled off right into the Maha Samudra as foof festival for maha matsyas, crocodiles, maha sarpas. As Maha Bali Kumbhakarna the brahmana-deva gana mahashatru died, there were earth tremors, parvatas were shaken. *tatas tu devarṣimahaṛṣipannagāḥ; surāś ca bhūtāni suparnaguhyakāḥ, sayakṣagandharvagaṇā nabhogatāḥ; praharṣitā rāma parākramaṇa/ praharṣam īyur bahavas tu vānarāḥ; prabuddhapadmapratimair ivānanaiḥ, apūjayan rāghavam iṣṭabhāginam; hate ripau bhīmabale durāsade/* Then there was a celestail vision of sky with the applauses of Devashi, Maharshi, Maha Sarpa, Devata, Bhutagana, Garuda, Guhyaka, Yaksha, Gandarvaganas looked at Rama with blessings. Bhayaanaka balashaali shatru's durmarana gave such immense relief and paramaananda to the vaanara sena whose 'ananda bashpaas' rolled down their rosy cheeks with unending gratitude to the Yuga Purusha Shri Rama.

Sarga Sixty Eight

On hearing the unbelievable and tragic end of Veera Kumbhakarna, Ravana was stunned and as his sons and their cousins broke down; he realised the retributive impact of his criminal deeds but now too late!

Kumbhakarṇam hataṁ dṛṣtvā rāghaveṇa mahātmanā, rākṣasā rākṣasendrāya rāvaṇāya nyavedayan/ śrutvā vinihataṁ saṁkhye kumbhakarṇam mahābalaṁ, rāvaṇaḥ śokasaṁtpto mumoha ca papāta ca/ pīṭṛyaṁ nihataṁ śrutvā devāntakanarāntakau, trisīrās cātikāyaś ca ruruduḥ śokapīditāḥ/ bhrātaram nihataṁ śrutvā rāmeṇākliṣṭakarmanā, mahodaramahāpārśvau śokākrāntau babhūvatuḥ/ tataḥ kṛcchrāt samāsādyā saṁjñāṁ rākṣasapuṅgavaḥ, kumbhakarṇavadhād dīno vilalāpa sa rāvaṇaḥ/ hā vīra ripudarpaghna kumbhakarṇa mahābala, śatrusainyaṁ pratāpyaikāḥ kva mām saṁtyajya gacchasi/ idānīm khalv ahaṁ nāsmi yasya me patito bhujah, dakṣiṇo yaṁ samāśritya na bibhemi surāsurān/ katham evaṁvidho vīro devadānavadarpahā, kālāgnipratimo hy adya rāghaveṇa raṇe hataḥ/ yasya te vajranispeṣo na kuryād vyasanam sadā, sa katham rāmabāṇāntaḥ prasupto 'si mahītale/ ete devagaṇāḥ sārddham ṛṣibhir gagane sthitāḥ, nihataṁ tvām raṇe dṛṣtvā ninadanti praharṣitāḥ/ dhruvam adyaiva saṁhr̥ṣṭā labdhalakṣyāḥ plavaṁgamāḥ, āroḥṣyantīha durgāṇi laṅkādvārāṇi sarvaśaḥ/ rājyena nāsti me kāryam kiṁ kariṣyāmi sītayā, kumbhakarṇavihīnasya jīvite nāsti me ratiḥ/ yady ahaṁ bhrātṛhantāram na hanmi yudhi rāghavam, nanu me maraṇam śreyo na cedam vyarthajīvitam/ adyaiva tam gamiṣyāmi deśam yatrānujo mama, na hi bhrātṛṇ samutsṛjya kṣaṇam jīvitum utsahe/ devā hi mām hasiṣyanti dṛṣtvā pūrvāpakāriṇam, katham indram jayiṣyāmi kumbhakarṇahate tvayi/ tad idaṁ mām anuprāptam vibhīṣaṇavacaḥ śubham, yad ajñānān mayā tasya na gr̥hītam mahātmanaḥ/ vibhīṣaṇavaco yāvāt kumbhakarṇaprahastayoḥ, vināśo 'yam samutpanno mām vr̥ḍdayati dāruṇaḥ/ tasyāyam karmanāḥ prāto vipāko mama śokadaḥ, yan mayā dhārmikāḥ śrīmān sa nirasto vibhīṣaṇaḥ/ iti bahuvīdham ākulāntarātmā; kṛpaṇam atīva vilapya kumbhakarṇam, nyapatad atha daśānāno bhr̥ṣārtas; tam anujam indraripuṁ hataṁ viditvā/

Rakshasas who returned from the battle grounds approached King Ravana'sasura and gave a detailed picture of the tragic conclusion of Kumbhakarna's glory. Maha Raja! In the bhayankara sangrama, Kaala samaana maha parakrami Kumbhakarna resorted to vaanara bhakshana but finally collapsed by 'Rama baana parampara'. For a couple of hours Kumbhakarna attacked Vaanara Veeraas but eventually Rama slashed off half of his body and his head separately. Ravana heard the details likewise and was drowned deep in the shoka samudra. So were the Ravana Putras named Devantaka, Narantaka, Trishira and Atikaya besides the cousin brothers Mahodara and Maha kaaya. They had collectively cried shouting hoarse: *katham evaṁvidho vīro devadānavadarpahā, kālāgnipratimo hy adya rāghaveṇa raṇe hataḥ/ yasya te vajranispeṣo na kuryād vyasanam sadā, sa katham rāmabāṇāntaḥ prasupto 'si mahītale/* Then Ravana broke out and cried! How indeed the Maha Rakshasa Veera Kumbhakarna who suppressed Deva Danavas like kaalaagni had now got slain by Manava Shri Rama unbelievably now! And how indeed being a 'chiranjeevi' being a vajra kaaya is lying as 'nirjeevi'lyong on bare earth ! Surely now, Deva Rishis must be celebrating his deadly fall and surely again the 'harshollaasa' vaanaras must be shouting

joyfully at Lankapuri dwaaraas! *rājyena nāsti me kāryam kiṁ kariṣyāmi sītayā, kumbhakarnaṇavihīnasya jīvite nāsti me ratiḥ/ yady ahaṁ bhrātṛhantāraṁ na hanmi yudhi rāghavam, nanu me maraṇam śreyo na cedam vyarthajīvitam/ adyaiva taṁ gamiṣyāmi deśam yatrānujo mama, na hi bhrātṛn samutsṛjya kṣaṇam jīvitum utsahe/* Of which avail is this Maha Samraja; of which use even if Sita surrenders to me now without the dearest brother Kumbhakarna! Now if in this battle instead of Rama's killing by brother, he could have killed me instead! I should now go to the same place where by dear brother has gone to as I would not be alive at this place any further. *devā hi mām hasiṣyanti dṛṣtvā pūrvāpakāriṇam, katham indram jayiṣyāmi kumbhakarnaṇahate tvayi/ tad idam mām anuprāptam vibhīṣaṇavacaḥ śubham, yad ajñānān mayā tasya na grhītaṁ mahātmanaḥ/ vibhīṣaṇavaco yāvat kumbhakarnaṇaprahastayoḥ, vināśo 'yam samutpanno mām vrīdayati dāruṇaḥ/ tasyāyam karmaṇaḥ prāto vipāko mama śokadaḥ, yan mayā dhārmikaḥ śrīmān sa nirasto vibhīṣaṇaḥ/* In the past I did torment Devas and now they would heckle at me. Ha Kumbhakarna! As you have since left me, how could indeed face Indra in a battle. I had never heeded the helpful 'hita bodha' of Mahatma Vibhishana and now facing this disaster now! Now I am ashamed of my arrogance and let Vibhishana go away to the protection of Rama and now the 'shoka parimana' after placing my hands in flames!' Thus Maha Ravana kept on crying too late but like an onslaught of flood!

Sarga Sixty Nine

As Ravana felt the never dreamt of Kumbhakarna's fall, Trishira cooled down his anguish while Ravana Putras and cousin kumaras readied yet Narakantaka too resisted so much as Angada removed him dead.

Evam vilapamānasya rāvaṇasya durātmanaḥ, śrutvā śokābhitaptasya triśirā vākyam abravīt/ evam eva mahāvīro hato nas tāta madhyamaḥ, na tu satpuruṣā rājan vilapanti yathā bhavān/ nūnam tribhuvāṇasyāpi paryāptas tvam asi prabho, sa kasmāt prākṛta iva śokasyātmānam idṛśam/ brahmadattāsti te śaktiḥ kavacaḥ sāyako dhanuḥ, sahasrakharasaṁyukto ratho meghasamasvanaḥ/ tvayāsakṛd viśastreṇa viśastā devadānavāḥ, sa sarvāyudhasaṁpanno rāghavam śāstum arhasi/ kāmam tiṣṭha mahārājanirgamiṣyāmy ahaṁ raṇam, uddhariṣyāmi te śatrūn garuḍaḥ pannagān iha/ śambaro devarājena narako viṣṇunā yathā, tathādya śayitā rāmo mayā yudhi nipātitaḥ/ śrutvā triśiraso vākyam rāvaṇo rākṣasādhipaḥ, punar jātam ivātmānam manyate kālacoditaḥ/ śrutvā triśiraso vākyam devāntakanarāntakau, atikāyaś ca tejasvī babhūvur yuddhaharṣitāḥ/ tato 'ham ahaṁ ity evam garjanto nairṛtarābhāḥ, rāvaṇasya sutā vīrāḥ śakratulyaparākramāḥ/ antarikṣacarāḥ sarve sarve māyā viśāradāḥ, sarve tridaśadarpaghnāḥ sarve ca raṇadurmadāḥ/ sarve 'strabalasaṁpannāḥ sarve vistīrṇa kīrtayaḥ, sarve samaram āśādy na śrūyante sma nirjitāḥ/ sarve 'straviduṣo vīrāḥ sarve yuddhaviśāradāḥ, sarve pravaraḥ jījñānāḥ sarve labdhavarāś tathā/ sa tais tathā bhāskarātulyavaracasaiḥ/ sutair vṛtaḥ śatrubalapramardanaiḥ, rarāja rājā maghavān yathāmarair; vṛto mahādānavadarpanāśanaiḥ/ sa putrān saṁpariṣvajya bhūṣayitvā ca bhūṣaṇaiḥ, āśīrbhiś ca praśastābhiḥ preṣayām āsa saṁyuge/ mahodaramahāpārśvau bhrātarau cāpi rāvaṇaḥ, rakṣaṇārthaṁ kumārāṇām preṣayām āsa saṁyuge/ te 'bhivādya mahātmānam rāvaṇam ripurāvaṇam, kṛtvā pradakṣiṇam caiva mahākāyāḥ prastathire/ sarvauśadhībhir gandhaiś ca samālabhya mahābalāḥ, nirjagmur nairṛtaśreṣṭhāḥ ṣaḍ ete yuddhakāṅkṣiṇaḥ/ tataḥ sudarśanam nāma nīlajīmūtasam nibham, airāvatakule jātam āruroha mahodaraḥ/ sarvāyudhasamāyuktaṁ tūṇībhiś ca svalamkṛtam, rarāja gajam āsthāya savitevāstamūrdhani/ hayottamasamāyuktaṁ sarvāyudhasamākulam, āruroha rathaśreṣṭhaṁ triśirā rāvaṇātmajaḥ/ triśirā ratham āsthāya virarāja dhanurdharaḥ, savidyudulkaḥ sajvālāḥ sendracāpa ivāmbudaḥ/ tribhiḥ kirīṭaiś triśirāḥ śuśubhe sa rathottame, himavān iva śailendras tribhiḥ kāñcanaparvataiḥ/ atikāyo 'pi tejasvī rākṣasendrasutas tadā, āruroha rathaśreṣṭhaṁ śreṣṭhaḥ sarvadhanuṣmatām/ sucakrākṣam susamāyuktaṁ sānukarṣam sakūbaram, tūṇībāṇāsanair dīptaṁ prāsāsi parighākulam/ sa kāñcanavicitreṇa kirīṭena virājatā, bhūṣaṇaiś ca babhau meruḥ prabhābhir iva bhāsvaraḥ/ sa rarāja rathe tasmin rajasūnur mahābalaḥ, vṛto nairṛtaśārdūlair vajrapāṇir ivāmaraiḥ/ hayam uccaiḥśravaḥ prakhyam śvetam kanakabhūṣaṇam, manojavam mahākāyam āruroha narāntakaḥ/ grhītvā prāsam uklābham virarāja narāntakaḥ, śaktim ādāya tejasvī guhaḥ śatruṣv ivāhave/ devāntakaḥ

samādāya parigham vajrabhūṣaṇam, parigrhya girim dorbhyām vapur viṣṇor viḍambayan/ mahāpārśvo mahātejā gadām ādāya vīryavān, virarāja gadāpāṇiḥ kubera iva saṁyuge/ te prastathur mahātmāno balair apratimair vṛtāḥ, surā ivāmarāvatyām balair apratimair vṛtāḥ/ tān gajaiś ca turamgaiś ca rathaiś cāmbudanisvanaiḥ, anujagmur mahātmāno rākṣasāḥ pravarāyudhāḥ/ te virejur mahātmāno kumārāḥ sūryavarcaśaḥ, kirīṭināḥ śrīyā juṣṭā grahā dīptā ivāmbare/ pragṛhītā babhau teṣāṁ chatrāṇām āvaliḥ sitā, śāradābhrapratiṭkāśām haṁsāvalir ivāmbare/ maraṇam vāpi niścītya śatrūṇām vā parājayam, iti kṛtvā matiṁ vīrā nirjagmuḥ saṁyugārthināḥ/ jagarjuś ca praṇedus ca cikṣipuś cāpi sāyakān, jahṛṣuś ca mahātmāno nīryānto yuddhadurmadāḥ/ kṣveḍitāṣṭhoṭaninadaiḥ saṁcacāleva medinī, rakṣasām śimhanādaiś ca pusphoṭeva tadāmbaram/ te 'bhiniṣkramya muditā rākṣasendrā mahābalāḥ, dadṛśur vānarāṇikāṁ samudyataśilānagam/ harayo 'pi mahātmāno dadṛśur nairṛtaṁ balam, hastyaśvaratha - sambādham kinkīṇīśatanāditam/ nīlajīmūtasamkāśām samudyatamahāyudham, dīptānalaraviprakhyaḥ nairṛtaiḥ sarvato vṛtam/ tad dṛṣtvā balam āyāntam labdhalakṣyāḥ plavaṅgamāḥ, samudyatamahāśailāḥ saṁpraṇedur muhur muhuḥ/ tataḥ samudghuṣṭaravam niśamya; rakṣogana vānarayūthapānām, amṛṣyamāṇāḥ paraharṣam ugram; mahābalā bhīmatarām vineduḥ/ te rākṣasabalam ghoram praviśya hariyūthapāḥ, vicerur udyataiḥ śailair nagāḥ śikhariṇo yathā/ ke cid ākāśam āviśya ke cid urvyām plavaṅgamāḥ, rakṣaḥsainyeṣu saṁkruddhāś cerur drumasiḥyudhāḥ/ te pādapaśilāśailaiś cakrur vṛṣṭim anuttamām, bāṇaughair vāryamāṇāś ca harayo bhīmaṁvikramāḥ/ śimhanādān vineduś ca raṇe rākṣasavānarāḥ, śilābhiś cūrṇayām āsur yātudhānān plavaṅgamāḥ/ nijaghnūḥ saṁyuge kruddhāḥ kavacābharaṇāvṛtān, ke cid rathagatān vīrān gajavājigatān api/ nijaghnūḥ sahasāplutya yātudhānān plavaṅgamāḥ, śailaśṛṅganipātaiś ca muṣṭibhir vāntalocanāḥ, celuḥ petuś ca neduś ca tatra rākṣasapuṅgavāḥ/ tataḥ śailaiś ca khaḍgaiś ca viṣṣṭair harirākṣasaiḥ, muhūrtenāvṛtā bhūmir abhavac choṇitāplutā/ vikīrṇaparvatākārai rakṣobhir arimardanaiḥ, ākṣiptāḥ kṣipyamāṇāś ca bhagnaśūlāś ca vānaraiḥ/ vānarān vānarair eva jagmus te rajanīcarāḥ, rākṣasān rākṣasair eva jaghnus te vānarā api/ ākṣipyā ca śilāś teṣāṁ nijaghnū rākṣasā harīn, teṣāṁ cācchidya śastrāṇi jaghnū rakṣāṁsi vānarāḥ/ nijaghnūḥ śailaśūlāstrair vibhiduś ca parasparam, śimhanādān vineduś ca raṇe vānararākṣasāḥ/ chinnavarmatanutrāṇā rākṣasā vānarair hatāḥ, rudhiram prasrutāś tatra rasasāram iva drumāḥ/ rathena ca ratham cāpi vāraṇena ca vāraṇam, hayena ca hayam ke cin nijaghnur vānarā raṇe/ kṣuraprair ardhačandraiś ca bhallaiś ca niśitaiḥ śaraiḥ, rākṣasā vānarendrāṇām cicchiduḥ pādapaṇī śilāḥ/ vikīrṇaiḥ parvatāgraiś ca drumaiś chinnaś ca saṁyuge, hataiś ca kapirākṣobhir durgamā vasudhābhavat/ tasmin pravṛtte tumule vimarde; prahrṣyamāṇeṣu valī mukheṣu, nipātyamāṇeṣu ca rākṣaseṣu; maharṣayo devagaṇāś ca neduḥ/ tato hayam mārutatulyavegam; āruhya śaktim niśitām pragṛhya, narāntako vānararājasaṁyām; mahārṇavam mīna ivāviveśa/ sa vānarān saptaśatāni vīraḥ; prāsena dīptena vinirbibheda, ekaḥ kṣaṇenendrariṇur mahātmā; jaghāna saṁyām haripuṅgavānām/ dadṛśuś ca mahātmānam hayaprṣṭhe pratiṣṭhitam, carantam harisainyeṣu vidyādhamaharṣayaḥ/ sa tasya dadṛṣe mārgo māṁsaṇitakardamaḥ, patitaiḥ parvatākārai vānarair abhisamvṛtaḥ/ yāvad vikramitum buddhim cakruḥ plavagapuṅgavāḥ, tāvad etān atikramya nirbibheda narāntakaḥ/ jvalantaṁ prāsam udyamya saṁgrāmānte narāntakaḥ, dadāha harisainyāni vanānīva vibhāvasuḥ/ yāvad utpātyām āsur vṛkṣāṇ śailān vanaukaśaḥ, tāvat prāśahatāḥ petur vajrakṛttā ivācalāḥ/ dikṣu sarvāsu balavān vicacāra narāntakaḥ, pramṛḍnan sarvato yuddhe prāvṛṭkāle yathānilaḥ/ na śekur dhāvituṁ vīrā na sthātuṁ spandituṁ kutaḥ, utpatantaṁ sthitam yāntam sarvān vivyādha vīryavān/ ekenāntakakalpena prāsena dityatejaśā, bhinnāni harisainyāni nipetur dharaṇītale/ vajraniṣpeṣasadrśam prāsasyābhiniṣpātanam, na śekur vānarāḥ soḍhum te vinedur mahāsvanam/ patatām harivīrāṇām rūpāṇi pracakāśire, vajrabhinnāgrakūṭānām śailānām patatām iva/ ye tu pūrvam mahātmānaḥ kumbhakarṇena pātītāḥ, te 'svasthā vānaraśreṣṭhāḥ sugrīvam upatasthire/ vipreṣamāṇaḥ sugrīvo dadarśa harivāhinīm, narāntakabhayatrastām vidravanṭīm itas tataḥ/ vidrutām vāhinīm dṛṣtvā sa dadarśa narāntakam, grhītaprāsam āyāntam hayaprṣṭhe pratiṣṭhitam/ athovāca mahātejāḥ sugrīvo vānarādhipaḥ, kumāram aṅgadaṁ vīram śakratulyaparākramam/ gacchainam rākṣasām vīra yo 'sau turagam āsthitāḥ, kṣobhayantaṁ haribalam kṣipram prāṇair viyojaya/ sa bhartur vacanam śrutvā niṣpapātāṅgadas tadā, anikān meghasamkāśān meghānikād ivāṁśumān/ śailasamghātasamkāśo harīṇām uttamo 'ṅgadaḥ, rarājāṅgadasamṇaddhaḥ sadhātur iva parvataḥ/ nirāyudho mahātejāḥ kevalam nakhadamṣṭravān, narāntakam abhikramya vāliputro 'bravīd vacaḥ/ tiṣṭha kim prākṛtair ebhir haribhis tvaṁ kariṣyasi,

asmin vajrasamasparśe prāsam kṣipa mamorasi/ aṅgadasya vacaḥ śrutvā pracukrodha narāntakaḥ, saṁdaśya daśanair oṣṭhaṁ niśvasya ca bhujamgavat/ sa prāsam āvidhya tadāṅgadāya; samujjvalantaṁ sahasotsasarja, sa vāliputroraśi vajrakalpe; babhūva bhagno nyapatac ca bhūmau/ taṁ prāsam ālokya tadā vibhagnaṁ; suparṇakṛttoragabhogakalpam, talaṁ samudyamya sa vāliputras; turaṅgamasyābhi - jaghāna mūrdhni/ nimagnapādaḥ sphuṭitākṣi tāro; niṣkrāntajihvo 'calasaṁnikāśaḥ, sa tasya vājī nipapāta bhūmau; talaprahāreṇa vikīrṇamūrdhā/ narāntakaḥ krodhavaśaṁ jagāma; hataṁ turagaṁ patitaṁ nirīkṣya, sa muṣṭim udyamya mahāprabhāvo; jaghāna śīrṣe yudhi vāliputram/ athāṅgado muṣṭivibhinnaṁ mūrdhā; susrāva tīvraṁ rudhiraṁ bhṛśoṣṇam, muhur vijajvāla mumoha cāpi; saṁjñāṁ samāsādyā viśiṣṁye ca/ athāṅgado vajrasamānavegaṁ; saṁvartya muṣṭim giriśṛṅgakalpam, nipātayām āsa tadā mahātmā; narāntakasyorasi vāliputraḥ/ sa muṣṭiniṣpiṣṭavibhinnavakṣā; jvālāṁ vamaṇ śonitadigdhaḡātraḥ, narāntako bhūmitale papāta; yathācalo vajranipātabhagnaḥ/ athāntarikṣe tridaśottamānām; vanaukasāṁ caiva mahāpraṇādaḥ, babhūva tasmin nihate 'gryavīre; narāntake vālisutena saṁkhye/ athāṅgado rāmamanaḥ praharṣaṇam; suduṣkaraṁ taṁ kṛtavān hi vikramam, viśiṣṁye so 'py ativīrya vikramaḥ; punaś ca yuddhe sa babhūva harṣitaḥ/

As Ravana was drowned in regretful sorrow thus, then Trishira addressed the Rakshasa King: Raja! you as our dear paternal uncle and ought not to breakdown with mourning in this manner. Your fame to have conquered trilokas is well known and as such this grief would not behove of you. You were bestowed by Brahma Himself with Shakti, Kacvacha, Dhanus and Baanas and a Ratha with thousand donkeys with megka garjanas. You were well trained in astra-shastras are capable of performing Shrirama Danda. Even so, Maha Raja! you please may consent my jumping into the fray myself and like Guruda would attack 'maha naagas' hissing right now, I should make Rama to sleep for ever. As Shambaraasura was killed by Indra and Vishnu annihilated Narakaasura, I should be able to send to his final destination. (Explanatory notes on Narakasira nama would be: Viprachiti naamaka daanava was born to Simhika the sons like Vaataapi, Namuchi, Ilvala, Sumara, Andhaka, Naraka and Kaala naathga. Bhagavan Shri Kroshma of dwaapara yuga killed bhumi putra Narakaasura but the Narakusura is different.)

[Vishleshana on a) Shambarasura and Indra and b) Narakasura and Vishnu:

a) Indra was stated to have killed Shambarashra in Trita Yuga's Ramayana and Dwapara Yuga's Indraavataara's Pradyumna the son of Shri Krishna and Devi Rukmini; the latter is as given follows: Pradyumna was born to Rukmini and Krishna and the son looked exactly like Krishna. When he was hardly ten days old, Demon Sambara kidnapped the child not knowing that he was the son of Krishna threw him in the Sea as a huge fish ate him but the child was safe in its belly. A fisherman caught hold of the big fish and presented it to the King Sambara who in turn gave it to Mayavati the head cook of the King's kitchen who cut the fish to find an attractive baby inside. At that very juncture, Brahmarshi Narada appeared in the kitchen and revealed the Story to Mayavati of Lord Rudra turning 'Manmadha' (Cupid) into ashes when he and Rati (Cupid's wife) aimed Floral Arrows. Lord Rudra gave boons that in their next birth, Cupid would be born as Lord Krishna's son Pradyumna and Mayavati as Rati. As Pradyumna grew as a youngman, Mayavati desired to marry him despite wide difference of age. Pradyumna was popularly known as 'Vyuha' as the Lord of Intelligence, along with three of His other names viz Vasudeva (Lord of Consciousness); Sankarshana (Lord of Individuality) and Aniruddha (Lord of Intelligence). Eventually Pradyumna killed Sambara, married Mayavati and stayed with Rukmini and Krishna at Dwaraka.

b) Narakasura (Bhaumika):

The end of notorious Bhaumika, the son of Bhumi (Demi-Goddess of Earth), is celebrated till date on the moon fall day preceding Kartika Month of every year as 'Deepavali' (The Festival of Lights). Krishna, accompanied by Satyabhama flew by Garuda to 'Pragjyotisha', Capital City of Bhaumasura [now in Assam], surrounded by mountains and ramparts defended by fire, water and unmanned automatic

weapons as also protected by ‘Mura Pasha’ - thousand miles-long deadly and sturdy wires as designed by Demon Mura . Krishna shattered the defence fortresses and blew His Panchajanya (Conch shell) with deadening reverberation as Demon Mura’s frontal fortification was destroyed. When provoked, the Demon tossed his powerful club which was slashed by Krishna’s Sudarsana Chakra into pieces and devastated Mura. Seven deadly sons of Mura, who had the knowledge of weapons as fully as their father, pounced in a group but Krishna’s Supreme powers were no match and they too were cracked. Bhaumasura shot at his ‘Shataghi’ - the powerful disc with hundred blades- and later on with his mighty spear with which he defeated Indra too both of which proved futile. Finally Krishna gave His nod to Sudarsana Chakra (Wheel) to pull down the Demon and exterminate him. Thus Bhaumasura was sent to ‘Naraka’ and hence his ignominious title as Narakasura. [Another version is that the Demon was arrowed down by Satyabhama herself, as he secured a blessing from Lord Brahma that only his mother Goddess of Earth (Bhumi) could kill him; Satyabhama was the reincarnation of Goddess Earth. It was at Indra’s distress call that received Krishna’s attention was that the Asura appropriated Varuna Deva’s Royalty Insignia which was an Umbrella; the Ear- Rings of Aditi- the Mother- Figure of Devas; and ‘Mani Parvata’ (Mandara Mountain) where Demi-Gods resided were among the abominable acts of the Demon. As a gesture of good-will, Satyabhama’s desire to transfer the ‘Parijata’ Tree (which emerged in the churning process of Ocean) to her garden from the Heaven was obliged by Indra. Krishna on His part released sixteen thousand royal maidens of Kings defeated by Bhaumasura and consented to marry them, in addition to the eight principal wives. Goddess Prithvi sought her apology for her son’s sins and reiterated her own devotion to Krishna. She said : ‘I was blessed with a son (Bhaumika) and thus you gave me a son and now took him away too now! Please accept the Kundala and other possessions as he has died now but do kindly spare his progeny of any blames. Achyuta! You are the Creator-Protector and Terminator and the Unique Form of the Universe; how could I indeed acclaim and commend you; Do forgive your own son Narakasura for his misdeeds!]

Further stanzas continued:

śrutvā triśiraso vākyam rāvaṇo rākṣasādhipaḥ, punar jātam ivātmānam manyate kālacoditaḥ/ śrutvā triśiraso vākyam devāntakanarāntakau, atikāyaś ca tejasvī babhūvur yuddhaharṣitāḥ/ tato 'ham aham ity evam garjanto nairṛtarṣabhāḥ, rāvaṇasya sūtā vīrāḥ śakratulyaparākramāḥ/ As Trisura asserted likewise, Ravana was delighted yet thinking that was due to kaala prabhava indeed. Then having taken the lead from Trishira, Devantaka, Narantaka and Tejasvi Atikaaya too got readied for jumping into the battle. They all were gifted with ‘akaasha vicharana, maayaa vishaaradas, rana durmadhas and deva dapa nirmulakas’ They are all also ‘bala sampannas, and yuddha vishaaradaas’ even with the experience of successfully encountering gandharva, kinnara, maha naagaas and devaaganaas too, being ‘astravettaas and yuddha nipunaas’. *sa putrān sampariṣvajya bhūṣayitvā ca bhūṣaṇaiḥ, āśīrbhiś ca praśastābhiḥ preṣayām āsa samyuge/* Ravana had then embraced them all, readied them with ‘aabharanas, kavacha aayudhas and astrashastraas’ and blessed them to face the enemy with ready ttask. *mahodaramahāpārśvau bhrātaraū cāpi rāvaṇaḥ, rakṣaṇārthaṁ kumārāṇāṁ preṣayām āsa samyuge/ te 'bhivādya mahātmānam rāvaṇaṁ ripurāvaṇam, kṛtvā pradakṣiṇam caiva mahākāyāḥ prastathire/ sarvaśādhībhir gandhaiś ca samālabhya mahābalāḥ, nirjagmur nairṛtaśreṣṭhāḥ ṣaḍ ete yuddhakāṅkṣiṇaḥ/* Then Ravana also sent his brothers Mahaparshvya the ‘yuddhonmatta’ and equally ‘unmatta’ Mahodara for raksha of the Raja Kumaras. *tataḥ sudarśanaṁ nāma nīlajīmūta - saṁnibham, airāvatakule jātam āruroha mahodaraḥ/ sarvāyudhasamāyuktaṁ tūṇībhiś ca svalamkṛtam, rarāja gajam āsthāya savitevāstamūrdhani/ hayottamasamāyuktaṁ sarvāyudhasamākulam, āruroha rathaśreṣṭhaṁ triśirā rāvaṇātmajaḥ/* Then Mahodara alighted Iraavata like Maha Gaja as he was fully equipped with sarvaayudhas as Surya Deva ascended on ‘agastyaachala shikhira’. Ravana Kumara Trishira was seated on a chariot with dhanush baanaas like ‘indradhanush yukta meghasamana’. Atikaya Ravana putra the ‘dhanurdhara shreshtha’ too was seated on chariot drawn by excellent ‘jaati ashvaas’. Ravana Kumara Narantaka was seated on ‘ucchvaushrava samaana ashva’. Devantaka was seated on an gaja raaja too as though Vishnu himself with a golden parigha in his hands. Maha Parshva with a maha gada on his shoulders like Kubera himself

and so did Mahakaaya too. Thus making maha ‘megha garjans’ of Ravanaasura’s victories proceeded to attack the maha vaanara sena while the latter too with gusto as puffed up and fortified with the recently concluded ‘mahadaananda’ of ‘Kumbhakarna Vadha’ .*simhanādān vineduś ca raṇe rākṣasavānarāḥ, śilābhiś cūrṇayām āsur yātudhānān plavaṅgamāḥ/ nijaghnūḥ saṃyuge kruddhāḥ kavacābharaṇāvṛtān, ke cid rathagatān vīrān gajavājigatān api/ nijaghnūḥ sahasāplutya yātudhānān plavaṅgamāḥ, śailaśṛṅganipātaiś ca muṣṭibhir vāntalocanāḥ, celuḥ petuś ca neduś ca tatra rākṣasapuṅgavāḥ/* Both the Rakshasa Veera Kumaras and the Maha vaanara pramukhas resorted to earth shaking like ‘harsha ninaadaas’. The gritty and angered vaanaras pounced the Rakshasa Veera Kumaras seated on elephants, horses and chariots with maha vrikshasa and heavy mountain rocks and by their ‘maha mushti ghaataas’ too. The nishaachraas too with their potent ‘ayudhas’ sought to either smash down or fall down to earth. *nijaghnūḥ śailaśūlāstrair vibhiduś ca paraspāram, simhanādān vineduś ca raṇe vānararākṣasāḥ/ chinnavarmatanutrāṇā rākṣasā vānarair hatāḥ, rudhiram prasrutās tatra rasasāram iva drumāḥ/ rathena ca ratham cāpi vāraṇena ca vāraṇam, hayena ca hayam ke cin nijaghnur vānarā raṇe/ kṣuraprair ardhaacandraiś ca bhallaiś ca niṣitaiḥ śaraiḥ, rākṣasā vānarendrāṇām cicchiduḥ pādapāṇī śilāḥ/* In this manner, rakshasaas and vaanaraas kept on making all out efforts of offensive and defensive tactics of the historic Rama Ravana Sangraama. As Rakshasa Veeraas were well protected by their kavacha and ‘astra shastraas’, Maha Vaanaraas with their bare bodies yet armed with mountain rocks and huge trees either on shoulders or on laps were carefree ‘do or die’ spree and bravery. How many vaanaraas indeed were crushed to death by the elephantry, horse back and chariot drawn Rakshasa Veeras especially by the Ravana Kumaaraas! They were successfully destroying to pieces the ‘vriksha-parvata prahaaraas’ with their ‘ardha chandra-kshurpra-bhalla naamaka baanaas’. Then Naraantaka entered the ‘maha sangraama’ and made havoc to the vaanana veeras. Mahamanasvi vaanara veera then took to offense and joined Sugriva who in turn asked Angada: *gacchainam rākṣasam vīra yo ’sau turagam āsthitaḥ, kṣobhayantam haribalam kṣipram prāṇair viyojaya/ sa bhartur vacanam śrutvā niṣpapātāṅgadas tadā, anikān meghasamkāśān meghānikād ivāṃśumān/* ‘Son Angada! This Narantaka is right now creating a terror against the veera veeraas and would need to be controlled some how’. Then Angada faced Narantaka: *tiṣṭha kiṃ prākṛtair ebhir haribhis tvaṃ kariṣyasi, asmin vajrasamasparśe prāsam kṣipa mamorasi/ aṅgadasya vacaḥ śrutvā pracukrodha narāntakaḥ, saṁdaśya daśanair oṣṭham niśvasya ca bhujaṅgavat/ sa prāsam āvidhya tadāṅgadāya; samujjvalantam sahasotsasarja, sa vālīputrorasi vajrakalpe; babhūva bhagno nyapatac ca bhūmau/* Wait wait Nishachara! Of which avail your displaying your prataapa on ‘saamanaya vaanaras’! My broad chest is ‘vajra samaana’ do please hit the same if you dare!’ As Angada challenged thus, Narantaka got truly infuriated and hissed like a deadly maha sarpa took a long breath and stood before Angada and having taken to a forceful and fast self- rounded kick and hit hard on Angada’s vajra samaana vakshasthala and soon enough Narakantaka’s forehead like a maha garuda snatches and hits a ‘visha maha sarpa’. There after, Angada made a high jump and hit hard Narakantaka’s horse. Having fallen down from the dead horse, Narakantaka had no bounds of his wrath and kicked hard on Angada’s head as the Vanara Veera’s head got damaged and ‘rakta dhaaraas’ flowed off as Angada wondered at the Rakshas’s might. Yet, recovering fast enough, Angada stood up and thumped a reverberating gusty bluster on Narantaka’s loha samaana trunk like chest with which Narantaka fell down dead as vaanara veeraas went berserk with unbounded craze. *athāṅgado rāmamanah praharṣaṇam; suduṣkaram tam kṛtavān hi vikramam, viśiṣṭiye so ’py ativīrya vikramah; punaś ca yuddhe sa babhūva harṣitaḥ/* Angada had thus performed a truly heroic adventure against Narantaka for the delight and even a great surprise of Shri Rama and Angada was readied for further escapades ahead!

Sarga Seventy

Hanuman shattered Devantaka and Trishira, Neela demolished Mahodara and Rishabha smashed Mahapaarshva

Narāntakam hatam dṛṣṭvā cukruśur nairṛtarṣabhāḥ, devāntakas trimūrdhā ca paulastyaś ca mahodaraḥ/ ārūḍho meghasamkāśam vāraṇendram mahodaraḥ, vālīputram mahāvīryam abhidudrāva vīryavān/

*bhrātṛvyasanasamāptas tadā devāntako balī, ādāya parigham dīptam aṅgadam samabhidravat/ ratham
ādityasamkāśam yuktaṁ paramavāṇibhiḥ, āsthāya trīśirā vīro vālīputram athābhyayāt/ sa tribhir
devadarpaghnair nairṛtendrain abhidrutaḥ, vṛkṣam utpāṭayām āsa mahāvīṭapam aṅgadaḥ/ devāntakāya
taṁ vīraś cikṣepa sahasāṅgadaḥ, mahāvṛkṣam mahāśākhāṁ śakro dīptam ivāśanim/ trīśirās taṁ
praciccheda śarair āśīviṣopamaiḥ, sa vṛkṣam kṛttam ālokya utpapāta tato 'ṅgadaḥ/ sa vavarṣa tato
vṛkṣāñ śilāś ca kapikuñjarah, tān praciccheda saṁkruddhas trīśirā niśitaiḥ śaraiḥ/ parighāgreṇa tān
vṛkṣān babhañja ca surāntakaḥ, trīśirāś cāṅgadam vīram abhidudrāva sāyakaiḥ/ gajena samabhidrutya
vālīputram mahodaraḥ, jaghānorasi saṁkruddhas tomarair vajrasaṁnibhaiḥ/ devāntakaś ca
saṁkruddhaḥ parigheṇa tadāṅgadam, upagamyābhīhatyāśu vyapacakrāma vegavān/ sa tribhir
nairṛtaśreṣṭhair yugapat samabhidrutaḥ, na vivyathe mahātejā vālīputraḥ pratāpavān/ talena bhṛśam
utpatya jaghānāsya mahāgajam, petatur locane tasya vinanāda sa vāraṇaḥ/ viśāṇam cāsya niṣkṛṣya
vālīputro mahābalaḥ, devāntakam abhidrutya tāḍayām āsa saṁyuge/ sa vihvalitasarvāṅgo vātoddhata
iva drumah, lākṣārasasavarṇam ca susrāva rudhiraṁ mukhāt/ athāśvāsya mahātejāḥ kṛcchrād devāntako
balī, āvidhya parigham ghoram ājaghāna tadāṅgadam/ parighābhīhataś cāpi vānarendrātmajas
tadā, jānubhyāṁ patito bhūmau punar evotpapāta ha/ samutpatantaṁ trīśirās tribhir āśīviṣopamaiḥ,
ghorair haripateḥ putram lalāṭe 'bhijaghāna ha/ tato 'ṅgadam parikṣiptaṁ tribhir nairṛtapuṁgavaiḥ
hanūmān apī vijñāya nīlaś cāpi prastathatuḥ/ tataś cikṣepa śailāgram nīlas trīśirase tadā, tad rāvaṇasuto
dhīmān bibheda niśitaiḥ śaraiḥ/ tad bāṇasatanirbhinnāṁ vidāritaśilātalam, savisphuliṅgam saṁvālam
nipapāta gireḥ śiraḥ/ tato jṛmbhitam ālokya harṣād devāntakas tadā, parigheṇābhidudrāva
mārutātmapam āhave/ tam āpatantaṁ utpatya hanūmān mārutātmapaḥ, ājaghāna tadā mūrdhni
vajravegena muṣṭinā/ sa muṣṭiniṣpiṣṭavikīrṇamūrdhā; nirvāntadantākṣivilambijihvaḥ, devāntako
rākṣasasarjāsūnur; gatāsur urvyāṁ sahasā papāta/ tasmin hate rākṣasayodhamukhye; mahābale saṁyati
devaśatrau, kruddhas trimūrdhā niśitāgram ugram; vavarṣa nīlorasi bāṇavarṣam/ sa taiḥ śaraughair
abhivarṣyamāno; vibhinnagātraḥ kapisainyapālaḥ, nīlo babhūvātha viṣṣṭagātṛo; viṣṭambhitas tena
mahābalena/ tatas tu nīlaḥ pratilabhya saṁjñāṁ; śailam samutpāṭya savṛkṣaṣaṇḍam, tataḥ samutpatya
bhṛśogrovego; mahodaram tena jaghāna mūrdhni/ tataḥ sa śailābhīnipātabhagno; mahodaras tena saha
dvipena, vipothito bhūmitale gatāsuḥ; papāta varjābhīhato yathādriḥ/ piṭṛvyāṁ nihataṁ dṛṣṭvā trīśirāś
cāpam ādade, hanūmantaṁ ca saṁkruddho vivyādha niśitaiḥ śaraiḥ/ hanūmāns tu samutpatya hayāms
trīśirasas tadā, vidadāra nakhaiḥ kruddho gajendram mṛgarād iva/ atha śaktiṁ samādhāya kālārātrim
ivāntakaḥ, cikṣepānilaputrāya trīśirā rāvaṇātmapaḥ/ divi kṣiptām ivolkām tāṁ śaktiṁ kṣiptām
asaṁgatām, grhītvā hariśārdūlo babhañja ca nanāda ca/ tāṁ dṛṣṭvā ghorasamkāśāṁ śaktiṁ bhagnām
hanūmatā, prahrṣṭā vānaragaṇā vinedur jaladā iva/ tataḥ khaḍgam samudyamya trīśirā rākṣasottamaḥ,
nicakhāna tadā roṣād vānarendrasya vakṣasi/ khaḍgaprahārābhīhato hanūmān mārutātmapaḥ, ājaghāna
trimūrdhānam talenorasi vīryavān/ sa talābhīhataś tena srastahastāmbaro bhuvi, nipapāta mahātejās
trīśirās tyaktacetanaḥ/ sa tasya patataḥ khaḍgam samācchīdya mahākapiḥ, nanāda girisamkāśas
trāsayan sarvanairṛtān/ amṛṣyamāṇas taṁ ghoṣam utpapāta niśācaraḥ, utpatya ca hanūmantaṁ tāḍayām
āsa muṣṭinā/ tena muṣṭiprahāreṇa saṁcukopa mahākapiḥ, kupitaś ca nijagrāha kirīṭe rākṣasarṣabham/
sa tasya śīrṣāṇy asinā śitena; kirīṭajusṭāni saṁkūḍalāni, kruddhaḥ praciccheda suto 'nilasya; tvaṣṭuḥ
sutasyeva śīrāmsi śakraḥ/ tāny āyatākṣāny agasaṁnibhāni; pradīptavaiśvānaralocanāni, petuḥ
śīrāmsīndraripor dharanyām; jyotīmṣi muktāni yathārkaṁmārgāt/ tasmin hate devaripau trīśīrṣe;
hanūmata śakraparākrameṇa, neduḥ plavaṁgāḥ pracacāla bhūmī; rakṣāmsy atho dudrūvire samantāt/
hataṁ trīśirasam dṛṣṭvā tathaiva ca mahodaram, hatau prekṣya durādharṣau devāntakanarāntakau/
cukopa paramāmarṣī mahāpārśvo mahābalaḥ, jagrāhārciṣmatīm cāpi gadām sarvāyasīm śubhām/
hemapaṭṭaparikṣiptām māmsaṣoṇitalepanām, virājamanām vapuṣā śatruṣoṇitarāñjitām/ tejasā
saṁpradīptāgrām raktamālyavibhūṣitām, airāvata mahāpadmasārvabhauma bhayāvahām/ gadām ādāya
saṁkruddho mahāpārśvo mahābalaḥ, harīn samabhidudrāva yugāntāgnir iva jvalan/ atharṣayaḥ
samutpatya vānaro ravaṇānujam, mahāpārśvam upāgamya tasthau tasyāgrato balī/ taṁ purastāt sthitaṁ
dṛṣṭvā vānaram parvatopamam, ājaghānorasi kruddho gadayā vajrakalpayā/ sa tayābhīhataś tena
gadayā vānaraṣabhaḥ, bhinnavakṣāḥ samādhūtaḥ susrāva rudhiraṁ bahu/ sa saṁprāpya cirāt saṁjñāṁ
ṛṣabho vānaraṣabhaḥ, kruddho visphuramānuṣṭho mahāpārśvam udaikṣata/ tāṁ grhītvā gadām
bhīmām āvidhya ca punaḥ punaḥ, mattānīkam mahāpārśvam jaghāna raṇamūrdhani/ sa svayā gadayā*

*bhinno vikīrṇadaśaneḥ, nīpapāta mahāpārśvo vajrāhata ivācalaḥ/ tasmin hate bhrātari rāvaṇasya;
tan nairṛtānām balam arṇavābham, tyaktāyudham kevalajīvitārtham; dudrāva bhinnārṇavasamnikāśam/*

As Narantaka was killed by Angada, Pulastyanandandana Trishira and Mahodara made ‘ha ha kaaraas’ and instantly enough Mahodara attacked Angada and his own brother Narantaka was killed Devantaka armed with a maha parigha too ran towards Angada. Trishira too jumped up a horse drawn chariot and ran after Angada. Understanding the gravity of the threesome attack Angada uprooted huge vriksa parampara and mountain rocks had flown up the sky and made a torrential rain against Trishira but the latter having anticipated this released ‘baana varshaas’ which smashed them all as a provoked ‘visha sarpa’. Meanwhile Mahodara too attacked with his loha parigha and hit the vajra samaana Angada’s broad chest but cleverly enough the latter escaped the deadly hits. On the other hand with ‘samaya sphurti’ or alacrity of well-timed offensive killed the gaja raaja of Mahodara. Then Vaali Kumara Angada ran towards Devantaka and hit hard with vaayu vega as Devantaka who was unaware fell down yet having recovered though partially raised his parigha and having revolved it with ‘maha vega’ at Angada. The angry Angada fell down hurt but got up soon enough jumped up high but Trishira aiming exactly on Angada’s bhrukuti hit hard by threesome ‘teevra baana prayoga’ and the vivasha Angada Kumara’s forehead was hurt deeply and asked for the help of Hanuman and Neela. Neela at once hurled parvata shikhara but Ravana putra Trishira broke off the parvata shikhara to shambles. Devantaka having complemented Trishira’s speed and skill hit Hanuman nearby. Hanuman made a dash to Trishira who was mounted on a horse and Veeraajaneya tore off the horse by his mere nail hits. Ravana Kumara Trishira pulled up his ‘Shakti Aayudha’ and made a desperate ‘prahaara’. *divi kṣiptām ivolkām tām śaktim kṣiptām asaṃgatām, grhītvā hariśārdūlo babhaṇja ca nanāda ca/tām drṣṭvā ghorasamkāśām śaktim bhagnām hanūmatā, prahrṣṭā vānaragaṇā vinedur jaladā iva/ tataḥ khaḍgaṃ samudyamya triśirā rākṣasottamaḥ, nicakhāna tadā roṣād vānarendrasya vakṣasi.* The Shaki Ayudha like an ulka or meteor the falling nakshatra was firmly gripped in Hanuman’s fist and smashed up to pieces as Trishira was wonder struck while the vaanara brinda made sky reverberating ‘harshollaasaas’. Trishira then raised his khaḍga and hurt Hanuman’s broad chest. *khaḍgaprahārābhīhato hanūmān mārutātmajaḥ, ājaghāna trimūrdhānam talenorasi vīryavān/ sa talabhihata tena srastahastāmbaro bhuvi, nīpapāta mahātejās triśirās tyaktacetanaḥ/ sa tasya patataḥ khaḍgaṃ samācchidya mahākapiḥ, nanāda girisamkāśas trāsayan sarvanairṛtān/ amṛṣyamāṇas tam ghoṣam utpapāta niśācaraḥ, utpatya ca hanūmantam tāḍayām āsa muṣṭinā/* Pavana kumaara gave back a forceful kick back and the maha tejasvi Trishira lost his consciousness and fell down to earth as ‘rakasha ganaas’ were alarmed. *tena muṣṭiprahāreṇa saṃcukopa mahākapiḥ, kupitaś ca nijagrāha kirīṭe rākṣasarṣabham/ sa tasya śīrṣāṇy asinā śitena; kirīṭājuṣṭāni saṃkṣāḍāni, krudhāḥ praciccheda suto ’nilasya; tvaṣṭuḥ sutasyeva śīrṣāṃśi śakraḥ/ tāny āyatākṣāṇy agasānibhāni; pradīptavaiśvānaralocanāni, petuḥ śīrṣāṃśīndraripor dharāṇyām; jyotīṃśi muktāni yathārkaṃgāt/ tasmin hate devaripau triśīrṣe; hanūmata śakraparākrameṇa, neduḥ plavaṅgāḥ pracacāla bhūmī; rakṣāṃsy atho dudruvire samantāt/* The rakshasa then recovered got up and took a leap and gave back a jerky thrust on Hanuman’s chest, but the latter held the rakshasa’s glittering kireeta and his fat head and neck and just as Indra held the son of Tvashtha Putra Vishvarupa’s Tri Mastakas with vajraayudha, Hanuman smashed the three headed Trishira to death. As Trishira and Mahodara were killed by Hanuman and Angada earlier, and Devantaka Narakantakaas too, Mahaparshva was in irretrievable anguish and anger as the gold like sons were lost forever and raised his heavy mace up his shoulders in readiness like ‘pralaya kaalaagni’ even as Vanara shiromani Rishabha was the victim to have his chest pounded as flows of blood gushed out. The incensed Vaanara Raja Rishabha of the parvataakaara hit back the rakshasa with his iron fist on Mahaparshva’s strongbox upperbody. But having made a simha garjana took up by his weighty strong hold of mace and attacked varuna putra Maha Vaanara Rishabha hit a massive blow and Rishabha fell down unconscious but soon enough got up with ‘varunadeva prabhava’ and having turned around a couple of times pulled out the same mace of Mahaparshva’s itself who fell down dead with a thud. As the brother of King Ravana viz. Mahaparshva was lost, the Rakshasasena took to heels having thrown off their arms and ran back amazed.

Sarga Seventy One

Atikaya the Kubera Putra whom Ravana considered as his own son; Brahma gifted an impregnable Kavacha to Atikaya; after a bhayankara yuddha, Lakshmana finally killed him by brahmastra itself

*Svabalaṁ vyathitam dṛṣṭvā tumulaṁ lomaharṣaṇam, bhrātṛmś ca nihatān dṛṣṭvā śakratulyaparākramān/
pitṛvyau cāpi saṁdṛśya samare saṁniśūditau, mahodaramahāpārśvau bhrātarau rākṣasarṣabhau/
cukopa ca mahātejā brahmadattavarō yudhi, atikāyo 'drisamkāśo devadānavadarpahā/ sa
bhāskarasaahasasya saṁghātam iva bhāsvaram, ratham āsthāya śakrārīr abhidudrāva vānarān/ sa
visphārya mahac cāpaṁ kirīṭi mṛṣṭakuṇḍalah, nāma viśrāvayām āsa nanāda ca mahāsvanam/ tena
siṁhapraṇādena nāma viśrāvāṇena ca, jyāśabdena ca bhīmena trāsayām āsa vānarān/ te tasya rūpam
ālokyā yathā viṣṇoḥ trivikrame, bhayārtā vānarāḥ sarve vidravanti diśo daśa/ te 'tikāyam samāsādyā
vānarā mūdhacetasah, śaraṇyam śaraṇam jagmur lakṣmaṇāgrajam āhave/ tato 'tikāyam kākutstho
rathastham parvatopamam, dadarśa dhanvinam dūrād garjantam kālameghavat/ sa tam dṛṣṭvā
mahātmānam rāghavas tu suvismitah, vānarān sātṛvayitvā tu vibhīṣaṇam uvāca ha/ ko 'sau
parvatasamkāśo dhanuṣmān harilocanaḥ, yukte hayasahasreṇa viśāle syandane sthitaḥ/ ya eṣa niśitaiḥ
śūlaiḥ sutīkṣṇaiḥ prāsatomaraiḥ, arcīṣmadbhīr vṛto bhāti bhūtair iva maheśvaraḥ/ kālajihvāprakāśābhīr
ya eṣo 'bhivirājate, āvṛto rathasaktībhīr vidyudbhīr iva toyadah/ dhanūṁsi cāsya sajayāni hemapṛṣṭhāni
sarvasaḥ, śobhayanti rathasreṣṭham śakrapātam ivāmbaram/ ka eṣa rakṣaḥ sārduḷo raṇabhūmim
virājayan, abhyeti rathinām śreṣṭho rathenādityatejasā/ dhvajasṛṅgapratiṣṭhena rāhuṇābhivirājate,
sūryaraśmiprabhair bāṇair diśo daśa virājayan/ trīṇatam meghanirhrādam hemapṛṣṭham alamkṛtam,
śatakratudhanuḥprakhyaṁ dhanuṣ cāsya virājate/ sadhvajah sapatākaś ca sānukarṣo mahārathah,
catuḥśādisamāyukto meghastanitanisvanah/ vimśatir daśa cāṣṭau ca tūṇīraratham āsthitāḥ, karmukāṇi ca
bhīmāni jyāś ca kāñcanapiṅgalāḥ/ dvau ca khadgau rathagatau pārśvasthau pārśvasobhināu,
caturhastatsarucitau vyaktahastadaśāyatau/ raktakaṇṭhaguṇo dhīro mahāparvatasamṇibhaḥ, kālah
kālamahāvaktro meghastha iva bhāskarah/ kāñcanāṅganadaddhābhyaṁ bhujābhyaṁ eṣa śobhate,
śṛṅgābhyaṁ iva tuṅgābhyaṁ himavān parvatottamah/ kuṇḍalābhyaṁ tu yasyaitad bhāti vaktram
śubheḥkṣaṇam, punarvasvantaragatam pūrṇabimbam ivaindavam/ ācakṣva me mahābāho tvam enam
rākṣasottamam, yaṁ dṛṣṭvā vānarāḥ sarve bhayārtā vidrutā diśaḥ/ sa pṛṣṭho rājaputreṇa
rāmeṇāmitatejasā, ācacakṣe mahātejā rāghavāya vibhīṣaṇah/ daśagrīvo mahātejā rājā vaiśravaṇānujah,
bhīmākarmā mahotsāho rāvaṇo rākṣasādhipah/ tasyāśīd vīryavān putro rāvanapratimo raṇe, vṛddhasevī
śrutadharah sarvastraviduṣāṁ varah/ aśvapṛṣṭhe rathe nāge khadge dhanuṣi karṣaṇe, bhedo sātṛve ca
dāne ca naye manṭre ca saṁmataḥ/ yasya bāhuṁ samāśritya laṅkā bhavati nīrbhaya, tanayam
dhānyamālīnyā atikāyam imam viduḥ/ etenārādhito brahmā tapasā bhāvitātmanā, astrāṇi cāpy avāptāni
ripavaś ca parājitaḥ/ surāsurair avadhyatvam dattam asmai svayambhuvā, etac ca kavacam divyam
rathas caīṣo 'rkabhāskarah/ etena śataśo devā dānavāś ca parājitaḥ, rakṣitāni ca rakṣāmi yakṣāś cāpi
niśūditāḥ/ vajram viṣṭambhitam yena bāṇair indrasya dhīmataḥ, pāśaḥ salilarājasya yuddhe pratihatāḥ
tathā/ eṣo 'tikāyo balavān rākṣasānām atharṣabhah, rāvaṇasya suto dhīmān devadanava darpahā/ tad
asmin kriyatām yatnaḥ kṣipram puruṣapuṁgava, purā vānarasainyāni kṣayam nayati sāyakaiḥ/ tato
'tikāyo balavān praviśya harivāhinīm, visphārayām āsa dhanur nanāda ca punaḥ punaḥ/ tam
bhīmavapuṣam dṛṣṭvā rathastham rathinām varam, abhipetur mahātmāno ye pradhānāḥ plavaṁgamāḥ/
kumudo dvivido maīndo nīlah śarabha eva ca, pādapair giriśṛṅgaiś ca yugapat samabhidraṇan/ teṣāṁ
vṛkṣāṁś ca śailāṁś ca śaraiḥ kāñcanabhūṣaṇaiḥ, atikāyo mahātejaś cicchedāstravidam varah/ tāṁś
caiva sarān sa harīṇ śaraiḥ sarvāyasair balī, vivyādhābhīmukhaḥ saṁkhye bhīmākāyo niśācaraḥ/ te
'rditā bāṇabarṣeṇa bhinnagātrāḥ plavaṁgamāḥ, na śekur atikāyasya pratikartum mahāraṇe/ tat sainyam
harivīrāṇām trāsayām āsa rākṣasaḥ, mṛgayūtham iva kruddho harir yauvanam āsthitah/ sa rāṣasendro
harisainyamadhye; nāyudhyamānam nijaghāna kam cit, upetya rāmam sadhanuḥ kalāpī; sagarvitam
vākyam idam babhāse/ rathe sthito 'ham śaracāpapāṇir; na prākṛtam kam cana yodhayāmi, yasyāsti
śaktir vyavasāya yuktā; dadātum me kṣipram ihādya yuddham/ tat tasya vākyam bruvato niśamya;
cukopa saumitrir amitrahantā, amṛṣyamāṇaś ca samutpapāta; jagrāha cāpaṁ ca tataḥ smayitvā/
kruddhaḥ saumitrir utpatya tūṇād ākṣipyā sāyakam, purastād atikāyasya vicakarṣa mahad dhanuḥ/*

pūrayan sa mahīm śailān ākāśam sāgaram diśaḥ, jyāśabdo lakṣmaṇasyogras trāsayan rajanīcarān/
 saumitreś cāpanirghoṣam śrutvā pratibhayaṁ tadā, viśiṣmiye mahātejā rākṣasendrātmajo balī/
 athātīkāyaḥ kupito dṛṣṭvā lakṣmaṇam utthitam, ādāya niśitam bāṇam idaṁ vacanam abravīt/ bālas tvam
 asi saumitre vikrameṣv avicakṣaṇaḥ, gaccha kiṁ kālasadṛśam mām yodhayitum icchasi/ na hi
 madbāhusṛṣṭānām astrāṇām himavān api, soḍhum utsahate vegam antarikṣam atho mahī/
 sukhaprasuptam kālāgniṁ prabodhayitum icchasi, nyasya cāpaṁ nivartasva mā prāṇāñ jahi madgataḥ/
 atha vā tvam pratiṣṭabdhō na nivartitum icchasi, tiṣṭha prāṇān parityajya gamiṣyasi yamakṣayam/ paśya
 me niśitān bāṇān aridarpaniṣūdanān, īśvarāyudhasamkāśāṁs taptakāñcanabhūṣaṇān/ eṣa te
 sarpasamkāśo bāṇaḥ pāsyati ṣoṇitam, mṛgarāja iva kruddho nāgarājasya ṣoṇitam/ śrutvātīkāyasya vacaḥ
 saroṣam; sagarvitam samyati rājaputraḥ, sa samcukopātibalo bṛhacchrīr; uvāca vākyam ca tato
 mahārtham/ na vākyamātreṇa bhavān pradhāno; na katthanāt satpuruṣā bhavanti, mayi sthite dhanvini
 bāṇapānau; vidarśayasvātmabalam durātman/ karmanā sūcayātmānam na vikatthitum arhasi, pauruṣeṇa
 tu yo yuktaḥ sa tu śūra iti smṛtaḥ/ sarvāyudhasamāyukto dhanvī tvam ratham āsthitaḥ, śarair vā yadi
 vāpy astrair darśayasva parākramam/ tataḥ śiras te niśitaiḥ pātayiṣyāmy aham śaraiḥ, mārutaḥ
 kālasampakvam vṛntāt tālaphalam yathā/ adya te māmakā bāṇās taptakāñcanabhūṣaṇāḥ, pāsyanti
 rudhiram gātrād bāṇaśalyāntarothitam/ bālo 'yam iti vijñāya na māvajñātum arhasi, bālo vā yadi vā ---
 vṛddho mṛtyuṁ jānīhi samyuge/ lakṣmaṇasya vacaḥ śrutvā hetumat paramārthavat, atikāyaḥ
 pracukrodha bāṇam cottamam ādade/ tato vidyādharā bhūtā devā daityā maharṣayaḥ, guhyakās ca
 mahātmānas tad yuddham dadṛśus tadā/ tato 'tikāyaḥ kupitaś cāpaṁ āropya sāyakam, lakṣmaṇasya
 pracikṣepa samkṣipann iva cāmbaram/ tam āpatantam niśitam śaram āśīviṣopamam, ardhaacandrena
 ciccheda lakṣmaṇaḥ paravīrahā/ tam nikṛttaṁ śaram dṛṣṭvā kṛttabhogam ivoragam, atikāyo bhīṣam
 kruddhaḥ pañcabāṇān samādade/ tāñ śarān sampracikṣepa lakṣmaṇāya niśācaraḥ, tān aprāptāñ śarais
 tīkṣṇaiś ciccheda bharatānujaḥ/ sa tāmś chittvā śarais tīkṣṇair lakṣmaṇaḥ paravīrahā, ādade niśitam
 bāṇam jvalantam iva tejasā/ tam ādāya dhanuḥ śreṣṭhe yojayām āsa lakṣmaṇaḥ, vicakarṣa ca vegena
 visasarja ca sāyakam/ pūrṇāyataviśṛṣṭena śareṇānata parvaṇā, lalāṭe rākṣasaśreṣṭham ājaghāna sa
 vīryavān/ sa lalāṭe śaro magnas tasya bhīmasya rakṣasaḥ, dadṛśe ṣoṇitenāktāḥ pannagendra ivāhave/
 rākṣasaḥ pracakampe ca lakṣmaṇeṣu prakampitaḥ, rudrabāṇahataṁ bhīmam yathā tripuragopuram/
 cintayām āsa cāśvasya vimṛśya ca mahābalaḥ, sādhu bāṇanipātena śvāghanīyo 'si me ripuḥ/ vicāryaivam
 vinamyāsyam vinamya ca bhujāv ubhau, sa rathopastham āsthāya rathena pracacāra ha/ ekaṁ trīn
 pañca sapteti sāyakān rākṣasarṣabhāḥ, ādade samdadhe cāpi vicakarṣotsasarja ca/ te bāṇāḥ
 kālasamkāśā rākṣasendradhanuś cyutāḥ, hemapuṅkhā raviprakhyāś cakrur dīptam ivāmbaram/ tatas tān
 rākṣasotsṛṣṭāñ śaraughān rāvaṇānujaḥ, asaṁbhrāntaḥ praciccheda niśitair bahubhiḥ śaraiḥ/ tāñ śarān
 yudhi samprekṣya nikṛttān rāvaṇātmajaḥ, cukopa tridaśendrārīr jagrāha niśitam śaram/ sa samdhāya
 mahātejās tam bāṇam sahasotsṛjat, tataḥ saumitrim āyāntam ājaghāna stanāntare/ atikāyena saumitris
 tādīto yudhi vakṣasi, susrāva rudhiram tīvram madam matta iva dvipaḥ/ sa cakāra tadātmānam viśalyam
 sahasā vibhuḥ, jagrāha ca śaram tīṣṇam astreṇāpi samādadhe/ āgneyena tadāstreṇa yojayām āsa
 sāyakam, sa jajvāla tadā bāṇo dhanuś cāsyā mahātmanaḥ/ atikāyo 'titejasvī sauram astram samādade,
 tena bāṇam bhujamgābham hemapuṅkham ayojayat/ tatas tam jvalitam ghoram lakṣmaṇaḥ śaram
 āhitam, atikāyāya cikṣepa kāladaṇḍam ivāntakaḥ/ āgneyenābhisaṁyuktaṁ dṛṣṭvā bāṇam niśācaraḥ,
 utsasarja tadā bāṇam dīptam sūryāstrayojitam/ tāv ubhāv ambare bāṇāv anyonyam abhijaghnatuḥ,
 tejasā sampradīptāgrau kruddhāv iva bhujam gamau/ tāv anyonyam vinirdahya petatur dharaṇītale,
 nīrarcīsau bhasmakṛtau na bhrājete śarottamau/ tato 'tikāyaḥ samkruddhas tv astram aiśikam utsṛjat tat
 praciccheda saumitir astram aindreṇa vīryavān/ aiśikam nihataṁ dṛṣṭvā kumāro rāvaṇātmajaḥ,
 yāmyenāstreṇa samkruddho yojayām āsa sāyakam/ tatas tad astram cikṣepa lakṣmaṇāya niśācaraḥ,
 vāyavyena tad astram tu nijaghāna sa lakṣmaṇaḥ/ athainam śaradhārābhīr dhārābhīr iva toyadaḥ,
 abhyavarṣata samkruddho lakṣmaṇo rāvaṇātmajam/ te 'tikāyam samāsādya kavace vajrabhūṣite,
 bhagnāgrāśalyāḥ sahasā petur bāṇā mahītale/ tān moghān abhisamprekṣya lakṣmaṇaḥ paravīrahā,
 abhyavarṣata bāṇānām sahasreṇa mahāyaśāḥ/ sa varṣyamāṇo bāṇaughair atikāyo mahābalaḥ,
 avadhyakavacaḥ samkhye rākṣaso naiva vivyathe/ na śāśāka rujam kartum yudhi tasya narottamaḥ,
 athainam abhyupāgamya vāyur vākyam uvāca ha/ brahmadattavaro hy eṣa avadhya kavacāvṛtaḥ,
 brāhmeṇāstreṇa bhindhy enam eṣa vadhyo hi nānyathā/ tataḥ sa vāyor vacanam niśamya; saumitir

indrapratimānavīryaḥ, samādade bāṇam amoghavegam; tad brāhmam astram sahasā niyojya/ tasmin varāstre tu niyujiyamāne; saumitriṇā bāṇavare śitāgre, diśaḥ sacandrārka mahāgrahāś ca; nabhaś ca tatrāsa rarāsa corvī/ tam brahmaṇo 'streṇa niyujiya cāpe; śaram supuṅkham yamadūtakaalpam, saumitir indrārisutasya tasya; sasarja bāṇam yudhi vajrakalpam/ tam lakṣmaṇotsṛṣṭam amoghavegam; samāpatantaṁ jvalanaprakāśam, suvarṇavajrottamacitrapuṅkham; tadātikāyaḥ samare dadarśa/ tam prekṣamāṇaḥ sahasātikāyo; jaghāna bāṇair niśitair anekaiḥ, sa sāyakaḥ tasya suparṇavegas; tadātivegena jagāma pārśvam/ tam āgataṁ prekṣya tadātikāyo; bāṇam pradīptāntakakālakaalpam, jaghāna śaktyrṣṭigadākuṭhāraiḥ; śūlair halaiś cāpy avipannaceṣṭaḥ/ tāny āyudhāny adbhutavigrahāni; moghāni kṛtvā sa śaro 'gnidīptaḥ, prasahya tasyaiva kirītajusṭam; tadātikāyasya śiro jahāra/ tac chiraḥ saśiras trāṇam lakṣmaṇeṣuprapīḍitam, papāta sahasā bhūmau śṛṅgaṁ himavato yathā/ praharṣayuktā bahavas tu vānarā; prabuddhapadmapratimānanāś tadā, apūjayam lakṣmaṇam iṣṭabhāginam; hate ripau bhīmabale durāsade/

Atikaya having realised that his maha paraakrami brothers and uncles had all fallen to death even by vaanaraas, got hurt and enraged especially by the yuddhahonmatta brothers Mahodara and Mahapaarshva who were blessed by 'Brahma varadaana prapti'. Atikaya was of parvata samaana vishaala kaaya and was a sworn enemy of 'Deva Daanava darpa haari' and Indra shatru. As he initiated his 'dhanushthankaara' and rushed forward, the vaanara sena having seen him from a distance, got bewildered that another Kumbhakarna had arrived for their food and drink from their flesh and blood! Shri Rama too wondered on sighting 'Atkaaya' from a distance and asked Vibhishana: 'Thousands of horses are being drawn that huge chariot and seated therein is a parvata swarupa bhayankara maha Rakshasa with a maha dhanush; who indeed that could be! The rathadhwaaja shikhira is a pataaka with 'Rahu graha chinha'. On his maha ratha there are twenty arrow cases, ten bhayankara dhanushes, and numberless maha baanaas, besides khadgas. Then Vibhishana explained that he was Kubera's younger brother, the maha tejasvi Maha Kaya who was a veda shastra jnaata and paripurna astra vidya praveena. He was an expert on elephant-horse riding, shatra vidya praveena, dhnush baana sandhaana nipuna, lakshya bhdana vidya paarangata, saama daanapbheda dandaa praveena, nyaaya yukta manrana vetta. He was the Ravana patni Dhaanyamaalini putra, popular as Maha Kaaya. He was for long many 'Brahmaaraadhana yukta.' Brahma gave him the 'varadaana' of invincibility against 'deva asuras'. Brahma also gifted him a 'divya kavacha', 'Surya samaana tejasvi maha ratha' and 'aneka divyaastraas'. Maha Ati Kaaya had the fame of deva-daanavas in thousands. In the past, with his baana prahaaraas, Atikaaya with his baana prahaaraas blunted Indra's vijraayudha prahaaraas repeatedly, let alone, 'deva daanava darpa samhaari'. *tad asmin kriyatām yatnaḥ kṣipram puruṣapuṅgava, purā vānarasainyāni kṣayam nayati sāyakaiḥ/ tato 'tikāyo balavān praviśya harivāhinīm, viśphārayām āsa dhanur nanāda ca punaḥ punaḥ/ tam bhīmavapuṣam dṛṣṭvā rathastham rathinām varam, abhipetur mahātmāno ye pradhānāḥ plavaṅgamāḥ/* Having explained about Atikaaya, Vibhishana then alerted Shri Rama: 'Purushottama! Now do now at once alert your helpers immediately well before the Maha Rakshasa should start off smashing down the vaanara sena most ruthlessly.' Even as Vibhisana was alerting Shri Rama, balavaan Atikaaya started off vaanara samhaara with maha garjana., Then he sighted even as he was seated comfortably sighted some vaanara veeraas distinctly: *kumudo dvivido maindo nīlaḥ śarabha eva ca, pādapair giriśṛṅgaiś ca yugapat samabhidraavan/ teṣām vṛkṣāṁś ca śailāṁś ca śaraiḥ kāñcanabhūṣaṇaiḥ, atikāyo mahātejās cicchedāstravidām varah/ tāmś caiva sarān sa harīṁ śaraiḥ sarvāyasair balī, vivyādhābhīmukhaḥ samkhye bhīmākāyo niśācaraḥ/* His attention was drawn to some pradhana vaanaraas ready with maha vrikshaas and boulders, named Kumuda, Dwivida, Mainda, Neela, Sharabhaadi. Instantly Atikaya released his arrows and shattered the vrisshas and rocks. At the sametime he rounded the vaanaras with 'loha baanaas' and got them bundled up. The baana varshaas were such as the vaanara veeras could wriggle out from. Yet they shouted challenging the Maha Rakshasa to face Rama the maanava hero if he could. Lakshmana took the cue and jumped off with alertness smilingly. *kruddhaḥ saumitir utpatya tūṇād ākṣipya sāyakam, purastād atikāyasya vicakarṣa mahad dhanuḥ/ pūrayan sa mahīm śailān ākāśam sāgaram diśaḥ, jyāśabdo lakṣmaṇasyogras trāsayan rajanīcarān/ saumitreś cāpanirghoṣam śrutvā pratibhayaṁ tadā, viśiṣṁye mahātejā rākṣasendrātmajo balī/* Then Lakshmana got his dhanush baanaas readied and his 'dhanush pratyanchaka dhvani' was of

‘bhayankara niswana’ as if prithivaakaasa samudras were filled up to the perilous nature to the nishacharas. Even Rakshasa Rajakumara Atikaayaa too got alerted and addressed Lakshmana: ‘Sumitrakumara! You appear to be a mere ‘baalaka’ and still inexperienced in the art of battles and hence perhaps not yet worthy of a fulfilled battling. Why are you provoking me yet! Leave me alone by surrendering to me and I might consider my forgiveness. Yet, *atha vā tvaṁ pratiṣṭabdhō na nivaritum icchasi, tiṣṭha prāṇān parityajya gamiṣyasi yamakṣayam/ paśya me niṣitān bāṇān aridarpaniṣūdanān, īśvarāyudhasamkāśāms taptakāñcanabhūṣaṇān/ eṣa te sarpasamkāśo bāṇaḥ pāsyati ṣoṇitam, mṛgarāja iva kruddho nāgarājasya ṣoṇitam/* Baalaka! If you still persist out of your ahamkaara and do not wish to surrender to me, then I would be obliged to forward you to yama loka. My baanaa parampara should such as to ‘shatru darapa churna kaarakaas’ like ‘Bhagavan Shankara trishula aaghaataas’! Like kupita Simha laps up the hot blood of Gaja Raja and so shall be my fierce arrows akin to maha sarpas do your rakta paana!’ *śrutvātīkāyasya vacaḥ saroṣam; sagarvitam samyati rājaputraḥ, sa samcukopātibalo bhṛacchrī; uvāca vākyam ca tato mahārtham/ na vākyamātreṇa bhavān pradhāno; na katthanāt satpuruṣā bhavanti, mayi sthite dhanvini bāṇapāṇau; vidarśayasvātmabalaṁ durātman/ karmaṇā sūcayātmānam na vikatthitum arhasi, pauraṣeṇa tu yo yuktaḥ sa tu śūra iti smṛtaḥ/* Enraged my the hot and highly provocations of Atikaya, Lakshmana in full steam blast, made the ‘dhanushbaana sandhaana’. He stated in fury: ‘Duratma! Not by mere words but by virtue of deeds only teach you lessons. It is not by the mere hisses of a snake that when needs to be warned about but the bites of poison only. I am facing you with the challenge of dhanus baanaas as facing you and you may display all with your full strength right now. Saturate me with your ‘veeryata’ and only your veeryata that should speak of your purusharthaas. *sarvāyudhasamāyukto dhanvī tvaṁ ratham āsthiṭaḥ, śarair vā yadi vāpy astrair darśayasva parākramam/ tataḥ śiras te niṣitaiḥ pātayiṣyāmy aham śaraiḥ, mārutaḥ kālasampakvam vṛntāt tālaphalam yathā/ adya te māmakā bāṇās taptakāñcanabhūṣaṇāḥ, pāsyanti rudhiram gātrād bāṇaśalyāntarotthitam/* You appear to be fully equipped with ‘sarvaayudhhas’ seated with comfort with ‘dhanur baanaas’; why don’t you introduce them to me too and then only the fulfillment of purushardhas vindicated. Then only Rakshasa! Your head could be severed and fallen like Vayu could bend your head is possibly bent down to the ferocity of kaala chakra! To day my arrows are being quite thirsty of your blood. *bālo ’yam iti vijñāya na māvajñātum arhasi, bālo vā yadi vā vṛddho mṛtyum jānīhi samyuge/ lakṣmaṇasya vacaḥ śrutvā hetumat paramārthavat, atikāyaḥ pracukrodha bāṇam cottamam ādade/ tato vidyādharā bhūtā devā daityā maharṣayaḥ, guhyakāś ca mahātmānas tad yuddham dadṛśus tadā/ tato ’tikāyaḥ kupitaś cāpam āropya sāyakam, lakṣmaṇasya pracikṣepa samkṣipann iva cāmbaram/* Please not ignore me considering me as a baalaka and keep jibing at me; as a baalaka or a vriddhha, take me as your Kaala Devata to be subdued and uprooted. Vaamanarupadhaari Bhagavan Vishnu appeared like Baalaka Vaamana but succeeded in counting trilokas and subdued Bali Chakravarti to paataala lokaas. Then Vidyadharaas, Bhutas, devata-daitya, maharshi and guhyaska ganaas had arrived to see and enjoy. Thus the rattled up Atikaya with anger pulled up his dhanush baanaas and forwarded against Lakshmana. *tam āpatantam niṣitam śaram āśviṣopamam, ardhaandreṇa ciccheda lakṣmaṇaḥ paravīrahā/ tam nikṛttaṁ śaram dṛṣṭvā kṛttabhogam ivoragam, atikāyo bhṛśam kruddhaḥ pañcabāṇān samādade/ tāñ śarān sampracikṣepa lakṣmaṇāya niśācaraḥ, tān aprāptāñ śarais tīkṣṇaiś ciccheda bharatānujaḥ/ sa tāmś chittvā śarais tīkṣṇair lakṣmaṇaḥ paravīrahā, ādade niṣitam bāṇam jvalantam iva tejasā/* But Lakshmana being an extraordinary dhanurdhara having smashed Ati Kaya’s baana parampara, Lakshmana replied with an artha chandraakaaraa baana severed Atikaya baanas of poisoned sarpas. The angered Atikaya released five baanas of which could not even reach Lakshmana and the rest were all shattered. *tam ādāya dhanuḥ śreṣṭhe vojayām āsa lakṣmaṇaḥ, vicakarṣa ca vegena visasarja ca sāyakam/ pūrṇāyatavisṛṣṭena śareṇānata parvaṇā, lalāṭe rākṣasaśreṣṭham ājaghāna sa vīryavān/ sa lalāṭe śaro magnas tasya bhīmasya rakṣasaḥ, dadṛṣe ṣoṇitenāktāḥ pannagendra ivāhave/ rākṣasaḥ pracakampe ca lakṣmaṇeṣu prakampitaḥ, rudrabāṇahataṁ bhīmaṁ yathā tripuragopuram/* ‘Shatruveeraa samhaara kara’ Lakshmana then having drawn his dhanudh wide realeased just one unique mantrika baana which was aimed at the Rakshasa’s forehead and hit it deep and wide as his facial veins were split up resulting in flows of blood. As the arrow pierced through, the rakshasa was rattled up with shaken up as Rudra’s baana parampara Tripura’s gopuras were shattered. *cintayām āsa cāśvasya vimṛśya ca mahābalaḥ, sādhu bāṇanipātena*

śvāghanīyo 'si me ripuḥ/ vicāryaivam vinamyāsyam vinamya ca bhujāv ubhau, sa rathopastham āsthāya rathena pracacāra ha/ ekaṁ trīṇ pañca sapteti sāyakān rākṣasārṣabhaḥ, ādade saṁdadhe cāpi vicakarṣotsasarja ca/ Then got into deep thinking, maha bali Atikaya responded: Saadhu saadhu! Lakshmana! Now you have truly displayed your 'baana vidya praveenata'! Having conceded thus, Atikaaya set one- three-five and seven arrows on the holes of the dhanush and released with tremendous force. *te bāṇāḥ kālasamkāśā rākṣasendradhanuś cyutāḥ, hemapuṅkhā raviprakhyāś cakrur dīptam ivāmbaram/ tatas tān rākṣasotsṛjātīṇ śaraughān rāvaṇānujaḥ, asambhrāntaḥ praciccheda niśitair bahubhiḥ śaraiḥ/ tāṇ śarān yudhi samprekṣya nikṛttān rāvaṇātmajaḥ, cukopa tridaśendrārīr jagrāha niśitam śaram/ sa saṁdhāya mahātejās taṁ bāṇam sahasotsṛjat, tataḥ saumitrim āyāntam ājaghāna stanāntare/* As the Rakshasa's released baana paramparaas which were glittering with Suryatulya tejasvi and kaala samaana bhayankara vega. But Raghunaadha's younger brother Lakshmana with quiet placidity was nonchalant kept on negated with skill and fortitude. Then Inhradrohi Ravana Kumara Atikaya got awfully humiliated and angered in white rage picked up one sharp arrow, set it in position and released as Lakshmana's chest was hurt and split it down as his blood vessels were torn and the blood gushed out. *atikāyena saumitris tādito yudhi vakṣasi, susrāva rudhiram tīvram madam matta iva dvipaḥ/ sa cakāra tadātmānam viśalyam sahasā vibhuḥ, jagrāha ca śaram tīṣṇam astreṇāpi samādadhe/ āgneyena tadāstreṇa yojayām āsa sāyakam, sa jajvāla tadā bāṇo dhanuś cāsyā mahātmanah/ atikāyo 'titejasvī sauram astram samādade, tena bāṇam bhujamgābham hemapuṅkham ayojayat/* As Lakshmana was thus hurt terribly while his chest was torn and blood was flowing out, the Rakshasa veeraas raised jai jai ninaadaas with jumping joy and bumping Atikaaya. Even having been deeply hurt thus, Lakshmana had soon enough awakening his 'takshana katavya' had set in his arrow by invoking 'agneyastra abhimantrana'. Atikaaya too had soon set in a 'suvarna visha sarpa samaana baana' was readied set onto the dhanush. Meanwhile however, the readily 'prajjvalita divyaagni shakti' hit the sarpa baana of Atikaya encountered each other and fell down as mutually negated. *tatas taṁ jvalitam ghoram lakṣmaṇaḥ śaram āhitam, atikāyāya cikṣepa kāladaṇḍam ivāntakaḥ/ āgneyenābhisamyuktaṁ dṛṣtvā bāṇam niśācaraḥ, utsasarja tadā bāṇam dīptam sūryāstrayojitam/ tāv ubhāv ambare bāṇāv anyonyam abhijaghnatuḥ, tejasā sampradīptāgrau kruddhāv iva bhujam gamau/ tāv anyonyam vinirdahya petatur dharaṇītale, nirarciṣau bhasmakṛtau na bhrājete śarottamau/* Lakshmana again invoked divyaasthra shakti baana which was of the potency of 'kaala danda'. But Atikaya prayoga of Suryastra negated the Lakshmana's kaala danda. *tato 'tikāyaḥ samkruddhas tv astram aiśikam utsṛjat, tat praciccheda saumitir astram aindreṇa vīryavān/ aiśikam nihataṁ dṛṣtvā kumāro rāvaṇātmajaḥ, yāmyenāstreṇa samkruddho yojayām āsa sāyakam/ tatas tad astram cikṣepa lakṣmaṇāya niśācaraḥ, vāyavyena tad astram tu nijaghāna sa lakṣmaṇaḥ/ athainam śaradhārābhir dhārābhir iva toyadaḥ, abhyavarṣata samkruddho lakṣmaṇo rāvaṇātmajam/* Atiyaya was frustrated and used Twashta Deva which was negated by Aindreyaatra as released by Lakshmana. Ravana Kumara Atikaya had then got frustrated and released Yaamyaastra but Lakshmana negated it with Vayaavaastra. Agitated Atikaya was then wondering as to how to wriggle out from Lakshmana's scare now. Meanwhile Lakshmana started hitting and pounding his arrows on Atikaya's body kavacha. *te 'tikāyam samāsādyā kavace vajrabhūṣite, bhagnāgrāśalyāḥ sahasā petur bāṇā mahūtale/ tān moghān abhisamprekṣya lakṣmaṇaḥ paravīrahā, abhyavarṣata bāṇānām sahasreṇa mahāyaśāḥ/ sa varṣyamāṇo bāṇaughair atikāyo mahābalaḥ, avadhyakavacaḥ samkhye rākṣaso naiva vivyathe/ na śasāka rujam kartum yudhi tasya narottamaḥ, athainam abhyupāgamya vāyur vākyam uvāca ha/* Atikaaa then realised that his divya kavacha [as gifted from Brahma himself] was impregnable even as with the glittering diamonds were noubt rolling down by Lakshmana baanaas. As his baanaas were being wasted away, shatru veera samhaara maha yashasvi Lakshmana made a sahasra baana parampara. Then Vayu Deva appeared to have whispered in his ears: Sumitra nandana! *brahmadattavarō hy eṣa avadhya kavacāvyataḥ, brāhmenāstreṇa bhindhy enam eṣa vadhyo hi nānyathā/ tataḥ sa vāyor vacanam niśamya; saumitir indrapratimānavīryaḥ, samādade bāṇam amoghavagam; tad brāhmam astram sahasā niyojya/ tasmin varāstre tu niyujiyamāne; saumitriṇā bāṇavare śitāgre, diśaḥ sacandrārka mahāgrahāś ca; nabhaś ca tatṛsa rarāsa corvī/* Brahma Deva gave a vara daana to this Maha Rakshasa Atikaaya and gifted this 'amogha kavacha'. Indeed, Lakshmana otherwise is of Indra samaana parakrami. Then Lakshmana utilised 'brahmastra abhimantrana' as dashadishas were alerted, and so were Chandra Suryas

too; the antariksha praanis stood up and sarva bhumanadala got vigilant too. *tam brahmaṇo 'streṇa niyujya cāpe; śaraṁ supuṅkhaṁ yamadūtakalpam, saumitrir indrārisutasya tasya; sasarja bāṇaṁ yudhi vajrakalpam/ tam lakṣmaṇotsṛṣṭam amoghavegaṁ; samāpatantaṁ jvalanaprakāśam, suvarṇavajrottamacitrapuṅkhaṁ; tadātikāyaḥ samare dadarśa/ tam prekṣamāṇaḥ sahasātikāyo; jaghāna bāṇair niśitair anekaiḥ, sa sāyakas tasya suparṇavegas; tadātivegena jagāma pārśvam/* As Sumitra Kumaara fixed up and did the 'brahmastra abhimantrana', then yamadoota samaana bhayankara vajra too became vulnerable and as soon as the Indradrohi Ravana Putra Atikaya was aimed at by Lakshmana. As the Lakshmana baanaa picked up vaayu vega, Atikaya felt the unusual teekshnata of Vayu Deva. *tam āgataṁ prekṣya tadātikāyo; bāṇaṁ pradīptāntakakālakalpam, jaghāna śaktyṛṣṭigadākuṭhārāiḥ; śūlair halaiś cāpy avipannaceṣṭaḥ/ tāny āyudhāny adbhutavigrahāṇi; moghāni kṛtvā sa śaro 'gnidīptaḥ, prasahya tasyaiva kirīṭajusṭam; tadātikāyasya śiro jahāra/ tac chiraḥ saśiras trāṇaṁ lakṣmaṇeṣuprapīḍitam, papāta sahasā bhūmau śṛṅgaṁ himavato yathā/ praharṣayuktā bahavas tu vānarā; prabuddhapadmapratimānanās tadā, apūjayam lakṣmaṇam iṣṭabhāginam; hate ripau bhīmabale durāsade/* As pralaya kaala prajjvalita baana was approaching Atikaya lost his consciousness and sought to wriggle out his ayudhas like Shakti, Rushti, Gada, Kuthaara, Shula and dhanus baanaas. Then the blast of the vaayu severed Atikaayaa's 'makuta -sahita mastaka'. Thus Lakshmana's brahmastra resulted in the Maha Rakshas's head rolled down like himalaya shikhira's fall down to earth. Mahakaaya's vastra aabhushanaas were scattered away and as his collapse to death sent instant shock waves to the raksha sena which got broken into heart broken vikrita swaras of high intensity. Lakshmana then slowly paced up towards Shri Rama whose eloquent smile caused earth shaking reverberations of ecstatic ananda ninaadaas across the maha vaanara sena in tune with the ever rising high tides of the maha samudra with the approaching day fall.

Sarga Seventy Two

Totally smashed to smithereens, Ravana'sura reviewed several Maha Rakshasa Veeraas had sacrificed lives for him so far and instructed safety of Lankapuri, specially where Devi Sita resided

As Ravana heard that Atikaya too was the latest casualty by Lakshmana's brahmastra, he stood up anguished. He recalled that the atyanta amashasheela Dhumraaksha, sampurna shastra dhaari shershta Akampana, Prahasta, and of course the invincible Kumbhakarna. All these Rakshasa heros were ever anxious and ready to display their skills against the 'vaanaara maanava' combine. Yet, Maha Karma Nisthaatma Rama facilitated the raw material Vanara koti to train and inspire veera raakshasa samhaara. Indeed how many maha manasvi shuraveera rakshasaas were overthrown. No doubt my proud son Indrajit did succeed in binding Rama Lakshmanas with Naagastra and that maha bandhana was not possible for Devaasuras to wriggle out from; even yaksha-gandharva-maha naagaas too could emerge from thar astra babdana. But surprising as to how Rama Lakshmanas were freed from that bandhana prayoga! Now under my supreme command may all the shura veerarakshasa yoddhas volunteer themselves, lest be conscripted any way wih the single duty of killing as many vaanaraas as possible so that vanaras get extinct from Brahama Srishti. *Tam na pashyaamyaham yuddhe yodya Raamam salakshmanam, naashayet sabalam veeram Sugreevam Vibheeshanam/* Under my command I look forward to identify those distinguished Rakshasa Maha Veeras who could ever extinguish Rama Lakshmanas, vaanara veeraas along with Sugriva and of course the avakaasaha vaadi Vibhishana aspiring for my simhasana! *Aho subalavaan Raamo mahadastrabalam cha vai, yasya vikramamaasaasdyā raakshasaa nidhanam gataah/ Tam manye Raghavan veeram Naaraayanamanaamayam, tabdhyaadhi puree Lankaa pihita dvaara - toranam/* 'Aho! Rama is a great balavaan and his astrashashstra expertise is truly commendable and had severlal maha raakshaasaas were uprooted. It is his distress and hatred for Lankapuri that has necessitated the lating closure of its gates! Is he of the 'saakshaat swarupa' of Narayama Himself! *Apramattaaishcha sarvatra gulme rakshayaa puree tviyam, ashokavanikaa chaiva yatra Sitaabhiraksyate/ Nshkramo vaa pravedsho vaa jnaatavyah sarvadaivanah, yatra yatra bhaved gulmasratra tatra punah punah, asarvaschaapi tishthadham svaiah svaiah parivritaa balaahh/ Drushtavyam cha padam teshaam*

vaanaraanaam nishaacharaah, poradoshe vaardha raatre vaa prtyushe vcaapisarvashah/ Now, Rakshasaas! Be ever vigilant with all your strength and preparedness especially where Devi Sita had been kept at the Ashoka Vaatika especially. Be watchful of entry and exit points of that specific area. Nishacharas! Be extra careful of the entry-exits especially at the pradosh kaalaas, midnights, and early mornings most certainly of the tricky vaanaraas. Having alerted the Rakshasaas, then Ravana decided of his further plans of wriggling out of the situation of his kingdom and of the fast dwindling status his own.

Sarga Seventy Three

Indrajit devastated Vanara Veeraas being invisible on skies and by using brahmaastra made Rama Lakshmaas too victimised as Ravana was thrilled and so were Rakshasaas and Lankapura

Tato hatān rākṣasapuṃgavāms tān; devāntakāditriśiro 'tikāyān, rakṣogaṇās tatra hatāvaśiṣṭās; te rāvaṇāya tvaritaṃ śaśamsuḥ/ tato hatāms tān sahasā niśamya; rājā mumohāśrupariplutākṣaḥ, purakṣayaṃ bhrātrvadhaṃ ca ghoram; vicintya rājā vipulaṃ pradadhyau/ tatas tu rājānam udīkṣya dīnam; śokārṇave saṃparipuplūvānam, atharṣabho rākṣasarājasūnur; athendrajid vākyam idaṃ babhāṣe/ na tāta moḥam pratigantum arhasi; yatrendrajij jīvati rākṣasendra, nendrāribhāṇābhīhato hi kaś cit; prāṇān samarthaḥ samare 'bhīdhartum/ paśyādya rāmaṃ sahalakṣmaṇena; madbāṇanirbhinnavikīrṇa - deham, gatāyuṣaṃ bhūmitale śayānam; śaraiḥ śitair ācitasarvagātram/ imāṃ pratijñāṃ śṛṇu śakraśatroḥ; suniścitāṃ pauraśadaivayuktāṃ, adyaiva rāmaṃ sahalakṣmaṇena; saṃtāpayiṣyāmi śarair amoghaiḥ/ adyendraivaivasvataviṣṇumitra; sādhyāśvivaiśvānaracandrasūryāḥ, drakṣyanti me vikramam aprameyam; viṣṇor ivograṃ baliyajñavāṇe/ sa evam uktvā tridaśendraśatrur; āprcchya rājānam adīnasattvaḥ, samāruohānilatulyavegam; ratham kharaśreṣṭhasamādhiyuktam/ samāsthāya mahātejā ratham harirathopamam, jagāma sahasā tatra yatra yuddham arimḍama/ taṃ prasthitāṃ mahātmānam anujagmur mahābalāḥ, saṃharṣamāṇā bahavo dhanuḥpravarapāṇayaḥ/ gajaskandhagatāḥ ke cit ke cit paramavājibhiḥ, prāsamudgaranistrimśa paraśvadhagadādharaḥ/ sa śaṅkhaninadair bhīmair bherīṇām ca mahāsvanaiḥ, jagāma tridaśendrāriḥ stūyamāno niśācaraiḥ/ sa śaṅkhaśaśivarṇena chatreṇa ripusādanaḥ, rarāja paripūrṇena nabhaś candramasā yathā/ avījyata tato vīro haimair hemavibhūṣitaiḥ, cārucāmaramukhyaḥ ca mukhyaḥ sarvadhanuṣmatām/ tatas tv indrajitā laṅkā sūryapratimatejaśā, rarājāpratīvīryeṇa dyaur ivārkeṇa bhāsvatā/ sa tu dṛṣṭvā viniryāntaṃ balena mahatā vṛtam, rākṣasādhipatiḥ śrīmān rāvaṇaḥ putram abravīt/ tvam apratirathaḥ putra jitas te yudhi vāsavaḥ, kim punar mānuṣaṃ dhṛṣyaṃ na vadhiṣyasi rāghavam/ tathokto rākṣasendreṇa pratigrhya mahāśiṣaḥ, rathenaśvayujā vīraḥ śīghraṃ gatvā nikumbhilām/ sa saṃprāpya mahātejā yuddhabhūmim arimḍamaḥ, sthāpayām āsa rakṣāṃsi ratham prati samantataḥ/ tatas tu hutabhoktāraṃ hutabhuk sadṛśaprabhaḥ, juhuve rākṣasaśreṣṭho mantravad vidhivat tadā/ sa havirjālasamskārair mālyagandhapuraskṛtaiḥ, juhuve pāvakaṃ tatra rākṣasendraḥ pratāpavān/ śastrāṇi śarapatrāṇi samidho 'tha vibhīṭakaḥ/ lohitaṇi ca vāsāṃsi sruvaṃ kārṣṇāyasaṃ tathā/ sa tatrāgniṃ samāstīrya śarapatraiḥ satomaraiḥ, chāgasya sarvakṣṇasya galaṃ jagrāha jīvataḥ/ sakṛd eva samiddhasya vidhūmasya mahārceṣaḥ, babhūvus tāni līṅgāni vijayaṃ yāny adarśayan/ pradakṣiṇāvartaśikhas taptakāñcanasam nibhaḥ, havis tat pratijagrāha pāvakaḥ svayam utthitah/ so 'stram āhārayām āsa brāhmam astravidāṃ varaḥ, dhanuś cātmarathaṃ caiva sarvaṃ tatrābhyamantrayat/ tasminn āhūyamāne 'stre hūyamāne ca pāvake, sārakagrahendu nakṣatraṃ vitatrāsa nabhastalam/ sa pāvakaṃ pāvakaḍiptatejā; hutvā mahendrapratimaprabhāvaḥ, sacāpabāṇāsirathāśvasūtah; khe 'ntardadha ātmānam acintyarūpaḥ/ sa saīnyam utsṛjya sametya tūrṇam; mahāraṇe vānaravāhinīṣu, adṛśyamānaḥ śarajālam ugram; vavarṣa nīlāmbudharo yathāmbu/ te śakrajīdbāṇaviśīrṇadehā; māyāhatā visvaram unnadantaḥ, raṇe nipetur harayo 'drikalpā; yathendravajrābhīhatā nagendrāḥ/ te kevalaṃ saṃdadṛśuḥ śitāgrān; bāṇān raṇe vānaravāhinīṣu, māyā nigūḍhaṃ ca surendraśatruṃ; na cātra taṃ rākṣasaṃ abhyapaśyan/ tataḥ sa rakṣo 'dhipatir mahātmā; sarvā diśo bāṇagaṇaiḥ śitāgraiḥ, pracchādayām āsa raviprakāśair; viśādayām āsa ca vānarendrān/ sa śūlanistrimśa paraśvadhāni; vyāvidhya dīptānalasam nibhāni, savisphuliṅgojjvalapāvakāni; vavarṣa tīvraṃ plavagendrasainye/ tato jvalanasamkāśaiḥ śitair vānarayūthapāḥ, tāditāḥ śakrajīdbāṇaiḥ praphullā iva kiṃśukāḥ/ anyonyam abhisarpanto ninadantaś ca visvaram, rākṣasendrāstranirbhinnā

nipetur vānararāṣabhāḥ/ udīkṣamāṇā gaganam ke cin netreṣu tādītāḥ, śarair viviṣur anyonyam petuś ca jagatītale/ hanūmantam ca sugrīvam aṅgadam gandhamādanam, jāmbavantam suṣeṇam ca vegadarśinam eva ca/ maindam ca dvididam nīlam gavākṣam gajagomukhau, kesariṁ harilomānam vidyuddamṣtram ca vānaram/ sūryānanam jyotimukham tathā dadhimukham harim, pāvakākṣam nalam caiva kumudam caiva vānaram/ prāsaiḥ śulaiḥ śitair bāṇair indrajinmantrasamhitaiḥ, vivyādha hariśārdulān sarvāms tān rākṣasottamaḥ/sa vai gadābhīr hariyūthamukhyān; nirbhīdya bāṇais tapanīyapuṅkhaiḥ, vavarṣa rāmaṁ śaravṛṣṭijālaiḥ; salakṣmaṇam bhāskararaśmikalpaiḥ/ sa bāṇavarṣair abhivarṣyamāṇo; dhārānīpātān iva tān vicintya, samīkṣamāṇaḥ paramādbhutaśrī; rāmas tadā lakṣmaṇam ity uvāca/ asau punar lakṣmaṇa rākṣasendro; brahmāstram āśritya surendraśatruḥ, nīpātayitvā harisainyam ugram; asmāñ śarair ardayati prasaktam/svayambhuvā dattavarō mahātmā; kham āsthito 'ntarhitabhīmākāyaḥ, katham nu śakyo yudhi naṣṭadeho; nihantum adyendrajid udyatāstrah/ manye svayambhūr bhagavān acintyo; yasyaitad astraṁ prabhavaś ca yo 'śya,bāṇāvapātāms tvam ihādya dhīman; mayā sahāvyaagramanāḥ sahasva/ pracchādayaty eṣa hi rākṣasendraḥ; sarvā diśaḥ sāyakavṛṣṭijālaiḥ, etac ca sarvaṁ patitāgryavīram; na bhrājate vānararājasainyam/ āvām tu dṛṣtvā patitau viśamjñau; nivṛttayuddhau hataroṣaharṣau, dhruvaṁ pravekṣyaty amarārīvāsaṁ; asau samādāya raṇāgralakṣmīm/ tatas tu tāv indrajid astrajālair; babhūvatus tatra tadā viśastau, sa cāpi tau tatra viśādayitvā; nanāda harṣād yudhi rākṣasendraḥ/ sa tat tadā vānararājasainyam; rāmaṁ ca samīkṣye sahalakṣmaṇena,viśādayitvā sahasā viveśa; purīm daśagrīvabhujābhiguptām/

As rapid flashes of the tragic news of a series of deaths of Maha Rakshas stalwarts like of the stature of Devantaka, Trishira and now of Atikaya, Ravana's tears rolled down as never ever before especially of sons, brothers and the close kith and kin. Then he looked at his elder son Indrajit. The latter at once took the cue and asserted: 'Dear most father the Rakshasa Raja! As long as Indrajit were alive, never ever you should get concerned as the son could not only attack most successfully but also self defend and more significantly revive your glory. To day, I should most certainly ensure the destruction of the body parts of Rama Lakshmanas and assure their permanent sleep. *imām pratijñām śṛṇu śakraśatroḥ; suniścītām pauruṣadaivayuktām, adyaiva rāmaṁ sahalakṣmaṇena; saṁtāpayiṣyāmi śarair amoghaiḥ/ adyendravaivasvataviṣnumitra; sādhyāśvivaiśvānaracandrasūryāḥ, drakṣyanti me vikramam aprameyam; viṣṇor ivograhāṁ baliyajñavāte/* Hereby Indrashatru the Ravana Putra should swear by my honour and life and by the virtue of Brahma Bala asserting to attack Rama Lakshmanas with my amogha baanaas to death and thus their yuddha vishayaka pipaasha to get put off for ever. To day, You should witness such 'bhayankara drishyaas' of the valour and fortitude of Indra, Yama, Vishnu, Rudra, Saandhya, Agni, Surya and Chanda's 'apaara paraakrama' most certainly.' Having asserted thus, Indrajit having received Ravana's blessings jumped on to his donkey drawn chariot with speed and determination for the attack and reached the very arena for facing the enemy. Shankha ninaadaas and dundhubhi swaraas were resounded as Indradrohi was reaching the ranabhumi. On the way, Indrajit made a conscious stop for sometime, got down the chariot, performed agni sthaapana, agni deva puja, havish ahuti in the flames and made the due aavaahana od brahmaastra, even as Surya Chandras, Graha Nakshtraas and antariksha pranis were alerted. Having made the ahutis to Agni duly, set up his dhanush baanaas, radha, khadga, saaradhi duly the diappeared on to the skies. Then the Rakshasa Sena made a mercurial entry on to the battle grounds with 'suvarnabhushita, vichitra baanaaneka dhanushas', and 'shastraaneekaas' freely killing vaanara senaas with their armoury. Indrajit too commenced his mighty prahaaras with gadaa musalaas and astra shastraas besides shaila shikhiraas and vriksha varshasas targetted to the vaanara yodhaas who were killed, or with broken body parts as flows of blood gathered momentum. As the morale booster of Rakshasa Veeraas, Indrajit setting each of the release of baanaas with five five, seven seven, nine nine groups succeeded in smasing down dozens of vaanaaraas by each such shots of baana gucchhas. He then attacked select vaanara veeraas and as their bodies were torn and sliced there were flows of blood and ran amuck. Many of the Vanaras cried out yelling the name of Shri Rama and laid down their lives while several of them stayed back unnerved hurling boulders and huge trees. But the strong willed Ravana Kumara kept on 'vaanara videerna' with his 'baana pravaahaas'. Then he

commenced releasing ‘vishadhara sarpa samaana bhayankara agni tulya shakti shali baana varsha’ was in high momentum. He released eighteen arrows like agni jvaalaas and hit Gandamadana vaanara mahaa veera who got deeply hurt while nine of far fiercer arrows hurt Nala. Indrajit then utilised ‘marma bhedi visha baanaas’ in attacking Mainda Vaanara Veera and simultaneously five more such prahaaraas on Gaja Vanara who was too bound tight crumbling down yet with life. Indrajit got further enthused and hit with ten arrows on Jambavaan and thirty arrows on Neela who too were hurt grievously. Then Ingrajit resorted to ‘bahusankhyaka baana paramapara’ on Sugriva, Rishabha, Angad and Dvidida as all of them were victimised almost senseless. Thus having devastated the vaanaras and their pramukhas, Indrajit had suddenly disappeared by his maaya yet the bana varshaas were pouring from there or here or nowhere and anywhere as he was flying all over the skies by his ‘maaya bhramana’ as groups of vaanaraas were scattered all over the battle ground. He was also hurling shulas, khadgas and parighas as from no where and every where. *hanūmantam ca sugrīvam aṅgadaṁ gandhamādanam, jāmbavantam suṣeṇam ca vegadarśinam eva ca/ maindam ca dvididam nīlam gavākṣam gajagomukhau, kesariṁ harilomānam vidyuddaṁṣṭram ca vānaram/ sūryānanam jyotimukham tathā dadhimukham harim, pāvakākṣam nalam caiva kumudam caiva vānaram/prāsaiḥ sūlaiḥ śitair bāṇair indrajinmantrasamhitaiḥ, vivyādha hariśārdūlān sarvāms tān rākṣasottamaḥ/* Once such aayudhas was shot down by him were further used having been laced with abhichaarika mantras too outstanding Vaanara veeraas like Hanuman, Sugriva, Angada, Gandhamaanana, Jambavan, Sushena, Vegadarsha, Mainda Dvidida, Neela, Gavaaksha, Gavaya, Kesari, Hariloma, Vidyudamshttra, Suryaananana, Jyotimukha, Dadhimukha, Paavakaaksha, Nala, Kumudaadi Maha Vanara Yoddhaas fell down hurt. *sa bāṇavarṣair abhivarṣyamāṇo; dhārānīpātān iva tān vicintya, samīkṣamāṇaḥ paramādbhutaśrī; rāmas tadā lakṣmaṇam ity uvāca/* Having thus succeeded hurting maha vaanara warriors, Indrajit from somewhere on the skies roared megha garjana with ‘vikata haasya avahelana’ on Rama Lakshmanas and poured lightning like baana varsha and Rama then addressed Lakshmana: *asau punar lakṣmaṇa rākṣasendro; brahmāstram āśritya surendraśatruḥ, nīpātayitvā harisainyam ugram; asmāñ śarair ardayati prasaktam/svayambhuvā dattavarō mahātmā; kham āsthito ’ntarhitabhīmākāyaḥ, katham nu śakyo yudhi naṣṭadeho; nihantum adyendrajid udyatāstrah/* manye svayambhūr bhagavān acintyo; yasyaitad astraṁ prabhavaś ca yo ’sya, bāṇāvapātāms tvam ihādya dhīman; mayā sahāvyagramanāḥ sahasva/ Lakshmana! That Indradrohi Rakshasa Raja Indrajit appears to have successfully distorted Vaanasa Veeraas now seeking to invoke Brahmastra on us as he is invisible to us and how indeed could we pay him back now! I am feeling somewhat dazed and you must be feeling increasingly senseless too. Swayayambhu Brahma Swarupa is unimaginable anyway as He is the Jagadaadi Moola Kaarana. Therefore buddhimaan Sumitra Kumara! Be steady now quietly and face the consequence. *tatas tu tāv indrajid astrajālaiḥ; babhūvatus tatra tadā viśastau, sa cāpi tau tatra viśādayitvā; nanāda harṣād yudhi rākṣasendraḥ/ sa tat tadā vānaraṛājasainyam; rāmaṁ ca samkhye sahalakṣmaṇena, viśādayitvā sahasā viveśa; purīm daśagrīva - bhujaḥbhiguptām/* There Indrajit saw the sky darkened and poured baana samuhaa as both Rama Lakshmanas were made senseless, while Indrajit returned to Dashamukha who was immensely relieved of his pent up feelings while Rakshasa Sena went berserk with excitement and Lankapuri got crazy dancing on the high roads and street corners too!

Sarga Seventy Four

As Vaanara Veeraas wondered with ‘kam kartavya’ as Rama Lakshmanas collapsed senseless, Jambavan advised of fetching Mrita Sanjivini off Himalayas which Hanuman did the glorious act successfully.

Tayos tadā sādityo raṇāgre; mumoha sainyam hariyūthapānām, sugrīvanīlāṅgadajāmbavanto; na cāpi kim cit pratipedire te/ tato viṣaṇṇam samavekṣya sainyam; vibhīṣaṇo buddhimatām variṣṭhaḥ, uvāca śākhāmṛgarājavīrān; āśvāsayan apratimair vacobhiḥ/ mā bhaiṣṭa nāsty atra viśādakālo; yad āryaputrāv avaśau viṣaṇṇau, svayambhuvo vākyam athodvahantau; yat sādītāv indrajidastrajālaiḥ/ tasmai tu dattam paramāstram etat; svayambhuvā brāhmam amoghavegam, tan mānayantau yadi rājaputrau; nīpātītau ko ’tra viśādakālah/ brāhmam astraṁ tadā dhīmān mānayitvā tu mārutiḥ, vibhīṣaṇavacaḥ śrutvā hanūmāms

tam athābravīt/ etasmin nihate sainye vānarāṇām tarasvinām, yo yo dhārayate prāṇāṁs taṁ tam
 āśvāsayaṁ/ tāv ubhau yugapad vīrau hanūmad rākṣasottamau, ulkāhastau tadā rātrau raṇaśīrṣe
 viceratuḥ/ chinnaṅgūlahastorupādāṅguli śīro dharaiḥ, sravadbhiḥ kṣatajaṁ gātraiḥ prasravadbhiḥ
 samantataḥ/ patitaiḥ parvatākārair vānarair abhisamkulām, śastraiś ca patitair dīptair dadṛśāte
 vasumdhārām/ sugrīvam aṅgadaṁ nīlām śarabhaṁ gandhamādanam, jāmbavantaṁ suṣeṇam ca
 vegadarśanam āhukam/ maindaṁ nalam jyotimukhaṁ dvividaṁ panasam tathā, vibhīṣaṇo hanūmāṁs ca
 dadṛśāte hatān raṇe/ saptaśaṣṭir hatāḥ koṭyo vānarāṇām tarasvinām, ahnaḥ pañcamaśeṣeṇa vallabhena
 svayambhuvaḥ/ sāgaraughanibhaṁ bhīmaṁ dṛṣṭvā bāṇārditaṁ balam, mārgate jāmbavantaṁ sma
 hanūmān savibhīṣaṇaḥ/ svabhāvajarayā yuktaṁ vṛddhaṁ śaraśataiś citam, prajāpatisutaṁ vīraṁ
 śāmyantaṁ iva pāvakaṁ/ dṛṣṭvā tam upasaṁgamyā paulastyo vākyaṁ abravīt, kaccid āryaśarais tūrṇair
 na prāṇa dhvaṁsitās tava/ vibhīṣaṇavacaḥ śrutvā jāmbavān ṛkṣapuṁgavaḥ, kṛcchrād abhyudgiran
 vākyaṁ idaṁ vacanam abravīt/ nairṛtendramahāvīryasvareṇa tvābhilakṣaye, pīḍyamāṇaḥ śitair bāṇair
 na tvāṁ paśyāmi cakṣuṣā/ añjanā suprajā yena mātariśvā ca nairṛta, hanūmān vānaraśreṣṭhaḥ prāṇān
 dhārayate kva cit/ śrutvā jāmbavato vākyaṁ uvācedaṁ vibhīṣaṇaḥ, āryaputrāv atikramya kasmāt
 pṛcchasi mārutim/ naiva rājani sugrīve nāṅgade nāpi rāghave, ārya saṁdarśitaḥ sneho yathā vāyusute
 paraḥ/ vibhīṣaṇavacaḥ śrutvā jāmbavān vākyaṁ abravīt, śṛṇu nairṛtaśārdūla yasmāt pṛcchāmi mārutim/
 tasmiṁ jīvati vīre tu hatam apy ahataṁ balam, hanūmaty ujjihitaprāṇe jīvanto 'pi vayaṁ hatāḥ/ dhriyate
 mārutis tāta mārutapratimo yadi, vaiśvānarasamo vīrye jīvitāś tato bhavet/ tato vṛddham upāgamyā
 niyamenābhyavādayat, grhya jāmbavataḥ pādaḥ hanūmān mārutātmajaḥ/ śrutvā hanumato vākyaṁ
 tathāpi vyathitendriyaḥ, punarjātam ivātmānam sa mene ṛkṣapuṁgavaḥ/ tato 'bravīn mahātejā
 hanūmantaṁ sa jāmbavān, āgaccha hariśārdūlavānarāṁs trātum arhasi/ nānyo vikramaparyāptas tvam
 eṣāṁ paramaḥ sakhā, tvatparākramakālo 'yaṁ nānyam paśyāmi kaṁ cana/ ṛkṣavānaravīraṇām anīkāni
 praharṣaya, viśalyau kuru cāpy etau sāditaḥ rāmalakṣmaṇau/ gatvā paramam adhvānam upary upari
 sāgaram, himavantaṁ nagaśreṣṭhaṁ hanūman gantum arhasi/ tataḥ kāñcanaṁ atyugram ṛṣabhaṁ
 parvatottamam, kailāsaśikharaṁ cāpi drakṣyasy arinīśūdāna/ tayoḥ śikharayor madhye pradīptam
 atulaprabham, sarvausadhiyutaṁ vīra drakṣyasy auśadhiparvatam/ tasya vānaraśārdūlacatasro mūrdhni
 sambhavāḥ, drakṣyasy ośadhayo dīptā dīpayantyo diśo daśa/ mṛtasamjīvanīm caiva viśalyakaraṇīm api,
 sauvarṇakaraṇīm caiva saṁdhānīm ca mahausadhīm/ tāḥ sarvā hanuman grhya kṣipram āgantum arhasi,
 āśvāsaya harīn prāṇair yojya gandhavahātmajaḥ/ śrutvā jāmbavato vākyaṁ hanūmān haripuṁgavaḥ,
 āpūryata baloddharṣais toyavegair ivārṇavaḥ/ sa parvatataṭāgrasthaḥ pīḍayan parvatottaram, hanūmān
 dṛśyate vīro dvitīya iva parvataḥ/ haripādavinirbhinno niśasāda sa parvataḥ, na śaśāka tadātmānam
 soḍhum bhr̥śanipīḍitaḥ/ tasya petur nagā bhūmau harivegāc ca jajvaluh, śṛṅgāṇi ca vyakīryanta
 pīḍitasya hanūmatā/ tasmin saṁpīḍyamāne tu bhagnadrumaśilātale, na śekur vānarāḥ sthātum
 ghūrṇamāne nagottame/ sa ghūrṇitamahādvārā prabhagnagrhagopurā, laṅkā trāsakulā rātrau
 pranṛttevābhavat tadā/ pṛthivīdharasamkāśo nipīḍya dharaṇīdharam, pṛthivīm kṣobhayām āsa sārṇavām
 mārutātmajaḥ/ padbhyām tu śailam āpīḍya vadavāmukhavan mukham, vivṛtyograhāṁ nanādoccais
 trāsayan iva rākṣasān/ tasya nānadyamānasya śrutvā ninadam adbhutam, laṅkāsthā rākṣasāḥ sarve na
 śekuḥ spanditum bhayāt/ namaskṛtvātha rāmāya mārutir bhīmavikramaḥ, rāghavārthe paraṁ karma
 samaihata paramitapaḥ/ sa puccham udyamya bhujamgalkalpam; vinamya pṛṣṭhaṁ śravaṇe nikuñcya,
 vivṛtya vaktraṁ vadavāmukhābham; āpupluve vyomni sa caṇḍavegaḥ/ sa vṛkṣaṣaṇḍāms tarasā jahāra;
 śailāḥ śilāḥ prākṛtavānarāṁs ca, bāhūruvegoddhataṁ saṁpranunnās; te kṣīṇavegāḥ salile nipetuḥ/ sa tau
 prasāryoragabhogakalpau; bhujau bhujamgārinikāśavīryaḥ, jagāma merum nagarājam agryam; diśaḥ
 prakarṣann iva vāyusūnuḥ/ sa sāgaram ghūrṇitavicimālam; tadā bhr̥śam bhrāmitasarvasattvam,
 samīkṣamāṇaḥ sahasā jagāma; cakram yathā viṣṇukarāgramuktaṁ/ sa parvatān vṛkṣagaṇān sarāṁsi;
 nadīs taṭākāni purottamāni, sphītāñjanāṁs tān api saṁprapaśyañ; jagāma vegāt pitṛtulyavegaḥ/
 ādityapatham āśritya jagāma sa gataśramaḥ, sa dadarśa hariśreṣṭho himavantaṁ nagottamam/
 nānāprasavaṇopetaṁ bahukamdanirjharām, śvetābhracayasamkāśaiḥ śikharaiś cārudaśanaiḥ/ sa
 taṁ samāsādy mahānagendram; atiprayddhottamaghoraśṛṅgam, dadarśa puṇyāni mahāśramāni;
 surarṣisaṁghottamasevitāni/ sa brahmakośam rajatālayam ca; śakrālayam rudraśarapramokṣam/
 hayānanaṁ brahmaśiraś ca dīptaṁ; dadarśa vaivasvata kimkarāṁs ca/ vajrālayam vaiśvaraṇālayam ca;
 sūryaprabham sūryanibandhanaṁ ca, brahmāsanam śamkarakārmukam ca; dadarśa nābhīm ca

vasum̐dharāyāḥ/ kailāsam agryam̐ himavacchilām̐ ca; tathar̥ṣabham̐ kāñcanaśailam̐ agryam̐/ sa dīptasarvauśadhisam̐pradīptam̐; dadar̥śa sarvauśadhiparvatendram̐/sa tam̐ samīkṣyānalaraśmidīptam̐; viśiṣṁye vāsavadūtasūnuḥ, āplutya tam̐ cauśadhiparvatendram̐; tatrauśadhīnām̐ vicayam̐ cakāra/ sa yojanasahasrāṇi samatītya mahākapiḥ, divyauśadhidharam̐ śailam̐ vyacaran mārutāt̐majah/ mahauśadhyas tu tāḥ sarvās tasmin̐ parvatasattame, vijñāyārthinam̐ āyāntam̐ tato jagmur̐ adarśanam̐/ sa tā mahātmā hanumān apaśyam̐ś; cukopa kopāc ca bhṛṣam̐ nanāda, amṛṣyamāṇo 'gninikāśacakṣur; mahīdharendram̐ tam̐ uvāca vākyam̐/ kim etad evam̐ suvinīścitam̐ te; yad rāghave nāsi kṛtānukampaḥ, paśyādya madbāhubalābhībhūto; vikīrṇam̐ ātmānam̐ atho nagendra/ sa tasya śṛṅgam̐ sanagam̐ sanāgam̐; sakāñcanam̐ dhātusahasrajuṣṭam̐, vikīrṇakūṭam̐ calitāgrasānum̐; pragṛhya vegāt sahasonmamātha/ sa tam̐ samutpātya kham̐ utpapāta; vitrāśya lokān̐ sasurān̐ surendrān̐, samstūyamānaḥ khacarair̐ anekair̐; jagāma vegād garuḍogravīryaḥ/ sa bhāskarād̐hvānam̐ anuprapannas; tad bhāskarābhām̐ śikharam̐ pragṛhya, babhau tadā bhāskarasaṁnikāśo; raveḥ samīpe pratibhāskarābhāḥ/ sa tena śailena bhṛṣam̐ rarāja; śailopamo gandhavahātmajas tu, sahasradhāreṇa sapāvakena; cakreṇa khe viṣṇur̐ ivoddhṛtena/ tam̐ vānarāḥ prekṣya tadā vineduḥ; sa tān̐ api prekṣya mudā nanāda, teṣām̐ samudghuṣṭaravam̐ niśamya; laṅkālayā bhīmatarām̐ vineduḥ/ tato mahātmā nipapāta tasmīn̐; śailottame vānaraśainyamadhye, haryuttamebhyāḥ śirasābhivādya; vibhīṣaṇam̐ tatra ca sasvaje saḥ/ tāv apy ubhau mānuṣarājaputrau; tam̐ gandham̐ āghrāya mahauśadhīnām̐, babhūvatus tatra tadā viśalyāv; uttasthur̐ anye ca haripravīrāḥ/ tato harir̐ gandhavahātmajas tu; tam̐ ośadhīśailam̐ udagravīryaḥ, nināya vegād dhimavantam̐ eva; punaś ca rāmeṇa samājagāma/

As both Rama Lakshmanas were tied together senseless by Indrajit's brahmastra, the Vaanara Bhalluka yoddhaas like Sugriva, Neela, Angada, and Jambavaan were huddled together puzzled with 'kim kartavya'! Then Vibhishana broke the silence stating that that after all was not the end of the world any way and assured them all: 'Vaanara Veeraas! Never get disheartened in this manner and this is such a critical moment that one would need to face with determination and resolve. After all, Rama Lakshmanas are in a senseless condition but happily alive. Swayambhu Brahma did provide Indrajit the potent most brahmaastra which got the maha purushas temporarily senseless and one would need to negate its temporary spell by seeking and exporing means to negate.' Then Hanuman addressed Vibhishana: 'Rakshasa Raja! I do heartily endorse and appreciate your sense of determination instead exploring ways and means and share our assurances too'. That was the time of nightfall dusk when there was no rakshasa sanchaara as they ought to be celebrating victory. Hence Vaanara Veeraas though physically hurt somewhat could fortify themselves with mental resolve. Then Vibhishana and Hanuman witnessed Sugriva, Angada, Neela, Sharabha, Gandamaadana, Jambavaan, Sushena, Vegadarshi, Mainda, Nala, Jyotirmukha and Dvidida were in their respective conditions of being rather badly hurt. Vibhishana in that sandhaakaala's dim light recognised Jambavan and said: Arya! Hope you are not so grievously hurt! Jambavan replied: 'Rakshasa Raja, I am able to recognise you only my your voice and my eyes also not enabling to see you due to pain; hope veera Anjaana Vaayu Putra Hanuman is alright! Then Hanuman reached and touched him tenderly and with renewed vigour Jambaan fondled Hanumaan with reciprocative gesture and stated: Vaanara Simha! This precisely is the perfect time to save the prestige of we vaanara bhallukaas which even devatas too are unaware of. This is the most critical mode of this crisis as caused by Rama Lakshmanas are to be saved by removing the bragmastra baana. *gatvā paramam̐ adhvānam̐ upary upari sāgaram̐, himavantam̐ nagaśreṣṭham̐ hanūman gantum̐ arhasi/ tataḥ kāñcanam̐ atyugram̐ ṛṣabham̐ parvatottamam̐, kailāśaśikharam̐ cāpi drakṣyasy arinīśūdana/ tayoḥ śikharayor̐ madhye pradīptam̐ atulaprabham̐, sarvauśadhiyutam̐ vīra drakṣyasy auśadhiparvatam̐/* Veera Hanuman! Do fly across the maha Samudra and seek to reach the Himalaya Parvata Shreni. Shatru Sudana! On reaching there you would endeavour to sight the suvanamaya Rishabha and Kailasa shikhara darshana. Veera! there between both these mountain shikharaas there is a glittering Mahoshadhi Parvata could be sighted and there would be ever radiant mahoushadhis are aplenty. *tasya vānaraśārdūlacatasro mūrdhni sambhavāḥ, drakṣyasy ośadhayo dīptā dīpayantyo diśo daśa/ mṛtasam̐jīvanīm̐ caiva viśalyakaraṇīm̐ api, sauvarṇakaraṇīm̐ caiva sam̐dhānīm̐ ca mahauśadhīm̐/ tāḥ sarvā hanuman grhya kṣipram̐ āgantum̐ arhasi, āśvāsaya harīn̐ prāṇair̐ yojya gandhavahātmajah/* Vaana simha! On that parvata

shikhara there are four life saving mahoshadhis named Mrita Sajeevani-Vishalyakarani-Suvarna karani and Sandhaayani. Hanuman Pavana Kumara! Try to secure these mahoshadhis at the earliest and fly back to this very spot and promise the praana daana to assert the pride and indelible glory of Vaanaras for generations now and forever. No sooner that Veeraanjaneya heard this that the most experienced bhallula pitaamaha Jambavan detailed than he crossed the mahaa saagara and got dropped on earth as mahaa vrikshas were shattered, parvata shikharaas crumbled and mountains too quaked. Parvataakara Pavana Kumara Hanuman then reached Malaya parvata shikhara. Then there were huge vrishkas, maha sarovaraas where Deva Gandharvas visit often as that was of the area of about sixty yojanaas. Vidyaadhara- Rishi Muni Apsaras reside there with comfort with mriga samuhas in the mountain caves. Pavana kumara Hanuman witnessed groups of Yaksha, Gandharva, Kinnaraas were upset by his gigantic vaanara's sudden appearance. From there, he extended his hands and shoulders like Garuda Deva pushing down dasha dishas and flew up in the high skies towards Himalaya ranges with alarming speed even as the jala jantu samuhas of the Maha Samudra were alarmed. *sa parvatān vṛkṣagaṇān sarāṁsi; nadīs taṭākāni purottamāni, sphītāñjanāms tān api samprapaśyañ; jagāma vegāt pitṛtulyavegaḥ/ ādityapatham āśritya jagāma sa gataśramah, sa dadarśa hariśreṣṭho himavantam nagottamam/ nānāprasavaṇopetaṁ bahukamdarānirjharam, śvetābhracayasaṁkāśaiḥ śikharaiś cārudaśanaiḥ/* Veeraanjaneya's momentum and velocity was truly like his inheritance from his father Vayu Deva, swiftly crossing parvatas, birds, sarovaraas, rivers, nagaris, samruddha jaanapadas, and so on. Veera Hanuman was also like of his father's parakrama vegashaali followed Surya maarga and like Surya Vayus never tired too. Remembering the valuable words of Jambavan; he got quick glimpses of Himalaya ranges, deep caves, shikharas shrouded by clouds, the prakrita soundarya of green tall vrishas and bushes and reached there comfortably. *sa tam samāsādyā mahānagendram; atipravṛddhottamaghoraśṛṅgam, dadarśa puṇyāni mahāśramāni; surarṣisaṁghottamasevitāni/ sa brahmakośam rajatālayam ca; śakrālayam rudraśarapramokṣam,/ hayānanam brahmaśiraś ca dīptam; dadarśa vaivasvata kimkarāms ca/ vajrālayam vaiśvaraṇālayam ca; sūryaprabham sūryanibandhanam ca, brahmāsanam śaṁkarakārmukam ca; dadarśa nābhim ca vasumdhārāyāḥ/ kailāsam agryam himavacchilām ca; tatharṣabham kāñcanaśailam agryam/* This Maha Pravata Raja shikharas were glittering like gold and Anjaneya notices parama pavitra ashramas where devarshi samudaayaas reside with rising flames of homa prakriyas. It was on that sprawling mountain range is stated as that of Hiranyagarbha Brahma Bhagavan's 'nivasa sthaana' as his alternate 'rajatanaabhi sthaana' and Indra bhavana too. It was also believed as the very place from where Rudra Deva released his mighty arrow against Tripuraasuraas, also the vaasa sthaana of Bhagavan Hayagriva abd Yama Raja Sevaka nivasa too. Hanuman also witnessed passingly the glimpses of the nivaasa sthaanaas of Agni Deva, Kubera, Dwaadsha Suryas too as also of the places of Chaturmukha Brahma, Shiva Dhanush, Vasundhara naabhi sthaanaas too. Then Veeraanjaneya was able to spot out Kailaasha Parvata, Himalaya Shila, Shiva vaahana vrishasha and suvarnamaya Rishabha Parvata. *sa dīptasarvauśadhisampradīptam; dadarśa sarvauśadhiparvatendram/ sa tam samīkṣyānalaraśmidīptam; viśiṣṭiye vāsavadūtasūnuḥ, āplutya tam cauśadhiparvatendram; tatrauśadhīnām vicayam cakāra/ sa yojanasahasrāṇi samatītya mahākapiḥ, divyauśadhidharam śailam vyacaran mārutātmajaḥ/ sa parvatān vṛkṣagaṇān sarāṁsi; nadīs taṭākāni purottamāni, sphītāñjanāms tān api samprapaśyañ; jagāma vegāt pitṛtulyavegaḥ/* Then Maha - Kapi readily spotted the flashes of dazzle and sparkle of mahoshadhis. He saw the 'agniraashi samaana parvata' and was greatly surprised and jumped off once at the parvata raja and looked for the afore mentioned divoushadhis by Jambavaan. But, having noted that the mountain top was of sprawling saharra yojanas and was unable to distinguish the specific aoushadhis. *sa tā mahātmā hanumān apaśyaṁś; cukopa kopāc ca bhṛśam nanāda, amṛśyamāṇo 'gninikāśacakṣur; mahīdharendram tam uvāca vākyam/ kim etad evaṁ suvinīcitam te; yad rāghave nāsi kṛtānukampaḥ, paśyādya madbāhubalābhibhūto; vikīrṇam ātmānam atho nagendra/ sa tasya śṛṅgam sanagam sanāgam; sakāñcanam dhātusahasra - juṣṭam, vikīrṇakūtaṁ calitāgrasānuḥ; pragṛhya vegāt sahasonmamātha/ sa tam samutpātya kham utpapāta; vitrāsyā lokān sasurān surendrān, samstūyamānaḥ khacarair anekair; jagāma vegād garuḍogravīryaḥ/* As it was not possible to do so, Hanuman was frustrated and got angry and made simhagarjanas and with his red looks addressed the parvata raja. 'Nagendra! You seem not to cooperate for the revivl of Shri Rama Lakshmanas who are indeed the yuga purushas. Now get ready to test my

‘baahu bala’. Having asserted so, Veera Hanuman held the Maha Parvata Shikhara along with all the dhaatus intact yet with maha vrikshas, elephants and so on and pulled it out with his unimaginable physical grit and grip as the samasta loka vaasis were frightened having been taken aback bewildered and flew off like Garuda Deva as all the celestial beings showered praises on the Vayu putra’s daring escapade. *sa bhāskarādhvānam anuprapannas; tad bhāskarābham śikharam praghyā, babhau tadā bhāskarasaṁnikāśo; raveḥ samīpe pratibhāskarābhaḥ*/Following the Surya Marga, like Surya Himself, Pavana Putra lifted the Sanjeevani Parvata right on his massive shoulders. Then Hanuman too was looking like one parvata carrying another parvata. *taṁ vānarāḥ prekṣya tadā vineduḥ; sa tān api prekṣya mudā nanāda, teṣāṁ samudghuṣṭaravaṁ niśāmya; laṅkālayā bhīmatarāṁ vineduḥ*/Awaiting long all through the night for the arrival of Anjaneya, the desperate Vaanara Bhalluka Sena especially the stalwarts like Sugriva-Angada-Jambavaan- Vishishana were overwhelmed the Parvata samaana Veeraanjaneya having placed the Mahoshadhi Parvata with the Mrita Sanjeevani and the other herbal plants to revive Rama Lakshmanas lying unconscious overnight. *tato mahātmā nipapāta tasmiṇ; śailottame vānarasainya - madhye, haryuttamebhyah śirasābhivādyā; vibhīṣaṇaṁ tatra ca sasvaje saḥ/ tāv apy ubhau mānuṣarājaputrau; taṁ gandham āghrāya mahauṣadhīnām, babhūvatus tatra tadā viśalyāv; uttasthur anye ca haripravīrāḥ/ tato harir gandhavahātmaḥ tu; tam oṣadhīśailam udagravīryaḥ, nināya vegād dhimavantam eva; punaḥ ca rāmeṇa samājagāma*/Then Hanuman placed the Mahoshadhi Parvata atop Trikuta Parvata where Vaanara Bhalluks Veeraas were anxiously awaiting all through the night, greeted Jambavan, Vibhishana and Vaanara pramuhkas who were truly enraptured and mesmerised with such inexpressible and overwhelming feat of the hero and embraced the outstanding Vanara of eternal fame. Then they had all got collected the ‘murchita dehas’ of Rama Lakshmanas and applied the ‘sugandha vilepana’ and in seconds and minutes, Rama Lakshmanas stood up erect and soon enough, the ‘maantrika baanaas’ were removed as of normal physiques. Then Prachanda Pavana Kumaara Hanuman gave a massive thrust and lashed off the Mahoshadhi Parvata to reach back to the Himaalayan Range.

Sarga Seventy Five

Sugriva being relieved of Rama Lakshmana’s revival, ordered Vanaras to break into Lankapuri and terrorise Rakshasas with flames- Ravana instructed Kumbhakarna Putras, Kumbha Nikumbhas, to attack.

Tato 'bravīn mahātejāḥ sugrīvo vānarādhipaḥ, arthyaṁ vijāpayamś cāpi hanūmantam mahābalam/ yato hataḥ kumbhakarṇaḥ kumārāś ca niśūditāḥ, nedānīm upanirhāram rāvaṇo dātum arhati/ ye ye mahābalāḥ santi laghavaś ca plavaṅgamāḥ, laṅkāṁ abhyutpatantv āśu grhyolkāḥ plavagarṣabhāḥ/ tato 'staṁ gata āditye raudre tasmiṇ niśāmukhe, laṅkāṁ abhimukhāḥ solkā jagmus te plavagarṣabhāḥ/ ulkāhastair harigaṇaiḥ sarvataḥ samabhidrutāḥ, ārakṣasthā virūpākṣāḥ sahasā vipradudruvuḥ/ gopurāṭṭa pratoliṣu caryāsu vividhāsu ca, prāsādeṣu ca saṁhṛṣṭāḥ sasṛjus te hutāśanam/ teṣāṁ grhasahasrāṇi dadāha hutabhuk tadā, āvāsān rākṣasānām ca sarveṣāṁ grhamedhinām/ hemacitratanutrāṇām sragdāmāmbardhārīṇām, sīdhupānacalākṣāṇām madavihvalagāminām/ kāntālambitavastrāṇām śatrusaṁjātamanynām, gadāsūlāsi hastānām khādatām pibatām api/ śayaneṣu mahārheṣu prasuptānām priyaiḥ saha, trastānām gacchatām tūrṇam putrān ādāya sarvataḥ/ teṣāṁ grhasahasrāṇi tadā laṅkānivāsinām, adahat pāvakas tatra jajvāla ca punaḥ punaḥ/ sāravanti mahārḥāṇi gambhīraguṇavanti ca, hemacandrārdhacandrāṇi candraśālonnatāni ca/ ratnacitragavākṣāṇi sādhiṣṭhānāni sarvaśaḥ, maṇividrumacitrāṇi sprśantīva ca bhāskaram/ krauñcabarhiṇāvīṇānām bhūṣaṇānām ca nisvanaiḥ, nāditāny acalābhāni veśmāny agnir dadāha saḥ/ jvalanena parītāni toraṇāni cakāśire, vidyudbhīr iva naddhāni meghajālāni gharmage/ vimāneṣu prasuptāś ca dahyamānā varāṅganāḥ, tyaktābharaṇasaṁyogā hāhety uccair vicukruśaḥ/ tatra cāgniparītāni nipetur bhavanāny api, vajrivajrahātānīva śikharāṇi mahāgireḥ/ tāni nirdahyamānāni dūrataḥ pracakāśire, himavacchikharāṇīva dīptaūṣadhivanāni ca/ harmyāgrair dahyamānaiś ca jvālāprajvalitair api, rātrau sā dṛśyate laṅkā puṣpitair iva kiṁśukaiḥ/ hastyadhyakṣair gajair muktair muktaiś ca turagair api, babhūva laṅkā lokānte bhrāntagrāha ivārṇavaḥ/ aśvaṁ muktaṁ gajo dṛṣṭvā kaccid bhīto 'pasarpati,

bhīto bhītaṁ gajaṁ dṛṣṭvā kva cid aśvo nivartate/ sā babhūva muhūrtena haribhir dīpitā purī, lokasyāśya kṣaye ghore pradīpteva vasum̐dharā/ nārī janasya dhūmena vyāptasyocair vineduṣaḥ, svano jvalanataptasya śuśruve daśayojanam/ pradagdhaḥkāyān aparān rākṣasān nirgatān bahiḥ, sahasābhyutpatanti sma harayo 'tha yuyutsavaḥ/ udghuṣṭaṁ vānarāṇāṁ ca rākṣasāṇāṁ ca nisvanaḥ, diśo daśa samudraṁ ca pṛthivīm cānvanādayat/visālyau tu mahātmānau tāv ubhau rāmalakṣmaṇau, asaṁbhrāntau jagṛhatus tāv ubhau dhanuṣī vare' tato visphārayāṇasya rāmasya dhanur uttamam, babhūva tumulaḥ śabdo rākṣasāṇāṁ bhayāvahaḥ/ aśobhata tadā rāmo dhanur visphārayan mahat, bhagavān iva saṁkruddho bhavo vedamayaṁ dhanuḥ/ vānarodghuṣṭaghoṣaś ca rākṣasāṇāṁ ca nisvanaḥ, jyāśabdaś cāpi rāmasya trayam̐ vyāpa diśo daśa/ tasya karmukamuktaś ca śarais tatpuragopuram, kailāsaśṛṅgapratimam̐ vikīrṇam̐ apatad bhuvi/ tato rāmaśarān dṛṣṭvā vimāneṣu grheṣu ca, saṁnāho rākṣasendrāṇāṁ tumulaḥ samapadyata/ teṣāṁ saṁnahyamānānāṁ siṁhanādaṁ ca kurvatām, śarvarī rākṣasendrāṇāṁ raudrīva samapadyata/ ādiṣṭā vānarendrās te sugrīveṇa mahātmanā, āsannā dvāram āśādy yudhyadhvaṁ plavagarṣabhāḥ/ yaś ca vo vitatham̐ kuryāt tatra tatra vyavasthitaḥ, sa hantavyo 'bhisam̐plutya rājaśāsanadūṣakaḥ/teṣu vānaramukhyeṣu dīptolkojjvalapāṇiṣu,sthiteṣu dvāram āśādy rāvaṇam̐ manyur āviśat/ tasya jṛmbhitavikṣepād vyāmiśrā vai diśo daśa, rūpavān iva rudrasya manyur gātreṣv adṛśyata/ sa nikumbham̐ ca kumbham̐ ca kumbhakarnātmajāv ubhau, preṣayām̐ āsa saṁkruddho rākṣasair bahubhiḥ saha/ śaśāsa caiva tān sarvān rākṣasān rākṣaseśvaraḥ, rākṣasā gacchatātraiva siṁhanādaṁ ca nādayan/ tatas tu coditās tena rākṣasā jvalitāyudhāḥ. laṅkāyā niryayur vīrāḥ pranadantaḥ punaḥ punaḥ/ bhīmāśvarathamātāṁgam̐ nānāpatti samākulam, dīptaśūlagadākhadgaprāsatomarakarmukam/ tad rākṣasabalam̐ ghoram̐ bhīmavikramapauruṣam, dadṛṣe jvalitaprāsam̐ kiṅkiṇīśatanāditam/ hemajālācitabhujam̐ vyāveṣṭitaparaśvadham, vyāghūrṇitamahāśāstraṁ bāṇasaṁsaktakarmukam/ gandhamālyamadhūtsekasaṁmodita mahānilam, ghoram̐ śūrajanākīrṇam̐ mahāmbudharanisvanam/ tam̐ dṛṣṭvā balam̐ āyāntam̐ rākṣasāṇāṁ sudāruṇam, saṁcacāla plavaṁgāṇāṁ balam̐ uccair nanāda ca/ javenāplutya ca punas tad rākṣasabalam̐ mahat, abhyayāt pratyaribalam̐ patam̐ga iva pāvakam/ teṣāṁ bhujaaparāmarśavyāmṛṣṭaparighāśani, rākṣasāṇāṁ balam̐ śreṣṭham̐ bhūyastaram̐ aśobhata/ tathaivāpy apare teṣāṁ kapīnāṁ asibhiḥ śitaiḥ, pravīrān abhito jaghnur ghorarūpā niśācarāḥ/ ghnantam̐ anyam̐ jaghānānyaḥ pātayantam̐ apātayat, garhamāṇam̐ jagarhānye daśantam̐ apare 'daśat/ dehīty anye dadāty anyo dadāmīty aparaḥ punaḥ, kiṁ kleśayasi tiṣṭheti tatrānyonyam̐ babhāṣire/ samudyatamahāprāsam̐ muṣṭiśūlāsisam̐kulam, prāvartata mahāraudram̐ yuddham̐ vānararakṣasām/ vānarān daśa sapteti rākṣasā abhyapātayan, rākṣasān daśasapteti vānarā jaghnur āhave/ visrastakeśarasanam̐ vimuktakavacadhvajam, balam̐ rākṣasam̐ ālam̐bya vānarāḥ paryavārayan/

Then the enormously excited Vaanara Raja Sugriva at the unbelievable act of rescuscitating Rama Lakshmanas by the 'mahoushadhis' fetched by the gallantry and the grit of Veeranjanyeya, asked the latter as to what should be the next forward step. He said: 'Kumbhakarna was dead, Ravana Putras were eliminated, yet Lankapuri raksha is still pending. Hence Vanara Veeras should now attack forthwith. Thus as per the directive of Sugriva, Vaanara Yoddhas took up their weapons like Dwadasha Adiyas and Ekaaditya Rudras at the pradasha kaala of the day fall. They attacked thousands of the houses of Lankapuri indiscriminately and devastated the doors, windows, raaja margaas while the residents were raising hue and cry responses which had gladdened the vaanaras with jumping joys and vicarious shouts and further by throwings of fire balls which had burnt off valuable jewellery, silks, precious clothings, comfortable beds and various luxuries of happy livings to heaps of ash. So were the aabhushanas of horses, elephants, chariots, kavachas, khadga, dhanush, pratyancha, ankusha, shakti, vyagracharmasanaas, mani bhushana, and various types of astra shastras as the ready targets of agni deva. In the course of the attacks, elephants, horses, donkeys were all killed with heavy rocks and huge trees and the 'mahaakrandanaas' of the frightened Lankapuri citizens, especially the houswives, broke out helter skelter in dasha dishaas. Vaanara garjanas and the akrandanaas of the citizens far surpassed the samudra taranga mahaaghosha. But then the Rakshasa warriors had then received the alert signals from their respective senapatis and the initial vaanara sena's wanton provocations led to an open battle. Then the rejuvenated Shri Rama Lakshmanas sounded his 'dhanushthankara' just as Shankara was enraged while attacking

Tripuraasiras. [Refer Vishleshana vide Sarga 52 of Essence of Valmiki Sundara Ramayana] Vaanara garjanas and Rakshasa kolaahala was indeed more profound in Shri Rama 'dhanusthankaara' as overheard in dasa dishas. Rama baanaas fell right at the nagara dwaara like kailaasa shikhara crashed on 'bhutala'. On noticing this, Rakshasa Veeraas hurried up readied for a great battle ahead as they were facing a kaala raatri. Then Sugriva alerted his maha vaanara veeraas to reach the entry doors of Lankapuri. Accordingly Vaanara veeraas made strong holds of lit up handles of huge flames and were readied to break in the gates and on knowing about these developments, Ravana got truly infuriated and instructed Kumbhakarna Putras named Kumbha and Nikumbha and yelled : ' Veera Nishaacharaas! Right through this 'kaala raatri' get ready for the big battle.' As par Ravana's instructions Maha Rakshasaas Yupaaksha, Shonitaaksha, Prajangha and Kampana too were despatched. Rakshasa Maha bhayankara Sena with glittering ayudhas and dhanur baanaas attacked seated on horses and chariots with elevated dhwas while Vanaraas were well equipped with vrishas and heavy stones. Some of mountain sized Vanara Shreshtas utilised 'mushti ghaatas' truly negating 'aayudha ghaataas'. *teṣāṃ bhujaaparāmarśa - vyāmṛṣṭaparighāsani, rākṣasānām balaṃ śreṣṭhaṃ bhūyastaram aśobhata/* As Rakasa soldiers were reviving their parighas and ashanis, vaanaras were responding with tossings of trees and rocks besides mushti ghaataas. *dehīty anye dadāty anyo dadāmiṭy aparāḥ punaḥ, kiṃ kleśayasi tiṣṭheti tatrānyonyam babhāṣire/ samudyatamahāprāsaṃ muṣṭiśūlāsisaṃkulam, prāvartata mahāraudraṃ yuddhaṃ vānararakṣasām/ vānarān daśa sapteti rākṣasā abhyapātayan, rākṣasān daśasapteti vānarā jaghnur āhave/ visrastakeśarasanāṃ vimuktakavaca -dhvajam, balaṃ rākṣasam ālambya vānarāḥ paryavārayan/* As one demands asserting 'fight with me', another challenges too and the third one says ' don't you worry, I should take care of him'! Like wise they keep displaying mutual upmanship. Thus nishaacharaas with doubled up egos keep flinging astra shastras as vaanaraas defend and offend outsmarting each other leading to survivals or deaths. At the end of the night, rakshasas found their dresses torn off, kavachas were broken into and radha dwajas crumbled down as vaanaraas surrounded them and pounded the rakshasas and forced them to retreat or expose themselves with 'praana haani'.

Sarga Seveny Six

As Angada destroyed Rakshas Kampana and Prajanghaka, Dvividā killed Shonitaakshaka, Mainda uprooted Yupaaksha and Sugriva's 'mushti ghaatas' demolished Kumbhaasura

Pravṛtte saṃkule tasmin ghore vīrajanakṣaye, aṅgadaḥ kampanaṃ vīraṃ āśasāda raṇotsukaḥ/ āhūya so 'ṅgadaṃ kopāt tādayāṃ āsa vegitaḥ, gadayā kampanaḥ pūrvaṃ sa cacāla bhṛṣāhataḥ/ sa saṃjñāṃ prāpya tejasvī cikṣepa śikharaṃ gireḥ, arditaś ca prahāreṇa kampanaḥ patito bhuvi/ hatapravīrā vyathitā rākṣasendrācamūḥ tadā, jagāmābhīmukhī sā tu kumbhakarnaśuto yataḥ, āpatantīm ca vegena kumbhas tām sāntvayac camūḥ/ sa dhanur dhanvinām śreṣṭhaḥ praḥṇya susamāhitaḥ, mumocāśviṣaprakhyāṇī śarāṇ dehavidāraṇān/ tasya tac chuśubhe bhūyaḥ saśaraṃ dhanur uttamam, vidyudairāvatārciṣmad dvitīyendradhanur yathā/ ākarnaḥkṣtamuktena jaghāna dvividāṃ tadā, tena hāṭakapūṅkhena patriṇā patravāsasā/ sahasābhīhataḥ tena vipramuktapadaḥ sphuran, nipapātādrikūṭābho vihvalaḥ plavagottamaḥ/ maindaḥ tu bhrātaraṃ drṣṭvā bhagnaṃ tatra mahāhave, abhidudrāva vegena praḥṇya mahatīm śilām/ tām śilām tu pracikṣepa rākṣasāya mahābalaḥ, bibheda tām śilām kumbhaḥ prasannaiḥ pañcabhiḥ śaraiḥ/ saṃdhāya cānyaṃ sumukhaṃ śaraṃ āśviṣopamam/ ājaghāna mahātejā vakṣasi dvividāgrajam/ sa tu tena prahāreṇa maṇḍo vānarayūthapaḥ, marmaṇy abhihataḥ tena papāta bhuvi mūrchitaḥ/ aṅgado mātulaḥ drṣṭvā patitau tau mahābalau, abhidudrāva vegena kumbham udyatakārmukam/ tam āpatantaṃ vivyādha kumbhaḥ pañcabhir āyasaiḥ, tribhiś cānyaiḥ śitair bāṇair mātāṅgam iva tomaraiḥ/ so 'ṅgadaṃ vividhair bāṇaiḥ kumbho vivyādha vīryavān, akunṭhadhārair niśitais tīkṣṇaiḥ kanakabhūṣanaiḥ/ aṅgadaḥ pratividhāṅgo vāliputro na kampate, śilāpādapavarṣāṇi tasya mūrdhni vavarṣa ha/ sa praciccheda tām sarvān bibheda ca punaḥ śilāḥ, kumbhakarnaṭmajaḥ śrīmān vāliputrasamīritān/ āpatantaṃ ca saṃprekṣya kumbho vānarayūthapam, bhruvor vivyādha bāṇābhyaṃ ulkābhyaṃ iva kuñjaram/ aṅgadaḥ paṇinā netre pidhāya rudhīroḁṣite, sālām āsannaṃ ekena pariagrāha paṇinā/ tam indraketuḥpratiṃ vṛkṣaṃ mandarasannibham, samutsṛjantaṃ vegena

paśyatām sarvarakṣasām/sa ciccheda śitair bāṇaiḥ saptabhiḥ kāyabhedanaiḥ, aṅgado vivyathe
 'bhīkṣṇam sasāda ca mumoha ca/ aṅgadam vyathitam dṛṣtvā sīdantam iva sāgare, durāsadam
 hariśreṣṭhā rāghavāya nyavedayan/ rāmas tu vyathitam śrutvā vālīputram mahāhave, vyādideśa
 hariśreṣṭhāṇ jāmbavatpramukhāms tataḥ/ te tu vānaraśārdūlāḥ śrutvā rāmasya śāsanam, abhipetuḥ
 susamkruddhāḥ kumbham udyatakārmukam/ tato drumasīlāhastāḥ kopasamraktalocanāḥ, rirakṣiṣanto
 'bhyapatann aṅgadam vānaraśabhāḥ/ jāmbavāms ca suṣeṇas ca vegadarśī ca vānarah,
 kumbhakarnātmajam vīram kruddhāḥ samabhidudruvuḥ/ samīkṣyātatas tāms tu vānarendrān
 mahābalān, āvavāra śaraugheṇa nageṇeva jalāśayam/ tasya bāṇacayam prāpya na śoker ativartitum,
 vānarendrā mahātmāno velām iva mahodadhiḥ/ tāms tu dṛṣtvā harigaṇāṇ śaravṛṣṭibhir arditān, aṅgadam
 pṛṣṭhataḥ kṛtvā bhrātṛjam plavageśvaraḥ/ abhidudrāva vegena sugrīvāḥ kumbham āhave, śailasānu
 caram nāgam vegavān iva kesarī/ utpātya ca mahāśailān aśvakarṇān dhavān bahūn, anyāms ca vividhān
 vṛkṣāms cikṣepa ca mahābalaḥ/ tām chādayantīm ākāśam vṛkṣavṛṣṭim durāsadam, kumbhakarnātmajaḥ
 śrīmāms ciccheda niśitaiḥ śaraiḥ/ abhilakṣyeṇa tivreṇa kumbhena niśitaiḥ śaraiḥ, ācitās te drumā rejur
 yathā ghorāḥ śataghnayaḥ/ drumavarṣam tu tac chinnaṁ dṛṣtvā kumbhena vīryavān, vānarādhipatiḥ
 śrīmān mahāsattvo na vivyathe/ nirbhidyamānaḥ sahasā sahamānas ca tāñ śarān, kumbhasya dhanur
 ākṣipy babhañjendradhanuḥprabham/ avaplutyā tataḥ śīghram kṛtvā karma suduṣkaram, abravīt
 kupitaḥ kumbham bhagnaśṛṅgam iva dvipam/ nikumbhāgraja vīryam te bāṇavegam tad adbhutam,
 samnatis ca prabhāvas ca tava vā rāvaṇasya vā/ prahrādabalivṛtraghnakuberavarunopama, ekas tvam
 anujāto 'si pitarāṁ balavattaraḥ/ tvām evaikam mahābāhum śūlahastam arimdamam, tridaśā
 nātivartante jitendriyam ivādhayaḥ/ varadānāt piṭṛvyas te sahate devadānavān, kumbhakarṇas tu vīryeṇa
 sahate ca surāsurān/ dhanuṣīndrajitas tulyaḥ pratāpe rāvaṇasya ca, tvam adya rakṣasām loke śreṣṭho 'si
 balavīryataḥ/ mahāvīmadam samare mayā saha tavādbhutam, adya bhūtāni paśyantu śakraśambarayor
 iva/ kṛtam apratitam karma darśitam cāstrakauśalam, pātītā harivīrās ca tvayaite bhīmavikramāḥ/
 upālabhābhayaḥ cāpi nāsi vīra mayā hataḥ, kṛtakarmā pariśrānto viśrāntaḥ paśya me balam/ tena
 sugrīvavākyena sāvamānena mānitaḥ, agner ājyahutasyeva tejas tasyābhyavardhata/ tataḥ kumbhaḥ
 samutpatya sugrīvam abhipadya ca, ājaghānorasi kruddho vajravegena muṣṭinā/ tasya carma ca
 pusphoṭa samjajñe cāsyā śoṇitam, sa ca muṣṭir mahāvegaḥ pratijaghne 'sthimaṇḍale/ tadā vegena
 tatrāsīt tejaḥ prajvālitaṁ muhuḥ, vajranīṣpeṣasamjātajvālā merau yathā girau/ sa tatrābhihataḥ tena
 sugrīvo vānaraśabhaḥ, muṣṭim samvartayām āsa vajrakalpaṁ mahābalaḥ/ arcīḥsahasravikacām
 ravimaṇḍalasaprabham, sa muṣṭim pātayām āsa kumbhasyorasi vīryavān/ muṣṭinābhihataḥ tena
 nipapātāśu rākṣasaḥ, lohitaṅga ivākāśād dīptaraśmir yadṛcchayā/ kumbhasya patato rūpaṁ
 bhagnasyorasi muṣṭinā, babhau rudrābhipannasya yathārūpaṁ gavām pateḥ/ tasmin hate
 bhīmaparākrameṇa; plavaṅgamānām ṛsabheṇa yuddhe, mahī saśailā savanā cacāla; bhayaṁ ca
 rakṣāmsy adhikam viveśa/

As Rakshasa-Vaanara warriors were engaged in maha sangraama, Angada faced Kampana as the latter readily made a gada prahara at once while Angada tried to retaliate but failed and fell down unconscious but soon enough recovered and lifted a parvata shikhara and banged Kampana and the latter was hurt with blood was flowing and eventually collapsed and succumbed to death. Noticing that Kampana was dead, Shonitaaksaha seated on his chariot attacked Angada with fierce 'kalaagni samaana baana parampara' named 'kshura' with upper nail, 'kshurapra' the 'ardhachandraakaara baana'm 'naaraacha' complete iron from top to bottom, 'vastadanta' or like of calf teeth, 'shili mukha' or goat head, 'karni' or of like the earshaped top, 'Shalya' like the forehead shaped astra and 'vipaatha' of the shape of kaner tree leaf. With such potent arrows, Angada was hurt severely. Meanwhile nishaachara Shonitaaksha jumped off from his chariot and attacked with his sword, while kapikunjara Angada seized that very sword hit the rakshasa's shoulder and hurt him. But Rakshasas Prjanghaka and Upaaksha attacked Valiputra Angada. Shonikaksha too after recovery joined the rakshasa veeraas. Between Shonitaaksha and Prajangha was looking bright like full Moon among the nakshatras fightly desperately Meanwhile however, Vanara Pramukhas Mainda and Dvivida appeared to help Angada as they too were seeking to located worthy Raksasaas to fight against. The threesome vaanara yodhdhas of Angada-Mainda-Dvivida attacked Prajangha Rakshasa. Angada hurled Ashvakarna vriksha and also simultaneously smashes a fistful kick

by which Prajangha fell down dead. As he found his uncle dead on the battle field, Yupaksha shed tears yet having been enraged attacked Dvidida and the latter with great presence of time kicked the Rakshasa Yupaksha and held him tight. Now both Yukaksha and Shonitaaksha fought with Mainda and Dvidida. Parakrami Dvidida pierced through the face of Shonikaksha who fell down to the earth and Mainda with his parakrani hastas made Yupaksha downed likewise. Then the Raksha sena was alarmed as Angada destroyed by Kampana and Prajanghaka, Dvidida killed Shonitaaksha, Mainda finished off Yupaaksha in quick succession and too to heels. But Kumbhakarna Putra Kumbha halted the retreat of Rakshasaas by inspiring them to face the enemy with gusto. He raised his dhanush baanaas and released astra varshas and hit Dvidida Vaanara Veera who fell down grievously injured. Then as Trikutaparvata samana vishalakaaya Dvidida fell down with stretched legs, his brother Mainda had instantly raised a maha shila and chased Kumbha Rakshasa who with his arrows broke the boulder to pieces. Even as Kumbha sought to set a vishadhara sarpa type of arrow and released on Mainda, whose chest was injured deeply and fell down unconscious. Mainda and Dvidida were Angada's uncle and the latter attacked Kumbha Rakshasa. But Kumbha released three high potency mantra poorva baanaas and got Angada shareera encircled tightly. But Vaaliputra Angada was not shaken off his high morale and getting released from the grip of the Kumbha Rakshasa baanaas, had initiated maha vriksha varsha although Kumbha made pieces of the vrikshas and resorted back to his baana varsha on Angada who fell senseless. *aṅgadaṁ vyathitaṁ dṛṣṭvā sīdantaṁ iva sāgare, durāsadaṁ hariśreṣṭhā rāghavāya nyavedayan/ rāmas tu vyathitaṁ śrutvā vālīputraṁ mahāhave, vyādideśa hariśreṣṭhāñ jāmbavatpramukhāṁs tataḥ/ te tu vānaraśārdūlāḥ śrutvā rāmasya śāsanam, abhipetuḥ saṁkrudhāḥ kumbham udyatakārmukam/* As durjaya veera Angada was sinking like earth rolling down in a maha samudra with unconsciousness, Shri Rama suggested Jambavan and such vaanara veeraas to intervene. *tato drumasīlāstāḥ kopasamraktalocanāḥ, rirakṣiṣanto 'bhyapatann aṅgadaṁ vānaraśabhāḥ/ jāmbavāṁs ca suṣeṇaś ca vegadarśī ca vānaraḥ, kumbha - karṇātmajaṁ vīraṁ krudhāḥ samabhidudruvuh/* Then pramukha vaanaraas like Jambavan, Sushena and Vegadarshani uprooted huge boulders and attacked Kumbha. Then Sugriva realising that his own brother's son assisted by Ashwakarna and other vaanara yoddhas initiated maha vriksha prahaasaas unendingly while Sugriva jumped right into the chariot of Kumbha Rakshasa and pulled off the latter's dhanush baanaas to pieces. He shouted on Kumbha saying: 'your 'hasta laaghava' in releasing baana varshaas is no doubt appreciable like Indra, Varuna, Prahlada, and Bali. Yet, you may also like you to sample my bala paraakrama in a dwandwa yuddha too.' Then Kumbha was incensed like agni jwaala and held Sugriva's maha bhujas, while their 'padaabhigaatas' and seeking to bend each other's gigantic bodies were like two agni jwaalaas against each other. *tataḥ kumbhaḥ samutpatya sugrīvaṁ abhipadya ca, ājaghānorasi krudho vajravegena muṣṭinā/* Then suddenly Sugriva lifted up the mountain like physique adroitly with extreme precision and ingenuity and tossed right in to the roaring maha samudra. As Kumbha was hurled likewise, the jala raashis in the Maha Samudra rose up high like a vindhya samaana or of mandaraachalas were sunk into the depths of the Samudra. *sa tatrābhihataḥ tena sugrīvo vānaraśabhaḥ, muṣṭiṁ saṁvartayām āsa vajrakalpaṁ mahābalaḥ/ arciḥsahasravikacāṁ ravimaṇḍalasaprabham, sa muṣṭiṁ pātayām āsa kumbhasyorasi vīryavān/ Sa tu tna prahaarena vikvala bhrusha peeditaḥ, nipataata tadaa Kumbho gataarchiriva paavakah/* Even so Kumbha jumped high and out of the Samudra and hit a hard 'mushti ghaata' which tore off Sugriva's body kavacha to pieces and his vajra like chest was torn off and rakta dhaaraas were flowing while his heart beat was speeded up. But Maha Parakrami Sugriva hit such a massive death blow to Kumbha's chest and thus Sugriva was shining like the shasra kirana Surya Deva. *Muṣṭinābhihataḥ tena nipapātāśu rākṣasaḥ, lohitaṅga ivākāśād dīptaraśmir yadṛcchayā/ tasmin hate bhīmaparākramaṇa; plavaṅgamānām ṛṣabheṇa yuddhe, mahī saśailā savanā cacāla; bhayaṁ ca rakṣāṁsy adhikaṁ viveśa/* Sugriva's colossal bluster on Kumbha's chest was such as he was rapidly crumbling wooden sticks in agni jwaalaas turning into ash. Thus bhayankara parakrami Vaanara Raja Sugriva had achieved the glory of destroying Kumbhasura while the Rakshasa warriors took their heels back to Lankapuri at once.

Sarga Seventy Seven

As his dear brother Kumbhaasura was killed by Sugriva, Nikumbha attacked Hanuman and got killed

Nikumbho bhrātaram dr̥ṣṭvā sugrīveṇa nipātītam, pradahann iva kopena vānarendram avaiḥṣata/ tataḥ sragdāmasaṁnaddham dattapañcāṅgulaṁ śubham, ādade pariḥam vīro nagendraśikharopamam/ hemapaṭṭaparikṣiptam vajravidrumabhūṣitam, yamaḍaṇḍopamam bhīmam rakṣasāṁ bhayanāśanam/ tam āvidhya mahātejāḥ śakradhvajasamam raṇe, vinanāda vivṛttāsyō nikumbho bhīmavikramah/ urogatena niṣkeṇa bhujasthair aṅgadair api, kuṇḍalābhyām ca mṛṣṭābhyām mālayā ca vicitrāyā/ nikumbho bhūṣaṇair bhāti tena sma pariḥeṇa ca, yathendradhanuṣā meghaḥ savidyutstanayitnumān/ pariḥāgreṇa pusphoṭa vātagranthir mahātmanah, prajajvāla saghoṣaś ca vidhūma iva pāvakaḥ/ nagaryā viṭapāvatyā gandharvabhavanottamaiḥ, saha caivāmarāvatyā sarvaiś ca bhavanaiḥ saha/ satārāṇanakṣatram sacandram samahāgraham, nikumbhaparighāghūrṇam bhramatīva nabhastalam/durāsadaś ca saṁjajñe pariḥābharanaprabhaḥ,krodhendhano nikumbhāgnir yugāntāgnir ivotthitah/ rākṣasā vānarāś cāpi na śekuḥ spanditum bhayāt, hanūmaṁs tu vivṛtyoras tasthau pramukhato balī/ pariḥopamabāhus tu pariḥam bhāskaraprabham, balī balavatas tasya pātayām āsa vakṣasi/ sthire tasyorasi vyūḍhe pariḥah śatadhā kṛtaḥ, viśīryamāṇah sahasā ulkā śatam ivāmbare/ sa tu tena prahāreṇa cacāla ca mahākapiḥ, pariḥeṇa samādhūto yathā bhūmicale 'calaḥ/ sa tathābhihataḥ tena hanūmān plavagottamaḥ, muṣṭim saṁvartayām āsa balenātimahābalaḥ/ tam udyamya mahātejā nikumbhorasi vīryavān, abhicikṣepa vegena vegavān vāyuvikramah/ tataḥ pusphoṭa carmāsya prasusrāva ca śoṇitam, muṣṭinā tena saṁjajñe jvālā vidyud ivotthitā/ sa tu tena prahāreṇa nikumbho vicacāla ha, svasthaś cāpi nijagrāha hanūmantam mahābalam/ vicukruśus tadā saṁkhye bhīmam laṅkānivāsinaḥ, nikumbhenoddhṛtam dr̥ṣṭvā hanūmantam mahābalam/ sa tathā hriyamāṇo 'pi kumbhakarnātmajena hi, ājaghānānilasuto vajravegena muṣṭinā/ ātmānam mocayitvātha kṣitāv abhyavapadyata,hanūmān unmamathāsu nikumbham mārutātmajah/ nikṣipyā paramāyatto nikumbham niṣpiṣeṣa ca, utpatya cāsya vegena papātorasi vīryavān/ pariḥrhya ca bāhubhyām parivṛtya śirodharām, utpātayām āsa śīro bhairavam nadato mahat/ atha vinadati sādite nikumbhe; pavanasutena,pananasutena rane babhuva yddham,Dasharathasutaraakshasendrasonvorbhushataramaagataroshayoh subheemam/ Vyapete tu jeeve Nikumbhasya hrishthaa vinoduh plavangaa dishah samanvanascha, chachaaleva chorvaa papaateva saa dyourbalam raakshasaanaam bhayamchaavivesha/

As Sugriva killed his brother Kumbha, Nikumbha looked at Sugriva as if his rage would bring the vaarara king to burnt ashes. Nikumbha's parigha was like yama danda and the rakshasa bhaya naashaka, and he revolved his parigha making resounding simha garjana with 'bhayaanaka mukha'. His vakshasthala is decorated with a golden padaka, hands with glittering wrist ornaments, his kundalas with gold studded with vajras and his vichitra maala of unusual Surya prabha. As Nikumbha's parigha was circling all around it was like the paribhramana of Vitapaavati Nagari or Alkapuri of Kubera, Gandharva bhavanaas, Nakshatra Chanda Navagraha paribhramana. It was only Veera Hanuman who could stand and challenge the Maha Rakshasa with his open and broad chest. Recalling what all tormentations were perpetrated by Hanuman against Rakshasa Maha Veeraas with vengeance, Nikumbha was anxious to repay to Hanuman and hit his parigha on Hanuman's chest with all his grit and might. *sthire tasyorasi vyūḍhe pariḥah śatadhā kṛtaḥ, viśīryamāṇah sahasā ulkā śatam ivāmbare/ sa tu tena prahāreṇa cacāla ca mahākapiḥ, pariḥeṇa samādhūto yathā bhūmicale 'calaḥ/ sa tathābhihataḥ tena hanūmān plavagottamaḥ, muṣṭim saṁvartayām āsa balenātimahābalaḥ/ tam udyamya mahātejā nikumbhorasi vīryavān, abhicikṣepa vegena vegavān vāyuvikramah/* Hanumana's chest was indeed enormous and robust and the parigha hurled by Nikumbha was broken into pieces like hundreds of ulkas or meteors hit the earth. But even as Maha Kapi Hanuman's chest was hurled at, just as an earthquake would not sink maha parvatas would not fall off easily. The atyanta mahaan bala shaali vaanara shiromani Hanuman having hit by the parigha, gripped his 'mushti' and punched a mighty thump on Nikumbha's chest. *tataḥ pusphoṭa carmāsya prasusrāva ca śoṇitam, muṣṭinā tena saṁjajñe jvālā vidyud ivotthitā/ sa tu tena prahāreṇa nikumbho vicacāla ha, svasthaś cāpi nijagrāha hanūmantam mahābalam/ vicukruśus tadā saṁkhye bhīmam laṅkānivāsinaḥ, nikumbhenoddhṛtam dr̥ṣṭvā hanūmantam mahābalam/ sa tathā hriyamāṇo 'pi*

kumbhakarṇātmajena hi, ājaghānānilasuto vajravegena muṣṭinā/ That mushti ghaata by Hanuman made the instant impact on the Mahaasura's body kavacha was torn off to pieces and there were rakta pravaahaas at once as though lightnings occurred from dark clouds. From the mushti prahara of Anjaneya, Nikumbha's head reeled off yet held Hanuman tight. That was the time when Rakshasha's who were so far disheartened made victory ninaadaas. But Hanuman gave such vajra tulya deadly hit on Nikumbha once again. *ātmānam mocayitvātha kṣitāv abhyavapadyata, hanūmān unmamathāśu nikumbham mārutātmajah/* nikṣipya paramāyatto nikumbham niṣpipeṣa ca, utpatya cāśya vegena papātorasi vīryavān/ parigrhya ca bāhubhyām parivṛtya śirodharām, utpāṭayām āśa śīro bhairavaṁ nadato mahat/ atha vinadati sādite nikumbhe; pavanasutena, pananasutena/ Yet again the Rakshasha rose up once again albeit tottering, but Vayuputra lashed Nikumbha down to dust and having jumped on the Rakshasha's chest twisted Nikumbha's neck as the Rakshasha made a loud 'artanaada' and slept for ever. *rane babhuva yddham, Dasharathasutaraakshasendra sonvorbhushataramaagataroshayoh subheemam/* Vyapete tu jeeve Nikumbhasya hrishthaa vinoduh plavangaa dishah samanvanascha, chachaaleva chorvaa papaateva saa dyourbalam raakshasaanaam bhayamchaavivesha/ As Nikumbha was killed thus, Makaraaksha Rakshasha attacked Shri Rama the utmost root cause of the historic battle.

Sargas Seventy Eight and Seventy Nine

As per Ravana's instructions, Makaraaksha challenged Rama with baana varshas for long, but Rama smashed the charioteer, as the asura took to a Shiva shula, yet Rama with his Vayavyastra killed the asura.

Nikumbham ca hataṁ śrutvā kumbham ca vinipātitaṁ, rāvaṇaḥ paramāmarṣī prajajvālānalo yathā/ nairṛtaḥ krodhaśokābhyām dvābhyām tu parimūrchitaḥ, kharaputraṁ viśālākṣaṁ makarākṣaṁ acodayat/ gaccha putra mayājñāpto balenābhisamanvitaḥ, rāghavaṁ lakṣmaṇaṁ caiva jahi tau savanaukasau/ rāvaṇasya vacaḥ śrutvā śūro mānī kharātmajaḥ, bādham ity abravīd dhṛṣṭo makarākṣo niśācaraḥ/ so 'bhivādya daśagrīvaṁ kṛtvā cāpi pradakṣiṇam, nirjagāma grhāc chubhrād rāvaṇasyājñayā balī/ samīpasthaṁ balādhyakṣaṁ kharaputro 'bravīd idam, ratham ānīyatām śīghraṁ sainyaṁ cānīyatām tvarāt/ tasya tadvacanaṁ śrutvā balādhyakṣo niśācaraḥ, syandanaṁ ca balam caiva samīpaṁ pratyapādayat/ pradakṣiṇam ratham kṛtvā āruroha niśācaraḥ, sūtaṁ samcodayām āśa śīghraṁ me ratham āvaha/ atha tān rākṣasān sarvān makarākṣo 'bravīd idam, yūyaṁ sarve prayudhyadhvam purastān mama rākṣasāḥ/ ahaṁ rākṣasarājena rāvaṇena mahātmanā, ājñaptaḥ samare hantuṁ tāv ubhau rāmalakṣmaṇau/ adya rāmaṁ vadhiṣyāmi lakṣmaṇaṁ ca niśācaraḥ, śākhāmṛgaṁ ca sugrīvaṁ vānarāmś ca śarottamaiḥ/ adya śūlanipātaiś ca vānarāṇāṁ mahācamūm, pradahiṣyāmi samprāptām śuṣkendhanam ivānalaḥ/ makarākṣasya tac chrutvā vacanaṁ te niśācaraḥ, sarve nānāyudhopetā balavantaḥ samāhitāḥ/ te kāmarūpiṇaḥ śūrā daṁṣṭriṇaḥ piṅgalekṣaṇāḥ, mātāṁgā iva nardanto dhvastakeśā bhayānakāḥ/ parivārya mahākāyā mahākāyaṁ kharātmajam, abhijagmus tadā hrṣṭāś cālayanto vasumdharām/ śaṅkhabherīsaḥsrāṇām āhatānām samantataḥ, kṣveḍitāḥspoṣitānām ca tataḥ śabdo mahān abhūt/ prabhraṣṭo 'tha karāt tasya pratodaḥ sārathes tadā, papāta sahasā caiva dhvajas tasya ca rakṣasaḥ/ tasya te rathasamyuktā hayā vikramavarjitāḥ, caraṇair ākulair gatvā dīnāḥ sāsramukhā yayuḥ/ pravāti pavanas tasya sapāmsuḥ kharadāruṇaḥ, niryāṇe tasya raudrasya makarākṣasya durmateḥ/ tāni dṛṣṭvā nimittāni rākṣasā vīryavattamāḥ, acintyanirgatāḥ sarve yatra tau rāmalakṣmaṇau/ ghanagajamaḥiṣāṅgatulyavarṇāḥ; samaramukheṣv asakṛd gadāsibhinnāḥ, aham aham iti yuddhakaṁśalās te; rajanīcarāḥ paribabhramur nadantaḥ/

Nirgataṁ makarākṣaṁ te dṛṣṭvā vānarapuṁgavāḥ, āplutya sahasā sarve yoddhukāmā vyavasthitāḥ/ tataḥ pravṛttaṁ sumahat tad yuddham lomaharṣaṇam, niśācaraiḥ plavaṁgānām devānām dānavair iva/ vṛkṣaśūlanipātaiś ca śilāparigḥapātanaiḥ, anyonyaṁ mardayanti sma tadā kapiniśācaraḥ/ śaktiśūlagadākhadgaḥ tomaraiś ca niśācaraḥ, paṭṭasair bhindipālaiś ca bāṇapātaiḥ samantataḥ/ pāśamudgaradaṇḍaiś ca nirghātaiś cāparais tathā, kadanam kapisimhānām cakrus te rajanīcarāḥ/ bāṇaughair arditāś cāpi kharaputrena vānarāḥ, sambhṛāntamanasaḥ sarve dudruvur bhayapīḍitāḥ/ tān

*dr̥ṣṭvā rākṣasāḥ sarve dravamāṇān vanaukasāḥ, nedus te simhavad dhṛṣṭā rākṣasā jitakāśinah/
vidravatsu tadā teṣu vānareṣu samantataḥ, rāmas tān vārayām āsa śaravarṣeṇa rākṣasān/ vāritān
rākṣasān dr̥ṣṭvā makarākṣo niśācaraḥ, krodhān alasam āviṣṭo vacanam cedam abravīt/ tiṣṭha rāma mayā
sārdham dvandvayuddham dadāmi te, tyājayīṣyāmi te prāṇān dhanurmuktaiḥ śitaiḥ śaraiḥ/ yat tadā
daṇḍakāraṇye pitaram hatavān mama, madagrataḥ svakarmastham smṛtvā roṣo 'bhivardhate/ dahyante
bhṛṣam aṅgāni durātman mama rāghava, yan mayāsi na dr̥ṣṭas tvam tasmin kāle mahāvane/ diṣṭyāsi
darśanam rāma mama tvam prāptavān iha, kāṅkṣito 'si kṣudhārtasya simhasyevetaro mṛgaḥ/ adya
madbāṇavegena pretarād viṣayam gataḥ, ye tvayā nihataḥ sūrāḥ saha tais tvam sameṣyasi/ bahunātra
kim uktena śṛṇu rāma vaco mama, paśyantu sakalā lokās tvām mām caiva raṇājire/ astrair vā gadayā
vāpi bāhubhyām vā mahāhave, abhyastam yena vā rāma tena vā vartatām yudhi/ makarākṣavacaḥ śrutvā
rāmo daśarathātmajaḥ, abravīt prahasam vākyam uttarottaravādinam/ caturdaśasahasrāṇi rakṣasām
tvatpitā ca yaḥ, trisīrā dūṣaṇas cāpi daṇḍake nihatā mayā/ svāśitās tava māmśena gr̥dhragomāyu -
vāyasāḥ, bhaviṣyanty adya vai pāpa tīkṣṇatunḍanakhāṅkuśāḥ/ evam uktas tu rāmeṇa kharaputro
niśācaraḥ, bāṇaughān asṛjat tasmai rāghavāya raṇājire/ tāñ śarāñ śaravarṣeṇa rāmaś ciccheda
naikadhā, nipetur bhuvi te chinṇā rukmapuṅkhāḥ sahasraśaḥ/ tad yuddham abhavat tatra
sametyānyonyam ojasā, khara rākṣasaputrasya sūnor daśarathasya ca/ jīmūtayor ivākāśe śabdo
jyātalayos tadā, dhanur muktaḥ svanotkṛṣṭaḥ śrūyate ca raṇājire/ devadānavagandharvāḥ kimnarāś ca
mahoragāḥ, antarikṣagatāḥ sarve draṣṭukāmās tad adbhutam/ viddham anyonyagātṛeṣu dviguṇam
vardhate balam, kṛtapratikṛtānyonyam kurvāte tau raṇājire/ rāmam uktās tu bāṇaughān rākṣasas tv
acchinad raṇe, rakṣomuktāms tu rāmo vai naikadhā prācchinac charaiḥ/ bāṇaughavitatāḥ sarvā diśaś ca
vidiśas tathā, samchannā vasudhā caiva samantān na prakāśate/Tatah kruddho mahabaahur
dhanusccheda samyuja, ashtaabhiratha naaraachaiḥ suoramam vivuaagha Raghavah/ Bhitvaa Ratham
sharai Raamo hatvaa ashwaanpaayatata, viratho vasudhaasthah sa makaraksho nishaasharah/Tattishthad
vasudhaam rakshah shulam janbaaha paaninaa, traasanam srava bhutaanaam yugaanitikaagni
samaprabham/ duravaapam mahacchhulam Rudradattham bhayankaram, jaajjalyamaanamaakaashe
samhaaraastrabhi -vaaparam/ Tamaapanantam jvalita Kharaputrakaraacchuyutam, baanaishchatur -
bhiraakaashe shulam chicchheda raaghavah/ Sa bhinno naikadhaa shulo divyahaatakamanditah,
vyashheya mahollekeva raamabaanaardito bhuvi/Tam drushtavaa nikatam shulam makaraaksho
nishaacharaah mushtimudyunmy kaakutstham tishtha tishthoti chaabraveet/ sa tam drushtaa patantam tu
prahasya Raghunandanah, paavakaastram tato Raamah sandhagdhe tu sharaasane/ tenaastreana hatam
rakshah kaakusthena sadaa rane, sancchhinna hridayam tatra papaatacha maaaracha/ drushtaa te
raaksasaah sarve makaraakshya paatanam, lankaameva pradhaavanta Raamabaanabhayaarditaah/
daśarathanṛpaputrabāṇavegai; rajanicaram nihataḥ kharātmajam tam, dadṛśur atha ca devatāḥ
prahṛṣṭā; girim iva vajrahataḥ yathā viśīrṇam/*

Enraged by the unfortunate herioc deaths of Kumbha Nikumbha instructed Khara Putra Makharaksha to attack Rama Lakshmanas. Racalling most vengefully how Rama forwarded his heroic father to veera swarga, Makaraksha had readily appreciated the golden opportunity of getting rid of the menace of Rama Lakshmanas and instructed his Senapati to get ready for the great battle. Then he addressed his sena as follows: 'comrades! *aham rākṣasarājena rāvaṇena mahātmanā, ājñaptaḥ samare hantum tāv ubhau rāmalakṣmaṇau/ adya rāmaḥ vadhiṣyāmi lakṣmaṇam ca niśācarāḥ, śākhāmṛgaḥ ca sugrīvaḥ vānarāmś ca śarottamaiḥ/ adya sūlanipātaiś ca vānarāṇām mahācamūm, pradahiṣyāmi samprāptām śuṣkendhanam ivānalaḥ/* I have been instructed by King Ravana to attack Rama Lakshmanas. I have already decided to do so, besides devastating Sugriva and Vaanara yodhas too like dried wood sticks are fired down by my severed arrows and shilaadi aayudhas too. And my instruction to you all would be accordingly too. *makarākṣasya tac chrutvā vacanam te niśācarāḥ, sarve nānāyudhopetā balavantaḥ samāhitāḥ/ te kāmārūpiṇaḥ sūrā daṁṣṭriṇaḥ piṅgalekṣaṇāḥ, mātāmḡ iva nardanto dhvastakeśā bhayānakāḥ/ parivārya mahākāyā mahākāyaḥ kharātmajam, abhijagmus tadā hṛṣṭāś cālayanto vasumdhārām/* As instructed by Makaraksha, the rakshasa sena got readied with astra shastras. In fact, the Rakshasaas have the ability of assuming maya swarupas and of 'bhayanaka kruratva' too by nature and thus got readied instantly with unusual enthusiasm. Makaraksha had at once jumped into the chariot with excitement and

ordered the rakshasa sena to charge ahead and create havoc by mercilessly destroying vaanara bhallukas. At that time, there were ‘shankhaaraavaas’ and drum beatings across the ‘dasha dishas’ in thousands and there was alround ‘utsaaha kolaahalaas’. Then suddenly there was an ‘apashakuna’ or a negative foreboding that the Makaraksha Radha Saradhi’s handholding cane slipped, the horses became directionless and the radha dhvaja crashed down. *pravāti pavanas tasya sapāmsuḥ kharadāruṇaḥ, niryāṇe tasya raudrasya makarākṣasya durmateḥ/ tāni dṛṣṭvā nimittāni rākṣasā vīryavattamāḥ, acintyanirgatāḥ sarve yatra tau rāmalakṣmaṇau/* Added to this at the very start of Makaraaksha’s ‘yuddha yatraa samaya’, there were fierce winds of sand became stronger and stronger. Despite the ‘apashakunaas’, Makaraksha and the rakshasa sena forged ahead with anxiety and excitement while Makarakshasa approached where Rama Lakshmans were seated.

Sarga Seventy Nine follows

Vaanara Veeraas were meanwhile ready with vriksha, shula, gada, parighas pushing and jottling each other, while nishacharas too were fully armed with shaki, shula, bhaalaa, tomara, pattishas, bhindipaala, baana prahara, paasha, mudgara, dandas to butcher vaararaas. Khara putra Makaraaksha started off ‘vanara vinaashana’ as groups of them scattered and dazed running here and there, due to rakshasa ‘darpa’ and show off. Then Makhraaksha yelled at Shri Rama! *tiṣṭha rāma mayā sārddham dvandvayuddham dadāmi te, tyājyaishyāmi te prāṇān dhanurmuktaiḥ śitaiḥ śaraiḥ/ yat tadā dandakārāṇye pitaraṁ hatavān mama, madagrataḥ svakarmasthaṁ smṛtvā roṣo 'bhivardhate/ dahyante bhṛśam aṅgāni durātman mama rāghava, yan mayāsi na dṛṣṭas tvam tasmin kāle mahāvane/* Wait Rama, be there itself as both of us should have ‘dwandva yuddha’ and face to face as my ‘baana prahaaras’ are going to sweep off your breathings. Ever since you had taken off my dearest father’s life force, since then I had been waiting for this unmissable opportunity of avenging and here I am right before you and am extremely anxious to get rid of you once and for all while avenging and awakening his ‘atma shaanti’ and my relief. *diṣṭyāsi darśanam rāma mama tvam prāptavān iha, kāṅkṣito 'si kṣudhārtasya simhasyevetaro mṛgaḥ/ adya madbāṇavegena pretarād viṣayam gataḥ, ye tvayā nihataḥ śūrāḥ saha tais tvam sameṣyasi/ bahunātra kim uktena śṛṇu rāma vaco mama, paśyantu sakalā lokās tvām mām caiva raṇājire/ astrair vā gadayā vāpi bāhubhyām vā mahāhave, abhyastam yena vā rāma tena vā vartatām yudhi/* Duratma Raghava! At that time in dandakaranya, you were perhaps not to notice me adequately as even thereafter my entire body had been enraged ever since with the fires of vengeance. But Rama, right now, I am able to see you clearly, your affected show off of bravery and so on and now I stand before you like a hungry lion seeking a tasty prey! To day, You should taste be blast of my arrows and reach that yamaloka where you might have to keep company with other vanara rakshasa pramukhas too. Rama! Of which avail of my anxiety now any way. It should of the ‘prekshakas’ or the onlookers to witness the thrill of mutual battle. Rama! You may like to fight by which ever means like with astras, or gadaa like shatras, or by ‘dwandva yuddha’ as the choice is yours as I am prepared by any means.’ Shri Rama heard the ‘pragalbhas’ of Makaraksha and laughed loud and replied: ‘Nishaachara! Why are you boasting away as these words hurled at my face are truly disgraceful. Remember that in dandakaranya, fourteen thousand and odd Rakshasas including your father Khara, Trishira and Dushana were devastated by me. Now with your death too should feed several owls, crows and dogs should soon satiate with your huge dead body flesh and quench their thirst too.’ As Shri Rama ridiculed likewise, the Maha Rakshasa hastened to attack Rama with ‘baana varsha’, but the ever alert Shri Rama made pieces of Makaraksha’s arrows. The mutual releases of the arrow rains became so severe in the course of the day that Deva-Danava-Gandharva-Kinara- Maha Naagas were noticing with awe. The mantrika baanas released by Rama were negated by the Rakshasas, while the reverse was occurring too day long. *Tatah kruddho mahabaahurdhanusccheda samyuja, ashtaabhiratha naaraachaiḥ suoramam vivuaagha Raghavaḥ/ Bhitvaa Ratham sharai Raamo hatvaa ashwaanpaayatata, viratho vasudhaasthaḥ sa makaraksho nishaasharah/Tattisṭhad vasudhaam rakshah shulam janbaaha paaninaa, traasanam srava bhutaanaam yugaanitikaagni samaprabham/* Then maha baahu Shri Ramachandra got fed up with the nagging exchanges of ‘baana varshas’, and with eight ardhachandraakaara baanaas killed the saaradhi of the Rakshasaa’s chariot. Following later, Rama

killed the horses too . As he became a ratha heena, Makaraaksha was forced down to earth like a pralaya kaala Rudra and started with his maha shula.*duravaapam mahacchulam Rudradattham bhayankaram, jaajjalyamaanamaakaashe samhaaraastrabhi -vaaparam/ Tamaapanantam jvalitam Kharaputrakaraacchyutam,baanaischaturbhiraakaashe shulam chicchheda raaghavah/ Sa bhinnonaikadhaa shulo divyahaatakamanditah, vyashheyat mahollekeva raamabaanaardito bhuvi/* That Parama durlabha shula was the gift of Shankara himself and was truly astonishing even to look at as it was glittering like parama samhaaraastra. By even looking at the Shiva Shula, Deva samuhas were bewildered direction less. The Nishachara then circled the shula and with enormous anger shot it at Shri Rama. Then Shri Rama with adriotness and unusaul presence of mind tore off the shula to pieces and fell down to earth.*Tacchhulam nihatam drushtaa raamenaa kishtakarmanaa saadhu saadviti bhutaana vyaaharanti nabhogataah/ Tam drushtavaa nikatam shulam makaraaksho nishaacharaah mushtimudyunmy kaakutstham tishtha tishthoti chaabraveet/ sa tam drushtaa patantam tu prahasya Raghunandanah, paavakaastram tato Raamah sandhagdhe tu sharaasane/* Then the sky bound devaasa appreciated with astonishing precision. Then the Rakshasa Veera shouted on Rama!: ‘Arre, Rama! Wait and stand!’ Shri Rama smilingly aimed at his dhanush and set it with ‘agneyaastra mantra’ and released as Makaraaksha’s heart which was hit into bits and pieces.*tenaastreana hatam rakshah kaakusthena sadaa rane, sancchhinna hridayam tatra papaatacha mamaracha/ drushtaa te raaksasaah sarve makaraakshya paatanam, lankaameva pradhaavanta Raamabaanabhayaarditaah/* There after the Rakshasa hero fell down dead and the Rakshasaas fled away back to Lankapuri. That indeed was the death of Khara Putra Makaraaksha which made Daasharatha putra Rama’s yet another smile of relief.

Sarga Eighty

As instructed by Ravana, Indrajit invoked abhichaara yagjna and with antardhana shakti tormented Rama Lakshmanas, but Rama warned Lakshmana of brahmastra yet the latter made a ‘shapatha’ to kill Indrajit.

Makarākṣaṁ haṭam śrutvā rāvaṇaḥ samitiṁjayaḥ, ādideśātha saṁkruddho raṇāyendrajitaṁ sutam/ jahi vīra mahāvīryau bhrātarau rāmalakṣmaṇau, adṛśyo dṛśyamāno vā sarvathā tvaṁ balādhikaḥ/ tvam apratimakarmāṇam indraṁ jayasi saṁyuge, kiṁ punar mānuṣau dṛṣṭvā na vadhiṣyasi saṁyuge/ tathokto rākṣasendreṇa pratigṛhya pitur vacaḥ, yajñabhūmau sa vidhivat pāvakaṁ juhuve ndrajit/ juhvataś cāpi tatrāgniṁ raktoṣṇīśadharāḥ striyaḥ, ājagmus tatra sambhrāntā rākṣasyo yatra rāvaṇiḥ/ śāstrāṇi śarapatrāṇi samidho 'tha vibhūtākāḥ, lohitaṇi ca vāsāṁsi sruvaṁ kārṣṇāyasaṁ tathā/ sarvato 'gnim samāstīrya śarapatraiḥ samantataḥ, chāgasya sarvakṣṇasya galaṁ jagrāha jīvataḥ/ caruhomasamiddhasya vidhūmasya mahārceṣaḥ, babhūvus tāni līṅgāni vijayaṁ darśayanti ca/ pradakṣiṇāvartaśikhas taptahāṭakasannibhaḥ, havis tat pratijagrāha pāvakaḥ svayam utthitaḥ/ hutvāgniṁ tarpayitvātha devadānavarākṣasān, āruroha rathāśreṣṭham antardhānagataṁ śubham/ sa vājibhiś caturbhis tu bāṇaiś ca niśitair yutaḥ, āropitamahācāpaḥ śuśubhe syandanottame/ jājvalyamāno vapuṣā tapanīyaparicchadaḥ, śaraiś candrārdhacandraiś ca sa rathaḥ samalamkṛtaḥ/ jāmbūnadamahākambur dīptapāvakasannibhaḥ, babhūvendrajitaḥ ketur vaidūryasamalamkṛtaḥ/ tena cādityakalpena brahmāstreṇa ca pālitaḥ, sa babhūva durādharṣo rāvaṇiḥ sumahābalah/ so 'bhiniryāya nagarād indrajit samitiṁjayaḥ, hutvāgniṁ rākṣasair mantrair antardhānagato 'bravīt/ adya hatvāhave yau tau mithyā pravrajitau vane, jayaṁ pitre pradāsyāmi rāvaṇāya raṇādhikam/ kṛtvā nirvānarām urvīm hatvā rāmaṁ salakṣmaṇam, kariṣye paramāṁ prītim ity uktvāntaradhīyata/ āpapātātha saṁkruddho daśagrīveṇa coditaḥ, tīkṣṇakārmukanārācais tīkṣṇas tv indraripū raṇe/ sa dadarśa mahāvīryau nāgau trīśirasāv iva, srjantāv īśujālāni vīrau vānaramadhyagau/ imau tāv iti saṁcintya sajyaṁ kṛtvā ca kārmukam, samtatāneśudhārābhiḥ parjanya iva vṛṣṭimān/ sa tu vaihāyasaṁ prāpya saratho rāmalakṣmaṇau, acakṣur viṣaye tiṣṭhan vivyādha niśitaiḥ śaraiḥ/ tau tasya śaravegena parītau rāmalakṣmaṇau, dhanuṣī saśare kṛtvā divyam astraṁ pracakratuḥ/ pracchādayantau gaganam śarajālair mahābalau, tam astraiḥ surasamkāsau naiva pasparśatuḥ śaraiḥ/ sa hi dhūmāndhakāram ca cakre pracchādayan nabhaḥ, diśaś cāntardadhe śrīmān nīhāratamasāvṛtaḥ/ naiva jyāṭalanirghoṣo na ca nemikhurasvanaḥ, śuśruve caratas tasya na ca rūpaṁ prakāśate/ ghanāndhakāre timire śaravarṣam

*ivādbhutam, sa vavarṣa mahābhūrah nārācaśaravṛṣṭibhiḥ/ sa rāmaṁ sūryasaṁkāśaiḥ śarair dattavaro
bhr̥ṣam, vivyādha samare kruddhaḥ sarvagātṛeṣu rāvaṇiḥ/ tau hanyamānau nārācair dhārābhir iva
parvatau, hemaṇṅkhaṇ naravyāghrau tigmaṇ mumucatuḥ śarāṇ/ antarikṣaṁ saṁśādyā rāvaṇiṁ
kaṅkapatṛiṇaḥ, nikṛtya patagā bhūmau petus te śoṇitokṣitāḥ/ atimātraṁ śaraugheṇa pīḍyamānau
narottamau, tān iṣūṇ patato bhallair anekair nicakartatuḥ/ yato hi dadṛśāte tau śarāṇ nipatitāṇ śītāṇ,
tatas tato dāśarathī saṛjāte 'stram uttamam/ rāvaṇis tu diśaḥ sarvā rathenātirathaḥ patan, vivyādha tau
dāśarathī laghv astro niśitaiḥ śaraiḥ/ tenātividhau tau vīrau rukmaṇṅkhaiḥ saṁhataiḥ, babhūvatur
dāśarathī puṣpitāv iva kiṁśukau/ nāśya veda gatiṁ kaś cin na ca rūpaṁ dhanuḥ śarāṇ, na cānyad viditaṁ
kiṁ cit sūryasyevābhraṣaṁplave/ tena viddhāś ca harayo nihatāś ca gatāśavaḥ, babhūvuḥ śataśas tatra
patitā dharaṇītale/ lakṣmaṇas tu saṁkruddho bhrātaraṁ vākyaṁ abravīt, brāhmaṇaṁ astraṁ
prayokṣyāmi vadhārthaṁ sarvaraḥśaśaṁ/ tam uvāca tato rāmo lakṣmaṇaṁ śubhalakṣaṇaṁ, naikasya
heto rakṣāṁsi pṛthivyāṁ hantum arhasi/ ayudhyamānaṁ pracchannaṁ prāṇjalim
śaraṇāgatam, palāyantaṁ pramattaṁ vā na tvaṁ hantum ihārhasi/ asyaiva tu vadhe yatnaṁ kariṣyāvo
mahābala., ādeḥśyāvo mahāvegāṇ astraṇ āśīviṣopamāṇ/ tam enaṁ māyinaṁ kṣudraṁ antarahitaṛathaṁ
balāt, rākṣasaṁ nihaṇiṣyanti dṛṣṭvā vānarayūthapāḥ/ yady eṣa bhūmiṁ viśate divaṁ vā; rasātalaṁ vāpi
nabhastalaṁ vā, evaṁ nigūḍho 'pi māśāstradagdhaḥ/ patiṣyate bhūmitale gatāsuḥ/ ity evaṁ uktvā
vacanaṁ mahātmā; raghuṇpravīraḥ plavagaṛṣabhair vṛtaḥ, vadhāya raudrasya ṇṛśaṁsakarmaṇas; tadā
mahātmā tvaritaṁ nirīkṣate/*

As having heard that Shri Rama killed Maha Rakshasa Makaraksha too, Ravana was enraged grinding his teeth and called for his famed son Indrajit as the latter under his father's instructions to some how destroy Shri Rama proceeded to the yajna shaala and performed agni sthaapana and initiated a maha yajna, apparently of 'abhicharika' nature. As Indrajit wore blood red vastras while performing the 'havan', even the rakshasa streees were frightened. Wearing his shastra astras too, he sat in kushaagraas with big sized 'samidhas' or wooden sticks, wearing blood red clothes he initiated igniting the homaagni as he felt vijaya sanketas. *pradakṣiṇāvartaśikhas taptahātakasaṁnibhaḥ, havis tat pratijagrāha pāvakaḥ svayam utthitah/ hutvāgniṁ tarpayitvātha devadānavarākṣasāṇ, āruroha rathaśreṣṭhaṁ antardhānagataṁ śubham/ sa vājibhiś caturbhis tu bāṇaiś ca niśitair yutaḥ, āropitamahācāpaḥ śuśubhe syandanottame/* After performing pradakshinas, Indrajit then offered the havishaanna to Agni Deva who himself accepted the same. As he attained the power of the aahuti to Agni, the abhichaarika sambandhi Devata- Daabava- Rakshasaas were contented and then he alighted his chariot. The radha dhwaaja was the looking like the 'prajjvalita agni jvaalaas'. Then having left he proceeded to the Nirruti Devataa and reciting sambandhi mantraas performed aahutis to agni to refresen his antardhahana shakti and decided to exterminate Rama Lakshmanas and dispppeared. Then as inspired by Ravana he rached the battle ground with his dhanur baanaas and rained baana varsha on them as from nowhere. Then both Rama Lakshmanas quickly noticing the directions from where the arrows were originated, had responded instantaneously. Then Indrajit released his arrows from all the directions as the skyline havingh been filled up in dasa dishas got darker and darker. Then Dasharadha Kumaras were hurt as the ingress of the baana varshas became invisible. *nāśya veda gatiṁ kaś cin na ca rūpaṁ dhanuḥ śarāṇ, na cānyad viditaṁ kiṁ cit sūryasyevābhraṣaṁplave/ tena viddhāś ca harayo nihatāś ca gatāśavaḥ, babhūvuḥ śataśas tatra patitā dharaṇītale/ lakṣmaṇas tu saṁkruddho bhrātaraṁ vākyaṁ abravīt, brāhmaṇaṁ astraṁ prayokṣyāmi vadhārthaṁ sarvaraḥśaśaṁ/* Indrajit's vegapurva gati, rupa, dhanush and baana was indeed perplexing. Then in the process thousands of vaanaras were getting hurt and killed. Then Lakashmana suggested Sri Rama to utilise his brahmastra and kill all the rakshasaas in one shot, but then Rama disagreed as that would be against the very principle of rakshasa nirmulana all together. Rama stated further to Lakshmana as follows: *ayudhyamānaṁ pracchannaṁ prāṇjalim śaraṇāgatam, palāyantaṁ pramattaṁ vā na tvaṁ hantum ihārhasi/ asyaiva tu vadhe yatnaṁ kariṣyāvo mahābala., ādeḥśyāvo mahāvegāṇ astraṇ āśīviṣopamāṇ/ tam enaṁ māyinaṁ kṣudraṁ antarahitaṛathaṁ balāt, rākṣasaṁ nihaṇiṣyanti dṛṣṭvā vānarayūthapāḥ/* Maha bahu Lakshmana! Dharma shastras had repeatedly pronounced that in any battle when somebody hided himself, or not prepared for a fight, or would seek 'sharanya', then such a warrior ought not be worthy of being killed. But don't you get worried. I should certainly devastate Indrajit all by

my self. Let us therefore explore other powerful astras. This maayaavi rakshasa is a ‘neecha duratma’ hiding himself in a maya ratha and with mayashakti and indeed he ought to be killed some how by our astra prayogas. *yady eṣa bhūmim viśate divaṁ vā; rasātalaṁ vāpi nabhastalaṁ vā, evaṁ nigūḍho 'pi mamāstradagdhah; patiṣyate bhūmitale gatāsuḥ/ity evaṁ uktvā vacanaṁ mahātmā; raghupravīraḥ plavagarṣabhair vṛtaḥ, vadhāya raudrasya nṛśamsakarmanas; tadā mahātmā tvaritaṁ nirīkṣate/* May prithvi me destroyed, swarga be swept off, rasatala be sunk or akaasha be disappered yet I should most certainly have Indrajit dropped to dust. Thus Shri Rama made a veera pratigjna before the entire vaanara bhallukaas.

Sarga Eighty One

Despite repeated warnings of ‘stree hatya’ as a ‘maha paataka’, Indrajit drove oft Maya Sita Devi by his chariot and stabbed her as rakshasas were insane with joy as Vanara Sena was got demoralised

Vijñāya tu manas tasya rāghavasya mahātmanah, saṁnivṛtyāhavāt tasmāt praviveśa puraṁ tataḥ/ so 'nusmṛtya vadhaṁ teṣāṁ rākṣasānāṁ tarasvināṁ, krodhatāmrekṣaṇaḥ śūro nirjagāma mahādyutiḥ/ sa paścimena dvāreṇa niryayau rākṣasair vṛtaḥ, indrajit tu mahāvīryaḥ paulastyo devakaṇṭakaḥ/ indrajit tu tato dṛṣṭvā bhrātarau rāmalakṣmaṇau, raṇyābhyudyatau vīrau māyāṁ prāduṣkarot tadā/ indrajit tu rathe sthāpya sītāṁ māyāmayīm tadā, balena mahatāvṛtya tasyā vadhaṁ arocayat/ mohanārthaṁ tu sarveṣāṁ buddhiṁ kṛtvā sudurmatih, hantum sītāṁ vyavasito vānarābhimukho yayau/ taṁ dṛṣṭvā tv abhiniryāntaṁ nagaryāḥ kānanaukasah, utpetur abhisamkruddhāḥ śilāhastā yuyutsavaḥ/ hanūmān puratas teṣāṁ jagāma kapikuñjaraḥ, pragṛhya sumahac chṛṅgaṁ parvatasya durāsadam/ sa dadarśa hatānandāṁ sītāṁ indrajito rathe, ekaveṇīdharāṁ dīnāṁ upavāsakṛśānanāṁ/ parikliṣṭaikavasanāṁ amṛjāṁ rāghavapriyāṁ, rajomalābhyāṁ āliptaiḥ sarvagātrair varastriyam/ tāṁ nirīkṣya muhūrtaṁ tu maitihilīṁ adhyavasya ca, bāṣparyākulamukho hanūmān vyathito 'bhavat/ abravīt tāṁ tu śokārtāṁ nirānandāṁ tapasvināṁ, dṛṣṭvā rathe stitāṁ sītāṁ rākṣasendrasutāsritāṁ/ kiṁ samarthitam asyeti cintayan sa mahākapiḥ, saha tair vānaraśreṣṭhair abhyadhāvata rāvaṇim/ tad vānarabalaṁ dṛṣṭvā rāvaṇiḥ krodhamūrchitaḥ, kṛtvā viśokaṁ nistriṁśaṁ mūrdhni sītāṁ parāmr̥ṣat/ taṁ striyaṁ paśyatām teṣāṁ tādāyāṁ āsa rāvaṇiḥ, krośantīm rāma rāmeti māyayā yojitām rathe/ gṛhītāmūrdhajām dṛṣṭvā hanūmān dainyam āgataḥ, duḥkhajāṁ vārinetrābhyāṁ utsṛjan mārutātmajaḥ, abravīt paruṣaṁ vākyaṁ krodhād rakṣo 'dhipātmajam/ durātmann ātmanāsāya keśapakṣe parāmr̥ṣaḥ, brahmarṣiṇāṁ kule jāto rākṣasīm yonim āsritaḥ, dhik tvāṁ pāpasamācāraṁ yasya te matir īdr̥śī/ nṛśamsānārya durvṛtta kṣudra pāpapakṣama, anāryasyedṛśaṁ karma gṛhṇā te nāsti nirghṛṇa/ cyutā gṛhāc ca rājyāc ca rāmahastāc ca maitihilī, kiṁ tavaīṣāparāddhā hi yad enāṁ hantum icchasi/ sītāṁ ca hatvā na ciraṁ jīviṣyasi kathaṁ cana, vadhārhakarmaṇānena mama hastagato hy asi/ ye ca strīghātīnāṁ lokā lokavadhyaiḥ ca kutsitāḥ, iha jīvitam utsṛjya pretya tāṁ pratilapsyase/ iti bruvāṇo hanumān sāyudhair haribhīr vṛtaḥ, abhyadhāvata samkruddho rākṣasendrasutaṁ prati/ āpatantaṁ mahāvīryaṁ tad anīkaṁ vanaukasāṁ, rakṣasāṁ bhīmavegānāṁ anīkena nyavārayat/ sa tāṁ bāṇasahasreṇa vikṣobhya harivāhinīm, hariśreṣṭhaṁ hanūmantam indrajit pratyuvāca ha/ sugrīvas tvaṁ ca rāmaś ca yannimittam ihāgatāḥ, tāṁ haniṣyāmi vaidehīm adyaiva tava paśyataḥ/ imāṁ hatvā tato rāmaṁ lakṣmaṇaṁ tvāṁ ca vānara, sugrīvaṁ ca vadhiṣyāmi taṁ cānāryaṁ vibhīṣaṇam/ na hantavyāḥ striyaś ceti yad bravīṣi plavaṅgama, pīḍā karam amitṛāṇāṁ yat syāt kartavyam eta tat/ tam evaṁ uktvā rudatīm sītāṁ māyāmayīm tataḥ, śitadhāreṇa khaḍgena nijaghānendrajit svayam/ yajñopavītamārgēṇa chinnā tena tapasvinī, sā pṛthivyaṁ pṛthuśroṇī papāta priyadarśanā/ tāṁ indrajitstriyaṁ hatvā hanūmantam uvāca ha, mayā rāmasya paśyemām kopena ca niṣūditām/ tataḥ khaḍgena mahatā hatvā tāṁ indrajit svayam, hr̥ṣṭaḥ sa ratham āsthāya vinanāda mahāsvanam/ vānarāḥ śuśruvuḥ śabdāṁ adūre pratyavasthitāḥ, vyāditāsyaṁ nadatas tad durgāṁ samśritasya tu/ tathā tu sītāṁ vinihatya durmatih; prahr̥ṣṭacetāḥ sa babhūva rāvaṇiḥ, taṁ hr̥ṣṭarūpaṁ samudīkṣya vānarā; viṣaṇṇarūpāḥ samabhipradudruvuḥ/

Having realised why Shri Rama prevented Lakshmana not to resort to brahmasatra to destroy entire Rakshasa generation and of his unique pratigjna to kill him come what at any cost, Indrajit retreated to

Lankapuri. On hearing what all transpired after Indrajit's maya yuddha on Rama Lakshmanas and its sequel, Ranasura got furious and as such Indrajit along with considerable rakshasa sena went back to the battle ground once again. Then he created a Maya Sita Devi and made her seated in the chariot. Vaanara veeraas headed by Hanuman along with a huge parvata shikhara which was most difficult to lift. Hanuman then noticed the Maya Sita Devi with the same kind of 'malina vastras' and kept on staring at her and truly felt that indeed she was Devi Sita herself seated being 'shoka peedita, maha deena and ananda shunya'. Then Hanuman wondered as to what indeed was Indrajit's objective might be. Then realising that Hanuman was staring at her, Indrajit pulled off her long 'sheersha keshas' in to his mighty hands as she was shouting 'haa Rama, haa Rama' repeatedly. Hanuman was moved at the scene and shouted at Indrajit: 'Duratma! You are wandonly performing this wretched act and inviting your 'vinaasha'; indeed you were born in Brahma Kula but is unable to desist from 'rakshasa manovritthi' and are truly merciless. *cyutā ghāc ca rājyāc ca rāmahastāc ca maithilī, kim tavaiṣāparāddhā hi yad enām hantum icchasi/ sītām ca hatvā na ciraṁ jīviṣyasi katham cana, vadhārhakarmaṇānena mama hastagato hy asi/ ye ca strīghātīnām lokā lokavadhyaiś ca kutsitāḥ, iha jīvitam utsṛjya pretya tām pratilapsyase*/Nishthura! The helpless Sita Devi was thrown off her Kingdom, tossed off to forest life, dandakaranya, and rakshasa nivasasa, and what indeed could now at the verge of her life under your threat now! If you are going to end her life now, do you realise that you are ending up your own life could last for long. You are really worthy of killing mercilessly as your retarded mentality demands quick retribution. Among the killings that are perpetrated in one's life, 'stree hatyaa' is considered as the worst and as such please do resist your attempt to resort to such a drastic step.' [Stree hatya, Bhruna / Shishu hatya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana are stated to be the top of the list of Pancha Maha Patakas] As Hanuman stated likewise in disgust and desperation, Indrajit never bothered to what all Hanuman shouted at and proceeded right into the thickness of the vaanara sena who were all alarmed and addressed Hanuman tauntingly: *sugrīvas tvaṁ ca rāmaś ca yannimittam ihāgatāḥ, tām haniṣyāmi vaidehīm adyaiva tava paśyataḥ/ imām hatvā tato rāmaṁ lakṣmaṇaṁ tvām ca vānara, sugrīvaṁ ca vadhiṣyāmi taṁ cānāryaṁ vibhīṣaṇaṁ/ na hantavyāḥ striyaś ceti yad bravīṣi plavaṅgama, pīḍā karam amitrāṇām yat syāt kartavyam eta tat/* Vaanara! Sugriva, Rama and all of you vanaras had attacked us at Lankapuri, on; y an account of this Sita, and if I were to kill her in all your presence, then the bone of contention would get cleared right now. Then very systematically I should kill Rama Lakshmanas, yourself, Sugriva and Vibhishana in that order. Oh Monkey! You were seeking me not to resort to 'stree hatya', and in reply I wish to assert that the root cause would be the fall of a huge tree and as such my 'takshana kartavya'. *tam evam uktvā rudatīm sītām māyāmayīm tataḥ, śitadhāreṇa khaḍgena nijaghānendrajit svayam/ yajñopavītamārgaṇa chinnā tena tapasvinī, sā pṛthivyām pṛthuśroṇī papāta priyadarśanā/ tām indrajitstriyaṁ hatvā hanūmantam uvāca ha, mayā rāmasya paśyemām kopena ca niṣūditām/ tataḥ khaḍgena mahatā hatvā tām indrajit svayam, hṛṣṭaḥ sa ratham āsthāya vinanāda mahāsvanam/* Having been provoked by Hanunan, Indrajit had then with his sword stabbed the crying Sita. Then she was sliced off in two parts as at the yagnopaveeta sthaana and maha tapasvini Maya Sita was slashed down to earth. Then Indrajit addressed Hanuman in roaring laughter made simha garjanas: Now, the very cause for which you the monkey brigade landed here is uproored for good and your battle would be a waste of your time and ours too. " *vānarāḥ śuśruvuh śabdāṁ adūre pratyavasthitāḥ, vyāditāsyasya nadatas tad durgam samśritasya tu/ tathā tu sītām vinihatya durmatih; prahrṣṭacetāḥ sa babhūva rāvaṇih, taṁ hṛṣṭarūpaṁ samudīkṣya vānarā; viṣaṇṇarūpāḥ samabhipradudruvuh/* The vaanaraas as having heard the chorus of Meghanaada and the Rakshasas were exhilarated and excited as Vaanaras shouted: Ravana Putra has now his brain and soon lose his head too.

Sarga Eight Two

As Hanuman witnessed Sita Devi killed, Vanara sena was ghastr and Humuman had intitially pacified the vanara sena and take ro revenge but later agreed for temporary withdrawal and to inform Rama Sugrivaas.

śrutvā tam bhīmanirhrādaṁ śakrāśanisamasvanam, vīkṣamāṇā diśaḥ sarvā dudruvur vānararṣabhāḥ/ tān uvāca tataḥ sarvān hanūmān mārutātmajaḥ, viṣaṇṇavadanān dīnāṁs trastān vidravataḥ prṥthak/ kasmād viṣaṇṇavadanā vidravadhvaṁ plavaṅgamāḥ, tyaktayuddhasamutsāhāḥ śūratvaṁ kva nu vo gatam/ prṥthato 'nuvrajadhvaṁ mām agrato yāntam āhave, śūrair abhijanopetair ayuktaṁ hi nivartitum/ evam uktāḥ susaṁkruddhā vāyuputrena dhīmātā, śailaśṛṅgān drumāmś caiva jagṛhur hṛṣṭamānasāḥ/ abhipetuś ca garjanto rākṣasān vānararṣabhāḥ, parivārya hanūmantam anvayus ca mahāhave/ sa tair vānaramukhyais tu hanūmān sarvato vṛtaḥ, hutāśana ivārciṣmān adahac chatruvāhinīm/ sa rākṣasānām kadanam cakāra sumahākapiḥ, vṛto vānarasainyena kālāntakayamopamaḥ/ sa tu śokena cāviṣṭaḥ krodhena ca mahākapiḥ, hanūmān rāvaṇi rathe mahatīm pātayac chilām/ tām āpatantīm dṛṣṭvaiva rathaḥ sārathinā tadā, vidheyāśva samāyuktaḥ sudūram apavāhitaḥ/ tam indrajitam aprāpya rathatham sahasārathim, viveśa dharaṇīm bhittvā sā śilāvyartham udyatā/ patitāyām śilāyām tu rakṣasām vyathitā camūḥ, tam abhyadhāvaṁ śataśo nadantaḥ kānanaukasah/ te drumāmś ca mahākāyā giriśṛṅgāni codyatāḥ, cikṣipur dviṣatām madhye vānarā bhīmavikramāḥ/ vānarair tair mahāvīryair ghorarūpā niśācarāḥ, vīryād abhihataḥ vṛkṣair vyaveṣṭanta raṇakṣitau/ svasainyam abhivīkṣyātha vānarārditam indrajit, praghītāyudhaḥ kruddhaḥ parān abhimukho yayau/ sa śaraughān avasṛjan svasainyenābhisaṁvṛtaḥ, jaghāna kapiśārdūlān subahūn dṛṣṭavikramaḥ/ śūlair aśanibhiḥ khaḍgaiḥ paṭṭasaiḥ kūṭamudgaraiḥ, te cāpy anucarāṁs tasya vānarā jaghnur āhave/ saskandhaviṭapaiḥ śālaiḥ śilābhiś ca mahābalaiḥ, hanūmān kadanam cakre rakṣasām bhīmakarmanām/ sa nivārya parāṇīkam abravīt tān vanaukasah, hanūmān saṁnivartadhvaṁ na naḥ sādhyam idaṁ balam/ tyaktvā prāṇān viceṣṭanto rāma priyacikīrṣavaḥ, yannimittam hi yudhyāmo hatā sā janakātmajā/ imam artham hi vijñāpya rāmaṁ sugrīvam eva ca, tau yat pratividhāsyete tat kariṣyāmahe vayam/ ity uktvā vānaraśreṣṭho vārayan sarvavānarān, śanaiḥ śanair asaṁtrastaḥ sabalaḥ sa nyavartata /sa tu prekṣya hanūmantam vrajantaṁ yatra rāghavaḥ, nikumbhilām adhiṣṭhāya pāvakaṁ juhuve ndrajit/ yajñabhūmyām tu vidhivat pāvakas tena rakṣasā, hūyamānaḥ prajajvāla homaṣoṇitabhuk tadā/ so 'rciḥ pinaddho dadṛśe homaṣoṇitatarpitāḥ, saṁdhyāgata ivādityaḥ sa tīvrāgniḥ samutthitaḥ/ athendrajid rākṣasabhūtaye tu; juhāva havyam vidhinā vidhānavat, dṛṣṭvā vyatiṣṭhanta ca rākṣasās te; mahāsamūheṣu nayānayaññāḥ/

As the vaanara sena was truly demoralised, Hanuman shouted at them all: *kasmād viṣaṇṇavadanā vidravadhvaṁ plavaṅgamāḥ, tyaktayuddhasamutsāhāḥ śūratvaṁ kva nu vo gatam/ prṥthato 'nuvrajadhvaṁ mām agrato yāntam āhave, śūrair abhijanopetair ayuktaṁ hi nivartitum/* Vaanaraas! Why are you all now getting alarmed in this way and trying to run back without shameful timidity in this manner. What has suddenly vanished your 'dhairrya sahasaas' and getting rattled by this incident! Instead you should take to far more vigorous determination and speed right now. I am now attacking the wretched rakshaas and the personification of evil devilry of Indrajit and you too must be inspired to do so as persons born of excellent family background and upbringing ought to never ever show their backs in the battles. *evam uktāḥ susaṁkruddhā vāyuputrena dhīmātā, śailaśṛṅgān drumāmś caiva jagṛhur hṛṣṭamānasāḥ/ abhipetuś ca garjanto rākṣasān vānararṣabhāḥ, parivārya hanūmantam anvayus ca mahāhave/ sa tair vānaramukhyais tu hanūmān sarvato vṛtaḥ, hutāśana ivārciṣmān adahac chatruvāhinīm/* As veera Hanuman inspired the vaanara sena, Vaanara veeraas got terribly annoyed at the Rakshasaas and initiated uprooting maha vrishas and parvata shikharas and attacked rakshasaas like agni jwaalaas and ashed down the opponents wild and out of control. *sa tu śokena cāviṣṭaḥ krodhena ca mahākapiḥ, hanūmān rāvaṇi rathe mahatīm pātayac chilām/* As Hanuman was ignited by the irreparable tormentation of Devi Sita's hatya he kept on hurling 'mountain shikharas' on the charior of Indrajit and as a result, the horses got beliddered and got seperated from the chariot yet the chariot was still intact although immobilised as the mountain tops so hurled were perhaps wasted. All the same the rakshasas jumped off yet with enormous fear. Then the vaanara yoddhhas too commenced hurling parvata boulderess on Indrajit as a frightful follow up the example of Hanuman. In return the infuriated Indrajit took to 'baana varsha' on those very vanara sreshthas. Then inspired by Indrajit, Rakshasaas too retaliated with their astra shastras. The tempo of the mutual battle became too severe that countless vaanara yoddhhas were getting severely killed. Then Hanuman realised that the severity of vaanara sena was losing their grip as Indrajit became too severe and aggressive as he showed off the false euphoria of

having killed Devi among the jubilated rakshasaas. *tyaktvā prāṇān viceṣṭanto rāma priyacikīrṣavaḥ, yannimittam hi yudhyāmo hatā sā janakātmajā/ imam artham hi vijñāpya rāmaṁ sugrīvam eva ca, tau yat pratividhāsyete tat kariṣyāmahe vayam/ ity uktvā vānaraśreṣṭho vāraṇa sarvavānarān, śanaiḥ śanair asaṁtrastaḥ sabalaḥ sa nyavartata /* Then Hanuman suggested to call off the attack for the time being and stated: Brother Vanarasa! So far, you have been desperately fighting the rakshas sena for the Shri Rama Karya of retrieving Devi Sita from the clutches of Ravana, but Ravana Kumara killed Sita Devi in my very presence. Now my immediate duty is to inform Sugriva and Shri Rama so that we should take steps for 'prateekaara' eventually. *sa tu prekṣya hanūmantam vrajantam yatra rāghavaḥ, nikumbhilām adhiṣṭhāya pāvakaṁ juhuve ndrajit/ yajñabhūmyām tu vidhivat pāvakaṁ tena rakṣasā, hūyamānaḥ prajajvāla homaṣṇitabhuk tadā/ so 'rciḥ pinaddho dadṛṣe homaṣṇitatarpitaḥ, saṁdhyāgata ivādityaḥ sa tīvrāgniḥ samutthitaḥ/ athendrajit rākṣasabhūṭaye tu; juhāva havyam vidhinā vidhānavat, drṣṭvā vyatiṣṭhanta ca rākṣasāḥ te; mahāsamūheṣu nayānayajñāḥ/* As Hanuman asked the vanara sena to withdraw from the battle for the time being without fear, he saw Indrajit going to Nikumbhala devi Mandira for performing yet again another abhichāaika yajña. Then Indrajit performed another aahuti in agni and ate the 'aahuti yagjaanna' and stood up readied for the next battle.

Sarga Eighty Three

As as he heard of Devi Sita's killing, Rama swooned down and Lakshmana did extensive vishleshana of dharmaadharma and sought to revive him, asserting Indrajit's justified killing too soon.

Rāghavaś cāpi vipulam taṁ rākṣasavanaukasām, śrutvā saṁgrāmanirghoṣam jāmbavantam uvāca ha/ saumya nūnam hanumatā kṛtam karma suduṣkaram, śrūyate hi yathā bhīmaḥ sumahān āyudhasvanaḥ/ tad gaccha kuru sāhāyāṁ svabalenābhisaṁvṛtaḥ, kṣipram ṛṣkapate tasya kapiśreṣṭhasya yudhyataḥ/ kṣarājas tathety uktvā svenānikena saṁvṛt, āgacchat paścimadvāram hanūmān yatra vānaraḥ/ athāyāntam hanūmantam dadarśarkṣapatīḥ pathi, vānaraīḥ kṛtasamgrāmaiḥ śvasadbhir abhisaṁvṛtam/ drṣṭvā pathi hanūmānś ca tad ṛṣkabalām udyatam, nīlameghanibham bhīmaṁ saṁnivārya nyavartata/ sa tena harisainyena saṁnikarṣam mahāyaśāḥ, śīghram āgamya rāmāya duḥkhito vākyam abravīt/ samare yudhyamānānām asmākaṁ prekṣatām ca saḥ, jaghāna rudatīm sītām indrajit rāvaṇātmajaḥ/ udbhrāntacittas tām drṣṭvā viṣaṇṇo 'ham arimḍama, tad aham bhavato vṛttam vijñāpayitum āgataḥ/ tasya tadvacanam śrutvā rāghavaḥ śokamūrchitaḥ, nipapāta tadā bhūmau chinnaṁ mūla iva drumam/ taṁ bhūmau devasaṁkāśam patitaṁ drṣya rāghavam, abhipetuḥ samutpatya sarvataḥ kapisattamāḥ/ asiñcan salilaiś cainam padmotpalasugandhibhiḥ, pradahantam asahyam ca sahasāgnim ivotthitam/ taṁ lakṣmaṇo 'tha bāhubhyām pariṣvajya suduḥkhitaḥ, uvāca rāmam asvastham vākyam hetvarthasaṁhitam/ śubhe vartmani tiṣṭhantaṁ tvām āryavijitendriyam, anarthebhyo na śaknoti trātum dharmo nirarthakaḥ/ samare yudhyamānānām asmākaṁ prekṣatām ca saḥ, jaghāna rudatīm sītām indrajit rāvaṇātmajaḥ/ udbhrāntacittas tām drṣṭvā viṣaṇṇo 'ham arimḍama, tad aham bhavato vṛttam vijñāpayitum āgataḥ/ tasya tadvacanam śrutvā rāghavaḥ śokamūrchitaḥ, nipapāta tadā bhūmau chinnaṁ mūla iva drumam/ taṁ bhūmau devasaṁkāśam patitaṁ drṣya rāghavam, abhipetuḥ samutpatya sarvataḥ kapisattamāḥ/ asiñcan salilaiś cainam padmotpalasugandhibhiḥ, pradahantam asahyam ca sahasāgnim ivotthitam/ taṁ lakṣmaṇo 'tha bāhubhyām pariṣvajya suduḥkhitaḥ, uvāca rāmam asvastham vākyam hetvarthasaṁhitam/ śubhe vartmani tiṣṭhantaṁ tvām āryavijitendriyam, anarthebhyo na śaknoti trātum dharmo nirarthakaḥ/ bhūtānām sthāvarāṇām ca jaṅgamānām ca darśanam, yathāsti na tathā dharmas tena nāstīti me matiḥ/ yathaiva sthāvaram vyaktaṁ jaṅgamam ca tathāvidham, nāyam arthas tathā yuktas tvadvidho na vipadyate/ yady adharmo bhaved bhūto rāvaṇo narakam vrajet, bhavānś ca dharmasaṁyukto naivam vyasanam āpnuyāt/ tasya ca vyasanābhāvād vyasanam ca gate tvayi, dharmenopalabhed dharmam adharmaṁ cāpy adharmataḥ/ yadi dharmena yujyera nādharmarucayo janāḥ, dharmena caratām dharmas tathā caiśām phalam bhavet/ yasmād arthā vivardhante yeṣv adharmāḥ pratiṣṭhitaḥ, kliṣyante dharmasīlāś ca tasmād etau nirarthakau/ vadhyante pāpakarmāṇo yady adharmena rāghava, vadhakarmahato dharmāḥ sa hataḥ kaṁ vadhiṣyati/ atha vā vihitenāyam hanyate hanti vā param, vidhir

ālipyate tena na sa pāpena karmaṇā/ adṛṣṭapratikāreṇa avyaktenāsatā satā, katham śakyam param prāptum dharmenārivikarśana/ yadi sat syāt satām mukhya nāsat syāt tava kim cana, tvayā yadīdṛśam prāptam tasmāt san nopapadyate/ atha vā durbalaḥ klībo balam dharmo 'nuvartate, durbalo hṛtamyādo na sevyā iti me matiḥ/ balasya yadi ced dharmo guṇabhūtaḥ parākrame, dharmam utsrjya vartasva yathā dharme tathā bale/ atha cet satyavacanam dharmah kila paramtapa., anṛtas tvayy akarunaḥ kim na baddhas tvayā pitā/ yadi dharmo bhaved bhūta adharma vā paramtapa, na sma hatvā munim vajrī kuryād ijjām śatakratuḥ/ adharmasamśrito dharmo vināśayati rāghava, sarvam etad yathākāmam kākutstha kurute naraḥ/ mama cedam matam tāta dharmo 'yam iti rāghava, dharmamūlam tvayā chinnaṁ rājyam utsrjatā tadā/ arthebhyo hi vivṛddhebhyaḥ samvṛddhebhyaḥ tatas tataḥ, kriyāḥ sarvāḥ pravartante parvatebhya ivāpagāḥ/ arthena hi viyuktasya puruṣasyālpatejasah, vyucchidyante kriyāḥ sarvā grīṣme kusarito yathā/ so 'yam artham parityajya sukhakāmaḥ sukhaidhitaḥ, pāpam ārabhate kartum tathā doṣaḥ pravartate/ yasyārthās tasya mitrāṇi yasyārthās tasya bāndhavaḥ, yasyārthāḥ sa pumāṁ loka yasyārthāḥ sa ca paṇḍitaḥ/ yasyārthāḥ sa ca vikrānto yasyārthāḥ sa ca buddhimān, yasyārthāḥ sa mahābhāgo yasyārthāḥ sa mahāguṇaḥ/ arthasyaite parityāge doṣaḥ pravayāhṛtā mayā, rājyam utsrjatā vīra yena buddhis tvayā kṛtā/ yasyārthā dharmakāmārthās tasya sarvaṁ pradakṣiṇam, adhanenārthakāmena nārthaḥ śakyovicinvatā/ harṣaḥ kāmaś ca darpaś ca dharmah krodhaḥ śamo damaḥ, arthād etāni sarvāṇi pravartante narādhipa/ yeṣāṁ naśyaty ayaṁ lokaś caratām dharmacāriṇām, te 'rthās tvayi na dṛśyante durdīṇṣu yathā grahāḥ/ tvayi pravrajite vīra guroś ca vacane sthite, rakṣasāpahṛtā bhāryā prāṇaiḥ priyatarā tava/ tad adya vipulaṁ vīra duḥkham indrajitā kṛtam, karmaṇā vyapanēṣyāmi tasmād uttiṣṭha rāghava/ ayam anagha tavoditaḥ priyārtham; janakasutā nidhanam nirīkṣya ruṣṭaḥ, sahayagajarathām sarākṣasendrām; bhṛśam iṣubhir vinipātayāmi laṅkāṁ/

Jambavan reported to Shri Rama that maha vaavara veeraas were killed in several thousands, Rama stated Hunamas was there yet Jambavan too might assist Hanuman. But Hanuman was returning from the battle and addressed Shri Rama: *samare yudhyamānānām asmākaṁ prekṣatām ca saḥ, jaghāna rudatīm sītām indrajit rāvaṇātmajah/ udbhrāntacittas tām dṛṣtvā viṣaṇṇo 'ham arimḍama, tad aham bhavato vṛttam vijñāpayitum āgataḥ/ tasya tadvacanam śrūtvā rāghavaḥ śokamūrchitaḥ, nipapāta tadā bhūmau chinnaṁ mūla iva drumah/* ' Rama Prabho! As I had left for the battle ground along with several vaanara veeraas, then we encounterd Ravana Kumara Indrajit and by his chariot Devi Sita too was seen and the duratma smashed her to death with his sword even as we were all witnessing the horror. It is in that terrible context, we were all truly perplexed and baffled and are hence returning to you. No sooner Rama heard the news than he swooned down senseless. Devatulya Raghunadha collapsed unconscious, the entire Vaanara sena surrounded Shri Rama and started 'sprinkling sugandha jala' on his body as if dahana karma was being initiated! Noticing as his elder brother's situation, Lakshmana broke out crying away truly non plussed. He started weeping as seated with his shoulders knelt down: 'Arya! You are always lifelong true 'jitendriya' yet your 'dharmaatva' and undreamt of bravery would appear wasteful. It appears that the fruitfulness of happy living of sthaavara jangamas including human beings or pashu pakshis seems certainly not to 'dharmaacharana.' In other words dharma appears irrelevant to happy living! This as now amply proved that dharma of Shri Rama's present state of affairs is inspite of dharma. After all Ravana is ever happy and joyful in life notwithstanding his open 'adharmaacharana' and hence only those who keep dharma suffer most. If only contentment of happy life appears to be irrelevant dharma adharmaas. But in normal like it is amply proven that persons of blatant and irresponsible daily life are successful while those who are always stuck to principles are absolute failures in life.' Then Lakshmana addressed Shri Rama: *vadhyante pāpakarmāṇo yady adharmeṇa rāghava, vadhakarmahato dharmah sa hataḥ kam vadhiṣyati/* Raghunandana! If a paapaachari purusha practices blatant adharma, then out of three fourths of his life he or she should be happy and if the end of life might get uptooted, but common sense states that one is dead in the long run any how! Otherwise, if a 'jeeva' gets killed my karma vishesha, then that killing should be due to that very jeeva had perpetrated in this or previous life. If there is no angle of 'prateekara', then how a wanton killing is possible. Thus my confirmed view states that only a timid, asamartha, and despicable person could ever had done this kind of atrocity. *Arthasamśrito*

dharmo vināśayati rāghava, sarvam etad yathākāmaṁ kākutstha kurute naraḥ/ mama cedam matam tāta dharmo 'yam iti rāghava, dharmamūlaṁ tvayā chinnaṁ rājyam utsṛjātā tadā/ Raghu nandana! Dharma devoid of purushathas like artha and kaama ought to lead to shatru naashana. Only that distinguished person who practises dharma as an essential and of integrated practice of the purusharthaas would win the race. Raghava! That was how, you have the accreditation of having discarded the Ayodhya Saamraajya and proved to the world that artha without dharma had no base at all and hence vindicated the truth of proper living. arthebhyo hi vivṛddhebhyaḥ samvṛddhebhyaḥ tatas tataḥ, kriyāḥ sarvāḥ pravartante parvatebhyā ivāpagāḥ/ arthena hi viyuktasya puruṣasyālpatejasah, vyucchidyante kriyāḥ sarvā grīṣme kusarito yathā/ so 'yam arthaṁ parityajya sukhakāmaḥ sukhaidhitaḥ, pāpam ārabhate kartum tathā doṣaḥ pravartate/ Just as riveres flow out from parvatas down to earth for the benefit of all the beings in srishti, your nishkaama dharma is truly commendable and exemplary. Those 'manda buddhi' purushasa are only clinging to materialism only are bound to be dried up sooner than later like the waters of rivers and wells by the onset of severe summer. Those purushas who are ever clinging to desires with uprooted dharma are subjected to taadana-bandhana-doshaprapī for ever. harṣaḥ kāmāś ca darpaś ca dharmāḥ krodhaḥ śamo damaḥ, arthād etāni sarvāṇi pravartante narādhipa/ tvayī pravrajite vīra guroś ca vacane sthite, rakṣasāpahṛtā bhāryā prāṇaiḥ priyatarā tava/ Narashvara Shri Rama! True prosperity and wealth of lasting life is necessarily anchored to harsha-kaama-darpa-dharma-krodha-shama-and dama are happiness-longing- justified pride- genuine virtuosity-and desirable anger- and equanimity and self control. Raghu veera! You had no doubt vindicated dharma by 'pitru vaakya paripaalana' and 'aranya vaasa' but the rakshsha had forcibly kidnapped and kept under duress. tad adya vipulaṁ vīra duḥkham indrajitā kṛtam, karmaṇā vyapanēṣyāmi tasmād uttiṣṭha rāghava/ ayam anagha tavoditaḥ priyārthaṁ; janakasutā nidhanaṁ nirīkṣya ruṣṭaḥ, sahayagajarathāṁ sarākṣasendrām; bhṛṣam iṣubhir vinipātayāmi laṅkā/ Indeed, today, Indrajit had caused us unparalleled distress to all of us; worry not, Rama, I should certainly crumble him to duās rightaway, but kindly wake up now for good most certainl. Nara Shreshtha! Maha Baaho! Kindly wakeup now with full senses and wha all I am stating now is not merely to please you but to assert my self now that the Janaka Naidini Sita's mrityu varta be such as to urgenly demand the act of retribution and firm up by my ever aroused passion of anguished desperation.

Sarga Eighty Four

Vibhishana spelt out Ravana's insane desire for Devi Sita that he could ever imagine her being killed and Indrajit fooled Hanuman and vaanaras of Maya Sita but attack Indrajit's abhichhara yagna instantly.

Rāmam āśvāsāyāne tu lakṣmaṇe bhrātrvatsale, niṣīpya gulmān svasthāne tatrāgacchad vibhīṣaṇaḥ/ nānāpraharaṇair vīraiś caturbhiḥ sacivair vṛtaḥ, nīlāñjanacayākārair mātāṅgair iva yūthapaḥ/ so 'bhigamya mahātmānaṁ rāghavaṁ śokalālasaṁ, vānarāṁś caiva dadṛṣe bāṣparyākulekṣaṇān/ rāghavaṁ ca mahātmānaṁ iṣvākukulanandanam, dadarśa moham āpannaṁ lakṣmaṇasyāṅkam āśritam/ vrīḍitaṁ śokasamtaptaṁ dṛṣtvā rāmaṁ vibhīṣaṇaḥ, antarduḥkhena dīnātmā kim etad iti so 'bravīt/ vibhīṣaṇa mukhaṁ dṛṣtvā sugrīvaṁ tāmś ca vānarān, uvāca lakṣmaṇo vākyam idaṁ bāṣpapariplutaḥ/ hatām indrajitā sītām iha śrutvaiva rāghavaḥ, hanūmad vacanāt saumya tato moham upāgataḥ/ kathayantaṁ tu saumitriṁ samnivārya vibhīṣaṇaḥ, puṣkalārtham idaṁ vākyam viśamjñāṁ rāmam abravīt/ manujendrārtarūpeṇa yad uktas tvaṁ hanūmatā, tad ayuktam ahaṁ manye sāgarasyeva śoṣaṇam/ abhiprāyaṁ tu jānāmi rāvaṇasya durātmanaḥ, sītām prati mahābāho na ca ghātāṁ kariṣyati/ yācyamānaḥ subahuśo mayā hitacikīrṣuṇā, vaidehīm utsṛjaseti na ca tat kṛtavān vacaḥ/ naiva sāmna na bhedena na dānena kuto yudhā, sā draṣṭum api śakyeta naiva cānyena kena cit/ vānarān mohayitvā tu pratiyātaḥ sa rākṣasaḥ, caityaṁ nikumbhilāṁ nāma yatra homaṁ kariṣyati/hutavān upayāto hi devair api savāsavaīḥ, durādharṣo bhavaty eṣa samgrāme rāvaṇātmajaḥ/ tena mohayatā nūnam eṣā māyā prayojitā, vighnam anvicchatā tāta vānarāṇāṁ parākrame, sasainyās tatra gacchāmo yāvat tan na samāpyate/ tyajemaṁ naraśārdūlamithyā samtāpam āgatam, sīdate hi balaṁ sarvaṁ dṛṣtvā tvāṁ śokakarśitam/ iha tvaṁ svastha hṛdayas tiṣṭha sattvasamucchrītaḥ, lakṣmaṇaṁ preṣayāsmābhiḥ saha sainyānukarṣibhiḥ/

eṣa taṁ naraśārdūlo rāvaṇīm niśitaiḥ śaraiḥ, tyājayaṣyati tat karma tato vadhyo bhaviṣyati/ tasyaite niśitās tīkṣṇāḥ patripatrāṅgavājinaḥ, patatrīṇa ivāsaumyāḥ śarāḥ pāsyanti śoṇitam/ tat samdiśa mahābāho lakṣmaṇam śubhalakṣaṇam, rākṣasasya vināśāya vajraṁ vajradharo yathā/ manuḥjavara na kālaviṇṇakaro; ripunidhanaṁ prati yat kṣamo 'dya kartum, tvam atisṛja ripor vadhāya bāṇīm; asurapuronmathane yathā mahendraḥ/ samāptakarmā hi sa rākṣasendro; bhavaty adṛśyaḥ samare surāsuraiḥ, yuyutsatā tena samāptakarmaṇā; bhavet surāṇām api samśayo mahān/

As Lakshmana having made a detailed assessment of ‘dhadmaadharma vichakshana’ and sought to retrieve Rama from his senselessness by asserting Indrajit’s killing all by himself, Vibhishana having got the vaanara yoddhaas in readiness had arrived. He saw that a big group of vanara shreshthas were surrounding Lakshmana while Rama was lying senseless. Lakshmana was on a state of assuaging Rama and stating dharmaadharma crying away. That was the time when Rama appeared to have regained consciousness, got up and said as to what had happened. Then Lakshmana looked at Vibhishana and Sugriva too and replied: ‘Soumya! Hanuman informed you that Indrajit slashed Devi Sita and on hearing that you fell down unconscious thereafter. Then Vibhishana intervened and said: Maha Raja! As Hanuman had thus informed I still feel that it could never be so. I am indeed aware that Ravana was no doubt head over heels obsessed with Devi Sita but could never allow Indrajit could ever dared to have done so. I had on several occasions requested Ravana to leave Devi Sita but never agreed. Indeed no purusha could ever win over a maha pativrata like Devi Sita by ‘saama- daana- bheda prayatnas’ but only by a unique battle like this. Maha Baaho Shri Rama! Rakshasa Indrajit must have taken advantage of Vaanara Sammoha, and must have presented a Maya Sita and killed her and most certainly but never otherwise. Right now, Indrajit had gone to Nikumbhila Mandira and would be preparing for an ‘abhichaara homaagjana’ and along with Ravana’s ‘samyoga’ would soon become truly invincible even my Devas and Devendra too. Indrajit must have realised that if his attention might get diverted to attacks by vaanaraas and hence left off suddenly disappeared and retreated to the Nikumbhila. Nara shreshtha, do therefore get rid of this most unrealistic image of Indrajit’s having killed Maya Sita. But right now instruct Lakshmana accompanied by me and competent vaanara shreshthas to attack Indrajit disallowing him to perform the abhichaarika homa. Lakshmana’s ‘baana teevrata’ and unimaginable precision should prove to severe Indrajit’s blood cells and suck off his hot and arrogant blood flows. Maha Baho Shri Rama! Now kindly instruct the shubha lakshmana Lakshmana to lead us like Mahendra the Vajradhari atonce.

Sarga Eighty Five

Following repeated exhortations of Vibhishana, Shri Rama finally dismissing Indrajit’s ‘maaya Sita’s vyavahara’ instructed Lakshmana to proceed to Nikumbhila Mandira with Vibhishana and Vaanara sena

Tasya tadvacanāṁ śrutvā rāghavaḥ śokakarśitāḥ, nopadhārayate vyaktam yad uktam tena rakṣasā/ tato dhairyam avaṣṭabhya rāmaḥ parapurāṇajāyaḥ, vibhīṣaṇam upāsīnam uvāca kapiśāmnidhau/ nairṭtādhipate vākyam yad uktam te vibhīṣaṇa, bhūyas tac chrotum icchāmi brūhi yat te vivakṣitam/ rāghavasya vacaḥ śrutvā vākyam vākyaviśāradaḥ, yat tat punar idam vākyam babhāṣe sa vibhīṣaṇaḥ/ yathājñāptam mahābāho tvayā gulmaniveśanam, tat tathānuṣṭhitam vīra tvadvākyasamanantaram/ tāny anīkāni sarvāṇi vibhaktāni samantataḥ, vinyastā yūthapās caiva yathānyāyam vibhāgaśaḥ/ bhūyas tu mama vijāpyam tac chṛṇuṣva mahāyaśaḥ, tvay akāraṇasamṭapte samṭaptahṛdayā vayam/ tyaja rājann imam śokam mithyā samṭāpam āgatam, tad iyam tyajyatām cintā śatruharṣavivardhanī/ udyamah kriyatām vīra harṣaḥ samupasevyatām, prāptavyā yadi te sītā hantavyā vca niśācarāḥ/ raghunandana vakṣyāmi śrūyatām me hitam vacaḥ, sādhu ayam yātu saumitir balena mahatā vṛtaḥ, nikumbhilāyām samprāpya hantum rāvaṇīm āhave/ dhanurmaṇḍalanirmuktair āśīviṣaviṣopamaiḥ, śarair hantum maheṣvāso rāvaṇīm samitiṇjayaḥ/ tena vīreṇa tapasā varadānāt svayambhutaḥ, astram brahmaśiraḥ prāptam kāmagaś ca turaṅgamāḥ/nikumbhilām asaṁprāptam ahutāgniṁ ca yo ripuḥ, tvām ātatāyinaṁ hanyād indraśatro sa te vadhah, ity evam vihito rājan vadhāsa tasyaiva dhīmataḥ/ vadhāyendrajito rāma tam diśasva mahābalaṁ, hate tasmin hataṁ viddhi rāvaṇam sasuhṛjjanam/ vibhīṣaṇavacaḥ śrutva rāmo

vākyam athābravīt, jānāmi tasya raudrasya māyām satyaparākrama/ sa hi brahmāstravit prājño mahāmāyo mahābalaḥ, karoty asaṁjñān saṁgrāme devān savaruṇān api/ tasyāntarikṣe carato rathasthasya mahāyaśaḥ, na gatiḥ jñāyate vīrasūryasyevābhrasaṁplave/ rāghavas tu ripor jñātvā māyāvīryam durātmanaḥ, lakṣmaṇam kīrtisaṁpannam idaṁ vacanam abravīt/ yad vānarendrasya balaṁ tena sarveṇa saṁvṛtaḥ, hanūmatpramukhaiś caiva yūthapaiḥ sahalakṣmaṇa/ jāmbavenarkṣapatinā saha saṁnyena saṁvṛtaḥ, jaḥi taṁ rākṣasasutaṁ māyābalaviśāradam/ ayam tvām sacivaiḥ sārdhaṁ mahātmā rajanīcaraḥ, abhijñāsa tasya deśasya prṣṭhato 'nugamiṣyati/ rāghavasya vacaḥ śrutvā lakṣmaṇaḥ savibhīṣaṇaḥ, jagrāha kārmukaṁ śreṣṭham anyad bhīmaparākramaḥ/ saṁnaddhaḥ kavacī khaḍgī sa śarī hemacāpadhr̥k, rāmapādāv upaspr̥śya hr̥ṣṭaḥ saumitrir abravīt/ adya matkārmukonmukhāḥ śarā nirbhīdya rāvaṇim, laṅkāṁ abhipatiṣyanti haṁsāḥ puṣkariṇīm iva/ adyaiva tasya raudrasya śarīraṁ māmakāḥ śarāḥ, vidhamiṣyanti hatvā taṁ mahācāpagunacyutāḥ/ sa evam uktvā dyutimān vacanam bhrātur agrataḥ, sa rāvaṇivadhākāṅkṣī lakṣmaṇas tvarito yayau/ so 'bhivādya guroḥ pādaḥ kṛtvā cāpi pradakṣiṇam, nikumbhilām abhiyayau caityam rāvaṇipālitaṁ/ vibhīṣaṇena sahito rājaputrah pratāpavān, kṛtasvastayayano bhrātrā lakṣmaṇas tvarito yayau/ vānarāṇāṁ sahasrais tu hanūmān bahubhir vṛtaḥ, vibhīṣaṇaḥ sahāmātyas tadā lakṣmaṇam anvagāt/ mahatā harisainyena savegam abhisamvṛtaḥ, r̥kṣarājabalāṁ caiva dadarśa pathi viṣṭhitam/ sa gatvā dūram adhvānam saumitrir mitranandanaḥ, rākṣasendrabalāṁ dūrād apaśyad vyūham āsthitam/ sa saṁprāpya dhanuṣpāṇir māyāyogam arim̐dama, tasthau brahmavidhānena vijetum raghunandanaḥ/ vividham amalāśastrabhāsvaram tad; dhvajagahanam vipulam mahārathaiś ca, pratibhayatamam aprameyavegam; timiram iva dviṣatām balaṁ viveśa/

As Vibhishana hastened Shri Rama to instruct Lakshmana to attack Indrajit at Nikumbhila Mandira, the latter was yet to recover from the shock of Sita's killing. Hanuman then intervened and asked Vibhishana to please annotate what he had meant. Vibhishana then again stressed once again to Shri Rama : Kindly never get upset this make believe Maya Sita but am re-emphasising again repeatedly to instruct Lakshmana as suggested. *raghunandana vakṣyāmi śrūyatām me hitam vacaḥ, sādhu ayam yātu saumitrir balena mahatā vṛtaḥ, nikumbhilāyām saṁprāpya hantum rāvaṇim āhave/ dhanurmaṇḍalanirmuktair āśviṣaviṣopamaiḥ, śarair hantum maheṣvāso rāvaṇim samitiṁjayaḥ/ tena vīreṇa tapasā varadānāt svayambhutaḥ, astram brahmaśiraḥ prāptam kāmagāś ca turamgamāḥ/* Raghunandana! Kindly take my words carefully as I am asserting repeatedly in our own interest; as Indrajit had nearly approached Nikumbhila Mandira, Sumitra Kumara be accompanied by vanara veeraas and attack Ravana putra at once. Let Maha dhanurdhara Lakshmana with his mandalaakaara dhanush release 'visha purita sarpatulya bhayanaka baana varshas' and devastate Indrajit but this action be taken up well before the ' kratu samapta'. *nikumbhilām asaṁprāptam ahutāgniṁ ca yo ripuḥ, tvām ātatāyinaṁ hanyād indraśatro sa te vadhaḥ, ity evam vihito rājan vadhas tasyaiva dhīmataḥ/ vadhāyendrajito rāma taṁ diśasva mahābalaṁ, hate tasmin hataṁ viddhi rāvaṇam sasuhṛjjanam/* Brahma blessed Indrajit asserting that under the 'nikubkha naamaka vata vriksha' he should complete the 'havana sambandhi karya krama', lest there would be the certain killing by his opponent. That is why Shri Rama: I am once again requesting you to let Lakshmana kill Indrajit most uegently' As Vibhishana reasserted repeatedly Shri Rama replied! ' Satyaparakrami Vibhishana! I am now realising that bhayankaara rakshas's 'maaya sita prayoga' by now. He is a Brahmastra jnaata, maayaavi and maha balavan who made devaas like varuna too flustered'. Then Rama instructed Lakshmana to let the vanara pramukha sena of Sugriva too including Hanuman, Riksha Raja Jambavan and such others and kill mayavi Indrajit for ever'. He further advised Vibhishana to let Lakshmana be constantly advised regarding the maya pravritti of Indrajit and be with Lakshmana along with his faithful ministers. Then Lakshmana touched Shri Rama's feet and proceeded towards the Nishkumbhila Mandira along with Vibhishana and followed by Hamuman Jambavan Vaanara bhalluka veeraas..

Sarga Eighty Six

On arrival at the Nikumbhila, Vaanara Rakshasa battle followed -Hanuman challenged Indrajit for malla yuddha, Indrajit raised his dhanur banaas against Hanuman, but Lakshmana raised his dhanush instead.

Atha tasyām avasthāyām lakṣmaṇam rāvaṇānujaḥ, pareṣām ahitam vākyam arthasādhakam abravīt/ asyānīkasya mahato bhedane yatalakṣmaṇa, rākṣasendrasuto 'py atra bhinne dṛśyo bhaviṣyati/ sa tvam indrāśaniprakhyaiḥ śarair avakiran parān, abhidravāṣu yāvad vai naitat karma samāpyate/ jahi vīradurātmānam māyāparam adhārmikam, rāvaṇīm krūrakarmānam sarvalokabhayāvaham/ vibhīṣaṇavacaḥ śrutvā lakṣmaṇaḥ śubhalakṣaṇaḥ, vavarṣa śaravarṣāṇi rākṣasendrasutam prati/ ṛkṣāḥ śākhāmṛgās caiva drumādrivarayodhinaḥ, abhyadhāvanta sahitās tad anīkam avasthitam/ rākṣasās ca śitair bāṇair asibhiḥ śaktitomaraiḥ, udyataiḥ samavartanta kapisainyajighāmsavaḥ/ sa samprahāras tumulaḥ samjajñe kapirakṣasām, śabdena mahatā laṅkāṁ nādayan vai samantataḥ/ śastrair bahuvīdhākārāiḥ śitair bāṇaiḥ ca pādapaiḥ, udyatair giriśṛṅgaiḥ ca ghorair ākāśam āvṛtam/ te rākṣasā vānareṣu vikṛtānanabāhavaḥ, niveśayantaḥ śastrāṇi cakrus te sumahad bhayam/ tathaiva sakalair vṛkṣair giriśṛṅgaiḥ ca vānarāḥ, abhijaghnur nijaghnus ca samare rākṣasarṣabhān/ ṛkṣavānaramukhyaiḥ ca mahākāyair mahābalaiḥ, rakṣasām vadyamānānām mahad bhayam ajāyata/ svam anīkam viṣaṇnam tu śrutvā śatrubhir arditam, udatiṣṭhata durdharṣas tat karmaṇy ananuṣṭhite/ vṛkṣāndhakārān niṣkramya jātakrodhaḥ sa rāvaṇiḥ, āruroha ratham sajjam pūrvayuktaṁ sa rākṣasaḥ/ sa bhīmākārmukaśaraḥ kṛṣṇāñjanacayopamaḥ, raktāsyanaṇaḥ krūro babhau mṛtyur ivāntakaḥ/ dṛṣṭvaiva tu rathastham taṁ paryavartata tad balam, rakṣasām bhīmavegānām lakṣmaṇena yuyutsatām/ tasmin kāle tu hanumān udyamya sudurāsadam, dharaṇīdharasaṁkāśī mahāvṛkṣam arimdamah/ sa rākṣasānām tat sainyam kālāgnir iva nirdahan, cakāra bahubhir vṛkṣair niḥsaṁjñam yudhi vānaraḥ/ vidhvaṁsayantaṁ tarasā dṛṣṭvaiva pavanātmajam, rākṣasānām sahasrāṇi hanūmantam avākiran/ śitaśūladharāḥ śūlair asibhiḥ cāśipānayaḥ, śaktibhiḥ śaktihastās ca paṭṭasaiḥ paṭṭasāyudhāḥ/ parighaiḥ ca gadābhiḥ ca kuntaiḥ ca śubhadarśanaiḥ, śataśaḥ ca śataghnībhir āyasair api mudgaraiḥ/ ghoraiḥ paraśubhiḥ caiva bhiṇḍipālaiḥ ca rākṣasāḥ, muṣṭibhir vajravegaiḥ ca talair aśanisaṁnibhaiḥ/ abhijaghnus samāsādyā samantāt parvatopamam, teṣām api ca saṁkruddhaś cakāra kadanam mahat/ sa dadarśa kapiśreṣṭham acalopamam indrajit, sūdayānam amitraghnam amitṛaṇ pavanātmajam/ sa sārathim uvācedaṁ yāhi yatraiṣa vānaraḥ, kṣayam eva hi naḥ kuryād rākṣasānām upekṣitaḥ/ ity uktaḥ sārathis tena yayau yatra sa mārutiḥ, vahan paramadurdharṣam sthitam indrajitam rathe/ so 'bhyupetya śarān khaḍgān paṭṭasāsiparaśvadhān, abhyavarṣata durdharṣaḥ kapimūrdhni sa rākṣasaḥ/ tāni śastrāṇi ghorāṇi pratigrhya sa mārutiḥ, roṣeṇa mahatāviṣo vākyam cedam uvāca ha/ yudhyasva yadi śūro 'si rāvaṇātmaja durmate, vāyuputraṁ samāsādyā na jīvan pratiyāsyasi/ bāhubhyām samprayudhyasva yadi me dvandvam āhave, vegam sahasva durbuddhe tatas tvam rakṣasām varah/ hanūmantam jighāmsantaṁ samudyataśarāsanam, rāvaṇātmajam ācaṣṭe lakṣmaṇāya vibhīṣaṇaḥ/ yas tu vāsavanirjetā rāvaṇasyātmasambhavaḥ, sa eṣa ratham āsthāya hanūmantam jighāmsati/ tam apratimasamsthānaiḥ śaraiḥ śatruvidāraṇaiḥ, jīvitāntakarair ghoraiḥ saumitre rāvaṇīm jahi/ ity evam uktaḥ tu tadā mahātmā; vibhīṣaṇenārivibhīṣaṇena, dadarśa taṁ parvatasamnikāśam; rathasthitam bhīmabalam durāsadam/

Having arrived at the Nikumbhila Mandir, Vibhishana pointed at the mayavi Indrajit to Lakshmana and asked him to quickly release his arrows well before the havana sampurnata and so did Lakshmana as Indrajit was truly taken aback and so were the Rakshasas. Vanara yoddhas started hurling vrikshas and boulderes as rakshasaas relipied with their 'ayudhas'. Ravana Kumars was highly enraged since the attack was just at the close of the homa karya and even with the clothes meant for purpose had to perforce alight in his chariot with his bhayankara dhanush baanaas with red eyes like agni jwaalaas. Menwhile Hanuman had swifly attacked the rakshasas who too were hurling their arrows and ayudhas like shulas, shaktis, pattishas, parighas and so on. Hanuman then came into his true form chasing the rakshasaas and devastating by his jumpings and flyings. Then realising this, Indrajit instructed his saradhi to reach him to Hanuman and launched heavy tosses of arrows, parighas and shulaas. Then Panana Kumara challenged Indrajit: *tāni śastrāṇi ghorāṇi pratigrhya sa mārutiḥ, roṣeṇa mahatāviṣo vākyam cedam uvāca ha/ yudhyasva yadi śūro 'si rāvaṇātmaja durmate, vāyuputraṁ samāsādyā na jīvan pratiyāsyasi/ bāhubhyām samprayudhyasva yadi me dvandvam āhave, vegam sahasva durbuddhe tatas*

tvaṃ rakṣasāṃ varaḥ/He roared at Indrajit asserting: ‘Durbuddhi Ravana Kumara! If you imagine yourself as a ‘shura veera’ do try me for a ‘malla yuddha’ and make sure if you might survive from this Vayu Putra. Durmati! If you could survive still, then you might be considered as a true raakshasa veera. *hanūmantam jighāmsantam samudyataśarāsanam, rāvaṇātmajam ācaṣṭe lakṣmaṇāya vibhīṣaṇaḥ/ yas tu vāsavanirjetā rāvaṇasyātmasaṃbhavaḥ, sa eṣa ratham āsthāya hanūmantam jighāmsati/ tam apratima - saṃsthānaiḥ śaraiḥ śatruvidāraṇaiḥ, jīvitāntakarair ghoraiḥ saumitre rāvaṇim jahi/ ity evam uktas tu tadā mahātmā; vibhīṣaṇenārivibhīṣaṇena, dadarśa tam parvatasaṃnikāśam; rathasthitam bhīmabalam durāsadam*/Then Indrajit desired to eliminate Vaayu Putra and raised his dhanur baanaas. That precisely the time when Vibhishana addressed Lakshmana : Sumitra Kumara! Are you noting that instead of accepting Hanuman’s challenge for malla yuddha Indrajit raised his ‘dhanur baanaas’. This is the time when you should divert Indrajit’s course of his arrows against Hanuman to you. Thus counselled, Lakshmana noticed what Indrajit was up to.

Sarga Eighty Seven

Indrajit heckles Vibhishana for discarding his ‘swadhama’ to join Rama but Vibhishana details of his Poulastya ancestry, highlights Ravana’s ‘duraachaaras’ and to get ready to be soon killed by Lakshmana!

Evam uktvā tu saumitriṃ jātaharṣo vibhīṣaṇaḥ, dhanuṣpāṇinam ādāya tvaramāṇo jagāma saḥ/ avidūrām tato gatvā praviśya ca mahad vanam, darśayām āsa tat karma lakṣmaṇāya vibhīṣaṇaḥ/ nīlajīmūtasamkāśam nyagrodham bhīmadarśanam, tejasvī rāvaṇabhrātā lakṣmaṇāya nyavedayat/ ihopahāram bhūtānām balavān rāvaṇātajah, upahr̥tya tataḥ paścāt saṃgrāmam abhivartate/ adṛśyaḥ sarvabhūtānām tato bhavati rākṣasaḥ, nihanti samare śatrūn badhnāti ca śarottamaiḥ/ tam apraviṣtam nyagrodham balinam rāvaṇātmajam, vidhvaṃsaya śarais tīkṣṇaiḥ saratham sāśvasārathim/ tathety uktvā mahātejāḥ saumitir mitranandanah, babhūvāvasthitas tatra citram viṣphārayan dhanuḥ/ sa rathenāgnivarṇena balavān rāvaṇātmajah, indrajit kavacī khadgī sadhvajah pratyadṛśyata/ tam uvāca mahātejāḥ poulastyam aparājitam, samāhvaye tvām samare samyag yuddham prayaccha me/ evam ukto mahātejā manasvī rāvaṇātmajah, abravīt paruṣam vākyam tatra dṛṣṭvā vibhīṣaṇam/ iha tvaṃ jātasaṃyrdhah sāksād bhrātā pitur mama, katham druhyasi putrasya piṭṛvyo mama rākṣasa/ na jñātitaṃ na sauhārdaṃ na jātis tava durmate, pramāṇam na ca sodaryaṃ na dharmo dharmadūṣaṇa/ śocyas tvam asi durbuddhe nindanīyaś ca sādhubhiḥ, yas tvaṃ svajanam utsṛjya parabhr̥tyatvam āgataḥ/ naitac chithilayā buddhyā tvaṃ vetsi mahad antaram, kva ca svajanasamvāsaḥ kva ca nīcaparāśrayaḥ/ guṇavān vā parajanaḥ svajano nirguṇo ‘pi vā, nirguṇaḥ svajanaḥ śreyān yaḥ paraḥ para eva saḥ/ niranukroṣatā ceyam yādṛśī te niśācara, svajanena tvayā śakyam paruṣam rāvaṇānuja/ ity ukto bhrātṛputreṇa pratyuvāca vibhīṣaṇaḥ, ajānann iva macchīlam kim rākṣasa vikatthase/ rākṣasendrasutāsādho pāruṣyam tyaja gauravāt, kule yady apy aham jāto rakṣasāṃ krūrakarmaṇām, guṇo ‘yam prathamō nṛṇām tan me śīlam arākṣasaṃ/ na rame dāruṇenāham na cādharmaṇa vai rame, bhrātṛ viśamaśīlena katham bhrātā nirasayate/ parasvānām ca haraṇam paradārābhimarśanam, suhṛdām atiśaṅkāṃ ca trayo doṣāḥ kṣayāvahāḥ/ maharṣīṇām vadho ghorah sarvadevaiś ca vighrahaḥ, abhimānaś ca kopaś ca vairitvam pratikūlatā/ ete doṣā mama bhrātur jīvitaiśvāryanāśanāḥ, guṇān pracchādayām āsuḥ parvatān iva toyadāḥ/ doṣair etaiḥ parityakto mayā bhrātā pitā tava, neyam asti purī laṅkā na ca tvaṃ na ca te pitā/ atimānī ca bālaś ca durvītaś ca rākṣasa, baddhas tvaṃ kālapāśena brūhi mām yad yad icchasi/ adya te vyasanam prāptam kim iha tvaṃ tu vakṣyasi, praveṣtuṃ na tvayā śakyo nyagrodho rākṣasādharma/ dharsayitvā tu kākutsthau na śakyam jīvitum tvayā, yudhyasva naradevena lakṣmaṇena raṇe saha, hatas tvaṃ devatā kāryam kariṣyasi yamakṣaye/ nidarśayasvātmabalam samudyatam; kuruṣva sarvāyudhasāyakaḥ vyayam, na lakṣmaṇasyaitya hi bāṇagocaram; tvam adya jīvan sabalo gamiṣyasi/

Vibhishana then showed the Maha Barakata Vriksha or the massive Arjun Tree under which Indrajit regularly performed his ‘karmanushthaana’ and should all the worship material ‘puja saamagri’ there, and

did ‘bhuta bali’ before attacking the enemies. That is why Rakshasaas create hallucinations by the ‘abhichaarika homa prakriyas’. Thus by disappearing effects rakshasaas could comfortably devastate the vaanara sena.

[Vishleshana on Bhuta Bali

Maha Bhuta Bali of Earth-Water-Fire-Air-and Sky; *Bhuteshwara Bali* or feeding Sacred Divinity; *Vastu bali* or nitya naivedya of puja material including havana paatras-*Bhuta srishti* or creation of illusions as for instance the illusion of Maya Sita referred to in previous sargas - *Bali Daana* or oblations in respect of sacrifices including human-horse - goat- chicken sacrifices and also *Bhuta Daya*.

In this very context Dharma Sindhu details as follows: ‘The Kartha should first perform Pancha Yagnas, pick up the ‘seshaghratanna’ from the Bhojana Paatra, serve it with his right hand wearing a knotless pavitra, stating *Om Bhur -bhuvasswaha tat savitur varenyam bhargo Devasya dheemahi*, does the ‘abhimantrana’ and *Satyamtwartena parishimchaami/* (in the nights *Rutamtwā satyena parishimchami*); after doing the ‘parishena’, state *Antascharati bhuteshu guhaayaam Vishwato mukhah, Twam yagnastwam vashatkaarastwam Vishnuh Purusha parah/*, offer three Balis uttering *Bhupataye namah, Bhuvana pataye namah, Bhutaanaam pataye namah/* or *Chitraaya, Chitra guptaaya, Yamaaya, Yama Dharmaaya, Sarva Bhutebhyah* as the fourth Bali; ensure that his hands, feet and face are wet, take water in hand for ‘Aouposhana’ stating *Annam Brahma Raso Vishnuh, Aham Vaishvaanaro bhutwa/*; drink the water uttering *Amritopastaranamasi*, keep silent for a while to perform five Aahutis to the face / mouth picking up five morsels of food with all the fingers stating: *Om Pranaaya swaaha, Om Apanaaya swaha, Om Vyanaaya swaha, Om Udaanaaya swaha, Om Samaanaaya swaaha* and the sixth word *Om Brahmaney swaaha/* The Karta should not touch the Jala Patra till the ‘praanaahutis’ are over and then touch it and while observing silence commence eating the Bhojana. It is the best facing the East or West while eating; seating southward provides fulfillment and fame; facing North is of medium value; but one should never eat facing in the ‘Vidishas’]

Stanza 8 onwards:

sa rathenāgnivarṇena balavān rāvaṇātmajah, indrajit kavacī khaḍgī sadhvajah pratyadrśyate/ Then as Indrajit fresh from the homa karya, although the same was inconclusive, alighted on his chariot, with kavacha-khadga- dhwaaja, and heard Lakshmana’s high pitched tone while Vobhishana too was standing beside him. Indrajit then shouted on Vibhishana as follows: ‘Rahshasa! After having been born as Rakshasa as my own paternal uncle you seem to have too big now having joined hands with my sworn enemies as a kula-kutumba -bhraatru-kalankita drohi! You have no sense of ‘kartavya-akartavya maryada’. Durbuddhi! You are a ‘kula brashtha’ as ‘swajana parityaagi’ and ‘paraaya jana dasyatva maha ghana murti!’ Indeed you have no sense of shame as you hardly realise the moral dictum of ‘*Shreyaan svadharma nirgunah paradharmaatvanishthitaat, svadharme nidhanam shreyah paradharmobhaya - apahah/* Even one’s own the ‘dharma’ or way of life might appear listless and that of other’s looks more attractive, one ought to firmly believe in one’s own as that of others is fearful and least respected!.*gunavān vā parajanah svajano nirguṇo ’pi vā, nirgunah svajanaḥ śreyān yah parah para eva sah/Yah swapaksham parityajya para paksham nishevate, sa swapaksho kshayam yaate paschaat taireva hanyate/ niranukroṣatā ceyam yādrśī te niścara, svajanena tvayā śakyaṁ paruṣaṁ rāvaṇānuja/* Even if the opposition looks ‘gunavaan’ even so, do you not realise that another or yet another opposition could be opted for as a child’s play! Great Ravana’s younger brother, I am shamed of you and hate to address you as my uncle. You have arrived here with Lakshmana to kill me; could one dream of such shamelessness and senselessness! *ity ukto bhrātrputreṇa pratyuvāca vibhīṣaṇah, ajānann iva macchīlām kim rākṣasa vikatthase/ rākṣasendrasutāsādho pārūṣyaṁ tyaja gauravāt, kule yady apy aham jāto rakṣasām krūrakarmaṇām, guṇo ’yam prathamō nṛṇām tan me śīlam arākṣasām/ na rame dāruṇenāham na cādharmeṇa vai rame, bhrātrā viśamaśīlena katham bhrātā nirasyate/* Having heard Indrajit’s

shouting on him, Vibhishana replied: ‘Rakshasa! Why are you yelling at my ‘swadharma’ as a Rakshasa knowing fully about my own mind set anchored to some principles! Stupid Rakshasa Raja Putra! Yes I am too a rakshasa by surroundings yet neither my birth nor of upbringing of Pulastya Brahma and certainly not of my nature in accordance with my ‘dharmaacharana’ too. Adhama Rakshasa Kumara! Suddenly you are seeking to teach me about ‘swadharma’ and ‘kula samskaara’ and ‘para dharma and swadharma’ but do you realise of what ‘dharma and samskaara’ is all about! My swabhava is truly in tune with my kula-and samskara and certainly not of degenerated- pashu vaada rakshasa pravritti of himsa- and krurata or violence and sheer cruelty. My principle is against ‘krurataa purna karma’. Believe me if an elder brother were to be of morality, would not a younger brother of some moral compunction like to leave him ever! *parasvānām ca haraṇām paradārābhimarśanam, suhṛdām atisānkām ca trayo doṣāḥ kṣayāvahāḥ/ maharṣīnām vadho ghorah sarvadevaiś ca vighrahaḥ, abhimānaś ca kopaś ca vairitvaṁ pratikūlatā/ ete doṣā mama bhrātur jīvitaivaryanāśanāḥ, guṇān pracchādayām āsuh parvatān iva toyadāḥ/* He who is desirous of looting and misusing ‘para dhana’ -as for instance of cousin brother’s puspaka vimana and weath- of ‘para stee vaancha’- and of adhika shankhaa and avishvaasa of one’s own sahodara of some moral compunction establishes monumental examples of his disgusting deportment! Further, bhayankara killings of Maharshis, sumpurana devata virodha, durabhimaana, maha rosha, arrogant and self opiniated psyche are all your father’s patent characteristics. *doṣair etaiḥ parityakto mayā bhrātā pitā tava, neyam asti purī laṅkā na ca tvam na ca te pitā/ atimānī ca bālaś ca durvinītaś ca rākṣasa, baddhas tvam kālapāśena brūhi mām yad yad icchasi/ adya te vyasanam prāptam kim iha tvam tu vakṣyasi, praveṣtuṁ na tvayā śakyo nyagrodho rākṣasādharma/* Durahankari Indrajit! That was why I had to discard your so called ‘swadharma’ asserting your own ‘swadharma nidhanam shreyah’ as I could not be any further ‘atyaacharaas’ of the highest ‘moral turpitude’ and further! Now neither this kind of immoral Lankapuri would last, nor you and most certainly the treta yuga dushyaatma Ravana! Rakshasa! You are an ‘atyanta durabhimaani and baala murkha’! beware, you are now in the ‘kaala paasha’ of veera Lakshmana very soon. Neecha Rakshasa! What all you had blabbered a while ago about ‘swadharma’ and need of unity despite your immorality would not be spared even under this shade of maha barakata vriksha! *dharsayitvā tu kākutsthau na śakyaṁ jīvitum tvayā, yudhyasva naradevena lakṣmaṇena raṇe saha, hatas tvam devatā kāryam kariṣyasi yamakṣaye/ nidarśayasvātmabalaṁ samudyatam; kuruṣva sarvāyudha -sāyakavyayam, na lakṣmaṇasyaitya hi bāṇagocaram; tvam adya jīvan sabalo gamiṣyasi/* Now do realise that by your blatant and arrogant attack on Lakshmana would soon be wound up by ‘kaala paasha’ to despatch you to Yama loka and thus make way for the fruition of ‘deva kaarya’. Therefore, do kindly cooperate Lakshmana with your death as soon as possible!

Sarga Eighty Eight

Lakshmana-Indrajit exchange of hot words followed by fierce battle mutually yet physically hurting each other on and on but never tired despite blisters and flows of blood as Vibhishana attacked Indrajit.

Vibhīṣaṇa vacaḥ śrutvā rāvaṇiḥ krodhamūrchitaḥ, abravīt paruṣam vākyaṁ vegenābhyutpapāta ha/ udyatāyudhanistriṁśo rathe tu samalamkṛte, kālāśvayukte mahati sthitaḥ kālāntakopamaḥ/ mahā - pramāṇam udyamya vipulaṁ vegavad dṛḍham, dhanur bhīmaṁ parāmṛśya śarāmś cāmītranāśanāṁ/ uvācainam samārabdhaḥ saumitriṁ savibhīṣaṇam, tāms ca vānaraśārdūlān paśyadhvam me parākramam/ adya matkārmukotsṛṣṭam śaravarṣam durāsadam, muktaṁ varṣam ivākāśe vārayiṣyatha saṁyuged/ adya vo māmakā bāṇā mahākārmukaniḥsṛtāḥ, vidhamiṣyanti gātrāṇi tūlarāśim ivānalāḥ/ tīkṣṇasāyakanirbhinnāḥ śūlaśaktyṣṭitomaraiḥ, adya vo gamayiṣyāmi sarvān eva yamakṣayam/ kṣipataḥ śaravarṣāṇi kṣiprahastasya me yudhi, jīmūtasyeva nadataḥ kaḥ sthāsyati mamāgrataḥ/ tac chrutvā rākṣasendrasya garjitaṁ lakṣmaṇas tadā, abhītavadanaḥ kruddho rāvaṇiṁ vākyaṁ abravīt/ uktaś ca durgamaḥ pāraḥ kāryāṇām rākṣasa tvayā, kāryāṇām karmaṇā pāram yo gacchati sa buddhimān/ sa tvam arthasya hīnārtho duravāpasya kena cit, vaco vyāhṛtya jānīṣe kṛtārtho ’smīti durmatē antardhāna - gatenājau yas tvayācaritas tadā, taskarācarito mārgo naiṣa vīraniṣevitaḥ/ yathā bāṇapathaṁ prāpya

sthito 'ham tava rākṣasa, darśayasvādya tat tejo vācā tvam kim vikatthase/ evam ukto dhanur bhīmaṁ parāmrśya mahābalaḥ, sasarje niśitān bānān indrajit samijimjaya/ te nisṛṣṭā mahāvegāḥ śarāḥ sarpaviṣopamāḥ, samprāpya lakṣmaṇam petuḥ śvasanta iva pannagāḥ/ śarair atimahāvegair vegavān rāvaṇātmajāḥ, saumitrim indrajit yuddhe vivyādha śubhalakṣaṇam/ sa śarair atividhāṅgo rudhireṇa samukṣitaḥ, śuśubhe lakṣmaṇaḥ śrīmān vidhūma iva pāvakaḥ/ indrajit tv ātmanaḥ karma prasamīkṣyādhigamya ca, vinadya sumahānādam idam vacanam abravīt/ patriṇaḥ śitadhārās te śarā matkārmukacyutāḥ, ādāsyante 'dya saumitre jīvitam jīvitāntagāḥ/ adya gomāyusaṁghāś ca śyenasamghāś ca lakṣmaṇa, grdhrāś ca nipatantu tvām gatāsum nihataṁ mayā/ kṣatrabandhuḥ sadānāryo rāmaḥ paramadurmatīḥ, bhaktaṁ bhrātaram adyaiva tvām drakṣyati mayā hatam/ viśastakavacaṁ bhūmau vyapaviddhaśarāsanam, hṛttamāṅgam saumitre tvām adya nihataṁ mayā/ iti bruvāṇam samrabdham paruṣam rāvaṇātmajam, hetumadvākyam atyartham lakṣmaṇaḥ pratyuvāca ha/ akṛtvā katthase karma kimartham iha rākṣasa, kuru tat karma yenāham śraddadhyām tava katthanam/ anuktvā paruṣam vākyam kim cid apy anavakṣipan, avikatthan vadhiṣyāmi tvām paśya puruṣādana/ ity uktvā pañcanārācān ākarṇāpūritān śarān, nicakhāna mahāvegāṁ lakṣmaṇo rākṣasorasi/ sa śarair āhataṣ tena saroṣo rāvaṇātmajāḥ, suprayuktais tribhir bānaiḥ prativivyādha lakṣmaṇam/ sa babhūva mahābhīmo nararākṣasasimhayoḥ, vimardas tumulo yuddhe parasparavadhaiṣiṇoḥ/ ubhau hi balasampannāv ubhau vikramaśālinau, ubhāv api suvikrāntau sarvaśāstrāstrakovidau/ ubhau paramadurjeyāv atulyabalatejasau, yuyudhāte mahāvīrau grahāv iva nabho gatau/ balavṛtrāv iva hi tau yudhi vai duṣpradharṣaṇau, yuyudhāte mahātmānau tadā kesariṇāv iva/ bahūn avasṛjantau hi mārṅgaṇaughān avasthitau, nararākṣasasimhau tau prahrṣṭāv abhyayudhyatām/ susamprahrṣṭau nararākṣasottamau; jayaīṣiṇau mārṅgaṇacāpadhāriṇau, parasparam tau pravavarṣatur bhṛṣam; śaraughavarṣeṇa balāhakāv iva/

tataḥ śaram dāśarathīḥ saṁdhāyāmitrakaṛṣaṇaḥ, sasarja rākṣasendrāya kruddhaḥ sarpa iva śvasan/ tasya jyāṭalanirghoṣam sa śrutvā rāvaṇātmajāḥ, vivarṇavadano bhūtvā lakṣmaṇam samudaikṣata/ tam viṣaṇṇamukham dṛṣṭvā rākṣasam rāvaṇātmajam, saumitrim yuddhasamaktaṁ pratyuvāca vibhīṣaṇaḥ/ nimittāny anupaśyāmi yāny asmin rāvaṇātmaje, tvāra tena mahābāho bhagna eṣa na saṁśayaḥ/ tataḥ saṁdhāya saumitriḥ śarān agniśikhopamān, mumoca niśitāms tasmai sarvān iva viṣolbaṇān/ śakrāśanisamasparśair lakṣmaṇenāhataḥ śaraiḥ, muhūrtam abhavan mūdhaḥ sarvasamkṣubhitendriyaḥ/ upalabhya muhūrtena samjñām pratyāgatendriyaḥ, dadarśāvasthitaṁ vīram vīro daśarathātmajam/ so 'bhicakrāma saumitrim roṣāt samraktalocanaḥ, abravīc cainam āsādya punaḥ sa paruṣam vacaḥ/ kim na smarasi tad yuddhe prathamē matparākramam, nibaddhas tvam saha bhrātrā yadā yudhi viceṣṭase/ yuvā khalu mahāyuddhe śakrāśanisamaiḥ śaraiḥ, śāyinau prathamam bhūmau viśamjñau sapuraḥsarau/ smṛtir vā nāsti te manye vyaktaṁ vā yamasādanam, gantum icchasi yasmāt tvam mām dharsayitum icchasi/ yadi te prathamē yuddhe na dṛṣṭo matparākramaḥ, adya tvām darśayiṣyāmi tiṣṭhedānīm vyavasthitaḥ/ ity uktvā saptabhir bānaiḥ abhivivyādha lakṣmaṇam, daśabhiś ca hanūmantam tīkṣṇadhārāiḥ śarottamaiḥ/ tataḥ śaraśatenaiva suprayuktena vīryavān, krodhād dviguṇasamrabdho nirbibheda vibhīṣaṇam/ tad dṛṣṭvendrajitaḥ karma kṛtam rāmānujas tadā, acintayitvā prahasan naitat kim cid iti bruvan/ mumoca sa śarān ghorān samgrhya narapuṁgavaḥ, abhītavadanaḥ kruddho rāvaṇim lakṣmaṇo yudhi/ naivam raṇagataḥ śūrāḥ praharanti niśācara, laghavaś cālpavīryāś ca sukhā hīme śarās tava/ naivam śūrās tu yudhyante samare jayakāṅkṣiṇaḥ, ity evam tam bruvāṇas tu śaravarṣair avākirat/ tasya bānais tu vidhvastaṁ kavacaṁ hemabhūṣitam, vyaśīryata rathopasthe tārājālam ivāmbarāt/ vidhūtavarmā nārācāir babhūva sa kṛtavraṇaḥ, indrajit samare śūrāḥ prarūḍha iva sānumān/ abhīkṣṇam niśvasantau hi yudhyetām tumulaṁ yudhi, śarasamkṛttasarvāṅgo sarvato rudhīroṁkṣitau/ astrāṇy astravidām śreṣṭhau darśayantau punaḥ punaḥ, śarān uccāvacākārān antarikṣe babandhatuḥ/ vyapetadoṣam asyantau laghucitraṁ ca suṣṭhu ca, ubhau tu tumulaṁ ghoram cakratur nararākṣasau/ tayoḥ pṛthakpṛthag bhīmaḥ śuśruve talanisvanaḥ, sughorayor niṣṭanator gagane meghayor iva/ te gātrayor nipatitā rukmapuṅkhāḥ śarā yudhi, asṛgdigdhā viniṣpetur viviśur dharaṇīṭalam/ anyaiḥ suniśitaiḥ śastrair ākāśe samjaghaṭṭire, babhañjuś cicchiduś cāpi taylor bānāḥ sahasraśaḥ/ sa babhūva raṇe ghoras taylor bāṇamayaś cayaḥ, agnibhyām iva dīptābhyām satre kuśamayaś cayaḥ/ tayoḥ kṛtavraṇau dehau śuśubhāte mahātmanoḥ, sapuṣpāv iva niṣpatrau vane śālmalikumśukau/ cakratur tumulaṁ ghoram samnipātam muhur muhuḥ,

indrajil lakṣmaṇas caiva parasparajayaiṣṇau/ lakṣmaṇo rāvaṇim yuddhe rāvaṇis cāpi lakṣmaṇam, anyonyaṁ tāv abhignantau na śramaṁ pratyapadyatām/ bāṇajālaiḥ śarīrasthair avagāḍhais tarasvinau, śuśubhāte mahāvīrau virūḍhāv iva parvatau/ tayo rudhiraśiktāni samvṛtāni śarair bhr̥śam, babhrājuḥ sarvagātrāṇi jvalanta iva pāvakāḥ/ tayo atha mahān kālō vyatīyād yudhyamānayoḥ, na ca tau yuddhavaimukhyaṁ śramaṁ vāpy upajagmatuḥ/ atha samarapariśramaṁ nihantūḥ; samaramukheṣv ajitasya lakṣmaṇasya, priyahitam upapādayan mahaujāḥ; samaram upetya vibhīṣaṇo 'vatasthe/

As Indrajit felt rather ashamed by what all Vibhishana explained point by point as to why he left his father essentially highlighting Ravana's evil mentality of para dhana-para stree vyaamoha, he was speechless for a while, yet having recovered alerted rakshasas and got ready himself to attack. He addressed vaanara veeras and Lakshmana Vibhishanas too; he pronounced: ' Shatru sena! Now I am ready to display my true image of 'baana varsha', and 'shastra nipunata' of shula-shakti-rushti-tomaras and have arrived all of you for Yama loka yatra. Lakshmana! Do recall as to how I made you and Rama got fainted by naagastra, even as I had made a veera samhara of the title holder so called maha vaanara champions! Yet again both you and Rama were fainted off and Hanuman had to fetch herbal medicines to revive. Now, get ready for yama loka darshana!' Then Lakshmana replied: ' Nishaachara! Indeed you might have succeeded by your maaya yuddha in the past but your tricks should not surely be trusted once again as you seem to be in your own make believe hallucination right now as the 'taskaraacharita maana vidhaana' or of the evil way that robbers and bandits follow. Now pull up your courage to face to face battle as now I am in the 'vana varsha maarga' right now. Yet the non stop forceful rains of arrows as released by Indrajit were like of fully poisoned cobras and hissed at the time hitting Lakshmana's body Parts were wounded. Then Indrajit shouted at Lakshmana: 'Sumitra kumara! These arrows are samples such as could destroy several groups of kites, owls and other various birds. But Kshatraadhama-parama durbuddhi Rama and anaarya Rama bhakta you are surely killed by me today. You would be able to see for your self as to how Rama would be killed by me'. As Indrajit bragged on and on, Lakshmana replied: ' Cruel and evil minded Rakshasa! Put a stop to your blabberings and indiscreet chatters . Do it if you could and prove it in action as you seem to love your self praises.' So saying, Lakshmana cracked five arrows in a sequel by drawing them right up to his ears and released them as the Rakshasa's chest was hurt grievously as the latter was stumbled and tottered. Indrajit after a while sought to give it back and a 'maha sangrama' was initiated. Both were no doubt, veera paraakramis, bala sampannaas, vikrama shalis, parama durjaya tejasvis. Just as nava grahas were released and pralaya kaala was initiated, and like Indra and Vritrasura were hitting each other, both Lakshmana and Indrajit were facing each other like two ferocious 'simha dwandva'. *tataḥ śramaṁ dāśarathih saṁdhāyāmitrakarṣanaḥ, sasarja rākṣasendrāya kruddhaḥ sarpa iva śvasan/ tasya jyātalanirghoṣaṁ sa śrutvā rāvaṇātmajaḥ, vivarṇavadano bhūtvā lakṣmaṇam samudaikṣata/ taṁ viṣaṇṇamukhaṁ dṛṣtvā rākṣasaṁ rāvaṇātmajam, saumitriṁ yuddhasamaktaṁ pratyuvāca vibhīṣaṇaḥ/* Then Dasharatha Nandana Lakshmana hissing like a 'maha sarpa' fixed numberless arrows in his might dhanush and released on Indrajit. As the 'dhanus thankaara dhvani' of Lakshmana was truly reverberating, Indrajit's face was rather looking lost and stared at the face of Lakshmana. Then Vibhishana alerted Lakshmana and addressed him: *nimittāny anupaśyāmi yāny asmin rāvaṇātmaje, tvaya tena mahābāho bhagna eṣa na saṁśayaḥ/ tataḥ saṁdhāya saumitriḥ śarāṇ agnīśikhopamān, mumoca niśitāms tasmai sarvān iva viṣolbaṇān/ śakrāśanisamasparśair lakṣmaṇenāhataḥ śaraiḥ, muhūrtam abhavan mūḍhaḥ sarvasamkṣubhitendriyaḥ/* ' Maha baaho Lakshmana! Right now Indrajit's face cut appears rather stale and with lesser enthusiasm and this should be the opportune time to finish him off. Then Sumitrakumara like a 'visha dhara sarpa' smashed a Maha Vihvala Baana'. That arrow was like a 'vajra ghaata' hurt Indrajit and fell down swooned for a while but recovered soon enough. *upalabhya muhūrtena samjñāṁ pratyāgatendriyaḥ, dadarśāvasthitam vīraṁ vīro daśarathātmajam/ so 'bhicakrāma saumitriṁ roṣāt samraktalocanaḥ, abravīc cainam āsādyā punaḥ sa*

paruṣaṁ vacaḥ/ kiṁ na smarasi tad yuddhe prathame matparākramam, nibaddhas tvaṁ saha bhrātrā yadā yudhi viceṣṭase/ As Indrajit stood up firm again, he addressed Lakshmana: ‘ Sumitra Kumara! You are seeking to display your parakrama now, but what happened when both you and Rama were tied together with senselessness for days and nights! Now are you planning a permanent residence in yamaloka!’ So asserting the Rakshasa released seven potent arrows and hurt Lakshmana and simultaneously attacked on Hanumt nearby. Then Lakshmana smiled and said ‘ this is nothing’. Then Lakshmana addressed Indrajit: ‘ Nishaachara! You are not attacking on the ‘rana bhumi’ like a shura veera. Your baana prahasas are rather weak and listless. These are mild and casual. Having stated thus, Lakshmana released fierce ‘baana parampara’ when Indrajit’s kavacha gave way as though the sparkling nakshatra mandali fell down to earth as the Rakshas’s blood from his chest dripped down. In turn, the Rakshasa released thousand arrows like a gushing stream and Lakshmana too was hurt with wounds. Then followed both the Veeras continued reciting astra mantras and releasing mutual ups and downs for very long time yet never tired as both were vying together for victory. *vyapetadoṣam asyantau laghucitraṁ ca suṣṭhu ca, ubhau tu tumulaṁ ghoram cakratur nararākṣasau/ tayoḥ prṭhakprṭhag bhīmaḥ śūśruve talanisvanah, sughorayor niṣṭanator gagane meghayor iva/ te gātrayor nipatitā rukmapuṅkhāḥ śarā yudhi, asṛgdigdā viniṣpetur viviśur dharaṇītalam/* The manushya- rakshasa duo were mutually attacking with dexterity, long standing experience and valour with faultless precision and tirelessness. As they release the arrows, each time there were ear piercing dhvani-pratidhwanis as the shrota chakshsha vaanara-rakshasaas were getting flustered and unnerved. As both the ranottama veeraas were attacking each other each time, the white and blue combine of the clouds on the high sky were looking wavery. As the golden coloured arrow flashes of mutual ‘baana pravaahhas’ were often compared to be resulting in ‘rakta pravaahaas’. *sa babhūva raṇe ghoras tayoḥ bāṇamayaś cayaḥ, agnibhyām iva dīptābhyām satre kuśamayaś cayaḥ/* Thus was the bhayankara yuddha as the mutual baana pravaahaas were resulting in jwaalaas of garhapathya aahananeeyaadi panchaagnis.

[Vishleshana on Panchaagnis:

The Panchagnis are Garhyapatya Agni for cooking in homes-Aavahaniya to invoke Surya Deva- Dakshinagni or Atmospheric Agni in the form of Lightnings or that which is invoked in Dakshina disha, Saabya and Avaastya for Vedic Purposes; Agnis various Synonyms include Anala, Bhuriteja, Chitra bhanu, Havya vahana, Hutaashana, Jaateveda, Jwala, Parthiva, Paavaka, Plavanga, Rudra garva, Hiranya krita, Shikhee, Vaishwanara, Vibhavas and so on; Sapta Jihvas or tongues of Agni are stated to be Hiranya, Kanaka, Rakta, Arakta, Suprabha, Bahurupa, Sattee; another version is Vishwa murti, Sphalini, Dhumavarna, Manojava, Lohitasya, Karaalasya and Kaali; the Agni Swarupas for performing offerings are as follows viz. for Nitya Karma the type of Agni is called Prabha-Pushpa homa / Bahurupa-Anna and Kheera homa / Krishna Agni- Ikshu homa/ Paraaga-Padm homa/ Suvarna or Lohita-Bilwa homa /Shweta-Tila homa/ Dhumni-Kaashtha or wooden pieces of various trees / Karaalika-Pitru homa/Lohitasya and Deva homa /Manojava; (Narada-Markandeya-Bhavishya Puranas)

Katha Upanishad while detailing the Five Fires emphasises the deeds of virtue, need for control of body organs and senses to seek the identity of inner Consciousness and the Supreme. *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraadhye, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah/* (Both the Self and the Supreme are stated to be encased in the secret cavity of one’s own heart as the two shades of illumination: one who enjoys of good ‘Karma’ or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchaagnis or Five Fires** viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of

deeds. These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from ‘Sukruta’ or works of virtue and the others who do not; these are the ‘chhatraiah yaanti’ or those distinguished under the regal symbols of Umbrellas! Now, the Supreme is encased in the heart’s cavity as also as Omnipresent all over the length and breadth of the Universe; that is ‘Parame paraardhe’ or the Uniqueness Beyond!]

Further stanzas continued:

tayoḥ kṛtavraṇau dehau śuśubhāte mahātmanoḥ, sapuṣpāv iva niṣpatrau vane śālmalikumśukau/ cakratus tumulaṁ ghoram saṁnipātam muhur muhuḥ, indrajit lakṣmaṇaś caiva parasparajayaishinau/ lakṣmaṇo rāvaṇim yuddhe rāvaṇiś cāpi lakṣmaṇam, anyonyam tāv abhighnantau na śramaṁ pratyapadyatām/ Thus both Indrajit and Lakshmana veeras were attacking -re-attacking continuously yet tirelessly with ‘kshata-vikshita shareeraas’ were resembling a palaasha vriksha with fallen leaves but full of blisterlike red flower bodies mutually. They both were engaged with hit-rehit and hit again and again bhayankara maha yuddha yet never showing any sign of being tired yet with the decisiveness of one-upmanship. *atha samarapariśramaṁ nihantum; samaramukheṣv ajitasya lakṣmaṇasya, priyahitam upapādayan mahaujāḥ; samaram upetya vibhīṣaṇo ‘vatasthe/* As Indrajit-Lakshmana battle of mutual determination was still inconclusive, Vibhishana appeared in front of the maha yoddhas and stood firm.

Sarga Eighty Nine

Vibhishana boosted Vaanara Veeras morale listing the Rakshasas smashed up already and inspired them to fight further as Lakshmana-Indrajit battle followed while the latter’s chariot etc was shattered

Yudhyamānau tu tau dṛṣṭvā prasaktau nararākṣasau, śūraḥ sa rāvaṇabhrātā tasthau saṁgrāmamūrdhani/ tato viśphārayām āsa mahad dhanur avasthitāḥ, utsasarja ca tīkṣṇāgrān rākṣaseṣu mahāśarān/ te śarāḥ śikhisaṁkāsā nipatantaḥ samāhitāḥ, rākṣasān dārayām āsur vajrā iva mahāgirīn/ vibhīṣaṇasyānucarās te ‘pi sūlāsipaṭṭasaiḥ, ciccheduḥ samare vīrān rākṣasān rākṣasottamāḥ/ rākṣasais taiḥ parivṛtaḥ sa tadā tu vibhīṣaṇaḥ, babhau madhye prahr̥ṣṭānām kalabhānām iva dvipaḥ/ tataḥ saṁcodayāno vai harīn rakṣoraṇapriyān, uvāca vacanam kāle kālajño rakṣasām varaḥ/ eko ‘yam rākṣasendrasya parāyaṇam iva sthitāḥ, etac cheṣam balam tasya kiṁ tiṣṭhata harīśvarāḥ/ asmin vinihate pāpe rākṣase raṇamūrdhani, rāvaṇam varjayitvā tu śeṣam asya balam hatam/ prahasto nihato vīro nikumbhaś ca mahābalaḥ, kumbhakarnaś ca kumbhaś ca dhūmrākṣaś ca niśācaraḥ/ akampanaḥ supārśvaś ca cakramālī ca rākṣasaḥ, kampanaḥ sattvavantaś ca devāntakanarāntakau/ etān nihatyātibalān bahūn rākṣasasattamān, bāhubhyām sāgaram tīrtvā laṅghyatām goṣpadaṁ laghu/ etāvad iha śeṣam vo jetavyam iha vānarāḥ, hatāḥ sarve samāgamyā rākṣasā baladarpitāḥ/ ayuktaṁ nidhanaṁ kartum putrasya janitur mama, ghr̥ṇām apāsya rāmārthe nihanyām bhrātur ātmajam/ hantukāmasya me bāṣpaṁ cakśus caiva nirudhyate, tad evaiṣa mahābāhur lakṣmaṇaḥ śamayiṣyati, vānarā ghnantum saṁbhūya bhṛtyān asya saṁīpagān/ iti tenātiyaśasā rākṣasenābhicoditāḥ, vānarendrā jahṛṣire lāṅgalāni ca vivyadhuh/ tatas te kapiśārdūlāḥ kṣveḍantaś ca muhur muhuḥ, mumucur vividhān nādān meghān dṛṣṭveva barhiṇaḥ/ jāmbavān api taiḥ sarvaiḥ svayūthair abhisamvṛtaḥ, āsmabhis tāḍayām āsa nakhair dantais ca rākṣasān/ nighnantam rākṣādhipatim rākṣasās te mahābalaḥ, parivavrur bhayam tyaktvā tam anakavidhāyudhāḥ, śaraiḥ parasubhis tīkṣṇaiḥ paṭṭasair yaṣṭitomaraiḥ, jāmbavantaṁ mṛdhe jaghnur nighnantaṁ rākṣasīm camūm/ sa saṁprahāras tumulaḥ saṁjajñe kapirākṣasām, devāsurāṇām kruddhānām yathā bhīmo mahāsvanaḥ/ hanūmān api saṁkruddhaḥ sālām utpātya parvatāt, rakṣasām kadanam cakre samāsāḍya sahasraśaḥ/ sa dattvā tumulaṁ yuddham pītṛvyasyendrajid yudhi, lakṣmaṇam paravīraghnam punar evābhyadhāvata/ tau prayuddhau tadā vīrau mṛdhe lakṣmaṇarākṣasau, śaraughān abhivarṣantaḥ jaghnatus tau parasparam/ abhīkṣṇam antardadhatuḥ śarajālair mahābalau, candrādityāv ivoṣṇānte yathā meghais tarasvinau/ na hy ādānam na saṁdhānam dhanuṣo vā parigrahaḥ, na vipramokṣo bāṇānām na vikarṣo na vighrahaḥ/ na muṣṭipratisaṁdhānam na lakṣyapratipādanam, adṛṣyata tayos tatra yudhyatoḥ pāṇilāghavāt/ cāpavegapramuktais ca bāṇajalair samantataḥ, antarikṣe ‘bhisamchanne na

rūpāṇi cakāṣire, tamasā pihitaṁ sarvaṁ āsīd bhīmatarāṁ mahat/ na tadānīm vavau vāyur na jajvāla ca pāvakaḥ, svastyas tu lokebhya iti jajalpaś ca maharṣayaḥ, saṁpetuś cātra saṁprāptā gandharvāḥ saha cāraṇaiḥ/ atha rākṣasasimhasya kṛṣṇān kanakabhūṣaṇān, śaraiś caturbhiḥ saumitrir vivyādha caturo hayān/ tato 'pareṇa bhallena sūtasya vicariṣyataḥ, lāghavād rāghavaḥ śrīmāñ śiraḥ kāyād apāharat/ nihataṁ sārathim dṛṣtvā samare rāvaṇātmajaḥ, prajāḥ samaroddharṣaṁ viṣaṇṇaḥ sa babhūva ha/ viṣaṇṇavadanaṁ dṛṣtvā rākṣasaṁ hariyūthapāḥ, tataḥ paramasaṁhṛṣṭo lakṣmaṇaṁ cābhyapūjayan/ tataḥ pramāthī śarabho rabhaso gandhamādanaḥ, amṛṣyamāṇāś catvāraś cakrur vegaṁ harīśvarāḥ/ te cāśya hayamukhyeṣu tūrṇaṁ utpatya vānarāḥ, caturṣu sumahāvīryā nipetur bhīmavikramāḥ/ teṣāṁ adhiṣṭhitānāṁ tair vānaraiḥ parvatopamaiḥ, mukhebhyo rudhirāṁ vyaktaṁ hayānāṁ samavartata/ te nihatya hayāṁs tasya pramathya ca mahāratham, punar utpatya vegena tasthur lakṣmaṇapārśvataḥ/ sa hatāśvād avaplutya rathān mathitasārathēḥ, śaravarṣeṇa saumitrim abhyadhāvata rāvaṇiḥ/ tato mahendrapratimāṁ sa lakṣmaṇaḥ; padātinaṁ taṁ niṣitaiḥ śarottamaiḥ, sṛjantam ādau niṣitāñ śarottamān; bhṛśaṁ tadā bāṇagaṇair nyavārayat/

As Indrajit and Lakshmanas were engaged in an never ending warfare like two mad and enraged elephant kings , Vibhishana with his massive dhanush appeared on the scene and initiated arrow rains on the rakshasa opponents. Vibhishana's four followers too entered the attack. Then he addressed vanara veeraas and asserted : 'You may leave Indrajit for me and do concentrate on the rakshasa opponents. You are aware that gigantic rakshasaas like Prahasta, Nikumbha, Kumbhakarna, Kumbha Nishachara, Dhumraaksa were all killed. Jambumali, Mahamaali, Teekshna vega, Ashaniprabha, Suptajhna, Yagnakopa, Vajradamshttra, Samhlaadi, Vikara, Arighna, Tapan, Manda, Praghosa, Prajangha, Jangha, Agniketu, Rashmikutu, Vidhujjihva, Dvijihva, Suryashatru, Akampanba, Supaarshva, Nishachara Chakramaali, Kampana and the maha rakshasa veeraas Devantaka and Narantaka were all killed by vaanara yoddhas like you. Now rather insignificant rakshasaas are here and there and therefore you may quickly pull them down too to dust. Now, Ravana Putra is here but worry not, as I am his father's brother and for the sake of Ramachandra I am prepared to perform 'tilanjali' for the nephew. My attempt to kill the nephew needs to suppress my tears, and Vera Lakshmana would take care of that duraachari any way. Vaanara Veeras, now my appeal to you would me to straighten your tails and devastate the remnant rakshasaas too to make a clean slate as it were. Then the vaanara bhalluka soldiers got readied with boulders and nakha dantas started attacking the already demoralised rakshasas who too however taken to astra shastraayudhas especially the pattishas, parighas, dandaas and tomaras. So far Hanuman was hitherto carrying Lakshmana on his shoulders but now having got him down, joined the Vanara sena resorted to rakshasa samhara with rage and vengeance. In course of time, Indrajit by his chariot confronted Lakshmana as both resumed electrified 'baana varsha' mutually. *tau prayuddhau tadā vīrau mṛdhe lakṣmaṇarākṣasau, śaraughān abhivarṣantau jaghnatus tau parasparam/ abhīkṣṇam antardadhatuḥ śarajālair mahābalau, candrādityāv ivoṣṇānte yathā meghais tarasvinau/ na hy ādānaṁ na saṁdhānaṁ dhanuṣo vā parigrahaḥ, na vipramokṣo bāṇānāṁ na vikarṣo na vighrahaḥ/ na muṣṭipratisaṁdhānaṁ na lakṣyapratipādanam, adrīyata tayos tatra yudhyatoḥ pāṇilāghavāt/* Lakshmana and Indrajit had then speeded up hitting at each other and both were getting hit on their body parts bruising them mutually. Both were getting severe with velocity as though a fisherman would spread fast his net wide to catch the prized fish, and like a monsoon time Surya Chandras are covered by black clouds. Their rapid movements of both the mighty hands and their tight grips of pulling up arrows from their bows , fixing them into the grooves by their mighty hands and fingers, holding them in their grips, drawing the arrows right up to their ears, divisioning the arrows for release, aiming them at the targets with precision and accuracy, and the speed and might in releasing them in rapid flows are of scientific art of outstanding ability and courage which are neither imagined, let alone even visible. *cāpavegapramuktaiś ca bāṇajālaiḥ samantataḥ, antarikṣe 'bhisamchanne na rūpāṇi cakāṣire, tamasā pihitaṁ sarvaṁ āsīd bhīmatarāṁ mahat/ na tadānīm vavau vāyur na jajvāla ca pāvakaḥ, svastyas tu lokebhya iti jajalpaś ca maharṣayaḥ, saṁpetuś cātra saṁprāptā gandharvāḥ saha cāraṇaiḥ/ atha rākṣasasimhasya kṛṣṇān kanakabhūṣaṇān, śaraiś caturbhiḥ saumitrir vivyādha caturo hayān/* As the baana varsha would get released with speed and acceleration the 'lakshaya vedhana' or the penetration on to the target would get totally invisible and

imperceptible. At that time, the sky was filled up with the ‘baanaa praavaahaas’ and frightening darkness was noticed all over. That was also the Sunset time and ‘maamsa bhashi bhayankara jantu akrodanaas’ added to the mystification when ‘vaayu chalana and agni prajjvalana’ appeared to have been disabled. That was the time when Lakshmana released four piercing arrows which instantly hit and shattered the horses of Indrajit’s chariot. *tato 'pareṇa bhallena sūtasya vicariṣyataḥ, lāghavād rāghavaḥ śrīmāñ śiraḥ kāyād apāharat/ nihataṃ sārathīm dṛṣtvā samare rāvaṇātmajaḥ, prajahau samaroddharṣaṃ viṣaṇṇaḥ sa babhūva ha/ viṣaṇṇavadanaṃ dṛṣtvā rākṣasaṃ hariyūthapāḥ, tataḥ paramasaṃhṛṣṭo lakṣmaṇaṃ cābhyapūjayan/* Then Lakshmana quickly released one more well winged and piercing ‘vajra samaana baana’ which hit the charioteer’s head. Then Indrajit got disillusioned and his face was darkened sans that massive enthusiasm and gustow that he displayed that far. All the same, Mandodari Kumara Indrajit kept the horses controlled and pitched his arrows, as the onlookers were highly appreciative of his steadfastness. Yet Indrajit’s determination was merely a passive show while Vaanara Veeraas had openly praised Lakshmana’s grit. *tataḥ pramāthī śarabho rabhaso gandhamādanaḥ, amṛṣyamānās catvāraś cakrur vegam hariśvarāḥ/ te cāsya hayamukhyeṣu tūrṇam utpatya vānarāḥ, caturṣu sumahāvīryā nipetur bhīmavikramāḥ/* Then four vaanara veeras viz. Pramaathi, Sharabha, Rabhasa and Gandhamaadana jumped up on the horses while the Parrvataakaara Vaanaras crushed the horses as those were crashed, destroyed the chariot to pieces and returned to Lakshmana. *sa hatāśvād avaplutya rathān mathitasāratheḥ, śaravarṣeṇa saumitrim abhyadhāvata rāvaṇiḥ/ tato mahendrapratimamah sa lakṣmaṇaḥ; padātinam taṃ niśitaiḥ śarottamaiḥ, sṛjantam ādau niśitāñ śarottamān; bhṛṣam tadā bāṇagaṇair nyavārayat/* Meanwhile, Lakshmana Kumara of the caliber of Indra Deva walked near Indrajit who was utterly disillusioned, with neither sarathi nor the horses, was badly hurt by Lakshmana’s ‘baana prahaaraas’.

Sarga Ninety

The sequel of Lakshmana -Indrajit maha samgrama concluded with the domination of Lakshmana as the entirety of the celestial world felt relieved with the vindication of dharma and nyaaya

sa hatāśvo mahātejā bhūmau tiṣṭhan niśācaraḥ, indrajit paramakruddhaḥ saṃprajajvāla tejasā/ tau dhanvinau jighāmsantāv anyonyam iṣubhir bhṛṣam, vijayenābhiniṣkrāntau vane gajavṛṣāv iva/ nibarhayantaś cānyonyam te rākṣasavanaukasah, bhartāraṃ na jahur yuddhe saṃpatantas tatas tataḥ/ sa lakṣmaṇaṃ samuddiṣya paraṃ lāghavam āsthitah, vavarṣa śaravarṣāñi varṣāñīva puramdarah/ muktaṃ indrajitā tat tu śaravarṣam arimdamah, avārayad asaṃbhrānto lakṣmaṇaḥ sudurāsadam/ abhedyakacanaṃ matvā lakṣmaṇaṃ rāvaṇātmajaḥ, lalāṭe lakṣmaṇaṃ bāṇaiḥ supuṅkhais tribhir indrajit, avidhyat paramakruddhaḥ śighram astram pradarśayan/ taiḥ pṛṣatkair lalāṭasthaiḥ śuśubhe raghunandanaḥ, raṇāgre samaraślāghī trīṣṇga iva parvataḥ/ sa tathāpy ardito bāṇai rākṣasena mahāmṛdhe, tam āśu prativivyādha lakṣmaṇaḥ panabhiḥ śaraiḥ/ lakṣmaṇendrajitau vīrau mahābalaśarāsanau, anyonyam jaghnatur bāṇair viśikhair bhīmavikramau/ tau parasparam abhyetya sarvagātreṣu dhanvinau, ghorair vivyadhatur bāṇaiḥ kṛtabhāvāv ubhau jaye/ tasmai dṛḍhataram kruddho hatāśvāya vibhīṣaṇaḥ, vajrasparśasamān pañca sasarjorasi mārgaṇān/ te tasya kāyam nirbhidyā rukmapuṅkhā nimittagāḥ, babhūvur lohitaḍigdhā raktā iva mahoragāḥ/ sa piṭṛvyasya saṃkruddha indrajic charam ādade, uttamaṃ rakṣasām madhye yamadattaṃ mahābalaḥ/ taṃ samīkṣya mahātejā maheṣuṃ tena saṃhitam, lakṣmaṇo 'py ādade bāṇam anyam bhīmaparākramaḥ/ kubereṇa svayam svapne yad dattam amitātmanā, durjayaṃ durviṣahyam ca sendrair api surāsuraiḥ/ tābhyām tau dhanuṣi śreṣṭhe saṃhitau sāyakottamau, vikṛṣyamānau vīrābhyām bhṛṣam jajvalatuḥ śrīyā/ tau bhāsayantāv ākāśam dhanurbhyām viśikhau cyutau, mukhena mukham āhatya saṃnipetatur ojasā/ tau mahāgrahasamkāsāv anyonyam saṃnipatya ca, saṃgrāme śatadhā yātau medīnyām vinipetatuḥ/ śarau pratihatau dṛṣtvā tāv ubhau raṇamūrdhani, vrīḍito jātarōṣau ca lakṣmaṇendrajitāv ubhau/ susaṃrabdhas tu saumitir astram vāruṇam ādade, raudraṃ mahendrajīd yuddhe vyaśṛjad yudhi viṣṭhitah/ tayoh sutumulam yuddham sambabhūvādbhutopamam, gaganasthāni bhūtāni lakṣmaṇaṃ paryavārayan/ bhairavābhirute bhīme yuddhe vānararākṣasām, bhūtair bahubhir ākāśam vismitair āvṛtam babhau/

ṛṣayaḥ pitaro devā gandharvā garuḥṇoragāḥ, śatakratuḥ puraskṛtya rarakṣur lakṣmaṇam raṇe/ athānyam mārgaṇaśreṣṭham saṁdadhe rāvaṇānujaḥ, hutāśanasamasparśam rāvaṇātmajadāruṇam/ supatram anuvṛttāṅgam suparvāṇam susaṁsthitam, suvarṇavikṛtam vīraḥ śarīrāntakaram śaram/ durāvāram durviśaṇam rākṣasānām bhayāvaham, āśīviṣaviṣaprakhyam devasaṁghaiḥ samarcitam/ yena śakro mahātejā dānavān ajayat prabhuh, purā devāsura yuddhe vīryavān harivāhanah/ tad aindram astram saumitriḥ saṁyugeṣv aparājitam, śaraśreṣṭham dhanuḥ śreṣṭhe naraśreṣṭho 'bhisāṁdadhe/ saṁdhāyāmitradalanam vicakarṣa śarāsanam, sajyam āyamyā durdharśaḥ kālo lokakṣaye yathā/ saṁdhāya dhanuḥ śreṣṭhe vikarṣann idam abravīt, lakṣmīvāṁ lakṣmaṇo vākyam arthasādhakam ātmanah/ dharmātmā satyasaṁdhaś ca rāmo dāśarathir yadi, pauruṣe cāpratidvandvas tad enaṁ jahi rāvaṇim/ ity uktvā bāṇam ākarṇam vikṛṣya tam ajihmagam,, lakṣmaṇaḥ samare vīraḥ sasarijendrajitam prati, aindrāstreṇa samāyujya lakṣmaṇaḥ paravīrahā/ tac chirah saśiras trāṇam śrīmaj jvalitakuṇḍalam, pramathyendrajitah kāyāt papāta dharanūtale/ tad rākṣasatanūjasya chinnaskandham śiro mahat, tapanīyanibham bhūmau dadṛṣe rudhirokṣitam/ hatas tu nipapātāśu dharanyām rāvaṇātmajaḥ, kavacī saśirastrāṇo vidhvastaḥ saśarāsanah/ cukruśus te tataḥ sarve vānarāḥ savibhīṣaṇāḥ, hr̥ṣyanto nihate tasmin devā vṛtravadhe yathā/ athāntarikṣe bhūtānām ṛṣiṇām ca mahātmanām, abhijajñe ca saṁnādo gandharvāpsarasām api/ patitam samabhijñāya rākṣasī sā mahācamūḥ, vadhyamānā diśo bheje haribhir jītakāśibhiḥ/ vanarair vadhyamānās te śastrāṇy utsṛjya rākṣasāḥ, laṅkāṁ abhimukhāḥ sarve naṣṭasaṁjñāḥ pradhāvitāḥ/ dudruvur bahudhā bhūtā rākṣasāḥ śataśo diśaḥ, tyaktvā praharaṇān sarve paṭṭasāsiparaśvadhān/ ke cil laṅkāṁ paritrastāḥ praviṣṭā vānarārditāḥ, samudre patitāḥ ke cit ke cit parvatam āśritāḥ/ hatam indrajitam dṛṣṭvā śayānam samarakṣitau, rākṣasānām sahasreṣu na kaś cit pratyadr̥śyata/ yathāstaṁ gata āditye nāvatiṣṭhanti raśmayah, tathā tasmin nipatite rākṣasās te gatā diśaḥ/ śāntarakṣmīr ivādityo nirvāṇa iva pāvakaḥ, sa babhūva mahātejā vyapāsta gatajīvitah/ praśāntapīḍā bahulo vinaṣṭāriḥ praharṣavān, babhūva lokaḥ patite rākṣasendrasute tadā/ harṣam ca śakro bhagavān saha sarvaiḥ surarṣabhaiḥ, jagāma nihate tasmin rākṣase pāpakarmaṇi/ śuddhā āpo nabhaś caiva jahṛṣur daityadānavāḥ, ājagmuḥ patite tasmin sarvalokabhayāvahe/ ūcuś ca sahitāḥ sarve devagandharvadānavāḥ, vijvarāḥ śāntakaluṣā brāhmaṇā vicarantv iti/ tato 'bhyanandan samhr̥ṣṭāḥ samare hariyūthapāḥ, tam apratibalaṁ dṛṣṭvā hataṁ nairṛtapuṁgavam/ vibhīṣaṇo hanūmāṁś ca jāmbavāṁś carḥṣayūthapaḥ, vijayenābhinandantas tuṣṭuvuś cāpi lakṣmaṇam/ kṣveḍantaś ca nadantaś ca garjantaś ca plavaṁgamāḥ, labdhalakṣā raghusutam parivāryopatasthire/ lāṅgūlāni pravidhyantaḥ sphoṭayantaś ca vānarāḥ, lakṣmaṇo jayatīty evaṁ vākyam vyaśrāvayaṁś tadā/ anyonyam ca samāśliṣya kapaḥ hr̥ṣṭamānasāḥ, cakrur uccāvacaguṇā rāghavāśrayajāḥ kathāḥ/ tad asukaram athābhivikṛṣya hr̥ṣṭāḥ; priyasuhṛdo yudhi lakṣmaṇasya karma, paramam upalabhan manaḥpraharṣam; vinihatam indraripuṁ niśamya devāḥ/

Neither with the chariot, nor the chrioteer and not even the horses, Indrajit was fuming furiously and got readied to attack Lakshmana with 'vijaya kaanksha'. They attacked again as both kept on inflicting mutual injuries. Then Indrajit addressed Rakashaas stating that he would like to withdraw from the battle as there was darkness already and would not be able to see properly but would most certainly attack again, yet rakshasa veeraas should continue the battle all the same. Having thus excused himself returned to Lankapuri. But having gone back, the fraud Indrajit returned back soon enough having alighted in a fresh chariot, charioteer and set of robust horses. On noticing the return of Indrajit, Lakshmana-Vibhishana and the vaanara shreshtas were amazed and shocked at the return of the trickster Indrajit soon enough. Then even while entering the battle field, the Rakshasa commenced his 'baana varsha' killing vaanara sena as they all sought 'sharan' from Lakshmana. Raghu kula nandana Lakshmana then initiated his baana maha varsha fearlessly and decisiveness. He then started three each of arrows each time and lashed numberless rakshasas down to dust never to face again as either were dead or ran away. The same kind of three each of arrow lashings was accorded to Ravana Kumara too who was wounded gruesomely. But, having soon recovered, Lakshmana lashed at the head of the charioteer of Indrajit blown up yet the horses were so trained that they were least disturbed. The insistent Lakshmana kept on teasing the horses with further arrows and on learning of Lakshmana's intention, Indrajit released ten 'vajra tulya' arrows at Lakshmana which hit on Lakshmana's chest kavacha little realising that it was abhedya or

indestructible. On recalling this, Indrajit released three ‘mantrika baanaas’ on Lakshmana’s forehead yet like having more or less having escaped their major impact, yet realising that the Rakshasa was seeking to keep tormenting first on his kavacha and now on his forehead, had atonce set his dhanush in perfect position and angle, let off five arrows which impaired the Rakshasaas ‘mukha mandala’. Thus both Lakshmana and Indrajit kept on releasing their respective ‘baana parampara’ hurting and damaging each other’s body parts, yet with their mental resolve and fortitude mutually. *tau parasparam abhyetya sarvagātreṣu dhanvinau, ghorair vivyadhatur bāṇaiḥ kṛtabhāvāv ubhau jaye/ tasmai dṛḍhataram kruddho hatāśvāya vibhīṣaṇaḥ, vajrasparśasamān pañca sasarjorasi mārgaṇān/ te tasya kāyaṁ nirbhidyā rukmapuṅkhā nimittagāḥ, babhūvur lohitādighdā raktā iva mahoragāḥ/* Thus as both Lakshmana and Indrajit were battling like two ‘maha palaasha vrikshas’ causing mutual ‘anga bhangas’ with ‘bhayankara baana prahaaraas’, the Ravana Kumara released three ‘baana prahaaraas’ on Vibhishana standing beside Lakshmana and one each to select Vaanara Yuthapatis beside Lakshmana. The enraged Vibhishana lifted his ‘maha gada’ and killed the four horses still alive despite the erstwhile charioteer’s death my Lakshmana. As both the horses too were smashed down, the immobile Indrajit jumped off and made a daring attack on Vibhishana with his shaki aayudha but smartly enough the latter who was carrying his dhanush baanaas and released five arrows in a row in Indrajit’s broad chest as flows of blood emerged. *sa piṭṛvyasya samkruddha indrajic charam ādade, uttamaṁ rakṣasāṁ madhye yamadattaṁ mahābalaḥ/ taṁ samīkṣya mahātejā maheṣuṁ tena saṁhitam, lakṣmaṇo ‘py ādade bāṇam anyam bhīmaparākramaḥ/ kubereṇa svayaṁ svapne yad dattam amitātmanā, durjayaṁ durviśahyaṁ ca sendrair api surāsuraiḥ/ tābhyāṁ tau dhanuṣi śreṣṭhe saṁhitau sāyakottamau, vikṛsyamāṇau vīrābhyāṁ bhṛśaṁ jajvalatuḥ śriyā/* On realising that his uncle got annoyed and got worked up in his ‘shakti prahara’, Indrajit picked up like Yama Raja and pulled out an irretrievable arrow while imultaneosly Lakshmana too fixed up another arrow which Digdevata Kubera himself blessed in a swapna to him as that specific baana was given by Kubera to Indra at a time of devaasura yuddha. Thus both Indrajit and Lakshmana chose their respective arrows of proven distinction as were released emitted agni jwaalas. *tau bhāsayantāv ākāśam dhanurbhyāṁ viśikhau cyutau, mukhena mukham āhatya saṁnipetatur ojasā/ tau mahāgrahasamkāśāv anyonyaṁ saṁnipatya ca, saṁgrāme śatadhā yātau medinyāṁ vinipetatuḥ/ śarau pratihatau dṛṣṭvā tāv ubhau raṇamūrdhani, vrīḍito jātaroṣau ca lakṣmaṇendrajitāv ubhau/ susaṁrabdhas tu saumitir astraṁ vāruṇam ādade, raudraṁ mahedrajid yuddhe vyasṛjad yudhi viṣṭhitau/* As both the Veearas of Lakshmana and Indrajit shot off their respective ‘mahaastras’ there were flames of packed energy as the sky was extraordinarily luminous and their mutual interaction emitted repeated blasts as if two planets of the ‘navagraha shaktis’ were at logger heads thus releasing heavy smoke with all around suffocations on the battle ground. Eventually Sumitranandana Lakshmana was infuriated and fixed up ‘Vaarunastra’ and simultaneously Indrajit the ‘Roudrastra’ as both got pacified each other. *tayoḥ sutumulaṁ yuddhaṁ sambabhūvādbhutopamam, gaganasthāni bhūtāni lakṣmaṇaṁ paryavārayan/ bhairavābhirute bhīme yuddhe vānararākṣasāṁ, bhūtair bahubhir ākāśam vismitair āvṛtaṁ babhau/ ṛṣayaḥ pitaro devā gandharvā garuḇoragāḥ, śatakratuṁ puraskṛtya rarakṣur lakṣmaṇaṁ raṇe/ athānyaṁ mārgaṇaśreṣṭhaṁ saṁdadhe rāvaṇānujaḥ, hutāśanasamasparśaṁ rāvaṇātmajadāruṇam/* Such was the ‘romaanchaka yuddha’ while all the sky borne celestial beings appeared to have got collected around Lakshmana for protection. At the same time, there were bhairava garjanas of both Vaanaras and Rakshasaas as the sky borne ‘praanis’ were staring amazed with awe and delght. Rishi- Pitra-Deva-Gandharva-Garuda-Naaga --- and Indra had all assembled to protect and Lakshmana at the yuddha bhumi with their respective energeies. There after, Lakshmana fixed another arrow on the dhanush which had the energy of ‘Ravanakumara videerna’. *supatram anuvṛttāṅgaṁ suparvāṇaṁ saṁsthitam, suvarṇavikṛtaṁ vīraḥ śarīrāntakaraṁ śaram/ durāvāraṁ durviśahaṁ rākṣasānāṁ bhayāvaham, āśīviṣaviṣaprakhyāṁ devasaṁghaiḥ samarcitam/ yena śakro mahātejā dānavān ajayat prabhuḥ, purā devāsure yuddhe vīryavān harivāhanaḥ/ tad aindram astraṁ saumitriḥ saṁyugeṣv aparājitam, śaraśreṣṭhaṁ dhanuḥ śreṣṭhe naraśreṣṭho ‘bhisamdadhe/ saṁdhāyāmitradalanam vicakarṣa śarāsanam, sajyam āyamyā durdharśaḥ kālo lokakṣaye yathā/ saṁdhāya dhanuṣi śreṣṭhe vikarṣann idam abravīt, lakṣmīvāṁl lakṣmaṇo vākyam arthasādhakam ātmanaḥ/ dharmātmā satyasamdhaś ca rāmo dāśarathir yadi, pauruṣe cāpratidvandas tad enaṁ jahi rāvaṇim/* That outstanding ‘mantra suvarna baana’ was well rounded and

excellently shaped, sturdy and potent with the capability of mincing body parts of the opponent, like the ‘vishadhara naaga raja’ which is always venerated by Deva Samuhaas. That historic ‘maha baana’ was once in the remote past utilised by the shakti shaali-maha tejasvi Mahendra to uproot the ‘vishala daanava veera maha samuha’. That historic arrow was named ‘Aindraastra’ which never before failed to yield the desired fruit of success of everlasting glory. While fixing the Aindrastra, Lakshmana declared: ‘ If only in the Trilokas there is a Maha Purusha of dharmatma, satya pratigya, purushardha samaana drishtidhara, Shri Rama’s stature, then I assert that this ‘Aindraastra’ should pierce to death of this Ravana Putra.

ity uktvā bāṇam ākarṇam viṣṇya tam ajihmagam,, lakṣmaṇaḥ samare vīraḥ sasarjendrajitaṁ prati, aindrāstreṇa samāyujya lakṣmaṇaḥ paravīrahā/ tac chiraḥ saśiras trāṇam śrīmaj jvalitakuṇḍalam, pramathyendrajitaḥ kāyāt papāta dharanītale/ tad rākṣasatanūjasya chinnaskandham śiro mahat, tapanīyanibham bhūmau dadṛṣe rudhirokṣitam/ As Lakshmana took the oath on the ‘rana bhumi’, Lakshmana straightened the ‘Aindravaastra’ and having stretched it right upto his right ear and released. No sooner that the astra was released than Indrajit’s ‘shirastraana sahita deeptamaana mastaka viccheda shabda’ was resounded again and again. Thus Rakshasa Putra Indrajit’s shoulders were detached from his swollen head and crumbled with a reverberating sound, even as his blood flows were making fairly audible sounds. *hata tu nipapātāsu dharanyām rāvaṇātmajaḥ, kavacī saśirastrāṇo vidhvastaḥ saśarāsanaḥ/ cukruṣus te tataḥ sarve vānarāḥ savibhīṣaṇāḥ, hṛṣyanto nihate tasmin devā vṛtravadhe yathā/ athāntarikṣe bhūtānām ṛṣṇām ca mahātmanām, abhijajñe ca saṁnādo gandharvāpsarasām api//* Thus fell the massive body of Indrajit with his kavacha, shirastraana, dhanurbaana sahita. Like Vritrasura vadha was concluded by Devendra with his Vajraadha made of Maharshi Dadheeti’s backbone, Lakshmana had indeed succeeded Indrajit Vadha by the Aindraastra. Instantaneously, the harshanaadaas of Deva-Maharshi-Gandharva- Apsaraas were resounded repetitively. On learning of Indrajit’s death, Rakshasaas ran helter skelter leaving behind their astra shastras, pattisha-khadgaadis. Vaanara sena too was overjoyed with high pitched vadya dundhibi -nritya mahollaasaas. *harṣam ca śakro bhagavān saha sarvaiḥ suraṣabhaiḥ, jagāma nihate tasmin rākṣase pāpakarmaṇi/ śuddhā āpo nabhaś caiva jahṛṣur daityadānavāḥ, ājagmuḥ patite tasmin sarvalokabhayāvāhe/ ūcuś ca sahitāḥ sarve devagandharvadānavāḥ, vijvarāḥ śāntakaluṣā brāhmaṇā vicarantv iti/* As this ‘paapakarmaacharana rakshasa’ got destroyed, Bhagavan Indra and Deva Maharshis heaved a sigh of relief and were visibly happy. In fact the fright of trilokaas was rid off as the cruel rakshasa was laid to eternity as if a sand storm was concluded for ever. *tato ’bhyanandan saṁhṛṣṭāḥ samare hariyūthapāḥ, tam apratibalaṁ dṛṣtvā hataṁ nairṛtapuṁgavam/ vibhīṣaṇo hanūmāś ca jāmbavāś carkṣayūthapaḥ, vijayenābhinandantas tuṣṭuḥ cāpi lakṣmaṇam/ kṣvedantaś ca nadantaś ca garjantaś ca plavaṁgamāḥ, labdhalakṣā raghusutaṁ parivāryopatasthire/* As in the maha samgrama the much hated Indrajit was smashed to death, Vaanara yudhapatis got lined up to congratulate Sumitra Kumara personally. Vibhishana, Hanuman and Bhalluka Raja Jambavan embraced Lakshmana for his historic victory. *lāṅgūlāni pravidhyantaḥ sphoṭayantaś ca vānarāḥ, lakṣmaṇo jayatīty evaṁ vākyam vyaśrāvayaṁs tadā/ anyonyam ca samāśliṣya kapayo hṛṣṭamānasāḥ, cakrur uccāvacaguṇā rāghavāśrayajāḥ kathāḥ/ tad asukaram athābhivikṣya hṛṣṭāḥ; priyasuhṛdo yudhi lakṣmaṇasya karma, paramam upalabhan manāḥpraharṣam; vinihatam indraripuṁ niśamya devāḥ/* Bhalluka Vaanara samuhas had blissfully extended and waved off their tails with unprecedented bliss around Lakshmana Kumara shouting jaya jaya pratidhwanis for the historic hero. The real vaanara chitta was unusually relieved of the loka kantaka rakshasas kumara and started off group singings and dances of Shri Rama Charita with blissful hearts and minds, especially in special reference as to how Indrajit was shattered.

Sarga Ninety One

Lakshmana accompanied by Vibhishana, Sugriva and Vaanara Bhalluka Veeraas reached Rama who was immensely impressed and praised Lakshmana with intimate affection and recoup from his injuries soon.

Rudhiraklinnagātras tu lakṣmaṇaḥ śubhalakṣaṇaḥ, babhūva hṛṣṭas taṁ hatvā śakrajetāram āhave/ tataḥ sa jāmbavantaṁ ca hanūmantaṁ ca vīryavān, saṁnivartya mahātejās tāṁś ca sarvān vanaukasāḥ/

ājagāma tataḥ śīghraṁ yatra sugrīvarāghavau, vibhīṣaṇam avaṣṭabhya hanūmantam ca lakṣmaṇaḥ/ tato rāmam abhikramya saumitrir abhivādya ca, tasthau bhrātṛsamīpasthaḥ śakrasyendrānujo yathā, ācacakṣe tadā vīro ghoram indrajito vadham/ rāvaṇas tu śiraś chinnaṁ lakṣmaṇena mahātmānā, nyavedayata rāmāya tadā hr̥ṣṭo vibhīṣaṇaḥ/ upaveśya tam utsaṅge pariṣvajyāvapīḍitam, mūrdhni cainam upāghrāya bhūyaḥ saṁspr̥śya ca tvaran, uvāca lakṣmaṇam vākyam āśvāsya puruṣarṣabhaḥ/ kṛtam paramakalyāṇam karma duṣkarakāriṇā, niramitraḥ kṛto 'smy adya niryāsyati hi rāvaṇaḥ balavyūhena mahatā śrutvā putram nipātitaṁ/ tam putravadhasam̐taptam̐ niryāntam̐ rākṣasādhipam, balenāvṛtya mahatā nihaṇīṣyāmi durjayam/ tvayā lakṣmaṇa nāthena sītā ca pṛthivī ca me., na duṣprāpā hate tv adya śakrajetari cāhave/ sa tam bhrātaram āśvāsya pāriṣvajya ca rāghavaḥ, rāmaḥ suṣeṇam muditaḥ samābhāṣyedam abravīt/ saśalyo 'yam mahāprājñāḥ saumitrir mitravatsalaḥ, yathā bhavati susvasthas tathā tvaṁ samupācara, viśalyaḥ kriyatām kṣipram saumitriḥ savibhīṣaṇaḥ/ kṛṣa vānarasainyānām śūrāṇām drumayodhinām, ye cānye 'tra ca yudhyantaḥ saśalyā vraṇinas tathā, te 'pi sarve prayatnena kriyantaṁ sukhinas tvayā/ evam uktaḥ sa rāmaṇa mahātmā hariyūthapaḥ, lakṣmaṇāya dadau nastāḥ suṣeṇaḥ paramauśadham/ sa tasya gandham āghrāya viśalyaḥ samapadyata, tadā nirvedanaś caiva samrūḍhavraṇa eva ca/ vibhīṣaṇa mukhānām ca suhr̥dām rāghavājñayā, sarvavānaramukhyānām cikitsām sa tadākarot/ tataḥ prakṛtim āpanno hr̥taśalyo gatavyathaḥ, saumitrir muditas tatra kṣaṇena vigatajvaraḥ/ tathaiva rāmaḥ plavagādhipas tadā; vibhīṣaṇaś carṣapatis ca jāmbavān, avekṣya saumitrim arogam utthitaṁ; mudā sasainyaḥ suciraṁ jaharṣire/ apūjayat karma sa lakṣmaṇasya; suduṣkaram dāsarathir mahātmā, hr̥ṣṭā babhūvur yudhi yūthapendrā; nīṣamya tam śakrajitaṁ nipātitaṁ/

As Lakshmana became a victorious hero in demolishing Indrajit, he along with Hanuman, Jambavan, Vibhishana and vaanarasheshtas ran to Shri Rama Sugrivaas. Facing his elder brother, Lakshmana touched Rama's feet as Indra would have done to Vamana Murti and stood with bent head. Then Vibhishana was overjoyed and declared with excitement: Shri Rama! Our hero Lakshmana destroyed Indrajit! Rama replied: Well done Lakshmana! Heartly congratulations as you had indeed preformed a very complicated task successfully. This is a very happy augury and surely indeed our victory is quite nearby. Then as Shri Rama complemented him thus, Lakshmana became bashful as Rama forced to be seated on his lap and embraced him with affectionate admiration. As Rama had drawn him rather forcefully, Lakshmana's body wounds were no doubt painful but that pain was indeed overcome with blissful encouragement. Shri Rama then addressed Lakshmana: *kṛtam paramakalyāṇam karma duṣkarakāriṇā, niramitraḥ kṛto 'smy adya niryāsyati hi rāvaṇaḥ balavyūhena mahatā śrutvā putram nipātitaṁ/ tam putravadhasam̐taptam̐ niryāntam̐ rākṣasādhipam, balenāvṛtya mahatā nihaṇīṣyāmi durjayam/* Veera! You had indeed executed an impossible and praiseworthy feat successfully and truly trust that Ravana too would have been dead by this act of glory. As that duratma Indrajit was killed, Ravana's right hand should have been mutilated as he had always and literally been dependent on his support always. In this 'maha karya' the role of Viishana and Hanuman would appear to be substantial. Now the rattled up Ravana should necessarily be eager to forward all his sena and arrive at the battle. As being unable to bear the crisis of putra vadha when he would arrive here, it is my turn to devastate all of them. *tvayā lakṣmaṇa nāthena sītā ca pṛthivī ca me., na duṣprāpā hate tv adya śakrajetari cāhave/ sa tam bhrātaram āśvāsya pāriṣvajya ca rāghavaḥ, rāmaḥ suṣeṇam muditaḥ samābhāṣyedam abravīt/ saśalyo 'yam mahāprājñāḥ saumitrir mitravatsalaḥ, yathā bhavati susvasthas tathā tvaṁ samupācara, viśalyaḥ kriyatām kṣipram saumitriḥ savibhīṣaṇaḥ/ kṛṣa vānarasainyānām śūrāṇām drumayodhinām, ye cānye 'tra ca yudhyantaḥ saśalyā vraṇinas tathā, te 'pi sarve prayatnena kriyantaṁ sukhinas tvayā/* Lakshmana! Indrajit had flustered even Indra and you have excelled Indrajit. As a rakshaka and sahayaka like you are with me, surely I should not only accomplish my darling Devi Sita anyway but the 'bhumandala maha saamrajya' too! Thus asserting to Lakshmana, Shri Rama called for Sushena the physician of Vaanaras and asked to remove the remains of arrows as also seek to apply herbal medicines on Lakshmana's body parts. Accordingly Sushana treated Lakshmana to heal as soon as possible. In fact Vishishana and other vaanaraas too assisted for the quickest healing of Lakshmana's body. Then Shri Rama, Vibhishana, Vanara Raja Sugriva, Riksha Raja Jambavan, Veera Hanuman, Angadaadi Vaanara Maha Veeraas gave a standing ovation and continued applause to Veera Sumitrakumara.

Sarga Ninety Two

Totally forlorn with Indrajit's end by Lakshmana, Ravana'sura desired to kill Devi Sita the root cause of the yuddha, but Mantri Suparshva appealed not to kill Sita but instead kill Rama Lakshmanas instead.

*Tataḥ paulastya sacivāḥ śrutvā cendrajitam hatam, ācacakṣur abhijñāya daśagrīvāya savyathāḥ/ yuddhe
hato mahārāja lakṣmaṇena tavātmajah, vibhīṣaṇasahāyena miṣatām no mahādyute/ śūrah śūreṇa
saṁgamya saṁyugeṣv aparājitaḥ, lakṣṇanena hataḥ śūrah putras te vibudhendrajit/ sa taṁ pratibhayam
śrutvā vadham putrasya dāruṇam, ghoram indrajitaḥ saṁkhye kaśmalaṁ prāviśan mahat/ upalabhya
cirāt saṁjñām rājā rākṣasapuṁgavaḥ, putraśokārdito dīno vilalāpākulendriyah/ hā rākṣasacamūmukhya
mama vatsa mahāratha, jitvendraṁ katham adya tvam lakṣmaṇasya vaśam gataḥ/ nanu tvam iṣubhiḥ
kruddho bhindyāḥ kālāntakāv api, mandarasyāpi śṛṅgāṇi kiṁ punar lakṣmaṇam raṇe/ adya vaivasvato
rājā bhūyo bahumato mama, yenādyā tvam mahābāho saṁyuktaḥ kāladharmānā/ eṣa panthāḥ
suyodhānām sarvāmaragaṇeṣv api, yaḥ kṛte hanyate bhartuḥ sa puṁsāṁ svargam icchatī/ adya devagaṇāḥ
sarve lokapālās tatharṣayaḥ, hatam indrajitaṁ dṛṣtvā sukham svapsyanti nirbhayāḥ/ adya lokās trayāḥ
kṛtsnāḥ pṛthivī ca sakānanā, ekenendrajitā hīnā śūnyeva pratibhāti me/ adya nairṛtakanyāyām śroṣyāmy
antaḥpure ravam, kareṇusaṁghasya yathā ninādam girigahvare/ yauvarājyaṁ ca laṅkāṁ ca rakṣāṁsi ca
paramtapa, mātaram mām ca bhāryāṁ ca kva gato 'si vihāya naḥ/ mama nāma tvayā vīra gatasya
yamasādanam, pretakāryāni kāryāni viparīte hi vartase/ sa tvam jīvati sugrīve rāghave ca salakṣmaṇe,
mama śalyam anuddhṛtya kva gato 'si vihāya naḥ/ evamādivilāpārtaṁ rāvaṇam rākṣasādhipam, āviveśa
mahān kopāḥ putravasyanasambhavaḥ/ ghoram prakṛtyā rūpaṁ tat tasya krodhāgnimūrchitam, babhūva
rūpaṁ rudrasya kruddhasyeva durāsadam/ tasya kruddhasya netrābhyām prāpatann asrabindavaḥ,
dīptābhyām iva dīpābhyām sārciṣaḥ snehabindavaḥ/ dantān vidaśatas tasya śrūyate daśanasvanaḥ,
yantrasyāveṣṭyamānasya mahato dānavair iva/ kālāgnir iva saṁkruddho yām yām diśam avaiḥṣata,
tasyām tasyām bhayatrastā rākṣasāḥ saṁnililyire/ tam antakam iva kruddham carācaracikhādiṣum,
vikṣamāṇam diśaḥ sarvā rākṣasā nopacakramuḥ/ tataḥ paramasaṁkruddho rāvaṇo rākṣasādhipaḥ,
abravīd rakṣasām madhye saṁstambhayiṣur āhave/ mayā varṣasahasrāṇi caritvā duścaram tapaḥ, teṣu
teṣv avakāṣeṣu svayambhūḥ paritoṣitaḥ/ tasyaiva tapaso vyuṣṭyā prasādāc ca svayambhuvāḥ, nāsurebhyo
na devebhyo bhayaṁ mama kadā cana/ kavacam brahmadattam me yad ādityasamaprabham,
devāsura vimardeṣu na bhinnam vajraśaktibhiḥ/ tena mām adya saṁyuktaṁ rathastham iha saṁyuge,
pratīyāt ko 'dya mām ājau sākṣād api purāṁdarah/ yat tadābhiprasannena saśaram karmukam maha,
devāsura vimardeṣu mama dattam svayambhuvā/ adya tūryaśatair bhīmaṁ dhanur utthāpyatām mahat,
rāmalakṣmaṇayor eva vadhāya paramāhave/ sa putravadhasaṁtaptaḥ śūrah krodhavaśam gataḥ,
saṁkṣya rāvaṇo buddhyā sūtām hantum vyavasyata/ pratyavekṣya tu tāmrākṣaḥ sughero ghoradarśanān,
dīno dīnasvarān sarvāṁs tān uvāca niśācarān/ māyayā mama vatsena vañcanārtham vanaukasām, kiṁ
cid eva hatam tatra sīteyam iti darśitam/ tad idam satyam evāham kariṣye priyam ātmanaḥ, vaidehīm
nāśayiṣyāmi kṣatrabandhum anuvratām, ity evam uktvā sacivān khadgam āśu parāṁṣat/ uddhṛtya
guṇasaṁpannam vimalāmbaravarcasam, niṣpapāta sa vegena sabhāyāḥ sacivair vṛtaḥ/ rāvaṇaḥ
putraśokena bhṛṣam ākulacetanaḥ, saṁkruddhaḥ khadgam ādāya sahasā yatra maithilī/ vrajantaṁ
rākṣasam prekṣya simhanādam pracukruśuḥ, ūcuś cānyonyam āśliṣya saṁkruddham prekṣya rākṣasāḥ/
adyainaṁ tāv ubhau dṛṣtvā bhrātarau pravayathiṣyataḥ, lokapālā hi catvāraḥ kruddhenānena nirjitāḥ,
bahavaḥ śatravaś cānye saṁyugeṣv abhipātītāḥ/ teṣāṁ saṁjalpamānānām aśokavanikām gatām,
abhidudrāva vaidehīm rāvaṇaḥ krodhamūrchitaḥ/ vāryamāṇaḥ susaṁkruddhaḥ suhṛdbhir
hitabuddhibhiḥ, abhyadhāvata saṁkruddhaḥ khe graho rohiṇim iva/ maithilī rakṣyamāṇā tu rākṣasībhir
aninditā, dadarśa rākṣasam kruddham nistriṁśavaradhāriṇam/ tam niśāmya sanistriṁśam vyathitā
janakātmajā, nivāryamāṇam bahuśaḥ suhṛdbhir anivartinam/ yathāyam mām abhikruddhaḥ
samabhidravati svayam, vadhiṣyati sanāthām mām anāthām iva durmatīḥ/ bahuśaś codayām āsa
bhartāram mām anuvratām, bhāryā bhava ramasyeti pratyākhyāto 'bhavan mayā/ so 'yam mām
anupasthānād vyaktaṁ nairāśyam āgataḥ, krodhamohasamāviṣṭo nihantum mām samudyataḥ/ atha vā
tau naravyāghrau bhrātarau rāmalakṣmaṇau, mannimittam anāryeṇa samare 'dya nipātītau, aho dhin*

mannimitto 'yam vināśo rājaputrayoḥ/ hanūmato hi tadvākyam na kṛtam kṣudrayā mayā, yady aham tasya prṣṭhena tadāyāsam aninditā, nādyavim anuśoceyam bhartur ankagatā satī/ manye tu hṛdayam tasyāḥ kausalyāyāḥ phaliṣyati, ekaputrā yadā putram vinaṣṭam śroṣyate yudhi/ sā hi janma ca bālyam ca yauvanam ca mahātmanah, dharmakāryāṇi rūpam ca rudatī saṁsramiṣyati/ nirāśā nihate putre dattvā śrāddham acetanā, agnim āroṣyate nūnam apo vāpi pravekṣyati/ dhig astu kubjām asatīm mantharām pāpaniṣṭayām, yannimittam idaṁ duḥkham kausalyā pratipatsyate/ ity evam maithilīm dṛṣṭvā vilapanīm tapasvinīm, rohiṇīm iva candreṇa vinā grahavaśam gatām/ supārśvo nāma medhāvī rāvaṇam rākṣaseśvaram, nivāryamāṇam sacivair idaṁ vacanam abravīt/ katham nāma daśagrīva sākṣād vaiśravaṇānuja, hantum icchasi vaidehīm krodhād dharmam apāśya hi/ veda vidyāvratā snātā svadharmanirataḥ sadā, striyāḥ kasmād vadham vīra manyase rākṣaseśvara/ maithilīm rūpasampannām pratyavekṣasva pārthiva, tvam eva tu sahāsmābhī rāghave krodham utsṛja/ abhyutthānam tvam adyaiva kṛṣṇapakṣacaturdaśīm, kṛtvā niryāhy amāvāsyām vijayāya balair vṛtaḥ/ śūro dhīmān rathī khaḍgī rathapravaram āsthitāḥ, hatvā dāśarathīm rāmam bhavān prāpsyati maithilīm/ sa tad durātmā suhṛdā niveditam; vacaḥ sudharmyam pratigṛhya rāvaṇaḥ, grham jagāmātha tataś ca vīryavān; punaḥ sabhām ca prayayau suhṛdvṛtaḥ/

After verifying the details of Lakshmana's action of killing Indrajit, the mantri mandali had conveyed the sad news to King Ravana stating that this was done with the help of Vibhishana. Recalling the unique distinction of Meghanaada as having subdued Mahendra himself, Indrajit was subjected to Lakshmana's arrows and reached 'uttama lokas'. Instantly Ravana lost his consciousness and on recovery was affected by 'putra shoka vyakulata' and broke down crying: 'Ha putra! Ha rakshasa sena mahabali karnadhara! You had conquered Mahendra himself but how you were caught by Lakshmana! Dear son, once you were angry you were able to frighten away even Kaala or Antaka too, could devastate even mandaraachala shikhiras too, and what an insignificant issue to demolish Lakshmana! Maha baaho! To day, Surya Putra Yama Raja appeared to have asserted and had to abide by 'kaala dharma'! This indeed the assertive regulation by with samasta deva mandali too should follow as when some one from among them attain veera swarga! Today, the deva-maharshi-lokapaalakas must be heaving a sigh of relief with this eventuality! For me, today the trilokas including oceans, mountains and mahaaranyaas too must be missing the presence of Indrajit. Like a Gaja Raja would be killed, entire elephants get baffled and so would be the state of loud cryings of the 'antahpura kanyas' with this irreplaceable disaster of the loss of Indrajit. Shatru santaapa daaya keertimaan putra! How indeed you have left off your yuvaraajyatva, Lankapuri, samasta rakshasaas, your mothers, wives and me too! Veera! The normal pattern of a putra to perform the pitru pretakarya, but now this is quite contrary to the law of Nature and only the paraloka vaasis would have to perform my own pretakarya as my dear son is missing himself! Ha! Rama Lakshmana Sugrivaas are still alive, and still suffering the piercing pricks of my heart, how indeed you had left me as a singleton'. Thus Ravana kept on crying and eventually assumed 'krodhaavatha'. *ghoram prakṛtyā rūpam tat tasya krodhāgnimūrchitam, babhūva rūpam rudrasya kruddhasyeva durāsadam/ tasya kruddhasya netrābhyām prāpatann asrabindavaḥ, dīptābhyām iva dīpābhyām sārciṣaḥ snehabindavaḥ/ dantān vidaśatas tasya śrūyate daśanasvanah, yantrasyāveṣṭyamānasya mahato dānavair iva/* By his very nature, Ravana was a 'krodha swarupa' and now the flames of his anger got redoubled by the anguish of purar shoka; thus the greeshma ritu Surya would understandably get worse. In his remote thoughts, Ravana even felt that the very root cause of this tragedy was Devi Sita and that she might as well be finished off. As his face and mind is truly filled up the retaliatory retribution, the nishachara Ravana's eyes got wet the hot tears like agni jwaalas emerging from oil tend to shed its drops. Then Ravana was grinding his teeth as that sound was being heard too as though at the 'deva daanava samudra madhana kaala madhana yantra swarupa mandaraachala dhwani'! *kālāgnir iva saṁkruddho yām yām diśam avaiḥṣata, tasyām tasyām bhayatrastā rākṣasāḥ saṁnililyire/ tam antakam iva kruddham carācaracikhādiṣum, vīkṣamāṇam diśaḥ sarvā rākṣasā nopacakramuḥ/ tataḥ paramasaṁkruddho rāvaṇo rākṣasādhipaḥ, abravīt rakṣasām madhye saṁstambhayiṣur āhave/ mayā varṣasahasrāṇi caritvā duṣcaram tapaḥ, teṣu teṣv avakāśeṣu svayambhūḥ paritoṣitaḥ/* Ravana was then like kaalaagni like anger looking 'dasha dishas' as the rakshasaas nar by were suppressing their fear by tightening their lips with

eyes down. Then Ramana having decided to get ready for a mighty battle addressed the ‘rakshasa veeras’:
tasyaiva tapaso vyūṣṭyā prasādāc ca svayambhuvaḥ, nāsurebhyo na devebhyo bhayaṁ mama kadā cana/
kavacaṁ brahmadattaṁ me yad ādityasamaprabham, devāsura vimardeṣu na bhinnāṁ vajraśaktibhiḥ/
 Nishaacharo! I had performed deep tapsyas for thousands of years and pleased Swayambh Brahma and
 thus due to His blessings the totality of rakshasaas for several generations had been enjoying their lives
 with contentment and comfort. I was also blessed by Brahma with a ‘kavacha’ with is resplendent like
 Surya Himself. As and when I attacked Deva Daanavaasuraas even vajraprahaaras by Indra were
 ineffective. Therefore if and when I am seated on my chariot and stand in the battle grounds, even Indra
 would not be able to face me. *yat tadābhiprasannena saśaraṁ karmukam maha, devāsura vimardeṣu*
mama dattaṁ svayambhuvā/ adya tūryasatair bhīmaṁ dhanur utthāpyatām mahat, rāmalakṣmaṇayor eva
vadhāya paramāhave/ sa putravadhasamtaptaḥ śūraḥ krodhavaśaṁ gataḥ, samīkṣya rāvaṇo buddhyā
sītām hantuṁ vyavasyata/ pratyavekṣya tu tāmrākṣaḥ sughero ghoradarśanān, dīno dīnasvarān sarvām
tān uvāca niśācarān/ During that very time Brahma also gifted me a ‘dhanush’ and with the very
 dhanush, once I were to be seated with ‘mangala vaadhyaas’, I had decided to attack Rama Lashmanas.
 Ravana further asserted: *māyayā mama vatsena vañcanārthaṁ vanaukasām, kiṁ cid eva hataṁ tatra*
sīteyam iti darśitam/ tad idaṁ satyam evāhaṁ kariṣye priyam ātmanaḥ, vaidehīm nāśayiṣyāmi
kṣatrabandhum anuvratām, ity evam uktvā sacivān khadgam āśu parāmr̥ṣat/ uddhṛtya guṇasampannaṁ
vimalāmbharavarcasaṁ, niṣpapāta sa vegena sabhāyāḥ sacivair vṛtaḥ/ My dear son Indrajit confounded
 Vaanaras like even Hanuman showed off Maya Sita and killed her then and there on his chariot. Now I
 should actually show the real Sita and stab her. Having declared thus Ravana picked up his khadga and
 ran out of desperation and affliction of Indrajit’s death towards the place where Devi Sita was. That was
 the time when Sati saadhvi was surrounded by the krura rakshasis. As Ravana was approaching her with
 his khadga and felt that this durbuddhi rakshasa was actually coming for me and kill this ‘anaadha’. Devi
 Sita then introspected: ‘ Indeed I would surely abide my dear husband’s love and affection, come what
 may. Ravana kept on pressurising me innumerable times to agree me to his wife. Once again he must be
 arriving here for that pressurisation. so *‘yaṁ mām anupasthānād vyaktaṁ nairāśyam āgataḥ,*
krodhamohasamāviṣṭo nihantuṁ mām samudyataḥ/ atha vā tau naravyāghrau bhrātaraū
rāmalakṣmaṇau, mannimittam anāryeṇa samare ‘dya nipātitaū, aho dhin mannimitto ‘yaṁ vināśo
rājaputrayoḥ/ hanūmato hi tadvākyam na kṛtaṁ kṣudrayā mayā, yady ahaṁ tasya pṛṣṭhena tadāyāsam
aninditā, nādyāivam anuśoceyam bhartur aṅkagatā satī/ Once he would get back my rebuff thus, he
 could be reaching here to kill me with his sword. Or else, this neechaatma might have ruthlessly
 sacrificed the Pususha Simhas of Rama Lakshmanas and arriving in that joy. I had just a while ago heard
 a bhayankara garjana resounding the sky. Aho! If I am the root cause of the end of Rajakumaras, then my
 very existence should be futile. Or Ravana himself might be arriving here to kill me too after his glory of
 their end. I should have agreed to the proposal of Hanuman to fly off from Lanka by clinging to his back
 to kishkindha then itself! *manye tu hṛdayaṁ tasyāḥ kausalyāyāḥ phaliṣyati, ekaputrā yadā putraṁ*
vinaṣtaṁ śroṣyate yudhi/ sā hi janma ca bālyam ca yauvanaṁ ca mahātmanaḥ, dharmakāryāṇi rūpaṁ ca
rudatī saṁsramiṣyati/ nirāśā nihate putre dattvā śrāddham acetanā, agniṁ āroḁṣyate nūnam apo vāpi
pravekṣyati/ dhig astu kubjāṁ asatīm mantharām pāpāniścayām, yannimittam idaṁ duḥkham kausalyā
pratipatsyate/ My mother in law Devi Kousalya blessed with Shri Rama as her single and singular son
 were to know of such a tragedy would burst out with in her heart. While crying away she would describe
 the details of mahatma Rama’s ‘janma-balyaavastha- yuvaavastha- dharma karma rupa smarana!’ As her
 son were to be lost in this tragic manner would be known to her, she should be truly bewildered and
 having duly performed his shraaddha in pavitra Sarayu would herself jump off from atmavisarjana! Aho
 dhhikkaara to Mandhara, Devi Kausalya had been tormented by the putrashoka! *ity evam maithilīm dṛṣṭvā*
vilapantīm tapasvinīm, rohiṇīm iva candreṇa vinā grahavaśaṁ gatām/ supārśvo nāma medhāvī rāvaṇam
rākṣaseśvaram, nivāryamāṇam sacivair idaṁ vacanam abravīt/ As Devi Sita was spinning the yarn of the
 tragic consequences of an imaginative and distressful aftermath fall out consequences of Rama
 Lakkhmana’s end that Ravana might be approaching her to inform and brag about with, she kept on
 crying away like Devi Rohini at the time of Chandra grahana time. Then as tapsvini Devi Sita was crying

away , Ravana's Minister buddhiman Supaarshva advised King Ravana. *katham nāma daśagrīva sākṣād vaiśravaṇānuja, hantum icchasi vaidehīm krodhād dharmam apāsya hi/ veda vidyāvṛata snātaḥ svadharmanirataḥ sadā, striyāḥ kasmād vadhaṁ vīra manyase rākṣaseśvara/ maithilīm rūpasampannām pratyavekṣasva pāṛthiva, tvam eva tu sahāsmābhī rāghave krodham utsṛja/* 'Maha Raja Dashagreeva! You are sakshaat Kubera's brother now resorting to kill Devi Sita. But how is it that due to putra shoka , you are totally ignoring the fundamental principles of dharma by giving a tilaajali to dharma totally. Veera Rakshasa Raja! Do you not recall that having duly observed brahmacharya in a gurukula, you have had the fame of vedaadhyayana and had sworn to observe the dharmika principles. Now Streevatha is on the top of the list of 'pancha maha paatakas'. Maithili Devi Sita, a pativrata, ought not to be the target for avenging you 'putra shoka; but yes, most certainly on the yuddha bhumi in attacking the veera Rama Lakshmanas!*abhyutthānam tvam adyaiva kṣṇapakṣacaturdaśīm, kṛtvā niryāhy amāvāsyām vijayāya balair vṛtaḥ/ śūro dhīmān rathī khaḍgī rathapravaram āsthitaḥ, hatvā dāśarathīm rāmaṁ bhavān prāpsyati maithilīm/ sa tad durātmā suhṛdā niveditaḥ; vacaḥ sudharmyam pratigṛhya rāvaṇaḥ, gṛhaṁ jagāmātha tataś ca vīryavān; punaḥ sabhām ca prayayau suhṛdvṛtaḥ/* Further, to day is krishna paksha chaturthi; if you could arrange for the major attack against Rama Lakshmanas, kindly do so tomorrow the 'amaavashya'. Maha Raja! you are a celebrated 'shura veera buddhiman maha rathi'; be seated on the 'maha radha' and 'brahma prasaadita khadga' in your mighty hands with alertness and self confidence for 'Dasharatha nandana vadhas and Devi Sita prapti' thereafter!' As Mantri Suparshva convinced King Ravana, he returned back to his 'Mahal' and further to the Raja Sabha.

Sarga Ninty Three

Having been demoralised with Indrajit's loss, Ravana directed the combined senas of the Mantris as led by them, but Rama utilised gandharvastra which created a spell devastating lakhs of Rakshasas

Sa praviśya sabhām rājā dīnaḥ paramaduḥkhiṭaḥ, niśasādāsane mukhye siṁhaḥ krudha iva śvasan/ abravīc ca tadā sarvān balamukhyān mahābalaḥ, rāvaṇaḥ prāñjalīm vākyaṁ putravyasanakarśitaḥ/ sarve bhavantaḥ sarveṇa hastyasvena samāvṛtāḥ, niryāntu rathasamghais ca pādātais copaśobhitāḥ/ ekam rāmaṁ parikṣipya samare hantum arhatha, prahrṣṭā śaravarṣeṇa prāvṛtkāla ivāmbudāḥ/ atha vāhaṁ śarair tīkṣṇair bhinnagātraṁ mahāraṇe, bhavadbhiḥ śvo nihantāsmi rāmaṁ lokasya paśyataḥ/ ity evam rākṣasendrasya vākyaṁ ādāya rākṣasāḥ, niryayus te rathaiḥ śīghraṁ nāgāṇikais ca samvṛtāḥ/ sa samgrāmo mahābhīmaḥ sūryasyodayanam prati, rakṣasām vānarāṇām ca tumulaḥ samapadyata/ te gadābhir vicitrābhiḥ prāsaiḥ khaḍgaiḥ paraśvadhāiḥ, anyonyam samare jaghnus tadā vānararākṣasāḥ/ mātāṅgarathakūlasya vājimatsyā dhvajadrumāḥ, śarīrasamghāṭavahāḥ prasasruḥ śoṇitāpagāḥ/ dhvajavarmarathān aśvān nānāpraharaṇāni ca, āplutyāplutya samare vānarendrā babhañjire/ keśān karṇalalāṭāṁś ca nāsikāś ca plavaṅgamāḥ, rakṣasām daśanais tīkṣṇair nakhais cāpi vyakartayan/ ekaikam rākṣasam samikhye śatam vānarapumgavāḥ, abhyadhāvanta phalinam vṛkṣam śakunayo yathā/ tathā gadābhir gurvībhiḥ prāsaiḥ khaḍgaiḥ paraśvadhāiḥ, nirjaghnur vānarān ghorān rākṣasāḥ parvatopamāḥ/ rākṣasair vadhyamānānām vānarāṇām mahācamūḥ, śaraṇyam śaraṇam yātā rāmaṁ daśarathātmajam/ tato rāmo mahātejā dhanur ādāya vīryavān, praviśya rākṣasam sainyam śaravarṣam vavarṣa ha/ praviṣṭam tu tadā rāmaṁ meghāḥ sūryam ivāmbare, nābhijagmur mahāghoraṁ nirdahantam śarāgninā/ kṛtāny eva sughorāṇi rāmeṇa rajanīcarāḥ, raṇe rāmasya dadṛśuḥ karmāṇy asukarāṇi ca/ cālayantaṁ mahānikam vidhamantaṁ mahārathān, dadṛśus te na vai rāmaṁ vātam vanagataṁ yathā/ chinnaṁ bhinnaṁ śarair dagdham prabhagnaṁ śastrapīḍitaṁ, balaṁ rāmeṇa dadṛśur na ramaṁ śīghrakārīṇam/ praharantaṁ śarīreṣu na te paśyanti rāghavam, indriyārtheṣu tiṣṭhantaṁ bhūtātmānam iva prajāḥ/ eṣa hanti gajāṇikam eṣa hanti mahārathān, eṣa hanti śarais tīkṣṇaiḥ padātīm vājibhiḥ saha/ iti te rākṣasāḥ sarve rāmasya sadṛśān raṇe, anyonyakupitā jaghnur sādṛśyād rāghavasya te/ na te dadṛśire rāmaṁ dahantam arivāhinīm, mohitāḥ paramāstreṇa gāndharveṇa mahātmanā/ te tu rāmasahasrāṇi raṇe paśyanti rākṣasāḥ, punaḥ paśyanti kākutstham ekam eva mahāhave/ bhramantīm kāñcanīm koṭīm kāmukasya mahātmanaḥ, alātacakrapratimām dadṛśus te na rāghavam/ śarīranābhi sattvārciḥ śarīram nemikārmukam, jyāghoṣatalanirghoṣam tejobuddhiguṇaprabham/ divyāstraguṇaparyantaṁ nighnantaṁ

*yudhi rākṣasān, dadṛśū rāmacakram tat kālacakram iva prajāḥ/ anīkaṁ daśasāhasraṁ rathānām
vātaramhasām, aṣṭādaśasahasrāṇi kuñjarāṇām tarasvinām/ caturdaśasahasrāṇi sārohāṇām ca vājinām,
pūrṇe śatasahasre dve rākṣasānām padātinām/ divasasyāṣṭame bhāge śarair agniśikhopamair, hatāny
ekena rāmeṇa rakṣasām kāmārūpiṇām/ te hatāśvā hatarathāḥ śrāntā vimathitadhvajāḥ, abhipetuḥ purīm
laṅkāṁ hataśeṣā niśācarāḥ/ hatair gajapadāty aśvais tad babhūva raṇājiram, ākrīḍabhūmī rudrasya
kruddhasyeva pinākinah/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, sādhu sādhu iti rāmasya
tat karma samapūjayan/ abravīc ca tadā rāmaḥ sugrīvam pratyantaram, etad astrabalaṁ divyaṁ
mama vā tryambakasya vā/ nihatya tām rākṣasavāhinīm tu; rāmas tadā śakrasamo mahātmā, astreṣu
śastreṣu jitaklamāś ca; samstūyate devagaṇaiḥ prahṛṣṭaiḥ/*

Ravana having resisted the momentary decision of killing Devi Sita as ignited by the mental torture of Indrajit's assassination by Lakshmana, but for the timely hita bodha by the Minister Suparshva, was truly looking lost in his inner psyche and as seated in the Raja Sabha made an ardent appeal to all in the Sabha with folded hands. Maha Veeras! Do atonce leave off for the battle field with your elephants, horses, chariots and foot soldiers equipped with armoury, kavachas, and dhanurbaanaas and make all out efforts to destroy Rama and his sena. As directed, Nishachara Yodhas and their respective soldiers moved off with their parighas, pattishas, and shareera naashaka astra shastras while vaararaas too were ready with vriksha parvata shilaas and thus the suryodaya maha samgrama gathered rapid momentum. Despite their blood stream flows by the severe onslaught of Rakshasaas with their parvataakaaraas and their aayudhas,, the vaanaraas jumped up and down and devastated rakshasa ratha dhvjas, kavachas, rathas, horses partly with vriksha prahaadaas and mainly by their sharp teeth and long finger nails were hitting the lalaata-kesha- hasta- paadaas destroying countless rakshasaas. Since the Rakshasaas having assumed their true aggressiveness, the vaanaraas ran towards Shri Rama for defence. *tato rāmo mahātejā dhanur ādāya vīryavān, praviśya rākṣasām sainyaṁ śaravarṣaṁ vavarṣa ha/ praviṣṭam tu tadā rāmaṁ meghāḥ sūryam ivāmbare, nābhijagmur mahāghoraṁ nirdahantam śarāgninā/ kṛtāny eva sughorāṇi rāmeṇa rajanīcarāḥ, raṇe rāmasya dadṛśuḥ karmāṇy asukarāṇi ca/* Then Rama the maha paraakrami initiated his 'baana varsha'. Like the clouds on the sky could never attack the blistering Surya Deva, the baana swarupi Shri Rama released agni varsha on the Nishacharas as the latter were merely gazing forlorn but never be able to interfere with. *cālayantam mahānīkaṁ vidhamantam mahārathān, dadṛśus te na vai rāmaṁ vātam vanagatam yathā/ chinnaṁ bhinnaṁ śarair dagdham prabhagnaṁ śastrapīḍitam, balaṁ rāmeṇa dadṛśur na ramaṁ śīghrakāriṇam/ praharantam śarīreṣu na te paśyanti rāghavam, indriyārtheṣu tiṣṭhantam bhūtātmānam iva prajāḥ/ eṣa hanti gajānīkam eṣa hanti mahārathān, eṣa hanti śarais tīkṣṇaiḥ padātin vājibhiḥ saha/* One might be able to see the disaster of falling of the maha vrikshas but at the most feel the fury of the winds but never measure the severity of Ramabaanaas. Those adversary rakshasaas who only realise the damages done by Rama baanaas into shambles , but never see either Rama nor his ferocity. Likewise, the jeevaatmas of the numberless rakshasa veeraas raised to the skies might never be realised but only the ever repeated 'thud' sounds of their parvataakaata shareeraas while falling down. All the rakshas veeras were wondering as to who is Rama who simultaneously destroyed the elephants, or the horses, or the chariots, or the maharakshas attacking with their astra shastras, or the foot soldiers; often they were even entering mutual controversies. *na te dadṛśire rāmaṁ dahantam arivāhinīm, mohitāḥ paramāstreṇa gāndharveṇa mahātmanā/ te tu rāmasahasrāṇi raṇe paśyanti rākṣasāḥ, punaḥ paśyanti kākutstham ekam eva mahāhave/ bhramantīm kāñcanīm koṭīm karmukasya mahātmanah, alātacakrapratimām dadṛśus te na rāghavam/* As Rama was destroying several rakshasaas, the rest of them were getting furious and fiercer; noticing this Rama activated gandharva naamaka astra as all of them would have only Rama darshana and nothing else. Then the angular kaleidoscopic view of Rama and Rama only was seen by them till the spell of the gandharvastra would be lost! *śarīranābhi sattvārciḥ śarīram nemikārmukam, jyāghoṣatalanirghoṣam tejobuddhiguṇaprabham/ divyāstraguṇaparyantaṁ nighnantam yudhi rākṣasān, dadṛśū rāmacakram tat kālacakram iva prajāḥ/ anīkaṁ daśasāhasraṁ rathānām vātaramhasām, aṣṭādaśasahasrāṇi kuñjarāṇām tarasvinām/ caturdaśasahasrāṇi sārohāṇām ca vājinām, pūrṇe śatasahasre dve rākṣasānām padātinām/* Thus the 'yuddha kaala raakshasa samhara' was facilitated for him thus as they fell into the revolving spell on the rakshasas; their shareera naabhi was as the chakra

naabhi, their physical strength was the agni jvaala, Rama baana was ‘arre’ or the ray of light or of illumination, dhanush as ‘nemi sthaana’ and dhanush thankaara as the ‘taaladhwini’. Thus Rama all by himself within a matter of an hour and half with his ‘agni jvaala samana tejasvi baana prahara’ could devastate lakhs of rakshasaas, ten thousand chariots, eighteen thousand elephants, fourteen thousand horses and ten lakh foot soldiers of rakshasas by the gandharvastra prayoga. *te hatāśvā hatarathāḥ śrāntā vimathitadhvajāḥ, abhipetuḥ purīm laṅkāṁ hataśeṣā niśācarāḥ/ hatair gajapadāty aśvais tad babhūva raṇājiram, ākrīḍabhūmī rudrasya krudhdhasyeva pinākinah/* As the horses and chariots were burnt off as the dwijas too, while lakhs of soldiers too, the remnant rakshasaa were somehow baw to Lankapuri. *tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, sādhu sādhu iti rāmasya tat karma samapūjayan/ abravīc ca tadā rāmaḥ sugrīvaṁ pratyānantaram, etad astrabalaṁ divyaṁ mama vā tryambakasya vā/ nihatyā tām rākṣasavāhinīm tu; rāmas tadā śakrasamo mahātmā, astreṣu śastreṣu jitaḥ kamaś ca; saṁstūyate devagaṇaiḥ prahr̥ṣtaiḥ/* Then devata-gandharva-siddha maharshis were elated showering prashamsaas to Shri Rama. Then Sugriva, Vibhishana, Hanuman, Jambavan, Mainda, Dwividaadi vaanara shreshthas acclaimed Rama, as the latter himself was wonder struck whether this shakti was with him or of Bhagavan Shankara! Indeed, Mahatma Shri Rama would never be tired while Deva samudaaya was never tired in complementing Rama too.

Sarga Ninety Four

As many families heros were dead, affected Rakshasa streeas cursed Ravana recalling that Brahma varaas excluded manavas of invincibility while Shiva predicted Devi Sita to be born for Rakshasa vinaashana

Tāni nāgasahasrāṇi sārōhāṇām ca vājinām, rathāṇām cāgnivarṇāṇām sadhvajāṇām sahasraśaḥ/ rākṣasāṇām sahasrāṇi gadāparighayodhinām, kāñcanadhvajacitrāṇām śūrāṇām kāmārūpiṇām/ nihatāni śarais tīkṣṇais taptakāñcanabhūṣaṇaiḥ, rāvaṇena prayuktāni rāmeṇākliṣṭakarmanā/ dṛṣtvā śrutvā ca sambhrāntā hataśeṣā niśācarāḥ, rākṣasyaś ca samāgamya dīnāś cintāpariplutāḥ/ vidhavā hataputrāś ca krośantyō hatabāndhavāḥ, rākṣasyaḥ saha saṁgamya duḥkhārtāḥ paryadevayan/ katham sūrpaṇakhā vṛddhā karālā nirṇatodarī, asāda vane rāmaṁ kandarpam iva rūpiṇam/ sukumāraṁ mahāsattvaṁ sarvabhūtahite ratam, taṁ dṛṣtvā lokavadhyā sā hīnarūpā prakāmitā/ katham sarvagūṇair hīnā guṇavantaṁ mahaujaṣaṁ, sumukhaṁ durmukhī rāmaṁ kāmayaṁ āsa rākṣasī/ janasyāsyālpabhāgyatvāt palinī śvetamūrdhajā, akāryam apahāsyam ca sarvalokavigarhitam/ rākṣasāṇām vināśāya dūṣaṇasya kharasya ca, cakārāpratirūpā sā rāghavasya pradharṣaṇam/ tan nimittam idaṁ vairaṁ rāvaṇena kṛtaṁ mahat, vadhāya nītā sā sītā daśagrīveṇa rākṣasā/ na ca sītāṁ daśagrīvaḥ prāpnoti janakātmajam, addham balavatā vairam akṣayaṁ rāghaveṇa ha/ vaidehīm prārthayānaṁ taṁ virādham prekṣya rākṣasaṁ, hatam ekena rāmeṇa paryāptaṁ tannidarśanam/ caturdaśasahasrāṇi rākṣasāṁ bhīmakarmaṇām, nihatāni janasthāne śarair agnīśikhopamaiḥ/ kharas ca nihataḥ saṁkhye dūṣaṇas triśirās tathā, śarair ādityasaṁkāśaiḥ paryāptaṁ tannidarśanam/ hato yojanabāhuś ca kabandho rudhirāśanaḥ, krodhārto vinadan so 'tha paryāptaṁ tannidarśanam/ jaghāna balinaṁ rāmaḥ sahasranayanātmajam, bālinaṁ meghasaṁkāśam paryāptaṁ tannidarśanam/ ṛṣyamūke vasaṁ śaile dīno bhagnamanorathah, sugrīvaḥ sthāpito rājye paryāptaṁ tannidarśanam/ dhārmaarthasahitaṁ vākyam sarveṣāṁ rākṣasāṁ hitam, yuktaṁ vibhīṣaṇenoktaṁ mohāt tasya na rocate/ vibhīṣaṇavacaḥ kuryād yadi sma dhanadānujaḥ, śmaśānabhūtā duḥkhārtā neyam laṅkā purī bhavet/ kumbhakarṇam hataṁ śrutvā rāghaveṇa mahābalaṁ, priyam cendrajitaṁ putraṁ rāvaṇo nāvabudhyate/ mama putro mama bhrātā mama bhartā raṇe hataḥ, ity evaṁ śrūyate śabdo rākṣasāṇām kule kule/ rathāś cāśvāś ca nāgāś ca hatāḥ śatasahasraśaḥ, raṇe rāmeṇa sūreṇa rākṣasāś ca padātayaḥ/ rudro vā yadi vā viṣṇur mahendro vā śatakratuḥ, hanti nō rāmarūpeṇa yadi vā svayam antakaḥ/ hatapravīrā rāmeṇa nirāśā jīvite vayam, apaśyantyō bhayasyāntam anāthā vilapāmahe/ rāmahastād daśagrīvaḥ sūro dattavaro yudhi, idaṁ bhayaṁ mahāghoraṁ utpannam nāvabudhyate/ na devā na ca gandharvā na piśācā na rākṣasāḥ, upaśṛṣṭam paritrātum śaktā rāmeṇa saṁyuge/ utpātāś cāpi dṛṣyante rāvaṇasya raṇe raṇe, kathayisyanti rāmeṇa rāvaṇasya nibarhaṇam/ pitāmahena prītena devadānavarākṣasaiḥ, rāvaṇasyābhayaṁ dattam mānuṣebhyo na yācitam/ tad idaṁ mānuṣāṇaṁ manye prāptaṁ niḥsaṁśayaṁ bhayaṁ, jīvītāntakaram

*ghoraṁ rakṣasāṁ rāvaṇasya ca/ pīḍyamānās tu balinā varadānena rakṣasā, dīptais tapobhir vibudhāḥ
pitāmahaṁ apūjayan/ devatānāṁ hitārthāya mahātmā vai pitāmahaḥ, uvāca devatāḥ sarvā idaṁ tuṣṭo
mahad vacaḥ/ adya prabhṛti lokāṁs trīn sarve dānavarākṣasāḥ, bhayena prāvṛtā nityaṁ vicariṣyanti
śāsvatam/ daivatais tu samāgamya sarvaiś cendrapurogamaiḥ, vṛṣadhvajās tripurahā mahādevaḥ
prasāditāḥ/ prasannas tu mahādevo devān etad vaco 'bravīt, utpatsyati hitārthaṁ vo nārī
rakṣaḥkṣayāvahā/ eṣā devaiḥ prayuktā tu kṣud yathā dānavān purā, bhakṣayiṣyati naḥ sītā rākṣasaghnī
sarāvaṇān/ rāvaṇasyāpanītena durvinītasya durmateḥ, ayaṁ niṣṭānako ghoraḥ śokena samabhiplutaḥ/
taṁ na paśyāmahe loke yo naḥ śaraṇado bhavet, rāghaveṇopasṛṣṭānāṁ kālēneva yugakṣaye/ itīva sarvā
rajanīcarastriyah; parasparaṁ saṁparirabhya bāhubhiḥ, viśedur ārtātibhayābhipīḍitā; vinedur uccaiś ca
tadā sudāruṇam/*

As Shri Rama had vitually shattered Rakhasa sena by his gandharvaastra, the families of the dead soldiers lost their husbands, sons, brothers and relatives turned out to be 'anaadhas' and cried out . Some wept in high tones as to why the old woman Surpanakha approached Rama with her amorous proposal to Rama ! Her body strength was weakened, her head hairs were whitened yet still desired Rama to her bed and her arrogant insistence necessitated Lakshmana to spare her life as being a female yet punished by cutting her nose and ears. As she reported to her brother Ravana he initiated Rama's enmity, Khara Dushanaadis were destroyed by Rama, and the vicious circle got activated with Ravana's kidnapping Devi Sita. *na ca sītāṁ daśagrīvaḥ prāpnoti janakātmajāṁ, addhaṁ balavatā vairam akṣayaṁ rāghaveṇa ha/ vaidehīm prārthayānaṁ taṁ virādhaṁ prekṣya rākṣasaṁ, hatam ekena rāmeṇa paryāptaṁ tannidarśanam/ caturdaśasahasrāṇi rakṣasāṁ bhīmakarmaṇāṁ, nihatāni janasthāne śarair agniśikhopamaiḥ/* Dashamukha Ravana could never ever succeed to secure Devi Sita as Rama baanaas are irretrievable and hence this crisis now. How had our King Ravana ignored the janasthaana bhayanaka experience of Rama with his might arrows devastated his opponents. *kharaś ca nihataḥ saṁkhye dūṣaṇas trīśīrās tathā, śarair ādityasaṁkāsaiḥ paryāptaṁ tannidarśanam/hato yojanabāhuś ca kabandho rudhirāśanaḥ, krodhārto vinadan so 'tha paryāptaṁ tannidarśanam/ jaghāna balinaṁ rāmaḥ sahasranayanātmajam, bālinaṁ meghasaṁkāsam paryāptaṁ tannidarśanam/ rśyamūke vasaṁ śaile dīno bhagnamanorathaḥ, sugrīvaḥ sthāpito rājye paryāptaṁ tannidarśanam/* Khara Dushana Trishira samhara was indeed a standing proof as was ignored by our King Ravana. Did he not realise that rakta bhoji Kabandha with his yojana wide and length of mighty hands were severed by Rama. After all, the meru parvata samana Indra Kumara Vaali was dismissed to death by just one arrow of Rama. Was that example not adequate to our King but still insistent to keep on prolonging the battle. Sugriva was critically hurt by hiding himself on rishyamuka parvata, but had Rama not made him the maha vaanara sena. *dhārmaartha -sahitaṁ vākyaṁ sarveṣāṁ rakṣasāṁ hitam, yuktaṁ vibhīṣaṇenoktaṁ mohāt tasya na rocate/ vibhīṣaṇavacaḥ kuryād yadi sma dhanadānujaḥ, śmaśānabhūtā duḥkhārtā neyaṁ laṅkā purī bhavet/ kumbhakarnaṁ hatam śrutvā rāghaveṇa mahābalaṁ, priyaṁ cendrajitaṁ putraṁ rāvaṇo nāvabudhyate/ mama putro mama bhrātā mama bhartā raṇe hataḥ, ity evaṁ śrūyate śabdo rākṣasānāṁ kule kule/*

Vibhishana had tried his very best to get rid of Devi Sita Vyaamoha by citing 'dharma yukta vachanas' which were never heeded as today Lankapuri had now turned to be a smashaana bhumi! Maha Bali Kumbhakarna was dead by Rama baanaas. Dusshaha veera Atikaya was smashed down by Lakshmana who also destroyed the outstanding Maayaavi Rakshasa Indrajit too as the dearest son of the king. How is it that still even now, Ravana continued to be blind folded and still making our husbands, fathers, dear sons and close relatives the yagjna pashus even now in each and every family! 'Ha, my son is dead, my brother is gone, and on the rana bhumi my husband is gone': such were the desperate yellings from the homes of Lanka puri. The citizens of Lanka puri were truly convinced that on the samaraanga, shura veera Shri Rama who had devastated wherever there were rakshasa veeraas on chariots, horses, elephants, foot soldiers, thus proving he might be a Rudra, Bhagavan Vishnu, Shatakrati Indra or swayam Yama Raja. No doubt Dashamukha Ravana too was a famed Rakshasa king as possessive of Brahma Devas blessings aplenty but then turned out to be too arrogant. Thus the Lankapuri citizens getting more and more were getting convinced that there had been several prognostics and foresights Ravana Vinasha

by Shri Rama. *pitāmahena prītena devadānavarākṣasaiḥ, rāvaṇasyābhayaṁ dattaṁ mānuṣebhyo na yācitam/ tad idaṁ mānuṣān manye prāptaṁ niḥsamiśayaṁ bhayaṁ, jīvitāntakaraṁ ghoram rakṣasām rāvaṇasya ca/ pīḍyamānās tu balinā varadānena rakṣasā, dīptais tapobhir vibudhāḥ pitāmahaṁ apūjayan/* Some of the citizens of ‘dharmika chintana’ of Lankapuri recalled that King Ravana who performed deep tapasya to Brahma Deva for several years as the Jagat Pitamaha was delighted and blessed the tapasvi who sought invincibility from deva-danava-rakshasaas but ignored maanavaas. Thus it was very evident that Ravana would have to be alert with manushyas. There after, Ravana harassed Devas who in turn appealed and made earnest araadhana to Brahma. *devatānām hitārthāya mahātmā vai pitāmahaḥ, uvāca devatāḥ sarvā idaṁ tuṣṭo mahad vacaḥ/ adya prabhṛti lokāṁs trīn sarve dānavarākṣasāḥ, bhayena prāvṛtā nityaṁ vicariṣyanti śāśvatam/ daivatais tu samāgamya sarvaiś cendrapurogamaiḥ, vṛṣadhvajas tripurahā mahādevaḥ prasāditaḥ/ prasannas tu mahādevo devān etad vaco 'bravīt, utpatsyati hitārtham vo nārī rakṣaḥkṣayāvahā/* Then Brahma was happy with the devatas and gave the ‘mahatvapurna ashvaashana vachana’: from now onward danava rakshasas would be free from ‘Ravana bhaya’. Then Indaadi Devatas approached Tripura naashaka Vrishabha dhvaja Maha Deva with nirantara tapasya. Maha Shiva was pleased and stated that a ‘divya nari aavirbhava’ would happen and the samata raaksha vinaashana would then occur! *eṣā devaiḥ prayuktā tu kṣud yathā dānavān purā, bhakṣayiṣyati naḥ sītā rākṣasaghnī sarāvaṇān/ rāvaṇasyāpanītena durvinītasya durmateḥ, ayaṁ niṣṭānako ghoraḥ śokena samabhiplutaḥ/ taṁ na paśyāmahe loke yo naḥ śaraṇado bhavet, rāghaveṇopasṛṣṭānām kāleneva yugakṣaye/ itīva sarvā rajanīcarastriyaḥ, parasparaṁ samparirabhya bāhubhiḥ, viṣedur ārtātibhayābhipīḍitā; vinedur uccaiś ca tadā sudūruṇam/* Just as in the purva kalpa kaala, devata’s hunger and thirst was assuaged, in the same manner the ‘nishaachara naashani’ Sita Devi would certainly assuage the hunger and thirst of savava lokaas very soon. Uddanda Ravana with his durbuddhi would thus get all of us Rakshasaas too soon. In this entire universe, we could never ever have the divya darshana of a human like Shri Rama whom alone we could seek ‘sharan’ from him’. In this manner the enlightened Nishaachara strees especially those who lost their husbands, sons, and relatives were frightened to their core.

Sarga Ninety Five

Noting the ‘arta naadaas’ of Lanka’s fallen Rakshasas by Rama, Ravana himself attacked vaanaras along with senapatis Mahodara, Mahaparshva and Virupaksha

ārtānām rākṣasīnām tu laṅkāyām vai kule kule, rāvaṇaḥ karuṇam śabdaṁ śuśrāva pariveditam/ sa tu dīrghaṁ viniśvasya muhūrtaṁ dhyānam āsthitāḥ, babhūva paramakruddho rāvaṇo bhīmadarśanaḥ/ samdaśya daśanair oṣṭhaṁ krodhasamraktalocanaḥ, rākṣasair api durdarśaḥ kālāgnir iva mūrchitaḥ/ uvāca ca samīpasthān rākṣasān rākṣaseśvaraḥ, bhayāvyaktakathāṁs tatra nirdahann iva cakṣuṣā/ mahodaraṁ mahāpārśvaṁ virūpākṣam ca rākṣasam, śīghraṁ vadata sainyāni niryāteti mamājñayā/ tasya tadvacanam śrutvā rākṣasās te bhayārditāḥ, codayām āsur avyagrān rākṣasāṁs tān nṛpājñayā/ te tu sarve tathety uktvā rākṣasā ghoradarśanāḥ, kṛtasvastayanaḥ sarve rāvaṇābhimukhā yayuḥ/ pratipūjya yathānyāyāṁ rāvaṇam te mahārathāḥ, tasthuḥ prāñjalayaḥ sarve bhartur vijayakāṅkṣiṇaḥ/ athovāca prahasyaitān rāvaṇaḥ krodhamūrchitaḥ, mahodaramahāpārśvau virūpākṣam ca rākṣasam/ adya bānair dhanurmuktair yugāntādityasamnibhaiḥ, rāghavaṁ lakṣmaṇam caiva neṣyāmi yamasāadhanam/ kharasya kumbhakarnāsyā prahastendrajitos tathā, kariṣyāmi pratikāram adya śatruvadhād aham/ naivāntarikṣam na diśo na nadyo nāpi sāgaraḥ, prakāśatvaṁ gamiṣyanti madbāṇajaladāvṛtāḥ/ adya vānarayūthānām tāni yūthāni bhāgaśaḥ, dhanuḥsamudrād udbhūtair mathiṣyāmi śarormibhiḥ/ vyākośapadmacakrāṇi padmakesaravarcasām, adya yūthataṭākāni gajavat pramathāmy aham/ saśarair adya vadanaḥ samkhye vānarayūthapāḥ, maṇḍayiṣyanti vasudhāṁ sanālair iva paṅkalaiḥ/ adya yuddhapracaṇḍānām harīṇām drumayodhinām, muktenaikēṣuṇā yuddhe bhetsyāmi ca śatamśatam/ hato bhartā hato bhrātā yāsām ca tanayā hatāḥ, vadhenādya ripos tāsām karmomy asrapramārjanam/ adya madbāṇanirbhinnaiḥ

prakīrṇair gatacetanaiḥ, karomi vānarair yuddhe yatnāvekṣyatalām mahīm/adya gomāyavo gr̥dhrā ye ca māmsāsino 'pare, sarvāms tāms tarpayīṣyāmi śatrumāmsaiḥ śarārditaiḥ/ kalpyatām me rathaśīghram kṣipram ānīyatām dhanuḥ, anuprayāntu mām yuddhe ye 'vaśiṣṭā niśācarāḥ/ tasya tadvacanam śrutvā mahāpārśvo 'bravīd vacaḥ, balādhyakṣān sthitāms tatra balaṁ saṁtvaryatām iti/ balādhyakṣās tu saṁrabdhā rākṣasāms tāngriḥhād gr̥hāt, codayantaḥ pariyayur laṅkāṁ laghuparākramāḥ/ tato muhūrtān niṣpetū rākṣasā bhīmavikramāḥ, nardanto bhīmavadanā nānāpraharaṇair bhujaḥ/ asibhiḥ paṭṭasaiḥ śūlair galābhir musalair halaiḥ, śaktibhis tīkṣṇadhārābhir mahadbhiḥ kūṭamudgaraiḥ/ yaṣṭibhir vimalaiś cakrair niṣitaiś ca paraśvadhāiḥ, bhiṇḍipālaiḥ śataghnībhir anyaiś cāpi varāyudhaiḥ/ athānayan balādhyakṣās catvāro rāvaṇājñayā, drutaṁ sūtasamāyuktaṁ yuktāṣṭaturagaṁ rathaṁ/ āruroha rathaṁ divyaṁ dīpyamānaṁ svatejasā, rāvaṇaḥ sattvagāmbhūryād dārayann iva medinīm/ rāvaṇenābhyanujñā - tau mahāpārśvamahodarau, virūpākṣas ca durdharṣo rathān āruruhus tadā/ te tu hṛṣṭā vinardanto bhindanta iva medinīm, nādaṁ ghorāṁ vimuñcanto niryayur jayakāṅkṣiṇaḥ/ tato yuddhāya tejasvī rakṣogaṇabalair vṛtaḥ, niryayāv udyatadhanuḥ kālāntakayamomapaḥ/ tataḥ prajavanāśvena rathena sa mahārathaḥ, dvāreṇa niryayau tena yatra tau rāmalakṣmaṇau/ tato naṣṭaprabhaḥ sūryo diśas ca timirāvṛtāḥ, dvijās ca nedur ghorās ca saṁcacāla ca medinī/ vavarṣa rudhiraṁ devaś caskhaluś ca turaṅgamāḥ, dhvajāgre nyapatad gr̥dhro vineduś cāśivaṁ śivāḥ/ nayanam cāsphurad vāmaṁ savyo bāhur akampata, vivarṇavadanaś cāsīt kiṁ cid abhraśyata svarāḥ/ tato niṣpatato yuddhe daśagrīvasya rakṣasaḥ, raṇe nidhanaśamsīni rūpāṇy etāni jajñire/ antarikṣāt papātolkā nirghātasamanisvanā, vinedur aśivaṁ gr̥dhrā vāyasair anunāditāḥ/ etān acintayan ghorān utpātān samupasthitān, niryayau rāvaṇo mohād vadhārthī kālacoditāḥ/ teṣāṁ tu rathaghoṣeṇa rākṣasānām mahātmanām, vānarāṇām api camūr yuddhāyaivābhyavartata/ teṣāṁ sutumulaṁ yuddhaṁ babhūva kapirākṣasām, anyonyam āhvayānānām kruddhānām jayam icchatām/ tataḥ kruddho daśagrīvaḥ śaraiḥ kāñcanabhūṣaṇaiḥ, vānarāṇām anīkeṣu cakāra kadanam mahat/ nikṛttaśirasah ke cid rāvaṇena valīmukhāḥ, nirucchvāsā hatāḥ ke cit ke cit pārśveṣu dāritāḥ, ke cid vibhinnaśirasah ke cic cakṣurvivarjitāḥ/ daśānanaḥ krodhavivṛttanetro; yato yato 'bhyeti rathena saṁkhye, tatas tatas tasya śarapavegam; soḍhum na śekur hariyūthapās te/

Ravana having heard the 'artaa ninaadaas' from various houses of Lankapuri from where countless rakashasaas were killed by Rama banaas especially by his 'gandharvaashtra', he drew long heaves of breathings and got introspective for long. All of a sudden, he was enraged, biting his lips with teeth like a pralya murti and started muttering with his looks were like agnijsaalaas. Then he raised his voice and ordered his rakshasaas in attendance nearby and shouted: 'nishacharaas! You rush at once to Mahodara, Mahaparshva and Virupaaksha and convey my instruction to attack the shatru sena with their respective soldiers at once. As the three maha rakshasaas reached Ravana, he assreted like a pralaya kaala Surya to face Rama Lakshmanas and despatch them to yamaloka and avenge their acts of the killings of Kumbhakarna, Prahastha and Indrajit. My arrows should then on usher in darkness all over the anrariksha, ashta dishas, high skies and samudras should obliterated light. The Vaanara rupa opponents are like sarovaras of lotuses and my arrows like huge elephants should trample off the lotuses in the sarovaras. The tonnes of flesh and blood of the vanara koti would then be contrented as the bhojana of crows, owls, and the rest of maamsa bhaksha animals of the forests and mountains nearby. Therefore attack at once'. As Ravana made simha garjanaas likewise, the three senapatis of Mahodara, Mahapashva and Virupaaksha with their rakshasa battalions jumped into the fray with talvaaras, patishas, shulas, gadas, musalas, halas, shaktis, kutamudgaras, chakras, bhindipaalaas, shataghnis and astra shastras. The four senapatis were equipped with a lakh and over chariots, three lakhs elephants, sixty crores of horses, as many donkeys and camels and numberless foot soldiers. As thus the senaadhyakshas were readied, there was another saarathi rushed in another super chariot too was rushed in being fully equipped with divyastras and glitteringly dressed up sahasra kalashas. On seeing this prize chariot, the rakshasaas themselves were wonder stricken. Then Rakshasa Maha Raja Ravana stood up as eight outstanding horses were shining bright. Then all the vaadya ninaadaass were sounded sky high. With these drum, shehnai and other high sounds were reverberating, Vanara sena realised that the Devi Sitaapaharana durachari, deva kantaka rupa Rakshasa Ravana had sinc arrived. Then as per Ravana's intructions the tree senapatis of Mahaparshva, Mahodara, and Virupakshas too were in position. *tato niṣpatato yuddhe*

daśagrīvasya rakṣasaḥ, raṇe nidhanaśamsīni rūpāṇy etāni jajñire/ antariksāt papātolkā nirghāta - samanīsvanā, vinedur aśivam gr̥dhrā vāyasair anunādītāḥ/ etān acintayan ghorān utpātān samupasthitān, niryayau rāvaṇo mohād vadhārthī kālacoditāḥ/ As soon as Rakshasa Dashagriva initiated the maha yuddha, there were ‘mrityu soochanaas’ as aakaashas were full of ‘utpadaas, vajrapaata nisvanas, amangala pakshi ninaadaas’ of owls and crow yellings. Such ‘apashakunaas’ were simply ignored by Ravanaasura and as had become the ‘kaala prerita mahaavesha’ got readied for the attack.*teṣāṃ tu rathaghoṣeṇa rākṣasānām mahātmanām, vānarāṇām api camūr yuddhāyaivābhyavartata/ teṣāṃ sutumulaṃ yuddham babhūva kapiṛakṣasām, anyonyam āhvayānānām kruddhānām jayam icchatām/ tataḥ kruddho daśagrīvaḥ śaraiḥ kāñcanabhūṣaṇaiḥ, vānarāṇām anīkeṣu cakāra kadanam mahat/* The maha kaya rakshasaas as alerted by Ravanaadha dhwani made all out efforts and initiated the killings of vaaraara sena. Ravana started the severings of several necks and body parts from all sides. Indeed how many heads were rolled, chests were pounded, and ears were sliced off was countless.*daśānanaḥ krodhavivṛttanetro; yato yato 'bhyeti rathena saṃkhye, tatas tatas tasya śarapravegam; soḍhum na śekur hariyūthapās te/* As Ravana’s ruthlessly indignant looks were such as even from them only a multitude of vaanaraas were burnt off into heaps of ashes

Sarga Ninety Six

As Ravana was razing Vanaraas they approached Rama Sugrivas, as Sugriva attacked Virupaksha, killed his elephant, angry rakshasa slashed Sugriva who got recovered and destroyed Virupaksha

Tathā taiḥ kṛttagātrais tu daśagrīveṇa mārgaṇaiḥ, babhūva vasudhā tatra prakīrṇā haribhir vṛtā/ rāvaṇasyāprasahyam tam śarasampātam ekataḥ, na śekuḥ sahitum dīptam patamgā iva pāvakam/ te 'rditā nīśitair bāṇaiḥ krośanto vipradudruvuh, pāvakārciḥsamāviṣṭā dahyamānā yathā gajāḥ/ plavaṃgānām anīkāni mahābhrāṇīva mārutaḥ, sa yayau samare tasmin vidhaman rāvaṇaḥ śaraiḥ/ kadanam tarasā kṛtvā rākṣasendro vanaukasām, āsāda tato yuddhe rāghavam tvaritas tadā/ sugrīvas tām kapīm dṛṣṭvā bhagnān vidravato raṇe, gulme suṣeṇam nikṣīpya cakre yuddhe drutaṃ manah/ ātmanaḥ sadṛśam vīram sa tam nikṣīpya vānaram, sugrīvo 'bhīmukhaḥ śatrum prasthe pādapāyudhaḥ/ pārśvataḥ pṛṣṭhataḥ cāsya sarve yūthādhipāḥ svayam, anujahrur mahāsailān vividhāṃś ca mahādramān/ sa nadan yudhi sugrīvaḥ svareṇa mahatā mahān, pātayan vividhāṃś cānyāñ jaghānottamarākṣasān/ mamarda ca mahākāyo rākṣasān vānareśvaraḥ, yugāntasamaye vāyuh pravṛddhān agamān iva/ rākṣasānām anīkeṣu śailavarṣam vavarṣa ha, āsmavarṣam yathā meghaḥ pakṣisaṃgheṣu kānane/ kapiṛajavimuktais taiḥ śailavarṣais tu rākṣasāḥ, vikīrṇaśirasah petur nikṛttā iva parvatāḥ/ atha saṃkṣīyamāṇeṣu rākṣaseṣu samantataḥ, sugrīveṇa prabhagneṣu patatsu vinadatsu ca/ virūpākṣaḥ svakam nāma dhanvī viśrāvya rākṣasaḥ, rathād āplutya durdharṣo gajaskandham upāruhat/ sa tam dviradam āruhya virūpākṣo mahārathaḥ, vinadan bhīmanirhrāṇām vānarān abhyadhāvata/ sugrīve sa śarān ghorān visasarja camūmukhe, sthāpayām āsā codvignān rākṣasān saṃpraharṣayan/ so 'tividhāḥ śitair bāṇaiḥ kapīndras tena rakṣasā, cukrodha ca mahākrodho vadhe cāsya mano dadhe/ tataḥ pādapam uddhṛtya śūraḥ saṃpradhane hariḥ, abhipatya jaghānāsya pramukhe tam mahāgajam/ sa tu prahārābhīhataḥ sugrīveṇa mahāgajāḥ, apāsarpad dhanurmātram niśasāda nanāda ca/ gajāḥ tu mathitāt tūrṇam apakramya sa vīryavān, rākṣaso 'bhīmukhaḥ śatrum pratyudgamya tataḥ kapim/ āṛṣabham carmakhaḍgam ca pragrhya laghuvikramah, bhartsayann iva sugrīvam āsāda vyavasthitam/ sa hi tasyābhisamkruddhaḥ pragrhya mahatīm śilām, virūpākṣāya cikṣepa sugrīvo jaladopamām/ sa tam śilām āpatantīm dṛṣṭvā rākṣasapumgavaḥ, apakramya suvikrāntaḥ khaḍgena prāharat tadā/ tena khaḍgena saṃkruddhaḥ sugrīvasya camūmukhe, kavacaṃ pātayām āsa sa khaḍgābhīhato 'patat/ sa samutthāya patitaḥ kapis tasya vyasarjayat, talaprahāram āsaneḥ samānam bhīmanīsvanam/ talaprahāram tad rakṣaḥ sugrīveṇa samudyatam, naipūnyān mocayitvainam muṣṭīnorasy atāḍayat/ tatas tu saṃkruddhatarah sugrīvo vānareśvaraḥ, mokṣitam cātmano dṛṣṭvā prahāram tena rakṣasā/ sa dadarśāntaram tasya virūpākṣasya vānaraḥ, tato nyapātayat krodhāc chaṅkhadeśe mahātalam/ mahendrāśanikalpena talenābhīhataḥ kṣitau, papāta rudhiraklinnaḥ śoṇitam sa samudvaman/ vivṛttanayanam krodhāt saphenarudhirāplutam, dadṛśus te virūpākṣam virūpākṣataram kṛtam/ sphurantam parivarjantam pārśvena rudhirokṣitam, karuṇam ca vinardāntam dadṛśuḥ kapayo ripum/

*tathā tu tau saṁyati saṁprayuktau; tarasvinau vānararākṣasānām, balārṇavau sasvanatuḥ sabhīmān;
mahārṇavau dvāv iva bhinnavelau/ vināśitaṁ prekṣya virūpanetraṁ; mahābalaṁ taṁ haripārthivena,
balaṁ samastaṁ kapiṛākṣasānām; unmattagaṅgāpratimaṁ babhūva/*

As Ravana was slashing off the heads of the vaanaraas, the latter rallied round Shri Rama, Sugriva along with Sushena as the latter pulled off huge trees and mountain boulders. In turn the praharas of vriksha parvata prahaaras of vanaraas alarmed the Rakshasa sena as Maha Rakshasa Virupaksha attacked vanaras severely. Virupaksha then concentrated on Sugriva the Vaanara Raja with baana varshaas. Then Sugriva decided to destroy Virupaksha who was seated on a huge elephant and having uprooted a mammoth tree and hit the elephant making resounding artanaadaas fell down. Virupaksha having jumped down the dead elephant sought to attack with his sword as a measure of atma raksha and hurt Sugriva fatally as the Vaanara Rajafell down unconsciously. On quickly recovering soon enough, folded his fist tight and hit the rakshasa who in turn with this sword tore off Sugriva's body kavacha as that fell down on Sugriva's feet which were wounded. On a flash recovery, Sugriva jumped up high and provided a vajra samaana thump on the chest which was repaid atonce similarly. Then the vanara raja lost his patience and got infuriated; *tato nyapātayat krodhāc chaṅkhadeśe mahātalam, mahendrāśanikalpena talenābhīhataḥ kṣītau, papāta rudhiraklinnaḥ śoṇitaṁ sa samudvaman/ viyṛttanayanāṁ krodhāt saphenarudhirāplutam, dadṛśus te virūpākṣaṁ virūpākṣataraṁ kṛtam/ sphurantaṁ parivarjantaṁ pārśvena rudhirokṣitam, karuṇāṁ ca vinardāntaṁ dadṛśuḥ kapayo ripum/* There after, he thumped such deadly punch on Virupaksha's forehead like the vajraayudha of Mahendra as the rakshasa was crushed to the ground as his physical parts were shattered and flows of blood gushed out even as his eye lids were gazing at nothingness truly justifying his name as Virupaksha at the time of his life's conclusion made screeching noises of yellings. Thus Vaanara Raja Sugriva did the Virupaksha vadha as rakshasaas were confounded and the vaanaraas were elated.

Sarga Ninety Seven

Ravana having been upset by the fall of Virupaksha, asked Mahodara to regain the success of Rakshasaas; but Sugriva after prolonged one to one encounter could severe 'Mahodara mastaka'

*Hanyamāne bale tūrṇam anyonyaṁ te mahāmṛdhe, sarasīva mahāgharme sūpakṣiṇe babhūvatuḥ/
svabalasya vighātena virūpākṣavadhena ca, babhūva dviguṇāṁ kruddho rāvaṇo rākṣasādhipaḥ/
prakṣīṇaṁ tu balaṁ dṛṣtvā vadhyamānaṁ valīmukhaiḥ, babhūvāsya vyathā yuddhe prekṣya
daivaviparyayam/ uvāca ca samīpasthaṁ mahodaram arimdamam, asmin kāle mahābāho jayāśā tvayi me
sthitā/ jahi śatrucamūṁ vīra darśayādya parākramam, bhartṛpiṇḍasya kālo 'yaṁ nirveṣṭuṁ sādhu
yudhyatām/ evam uktas tathety uktvā rākṣasendraṁ mahodaraḥ, praviveśārīsenām sa pataṅga iva
pāvakaṁ/ tataḥ sa kadanāṁ cakre vānarāṇām mahābalaḥ, bhartṛvākyena tejasvī svena vīryeṇa coditaḥ/
Sa prabhagnām samare dṛṣtvā vānarāṇām mahācamūṁ, abhidudrāva sugrīvo mahodaram anantaram/
pragrhya vipulām ghorām mahīdharasamām śilām, cikṣepa ca mahātejās tad vadhāya harīśvaraḥ/ tām
āpatantīm sahasā śilām dṛṣtvā mahodaraḥ, asaṁbhrāntas tato bāṇair nirbibheda durāsadām/ rākṣasā
tena bāṇaughair nikṛttā sā sahasradhā, nipapāta śilā bhūmau grdhracakram ivākulam/ tām tu bhinnām
śilām dṛṣtvā sugrīvaḥ krodhamūrchitaḥ, sālām utpātya cikṣepa rākṣase raṇamūrdhani, śaraiś ca
vidadārāinaṁ śūraḥ parapuramjayah/ sa dadarśa tataḥ kruddhaḥ parighaṁ patitaṁ bhuvi, āvidhya tu sa
taṁ dīptaṁ parighaṁ tasya darśayan, parighāgreṇa vegena jaghānāsya hayottamān/ tasmād dhatahayād
vīraḥ so 'vaplutya mahārathāt, gadām jagrāha saṁkruddho rākṣaso 'tha mahodaraḥ/ gadāparighahastau
tau yudhi vīrau samīyatuḥ, nardantau govṛṣaprakhyau ghanāv iva savidyutau/ ājaghāna gadām tasya
parigheṇa harīśvaraḥ, papāta sa gadodbhinnaḥ parighas tasya bhūtale/ tato jagrāha tejasvī sugrīvo
vasudhātālāt, āyasaṁ musalaṁ ghoram sarvato hemabhūṣitam/ taṁ samudyamya cikṣepa so 'py anyām
vyākṣipad gadām, bhinnāv anyonyaṁ āsādya petatur dharaṇītale/ tato bhagnapraharaṇau muṣṭibhyām
tau samīyatuḥ, tejobalasamāviṣṭau dīptāv iva hutāsanau/ jaghnatus tau tadānyonyaṁ nedatuś ca punaḥ
punaḥ, talaiś cānyonyaṁ āhatya petatur dharaṇītale/ utpetatus tatas tūrṇam jaghnatus ca parasparam,*

bhujaiś cikṣepatur vīrāv anyonyam aparājitau/ ājahāra tadā khaḍgam adūraparivartinam, rākṣasaś carmaṇā sārḍham mahāvego mahodarah/ tathaiva ca mahākhaḍgam carmaṇā patitaṁ saha, jagrāha vānaraśreṣṭhaḥ sugrīvo vegavattarah/ tau tu roṣaparītāṅgau nardantāv abhyadhāvatām, udyatāsī raṇe hr̥ṣṭau yudhi śastraviśāradau/ dakṣiṇaṁ maṇḍalaṁ cobhau tau tūrṇaṁ saṁparīyatuh, anyonyam abhisamkruddhau jaye praṇihitāv ubhau/ sa tu śūro mahāvego vīryaślāghī mahodarah, mahācarmaṇi taṁ khaḍgam pātayām āsa durmatih/ lagnaṁ utkarṣataḥ khaḍgam khaḍgena kapikuñjarah, jahāra saśiras trāṇaṁ kuṇḍalopahitaṁ śirah/ nikṛttaśirasas tasya patitasya mahītale, tad balaṁ rākṣasendrasya dṛṣṭvā tatra na tiṣṭhati/ hatvā taṁ vānaraiḥ sārḍham nanāda mudito hariḥ, cukrodha ca daśagrīvo babhau hr̥ṣṭas ca rāghavaḥ/

As Virupaksha was killed my Sugriva, Ravana had redoubled his anger, and addressed Mahodara stating that his success of the battle would depend on his mighty hands. Mahodara then intensified his spree of vaanara samhaara. Then noticing the disaster posed on vaanaras, Sugriva attacked Mahodara by hurling a mountain boulder but the rakshasa made pieces of the same. Sugriva tossed then a Saala Vriksha which too was destroyed. Further the rakshasa released a ‘baana varsha’ which made a furious impact on Sugriva having fallen down to earth. Sugriva hen having noticed a ‘prarighaayudha’ in the vicinity had hurled at the rakshasa’s potent horses drawing the chariot on which Mahodara was seated on. Having jumped off from the chariot, the rakshasa veera lifted his grand mace by one hand and another his parigha. This both Sugriva and Mahodara like two powered bulls. The rakshasa hurled his mace as Sugriva flinged off his parigha. Then Sugriva having looked again on the battle front tossed off a musalaayudha. The gada-musala parasparaayudhas both fell down as pieces. *tato bhagnapraharaṇau muṣṭibhyām tau samīyatuh, tejobalasamāviṣṭau dīptāv iva hutāśanau/ jaghnatus tau tadānyonyam nedatuś ca punaḥ punaḥ, talaiś cānyonyam āhatya petatur dharaṇītale/ utpetatus tatas tūrṇaṁ jaghnatus ca parasparam, bhujaiś cikṣepatur vīrāv anyonyam aparājitau/ ājahāra tadā khaḍgam adūraparivartinam, rākṣasaś carmaṇā sārḍham mahāvego mahodarah/* Thus with thir respective ayudhas they were either seeking or actually hurting each other by inflicting injuries mutually for long time. Then they resorted to ‘hasta prahaaraas’ and in the process were falling down to earth and rising thereagain. The sustained and naggingly prolonged dwandwa baahu yuddha was mutually tiring with end result either way. *tathaiva ca mahākhaḍgam carmaṇā patitaṁ saha, jagrāha vānaraśreṣṭhaḥ sugrīvo vegavattarah/ tau tu roṣaparītāṅgau nardantāv abhyadhāvatām, udyatāsī raṇe hr̥ṣṭau yudhi śastraviśāradau/ dakṣiṇaṁ maṇḍalaṁ cobhau tau tūrṇaṁ saṁparīyatuh, anyonyam abhisamkruddhau jaye praṇihitāv ubhau/ sa tu śūro mahāvego vīryaślāghī mahodarah, mahācarmaṇi taṁ khaḍgam pātayām āsa durmatih/* Then after a while having withdrawn for a while, Mahodara sprang a surprise by attacking with his khadaga with its cover with another hand. Precisely the same way, Sugriva too responded. Indeed both Mahodara and Sugriva were proving themselves with balancing ‘vijaya kaanksha.’ They were rapidly changing their directions from south to north and so on. Then puffed up by his own arrogance of shourya veerata, the highhanded Mahodara dared to tear off Sugriva kavacha. *lagnaṁ utkarṣataḥ khaḍgam khaḍgena kapikuñjarah, jahāra saśiras trāṇaṁ kuṇḍalopahitaṁ śirah/ nikṛttaśirasas tasya patitasya mahītale, tad balaṁ rākṣasendrasya dṛṣṭvā tatra na tiṣṭhati/ hatvā taṁ vānaraiḥ sārḍham nanāda mudito hariḥ, cukrodha ca daśagrīvo babhau hr̥ṣṭas ca rāghavaḥ/* As Mahodara had hit and tore off Sugriva’s kavacha with his sword, then Sugriva raised his khadga and seved off the the rakshasa’s head with ‘shirastraana sahita kundalas’ too. As Mahodara mastaka fell down, Vanara Raja Sugriva made a vijaya garjana, as Rama was pleased yet, Ravana was terribly enraged!

Sarga Ninety Eight

Mahaparshva got furious at the deaths of Virupaksha and Mahodara and demolished numberless vaanaras, but Angada with his mighty ‘mushti ghaatas’ tore off Mahodara’s chest and heart with fatality

Mahodare tu nihate mahāpārśvo mahābalaḥ, aṅgadasya camūṁ bhīmāṁ kṣobhayām āsa sāyakaiḥ/ sa vānarāṇāṁ mukhyānāṁ uttamāṅgāni sarvaśaḥ, pātayām āsa kāyebhyaḥ phalaṁ vṛntād ivānilaḥ/ keṣām

cid iṣubhir bāhūn skandhāṁś cicheda rākṣasaḥ, vānarāṇāṁ susaṁkruddhaḥ pārśvaṁ keṣāṁ vyadārayat/ te 'rītā bāṇavarṣeṇa mahāpārśvena vānarāḥ, viśādamukhāḥ sarve babhūvur gatacetasah/ nirīkṣya balam udvignam aṅgado rākṣasārditam, vegaṁ cakre mahābāhuḥ samudra iva parvaṇi/ āyasaṁ parighaṁ grhya sūryaśmismaprabham, samare vānaraśreṣṭho mahāpārśve nyapātayat/ sa tu tena prahāreṇa mahāpārśvo vicetanaḥ, sasūtaḥ syandanāt tasmād visamjñāḥ prāpatad bhuvi/ sarkṣarājas tu tejasvī nīlāñjanacayopamaḥ, niṣpatya sumahāvīryaḥ svād yūthān meghasaṁnibhāt/ pragrhya giriśṅgābhāṁ kruddhaḥ sa vipulāṁ śilām, aśvāñ jaghāna tarasā syandanaṁ ca babhañja tam/ muhūrtāl labdhasaṁjñas tu mahāpārśvo mahābalaḥ, aṅgadaṁ bahubhir bāṇair bhūyas taṁ pratyavidhyata/ jāmbavantaṁ tribhir bāṇair ājaghāna stanāntare, ṛkṣarājaṁ gavākṣaṁ ca jaghāna bahubhiḥ śaraiḥ/ gavākṣaṁ jāmbavantaṁ ca sa dṛṣtvā śarapīḍitau, jagrāha parighaṁ ghoram aṅgadaḥ krodhamūrchitaḥ/ tasyāṅgadaḥ prakupito rākṣasasya taṁ āyasaṁ, dūrasthitasya parighaṁ raviraśmismaprabham/ dvābhyāṁ bhujābhyāṁ saṁgrhya bhrāmayitvā ca vegavān, mahāpārśvāya cikṣepa vadhārthaṁ vālinaḥ sutah/ sa tu kṣipto balavatā parighas tasya rakṣasaḥ, dhanuś ca saśaram hastāc chirastraṁ cāpy apātayat/ taṁ samāsādy vegena vāliputraḥ pratāpavān, talenābhyahanat kruddhaḥ karṇamūle sakunḍale/ sa tu kruddho mahāvego mahāpārśvo mahādyutiḥ, kareṇaikena jagrāha sumahāntaṁ paraśvadam/ taṁ tailadhautam vimalam śailasāramayaṁ dṛḍham, rākṣasaḥ paramakruddho vāliputre nyapātayat/ tena vāmāmsaphalake bhṛśaṁ pratyavapātitaṁ, aṅgado mokṣayām āsa saroṣaḥ sa paraśvadam/ sa vīro vajrasaṁkāśaṁ aṅgado muṣṭim ātmanaḥ, saṁvartayan susaṁkruddhaḥ pitus tulyaparākramaḥ/ rākṣasasya stanābhyāśe marmajño hṛdayaṁ prati, indrāśanisamasparśaṁ sa muṣṭim vinyapātayat/ tena tasya nipātena rākṣasasya mahāmṛdhe, paphāla hṛdayaṁ cāśu sa papāta hato bhuvi/ tasmin nipatite bhūmau tat sainyaṁ saṁpracukṣubhe, abhavaḥ ca mahān krodhaḥ samare rāvaṇasya tu/

As Sugriva was killed albeit after a prolonged fight, Mahapaarshva displayed his anger, even while Angada and his sena of vaanaras were anxious to attack him. Then the mighty Rakshasa lost no time to slash off the vanara sena. Angada too like the Pournami Chandra Samudra was over enthusiastic to attack the rakshasa with parigha on his forceful hand grip and hit him. Meanwhile Jambava the bhalluka raja pulled off a huge mountain slab and hurled off Mahaparshva's chariot and the horses too. Balavan veera Angada's parigha prahara with unusual speed hit at Mahaparshva's dhanush and headgear. Then Vaali putra Angada reached the rakshasa with speed and thumped a punch as the latter's ears and kundalas were hit and bruised. Equally veega shali rakshasa picked up parasaayudha. Thi weapon pharasa made of steel was already cleansed with oil and was extremely sharp and was hurled by Mahapaarshva but the alertmost Angada escaped the prarasha prahaara . Then Angada folded mighty his 'mushti' or tight fist and smacked a batter on the rakshasa's breastful wide and enormous chest as of Indra's vajra prahaara as Mahaparshva's heart cracked up and floods of blood got streamed down his body which fell down to earth. Vaanara Sena shrieked with howlings of victory, but Ravana with enflamed frenzy at the disastrous fall of Mahaparshva stood up in vengeance and retaliation.

Sarga Ninety Nine

Furious Ravana re-entered the battle, released 'Taamasaashtra' killing vaanaras, resisted Lakshmana, attacked Rama, got hurt by his roudrastra, as his asuraashtra which was realiated by Rama's agneyastra!

²
Mahodaramahāpārśvau hatau dṛṣtvā tu rākṣasau, tasmimś ca nihate vīre virūpākṣe mahābale/ āviveśa mahān krodho rāvaṇaṁ tu mahāmṛdhe, sūtaṁ saṁcodayām āsa vākyam cedam uvāca ha/ nihātānām amātyānām ruddhasya nagarasya ca, duḥkham eṣo 'paneṣyāmi hatvā tau rāmalakṣmaṇau/ rāmaṣṛkṣaṁ raṇe hanmi sītāpuṣpaphalapradam, praśākhā yasya sugrīvo jāmbavān kumudo nalah/ sa diśo daśa ghoṣeṇa rathasyātiratho mahān, nādayan prayayau tūrṇaṁ rāghavaṁ cābhyavartata/ pūrītā tena śabdena sanadīgirikānanā, saṁcacāla mahī sarvā savarāhamṛgadvipā/ tāmasaṁ sumahāghoraṁ cakārāstraṁ sudāruṇam, nirdadāha kapīn sarvāms te prapetuḥ samantataḥ/ tāny anīkāny anekāni rāvaṇasya śarottamaiḥ, dṛṣtvā bhagnāni śataśo rāghavaḥ paryavasthitaḥ/ sa dadarśa tato rāmaṁ tiṣṭhantaṁ aparājitaṁ, lakṣmaṇena saha bhrātrā viṣṇuṇā vāsavaṁ yathā/ ālikhantaṁ ivākāśam

avaṣṭabhyā mahad dhanuḥ, padmapatraviśālākṣaṁ dīrghabāhum arimdamam/ vānarāṁś ca raṇe bhagnān āpatantam ca rāvaṇam, samīkṣya rāghavo hṛṣṭo madhye jagrāha kārmukam/ visphārayitum ārebhe tataḥ sa dhanur uttamam, mahāvegāṁ mahānādaṁ nirbhindann iva medinīm/ tayoḥ śarapatham prāpya rāvaṇo rājaputrayoḥ, sa babhūva yathā rāhuḥ samīpe śaśisūryayoh/ rāvaṇasya ca bāṇaughai rāmavispharitenā ca, śabdena rākṣasās tena petuś ca śataśas tadā/ tam icchan prathamam yoddhum lakṣmaṇo niśitaiḥ śaraiḥ, mumoca dhanur āyamyā śarān agnisikhopamān/ tān muktamātrān ākāśe lakṣmaṇena dhanuṣmatā, bāṇān bāṇair mahātejā rāvaṇaḥ pratyavārayat/ ekam ekena bāṇena tribhis trīn daśabhir daśa, lakṣmaṇasya praciccheda darśayan pāṇilāghavam/ abhyatikramya saumitriṁ rāvaṇaḥ samitiṁjayāḥ, āsāda tato rāmaṁ sthitam śailam ivācalam/ sa saṁkhye rāmam āsādyā krodhasamraktalocanaḥ, vyaśjac charavarśāni rāvaṇo rāghavopari/ śaradhārās tato rāmo rāvaṇasya dhanuṣcyutāḥ, dṛṣṭvāivāpatitāḥ śīghram bhallaṇ jagrāha satvaram/ tāṇ śaraughāṁś tato bhallais tīkṣṇaiś ciccheda rāghavaḥ, dīpyamānān mahāvegān kruddhān āśīviṣān iva/ rāghavo rāvaṇam tūrṇam rāvaṇo rāghavam tathā, anyonyam vividhais tīkṣṇaiḥ śarair abhivavarṣatuḥ/ ceratuś ca ciram citram maṇḍalam savyadakṣiṇam, bāṇavegān samudīkṣya samareṣv aparājitau/ tayoḥ bhūtāni vitreṣur yugapat samprayudhyatoḥ, raudrayoḥ sāyakamucor yamāntakanikāśayoḥ/ saṁtataṁ vividhair bāṇair babhūva gaganam tadā, ghanair ivātapāpāye vidyunmālāsamākulaiḥ/ gavākṣitam ivākāśam babhūva sūra - vṛṣṭibhiḥ, mahāvegaiḥ sutīkṣṇāgrair gr̥dhrapatraiḥ suvājitaiḥ/ śarāndhakāram tau bhīmam cakratuḥ paramam tadā, gate 'staṁ tapane cāpi mahāmeghāv ivotthitau/ babhūva tumulam yuddham anyonyavadhakāṅkṣiṇoḥ, anāsādyam acintyam ca vṛtravāsavayor iva/ ubhau hi parameśvāsāv ubhau śaṣṭraśīrādaḥ, ubhau cāstravidāṁ mukhyāv ubhau yuddhe viceratuḥ/ ubhau hi yena vrajatas tena tena śarormayaḥ, ūrmayo vāyunā viddhā jagmuḥ sāgarayor iva/ tataḥ saṁsaktahastas tu rāvaṇo lokarāvaṇaḥ, nārācamālām rāmasya lalāṭe pratyamuñcata/ raudracāpaprayuktām tām nīlotpaladalaprabhām, śīrasā dhārayan rāmo na vyathām pratyapadyata/ atha mantrān api japan raudram astram udīrayan, śarān bhūyaḥ samādāya rāmaḥ krodhasamanvitaḥ/ mumoca ca mahātejāś cāpam āyamyā vīryavān, tāṇ śarān rākṣasendrāya cikṣepācchinnaśāyakaḥ/ te mahāmeghasaṁkāśe kavace patitāḥ śarāḥ, avadhye rākṣasendrasya na vyathām janayāṁś tadā/ punar evātha tam rāmo rathastham rākṣasādhipam, lalāṭe paramāstreṇa sarvāstrakuśalo 'bhinat/ te bhittvā bāṇarūpāni pañcaśīrṣā ivoragāḥ, śvasanto viviśur bhūmiṁ rāvaṇapratikūlatāḥ/ nihatya rāghavasyāstraṁ rāvaṇaḥ krodhamūrchitaḥ, āsuram sumahāghoram anyad astram samādade/ siṁhavyāghramukhāṁś cānyān kaṅkakākākamukhān api, gr̥dhrāśyenamukhāṁś cāpi sṛgālavadanāṁś tathā/ īhāmṛgamukhāṁś cānyān vyādītāśyān bhayāvahān, pañcāśyāṁl lelihānāṁś ca sasarja niśitāṇ śarān/ śarān kharamukhāṁś cānyān varāhamukhasamsthitān, śvānakukkuṭavaktrāṁś ca makarāśīviṣānanān/ etāṁś cānyāṁś ca māyābhiḥ sasarja niśitāṇ śarān, rāmam prati mahātejāḥ kruddhaḥ sarpa iva śvasan/ āsureṇa samāviṣtaḥ so 'streṇa raghunandanaḥ, sasarjāstraṁ mahotsāhaḥ pāvakaṁ pāvakopamaḥ/ agnidīptamukhān bāṇāṁś tathā sūryamukhān api, candrārdhacandravaktrāṁś ca dhūmaketumukhān api/ grahanakṣatravarṇāṁś ca maholkāmukhasamsthitān, vidyujjihvopamāṁś cānyān sasarja niśitāṇ śarān/ te rāvaṇaśarā ghorā rāghavāstrasamāhatāḥ, vilayaṁ jagmur ākāśe jagmuś caiva sahasraśaḥ/ tad astram nihataṁ dṛṣṭvā rāmeṇākliṣṭakarmanā, hṛṣṭā nedus tataḥ sarve kapayaḥ kāmārūpiṇaḥ/

Ravana was astonished that stalwarts like Virupaksha, Mahodara and Mahapaarshvas were killed by mere vaanaraas backed by humans, he was incensed making his blood boiled up and asked his saarathi to attack with the firm decisiveness of uprooting Rama Lakshmanas. As the Kiing of Rakshasaas moved ahead, the unusual speed of the chariot as the earth passing through as pakshi samudaaya were frightened flying in directions. Then Ravana raised his dhanur baanaas and released 'taamasa astra' signifying Tamograha Rahu which was actually blessed him with by Brahma himself as the vaanaraas on his way turned off as heaps of ash. On readily noticing this catastrophe from a distance, Shri Rama stood up realising the hazards ahead while Lakshmana like Indra with Vishnu Deva. Then Rama held his dhanush ready with a mighty 'thankara' as several rakshasaas were frightened and collapsed dead. *tam icchan prathamam yoddhum lakṣmaṇo niśitaiḥ śaraiḥ, mumoca dhanur āyamyā śarān agnisikhopamān/ tān muktamātrān ākāśe lakṣmaṇena dhanuṣmatā, bāṇān bāṇair mahātejā rāvaṇaḥ pratyavārayat/ ekam ekena bāṇena tribhis trīn daśabhir daśa, lakṣmaṇasya praciccheda darśayan pāṇilāghavam/* Lakshmana was desirous of

attacking Ravana with his arrows forthwith and released agni jvaajaas like ‘baanaas’. Yet Ravana cooled down the water falls like Lakshmana jwaala baanas. With his unusual mastery skill of archery, Lakshmana kept on releasing single, double, treble and multiple arrows but samara vijayi Ravana kept in wiping off the releases consistently. *abhyatikramya saumitriṃ rāvaṇaḥ samitiṃjayāḥ, āsāsāda tato rāmaṃ sthitaṃ śailam ivācalam/ sa saṃkhye rāmam āsādyā krodhasamraktalocanaḥ, vyasṛjac charavarṣāni rāvaṇo rāghavopari/ śaradhārās tato rāmo rāvaṇasya dhanuścyutāḥ, dṛṣṭvaivāpatitāḥ śīghraṃ bhallaṇ jagrāha satvaram/tāṇ śaraughāms tato bhallais tīkṣṇaiś ciccheda rāghavaḥ, dīpyamānān mahāvegān kruddhān āśīviṣān iva/* Then having sidelined Sumitrakumara, Ravana as crossing off one parvata to another parvata, approached Shri Rama. Then Raghunaatha had reddened his looks with his vengeful eyes, and released non stop ‘baana vrishti’. As Rama having noticed that Ravana’s hand slipped off his grip then Rama took up the handling of ‘bhalla baanaas’. *rāghavo rāvaṇam tūrṇam rāvaṇo rāghavam tathā, anyonyam vividhais tīkṣṇaiḥ śarair abhivavarṣatuḥ/ ceratuś ca ciraṃ citraṃ maṇḍalam savyadakṣiṇam, bāṇavegān samudīkṣya samareṣv aparājitaḥ/* Then Raghava and Ravana by rapid turns released baana varshas. For quite a long spell of changing hands left and right kept on hitting each other and in the process sustaining injuries mutually yet not over come still yet. *tayor bhūtāni vitreṣur yugapat samprayudhyatoḥ, raudrayoḥ sāyakamucor yamāntakanikāśayoḥ/ samtatam vividhair bāṇair babhūva gaganam tadā, ghanair ivātapāpāye vidyunmālāsamākulaiḥ/ gavākṣitam ivākāśam babhūva śūra -vṛṣṭibhiḥ, mahāvegaiḥ sutīkṣṇāgrair gḍhrapatraiḥ suvājitaḥ/* A time had thus reached when both Rama and Ravana were releasing fierce ‘baana varshaas’ like Yama dharma raja and Antaka as the samasta praanis in the samsara were terrified as at the mode of ‘maha pralala of shruti’. The baana samuhaas in opposing directions were such that in the ‘varsha ritu’, the black clouds would get wide spread the skies all over with repetitive lightnings. The mighty baana praharaas from the opposing sides did then reveal a picture of the frightening flappings of successive swarms of owls crossing the lower skies as frightened by the incessant ‘varsha paata’ of the arrow exchanges. *babhūva tumulam yuddham anyonyavadhakāṅkṣiṇoḥ, anāsādyam acintyam ca vṛtravāsavayor iva/ ubhau hi parameśvāsāv ubhau śastraviśāradau, ubhau cāstravidāṃ mukhyāv ubhau yuddhe viceratuḥ/ ubhau hi yena vrajatas tena tena śarormayaḥ, ūrmayo vāyunā viddhā jagmuḥ sāgarayor iva/* Both Rama Raavanas were anxious and exited mutually to demolish each other like Indra and Vritraasura. [See Essence of Valmiki Kishkinbha Ramayana vide Sarga Twenty Four of that] Both the ‘maha dhanurdharaas’ were of ‘yuddha kalaa nipunaas’ and ‘astravetta nipunaas’ dominating the battle grounds. Just as per the sweep and speed of their ‘baana gati dishas’, it then appeared the wind direction and velocity was similar and the waves of the maha samudra too were of the same magnitude. *atha mantrān api japan raudram astram udīrayan, śarān bhūyaḥ samādāya rāmaḥ krodhasamanvitaḥ/ mumoca ca mahātejās cāpam āyamyā vīryavān, tāṇ śarān rākṣasendrāya cikṣepācchinnaśāyakaḥ/* Eventually the highly enraged Shri Rama picked up a number of arrows together and utilised the ‘mantra purvaka roudrastra prayoga’ and having forcibly elongated right up to his ears released on Ravanaasura with dexterity. *te mahāmeghasamkāśe kavace patitāḥ śarāḥ, avadhye rākṣasendrasya na vyathām janayāms tadā/ punar evātha taṃ rāmo rathastham rākṣasādhipam, lalāte paramāstreṇa sarvāstrakuśalo ‘bhinat/ te bhittvā bāṇarūpāni pañcaśīrṣā ivoragāḥ, śvasanto viviśur bhūmiṃ rāvaṇapratikūlatāḥ/ nihatya rāghavasyāstram rāvaṇaḥ krodhamūrchitaḥ, āsuram sumahāghoram anyad astram samādade/* Then the roudrastra since released was so effective as to ripped off the black clouds like Ravana’s body kavacha. Again Rama released yet again mighty Rama bana hit Ravana’s fore head even as he was seated on his chariot. As his ‘lalaata’ was injured with wounds, Ravana like a fuming and hissing five hooded and venomous ‘maha sarpa raaja’ descended down from his chariot. Then Raghunaadhaastra roudraastrsa damaged Ravana’s forehead, the rakshas raja selected a bhayankara ‘Asura naamaka astra’. That astra symbolising lions, tigers, kanka chakravaaka grudhra pakshis, wolves, foxen, pig, dog, sarpa mukha hissings, was released on Shri Rama. *āsuraṇa samāviṣṭaḥ so ‘streṇa raghunandanaḥ, sasarjāstram mahotsāhaḥ pāvakaṃ pāvakopamaḥ/ agnidīptamukhān bāṇāms tathā sūryamukhān api, candrārddhacandravaktrāmś ca dhūmaketumukhān api/ grahanakṣatravarṇāmś ca maholkāmukhasamsthitān, vidyujjihvopamāmś cānyān sasarja niśitāṇ śarān/* Then in reply to the mighty ‘asuraastra’ released by Ravana, the ever diligent Raghukulatilaka released ‘Agneyastra’. From out the Agneyastra were revealed Agni- Surya-Chandra-Ardha Chandra-Dhumaketu- Graha- Nakshatra-Ulkaas

and Lightnings too. *te rāvaṇaśarā ghorā rāghavāstrasamāhatāḥ, vilayaṁ jagmur ākāśe jagmuś caiva sahasraśaḥ/ tad astraṁ nihataṁ dṛṣtvā rāmeṇākliṣṭakarmanā, hṛṣṭā nedus tataḥ sarve kapayaḥ kāmārūpiṇaḥ/* As Raghunaatha's counter release of Agneyastra had easily submerged the Asuraastra, yet several vaanaraa's were nodoubt destroyed. All the same, the rest of Shri Rama parivaara of Sugrivadi vaanara veeras regaled in 'harsha naadas' while Rama Lakshmanas were happy yet keeping their poise and equanimity.

Sarga Hundred

As Rama Ravana yuddha was intensified, Lakshmana intervened and the infuriated Ravana released his Mayaasura's Shakti aayudha by which Lakshmana was swooned and Rama asserted his 'prateekara'

Tasmin pratihate 'stre tu rāvaṇo rākṣasādhipaḥ, krodhaṁ ca dviguṇaṁ cakre krodhāc cāstram anantaram/ mayena vihitāṁ raudram anyad astraṁ mahādyutiḥ, utsraṣṭuṁ rāvaṇo ghorāṁ rāghavāya pracakrame/ tataḥ śulāni niścerur gadās ca musalāni ca, kārmukād dīpyamānāni vajrasārāṇi sarvaśaḥ/ kūṭamudgarapāsās ca dīptās cāsanayas tathā, niṣpetur vividhās tīkṣṇā vātā iva yugakṣaye/ tad astraṁ rāghavaḥ śrīmān uttamāstravidāṁ varaḥ, jaghāna paramāstreṇa gandharveṇa mahādyutiḥ/ tasmin pratihate 'stre tu rāghaveṇa mahātmanā, rāvaṇaḥ krodhatām rākṣaḥ sauram astraṁ udīrayat/ tataś cakraṇi niṣpetur bhāsvarāṇi mahānti ca, kārmukād bhīmavegasya daśagrīvasya dhīmataḥ/ tair āsīd gaganam dīptaṁ saṁpatadbhir itas tataḥ, patadbhiś ca diśo dīptaiś candrasūryagrahair iva/ tāni ciccheda bāṇaughaiś cakraṇi tu sa rāghavaḥ, āyudhāni vicitrāṇi rāvaṇasya camūmukhe/ tad astraṁ tu hataṁ dṛṣtvā rāvaṇo rākṣasādhipaḥ, vivyādha daśabhir bāṇai rāmaṁ sarveṣu marmasu/ sa viddho daśabhir bāṇair mahākārmukaniḥsr̥taiḥ, rāvaṇena mahātejā na prākampata rāghavaḥ/ tato vivyādha gātreṣu sarveṣu samitiṁjayaḥ, rāghavas tu susaṁkruddho rāvaṇaṁ bahubhiḥ śaraiḥ/ etasminn antare kruddho rāghavasyānujo balī, lakṣmaṇaḥ sāyakān sapta jagrāha paravīrahā/ taiḥ sāyakair mahāvegai rāvaṇasya mahādyutiḥ, dhvajam manuṣyaśīrṣam tu tasya ciccheda naikadhā/ sārathēś cāpi bāṇena śiro jvalitakuṇḍalam, jahāra lakṣmaṇaḥ śrīmān nairṛtasya mahābalaḥ/ tasya bāṇaiś ca ciccheda dhanur gajakaropamam, lakṣmaṇo rākṣasendrasya pañcabhir niṣitaiḥ śaraiḥ/ nīlameghanibhāmś cāsya sadaśvān parvatopamān, jaghānāplutya gadayā rāvaṇasya vibhīṣaṇaḥ/ hatāśvād vegavān vegād avaplutya mahārathāt, krodham āhārayat tīvram bhrātaram prati rāvaṇaḥ/ tataḥ śaktim mahāśaktir dīptāṁ dīptāśanīm iva, vibhīṣaṇāya cikṣepa rākṣasendraḥ pratāpavān/ aprāptāṁ eva tām bāṇaiś tribhiś ciccheda lakṣmaṇaḥ, athodatiṣṭhat saṁnādo vānarāṇāṁ tadā raṇe/ sā papāta tridhā chinnā śaktiḥ kāñcanamālīnī, savisphulingā jvalitā maholkeva divaś cyutā/ tataḥ sambhāvitatarāṁ kālenāpi durāsadam, jagrāha vipulāṁ śaktim dīpyamānāṁ svatejasā/ sā veginā balavatā rāvaṇena durātmanā, jajvāla sumahāghorā śakrāśanisamaprabhā/ etasminn antare vīro lakṣmaṇas taṁ vibhīṣaṇam, prāṇasaṁśayam āpannam tūrṇam evābhyapadyata/ taṁ vimokṣayitum vīraś cāpam āyamyā lakṣmaṇaḥ, rāvaṇaṁ śaktihastaṁ taṁ śaravarṣair avākīrat/ kīryamāṇaḥ śaraugheṇa viṣṣṭena mahātmanā, na prahartum manas cakre vimukhīkṛtavikramaḥ/ mokṣitam bhrātaram dṛṣtvā lakṣmaṇena sa rāvaṇaḥ, lakṣmaṇābhīmukhas tiṣṭhann idaṁ vacanam abravīt/ mokṣitas te balaślāghin yasmād evaṁ vibhīṣaṇaḥ, vimucya rākṣasaṁ śaktis tvayīyam vinipātyate/ eṣā te hṛdayam bhittvā śaktir lohitalakṣaṇā, madbāhupariḥṣṭā prāṇān ādāya yāsyati/ ity evaṁ uktvā tām śaktim aṣṭaghaṇṭām mahāsvanām, mayena māyāvihitām amoghām śatrughātīnīm/ lakṣmaṇāya samuddiṣṭya jvalantīm iva tejasā, rāvaṇaḥ paramakruddhaś cikṣepa ca nanāda ca/ sā kṣiptā bhīmavegena śakrāśanisamasvanā, śaktir abhyapatad vegāl lakṣmaṇaṁ raṇamūrdhani/ tām anuvyāharac chaktim āpatantīm sa rāghavaḥ, svastyas tu lakṣmaṇāyeti moghā bhava hatodyamā/ nyapatat sā mahāvegā lakṣmaṇasya mahorasi, jihvevoragarājasya dīpyamānā mahādyutiḥ/ tato rāvaṇavegena sudūram avagādhayā, śaktyā nirbhinnahr̥dayaḥ papāta bhuvi lakṣmaṇaḥ/ tadavasthaṁ samīpastho lakṣmaṇaṁ prekṣya rāghavaḥ, bhrātṛsnehān mahātejā viṣaṇṇahr̥dayo 'bhavat/ sa muhūrtam anudhyāya bāṣpavyākulalocanaḥ, babhūva saṁrabdhataro yugānta iva pāvakaḥ/ na viṣādasya kālo 'yam iti saṁcintya rāghavaḥ, cakre sutumulam yuddham rāvaṇasya vadhe dhṛtaḥ/ sa dadarśa tato rāmaḥ śaktyā bhinnam mahāhave, lakṣmaṇaṁ rudhirādigidham sapannagam ivācalam/ tām api prahitām śaktim rāvaṇena balīyasā, yatnatas te hariśreṣṭhā na śekur avamarditum, arditās caiva

bāṇaughaiḥ kṣiprahastena rakṣasā/ saumitriṁ sā vinirbhidyā praviṣṭā dharaṇītaḥ, tām karābhyām parāmr̥śya rāmaḥ śaktiṁ bhayāvahāṁ, babhaṇja samare kruddho balavad vicakarṣa ca/ tasya niṣkarṣataḥ śaktiṁ rāvaṇena bālīyasā, śarāḥ sarveṣu gātṛeṣu pātītā marmabhedinaḥ/ acintayitvā tām bāṇān samāśliṣya ca lakṣmaṇam, abravīt ca hanūmantam sugrīvaṁ caiva rāghavaḥ, lakṣmaṇam parivāryeha tiṣṭhadvam vānarottamāḥ/ parākramasya kālo 'yam samprāpto me cirepsitaḥ, pāpātmāyaṁ daśagrīvo vadhyatām pāpaṇīscayaḥ, kāṅkṣitaḥ stokakasyeva gharmānte meghadarśanam/ asmin muhūrte nacirāt satyaṁ pratiṣṭhāmi vaḥ, arāvaṇam arāmaṁ vā jagad drakṣyatha vānarāḥ/ rājyanāśam vane vāsam daṇḍake paridhāvanam, vaidehyās ca parāmarśam rakṣobhiś ca samāgamam/ prāptaṁ duḥkham mahad ghoram kleśam ca nirayopamam, adya sarvaṁ aham tyakṣye hatvā tam rāvaṇam raṇe/ yadartham vānaram sānyaṁ samānītam idam mayā, sugrīvaś ca kṛto rājye nihatvā vālinam raṇe/ yadartham sāgaraḥ krāntaḥ setuḥ baddhaś ca sāgare, so 'yam adya raṇe pāpaś cakṣurviṣayam āgataḥ/ cakṣurviṣayam āgamyā nāyaṁ jīvitum arhati, drṣṭiṁ drṣṭiviṣasyeva sarpasya mama rāvaṇaḥ/ svasthāḥ paśyata durdharṣā yuddham vānarapuṁgavāḥ, āśīnāḥ parvatāgreṣu mamedam rāvaṇasya ca/ adya rāmasya rāmatvaṁ paśyantū mama samyuge, trayo lokāḥ sagandharvāḥ sadevāḥ sarśicāraṇāḥ/ adya karma kariṣyāmi yal lokāḥ sacarācarāḥ, sadevāḥ kathayiṣyanti yāvad bhūmir dharīṣyati/ evam uktvā śītaḥ bāṇaiḥ taptakāñcanabhūṣaṇaiḥ, ājaghāna daśagrīvaṁ raṇe rāmaḥ samāhitaḥ/ atha pradīptair nārācair musalaiś cāpi rāvaṇaḥ, abhyavarṣat tadā rāmaṁ dhārābhīr iva toyadaḥ/ rāmarāvaṇa - muktānām anyonyam abhinighnatām, śarāṇāṁ ca śarāṇāṁ ca babhūva tumulaḥ svanaḥ/ te bhinnāś ca vikīrṇāś ca rāmarāvaṇayor śarāḥ, antarikṣāt pradīptāgrā nipetur dharaṇītale/ tayoḥ jyāṭalanirghoṣo rāmarāvaṇayor mahān, trāsanāḥ sarvabūtānām sa babhūvādbhutopamaḥ/ sa kīryamāṇaḥ śarajālavyrṣṭibhir; mahātmanā dīptadhanuṣmatārditaḥ, bhayāt pradudrāva sametya rāvaṇo; yathānīlenābhihato balāhakaḥ/

As his 'tamasa' and 'asurastras' were made ineffective and retarded as a waste, Ravana became terribly frustrated and angry and decided to release another bhayankaraastra on Rama which was prepared by Mayasura. This frightful 'Mayaastra' would release innumerable vaayu swarupas of shastras like shula-gada-musala, mudgara, kutapaasha, ashani and so on of swarupas. But that Mayaastra was silenced by Gandharvastra'. The enraged Ravana then released Suryastra as from that astra emerged chandra suryaadi navagraha maha shaktis and the entire sky and ashta diks of north-east and so on were quietened. But Rama was unnerved as the frightening shastras like parighas, maces, shulas and so on were all methodically destroyed. Then frustrated further, Ravana aimed at Rama's marma sthaanas with a series of ten all powerful arrows. Yet Rama was not some how able to contain himself. On the other hand, Raghuveera retaliated and his arrows did precisely the same impact on Ravanaasuraas marma sthaanaas. Meanwhile Ramanuja Lakshmana attacked Ravana with seven arrows on hand and destroyed Ravana radha dhvaja being the mastaka of the maha ratha of Ravana. Methodically, Lakshmana further severed the ratha saradhi's head. Further, Lakshmana hit Ravana's maha dhanush too as that was cut to pieces. Vibhishana standing aside of Lakshmana jumped high and with his mighty mace and killed the 'parvataakaara rathaashwaas'. The much infuriated Ravana aimed at raja drohi Vibhishana and hurled a vajrasamaana prajjvalita weapon of 'Shakti'. Even as that shakti as hurled on Vibhishana, Lakshmana veera smashed of the Shaktiyayudha with three of his arrows as the onlooking vaanara veeraas raised harsha ninaadaas. That Maha Shakti of Ravana which was decorated by 'swarna maalaas' got divided in three parts on earth as though an ulka or a meteor fallen on earth. But further vengeful Ravana lifted yet another ayudha of yet mightier Shakti ayudha on Vibhishana. Once again Lakshmana intervened and released yet another 'baana parampara' which once again saved Vibhishana. Then Ravanaasura felt as follows: *mokṣitaṁ bhrātaraṁ drṣṭvā lakṣmaṇena sa rāvaṇaḥ, lakṣmaṇābhimukhas tiṣṭhann idam vacanam abravīt/ mokṣitas te balaślāghin yasmād evaṁ vibhīṣaṇaḥ, vimucya rakṣasaṁ śaktiḥ tvayīyaṁ vinipātyate/ eṣā te hṛdayaṁ bhittvā śaktir lohitalakṣaṇā, madbāhuparihotsṛṣṭā prāṇān ādāya yāsyati/* Lakshmana had been consistently seeking to save my brother the ever ungrateful brother of mine. Ravana then yelled at Lakshmana as follows: Lakshmana! you appear to be a shura veera and seeking to protect Vibhishana, my ungrateful brother always. Therefore I would like to spare him for the time being and seek to teach you a good lesson and hurl off my potent Shakti ayudha right on you. Indeed this Shakti

Ayudha once hurled on you should bathe you with your own hot blood too soon by piercing and breaking your heart. *ity evam uktvā tām śaktim aṣṭaghaṇṭām mahāsvanām, mayena māvāvihitām amoghām śatrughātinīm/ lakṣmaṇāya samuddiśya jvalantīm iva tejasā, rāvaṇaḥ paramakruddhaś cikṣepa ca nanāda ca/ sā kṣiptā bhīmavegena śakrāśanisamasvanā, śaktir abhyapatad vegāl lakṣmaṇam raṇamūrdhani/* So saying the extremely enraged Ravana held on his forceful fist the Shatrughati Shakyayudha which was Mayasura nirmita, the eight belled ‘ashtadasha videerana’, and tossed aiming right at Lakshmana whose velocity had gradually got accelerated and made a simha garjana. That Maha Shakti making earthshaking sounds with ‘bhayaanaka teevrata’ was hurled thus, the stunned Shri Rama felt in his own heart: ‘may Lakshmana be saved now or too soon and may this ayudha become futile soon enough. *nyapatat sā mahāvegā lakṣmaṇasya mahorasi, jihvevoragarājasya dīpyamānā mahādyutiḥ/ tato rāvaṇavegena sudūram avagāḍhayā, śaktyā nirbhinnahṛdayaḥ papāta bhuvi lakṣmaṇaḥ/ tadavasthaṁ samīpastho lakṣmaṇam prekṣya rāghavaḥ, bhrāṭṛsnehān mahātejā viṣaṇṇahṛdayo ‘bhavat/ sa muhūrtam anudhyāya bāṣpavyākulalocanaḥ, babhūva samrabdhataro yugānta iva pāvakaḥ/* This Shakti ayudha as released by Ravana was hissing like a poisonous maha sarpa had then sunk deep in the heart of Lakshmana. Then like the Naga Raja Vaasuki’s poisonous tongue’s lash made Lakshmana fall on earth senseless. Then Rama was just adjacent and on seeing this avastha of Lakshmana was literally nonplussed and stumped at a loss due to excessive feeling of intimate ‘bhraatru prema’. *sa dadarśa tato rāmaḥ śaktyā bhinnam mahāhave, lakṣmaṇam rudhirādigdham sapannagam ivācalam/ tām api prahitām śaktim rāvaṇena balīyasā, yatnatas te hariśreṣṭhā na śekur avamarditum/* Then Rama kept on gazing the situation of Lakshmana’s severe flows of blood like a maha parvata downed to earth. Meanwhile physician vanaras were making all out efforts to some how resuscitate him. *saumitrim sā vinirbhidyā praviṣṭā dharaṇītalām, tām karābhyām parāmṛṣya rāmaḥ śaktim bhayāvahām, babhaṇja samare kruddho balavad vicakarṣa ca/ tasya niṣkarṣataḥ śaktim rāvaṇena balīyasā, śarāḥ sarveṣu gātreṣu pātītā marmabhedinaḥ/ acintayitvā tām bāṇān samāśliṣya ca lakṣmaṇam, abravīc ca hanūmantam sugrīvam caiva rāghavaḥ, lakṣmaṇam parivāryeha tiṣṭhadhvam vānarottamāḥ/* Then the angered and anguished Shri Rama then having realised that the bhayankara Shaki ayudha was still there deep inside Lakshmana’s heart and tried to pull it out. As Rama was thus removing the ayudha, Ravana made baana varsha on Rama’s ‘marmaavayas, but even so Rama still went ahead all the same and addressed the kapiveeraas. *parākramasya kālō ‘yam samprāpto me cirepsitaḥ, pāpāmāyam daśagrīvo vadhyatām pāpaniścayaḥ, kāṅkṣitaḥ stokakasyeva ghamānte meghadarśanam/ asmin muhūrte nacirāt satyam pratiśṛṇomi vaḥ, arāvaṇam arāmaṁ vā jagad draṅsyatha vānarāḥ/ rājyanāśam vane vāsam daṇḍake paridhāvanam, vaidehyāś ca parāmarśam rakṣobhiś ca samāgamam/ prāptam duḥkham mahad ghoram kleśam ca nirayopamam, adya sarvam aham tyakṣye hatvā tam rāvaṇam raṇe/* kapivaraas, you are merely gazing surrounding Lakshmana, but do you not realise that this is the time for your asserting the respective paraakramaas! This durbuddhi Ravana be attacked at once as I would wish to see him dead as chaataka pakshis at the end of the summer season would yearn for varshaas. Vaanara veeraas! Let me take a vow as my satya pratigjna that in this samsaara, soon enough there should be a Ravana or Rama. My rajya naashana, vana nivaasa, dandakaranya’s heat, Sita’s Rakshasa apaharana, rakshasa samgrama are all the series of my ‘yama yaatanaas’, but they should all be terminated soon with Ravana Vadha! *yadartham vānaram sainyam samānūtam idam mayā, sugrīvāś ca kṛto rājye nihatvā vālinam raṇe/ yadartham sāgaraḥ krāntaḥ setur baddhaś ca sāgare, so ‘yam adya raṇe pāpaś cakṣurviṣayam āgataḥ/ cakṣurviṣayam āgamyā nāyam jīvitum arhati, dṛṣṭim dṛṣṭiviṣasyeva sarpasya mama rāvaṇaḥ/ svasthāḥ paśyata durdharaś yuddham vānarapumgavāḥ, āśināḥ parvatāgreṣu mamedam rāvaṇasya ca/* This indeed is the reason why I had solicited the vishala vaanaraagamana, this too was the reason for Vaali vadha and Sugriva’s rajya pattaabhisheka, further again the maha samudra setu bandhana, but this maha paapi Ravana is still in before my eyes and thus my living any further would be futile. Vaanara veeraas, now you may all rest with ‘nischaintata and swastyatha’ or balance of mind and body might be comfortably seated on parvata shikharas with contenment for the present. *adya rāmasya rāmatvam paśyantu mama samyuge, trayo lokāḥ sagandharvāḥ sadevāḥ sarṣicāraṇāḥ/ adya karma kariṣyāmi yal lokāḥ sacarācarāḥ, sadevāḥ kathayiṣyanti yāvad bhūmir dhariṣyati/ evam uktvā śitair bāṇaiś taptakāñcanabhūṣaṇaiḥ, ājaghāna daśagrīvam raṇe rāmaḥ samāhitaḥ/ atha pradīptair nārācair musalaiś*

cāpi rāvaṇaḥ, abhyavarṣat tadā rāmaṁ dhārābhir iva toyadaḥ/ But, don't you worry! Today, Deva-gandharva-siddha-rishi chaaranaa and the tri lokaas would truly realise the Ramatva of Rama as has been truly reformed. To day, I should truly vindicate my 'parakrama' so that Prithvi should be revived, and the charaachara jagat and deva lokaas should talk about me. Thus asserting, Shri Rama continued his spree of baana varsha on Ravana as the latter too was retaliating with his 'musala varsha'. *tayor jyāṭalanirghoṣo rāmarāvaṇayor mahān, trāsaṇaḥ sarvabūtānām sa babhūvādbhutopamaḥ/ sa kīryamāṇaḥ śarajālavṛṣṭibhir; mahātmanā dīptadhanuṣmatārditaḥ, bhayāt pradudrāva sametya rāvaṇo; yathānīlenābhīhato balāhakaḥ/* As the fearful sounds of 'Rama Ravana dhanush thankaaraas' as followed were such that the 'pranakoti' around were kept on getting frightened. Then as Rama baana vrarsha with such terrifying velocity of vaayu vega was experienced by Ravana and quietly withdrawn from the battle.

Sarga Hundred One

Shri Rama 'vilaapa' for Lakshmana's fainting away, but Vaanara Sushena applied Sanjeevani brought earlier by Hanuman and Lakshmana got revived again and the latter reminds of Rama's 'satya pratigina'.

Sa dattvā tumulaṁ yuddhaṁ rāvaṇasya durātmanaḥ, viśrjann eva bāṇaughān suṣeṇaṁ vākyam abravīt/ eṣa rāvaṇavegena lakṣmaṇaḥ patitaḥ kṣitau, sarpavad veṣṭate vīro mama śokam udīrayan/ śoṇitārdram imaṁ vīraṁ prāṇair iṣṭataraṁ mama, paśyato mama kā śaktir yoddhum paryākulātmanaḥ/ ayaṁ sa samaraślāghī bhrātā me śubhalakṣaṇaḥ, yadi pañcatvam āpannaḥ prāṇair me kiṁ sukhena vā/ lajjatīva hi me vīryaṁ bhraśyatīva karād dhanuḥ, sāyakā vyavasīdanti dṛṣṭir bāspavaśaṁ gatā, cintā me vardhate tīvṛā mumūrṣā copajāyate/ bhrātaraṁ nihataṁ dṛṣtvā rāvaṇena durātmanā, paraṁ viśādam āpanno vilalāpākulendriyah/ na hi yuddhena me kāryaṁ naiva prāṇair na sītayā, bhrātaraṁ nihataṁ dṛṣtvā lakṣmaṇaṁ raṇapāmsuṣu/ kiṁ me rājyena kiṁ prāṇair yuddhe kāryaṁ na vidyate, yatrāyaṁ nihataḥ śete raṇamūrdhani lakṣmaṇaḥ/ rāmaṁ āśvāsayan vīraḥ suṣeṇo vākyam abravīt, na mṛto 'yaṁ mahābāhur lakṣmaṇo lakṣmivardhanaḥ/ na cāsya vikṛtaṁ vaktraṁ nāpi śyāmaṁ na niṣprabham, suprabham ca prasannaṁ ca mukham asyābhilakṣyate/ padmaraktatalau hastau suprasanne ca locane, evaṁ na vidyate rūpaṁ gatāsūnām viśāṁ pate, mām viśādam kṛthā vīra saprāṇo 'yaṁ arimāda/ ākhyāsyate prasuptasya srastagātrasya bhūtale, socchvāsaṁ hṛdayaṁ vīra kampamānaṁ muhur muhuḥ/ evaṁ uktvā tu vākyajñāḥ suṣeṇo rāghavaṁ vacaḥ, samīpastham uvācedaṁ hanūmantam abhitvaran/ saumya śīghram ito gatvā śailam oṣadhiparvat, pūrvaṁ hi kathito yo 'sau vīra jāmbavatā śubhaḥ/ dakṣiṇe śikhare tasya jātām oṣadhim ānaya, viśalyakaraṇī nāma viśalyakaraṇīm śubhām/ sauvarṇakaraṇīm cāpi tathā samjīvanīm api, samdhānakaraṇīm cāpi gatvā śīghram ihānaya, samjīvanārthaṁ vīrasya lakṣmaṇasya mahātmanaḥ/ ity evaṁ ukto hanumān gatvā cauṣadhiparvatam, cintām abhyagamac chrīmān ajānaṁ tā mahauṣadhīḥ/ tasya buddhiḥ samutpannā māruter amitaujaṣaḥ, idam eva gamiṣyāmi grhītvā śikharam gireḥ/ agrhya yadi gacchāmi viśalyakaraṇīm aham, kālātyayena doṣaḥ syād vaiklavyaṁ ca mahad bhavet/ iti saṁcintya hanumān gatvā kṣipraṁ mahābalaḥ, utpapāta grhītvā tu hanūmān śikharam gireḥ/ oṣadhīr nāvagachāmi tā ahaṁ haripuṁgava, tad idam śikharam kṛtsnaṁ gires tasyāhṛtaṁ mayā/ evaṁ kathayamānaṁ taṁ praśasya pavanātmajam, suṣeṇo vānaraśreṣṭho jagrāhotpātya cauṣadhīḥ/ tataḥ saṁkṣodayitvā tām oṣadhim vānarottamaḥ, lakṣmaṇasya dadau nastāḥ suṣeṇaḥ sumahādyutiḥ/ saśalyaḥ sa samāghrāya lakṣmaṇaḥ paravīrahā, viśalyo virujaḥ śīghram udatiṣṭhan mahītalāt/ samutthitam te harayo bhūtalāt prekṣya lakṣmaṇam, sādhu sādhu iti supṛītāḥ suṣeṇaṁ pratyapūjayan/ ehy ehīty abravīt rāmo lakṣmaṇaṁ paravīrahā, sasvaje snehagāḍhaṁ ca bāspaparyākulekṣaṇaḥ/ abravīc ca pariṣvajya saumitriṁ rāghavas tadā, diṣṭyā tvām vīra paśyāmi maraṇāt punar āgatam/ na hi me jīvitenārthaḥ sītayā ca jayena vā, ko hi me jīvitenārthas tvayi pañcatvam āgate/ ity evaṁ vadatas tasya rāghavasya mahātmanaḥ, khinnaḥ śīthilayā vācā lakṣmaṇo vākyam abravīt/ tām pratijñāṁ pratijñāya purā satyaparākrama, laghuḥ kaś cid ivāsattvo naivaṁ vaktum ihārhasi/ na pratijñāṁ hi kurvanti vitathām sādhaso 'nagha, lakṣaṇaṁ hi mahat tv asya pratijñāparipālanam/ nairāśyam upagantuṁ te tad alaṁ matkṛte 'nagha, vadhena rāvaṇasyādyā pratijñāṁ anupālāya/ na jīvan yāsyate śatrus tava bāṇapathaṁ gataḥ, nardatas tīkṣṇadamṣṭrasya simhasyeva mahāgajaḥ/ ahaṁ tu vadham icchāmi śīghram asya durātmanaḥ, yāvad astaṁ na yāty eṣa kṛtakarmā divākaraḥ/

As Lakshmana fainted by Ravana's Shaktyaayudha prahara, Vaanara Sushena reacted and addressed Shri Rama: 'I have a special admiration for Lakshmana as he is not only famed as a 'maha dhanunush baana veeryavaan' but an inimitable Rama Bhakta; indeed how could he be a prey to Ravana's Shakti prahara! As Sushena stated thus, Rama who was already aggrieved added fuel to fire. He then addressed Lakshmana lying in that state: 'Shura veera Lakshmana! Even if I were to accomplish success in this maha samgrama, I would not be contented; could a blind person ever vision the beauty of full moon! Now in this kind of occasion what indeed is the purpose of prolonging this battle now and even if there might be success now. As I had experienced that Lakshmana had followed me while heading for 'vana vaasa' and now it is my turn to follow him even if he were to head for yama loka! Alas! the cruel now nishaacharaas had landed me in this desperate situation. In any and every country one could accomplish excellent women of attachment and dutifulness, but never again in the history of humanity could ever secure like Lakshmana ever! Without 'durdharsha sahodara' like Lakshmana, what indeed could I do with my Kingship of Ayodhya in his absence. Then how could I face and initiate my talk to the putra vatsala mother Devi Sumitra! How could I recoup from the implicit safety protection by me to his mother. Mothers Kousalya and Kaikeyi would evidently ask me for him and what kind of maneuvered reply that I would have to be uttered by me. Bharata Shatrughnas being well aware that Lakshmana accompanied but which type of shameful face would have to be cut of my sorry face. With all such embarrassment and sense of shame, would it not be appropriate if I were to be turned dead. Which kind of 'aparaadhas' were committed by me in my erstwhile lives of despicability! As Shri Rama kept on crying away likewise, Vaanara Sushena assuaged Rama's feelings thus: *na cāsya vikṛtaṁ vaktraṁ nāpi śyāmaṁ na niṣprabham, suprabhaṁ ca prasannaṁ ca mukhaṁ asyābhilakṣyate/ padmaraktatalau hastau suprasanne ca locane, evaṁ na vidyate rūpaṁ gatāsūnām viśaṁ pate, mām viśādaṁ kṛthā vīra saprāṇo 'yam arimḍama/ ākhyāsyate prasuptasya srastagātrasya bhūtale, socchvāsaṁ hṛdayaṁ vīra kampamānaṁ muhur muhuḥ/* 'Shri Rama! Kindly be assured that Veera Lakshmana is still alive as surely his face is no doubt castfallen with a temporary setback due to swooning merely as his heart beat is slackened not stopped'. Then he asked Hanuman who too was nearby: *saumya śīghraṁ ito gatvā śailam oṣadhiparvat, pūrvaṁ hi kathito yo 'sau vīra jāmbavatā śubhaḥ/ dakṣiṇe śikhare tasya jātām oṣadhim ānaya, viśalyakaraṇī nāma viśalyakaraṇīm śubhām/ sauvarṇakaraṇīm cāpi tathā samjīvanīm api, sandhāna - karaṇīm cāpi gatvā śīghraṁ ihānaya, samjīvanārthaṁ vīrasya lakṣmaṇasya mahātmanaḥ/* 'Soumya Anjaneya! Can you please urgently reach Mahodaya parvata and as Jambavan suggested earlier, on the southern parvata shikhara, seek to fetch the mahoushadhis named 'vishalya kaarani' to bridge up the gap of filling up the hole by pulling off the aayudha, 'Saavanyakarani' to cement up to the original position of the hole, 'Sanjeevakarani' which resuscitates the life movement to its original position and even freshens for betterment, and 'sandhaani' to bridge up the gaps. This treatment ought to provide a fresh life to Lakshmana'. Then as at a similar situation earlier, Hanuman failed to identify the precise herbal medicines concerned yet pulled off the Mahodaya giri shikhara and quickly reached back to the yuddha bhumi. *oṣadhīr nāvagachāmi tā ahaṁ haripuṅgava, tad idaṁ śikharaṁ kṛtsnaṁ gires tasyāhṛtaṁ mayā/ evaṁ kathayamānaṁ taṁ praśasya pavanātmajam, suṣeṇo vānaraśreṣṭho jagrāhotpātya cauṣadhīḥ/ tataḥ samkṣodayitvā tām oṣadhim vānarottamaḥ, lakṣmaṇasya dadau nastat suṣeṇaḥ sumahādyutiḥ/ saśalyaḥ sa samāghrāya lakṣmaṇaḥ paravīrahā, viśalyo virujaḥ śīghraṁ udatiṣṭhan mahītalāt/* Hanuman having returned addressed Sushena: 'Kapishrestha Sushena: I was not able to identify the concerned herbal medicines and therefore pulled off the parvata shikhara here'. Sushena as also the surrounding onlookers complimented Hanuman and started treatment soon and Lakshmana was soon resuscitated and reactivated and stood up refreshed again. Shri Rama had atonce embraced Lakshmana and said as follows. *abravīc ca pariṣvajya saumitriṁ rāghavas tadā, diṣṭyā tvām vīra paśyāmi maraṇāt punar āgatam/ na hi me jīvitenaṛthaḥ sītayā ca jayena vā, ko hi me jīvitenaṛthas tvayi pañcatvam āgate/ ity evaṁ vadatas tasya rāghavasya mahātmanaḥ, khinnaḥ śithilayā vācā lakṣmaṇo vākyam abravīt/ tām pratijñām pratijñāya purā satyaparākrama, laghuḥ kaś cid ivāsattvo naivaṁ vaktum ihārhasi/* Veera! I am indeed thrilled that you have been saved from the 'mrityu mukha!' Believe me that without you survived now, my life with Sita's return and my victory would have been futile indeed. Then Lakshmana in a rather dull

and feeble tone replied: ‘Arya! You indeed are a satya paraakrami! *na pratijñām hi kurvanti vitathām sādhave* ‘nagha, *lakṣaṇam hi mahat tv asya pratijñāparipālanam/ nairāśyam upagantum te tad alam matkṛte* ‘nagha, *vadhena rāvaṇasyādya pratijñām anupālaya/ na jīvan yāsyate śatrus tava bānapatham gataḥ, nardatas tīkṣṇadamṣṭrasya simhasyeva mahāgajah/ aham tu vadham icchāmi śīghram asya durātmanah, yāvad astam na yāty eṣa kṛtakarmā divākaraḥ/* You had already declared destroy Ravanaasura and perform Vibhishana’s ‘Rajyaabhisheka’. Kindly therefore fulfill your Satya Pratigjna of destroying Ravana right now. Indeed your arrows are such as to desroy the enemy like a an angry royal lion should never ever spare an arrogant elephant. How I wish that Ravana’s destruction too be done likewise. Veera vara! If only my appeal and prayer to you to soon fulfill your pratigjna to soon destroy Ravana and to fetch back Devi Sita, then please arise to instant action’.

Sarga Hundred Two

Indra sent Matali with chariot, Rama initiated baana varsha but Ravana destroyed the chariot, hurled his Shakti aayudha but Rama attacked with arrows and Indra’s ‘Shakti’ too which severely hit Ravana’s body

Lakṣmaṇena tu tad vākyam uktaṁ śrutvā sa rāghavaḥ, rāvaṇāya śarān ghorān visasarja camūmukhe/ daśagrīvo rathasthas tu rāmaṁ vajropamaiḥ śaraiḥ, ājaghāna mahāghorair dhārābhir iva toyadaḥ/ dīptapāvakasamkāśaiḥ śaraiḥ kāñcanabhūṣaṇaiḥ, nirbibheda raṇe rāmo daśagrīvaṁ samāhitah/ bhūmisthitasya rāmasya rathasthasya ca rakṣasaḥ, na samaṁ yuddham ity āhur devagandharvadānavāḥ/ tataḥ kāñcanacitrāṅgaḥ kimkiṇīśatabhūṣitaḥ, taruṇādityasamkāśo vaidūryamayakūbaraḥ/ sadaśvaiḥ kāñcanāpīḍair yuktaḥ śvetaprakīrṇakaiḥ, haribhiḥ sūryasamkāśair hemajālaviḥṣitaiḥ/ rukmaveṇudhvajaḥ śrīmān devarājaratho varaḥ, abhyavartata kākutstham avatūrya triviṣṭapāt/ abravīc ca tadā rāmaṁ sapratodo rathe sthitaḥ, prāñjalir mātaliḥ vākyam sahasrākṣasya sārathiḥ/ sahasrākṣeṇa kākutstha ratho ‘yam vijayāya te, dattas tava mahāsattva śrīmān śatrunibarhaṇaḥ/ idam aindram mahaccāpam kavacam cāgnisamṇibham, śarās cādityasamkāśāḥ śaktiś ca vimalā śītāḥ/ āruhyemaṁ ratham vīra rākṣasaṁ jahi rāvaṇam, mayā sārathinā rāma mahendra iva dānavān/ ity uktaḥ sa parikramya ratham tam abhivādya ca, āuroha tadā rāmo lokāṁ lakṣmyā virājayan/ tad babhūvādbhutam yuddham dvairatham lomaharṣaṇam, rāmasya ca mahābāho rāvaṇasya ca rakṣasaḥ/ sa gāndharveṇa gāndharvaṁ daivaṁ daivena rāghavaḥ, astram rākṣasarājasya jaghāna paramāstravit/ astram tu paramam ghoram rākṣasaṁ rākṣasādhipaḥ, sasarla paramakruddhaḥ punar eva niśācaraḥ/ te rāvaṇadhanurmuktāḥ śarāḥ kāñcanabhūṣaṇāḥ, abhyavartanta kākutstham sarpā bhūtvā mahāviṣāḥ/ te dīptavadanā dīptam vamanto jvalanam mukhaiḥ, rāmaṁ evābhyavartanta vyādītāsyā bhayānakāḥ/ tair vāsukisamasparśair dīptabhogair mahāviṣaiḥ, diśaś ca saṁtatāḥ sarvāḥ pradiśaś ca samāvṛtāḥ/ tān dṛṣṭvā pannagān rāmaḥ samāpatata āhave, astram gārutmataṁ ghoram prāduścakre bhayāvaham/ te rāghavadhanurmuktā rukmapuṅkhāḥ śikhiprabhāḥ, suparṇāḥ kāñcanā bhūtvā viceruḥ sarpaśatravaḥ/ te tān sarvān śarān jaghnuḥ sarparūpān mahājavān, suparṇarūpā rāmasya viśikhāḥ kāmarūpiṇaḥ/ astre pratihate kruddho rāvaṇo rākṣasādhipaḥ, abhyavarṣat tadā rāmaṁ ghorābhiḥ śaravṛṣṭibhiḥ/ tataḥ śarasahasreṇa rāmaṁ akliṣṭakāriṇam, ardayitvā śaraugheṇa mātaliṁ pratyavidhyata/ pātayitvā rathopasthe rathāt ketum ca kāñcanam, aindrān abhijaghānāśvān śarajālena rāvaṇaḥ/ viṣedur devagandharvā dānavāś cāraṇaiḥ saha, rāmaṁ ārtam tadā dṛṣṭvā siddhāś ca paramarṣayaḥ/ vyathitā vānarendrāś ca babhūvuḥ savibhīṣaṇāḥ, rāmacandramasaṁ dṛṣṭvā grastam rāvaṇarāhuṇā/ prajāpatyam ca nakṣatram rohiṇīm śaśinaḥ priyām, samākramya budhas tasthau prajānām aśubhāvahaḥ/ sadhūmaparivṛttormiḥ prajvalann iva sāgaraḥ, utpapāta tadā kruddhaḥ sprṣann iva divākaram/ śastravarṇaḥ suparuṣo mandaraśmir divākaraḥ, adṛśyata kabandhāṅgaḥ saṁsakto dhūmaketunā/ kosalānām ca nakṣatram vyaktam indrāgnidaivatam, ākramyāṅgārakas tasthau viśākhām api cāmbare/ daśāsyo viṁśatibhujāḥ pragrhītaśarāṇaḥ, adṛśyata daśagrīvo maināka iva parvataḥ/ nirasyamāno rāmas tu daśagrīveṇa rakṣasā, nāśakad abhisamdhātum sāyakān raṇamūrdhani/ sa kṛtvā bhrukuṭīm kruddhaḥ kiṁ cit samrakta locanaḥ, jagāma sumahākrodham nirdahann iva cakṣuṣā/ Tasya kruddhasya vadanam dṛṣṭvā rāmasya dhīmataḥ, sarvabhūtāni vitreṣuḥ prākampata ca medinī/ simhaśārdūlavān śailaḥ saṁcacālācaladrumaḥ, babhūva cāpi kṣubhitaḥ samudraḥ saritām patih/ khagāś ca kharanirghoṣā

gagane paruṣasvanāḥ, autpātikā vinardantaḥ samantāt paricakramuḥ/ rāmaṁ dṛṣṭvā susaṁkruddham utpātāṁś ca sudāruṇān, vitreṣuḥ sarvabhūtāni rāvaṇasyāviśad bhayam/ vimānasthās tadā devā gandharvās ca mahoragāḥ, ṛṣidānavadaityās ca garutmantaś ca khecarāḥ/ dadṛśus te tadā yuddham lokasaṁvartasaṁsthitam, nānāpraharaṇair bhīmair śūrayoḥ saṁprayudhyatoḥ/ ūcuḥ surāsuraḥ sarve tadā vighrahaṁ āgatāḥ, prekṣamāṇā mahāyuddham vākyam bhaktyā prahr̥ṣṭavat/ daśagrīvaṁ jayety āhur asurāḥ samavasthitāḥ, devā rāmam athocus te tvaṁ jayeti punaḥ punaḥ/ etasminn antare krodhād rāghavasya sa rāvaṇaḥ, prahartukāmo duṣṭātmā spr̥śan praharaṇam mahat/ vajrasāraṁ mahānādam sarvaśatrunibarhaṇam, śailaśṛṅganibhaiḥ kūṭaiś citam dṛṣṭibhayāvaham/ sadhūmam iva tīkṣṇāgraṁ yugāntāgnicayopamam, atiraudram anāsādyam kālenāpi durāsadam/ trāsanam sarvabhūtānām dāraṇam bhedanam tathā, pradīpta iva roṣeṇa śūlam jagrāha rāvaṇaḥ/ tac chūlam paramakruddho madhye jagrāha vīryavān, anekair samare sūrai rākṣasair parivāritāḥ/ samudyamya mahākāyo nanāda yudhi bhairavam, saṁraktanayano roṣāt svasainyam abhiharṣayan/ pṛthivīm cāntarikṣam ca diśaś ca pradīśas tathā, prākampayat tadā śabda rākṣasendrasya dāruṇaḥ/ atinādasya nādena tena tasya durātmanaḥ, sarvabhūtāni vitreṣuḥ sāgaraś ca pracukṣubhe/ sa gr̥hītvā mahāvīryaḥ śūlam tad rāvaṇo mahat, vinadya sumahānādam rāmam paruṣam abravīt/ śūlo 'yam vajrasāras te rāma roṣān mayodyataḥ, tava bhrātṛsahāyasya sadyaḥ prāṇān hariṣyati/ rakṣasām adya śūrāṇām nihātānām camūmukhe, tvām nihatya raṇaślāghin karomi tarasā samam/ tiṣṭhedānīm nihanmi tvām eṣa śūlena rāghava, evam uktvā sa cikṣepa tac chūlam rākṣasādhipaḥ/ āpatantaṁ śaraugheṇa vārayām āsa rāghavaḥ, utpatantaṁ yugāntāgnīm jalaughair iva vāsavaḥ/ nirdadāha sa tān bāṇān rāmakārmukaniḥṣṭān, rāvaṇasya mahāśūlaḥ patamgān iva pāvakaḥ/ tān dṛṣṭvā bhasmasād bhūtān śūlasaṁsparśacūrṇitān, sāyakān antarikṣasthān rāghavaḥ krodham āharat/ sa tām mātalināntām śaktim vāsavanirmītam, jagrāha paramakruddho rāghavo raghunandanaḥ/ sā tolitā balavatā śaktir ghaṇṭākṛtasvanā, nabhaḥ prajvālayām āsa yugāntolkeva saprabhā/ sā kṣiptā rākṣasendrasya tasmiṁ śūle papāta ha, bhinnāḥ śaktyā mahān śūlo nipapāta gatadyutiḥ/ nirbibheda tato bāṇair hayān asya mahājavan, rāmas tīkṣṇair mahāvegair vajrakalpāiḥ śitair śarair/ nirbibhedorasi tadā rāvaṇam niśitair śarair, rāghavaḥ paramāyatto lalāṭe patribhis tribhīḥ/ sa śarair bhinnasarvāṅgo gātraprasrutaṣoṇitāḥ, rākṣasendraḥ samūhasthaḥ phullāśoka ivābabhau/ sa rāma bāṇair atividhagātṛo; niśācarendraḥ kṣatajārdragātṛaḥ, jagāma khedaṁ ca samājamadhye; krodham ca cakre subhṛṣam tadānīm/

On recovery from the stage of collapsed blackout, Lakshmana alerted provocatively and Shri Rama picked up his maha dhanush and initiated his baana varsha on Dashagriva like Surya on Rahu graha. Shri Rama was standing firm on earth as Ravana on a fresh set of 'radhaashva sarathis'. It seemed that Deva Gandharva Kinnars were then pointing out that it was unfair Rama standing on earth and Ravana by a chariot! Then Indra was alerted and called for 'Maatali' the charioteer of Indra and asked Maatali to reach Shri Rama to utilise his services as per Indra's instructions. Maatali further stated that Indra Deva had also instructed him to provide Indra's dhanush too. Indeed Rama was an outstanding 'astra jnaani' and having been blessed with the dhanush of Indra too alighted on the celestial chariot initiated flinging off the baana varsha. As Ravana released gandharvastra, Rama too released another gandharvastra and similarly as Ravana tossed off a devaasta ama too balanced off with a counter Devaasta. Then Ravana hurled off a powerful sarpasta replete with thick layers of poison. The prajjvlita agnimukha sarpasta was approaching Rama with alarming velocity it was like the Vaasuki Sarpa Mukha darkening 'dasha dishas', then in reply Shri Rama with uncommon alacrity and precision released 'Garudaasta'. By then Ravana was infuriated and kept on hurling continuous and nonstop 'astra saadhana' which impaired Indra Radha Saaradhi Maatali himself. Then Ravana desrtroyed the Indra Radha Dhwa and eventually hurt the ashvaas too. On visioning this Deva Gandharva Chaarana Daanavaas too were stunned while Siddha Maharshis too were disheartened. Then Shri Rama rupi Chandra and Ravana swarupi Rahu graha appeared to have attacked each other. Surya kiranaas then appeared to have got shaded as Dhumaketu naamaka uppaata graha was seen on the horizon. Then Dashagriva Ravana holding his dhanush was like Mainaka Parvata in the Maha Samudra. *daśagrīvaṁ jayety āhur asurāḥ samavasthitāḥ, devā rāmam athocus te tvaṁ jayeti punaḥ punaḥ/ etasminn antare krodhād rāghavasya sa rāvaṇaḥ, prahartukāmo duṣṭātmā spr̥śan praharaṇam mahat/ vajrasāraṁ mahānādam sarvaśatrunibarhaṇam, śailaśṛṅganibhaiḥ*

kūtaiś citam dṛṣṭibhayāvaham/Then Shri Rama tauntingly hailed Ravana stating ‘ Ravana! Victory for you!’ Then Ravana too teased Rama mockingly and said: ‘ Rama! Victory for you too. Then Ravana had furiously picked up a deadly ‘shulaayudha’ which indeed was like a ‘ pralaya kaala dhuma yukta gni raashi’ and made a ‘simha naada’. *śūlo ‘yam vajrasāras te rāma roṣān mayodyataḥ, tava bhrātṛsahāyasya sadyaḥ prāṇān hariṣyati/ rakṣasām adya śūrāṇām nihātānām camūmukhe, tvām nihatya raṇasālaghni karomi tarasā samam/ tiṣṭhedānīm nihanmi tvām eṣa śūlena rāghava, evam uktvā sa cikṣepa tac chūlam rākṣasādhipaḥ*/As that Shulaayudha was being handled by Ravana, he addressed Rama that it was like of vajra samana shakti; you appear to be too anxious to destroy rakshasaas and indeed countless rakshasa veeraas were smashed by you already, but now, wait Raghukula Raja Kumara, it is high time that you and Lakshmana are sent to Yama ghat. No sooner Ravana hurled the ‘Shaktimaan maha shula’ than Rama released mantrika baanaas. By the Raghunadha bana varshas cooled off the Shula Prahara which fell off in pieces. Then the highly infuriated Shri Rama wished to pay back to Ravana revengefully. Then he took up the Maha Shakti which Indra handed over to Matali the charioteer of Indra. That Shakti ayudha of Indra was like the ‘pralaya kaala prajjvalita ulkaa samana’ or the meteor witnessed on the high skies shot down to earth. As Rama hurled Shakti on the shula, Ravana’s horses were killed while his robust chest was pierced through Rama’s mighty arrows simultaneously. *sa śarair bhinnasarvāṅgo gātraprasruta - ṣoṇitaḥ, rākṣasendraḥ samūhasthaḥ phullāśoka ivābabhau/ sa rāmabāṇair atividdhagātṛo; niśācarendraḥ kṣatajārdragātṛaḥ, jagāma khedaṁ ca samājamadhye; krodhaṁ ca cakre subhṛśam tadānīm*/ Further Rama bana varshaas caused Ravana’s all the physical parts were pierced through and his blood streams flowed off the areas all around as he fell down totally incapacitated as he was indeed angered and ashamed too.

Sargas Hundred Three and Four

In the course of the dwandva baana praharaas, Ravana boasted off and Rama listed his shameless Sitaapa-harana and such adharmas; Ravana hit Rama and the latter smashed off so much as Ravana’s sarathi ran back yet returned later

Sa tu tena tadā krodhāt kākutsthenārdito raṇe, rāvaṇaḥ samaraślāghī mahākrodham upāgamat/ sa dīptanayano roṣāc cāpam āyamyā vīryavān, abhyardayat susamkruddho rāghavam paramāhave/ bānadhārāsahasraḥ tu sa toyada ivāmbārāt, rāghavam rāvaṇo bāṇais tatākam iva pūrayat/ pūritaḥ śarajālena dhanurmuktena saṁyuge, mahāgīrīr ivākampyaḥ kākustho na prakampate/ sa śaraiḥ śarajālāni vārayan samare sthitaḥ, gabhastīn iva sūryasya pratijagrāha vīryavān/ tataḥ śarasahasrāṇi kṣiprahasto niśācaraḥ, nijaghānorasi kruddho rāghavasya mahātmanaḥ/ sa ṣoṇitasamādigdhaḥ samare lakṣmaṇāgrajaḥ, dṛṣṭaḥ phulla ivāraṇye sumahān kiṁśukadrumaḥ/ śarābhighātasaṁrabdhaḥ so ‘pi jagrāha sāyakān, kākutsthaḥ sumahātejā yugāntādityavarcaśaḥ/ tato ‘nyonyam susamrabdhāv ubhau tau rāmarāvaṇau, śarāndhakāre samare nopālakṣayatām tadā/ tataḥ krodhasamāviṣṭo rāmo daśarathāt-majaḥ, uvāca rāvaṇam vīraḥ prahasya paruṣam vacaḥ/ mama bhāryā janasthānād ajñānād rākṣasādharma, hṛtā te vivaśā yasmāt tasmāt tvam nāsi vīryavān/ mayā virahitām dīnām vartamānām mahāvane, vaidehīm prasabham hṛtvā śūro ‘ham iti manyase/ strīṣu śūra vināthāsu paradārābhimarśake, kṛtvā kāpuruṣam karma śūro ‘ham iti manyase/ bhinnamaryāda nirlajja cāritreṣv anavasthita, darpān mṛtyum upādāya śūro ‘ham iti manyase/ sūreṇa dhanadabhrātrā balaiḥ samuditena ca, ślāghanīyam yaśasyam ca kṛtam karma mahat tvayā/ utsekenābhipannasya garhitasyāhitasya ca, karmaṇaḥ prāpnuhīdānīm tasyādya sumahat phalam/ śūro ‘ham iti cātmānam avagacchasi durmate, naiva lajjāsti te sītām coravad vyapakarṣataḥ/ yadi matsamnidhau sītā dharṣitā syāt tvayā balāt, bhrātaram tu kharam paśyes tadā matsāyakair hataḥ/ diṣṭyāsi mama duṣṭātmanś cakṣurviṣayam āgataḥ, adya tvām sāyakais tīkṣṇair nayāmi yamasādanam/ adya te maccharaiś chinnaṁ śiro jvalitakuṇḍalam, kravyādā vyapakarṣantu vikīrnam raṇapāmsuṣu/ nipatyorasi gṛdhrās te kṣitau kṣiptasya rāvaṇa, pibantu rudhiram tarṣād bāṇaśalyāntarothitam/ adya madbāṇābhinnasya gatāsoḥ patitasya te, karṣantv antrāṇi patagā garutmanta ivoragān/ ity evam sa vadan vīro rāmaḥ śatrunibarhaṇaḥ, rākṣasendraḥ samīpastham śaravarṣair avākīrat/ babhūva dviguṇam vīryam balaṁ harṣaś ca saṁyuge, rāmasyāstrabalaṁ caiva

*śatror nidhanakāṅkṣiṇaḥ/ prādurbabhūvur astrāṇi sarvāṇi viditātmanaḥ, praharṣāc ca mahātejāḥ
 śīghrahastataro 'bhavat/ śubhāny etāni cihnāni vijñāyātmagatāni saḥ, bhūya evārdayad rāmo rāvaṇam
 rākṣasāntakṛt/ harīṇām cāśmanikaraiḥ śaravarṣaiś ca rāghavāt, hanyamāno daśagrīvo vighūrṇaḥṛdayo
 'bhavat/ yadā ca śastraṁ nārebhe na vyakarṣac charāsanam, nāsyā pratyakarod vīryam
 viklavenāntarātmanā/ kṣiptās cāpi śarās tena śastrāṇi vividhāni ca, na raṇārthāya vartante mṛtyukāle
 'bhivartataḥ/ sūtas tu rathanetāsya tadavasthaṁ nirīkṣya tam, śanair yuddhād asaṁbhānto rathaṁ
 tasyāpavāhayat/*

*Sa tu mohāt susaṁkruddhaḥ kṛtāntabalacoditaḥ, krodhasaṁraktanayano rāvaṇo sūtam abravūt/
 hīnavīryam ivāśaktaṁ pauraṣeṇa vivarjitam, bhūruṁ laghum ivāsattvaṁ vihīnam iva tejasā/ vimuktam iva
 māyābhir astrair iva bahiṣkṛtam, mām avajñāya durbuddhe svayā buddhyā viceṣṭase/ kimarthaṁ mām
 avajñāya macchandam anavekṣya ca, tvayā śatrusamakṣam me ratho 'yam apavāhitaḥ/ tvayādya hi
 mamānārya cirakālasamārjita, yaśo vīryam ca tejaś ca pratyayaś ca vināśitaḥ/ śatroḥ prakhyātavīryasya
 rañjanīyasya vikramaiḥ, paśyato yuddhalubdho 'haṁ kṛtaḥ kāpuruṣas tvayā/ yas tvaṁ ratham imam
 mohān na codvahasī durmate, satyo 'yam pratitarko me pareṇa tvam upaskṛtaḥ/ na hīdam vidyate karma
 suhṛdo hitakāṅkṣiṇaḥ, ripūṇām sadṛśam caitan na tvayaitat svanuṣṭhitam/ nivartaya ratham śīghram
 yāvan nāpaiti me ripuḥ, yadi vāpy uṣito 'si tvaṁ smaryante yadi vā guṇāḥ/ evaṁ paruṣam uktas tu
 hitabuddhir abuddhinā, abravīd rāvaṇam sūto hitam sānunayam vacaḥ/ na bhūto 'smi na mūdho 'smi
 nopajapto 'smi śatrubhiḥ, na pramatto na niḥsneho vismṛtā na ca satkriyā/ mayā tu hitakāmena yaśas ca
 parirakṣatā, snehapraskannamanasā priyam ity apriyam kṛtam/ nāsminn arthe mahārāja tvaṁ mām
 priyahite ratam, kaś cil laghur ivānāryo doṣato gantum arhasi/ śrūyatām abhidhāsyāmi yannimittam
 mayā rathaḥ, nadīvega ivāmbhobhiḥ sāmyuge vinivartitaḥ/ śramam tavāvagacchāmi mahatā
 ranakarmanā, na hi te vīra saumukhyam praharṣam vopadhāraye/ rathodvahanakhinnās ca ta ime
 rathavājinaḥ, dīnā gharmapariśrāntā gāvo varṣahatā iva/ nimittāni ca bhūyiṣṭhaṁ yāni prādurbhavanti
 naḥ, teṣu teṣv abhipanneṣu lakṣayāmy apradakṣiṇam/ deśakālau ca vijñeyau lakṣaṇānīṅgitāni ca,
 daīnyam harṣas ca khedaś ca rathinaś ca balābalam/ sthalaanimnāni bhūmeś ca samāni viṣamāni ca,
 yuddhakālas ca vijñeyah parasyāntaradarśanam/ upayānāpayāne ca sthānam pratyapasarpaṇam, sarvam
 etad rathasthena jñeyam rathakuṭumbinā/ tava viśrāmahetos tu tathaiśam rathavājinaṁ, raudram
 varjayatā khedaṁ kṣamaṁ kṛtam idam mayā/ na mayā svecchayā vīra ratho 'yam apavāhitaḥ,
 bhartṛsnehaparītena mayedaṁ yatkr̥tam vibho/ ājñāpaya yathātattvaṁ vakṣyasy ariniṣūdana, tat
 kariṣyāmy aham vīram gatānṛṇyena cetasā/ saṁtuṣṭas tena vākyena rāvaṇas tasya sārathēḥ,
 praśasyainam bahuvidham yuddhalubdho 'bravīd idam/ ratham śīghram imam sūta rāghavābhimukham
 kuru, nāhatvā samare śatrūn nivartisyati rāvaṇaḥ/ evaṁ uktvā tatas tuṣṭo rāvaṇo rākṣaseśvaraḥ, dadau
 tasya śubham hy ekaṁ hastābharaṇam uttamam/ tato drutaṁ rāvaṇavākyacoditaḥ; pracodayām āsa
 hayān sa sārathīḥ, sa rākṣasendrasya tato mahārathaḥ; kṣaṇena rāmasya raṇāgrato 'bhavat/*

Ravanaasura was put to shame by Rama banaas, got extremely agitated and anguished, stood up with resolve, raised his bow and arrows and initiated rains of arrows on Rama who like a stitha pragina of unusual equanimity kept on retaliating. In the process, Ravana baana varasha of thousands of arrows hurt Rama's chest and blood flows were commenced. Then Shri Rama like a pralaya kala Surya Deva kept on reacted hitting back interminably as there was darkeness all around by the severe 'baanaprahaaras' mutually. Then Shri Rama made a simha garjana at the dushta rakshasa: *mama bhāryā janasthānād ajñānād rākṣasādhama, hṛtā te vivaśā yasmāt tasmāt tvaṁ nāsi vīryavān/ mayā virahitām dīnām vartamānām mahāvane, vaidehīm prasabham hṛtvā śūro 'ham iti manyase/ strīṣu śūra vināthāsu paradārābhimarśake, kṛtvā kāpuruṣam karma śūro 'ham iti manyase/ Neecha Rakshasa! You had shamelessly and cunningly kidnapped my dear Sita Devi in janasthana in my absence like a coward and claim to be maha veera! You show off your bravery to an 'asahaya abala' as a depraved 'kaapurusha' going round and asserting the make believe commonality of the public as a 'shura veera'. bhinnamaryāda nirlajja cāritreṣv anavasthita, darpān mṛtyum upādāya śūro 'ham iti manyase/ sūreṇa dhanadabhrātrā balaiḥ samuditena ca, ślāghanīyam yaśasyam ca kṛtam karma mahat tvayā/ utsekenābhipannasya garhitasyāhitasya ca, karmaṇaḥ prāpnuhīdānīm tasyādya sumahat phalam/ śūro 'ham iti cātmanam*

avagacchasi durmate, naiva lajjāsti te sītām coravad vyapakarṣataḥ/ yadi matsaṁnidhau sītā dharṣitā syāt tvayā balāt, bhrātaram tu kharam paśyes tadā matsāyakair hataḥ/ ‘Dharma maryaada bhanga maha paapi!’ you are a typically shameless, ‘sadaachaara shunya Nishachara! You have truly aggravated your wickedness and immorality in the name ‘Vaidehi swarupa’ to the proximity of your fatality. You indeed are a shura veera, bala sampanna, sakshaat Kubera’s degenerate brother and that is how you were able to resort to the ‘famed and memorable’ deed of ‘Sitaapaharana’ shamelessly! Evil minded nishaachara! How come you go around and publicise of your greatness, but now you surely deserve to reach your dear brother Khara right away. *diṣṭyāsi mama duṣṭātmamś cakṣurviṣayam āgataḥ, adya tvām sāyakais tīkṣṇair nayāmi yamasādanam/ adya te maccharaiś chinnaṁ śiro jvalitakuṇḍalam, kravyādā vyapakarṣantu vikīrṇam raṇapāmsuḥ/ nipatyorasi gḍhrās te kṣitau kṣiptasya rāvaṇa pibantu rudhiram tarṣād bāṇasālyāntarothitam/ adya madbāṇābhinnasya gatāsoḥ patitasya te, karṣantv antrāṇi patagā garutmanta ivoragān/* Manda buddhi Ravana! This indeed is my ‘soubhagya’ the great fortune that you are right before me. Now you surely deserve to reach yama loka by my arrows. Now, by the sharpness and precision of my arrows you should fall down to dust as your glittering ‘kundala yukta mastaka’ would soon be a satisfying meal of ‘maamsa bhakshi jeeva jantus’ as they should lap up with contentment. Ravana! as your corpse thrown off soon, several kites on the skies should at once swoop down at the numberless cuts and the streams of your fresh and hot blood and quench their thirst.’ Having addressed Ravana as above, Shri Rama started off the release of relentless ‘baana varsha’. *harīṇām cāśmanikaraiḥ śaravarṣaiś ca rāghavāt, hanyamāno daśagrīvo vighūrṇaḥ dayo bhavat/ yadā ca śastraṁ nārebhe na vyakarṣac charāsanam, nāsyā pratyakarod vīryam viklavenāntarātmanā/ kṣiptāś cāpi śarās tena śastrāṇi vividhāni ca, na raṇārthāya vartante mrtyukālē bhivartataḥ/ sūtas tu rathanetāsyā tadavastham nirīkṣya tam, śanair yuddhād asaṁbhānto ratham tasyāpavāhayat/* Added to this, Vaanara sena too complemented their rocketing of maha vrishas and mountain boulders on Ravana, his chariot and the rathaasvaas too as Ravana got flabbergasted as of ‘hridaya vyaakula vibhanta’. As each time he was seeking to raise his bow and arrows, and release the baanaas he was simply disabled to do so astonished with Rama Vaanara praharas and essentially owing to the guilt complex of Rama’s erstwhile exhortations, truly realising that the ‘mrityu kaalaa’ was in the vicinity. Realising the criticality of the situation, the radha chaalaka sarathi of Ravana, had quietly withdrawn from the ‘maha sangrama.’

Sarga hundred four continued

As the saaradhi of Ravana radha had quietly with drawn on his own volition, Ravana got furious and shouted on the sarathi: ‘Durbuddhi Saradhi! Have you decided that I am a paraakramashunya, asamartha, purushartha shunya, timid, dhairya heena, nisteja, maayaa rahita, and astra jnaana vanchita! Yiu had suddenly ran back and withdran from this battle on your own decision. Thus you have ruined my long earned fame, bravery, luminosity and reliability to deep muddy waters and had exposed me as a nervous and hesitant nervous wreck! You are not my worthy upholder of my trust and reliability but indeed my enemy.’ As the King yelled on him thus, the Saradhi with extraordinary politeness and courtesy replied in a rather convincing manner as follows: *na bhīto smi na mūḍho smi nopajapto smi śatrubhiḥ, na pramatto na niḥsneho vismṛtā na ca satkriyā/ mayā tu hitakāmena yaśaś ca parirakṣatā, snehapraskannamanasā priyam ity apriyam kṛtam/ nāsminn arthe mahārāja tvam mām priyahite ratam, kaś cil laghur ivānāryo doṣato gantum arhasi/* Maha Raja! Neither I was terrified nor lost my senses nor rattled by the enemies.; the great trust and confidence that you have has showered me with is unforgettable and unusual. I admire you and always seek to ensure your success and universal fame. How indeed could I ever harm your worldwide reputation as your ever devoted welfare seeker and promoter. Kindly never ever make a ‘doshaaropana’ on me as a faithless, ungrateful and nervous being. *śrūyatām abhidhāsyāmi yannimittam mayā rathaḥ, nadīvega ivāmbhobhiḥ saṁyuge vinivartitaḥ/ śramam tavāvagacchāmi mahatā raṇakarmaṇā, na hi te vīra saumukhyam praharṣam vopadhāraye/ rathodvahanakhinnāś ca ta ime rathavājinaḥ, dīnā gharmapariśrāntā gāvo varṣahatā iva/ nimittāni ca bhūyiṣṭhaṁ yāni prādurbhavantī naḥ, teṣu teṣu abhipanneṣu lakṣayāmy apradakṣiṇam/* We all realize that as as one sees chandrodaya on the horizon, Samudra jalaas too recede for a while; may I now explain why

I had receded from the battle front. At that particular time, I realised that you were overworked and got too tired physically as you kept on thinking and planning on and on yet never due to the pressure of the enemies which indeed was not an issue at all. But my horses were rather tired by dragging the chariot and their own feet too on and on with thirst typical of groups of cows with long spell of rainlessness and over work under a severe Sun. More over, very many ‘amangala suchanas’ or inauspicious omen were prevalent too. *deśakālau ca vijñeyau lakṣaṇānīṅgitāni ca, dainyaṁ harṣaś ca khedaś ca rathinaś ca balābalaṁ/ sthalaanimnāni bhūmeś ca samāni viṣamāni ca, yuddhakālaś ca vijñeyaḥ parasyāntara - darśanam/ upayānāpayāne ca sthānam pratyapasarpaṇam, sarvaṁ etad rathasthena jñeyaṁ rathakuṭumbinā/ tava viśrāmahetos tu tathaiśāṁ rathavājinām, raudraṁ varjayatā khedaṁ kṣamaṁ kṛtam idam mayā/* It is asserted that a mature minded charioteer should need to critically analyse the prevalent desha-kaala-parishithis, shubhaashubha lakshanaas, ratha-ashva-rathika cheshtas or their ongoing enthusiasm or the lacking of it, besides of course the swings of ‘balaabalaas’ are all to be critically analysed. Maha Raja! it is the bounden responsibility of a charioteer to face the enemy from close quarters, or with draw, or stay put with confidence or if need be to withdraw for a while. It would be always prudent to provide some occasional rest for the horses/ *swacchha yaa na mayaa vīra ratho 'yam apavāhitaḥ, bhartṛsnehaparītena mayedaṁ yatkr̥taṁ vibho/ ājñāpaya yathātattvaṁ vakṣyasy ariniśūdana, tat kariṣyāmy ahaṁ vīraṁ gatānṛṇyena cetasā/ saṁtuṣṭas tena vākyaena rāvaṇas tasya sārathēḥ, praśasyainaṁ bahuvidhaṁ yuddhalubdhō 'bravīd idam/ rathaṁ śīghraṁ imaṁ sūta rāghavābhīmukhaṁ kuru, nāhatvā samare śatrūn nivartīṣyati rāvaṇaḥ/* Veera Prabho! It is just not my intention to hurt your feelings but on the other hand that only out of consideration and even admiration for you that I had temporarily withdrawn the chariot for a while. Shatru sudana Veera, now kindly instruct me to act as per your decision as I am ever obliged and indebted to you for ever.’ Then King Ravana was pleased with the elaborate and sincere explanation of his saarathi and replied as follows: ‘ Suta! Now forthwith take the chariot right before Rama and precisely as per the directice, the chariot was kept right before Shri Rama..

Sarga Hunded and Five

Agastya Muni’s eminent ADITYA HRIDAYA with invocations of Viniyoga - Rishi- Karanyaasa- Hridayanga Nyasa Vidhi Mantras

Invocations:

Viniyoga: *Om asya Aditya Hridaya stotrasyaagastya rishiranushthubcchannadah; aadityahridayabhuto Bhagavaan Brahma devataa nirastyaasheshavighnatayaa Brahma idyaa siddhou sarvatra jaya siddhou cha viniyogah/*

Rishyaadinyasa: *Om Agastya rishaye namah, shirasi/ anushtubcchhandase namah, mukhe/ Aditya hridayabhuta brahma devataayai namah, hridi/ Om beejaaya namah, guhyo/ Om Rashmimate shaktaye namah, paadayoh/ Om tatsaviturrityaadi gaayatree keelakaaya namah, naabhou/*

Karanyaasa: *Om Rashmimataye angushtaabhyaam namah/ Om samudyate tarjaneebhyaam namah/ Om Devaasura namaskrityaaya madhamaabhyaam nanah/ Om Vivasvate anaamikaabhyaam namah/ Om Bhaskaraaya kanishthikaabhyaam namah/ Om Bhuvaneshvaraaysaw karatalaprishthaabhyaam namah/*

Hridayaadi Anganyaasa: *Om Rashmimate hridayaaya namah/ Om samudyateshirase swaah/ Om Devaasura namaskrityaaya shikhaayai vashat/ Om Vaivasvate kavachaaya hum/ Om Bhaskaraaya netra trayaaya voushat/ Om Bhuvaneshwaraaya astraaya phat/*

Om bhurbhuvah svah tasavarenyam Bharo Devasya dheemahi dhiyo yo nah prachodyaat/

THEN FOLLOWS ADITYA HRIDAYA STOTRA PAATHA

Tato Yuddha parishrantham Samare chinmayaasthitham, Raavanam chaagratho dhrushtva Yuddhaya Samupasthitham / Daivathescha samaagamy drashtumaabhayagato ranam, Upagamy braveedrama magastyo Bhagavan Rishih/ Raama Raama mahabaho, Shrunu Guhyam Sanaathanam, Ena sarvaa nareenvathsa Samere vijayashasi/ Aditya Hridayam Punyam Sarva Shathru vinaasanam, Jayaavaham Japennithyam akshayyam pramam Shivam /Sarva Mangala maanganglyam sarva paapa pranasanam ,chintashoka prashamana mayur vardhana muttamam / Ra shmimantham Samudyantam Devasura Namaskrutam, Pujayaswa Vivaswantham Bhaaskaram Bhuvaneshwaram/ Sarva Vedaanthako heysshah Tejasvi rasmibhaavanah, yesha Devaassura gananolkan paathi gabhastibhih / Esha Brahmecha Vishnuscha Shiva Skanda rajapathih, Mahendro Dhanadah Kaalo Yama Somohyapaampathim/ Pitaro Vasavassaadhya Hyashvino marutomaruh, Vaayurvahnih Prajaaprana ritukartha Prabhakararah/ Aaditya Savithassuryah khagah pushaa Gabhastiman, Suvarna sadruso Bhaanuh vishva retha Divaakararah/ Hardasya ssahasarararchi Sapta Saptir Marichiman / Timironmadhana Shambhustwasthta Martandam Anushman/ Hiranyagarbhas sisirahstapano Bhaskaro Ravih, agnigarbhodite putrah shankhassisira naashanah/ Vyomanathahstamo bhedi Rig yajur Saama paaragah ,Ghanavrishtirapam mitro vindhya Veedheeh plavangamaha/ Aatapee mandalir mrutyur pingalah sarva taapanah, Kavirvishvo Maha Tejah rakta sarva ssabodbhavah/ Nakshatragana Taaraana madhipo Viswa bhaavana, Tejasamapi Tejasvi Dwadashatma namosthutey/ Namah purvaya giraye paschimaadrayenamah, Jyotiragaanam dinaadhi pathaye namah/ Jayaya Jaya Bhadraya Haryasvaya namonamah, Namomamassahasramso Adityaya nomonamah/ Namah Ugraya eeraya Saarangaya namonamah, Namah Padma Prabhodaya Marthaandaya namah / Brahmeshanaachuteshaya Suryaadithya varchase, Bhaaswate Sarva bhakshaya Roudraya Vapushe namah / Tamoghnaya Himagnaya Shatrughnaya amithatmane, Krithaghna hanyaya Devaya Jyotishampathaye namah/ Taptachaamika rabhyaya Haraye Vishvakarmane, Namasthomo bhignaya Ruchaye Loka Saakshiney/ Naasayatesha vibhutam tha Deva srujatih Prabhuh, Payatyatesha Tapatyatesha varshatyatesha gabhasitih/ Esha Supteshu Jaagarti Bhuteshu parinishthithah, Esha evagnihothramcha phalam chaivagnihotrinam/ Vedantha kratavaschiva Kratuunam Phalamevacha, Yami krutyami lokeshu Sarva esha Ravi Prabhuh/ Yena maapathsyu krushcheshu kanthareshu bhayeshucha, kirthayan Purusha kaschinnavaseedhati Raghava/ Pujasvinamekagro Deva Devam Jagatpatim, ethah Trigunitham jatva Yuddesh vijaishyasi/ Asmin kshane Maha Baaho Ravanam twam Vadhishyasi, Evamuktwa Agasthyo jagam yadhagatham/ Edhat shrutwa Maha Teja nashta shoka abhavad tada, Dharayamasa Suptreetho Raghava prayathtmaavan/ Adithya preksha japtwa thu pavan Harsha mavaptavaan, Thiraaachamya Suchirbhuthva dhanuraadhaaya Viryavan/ Ravanam preshya hrushtatma yuddhaya samupagamat, Sarva yathnena Mahata vadhetasya dhruto bhavat/ Atha raviravnnireekshya Ramam, Muditamana paramam prahurshyamana/ Nisicharapathi Samakshyam vidhitwa, Suragana madhyo vachaswarethi/

(As Lord Shri Rama was engrossed in deep thoughts at the battle field while facing the Maha Veera Ravanaasura who was challenging Rama with provocative and thunderous laughter, even as a host of Devas on the antarisha were waiting to watch the proceedings of Rama-Ravana Battle, Maharshi Agastya addressed Rama and advised that there was a very confidential and effective Prayer which would certainly fulfill victory in the battle as follows: This Sacred Hymn ‘Adithya Hridayam’ dedicated to Sun God is highly propitious, extinguishes all enemies, ushers Glorious Victory and is worthy of reciting always ensuring eternal bliss. This Holy Prayer is a guarantee to achieve Prosperity; destroys sins, anxieties and wavering thoughts as also secures long life with contentment. We pray to Sun God as He has fully risen on the sky and is revered by Devas for the high splendour providing to the entire Universe. He embodies the totality of Celestial Deities and is self-radiant nourished by His own rays and heat, energising the whole world with its inhabitants including all the Objects of God’s creation. He is Brahma, Vishnu, Siva, Skanda, Prajapathi, Mahendra, Kubera, Kala, Soma, and Varuna. He is Pitras, Vasus, Sadhyas, Asvini Kumars (Physicians of Gods), Marud Ganas responsible for breeze, Manu, Vayu, Agni, Prana, the Season Maker and Prabhakara, the Provider of radiance. He is the son of Aditi, Savitha, Surya, Traverser of Sky, the Energy to perform various things, the cause for rains, the One to create

shining Golden rays and the Maker of the Day. He has propitiously green horses, emits innumerable rays, rides seven horses, dispels darkness, destroys life, enables rebirth and provides unending effulgence. He is the Sourcer of Gold, imparts coolness, provides heat, causes illumination, has fire within, praised by one and all, melts off snow and enjoys sky-wide rides. He is the Lord of the Sky; Master of Rig, Yajur and Sama Vedas; causes of heavy rains, friend of water and rapid traveller over Vindhya Mountains. He originates heat, causes death, provides shape to the Universe, assumes colour of gold, heats up everything, connoisseur of knowledge, loved universally, Manager of the Universe and Great Organiser. Our Salutations to Him who has Twelve Forms, is the Chief of Stars, Planets and Zodiac and the Great Illuminator. Our reverences to Him who rises from the East and sinks in the West, the Master of Jyotirganas, the Sovereign of the Days and the Lord of Objects that shines. Our veneration to Him the embodiment and basis of Victories and Eternal Rider of the memorable Green Horses, the immortal personality of Thousand Rays and the Illustrious Son of Aditi Devi. Greetings to Him, who is a terror to the Vicious, a hero to the admirers, a prompt and fast voyager of the Sky, an efficient opener of Lotus and an efficient Energiser of lives. Our worship to Brahma, Vishnu and ShIva as also Surya who is blessed with Aditi; He is ever shining, consumes everything and has a formidable form of Rudra! He destroys darkness, snow and enemies; has a huge body, devastates the ungrateful and the Lord of everything that shines. Our Salutations to Him who is yellow like molten gold, has the form of Fire, is the Creator of the World and the demolisher of ignorance; He endears one and all, and the ready witness to all! This God facilitates everything to grow and also demolishes; with His powerful rays, He generates extreme heat and also causes heavy rains! He is ever awoken and active when everybody is fast asleep without even our knowing about it; He is the Fire Sacrifice Himself and also the one who performs the Sacrifice too. All the pious tasks carried on in the Universe related to Vedas, Yagnas and Yagas are Lord Surya Himself.

Hey Raghava, any one who recites this Hymn in praise of Adithya in times of danger or suffering or in wild forests, and in times of fear shall indeed cross over the problems for sure. Do worship this Lord of the Universe with single minded devotion and faith thrice and indeed the Victory shall be yours. Sri Rama, the Her of Heros, you shall annihilate the Demon Ravana in a second, thus said Sage Agasthya and left his way. On hearing this, Lord Rama became free from any sorrow and prepared Himself to execute the Prayer with utmost devotion; He cleaned Himself, did 'Achamana' thrice, lifted the bow towards Sun God and was excited with happiness to commence the Battle. He faced Ravana with the firm resolve to destroy the Demon. The Lord of the Sky Bhaskara Deva asked Raghu nandana to hurry up and destroy Ravana.

Sarga Hundred and Six

As Shri Rama was delighted as seated on Indra's Chariot encouraging Matali the celestial charioteer, there were a spate of 'asubha soochanas' for Ravana just ahead of the epic battle of Rama Ravana

*Tam āpatantaṁ sahasā svanavantaṁ mahādhvajam, rathaṁ rākṣasarājasya nararājo dadarśa ha/
kṣṇavājīsamāyuktaṁ yuktaṁ raudreṇa varcasā, taditpatākāgahanaṁ darśitendrāyudhāyudham,
śaradhārā vimuñcantaṁ dhārāsāram ivānbudam/ taṁ dṛṣṭvā meghasaṁkāśam āpatantaṁ rathaṁ ripoh,
gīrer vajrābhīmṛṣṭasya dīryataḥ sadṛśasvanam, uvāca mātaliṁ rāmaḥ sahasrākṣasya sārathim/ mātale
paśya saṁrabdham āpatantaṁ rathaṁ ripoh, yathāpasavyaṁ patatā vegena mahatā punaḥ, samare
hantum ātmānaṁ tathānena kṛtā matiḥ/ tad apramādam ātiṣṭha pratyudgaccha rathaṁ ripoh,
vidhvamsayitum icchāmi vāyur megham ivotthitam/ aviklavam asaṁbhrāntam avyagrahṛdayekṣaṇam,
raśmisaṁcāraniyataṁ pracodaya rathaṁ drutam/ kāmaṁ na tvaṁ saṁādheyah puramdararathocitaḥ,
yuyutsur aham ekāgrah smāraye tvāṁ na śikṣaye/ parituṣṭaḥ sa rāmasya tena vākyena mātaliḥ,
pracodayāṁ āsa rathaṁ surasārathisattamaḥ/ apasavyaṁ tataḥ kurvan rāvaṇasya mahāratham,
cakrotkṣiptena rajasā rāvaṇaṁ vyavadhūnayat/ tataḥ kruddho daśagrīvas tāmravisphāritekṣaṇaḥ,
rathapratimukhaṁ rāmaṁ sāyakair avadhūnayat/ dharsaṇāmarṣito rāmo dhairyam roṣeṇa laṅghayan,
jagrāha sumahāvegam aindraṁ yudhi śarāsanam, śarāṁś ca sumahātejāḥ sūryaraśmisamaprabhān/ tad*

upoḍham mahad yuddham anyonyavadhakāṅkṣiṇoḥ, parasparābhimukhayor dṛptayor iva simhayoḥ/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, samīyur dvairatham draṣṭum rāvaṇakṣayakāṅkṣiṇaḥ/ samutpetur athotpātā dāruṇā lomaharṣaṇāḥ, rāvaṇasya vināśāya rāghavasya jayāya ca/ vavarṣa rudhiraṁ devo rāvaṇasya rathopari, vātā maṇḍalinas tīvrā apasavyaṁ pracakramuḥ/ mahad gr̥dhrakulaṁ cāśya bhramamāṇaṁ nabhastale, yena yena ratho yāti tena tena pradhāvati/ saṁdhyayā cāvṛtā laṅkā japāpuṣpanikāśayā, dṛśyate saṁpradīteva divase 'pi vasum̐dharā/ sanirghātā maholkāś ca saṁpracetur mahāśvanāḥ, viśādayantyo rakṣāṁsi rāvaṇasya tadāhitāḥ/ rāvaṇaś ca yatas tatra pracacāla vasum̐dharā, rakṣasāṁ ca praharatām gr̥hītā iva bāhavaḥ/ tāmrāḥ pītāḥ sitāḥ śvetāḥ patitāḥ sūryaraśmayāḥ, dṛśyante rāvaṇasyāṅge parvatasyeva dhātavaḥ/ gr̥dhrair anugatāś cāśya vamantyo jvalanaṁ mukhaiḥ, praṇedur mukham īkṣantyaḥ saṁrabdham aśivaṁ śivāḥ/ pratikūlaṁ vavau vāyū raṇe pāṁsūn samutkiran, tasya rākṣasarājasya kurvan dṛṣṭivilopanam/ nipetur indrāśanayaḥ sainye cāśya samantataḥ, durviśahya svanā ghorā vinā jaladharasvanam/ diśaś ca pradīśaḥ sarvā babhūvus timirāvṛtāḥ, pāṁsuvarṣeṇa mahatā durdarśaṁ ca nabho 'bhavat/ kurvantyaḥ kalahaṁ ghoram sārīkāś tadratham prati, nipetuḥ śataśas tatra dāruṇā dāruṇasvanāḥ/ jaghanebhyaḥ sphuliṅgāṁś ca netrebhyaḥ 'śrūṇi saṁtatam, mumucus tasya turagās tulyam agniṁ ca vāri ca/ evaṁ prakārā bahavaḥ samutpātā bhayāvahāḥ, rāvaṇasya vināśāya dāruṇāḥ saṁprajāñire/ rāmasyāpi nimittāni saumyāni ca śivāni ca, babhūvur jayaśaṁsīni prādurbhūtāni sarvaśaḥ/ tato nirīkṣyātmagatāni rāghavo; raṇe nimittāni nimittakovidāḥ, jagāma harṣaṁ ca parāṁ ca nirvṛtiṁ; cakāra yuddhe 'bhyadhikaṁ ca vikramam/

As Ravana'sura asked his ratha saarathi to return to the battle back facing Shri Rama, then the latter addressed Maatali, the Indra's charioteer and stated" 'Matali! Ravana's chariot had once again entered with tremendous enthusiasm and gusto as if hr were too anxious to get finished. But, you should proceed with self control and skillfully as I desire to destroy Ravana's chariot. Indeed you are Indra Deva's own charioteer and I do not have to advise you any way. I am thus reminding you as of now but not to teach you noe instruct you in any case'. Then Maatali was too happy at the maneer in which Shri Rama was alerting him and skillfully take the chariot in a manner Ravana's attention be drawn against Shri Rama. Then Dashamukha Ravana flipped his red looks at Rama and initiated his baana varsha. The angry Rama yet keeping his composure picked up Indra's dhanush to hand and replied Ravana's baana prahas with increased momentum. Then Devata-Siddha-Gandharva Maharshis gathered in groups ever wishing the 'loka kantaka Ravana vidhvamsa'. Then in that battle, a number of forebodings were noticed of Ravana vinaashana and Shri Rama abhydayaas. *vavarṣa rudhiraṁ devo rāvaṇasya rathopari, vātā maṇḍalinas tīvrā apasavyaṁ pracakramuḥ/ mahad gr̥dhrakulaṁ cāśya bhramamāṇaṁ nabhastale, yena yena ratho yāti tena pradhāvati/ saṁdhyayā cāvṛtā laṅkā japāpuṣpanikāśayā, dṛśyate saṁpradīteva divase 'pi vasum̐dharā/* Clouds frm the high skies poured on Ravana's chariot, especially by the very path of its movement and groups of kites kept on hitting the Ravana radha dhwaḥ again and again as also the very path of the chariot's movement. *sanirghātā maholkāś ca saṁpracetur mahāśvanāḥ, viśādayantyo rakṣāṁsi rāvaṇasya tadāhitāḥ/ rāvaṇaś ca yatas tatra pracacāla vasum̐dharā, rakṣasāṁ ca praharatām gr̥hītā iva bāhavaḥ/ tāmrāḥ pītāḥ sitāḥ śvetāḥ patitāḥ sūryaraśmayāḥ, dṛśyante rāvaṇasyāṅge parvatasyeva dhātavaḥ/ gr̥dhrair anugatāś cāśya vamantyo jvalanaṁ mukhaiḥ, praṇedur mukham īkṣantyaḥ saṁrabdham aśivaṁ śivāḥ/* Right ahead of Ravana radha, there were 'vajra paata dhwanis' resoundings and 'ulkapaataas' or meteor falls repeatedly. As Ravana radha chakras were moving fast, there itself there were swings of earth, and the rakshasaa's accompsnying Ravana ratha were often losing the grip holds of their weapons. As Ravana's angry looks as of agni jvaalaas kept on generating owls in swarms with screeches as of typical 'amanagala dhwanis' *pratikūlaṁ vavau vāyū raṇe pāṁsūn samutkiran, tasya rākṣasarājasya kurvan dṛṣṭivilopanam/ nipetur indrāśanayaḥ sainye cāśya samantataḥ, durviśahya svanā ghorā vinā jaladharasvanam/ diśaś ca pradīśaḥ sarvā babhūvus timirāvṛtāḥ, pāṁsuvarṣeṇa mahatā durdarśaṁ ca nabho 'bhavat/* On the 'rana bhumi', as Ravana's eyes were covered fully with strong dusty winds his face was frequently distorted and his looks were often impaired. He felt that he was disabled to vision the directions and sub directions and the entire sky was overcast with dust and darkness all over. Ravana's 'radhaashvaas' in their thigh portions were hurt too thus disabling their free movements. *evaṁ prakārā bahavaḥ samutpātā bhayāvahāḥ, rāvaṇasya vināśāya*

dāruṇāḥ saṁprajāñire/ rāmasyāpi nimittāni saumyāni ca śivāni ca, babhūvur jayaśamsīni prādurbhūtāni sarvaśaḥ/ tato nirīkṣyātmagatāni rāghavo; raṇe nimittāni nimittakovidāḥ, jagāma harṣam ca parām ca nirvṛtim; cakāra yuddhe 'bhyadhikam cha vilramam/ Thus very many 'ashubha shakunas' were countered in Ravana countering Shri Rama, while on the other hand Shri Rama was in high spirits of 'vijayaakaankshaas' and was truly pleased to attack Ravana.

Sarga Hundred and Seven

As Rama Ravana Maha Ghora Yuddha got anti climaxed as Ravana's heads sprang up again and again, but neither Shri Rama nor Ravana got tired and continued the battle overnight and the next day too

Tataḥ pravṛttaṁ sukrūraṁ rāmarāvaṇayos tadā, sumahad dvairatham yuddham sarvalokabhayāvaham/ tato rākṣasasainyam ca harīṇām ca mahad balam, pragṛhītapraharaṇam niśceṣṭam samatiṣṭhata/ saṁprayuddhau tato dṛṣṭvā balavan nararākṣasau, vyākṣiptahṛdayāḥ sarve param vismayam āgatāḥ/ nānāpraharaṇair vyagrair bhujair vismitabuddhayaḥ, tasthuḥ prekṣya ca saṁgrāmaṁ nābhijaghnūḥ parasparam/ rakṣasām rāvaṇam cāpi vānarāṇām ca rāghavam, paśyatām vismitākṣāṇām sainyam citram ivābabhau/ tau tu tatra nimittāni dṛṣṭvā rāghavarāvaṇau, kṛtabuddhī sthirāmarṣau yuyudhāte abhītavat/ jetavyam iti kākutstho martavyam iti rāvaṇaḥ, dhṛtau svavīryasarvasvam yuddhe 'darśayatām tadā/ tataḥ krodhād daśagrīvaḥ śarāṇ saṁdhāya vīryavān, mumoca dhvajam uddīśya rāghavasya rathe sthitam/ te śarās tam anāsādyā purāṇdararathadhvajam, raktaśaktim parāmṛśya nipetur dharaṇītale/ tato rāmo 'bhisamkrudhās cāpam āyama vīryavān, kṛtapratikṛtaṁ kartum manasā saṁpracakrame/ rāvaṇadhvajam uddīśya mumoca niśitam śaram, mahāśarpam ivāsahyam jvalantaṁ svena tejasā/ jagāma sa mahīm bhittvā daśagrīvadhvajam śaraḥ, sa nikṛtto 'patad bhūmau rāvaṇasya rathadhvajāḥ/ dhvajasyonmathanaṁ dṛṣṭvā rāvaṇaḥ sumahābalaḥ, krodhajeṇāgninā saṁkhye pradīpta iva cābhavat/ sa roṣavaśam āpannaḥ śaravarṣam mahad vaman, rāmasya turagān divyāñ śarair vivyādha rāvaṇaḥ/ te viddhā harayas tasya nāskhalan nāpi babhramuḥ, babhūvuḥ svastahṛdayāḥ padmanālair ivāhatāḥ/ teṣām asaṁbhramaṁ dṛṣṭvā vājinām rāvaṇas tadā, bhūya eva susamkrudhāḥ śaravarṣam mumoca ha/ gadās ca parighāṁś caiva cakrāṇi musalāni ca, giriśṛṅgāṇi vṛkṣāṁś ca tathā śūlaparaśvadhān/ māyāvihitam etat tu śastravarṣam apātayat, sahasraśas tato bāṇān aśrāntahṛdayodyamaḥ/ tumulaṁ trāsajananaṁ bhīmaṁ bhīmapratisvanam, durdharṣam abhavad yuddhe naikaśastramayam mahat/ vimucya rāghavaratham samantād vānare bale, sāyakair antarikṣam ca cakārāśu nirantaram, mumoca ca daśagrīvo nihsaṅgenāntarātmanā/ vyāyacchamānaṁ tam dṛṣṭvā tatparam rāvaṇam raṇe/ prahasann iva kākutsthaḥ saṁdadhe sāyakāñ śītān/ sa mumoca tato bāṇān raṇe śatasahasraśaḥ, tān dṛṣṭvā rāvaṇas cakre svaśaraiḥ kham nirantaram/ tatas tābhyām prayuktena śaravarṣeṇa bhāsvatā, śarabaddham ivābhāti dviṭīyam bhāsvad ambaram/ nānimitto 'bhavad bāṇo nātibhettā na niṣphalaḥ, tathā viśṛjator bāṇān rāmarāvaṇayor mṛdhe/ prāyudhyetām avicchinnam asyantau savyadakṣiṇam, cakratus tau śaraughais tu nirucchvāsam ivāmbaram/ rāvaṇasya hayān rāmo hayān rāmasya rāvaṇaḥ, jaghnatus tau tadānyonyam kṛtānukṛtakāriṇau/ tathā yudhyamānau tu samare rāmarāvaṇau, dadṛśuḥ sarvabhūtāni vismitenāntarātmanā/ ardayantau tu samare tayos tau syandanottamau, parasparavadhe yuktau ghorarūpau babhūvatuḥ/ maṇḍalāni ca vīthīś ca gatapratyāgatāni ca, darśayantau bahuvidhām sūtau sārathyajām gati/ ardayan rāvaṇam rāmo rāghavam cāpi rāvaṇaḥ, gativegam samāpannau pravartana nivartane/ kṣipatoḥ śarajālāni tayos tau syandanottamau, ceratuḥ saṁyugamahīm sāsārau jaladāv iva/ darśayitvā tadā tau tu gatim bahuvidhām raṇe, parasparasyābhīmukhau punar eva ca tasthatuḥ/ dhuram dhureṇa rathayor vaktraṁ vaktreṇa vājinām, patākāś ca patākābhiḥ sameyuḥ sthitayos tadā/ rāvaṇasya tato rāmo dhanurmuktaiḥ śitaiḥ śaraiḥ, caturbhiś caturō dīptān hayān pratyapasarpayat/ sa krodhavaśam āpanno hayānām apasarpaṇe, mumoca niśitān bāṇān rāghavāya niśācaraḥ/ so 'tividdho balavatā daśagrīveṇa rāghavaḥ, jagāma na vikāram ca na cāpi vyathito 'bhavat/ cikṣepa ca punar bāṇān vajrapātasamasvanān, sārathim vajrahastasya samuddīśya niśācaraḥ/ mātaleḥ tu mahāvegāḥ śarīre patitāḥ śarāḥ, na sūkṣmam api saṁmoham vyathām vā pradadur yudhi/ tayā dharṣaṇayā krodhō mātaler na tathātmanāḥ, cakāra śarajālēna rāghavo vimukham ripum/ viṁśatim trimśataṁ ṣaṣṭim śataśo 'tha sahasraśaḥ, mumoca rāghavo vīraḥ sāyakān syandane ripoḥ/ gadānām musalānām ca parighāṇām

ca nisvanaiḥ, śarāṇām puṅkhavātaiś ca kṣubhitāḥ saptasāgarāḥ/ kṣubdhānām sāgarāṇām ca pātālatalavāsinaḥ, vyathitāḥ pannagāḥ sarve dānavāś ca sahasraśaḥ/cakampe medinī kṛtsnā saśailavanakānanā, bhāskaro niṣprabhaś cābhūn na vavau cāpi mārutaḥ/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, cintām āpedire sarve sakimṇaramahoragāḥ/ svasti gobrahmaṇebhyo 'stu lokāś tiṣṭhantu śāśvatāḥ, jayatām rāghavaḥ saṁkhye rāvaṇam rākṣaseśvaram/Tataḥ krudhaan maha bahu Raghunaam keetivardhanah, samdhaaya dhanushaa Raamah sharamaasheevisheshopamam/ Raavanasya shirochhindrachhreemujjvalitakundalam, tacchiram patitam bhumou drushtam lokastribhistadaa/ Tasyava sadrusham chaanyad ravanasyotthitam shirah, tat kshipram kshiprahastena raamena khsiprakaarinaa, dviteeyam ravana shitashcchinnam samyati saayakah/ Chhinnamaatram cha tacchershama punareva pradrushyate, tadapyashanisakaashaishcchannam raamasya saayakaiḥ/Evameva shatam cchinnam shirasaam tulyavarchasaam, nachaiva Raavansyaanto drushyate jeevitakshaye/tataḥ sarvāstravid vīraḥ kausalyānandivardhanah, mārgañair bahubhir yuktaś cintayām āsa rāghavaḥ/ mārīco nihato yais tu kharo yais tu sudūṣaṇah, krañcāranye virādhas tu kabandho daṇḍakā vane/ ta ime sāyakāḥ sarve yuddhe pratyayikā mama, kiṁ nu tat kāraṇam yena rāvaṇe mandatejaśaḥ/ iti cintāparaś cāsīd apramattaś ca saṁyuge, vavarṣa śaravarṣāṇi rāghavo rāvaṇorasi/ rāvaṇo 'pi tataḥ kruddho rathastho rākṣaseśvaraḥ, gadāmusalavarṣeṇa rāmaṁ pratyardayad raṇe/ devadānavayakṣāṇām piśācoragarakṣasām, paśyatām tan mahad yuddham sarvarātram avartata/ naiva ratriṁ na divasam na muhūrtaṁ na cakṣaṇam, rāmarāvaṇayor yuddham virāmam upagacchati/ tataḥ sarvāstravid vīraḥ kausalyānandivardhanah, mārgañair bahubhir yuktaś cintayām āsa rāghavaḥ/ mārīco nihato yais tu kharo yais tu sudūṣaṇah, krañcāranye virādhas tu kabandho daṇḍakā vane/ ta ime sāyakāḥ sarve yuddhe pratyayikā mama, kiṁ nu tat kāraṇam yena rāvaṇe mandatejaśaḥ/ iti cintāparaś cāsīd apramattaś ca saṁyuge, vavarṣa śaravarṣāṇi rāghavo rāvaṇorasi/ rāvaṇo 'pi tataḥ kruddho rathastho rākṣaseśvaraḥ, gadāmusalavarṣeṇa rāmaṁ pratyardayad raṇe/

Then Shri Rama initiated the climactic Ravana Samhaara Maha Yuddha which baffled and puzzled samasta lokaas. Both Vaanaras and Rakshasaas were merely gazing at the 'maha sangrama' even standing still unmindful of mutual skirmishes. Rakhasas were staring at Ravana, while Vanaras fixed their looks on Shri Rama. Ramachandra was confident of Ravana Vadha as Ravana too seeking to perform his very best. Then Dashaanana with his decisiveness aimed at Rama radha dhwaaja and hit with a mighty arrow but the fixed wooden base of the dhwaaja got cracked yet the dhwaaja was intact. In turn, Maha bali Shri Rama was enraged and lashed a 'teevra baana' as a far better 'quid pro quo' aiming at the Ravana radha dwaja which fell down straight. Ravana got terribly annoyed as Rama radha dwavajawas intact but his radha dhwaaja fell down broken and with frustrated ferocity, Ravanaasura showered off a baana parampara on Rama radhaashvas but the celestial horses felt no impact nt the Ravana banaas as though of 'neela kamala prahaaraas' from the Maha Rakshasa. *teṣām asaṁbhramam dṛṣtvā vājinām rāvaṇas tadā, bhūya eva susaṁkruddhaḥ śaravarṣam mumoca ha/ gadāś ca pariḥhāṁś caiva cakrāṇi musalāni ca, giriśṛṅgāṇi vṛkṣāṁś ca tathā śūlaparaśvadhān/ māyāvihitam etat tu śastravarṣam apātayat, sahasraśas tato bāṇān āśrāntaḥ dayodiyamah/ tumulaṁ trāsajananaṁ bhīmaṁ bhīmapratishvanam, durdharṣam abhavad yuddhe naikaśastramayam mahat/* As Ravana having realised that the Indra Radha was not easy to destroy the dhwaaja and the horses, then released baana varshas and the shastra praharana of gada-chakra-parigha-musala-parvata shikhara-vriksha-shula aadi maaya nirmita aayudha paramparas, while the entire battle area was immersed with astra-shastra bhayaanaka ghoshaas. *vimucya rāghavaratham samantād vānare bale, sāyakair antarikṣam ca cakārāśu niranteram, mumoca ca daśagrīvo niḥsaṅgenāntarātmanā/ vyāyacchamānam tam dṛṣtvā tatparam rāvaṇam raṇe/ prahasann iva kākutsthaḥ saṁdadhe sāyakāṇi śītān/ sa mumoca tato bāṇān raṇe śatasahasraśaḥ, tān dṛṣtvā rāvaṇaś cakre svaśaraiḥ kham niranteram/* Then leaving aside the Rama Radha, Ravana kept on releasing his baana prahaaraas rather indiscriminately against the shatru sena and the entire sky was replete with Rakshasa baanaas. Shri Rama smiled at the desperation of Ravanaasura and aimed at the rakshasa with hundreds and thousands of raama baanaas. *rāvaṇasya hayān rāmo hayān rāmasya rāvaṇah, jaghnatus tau tadānyonyam kṛtānukṛta*

kāriṇau/ tathā yudhyamānau tu samare rāmarāvaṇau, dadṛśuḥ sarvabhūtāni vismitenāntarātmanā/ Eventaully Rama and Ravana had hurt each others radhaashvaas. In this manner as both the manava-rakshasa veeras were continuing their mutual war on and on the ‘samaata pranis’ kept on mesmerised with their mutual attacks with awe and admiration. *rāvanasya tato rāmo dhanurmuktaiḥ śitaiḥ śaraiḥ, caturbhiḥ caturo dīptān hayān pratyapasarpayat/ sa krodhavaśam āpanno hayānām apasarpaṇe, mumoca niśitān bāṇān rāghavāya niśācaraḥ/ so ’tividho balavatā daśagrīveṇa rāghavaḥ, jagāma na vikāram ca na cāpi vyathito ’bhavat/* Then Shri Rama fixed up four potent arrows and hit four horses of his chariot which had soon retarded their attacking spirit and speed. Dashamukha Ravana was visibly annoyed and released rains of arrows on Rama. He further released piercing and ‘vajra samaana’ arrows in Matali too which hit and pained him. *tayā dharṣaṇayā krodhō mātaler na tathātmanah, cakāra śarajālena rāghavo vimukhaṁ ripum/ vimśatiṁ trimśataṁ śaṣṭiṁ śataśo ’tha sahasraśaḥ, mumoca rāghavo vīraḥ sāyakān syandane ripoh/ gadānām musalānām ca parighāṇām ca nisvanaiḥ, śarāṇām punḥhavātaiḥ ca kṣubhitāḥ saptasāgarāḥ/ kṣubdhānām sāgarāṇām ca pātālatalavāsinaḥ, vyathitāḥ pannagāḥ sarve dānavāḥ ca sahasraśaḥ/* As Ravana attacked Maatali, Shri Rama released twenties, thirties, sixties, hundreds, and several thousands of baana vrishti. But Ravana hurled off gadaas, musalaas, parighas and many such shastras. On witnessing this astonishing Maha Rama-Ravana sangrama, samudraas, pataala nivaasis, danava-naagaas besides deva-gandharva-siddhha-maharshi-kinnaraas too were breathing fast and heated up. *Tatah krudhaan maha bahu Raghunaam keetivardhanah, samdhaaya dhanushaa Raamah sharamaasheevisheshopamam/Raavanasyachirochhindrachhremujjvalitakundalam, tacchiram patitam bhumou drushtam lokastribhistadaa/* Threafter, Maha baahu Ramachandra aimed his dhanush with highly poisoned ‘sarpa samaana’ arrows and finally succeeded in slashig off one of Dashagriva mastakaas. Then that single head of his ten heads once fallen on earth with his glittering karna kundalaas, emboldened Rama to hit with yet another similar arrow, but the in original place of the earlier head had meanwhile sprung another head with the glittering karna kundalas once again. Thus hundreds of Ravana mastakaas fell on the ground endlessly. *tataḥ sarvāstravid vīraḥ kausalyānandivardhanah, mārgaṇair bahubhir yuktaś cintayām āsa rāghavaḥ/ mārīco nihato yais tu kharo yais tu sudūṣaṇah, krañcāranye virādhas tu kabandho daṇḍakā vane/ ta ime sāyakāḥ sarve yuddhe pratyayikā mama, kiṁ nu tat kāraṇam yena rāvaṇe mandatejasah/* Finally, Shri Rama, the beloved son of Devi Kausalya, the sampurna aastra jnata was not only shocked but concened. He introspected that alas, his irretrivable arrows extinguished Maareecha, Khara Dushanaas, kronchavana Viraadha, Dandakaaranya Kabandha and even Vaali, how could this be that Ravanaasura the loka kantaka continued to be still alive!! *iti cintāparaś cāsīd apramattaś ca saṁyuge, vavarṣa śaravarṣāṇi rāghavo rāvaṇorasi/ rāvaṇo ’pi tataḥ krudhō rathastho rākṣaseśvaraḥ, gadāmusalavarṣeṇa rāmaṁ pratyardayad raṇe/devadānavayakṣāṇām piśācoragarakṣasām, paśyatām tan mahad yuddhaṁ sarvarātram avartata/ naiva ratrim na divasaṁ na muhūrtaṁ na cakṣaṇam, rāmarāvaṇayor yuddhaṁ virāmam upagacchati/* Shri Rama then got readied once again the laughing off Ravana with ‘parihaasa avahelana’ and continued his mantrikaastra baana pravaaha yet again. Then the indignated Ravana attacked Shri Rama by hurling a spree of gada-musalaas. Then this historic Rama Ravana sangrama seemed endless as deva daanava yaksha pishacha naaga rakshasaas kept on staring night long and yet continued to the day following too.

Sarga Hundred and Eight

As Matali reminded of the Brahmastra which Agastya Muni bestowed to Rama, he recalled its universal impact and released on Ravana as his notorious life was closed, vindicating dharma and nyaaya again.

Atha saṁsmārayām āsa rāghavaṁ mātaliḥ tadā, ajānann iva kiṁ vīra tvam enam anuvartase/ viśrjāsmāi vadhāya tvam astraṁ paitāmahaṁ prabho, vināśakālaḥ kathito yaḥ suraiḥ so 'dya vartate/ tataḥ saṁsmārīto rāmas tena vākyena mātaleḥ, jagrāha sa śaraṁ dīptaṁ niśvasantam ivoragam/ yam asmai prathamam prādād agastyo bhagavān ṛṣiḥ, brahmadattaṁ mahad bāṇam amoghaṁ yudhi vīryavān/ brahmaṇā nirmītaṁ pūrvam indrārtham amitaujasā, dattaṁ surapateḥ pūrvam trilokajayakāṅkṣiṇaḥ/ yasya vājeṣu pavanaḥ phale pāvakahāskarau, śarīram ākāśamayaṁ gaurave merumandarau/ jājvalyamānaṁ vapuṣā supuṅkhaṁ hemabhūṣitam, tejasā sarvabhūtānāṁ kṛtaṁ bhāskaravarcasaṁ/ sadhūmam iva kālāgniṁ dīptaṁ āśīviṣaṁ yathā, rathanāgāśvavṛndānāṁ bhedanam kṣiprakāriṇam/ dvārāṇāṁ parighāṇāṁ ca girīṇāṁ api bhedanam, nānārudhirasiktāṅgaṁ medodigdhaṁ sudāruṇam/ vajrasāraṁ mahānādaṁ nānāsamitidāruṇam, sarvavitṛāsaṁ bhīmaṁ śvasantam iva pannagam/ kaṅkagṛdhrabalānāṁ ca gomāyugaṇarakṣasām, nityaṁ bhakṣapradam yuddhe yamarūpaṁ bhayāvaham/ nandanam vānarendrāṇāṁ rakṣasām avasādanam, vājitaṁ vividhair vājaiḥ cārucitair garutmataḥ/ tam uttameṣuṁ lokānāṁ ikṣvākubhayanāśanam, dviṣatāṁ kīrtiharaṇam praharṣakaram ātmanaḥ/ abhimantrya tato rāmas taṁ maheṣuṁ mahābalaḥ, vedaproktena vidhinā saṁdadhe kārmuke balī/ sa rāvaṇāya saṁkruddho bhṛṣam āyamyā kārmukam, cikṣepa param āyattas taṁ śaraṁ marmaghātinam/ sa vajra iva durdharṣo vajrabāhuvisarjitaḥ, kṛtānta iva cāvāryo nyapatad rāvaṇorasi/ sa viśrjito mahāvegah śarīrāntakarah śarah, bibheda hṛdayaṁ tasya rāvaṇasya durātmanaḥ/ rudhirāktah sa vegena jīvītāntakarah śarah, rāvaṇasya haran prāṇān viveśa dharaṇītalam/ sa śaro rāvaṇam hatvā rudhirādrakṛtacchaviḥ, kṛtakarmā nibhṛtavat svatūṇiṁ punar āviśat/ tasya hastād dhataṣyāśu kārmukam tat sasāyakam, nipapāta saha prāṇair bhraṣyamānasya jīvītāt/ gatāsur bhīmavegas tu nairṛtendro mahādyutiḥ, papāta syandanād bhūmau vṛtro vajrahato yathā/ taṁ dṛṣtvā patitaṁ bhūmau hataśeṣā niśācarāḥ, hataṇāthā bhayatrastāḥ sarvataḥ saṁpradudruvuḥ/ nardantaś cābhipetus tān vānarā drumayodhinaḥ, daśagrīvavadham dṛṣtvā vijayaṁ rāghavasya ca/ arditā vānarair hṛṣṭair laṅkāṁ abhyapatān bhayāt, hatāśrayatvāt karuṇair bāṣpaprāsraṇair mukhaiḥ/ tato vineduḥ saṁhṛṣṭā vānarā jītakāśiṇaḥ, vadanto rāghavajayaṁ rāvaṇasya ca taṁ vadham/ athāntarikṣe vyanadat saumyas tridaśadundubhiḥ, divyagandhavahas tatra mārutaḥ susukho vavau/ nipapātāntarikṣāc ca puṣpavṛṣṭis tadā bhuvi, kirantī rāghavarathaṁ duravāpā manoharāḥ/ rāghavastavaṣaṁyuktā gagane ca viśuśruve, sādhu sādhu iti vāg agryā devatānāṁ mahātmanāṁ/ āviveśa mahān harṣo devānāṁ cāraṇaiḥ saha, rāvaṇe nihate raudre sarvalokabhayaṁkare/ tataḥ sakāmaṁ sugrīvaṁ aṅgadaṁ ca mahābalaṁ, cakāra rāghavaḥ prīto hatvā rākṣasapuṅgavam/ tataḥ prajagmuḥ praśamaṁ marudgaṇā; diśaḥ prasedur vimalaṁ nabho 'bhavat, mahī cakampe na ca mārutā vavuh; sthiraprabhaś cāpy abhavad divākaraḥ/ tatas tu sugrīvavibhīṣaṇādayaḥ; suhṛdvīṣeṣāḥ sahalakṣmaṇās tadā, sametya hṛṣṭā vijayena rāghavaṁ; raṇe 'bhirāmaṁ vidhinābhyapūjayan/ sa tu nihataripuḥ sthirapratijñāḥ; svajanabalābhivṛto raṇe rarāja, raghukulaṅṇpanandano mahaujās; tridaśagaṇair abhisamvṛto yathendraḥ/

Matali then addressed Shri Rama advising the Maha Purusha as follows: ‘Veera Vara! You are getting truly concerned to destroy this Rakshasa truly squandering your own personal accomplishments and energies. *viśrjāsmāi vadhāya tvam astraṁ paitāmahaṁ prabho, vināśakālaḥ kathito yaḥ suraiḥ so 'dya vartate/ tataḥ saṁsmārīto rāmas tena vākyena mātaleḥ, jagrāha sa śaraṁ dīptaṁ niśvasantam ivoragam/ yam asmai prathamam prādād agastyo bhagavān ṛṣiḥ, brahmadattaṁ mahad bāṇam amoghaṁ yudhi vīryavān/* ‘Prabho! Kindly be reminded of the superior most Astra of Brahma Deva with which Indra Deva utilised uprooted Danavaas.’ As Matali reminded him, Shri Rama recalled that Maharshi Agastya gifted that universally outstanding astra as bestowed by Brahma Himself. In the remote past, Devendra utilised the astra to control and regulate trilokas. That Brahmastra was faster than Vayu, more intense than Agni or Surya, in its volume and weight it was as of Meru Mandaraachala partataas. It was more magnificent than that of Pancha Maha Bhutas of ‘Prithivi, Aapas, Tejas, Vaayu, Aakaashas’, emerging from Surya with that kind of luminosity, ornamented with gold, along with attractive wings, with jaajjvala samaana swarupa, pralaya kaala dhuma yukta bhayankara, deeptimaana, vishadhara sarpa samaana vishayila, manushya-gajaaashva videerna and sheeghra bhedana karma aayukta. That Bramastra would smash off doors and windows, parighaadi aayudhas, parvataas besides being vajra samaana kathora, maha

shabda yukta, shatru senaa videerna kara, hissing like a maha sarpa bhayankara, once released would take the form of Yama Raja swarupa. *tam uttameṣuṁ lokānām ikṣvākubhayanāśanam, dviṣatām kīrtiharaṇam praharṣakaram ātmanah/ abhimantrya tato rāmas taṁ maheṣuṁ mahābalaḥ, vedaproktena vidhinā saṁdadhe kārmuke balī/ tasmin sandheeya maane tu Raghavena sharottame, sarva bhutaaninsamnesus chachaala cha vasumdhara/* Indeed once released, then the hazard faced by Ikshwaaku vamsha, shatru keerti apahatra, harsha vridhdikara and thus Shri Rama along with the prescribed ‘vedokta yukta mantra’ recitations had made the ‘abhimantras’, lifted up his dhanush as earth tremors were initiated. *sa rāvaṇāya saṁkruddho bhṛṣam āyamyā kārmukam, cikṣepa param āyattas taṁ śaram marmaghātinam/ sa vajra iva durdharṣo vajrabāhuvisarjitaḥ, kṛtānta iva cāvāryo nyapatad rāvaṇorasi/ sa viṣṣṭo mahāvegaḥ śārīrāntakaraḥ śaraḥ, bibheda hṛdayaṁ tasya rāvaṇasya durātmanah/ rudhirāktaḥ sa vegena jīvītānta - karaḥ śaraḥ, rāvaṇasya haran prāṇān viveśa dharaṇītalam/ sa śaro rāvaṇam hatvā rudhirādrakṣta - chaviḥ, kṛtakarmā nibhṛtavat svatūṇīm punar āviśat/* Shri Rama assuming the rudra swarupa, had with all his physical strength and mental concentration, had the drawn as of ‘aakarnaanta vidhi’ released the marma bhedi brahmastra on Ravana. Then that irresistible mahastra had in no time like a flash of agni jwala had hit the broad chest of the ‘loka kantaka’ Ravanaasura and soon pierced through his arrogant heart as his life’s energy got evaporated into the ‘maha vayu’ to the antariksha, while his ‘bhoutika shareera’ remained fallen down with a reverberating thud. It was in this manner Ravana vadha was accomplished, and his blood flows gradually changed colours from red to blue. Eventually after this epic like Ravana Vadha, Shri Rama’s piercing arrows returned back to his bow. *tasya hastād dhataśyāśu kārmukam tat sasāyakam, nīpapatā saha prāṇair bhraśyamānasya jīvītāt/ gatāsur bhīmavegas tu nairṣṭendro mahādyutiḥ, papātā syandanād bhūmau vṛtro vajrahato yathā/ taṁ dṛṣṭvā patitaṁ bhūmau hataśeṣā niśācarāḥ, hataṇāthā bhayatrastāḥ sarvataḥ saṁpradudruvuh/ nardantaś cābhipetus tān vānarā drumayodhinaḥ, daśagrīvavadham dṛṣṭvā vijayaṁ rāghavasya ca/ arditā vānarair hṛṣṭair laṅkāṁ abhyapatan bhayāt, hatāśrayatvāt karuṇair bāṣpaprāsraṇair mukhaiḥ/* As hit by Shri Rama’s brahmastra, closing the chapter of Ravanaasura since he lost the grip of his dhanush baanaas, fell down. As the bhayanaka vegashaali Rakshasa Raja became ‘praana heena’ that scene was like that of Vritraasura Vadha by Indra. On seeing this scene of Ravana Vadha, the nishachara swami’s tragic termination confused and confounded the remnant Rakshasaas tan away directionless. But the Dashamukha Ravana Vadha vijaya shobhita Vaanara Maha Sena leapt shy high with limitless exhilaration and animation with no bounds of ecstasy. *athāntarikṣe vyanadat saumyas tridaśadundubhiḥ, divyagandhavahas tatra mārutaḥ susukho vavau/ nīpapatāntarikṣāc ca puṣpavrṣṭis tadā bhuvi, kirantī rāghavaratham duravāpā manoharāḥ/ rāghavastavasamyuktā gagane ca viśuśruve, sādhu sādhv iti vāg agryā devatānām mahātmanām/* That was the time, when there were sweet choruses of Deva Devis and dundubhis while ‘manda manda malayamarutas’ were ushering endless blessings showered on the bhutala as sugandita pushpa varshas. From the antariksha the sweetness of the odours were all around the Indra Radha driven by Matali on which Shri Rama was seated with ‘prasanna smita vadana’ amused with the ‘saadhu saadhu’ vachanas of the celestials. *tataḥ sakāmaṁ sugrīvam aṅgadaṁ ca mahābalam, cakāra rāghavaḥ prīto hatvā rākṣasapuṁgavam/ tataḥ prajagmuḥ praśamaṁ marudgaṇā; diśaḥ prasedur vimalaṁ nabho ’bhavat, mahī cakampe na ca mārutā vavuh; sthiraprabhaś cāpy abhavad divākaraḥ/ tatas tu sugrīvavibhīṣaṇādayaḥ; suhṛdviśeṣāḥ sahalakṣmaṇās tadā, sametya hṛṣṭā vijayena rāghavam; raṇe ’bhirāmaṁ vidhinābhyapūjayan/* As Shri Raghunaadha killed the Rakshasa Raja, Sugriva Angada Anjaneyaadi and Vibhishana were truly elated to the core. Then Devata’s attained ‘manasshhanti’, ashta dishaadhipatis were full of contentment, the high skies were clear and cool, Prithvi was stable and peaceful and Surya Deva was steady with his ever revolving evolutions displaying the characteristic seasonal changes. Then Shri Rama having fulfilled his satya pratigya of Ravana Samhara, was pleased too like Mahendra Himself who truly vindicated ‘dharma and nyaaya’ on the bhutala once again!

Sarga Hundred Nine

As his elder brother Ravanaasura was killed by Shri Rama’s brahmastra, Vibhishana broke down, yet Rama declared that Ravana fought like a fearless hero and advised that the antyeshta karma be done soon

Bhrataram nihataṁ drushta shayanam nirjitam rane, sholavegaparitatmaa vilalaapa Vibhishanah/ As paraajitha elder brother was killed on the rana bhumi, Vibhishana with hridayashoka was affected and got broken down, recalling Ravana's paraakrama, kaarya kushalata, and of fundamental and family tradition of 'dharma and neeti'. *Tadidam veeya sampraaptam yanmayaa poorvameeritam, kaama moha pareetasya yat tatra ruchitam tava/ Yatra darpaat prahasto vaa nendrijinnapare janaah, na kumbhakarnoti ratho naatikaayo naraantakah, na svayam bahu manyetaathastasyodakroyamaagatah/* Veera vara! Today you have had to face this 'durdasha' as you fell into the trap of extreme infatuation and never heeded the good counselling of you well wishers. Due to your durahaankaara and the victimisation of your inflexible ego, you had totally ignored the several alerts rendered by Prahasta, nor Indrajit., nor Atirathi Kumbhakarna, nor Atikaaya., nor Narantaka, nor even myself were ignored and now you are indeed reaping the consequences. *Kim shasamihalekaya gatasatvaasya samprati, rane raakshasa shardule prasupta ivapaamshushu/ Dhritipravaalah prasabhaagyapushpastapobalah shourya nibaddha mulh/ rane mahaan rakshasa raaja vrikshah sammadihato Raghava maarutena/* What would remain now as the raakshasa shiromani Ravana would take to permanent sleep as the 'lokaadhaara bala sampanna Mahaasura'. Indeed the Rakshasa Raja Ravana Rupī Maha Vriksha with dhairya as its leaves, pride and conceit as the fragrant flowers, tapasya or dhridha sankalpa with decisiveness as the root, (albeit with a mirage like fruit of achieving Devi Sita) was swept away today on the 'rana bhumi' by the maha prachana vaayu praghaata!' As Vibhishana was crying away in this manner, Shri Rama addressed Vibhishana: Maha Veera! Your dear elder brother Ravana was not killed as a timid 'asamartha' but had all along displayed 'prachanda paraakrama' as at each step of the 'maha samgrama' his enthusiasm and passionate fervor for vijaya kaanksha was truly unparalleled as he never ever cared for 'mrityu' but kept his dedication aloft . *Naivam vinishtaah shochante khatradharma vyavasthaah, vridhdhimaashamsamaanaa ye nipatanti ranaajire/* Those heros of progressive determination following the essence of 'kshaatra dharma' fallen off, ought not be cried away with. In any battle on the universe, none ever could resort to wishful thinking of vijaya after vijaya ever repeatedly without ups and downs. *Iyam hi purvaih samdishthaa gatih khatriya sammataa, kshatriyo nihatah samkhena na shocya iti nishchayah/* Today if Ravana has fallen thus, was on the times immemorial was pronounced as of 'uttama gati' and indeed to those fallen heros dedicated to the 'kshaatra dharma' should not be worthy of crying away as the eternal kshaatra- shastra siddhanta indeed for ever'. Having assuaged the feelings of Vibhishana, Shri Rama stated further: *Tadevam nishchayam drishta tadvamaasthaaya vijjvarah, yadihaananataram kaaryam kappayam tadanuchintaya/ sa tasya vaakyaih karunairmahaatmaa sambhiditah saadhu vibhishanena, aagjnyaapamaasa narendrasuunuh swargaayamaadhaanamadeenasatvah/* 'Shastraanusara nishchaya vichaara' would assert that Vibhishana should get readied to fulfill the pursuant kaaryaas like the preta samskaaraadi kaaryaas.' Vibhishana then having heard the 'karunaa janaka vachanaas' of Mahatma Shri Rama, had proceeded for the antyeshta karma karana to the departed Soul of Ravanaasura.

Sarga Hundred and Ten

Having heard about and seen of the dead Ravana, the antahpura stree were heart broken crying away in general, but some sensible ones wished of Ravana's release of Sita should have reversed the swing to normalcy

Rāvaṇaṁ nihataṁ śrutvā rāghaveṇa mahātmanā, antahpurād viniṣpetū rākṣasyaḥ śokakarṣitāḥ/ vāryamānāḥ subahuśo vṛṣṭantyaḥ kṣitipāmsuṣu, vimuktakeśyo duḥkhārtā gāvo vatsahatā yathā/ uttareṇa viniṣkramya dvāreṇa saha rākṣasaiḥ, praviśyāyodhanaṁ ghoram vicinvantyo hataṁ patim/ āryaputreti vādiṇyo hā nātheti ca sarvaśaḥ, paripetuḥ kabandhāṅkāṁ mahīm śoṇitakardamām/ tā bāṣpapari - pūrṇākṣyo bhartṛśokaparājītāḥ, kareṇva iva nardantyo vinedur hatayūthapāḥ/ dadṛśus tā mahākāyam mahāvīryam mahādyutim, rāvaṇaṁ nihataṁ bhūmau nīlāñjanacayopamam/ tāḥ patim sahasā dṛṣtvā śayānam raṇapāmsuṣu, nipetus tasya gātreṣu chinnā vanalatā iva/ bahumānāt pariṣvajya kā cid enam ruroda ha, caraṇau kā cid āliṅgya kā cit kaṇṭhe 'valambya ca/ uddhṛtya ca bhujau kā cid bhūmau sma

parivartate, hatasya vadanam dr̥ṣṭvā kā cin moham upāgamat/ kā cid anke śiraḥ kṛtvā ruroda mukham īkṣatī, snāpayantī mukham bāṣpais tuṣārair iva pañkajam/ evam ārtāḥ patim dr̥ṣṭvā rāvaṇam nihatam bhuvi, cukruśur bahudhā śokād bhūyas tāḥ paryadevayan/ yena vitrāsitaḥ śakro yena vitrāsito yamaḥ, yena vaiśravaṇo rājā puṣpakeṇa viyojitaḥ/ gandharvāṇām ṛṣiṇām ca surāṇām ca mahātmanām, bhayam yena mahad dattaḥ so 'yam śete raṇe hataḥ/ asurebhyaḥ surebhyo vā pannagebhyo 'pi vā tathā, na bhayam yo vijānāti tasyedaṁ mānuṣād bhayam/ avadhyo devatānām yas tathā dānavarakṣasām, hataḥ so 'yam raṇe śete mānuṣeṇa padātinā/ yo na śakyaḥ surair hantum na yakṣair nāsurais tathā, so 'yam kaś cid ivāsattvo mṛtyum martyena lambhitaḥ/ evam vadantyo bahudhā rurudus tasya tāḥ striyaḥ, bhūya eva ca duḥkhārtā vilepuṣ ca punaḥ punaḥ/ aśṛṇvatā tu suhr̥dām satataḥ hitavādinām, etāḥ samam idānīm te vayam ātmā ca pātitaḥ/ bruvāṇo 'pi hitam vākyam iṣṭo bhrātā vibhīṣaṇaḥ, dhṛṣṭam paruṣito mohāt tvayātmavadhakāṅkṣiṇā/ yadi niryātītā te syāt sītā rāmāya maithilī, na naḥ syād vyasanam ghoram idaṁ mūlaharam mahat/ vṛttakāmo bhaved bhrātā rāmo mitrakulam bhavet, vayam cāvidhavāḥ sarvāḥ sakāmā na ca śatravaḥ/ tvayā punar nṛśamsena sītām samrundhatā balāt, rākṣasā vayam ātmā ca trayam tulam nipātitaḥ/ na kāmakāraḥ kāmam vā tava rākṣasapuṅgava, daivam ceṣṭayate sarvam hataḥ daivena hanyate/ vānarāṇām vināśo 'yam rākṣasānām ca te raṇe, tava caiva mahābāho daivayogād upāgataḥ/ naivārthena na kāmena vikrameṇa na cājñayā, śakyā daivagatir loke nivartayitum udyatā/ vilepur evam dīnās tā rākṣasādhipayoṣitaḥ, kurarya iva duḥkhārtā bāṣpaparyākulekṣaṇāḥ/

As Ravana'sura fell dead by Raghu Rama, the antahpura stree's were truly rattled and despite the efforts of the citizens of Lankapuri yelled out as some had fallen to dust, some with haphazard and open long hairs, as though of the raucous brayings of goshaalaas, desperately shoutings away of, 'haa arya putra, haa praana naadha' Their eyes were swollen with ' karunaakrandanaas' of desperation and distress. The agitated stree's were either embracing away, or holding their hands mutually, or falling away at their feet of each other. Some were taking the fallen head of their 'praana naadha' on their laps and some got swooned down my holding his hands, feet, or massaging his heart for a miraculous revival. They cried away in 'gadgada swaraas': ha! Where is our praana naadha, who had frightened away Yama Raja, or Indra who were hiding away from his angry looks! Indeed he had forcefully occupied Kubera's pushpaka vimaana, gandharva, rishi, deva ganaas had ever hidden themselves with shivering fear, but having fought with fortitude and 'dhairya sahasaas' for days together had fallen away in the samaraanga, and is resting for ever. ha! As asura-devata-naagas were truly shuddered with fright, what a tragedy had fallen by a mere 'maanava' who put to permanent rest.!' As the 'antahpura stree's' kept on crying away, some of them made some sensible and prudent remarks thus: *aśṛṇvatā tu suhr̥dām satataḥ hitavādinām, etāḥ samam idānīm te vayam ātmā ca pātitaḥ/ bruvāṇo 'pi hitam vākyam iṣṭo bhrātā vibhīṣaṇaḥ, dhṛṣṭam paruṣito mohāt tvayātmavadhakāṅkṣiṇā/ yadi niryātītā te syāt sītā rāmāya maithilī, na naḥ syād vyasanam ghoram idaṁ mūlaharam mahat/ vṛttakāmo bhaved bhrātā rāmo mitrakulam bhavet, vayam cāvidhavāḥ sarvāḥ sakāmā na ca śatravaḥ/* 'Praana naadha! If only you had heeded to the 'hitavaadi vachanaas' for the release of Sita Deva, then this ugly situation of the sad and miserable extermination of countless rakshasaas would have not occurred, nor you your self could have been saved. Thus we the antahpura stree's are having to face this frightening condition. Your dear younger brother Vibhishana had counselled you in right earnestness and finally got seperated from you and now we are all seeing the sad and rather cruel consequence. If only Mithileshwari Kumari Sita were retuned back to Rama then we would not have been literally uptooted thus. Once thus vibhishana's advice were heeded, Shri Rama should have become our friend and was the antahpura stree's would never have been subjected to this widowhood and this entire drama of life would tuned out as a comedy but not like this irretrievable tragedy! *tvayā punar nṛśamsena sītām samrundhatā balāt, rākṣasā vayam ātmā ca trayam tulam nipātitaḥ/ na kāmakāraḥ kāmam vā tava rākṣasapuṅgava, daivam ceṣṭayate sarvam hataḥ daivena hanyate/ vānarāṇām vināśo 'yam rākṣasānām ca te raṇe, tava caiva mahābāho daivayogād upāgataḥ/ naivārthena na kāmena vikrameṇa na cājñayā, śakyā daivagatir loke nivartayitum udyatā/ vilepur evam dīnās tā rākṣasādhipayoṣitaḥ, kurarya iva duḥkhārtā bāṣpaparyākulekṣaṇāḥ/* Now prananaadha! You remained non compromising and non conciliatory and detained Sita for months and let the rakshasaas, we the anahpura stree's, and you yourself thus all the three parties down and have brought to this screeching dead end! Rakshasa Shiromani! Your

free and unfretted single misdeed had ruined us no doubt as it us amply proven the one's fate ought to decide one's own termination and our extermination too. Maha Baho! In this just concluded maha yuddha, millions of vaanaraas and rakshasas too were massacred and that too is the impact of 'daivika nirnaya'. This amply proves reiteratingly that in the samsaara, the fruits of dhana-kaamana-paakrama-keerti pratishthas could be reversed totally by the 'daivika nirnayaas' and nothing else really.' This the antahpura strees got literally frustrated out of sorrow verging on vexation and frustration.

Sarga Hundred and Eleven

Devi Mandodari having placed the dead body of Ravanaasura on her laps, kept on crying away recalling his glories and her excellent marital experiences- Vibhishana performed the dahanaadi antya karmaas.

*Tāsām vilapamānānām tathā rākṣasayoṣitām, jyeṣṭhā patnī priyā dīnā bhartāraṁ samudaikṣata/
daśagrīvāṁ hataṁ dṛṣṭvā rāmeṇācintyakarmaṇā, patīm mandodarī tatra kṛpāṇā paryadevayat/ nanu
nāma mahābāho tava vaiśravaṇānuja, kruddhasya pramukhe sthātum trasyaty api purāṇdarah/ ṛṣayaś
ca mahādevā gandharvāś ca yaśasvinah, nanu nāma tavodvegāc cāraṇāś ca diśo gatāḥ/ sa tvam
mānuṣamātreṇa rāmeṇa yudhi nirjitaḥ, na vyapatrapase rājan kim idaṁ rākṣasarṣabha/ katham
trailokyam ākramya śrīyā vīryeṇa cānvitam, aṣṭaṣṭāṁ jaghāna tvam mānuṣo vanagocarah/ mānuṣāṇām
aṣṭaye carataḥ kāmārūpiṇah, vināśas tava rāmeṇa saṁyuge nopapadyate/ na caitat karma rāmasya
śraddadhāmi camūmukhe, sarvataḥ samupetasya tava tenābhimarśanam/ indriyāṇi purā jītvā jitaṁ
tribhuvāṇam tvayā, smaradbhir iva tad vairam indriyair eva nirjitaḥ/ atha vā rāmarūpeṇa vāsavaḥ
svayam āgataḥ, māyām tava vināśāya vidhāyāpratitarkitām/ yadaiva hi janasthāne rākṣasair bahubhir
vṛtaḥ, kharas tava hato bhrātā tadaivāsau na mānuṣah/ yadaiva nagarīm laṅkāṁ duṣpraveśam surair api,
praviṣṭo hanumān vīryāt tadaiva vyathitā vayam/ kriyatām avirodhaś ca rāghaveṇeti yan mayā,
ucyamāno na grhṇāsi tasyeyam vyuṣṭir āgatā/ akasmāc cābhikāmo 'si sītām rākṣasapuṁgava,
aiśvaryaśya vināśāya dehasya svajanasya ca/ arundhatyā viśiṣṭām tām rohinyāś cāpi durmate, sītām
dharṣayatā mānyām tvayā hy asadṛśam kṛtam/ na kulena na rūpeṇa na dākṣiṇyena maithilī, mayādhikā
vā tulyā vā tvam tu mohān na budhyase/ sarvathā sarvabhūtānām nāsti mṛtyur alakṣaṇah, tava tāvad
ayam mṛtyur maithilīkṛtalakṣaṇah/ maithilī saha rāmeṇa viśokā vihariṣyati, alpapuṇyā tv aham ghore
patitā śokasāgare/ kailāse mandare merau tathā caitrarathe vane, devodyāneṣu sarveṣu vihr̥tya sahitā
tvayā/ vimānenānurūpeṇa yā yāmy atulayā śrīyā, paśyantī vividhān deśāṁs tām tām citrasragambarā,
bhramṣitā kāmabhogebhyaḥ sāsmi vīravadhāt tava/ satyavāk sa mahābhāgo devo me yad abravīt, ayam
rākṣasamukhyānām vināśah paryupasthitaḥ/ kāmakrodhasamutthena vyanena prasaṅginā, tvayā kṛtam
idaṁ sarvam anāthaṁ rakṣasām kulam/ na hi tvam śocitavyo me prakhyātabalapauruṣah, strīsvabhāvāt
tu me buddhiḥ kāruṇye parivartate/ sukṛtam duṣkṛtam ca tvam grhītvā svām gatim gataḥ, ātmānam
anuśocāmi tvadviyogena duḥkhitām/ nīlajīmūtasamkāśah pītāmbaraśubhāṅgadaḥ, sarvagātrāṇi vikṣīpya
kim śeṣe rudhirāplutaḥ, prasupta iva śokārtām kim mām na pratibhāṣase/ mahāvīryasya dakṣasya
saṁyugeṣv apalāyinaḥ, yātudhānasya dauhitṛīm kim tvam mām nābh Yudhikṣase/ yena sūdayase śatrūn
samare sūryavarcasā, vajro vajradharasyeva so 'yam te satatārcitaḥ/ raṇe śatrupraharaṇo
hemajālāpariṣkṛtaḥ, parigho vyavakīrṇas te bāṇaiś chinnaḥ sahasradhā/ dhig astu hṛdayam yasyā
mamedam na sahasradhā, tvayi pañcatvam āpanne phalate śokapīḍitam/ etasminn antare rāmo
vibhīṣaṇam uvāca ha, saṁskāraḥ kriyatām bhrātuh strīyaś caitā nivartaya/ tam praśritas tato rāmaṁ
śrutavākya vibhīṣaṇah, vimṛśya buddhyā dharmajño dharmārthasahitam vacah, rāmasyaivānu -
vṛttartham uttaram pratyabhāṣata/ tyaktadharmavratam krūrām nṛśaṁsam anṛtaṁ tathā, nāham arho
'smi saṁskartum paradārābhimarśakam/ bhrātṛrūpo hi me śatrur eṣa sarvāhite rataḥ, rāvaṇo nārhathe
pūjām pūjyo 'pi gurugauravat/ nṛśaṁsa iti mām rāma vakṣyanti manujā bhuvi, śrutvā tasya guṇān sarve
vakṣyanti sukṛtam punah/ tac chrutvā paramaprīto rāmo dharmabhṛtām varaḥ, vibhīṣaṇam uvācedam
vākyaḥ vākya kovidam/ tavāpi me priyam kāryam tvatprabhavāc ca me jitam, avaśyam tu kṣamam vācya
mayā tvam rākṣaseśvara/ adharmānṛtasamnyuktaḥ kāmam eṣa niśācarah, tejasvī balavān sūrah
saṁgrāmeṣu ca nityaśah/ śatakratumukhair devaiḥ śrūyate na parājitaḥ, mahātmā balasaṁpanno rāvaṇo
lokarāvaṇah/ maraṇāntāni vairāṇi nirvṛtām naḥ prayojanam, kriyatām asya saṁskāro mamāpy eṣa*

*yathā tava/ tvatsakāśān mahābāho saṁskāraṁ vidhipūrvakam, kṣipram arhati dharmajña tvaṁ yaśobhāg
bhaviṣyasi/ rāghavyasya vacaḥ śrutvā tvaramāṇo vibhīṣaṇaḥ, saṁskāreṇānurūpeṇa yojayām āsa rāvaṇam/
sa dadau pāvakaṁ tasya vidhiyuktaṁ vibhīṣaṇaḥ, tāḥ striyo 'nunayām āsa sāntvam uktvā punaḥ punaḥ/
praviṣṭāsu ca sarvāsu rākṣasīṣu vibhīṣaṇaḥ, rāmapārsvam upāgamyā tadātiṣṭhad vinītavat/ rāmo 'pi saha
sainyena sasugrīvaḥ salakṣmaṇaḥ, harṣaṁ lebhe ripuṁ hatvā yathā vṛtraṁ śatakratuḥ/*

As the 'antahpura stree' had cried off in desperation as King Ravana'sura was dead down, the 'patta mahishi' or the prime queen Mandodari too was aggrieved to her core and wept addressing her dearest husband as follows: 'Maha Baahu Rakshasa Raja! when you were angry, even Indra would get concerned and Maharshi-Gandharva- Charanas too hide themselves. Yet a mere maanava had defeated you, was this not shameful! You could as per your own volition could do what wanted, where you desired to travel, by virtue of your maya prayoga, is this not ridiculous and unbelievable that Rama as a kaala swarupa had done this to you! May be Rama a Maha Yogi but not a Sanaatana Paramatma without adi madhyaantaras, with shankha chakra gada dhari with a srivatsa emblem on his vakshsthala, whom Devi Lakshmi would reside forever! Natha! You had already succeeded supremacy on Indra. May be at the janasthaana, Rama killed several Rakshasa Veeraas including you brother Khara proving that he was not an ordinary human! When this impregnable Lankapuri, one Hanuman Vaanara had some how entered and then itself I suspected that Rama must have had swami bhaktas. And then and there I pleaded with you to get rid of this Sita but you never allowed me to nip this bud of a headache from becoming a maha vriksha of truly poisonous nature and now this is the tragic result. Rakshasa Raja! Why indeed at the cost of your name and fame, prosperity and peace of mind, your health and care for swajanaas that you got suddenly got infatuated with this Sita! Were you not aware that she is comparable to Devis Arundhati and Rohini as pativratas. She is a Vasudha for a Vasudha and a Shri for a Shri. Indeed you had committed a great misdemeanor of treating her despite my repeated appeals to let her free. Praana naatha! I am aware that that the sarvaanga sundari shubha lakshana Sita was in the nirjana vana nivaasa but you had suddenly decided to land her under your custody by force causing physical and mental torture. Doubtless that Devi's paramount tapasya mahima had burnt you off as ashes now! In fact this should have been done even earlier but for the inability of Indra and Agni to face you so far. Pranavallabha! There is no doubt indeed that one's own past deeds of evil be paid back. In our own household there are countless women of beauty and enticement but your infatuation for Sita is ill justified. *na kulena na rūpeṇa na dākṣiṇyena maithilī, mayādhikā vā tulyā vā tvaṁ tu mohān na budhyase/ sarvathā sarvabhūtānām nāsti mṛtyur alakṣaṇaḥ, tava tāvad ayaṁ mṛtyur maithilīkṛtalakṣaṇaḥ/ maithilī saha rāmeṇa viśokā vihariṣyati, alpapuṇyā tv ahaṁ ghore patitā śokasāgare/* Neither in the 'kula' the family background nor in soundarya, nor youthfulness, Sita is superior to me and why such infatuation for her! In the samsara, every praani, mṛtyu is decided any way, but not due to psychic perversion! It is only this Sita whose obsession has made the gates of mṛtyu were opened too soon. *kailāse mandare merau tathā caitrarathe vane, devodyāṇeṣu sarveṣu vihr̥tya sahītā tvayā/ vimānenānurūpeṇa yā yāmy atulayā śriyā, paśyantī vividhān deśāms tāmś tāmś citrasragambarā, bhraṁśitā kāmabhogebhyaḥ sāsmi vīravadhāt tava/ satyavāk sa mahābhāgo devaro me yad abravīt, ayaṁ rākṣasamukhyānām vināśaḥ paryupasthitaḥ/* Veera! I had been dressed in vichitra vastras and aabharanas and very freely and joyfully I had been spendu in my life hitherto visiting Kailaasa, Mandaraachala, Meruparvata, Chaitra ratha vana, and the samasta devodyaanaas in carefree viharaas visiting desha deshas but now denied of all such bhoga bhaagyaas but for your distorted twists of misplaced passion. Maha baaho! My younger brother in law Vibhishana a truthful 'satyavaadi' and 'bhuta bhavishad vartamaana jnaata' made all out efforts to alert you of the danger signals as you had forcibly kidnapped Devi Sita suddenly and heaved long and restless sighs and having witnessed that stalwart rakshasa veeraas being sacrificed their precious lives, kept on alerting you but to no avail. *kāmakrodhasamutthena vyasanena prasaṅginā, tvayā kṛtam idaṁ sarvam anāthaṁ rakṣasām kulam/ na hi tvaṁ śocitavyo me prakhyātabalapauruṣaḥ, strīsvabhāvāt tu me buddhiḥ kāruṇye parivartate/ sukr̥taṁ duṣkr̥taṁ ca tvaṁ gr̥hītvā svām gatiṁ gataḥ, ātmānam anuśocāmi tvadviyogena duḥkhitām/* Indeed our 'aishvaraya' and 'vaibhava' has since got uprooted due only owing to your own 'kamakrodhaa duraaskti vyavahaara maha dosha' and that has led to the self ruin and what is

worse the ‘rakshasa kula anaadhatva’. You were famed for your ‘purushardha vijayatva’ of outstanding fulfillment of ‘dharma-artha-kaama-mokshas’ but that process of accomplishment tilted the balance entirely due to ‘Sita vivashatva’. Nonetheless, it would not behove of me to cry for you despite my stree swabhaana. You have since waged the battle as a hero and attained veera prapti doubtlessly.

Nīlajīmūtasamkāsah pītāmbaraśubhāṅgadaḥ, sarvagātrāṇi vikṣipya kiṁ śeṣe rudhirāplutaḥ, prasupta iva śokārtām kiṁ mām na pratibhāṣase/ mahāvīryasya dakṣasya saṁyugeṣv apalāyinaḥ, yātudhānasya dauhitrīm kiṁ tvaṁ mām nābh Yudhīkṣase/ yena sūdayase śatrūn samare sūryavarcasā, vajro vajradharasyeva so ‘yaṁ te satatārcitaḥ/ raṇe śatrupraharāṇo hemajālapariṣkṛtaḥ, parigho vyavakīrṇas te bāṇaiś chinnāḥ sahasradhā/ dhig astu hṛdayaṁ yasyā mamedam na sahasradhā tvayi pañcatvam āpanne phalate śopakīḍitam/ Praana naadha! Your body colour is like of neela megha shyaama varna draped in yellow clothes, but alas, your body and clothing is red due to blood spills from your body parts. I am anguished with desperation but you are in deep sleep; why indeed, do you not reply to all my queries and questions! Rakshasa Raja, please get up,-! Do face a fresh challenging threat from Rama.! Veeravara! You have thus far on the samara bhumi had been holding a ‘Surya tulya tejasvi parighaayudha’ slaughtering away but Rama with his baana varsha turned the parishas to pieces. Was due to this reason that you do not like to talk to me, your dharma patni! Dhikkaara! Praananaadha! Even after realising that you are no more, my heart is still ticking instead of breaking into thousand pieces!’ It was in this manner that Devi Mandodari kept on crying away incessantly and tirelessly. *etasminn antare rāmo vibhīṣaṇam uvāca ha, saṁskāraḥ kriyatām bhrātuh striyaś caitā nivartaya/ tam praśritas tato rāmam śrutavākyo vibhīṣaṇaḥ, vimṛśya buddhyā dharmajño dharmārthasahitam vacaḥ, rāmasyaivānu - vṛttyartham uttaram pratyabhāṣata/ tyaktadharmavratam krūrām nṛśaṁsam anṛtaṁ tathā, nāham arho ‘smi saṁskartum paradārābhi -marśakam/ bhrātrūpo hi me śatrur eṣa sarvāhite rataḥ, rāvaṇo nārhaṭe pūjām pūjyo ‘pi gurugauravat/* It was just at this time when Rama asked Vibhishana to soothen the anguish of the strees and then tighten ropes around the body of Ravana to proceed further for the dahana samskaara. Then buddhiman Vibhishana replied most politely as per dharmaadi purushardhas. ‘Bhagavan! I am indeed extremely hesitant to bypass dharma and sadaachaara and even touch the body of a ‘krura-nirdaya-asatyavaada- para stree sangama nishaachara’ and resort to his dahana samskaara. This Ravana is a ‘bhraatru rupa shatru’, yet elder to me and as per ‘gurujana vaakya vidhaayaka puja jeshta bhraaraara’ is of ‘pitru swarupa puja vidhaayaka’. Shri Rama! Once having heard of what I have said thus, keeping in view of his track record of blatant adharma and anyaaaya, do kindly advise me as to what to do *tac chrutvā paramaprīto rāmo dharmabhṛtām varaḥ, vibhīṣaṇam uvācedam vākyajño vākyakovidam/ tavāpi me priyam kāryam tvatprabhavāc ca me jitam, avaśyam tu kṣamam vācyo mayā tvaṁ rākṣaseśvara/ adharmānṛtasamyuktaḥ kāmam eṣa niśācaraḥ, tejasvī balavān sūraḥ saṁgrāmeṣu ca nityaśaḥ/* As Vibhishana hesitated thus Shri Rama was no doubt pleased and replied: ‘Rakshasa Raja! Your association and constant advices were truly helpful and that was how this maha samgrama has ended successfully and your genuine dharma sandeha is truly valid. This nishachara was no doubt deeply sunk in ‘adharma’ and ‘asatya vaada’, but a ‘tejasvi, balavaan and a shura veera’ too. *śatakratumukhair devaiḥ śrūyate na parājitaḥ, mahātmā balasaṁpanno rāvaṇo lokarāvaṇaḥ/ maraṇāntāni vairāṇi nirvṛttaṁ naḥ prayojanam, kriyatām asya saṁskāro mamāpy eṣa yathā tava/ tvatsakāśān mahābāho saṁskāram vidhipūrvakam, kṣipram arhati dharmajña tvaṁ yaśobhāg bhaviṣyasi/* We have heard that Indraadi Devas were unable to defeat Ravana and all along has been reputed for his ‘dhairya-sthairya-paraakramas’ and a ‘maha manasvi’. Any mahaa veera is alive till death and after that he was of no utility value, and more over he was your own brother as well as my own even and as such worthy of dahana samskara. Maha baaho Vibhishana, this is my ‘dharmaanusaara vidhi purvaka daaha samskaara praapti yogyata’ should therefore lie with you. *rāghavasya vacaḥ śrutvā tvaramāṇo vibhīṣaṇaḥ, saṁskāreṇānurūpeṇa yojayām āsa rāvaṇam/ sa dadau pāvakaṁ tasya vidhiyuktaṁ vibhīṣaṇaḥ, tāḥ striyo ‘nunayām āsa sāntvam uktvā punaḥ punaḥ/ praviṣṭāsu ca sarvāsu rākṣasiṣu vibhīṣaṇaḥ, rāmapārśvam upāgamya tadātiṣṭhad vinītavat/ rāmo ‘pi saha sainyena sasugrīvāḥ salakṣmaṇaḥ, harṣam lebbe ripuṁ hatvā yathā vṛtraṁ śatakratuḥ/* As Vibhishana had heard what Rama had clarified, Vibhishana initiated the ‘dahana samskaara’ dutifully.

Sarga Hundred and Twelve

As the joyful Celestials returned to their lokas from their sky high assembly after Rama Vijaya, Shri Rama thanked Matalii, Indra- Sugrivadi Vanaras, and celebrated Vibhishana Pattaabhisheka.

Te rāvaṇavadhaṁ dṛṣṭvā devagandharvadānavāḥ, jagmus tais tair vimānaiḥ svaiḥ kathayantaḥ śubhāḥ kathāḥ/ rāvaṇasya vadhaṁ ghorāṁ rāghavasya parākramam, suyuddhaṁ vānarāṇāṁ ca sugrīvasya ca mantritām/ anurāgaṁ ca vīryaṁ ca saumitrer lakṣmaṇasya ca, kathayanto mahābhāgā jagmur hr̥ṣṭā yathāgatam/ rāghavas tu rathaṁ divyam indradattaṁ śikhiprabham, anujñāya mahābhāgo mātaliṁ pratyapūjayat/ rāghaveṇābhyanujñāto mātaliḥ śakrasārathih, divyaṁ taṁ ratham āsthāya divam evāruroha saḥ/ tasmims tu divam ārūḍhe surasārathisattame, rāghavaḥ paramaprītaḥ sugrīvaṁ pariśasvaje/ pariśvajya ca sugrīvaṁ lakṣmaṇeṇābhivāditāḥ, pūjyamāno hariśreṣṭhāir ājagāma balālayam/ abravīc ca tadā rāmaḥ samīpaparivartinam, saumitriṁ sattvasaṁpannam lakṣmaṇam dīptatejasam/ vibhīṣaṇam imaṁ saumya laṅkāyām abhiṣecaya, anuraktam ca bhaktam ca mama caivopakāriṇam/ eṣa me paramaḥ kāmō yad imaṁ rāvaṇānujam, laṅkāyām saumya paśyeyam abhiṣiktaṁ vibhīṣaṇam/ evam uktas tu saumitrī rāghaveṇa mahātmanā, tathety uktvā tu saṁhr̥ṣṭaḥ sauvarṇam ghaṭam ādade/ ghaṭena tena saumitrir abhyaṣiṇcad vibhīṣaṇam, laṅkāyām rakṣasām madhye rājānam rāmaśāsanāt/ abhyaṣiṇcat sa dharmātmā śuddhātmānam vibhīṣaṇam, tasyāmātyā jahṛṣire bhaktā ye cāsya rākṣasāḥ/ dṛṣṭvābhiṣiktaṁ laṅkāyām rākṣasendraṁ vibhīṣaṇam, rāghavaḥ paramām prītiṁ jagāma sahalakṣmaṇaḥ/ sa tad rājyaṁ mahat prāpya rāmadattaṁ vibhīṣaṇaḥ, prakṛtīḥ sāntvayitvā ca tato rāmam upāgamat/ akṣatān modakāṁl lājān divyāḥ sumanasas tathā, ājahrur atha saṁhr̥ṣṭaḥ paurās tasmai niśācarāḥ/ sa tān gr̥hītṽ durdharṣo rāghavāya nyavedayat, maṅgalyaṁ maṅgalaṁ sarvaṁ lakṣmaṇāya ca vīryavān/ kṛtakāryaṁ samṛddhārthaṁ dṛṣṭvā rāmo vibhīṣaṇam, pratijagrāha tat sarvaṁ tasyaiva priyakāmyayā/ tataḥ śailopamaṁ vīraṁ prāñjaliṁ pārśvataḥ sthitam, abravīd rāghavo vākyam hanūmantam plavaṅgamam/ anumānya mahārājam imaṁ saumya vibhīṣaṇam, praviśya rāvaṇagṛhaṁ vinayenopasṛtya ca/ vaidehyā mām kuśalinam sasugrīvaṁ salakṣmaṇam, ācakṣva jayatām śreṣṭha rāvaṇam ca mayā hatam/ priyam etad udāhṛtya maithilyās tvaṁ hariśvara, pratigrhya ca saṁdeśam upāvartitum arhasi/

Pursuant Ravana Vadha, Deva-Gandharaadi ganaas who assembled on the skies in groups discussed before their departure to the respective lokas, about Rama Ravana bhayankara yuddha, Shri Rama paraakrama and Vijaya, Vaanara's invaluable contribution, Sugriva mantrana, Lakshmana Hanuman's 'bhakti vishvaasaas' and their respective 'saahasa kaaryas', Sita paativratya mahima, and so on. Then, Shri Rama expressed his gratitude to Indra Deva for his timely help in despatching his celestial chariot and the enormous contribution of Matali especially reminding Rama of his critical moments of the brahmasrta which Agastya Muni bestowed to Rama. Dasharatha Rama then embraced Matali and gave a hearty send off. He embraced Sugriva with immense gratitude and also expressed endless thanks for the selfless, voluntary and the outstanding contribution of the Vaanara Maha Yoddhas. He had blessed Lakshmana as the latter prostrated with affectionate and everlasting devotedness. *saumitriṁ sattvasaṁpannam lakṣmaṇam dīptatejasam/ vibhīṣaṇam imaṁ saumya laṅkāyām abhiṣecaya, anuraktam ca bhaktam ca mama caivopakāriṇam/ eṣa me paramaḥ kāmō yad imaṁ rāvaṇānujam, laṅkāyām saumya paśyeyam abhiṣiktaṁ vibhīṣaṇam*/Then Shri Rama addressed Lakshmana: 'Soumya! How I wish now that Vibhishana's rajyaabhisheka be celebrated at once as he richly deserves my intimate affection and his 'bhakti vishvaasaas'. Now get ready with this celebration rightaway. *evam uktas tu saumitrī rāghaveṇa mahātmanā, tathety uktvā tu saṁhr̥ṣṭaḥ sauvarṇam ghaṭam ādade/ ghaṭena tena saumitrir abhyaṣiṇcad vibhīṣaṇam, laṅkāyām rakṣasām madhye rājānam rāmaśāsanāt/ abhyaṣiṇcat sa dharmātmā śuddhātmānam vibhīṣaṇam, tasyāmātyā jahṛṣire bhaktā ye cāsya rākṣasāḥ*/ As instructed by Raghu naadha, Sumitra kumara was too soon pleased, fetched 'swarna kumbhas' filled up with samudra jalaas as readily handed over by vaanaras, and as per the recitations of 'vedokta yukta mantras' performed the grand 'Vibhishna Rajyaabhishekha mahotsava', while a huge gatherings rakshasa citizens of Lankapuri with men, women and children, besides the teaming lakhs and millions of Vanaras thronged in a 'vishaala maha sabha' instantly decorated with massive 'sugandha pushpa maalaas' on an elevated stage.

dr̥ṣṭvābhiṣiktaṁ laṅkāyāṁ rākṣasendraṁ vibhīṣaṇam, rāghavaḥ paramāṁ prītiṁ jagāma sahalakṣmaṇaḥ/ sa tad rājyaṁ mahat prāpya rāmadattaṁ vibhīṣaṇaḥ, prakṛtīḥ sāntvayitvā ca tato rāmam upāgamat/ akṣatān modakāṁl lājān divyāḥ sumanasas tathā, ājāhrur atha saṁhr̥ṣṭāḥ pauraś tasmai niśācarāḥ/ As the citizens of Lankapuris also the existing and freshly appointed mantri mandali of ‘atyanta dharmika buddhi’ were all excited with mahotsaaha, greeting, embracing each other and gathered with eats, sweets, and drinks besides a plethora of fresh fruits, besides sugandha pushpaas. *sa tān gr̥hītvā durdharṣo rāghavāya nyavedayat, maṅgalyaṁ maṅgalaṁ sarvaṁ lakṣmaṇāya ca vīryavān/ kṛtakāryaṁ saṁr̥ddhārthaṁ dr̥ṣṭvā rāmo vibhīṣaṇam, pratijagrāha tat sarvaṁ tasyaiva priyakāmyayā/* Durdhasha parakrami Vibhishana who was exuberant with ‘krita kaarya saphalataa manoratha praapti’ was indeed elated had expressed his gratitude to Shri Rama Lakshmanas and gifted to them and Sugrivaadi mahaa vaanara yoddhas, appropriately. *tataḥ śailopamaṁ vīraṁ prāñjalim pārśvataḥ sthitam, abravīd rāghavo vākyaṁ hanūmantam plavaṅgamam/ anumānya mahārājam imaṁ saumya vibhīṣaṇam, praviśya rāvaṇagrhaṁ vinayenopasṛtya ca/ vaidehyā mām kuśalinaṁ sasugrīvaṁ salakṣmaṇam, ācakṣva jayatām śreṣṭha rāvaṇam ca mayā hatam/ priyam etad udāhṛtya maithilyās tvam hariśvara, pratigṛhya ca saṁdeśam upāvartitum arhasi/* Then King Vibhishana requested the Parvataakaaraa Veera Hanuman to ascertain the welfare of Mithileshwari Kumari Soubhaagyavati Devi Sita and explain to her the details of Shri Rama Vijaya and bring back the most awaited news of her welfare at once. Do also please convey to her of the most propitious news of Shri Rama’s welfare and of the wellbeing of Lakshmana too with their implicit anxiety to have her pratyaksha darshana at the earliest.

Sarga Hundred and Thirteen

Hanuman reached Ashoka Vaatika for Sita darshana-talked at length - she complemented him a lot yet desired not to kill the rakshasis who were after all instructed by Ravana - both proceeded to Rama.

Iti pratisamādiṣṭo hanūmān mārutātmajaḥ, praviveśa purīm laṅkāṁ pūjyamāno niśācaraiḥ/ praviśya tu mahātejā rāvaṇasya niveśanam, dadarśa śaśinā hīnāṁ sātaṅkāṁ iva rohiṇīm/ nibhṛtaḥ praṇataḥ prahvaḥ so 'bhigamyābhivādyā ca, rāmasya vacanaṁ sarvaṁ ākhyātum upacakrame/ vaidehi kuśalī rāmaḥ sasugrīvaḥ salakṣmaṇaḥ, kuśalaṁ cāha siddhārtho hataśatrur arimdamah/ vibhīṣaṇasahāyena rāmeṇa haribhiḥ saha, nihato rāvaṇo devi lakṣmaṇasya nayena ca/ pr̥ṣṭvā ca kuśalaṁ rāmo vīras tvām raghunandanah, abravīt paramaprītaḥ kṛtārthenāntarātmanā/ priyam ākhyāmi te devi tvām tu bhūyaḥ sabhājaye, diṣṭyā jīvasi dharmajñe jayena mama saṁyuge/ labdho no vijayaḥ sīte svasthā bhava gatavyathā, rāvaṇaḥ sa hataḥ śatrur laṅkā ceyam vaśe sthitā/ mayā hy alabdhanidreṇa dhṛtena tava nirjaye, pratijñaiṣā vinistīrṇā baddhvā setum mahodadhau/ saṁbhramaś ca na kartavyo vartantyā rāvaṇālaye, vibhīṣaṇavidheyaṁ hi laṅkaiśvaryam idaṁ kṛtam/ tad āśvasiḥi viśvastā svagrhe parivartase, ayaṁ cābhyeti saṁhr̥ṣṭas tvaddarśanasamutsukah/ evam uktā samutpatya sītā śaśinibhānanā, praharṣeṇāvaruddhā sā vyājahāra na kiṁ cana/ abravīc ca hariśreṣṭhaḥ sītām apratijalpatīm, kiṁ tvam cintayase devi kiṁ ca mām nābhibhāṣase/ evam uktā hanumatā sītā dharme vyavasthitā, abravīt paramaprītā harṣagadgadayā girā/ priyam etad upaśrutyā bhartur vijayasamśritam, praharṣavaśam āpannā nirvākyāsmi kṣaṇāntaram/ na hi paśyāmi sadṛśam cintayantī plavaṅgama, matprijākhyānaka - syeha tava pratyabhinandanam/ na ca paśyāmi tat saumya prthivyām api vānara, sadṛśam matprijākhyāne tava dātum bhavet samam/ hiraṇyaṁ vā suvarṇam vā ratnāni vividhāni ca, rājyaṁ vā triṣu lokeṣu naitad arhati bhāṣitum/ evam uktas tu vaidehyā pratyuvāca plavaṅgamaḥ, pragṛhītāñjalir vākyaṁ sītāyāḥ pramukhe sthitaḥ/ bhartuḥ priyahite yukte bhartur vijayakāṅkṣiṇi, snigdham evaṁvidham vākyaṁ tvam evārhasi bhāṣitum/ tavaitad vacanaṁ saumye sāravat snigdham eva ca, ratnaughād vividhāc cāpi devarājyād viśiṣyate/ arthataś ca mayā prāptā devarājyādayo guṇāḥ, hataśatrum vijayinam rāmam paśyāmi yat sthitam/ imās tu khalu rākṣasyo yadi tvam anumanyase, hantum icchāmy aham sarvā yābhis tvam tarjitā purā/ kliṣyantīm patidevām tvām aśokavanikām gatām, ghorarūpasamācārāḥ krūrāḥ krūratarekṣaṇāḥ/ rākṣasyo dāruṇakathā varam etaṁ prayaccha me, icchāmi vividhair ghātair hantum etāḥ sudāruṇāḥ/ muṣṭibhiḥ pāṇibhiś caiva caraṇaiś caiva śobhane, ghorair jānuprahāraiś ca daśanānām ca pātanaḥ/ bhakṣaṇaiḥ karṇanāsānām keśānām luṅcanaiś tathā, bhr̥śam śuṣkamukhībhiś ca dāruṇair

laṅghanair hataiḥ/ evaṁprakārair bahubhir viprakārair yaśasvini, hantum icchāmy ahaṁ devi tavemāḥ kṛtakilbiṣāḥ/ evaṁ uktā mahumatā vaidehī janakātmajā, uvāca dharmasahitaṁ hanūmantam yaśasvinī/ rājasamśrayavaśyānām kurvatīnām parājñayā, vidheyānām ca dāsīnām kaḥ kupyed vānarottama/ bhāgyavaiṣamyayogena purā duṣcaritena ca, mayaitat prāpyate sarvaṁ svakṛtaṁ hy upabhujyate/ prāptavyaṁ tu daśāyogān mayaitad iti niścitam, dāsīnām rāvaṇasyāhaṁ marṣayāmīha durbalā/ ājñaptā rāvaṇenaitā rākṣasyo mām atarjayan, hate tasmin na kuryur hi tarjanaṁ vānarottama/ ayaṁ vyāghrasamīpe tu purāṇo dharmasamhitaḥ, ṛkṣeṇa gītaḥ śloko me taṁ nibodha plavaṅgama/ na paraḥ pāpam ādatte pareṣāṁ pāpakarmaṇām, samayo rakṣitavyas tu santaś cāritrabhūṣaṇāḥ/ pāpānām vā śubhānām vā vadhārhanām plavaṅgama, kāryaṁ kāruṇyam āryeṇa na kaś cin nāparādhyati/ lokahimsāvihārāṇām rakṣasāṁ kāmarūpiṇam, kurvatām api pāpāni naiva kāryam aśobhanam/ evaṁ uktas tu hanumān sītayā vākyakovidāḥ, pratyuvāca tataḥ sītām rāmapatnīm yaśasvinīm/ yuktā rāmasya bhavati dharmapatnī yaśasvinī, pratisamdiśa mām devi gamiṣye yatra rāghavaḥ/ evaṁ uktā hanumatā vaidehī janakātmajā, abravīd draṣṭum icchāmi bhartāraṁ vānarottama/ tasyās tadvacanaṁ śrutvā hanumān pavanātmajāḥ, harṣayan maithilīm vākyam uvācedaṁ mahādyutiḥ/ pūrṇacandrānanam rāmaṁ drakṣyasi ārye salakṣmaṇam, sthiramitraṁ hatāmitraṁ śacīva tridaśeśvaram/ tām evaṁ uktvā rājanīm sītām sākṣād iva śriyam, ājagāma mahāvego hanūmaṁ yatra rāghavaḥ/

As directed, Veera Hanuman entered Ashoka Vatika and found Devi Sita as surrounded by the rakshasis yet being unclean and stood quiet with veneration while she noticed his entry. After a while, Hanuman said : *vaidehi kuśalī rāmaḥ sasugrīvaḥ salakṣmaṇaḥ, kuśalam cāha siddhārtho hataśatrur arimdamah/ vibhīṣaṇasahāyena rāmeṇa haribhiḥ saha, nihato rāvaṇo devi lakṣmaṇasya nayena ca/ pṛṣtvā ca kuśalam rāmo vīras tvām raghunandanaḥ, abravīt paramaprītaḥ kṛtārthenāntarātmanā/*Devi Vaidehinandini! Shri Rama Lakshmanas are safe and happy. Having destroyed the entirety of the enemies, they are rajoycing. As Vibhishana and Sugreevaadi vaanaras too helped the victory, the cruel Ravana had been killed for ever.*priyam ākhyāmi te devi tvām tu bhūyaḥ sabhājaye, diṣṭyā jīvasi dharmajñe jayena mama saṁyuge/ labdho no vijayaḥ sīte svasthā bhava gatavyathā, rāvaṇaḥ sa hataḥ śatrur laṅkā ceyam vaśe sthitā/* Dharma jnani Devi, my unique ambitious desire is to you you happy. Your pativrata prabhava was the rudimentary cause for Rama's victory and thus be happy with peace of mind. Now Lankapuri is under the control of Shri Rama. He had asked me to convey this message: *mayā hy alabdhanidreṇa dhr̥tena tava nirjaye, pratijñaiṣā vinistīrṇā baddhvā setum mahodadhau/ sambhramaś ca na kartavyo vartantyā rāvaṇālaye, vibhīṣaṇavidheyam hi laṅkaiśvaryaṁ idaṁ kṛtam/ tad āśvasiḥi viśvastā svagr̥he parivartase, ayaṁ cābhyeti samhṛṣṭas tvaddarśanasamutsukaḥ/*Devi! I had made a dharma pratigjn for your release; indeed I never slept since then and mada all out efforts of extreme desperation, and having succeeded in the maha setu bandhana, was able to destroy Ravana and his dushta parivaara and here I am having fulfilled the dharma pratigjna. Now you feel free fearlessly as Lankapuri's 'aishvarya' has since been donated to Vibhishana' As Hanuman conveyed Shri Rama's message to Devi Sita, she was stunned speechless and over joyed Then Hanuman exclaimed : Devi, you have yet to reply with a suitable reply to Shri Rama!' Then as her 'ananda bashpaas' overflowed replied to Hanuman in a 'gadgada vaani' or subdued tone said that she was imagining her 'swami's sundaraakara' and hence was speechless. She then addressed Hanuman: 'Vaanara Veera! as you have conveyed this truly unimaginable message from my dearest, you do most certainly deserve a very valuable and most precious gift but my misfortune is such as being not visualisable. Soumya Vaanara Veera! On this bhumandala I would not be able to perceive that could please you with any kind of gift.' As Devi Sita stated thus, Hanuman was truly overwhelmed with what the Devi stated and replied: 'Sati Sadhvi! These golden utterances of yours are far superior to the attainment of Devataa Rajyas. Now I am experiencing my 'prayojana siddhi' here and now indeed!' Then Devi Sita replied: *Ati lakshana sampannam maadhryagunabhushanam, budhhyaa yuktam tvamevaarhasi bhaashitum/ Shlaaghaneeyonilasya tvam sutah parmaddhaarmikah, balam shouryam shrutam sattvam vikramo daakshyaqmuttamam/ Tejah khamaa dhrutih sthairyam viveetatvan sa shamshayah, ete chaanye cha bahavo gunaastvayyeva shobhanaah/* Veeravara Hanuman! Your tongue is saturated 'uttama lakshanaas' and 'maadhurya guna bhushitaas' of 'ashtaanga gunaas' merely by your 'vaani' You are the 'prashamshaneeya Vaauyu Devata Putra and Paramadhaarmika' with shareera bala, shurata, shaastra -

jnaana, maanasika bala, paraakrama, uttama dakshata, teja, kshama, dharya, sthirata, vinaya, and anya sundara gunaas, most certainly.

[Vishleshana on Ashtanga Gunaas:

*Shushruusa shravana chauva grahanam dhaaranam tathaa, vuuyuupohottha vigjnaanam tatva jnaanam cha dheergunaanah/*Great interest in hearing and absorbing, grahana shakti, smarana shakti, tarka vitarka, siddhika nishchaya, and ardha jnaana are the asta buddhi gunaas]

Further stanzas continued:

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As Devi Sita remarked thus, Hanuman was delighted and replied with folded hands: *imās tu khalu rākṣasyo yadi tvam anumanyase, hantum icchāmy ahaṁ sarvā yābhis tvam tarjitā purā/ kliśyantīm patidevām tvām aśokavanikām gatām, ghorarūpasamācārāḥ krūrāḥ krūratarekṣaṇāḥ/ rākṣasyo dāruṇakathā varam etaṁ prayaccha me, icchāmi vividhair ghātair hantum etāḥ sudāruṇāḥ/* ‘Devi! If approved by you, may I pull down to death these wicked and cruel rakshasi strees who have been making your life miserable for all these months under your protection. These depraved women have been threatening to kill an ‘atyanta dharma sheela pativrata maha vanita’ at each hour and each day for all these painful months. How I wish to kill them all of these vikaraala-vikataakaari atyanta daaruna rakshasis and despatch them to their destined yama narakas. *muṣṭibhiḥ pāṇibhiś caiva caraṇaiś caiva śobhane, ghorair jānuprahāraiś ca daśanānām ca pātanaiḥ/ bhakṣaṇaiḥ karṇanāsānām keśānām luñcanaiś tathā, bhṛśam śuṣkamukhībhiś ca dāruṇair laṅghanair hataiḥ/evamprakāir bahubhir viprakāir yaśasvini, hantum icchāmy ahaṁ devi tavemāḥ kṛtakilbiṣāḥ/* How indeed could I heartily long to subject these wreckless rakshasi women to mushti ghaata-vishala bhuja videerna, janghaa jaanu prahaaschana, daanta peedana, naaka karna videernata, shira mundana vanchanadi maha kaarya vikshepaas. Devi! Very kindly allow me with a mild nod of your head. *evam uktā mahumatā vaidehī janakātmajā, uvāca dharmasahitam hanūmantam yaśasvini/ rājasamśrayavaśyānām kurvatīnām parājñayā, vidheyānām ca dāsīnām kaḥ kupyed vānarottama/ bhāgyavaiśamyayogena purā duṣcaritena ca, mayaitat prāpyate sarvaṁ svakṛtaṁ hy upabhujyate/ prāptavyaṁ tu daśāyogān mayaitad iti niścitam, dāsīnām rāvaṇasyāhaṁ marṣayāmīha durbalā/ ājñaptā rāvaṇenaitā rākṣasyo mām atarjayan, hate tasmin na kuryur hi tarjanaṁ vānarottama/* As Hanuman went wild with vengeance, ‘karunaamaya swabhaava deena vatsala’ Devi Sita introspected for a while, and replied: ‘ Kapi shreshtha! These miserable rakshais who no doubt harrassing me and terrorizing and to kill me ever all these hours, days and months were after all doing so under Ravana’s intimidation and as such since I had been undergoing my own ‘karma phala’. As my own ‘purva janma janita dasa yoga’ pestered me thus long, indeed that provoked Ravana dasijanas to behave accordingly and hence I would heartily feel to excuse them and let them free . Pavana Kumara! Ravanaagjna was to threaten me, coerce me, and even assault me physically. But once getting aware that Ravana was no more, they have been sparing me thus apparently it was due to Rajaagjna only but not of personal vendetta. *ayaṁ vyāghrasamīpe tu purāṇo dharmasamhitāḥ, ṛkṣeṇa gītāḥ śloko me taṁ nibodha plavaṅgama/ Vaanara veera!* In this very context, there is an old incident of a tiger and a bhalluka as per the following shloka as follows:*na paraḥ pāpam ādatte pareṣāṁ pāpakarmaṇām, samayo rakṣitavyas tu santaś cāritrabhūṣaṇāḥ/ pāpānām vā śubhānām vā vadhārḥāṇām plavaṅgama, kāryaṁ kāruṇyam āryeṇa na kaś cin nāparādhyati/ lokahiṁsāvihārāṇām rakṣasām kāmārūpiṇam, kurvatām api pāpāni naiva kāryam aśobhanam/* ‘ Shreshtha Purushas never own the sins of others but instead refrain from pay backs never seeking to take the reactionary retributions either. On the other hand, Saadhu Purushas pursue ‘sadaachaara raksha’ as of their own jewellery.

[Vishleshana on Hunter-Tiger-Bhalluka reference by Devi Sita to Hanuman as the latter asked her permission to destroy rakshasis threatening her for months.

‘ A tiger in a forest chased a hunter who ran and climbed a huge tree for protection. But a bhalluka was already there atop the maha vriksha. Down there, the tiger yelled at the bhalluka stating that although we seel to kill each other mutually but to both of us should a common enemy the hunter and as such you either kill the hunter or throw him down to me to kill me as we may share his dead body. Bur the bhalluka spared the hunter instead!’]

Further stanzas as follows:

evam uktas tu hanumān sītayā vākyakovidah, pratyuvāca tataḥ sītām rāmapatnīm yaśasvinīm/ yuktā rāmasya bhavati dharmapatnī yaśasvinī, pratisaṁdiśa mām devi gamiṣye yatra rāghavaḥ/ As Devi Sita did not approve of Hanuman’s plea to allow the whole lot of virupi rakshasis ever tormenting and threatening to kill her, Hanuman replied politely being an excellent conversationalist : Devi! Being blessed to be the dharmapatni of Shri Rama, you are this replete with such ‘sadgunas’ always. Now, I wish to return to Shri Rama. *evam uktā hanumatā vaidehī janakātmajā, abravīd draṣṭum icchāmi bhartāraṁ vānarottama/ tasyās tadvacanam śrutvā hanumān pavanātmajāḥ, harṣayan maithilīm vākyam uvācedaṁ mahādyutiḥ/ pūrṇacandrānanam rāmaṁ draṁsyasy ārye salakṣmaṇam, sthiramitraṁ hatāmitraṁ śacīva tridaśeśvaram/* Then Devi Sita replied ‘ How I wish to have bhaktavatsala Shri Rama’s darshana bhagya’! *tām evam uktvā rājanīm sītām sāksād iva śriyam, ājagāma mahāvego hanumān yatra rāghavaḥ/* As like a saakshaat Lakshmi, Devi Sita desired thus, then ‘maha tejasvi Hanuman’ accompanied her for Shri Rama Shubha Darshana!

Sarga Hundred and Fourteen

Hanuman accompanied Devi Sita for Shri Rama Darshana- Rama chides Vibhishana not to make a big scene, then Devi Sita sights her glorious husband after long miseries at Ravana’s directives

Sa uvāca mahāprajñam abhigamya plavaṅgamaḥ, rāmaṁ vacanam arthajño varam sarvadhanuṣmatām/ yannimitto 'yam ārambhaḥ karmaṇām ca phalodayaḥ, tām devīm śokasaṁtaptām maithilīm draṣṭum arhasi/ sā hi śokasaṁviṣṭā bāṣparyākulekṣaṇā, maithilī vijayam śrutvā tava harṣam upāgama/ pūrvaḥ pratyayāc cāham ukto viśvastayā tayā, bhartāraṁ draṣṭum icchāmi kṛtārtham sahalakṣmaṇam/ evam ukto hanumatā rāmo dharmabhṛtāṁ varaḥ, agacchat sahasā dhyānam āsīd bāṣpariplutaḥ/ dīrgham uṣṇam ca niśvasya medinīm avalokayan, uvāca meghasaṁkāśam vibhīṣaṇam upasthitam/ divyāṅgarāgām vaidehīm divyābharaṇabhūṣitām, iha sītām śiraḥsnātām upasthāpaya māciram/ evam uktas tu rāmeṇa tvaramāṇo vibhīṣaṇaḥ, praviśyāntaḥपुरां sītām strībhiḥ svābhir acodayat/ divyāṅgarāgā vaidehī divyābharaṇabhūṣitā, yānam āroha bhadraṁ te bhartā tvām draṣṭum icchati/ evam uktā tu vaidehī pratyuvāca vibhīṣaṇam, asnātā draṣṭum icchāmi bhartāraṁ rākṣasādhipa/ tasyās tadvacanam śrutvā pratyuvāca vibhīṣaṇaḥ, yathāha rāmo bhartā te tat tathā kartum arhasi/ tasya tadvacanam śrutvā maithilī bhartṛdevatā, bhartṛbhaktivratā sādhvī tatheti pratyabhāṣata/ tataḥ sītām śiraḥsnātām yuvatībhir alamkṛtām, mahārḥābharaṇopetām mahārḥāmbaṛadhārīṇīm/ āropya śibikām dīptām parārdhyāmbarasamvṛtām, rakṣobhir bahubhir guptām ājahāra vibhīṣaṇaḥ/ so 'bhigamya mahātmānam jñātvābhidhyānam āsthitam, praṇataś ca prahṛṣṭaś ca prāptām sītām nyavedayat/ tām āgatām upaśrutyā rakṣogṛhaciroṣitām, harṣo daīnyam ca roṣaś ca trayam rāghavam āviśa/ tataḥ pārśvagatām drṣṭvā savimarṣam vicārayan, vibhīṣaṇam idaṁ vākyam ahr̥ṣṭo rāghavo 'bravīt/ rākṣasādhipate saumya nityam madvijaye rata, vaidehī saṁnikarṣam me śīghram samupagacchatu/ sa tadvacanam ājñāya rāghavasya vibhīṣaṇaḥ, tūrṇam utsāraṇe yatnam kārayām āsa sarvataḥ/ kañcukoṣṇīṣiṇas tatra vetrajharjharapāṇayaḥ, utsārayantaḥ puruṣāḥ samantāt paricakramuḥ/ r̥kṣāṇām vānarāṇām ca rākṣasāṇām ca sarvataḥ, vṛndāny utsāryamāṇāni dūram utsasṛjyus tataḥ/ teṣām utsāryamāṇānām sarveṣām dhvanir utthitaḥ, vāyunodvartamānasya sāgarasyeva nisvanaḥ/ utsāryamāṇāms tām drṣṭvā samantāḥ jātasambhramān, dākṣiṇyāt tadamarṣāc ca vārayām āsa rāghavaḥ/ saṁrabdhāś cābravīd rāmaś cakṣuṣā pradahann iva, vibhīṣaṇam mahāprajñam sopālabham idaṁ

vacah/ kimartham mām anādṛtya kṛśyate 'yam tvayā janaḥ, nivartayainam udyogaṁ jano 'yam svajano mama/ na gṛhāṇi na vastrāṇi na prākārās tiraskriyāḥ, nedṛśā rājasatkārā vṛttam āvaraṇam striyaḥ/ vyasaneṣu na kṛcchreṣu na yuddhe na svayamvare, na kratau no vivāhe ca darśanam duṣyate striyaḥ/ saiśā yuddhagatā caiva kṛcchre mahati ca sthitā, darśane 'syā na doṣaḥ syān matsamīpe viśeṣataḥ/ tad ānaya samīpaṁ me śīghram enām vibhīṣaṇa, sītā paśyatu mām eṣā suhṛdgaṇavṛtaṁ sthitam/ evam uktas tu rāmeṇa savimarśo vibhīṣaṇaḥ, rāmasyopānayat sītām saṁnikarṣaṁ vinītavat/ tato lakṣmaṇasugrīvau hanūmānś ca plavaṅgamaḥ, niśamya vākyaṁ rāmasya babhūvur vyathitā bhṛṣam/ kalatranirapekṣaiś ca iṅgitair asya dāruṇaiḥ, aprītaṁ iva sītāyām tarkayanti sma rāghavam/ lajjayā tv avalīyantī sveṣu gātreṣu maithilī, vibhīṣaṇenānugatā bhartāraṁ sābhyavartata/ sā vastrasaṁruddhamukhī lajjayā janasaṁsadi, rurodāsādya bhartāraṁ āryaputreti bhāṣiṇī/ vismayāc ca praharṣāc ca snehāc ca paridevatā, udaikṣata mukhaṁ bhartuḥ saumyaṁ saumyatarānanā/ atha samapanudan manaḥklamam sā; suciram adṛṣtam udīkṣya vai priyasya, vadanam uditapūrṇacandrakāntam; vimalaśaśāṅkanibhānanā tadāsīt/

As Hanuman facilitated Devi Sita for Shri Rama darshana, he addressed Rama to allow ‘shoka santapta Mithileshwari Kumari darshana’. He said: ‘She is crying away ceaselessly and is ever anxious to meet her’. Then Shri Rama closed his eyes with overflowins tears drawing heavy and hot breathings for long time and asked King Vibhishana to arrange for ‘snaana, vastra, aabhushanas’ and return. Vibhishana had himself welcomed her and conveyed Shri Rama’s instructions but Devi Sita desired to let him see her as she was in the same state. As Vibhishana had again scored ‘Raamaagjna’, she agreed to do so. Thereafter after her reentry, Vibhishana then was seeking the onlookers to clear the way. *kimartham mām anādṛtya kṛśyate 'yam tvayā janaḥ, nivartayainam udyogaṁ jano 'yam svajano mama/ na gṛhāṇi na vastrāṇi na prākārās tiraskriyāḥ, nedṛśā rājasatkārā vṛttam āvaraṇam striyaḥ/ vyasaneṣu na kṛcchreṣu na yuddhe na svayamvare, na kratau no vivāhe ca darśanam duṣyate striyaḥ/* But Rama got suddenly got flared up at Vibhishana and raised his voice angrily: why are you pushing away these persons, as after all my own beloved persons. Neither a house, a dress or jewellery are significant for a woman but her conduct and mental purity should be essential to reach her husband. When there are times of obstacles and difficulties, be these be in battles, swayamvaraas, or yaginas or weddings, strees are naturally get concerned to reach her husbands. *saiśā yuddhagatā caiva kṛcchre mahati ca sthitā, darśane 'syā na doṣaḥ syān matsamīpe viśeṣataḥ/ tad ānaya samīpaṁ me śīghram enām vibhīṣaṇa, sītā paśyatu mām eṣā suhṛdgaṇavṛtaṁ sthitam/ evam uktas tu rāmeṇa savimarśo vibhīṣaṇaḥ, rāmasyopānayat sītām saṁnikarṣaṁ vinītavat/* Indeed, Sita at this time of confusion is physically, mentally and psychologically is weakened to approach me. She has come by walk all the way from Asoka Vaatika to see me. Then Vibhishana realised the rather odd behaviour of Shri Rama at that critical moment. *tato lakṣmaṇasugrīvau hanūmānś ca plavaṅgamaḥ, niśamya vākyaṁ rāmasya babhūvur vyathitā bhṛṣam/ kalatranirapekṣaiś ca iṅgitair asya dāruṇaiḥ, aprītaṁ iva sītāyām tarkayanti sma rāghavam/* And so did Lakshmana, Sugriva and Vibhishanaas too at the somewhat abnormal as being of Rama’s ‘manastatva’ then. As Shri Rama’s ‘bhayankara cheshtas’, one might even feel that his uncharacteristic mood was strange. *lajjayā tv avalīyantī sveṣu gātreṣu maithilī, vibhīṣaṇenānugatā bhartāraṁ sābhyavartata/ sā vastrasaṁruddha mukhī lajjayā janasaṁsadi, rurodāsādya bhartāraṁ āryaputreti bhāṣiṇī/* Slowly and slowly, then Devi Sita was getting nervous and bashful seeking to suppress her emotions of anxiety, affection and admiration of her husband and then glanced as of a dream come true. *atha samapanudan manaḥklamam sā; suciram adṛṣtam udīkṣya vai priyasya, vadanam uditapūrṇacandrakāntam; vimalaśaśāṅkanibhānanā tadāsīt/* Then Devi Sita felt shy like the stardom as distressed for long time was finally able to witness the visage of Purna Chandra as of Rama Chandra!

Sarga Hundred and Fifteen

Rama asserted that he underwent insurmountable issues to resurrect Dharma and Sita’s freedom now was only incidental - as she stayed under Ravana’s care for long, he would free her seeking her own comfort

Tām tu pārśve sthitām prahvām rāmaḥ saṁprekṣya maithilīm, hṛdayāntargatakrodho vyāhartum upacakrame/ eṣāsi nirjitā bhadre śatruṁ jtvā mayā raṇe, pauraṣād yad anuṣṭheyam tad etad upapāditam/ gato 'smy antam amarṣasya dharṣaṇā saṁpramārjitā, avamānaś ca śatruś ca mayā yugapad uddhṛtau/ adya me pauraṣam dṛṣtam adya me saphalāḥ śramāḥ, adya tīrṇapratijñatvāt prabhavāmīha cātmanah/ yā tvaṁ virahitā nītā calacittena rakṣasā, daivasampādito doṣo mānuṣeṇa mayā jitah/ saṁprāptam avamānam yas tejasā na pramārjati, kas tasya puruṣārtho 'sti puruṣasyālpatejasah/ laṅghanam ca samudrasya laṅkāyāś cāvamardanam, saphalam tasya tac chlāghyam adya karma hanūmataḥ/ yuddhe vikramataś caiva hitam mantrayataś ca me, sugrīvasya sasainyasya saphalo 'dya pariśramah/ nirguṇam bhrātaram tyaktvā yo mām svayam upasthitah, vibhīṣaṇasya bhaktasya saphalo 'dya pariśramah/ ity evam bruvatas tasya sītā rāmasya tadvacaḥ, mṛgīvotphullanayanā babhūvāśrupariplutā/ paśyatas tām tu rāmasya bhūyaḥ krodho 'bhyavartata, prabhūtājyāvasiktasya pāvakasyeva dīpyataḥ/ sa baddhvā bhrukuṭīm vaktre tiryakprekṣitalocanaḥ, abravīt paruṣam sītām madhye vānararakṣasām/ yat kartavyam manuṣyeṇa dharṣaṇām parimārjatā, tat kṛtam sakalam sīte śatruhastād amarṣaṇāt/ nirjitā jīvalokasya tapasā bhāvitātmanā, agastyena durādharṣā muninā dakṣiṇeva dik/ viditāś cāstu bhadram te yo 'yam raṇapariśramah, sa tīrṇaḥ suhṛdām vīryān na tvadartham mayā kṛtaḥ/ rakṣatā tu mayā vṛttam apavādam ca sarvaśah, prakhyātasyātmavamānsasya nyaṅgam ca parimārjatā/ prāptacāritrasamdehā mama pratimukhe sthitā, dīpo netrāturasyeva pratikūlāsi me dṛdham/ tad gaccha hy abhyanuñjātā yateṣtam janakātmaje, etā daśa diśo bhadre kāryam asti na me tvayā/ kaḥ pumān hi kule jātah striyam paragrhoṣitām, tejasvi punar ādadyāt suhṛllekhena cetasa/ rāvaṇāṅkaparibhraṣṭām dṛṣṭām duṣṭena cakṣuṣā, katham tvām punarādadyām kulam vyapadiśan mahat/ tadartham nirjitā me tvaṁ yaśah pratyāhṛtam mayā, nāsti me tvayy abhiṣvaṅgo yatheṣtam gamyatām itah/ iti pravyāhṛtam bhadre mayaitat kṛtabuddhinā, lakṣmaṇe bharate vā tvaṁ kuru buddhim yathāsukham/ sugrīve vānarendre vā rākṣasendre vibhīṣaṇe, niveśaya manah sīte yathā vā sukhām ātmanah/ na hi tvām rāvaṇo dṛṣṭvā divyarūpām manoramām, marṣayate ciraṁ sīte svagrhe parivartinīm/ tataḥ priyārhaśvaraṇā tad apriyam; priyād upaśrutya cirasya maithilī, mumoca bāṣpam subhṛṣam pravepitā; gajendraḥastābhīhateva vallarī/

As Mithileshwari Kumari Sita was standing before her 'vinaya purvaka nayana', Shri Rama addressed her as follows: 'Bhadre! I have succeeded in the samara bhumi and uprooted the enemy and got you relieved no doubt as every body have since witnessed, thus my long standing 'maanava saadhya purushartha' undoubtedly. But the 'purusha praapta apamaana' or the the doubts of commonality continue still persistently. What could 'manda buddi maanavas' could appreciate the true intent of the accomplishment of 'purushartha'! Veera Hanuman was able to cross over the hundred yojana maha samudra. Sena sahita Sugriva had truly displayed his paraakrama. Vibhishana had left off his 'durbuddhi jyeshtha bhraata' and reached me, yet all these unbelievable developments and maha karya siddhis till date had proved futile . *ity evam bruvatas tasya sītā rāmasya tadvacaḥ, mṛgīvotphullanayanā babhūvāśrupariplutā/ paśyatas tām tu rāmasya bhūyaḥ krodho 'bhyavartata, prabhūtājyāvasiktasya pāvakasyeva dīpyataḥ/ sa baddhvā bhrukuṭīm vaktre tiryakprekṣitalocanaḥ, abravīt paruṣam sītām madhye vānararakṣasām/* As Shri Rama stated this in desperation and depression, mriga nayani Devi Sita was disconcerted and shed tears spontaneously. She realised that her Swami Praana Vallabha was dazing shocked looking right at him seriously as his 'lokaapavaada bhaya' was looming large. Then Shri Rama stated aloud as if it were an announcement in the midst of Vaanara Rakshasaas. *yat kartavyam manuṣyeṇa dharṣaṇām parimārjatā, tat kṛtam sakalam sīte śatruhastād amarṣaṇāt/ nirjitā jīvalokasya tapasā bhāvitātmanā, agastyena durādharṣā muninā dakṣiṇeva dik/ viditāś cāstu bhadram te yo 'yam raṇapariśramah, sa tīrṇaḥ suhṛdām vīryān na tvadartham mayā kṛtaḥ/* As manushyas were intimidated and bullied, I have indeed kept up their promises and the basic 'manavatva and maana raksha' by destroying the all time evil of Ravana. This was like what Maharshi Agastya saved from the fright of Vaataapi and Ilvava facing the dakshina disha. I have had laboured all along by re-establishing and reviving dharma and my endeavour of 'Sitaanveshana' was an excuse and a bye product but most certainly not the 'be all and end all!

[Visleshana on Agastya Maharshi and Daitya brothers Vaataapi and Ilvala as sourced from Matsya Purana]

Agastya absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the Vindhyas. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying 'Vatapi! Jeerno bhava' and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra!]

Further stanzas continued:

*rakṣatā tu mayā vṛttam apavādaṁ ca sarvaśaḥ, prakhyātasyaātmavaṁśasya nyaṅgaṁ ca parimāṛjatā/
prāptacāritrasaṁdehā mama pratimukhe sthitā, dīpo netrāturasyeva pratikūlāsi me dṛḍham/ tad gaccha
hy abhyanujñātā yateṣāṁ janakātmaje, etā daśa diśo bhadre kāryam asti na me tvayā/ kaḥ pumān hi kule
jātaḥ striyaṁ paragrhoṣitāṁ, tejasvi punar ādadyāt suhṛllekhena cetasā/ Shri Rama then asserted further
that he had performed all these activities most essentially for sadaachaara raksha, and most certainly for
desrtroying the all-spreading 'apavaadaas' or the baseless allegations. Devi Sita! In your charitra now,
there are all types of comments, but even so I have been shielding very resolutely and firmly. This indeed
like the blind person is disabled to see the light and its radiance. Even so Janaka Kumari! If you wish, you
may discard me and I would whole heartedly approve of your decision. Could there be a aristocratic and
excellent heritage and upbringing person would accept a woman who had lived in the home of a strange
person for long time! rāvaṇāṅkaparibhraṣṭāṁ dṛṣṭāṁ duṣṭena cakṣuṣā, kathaṁ tvāṁ punarādadyāṁ
kulaṁ vyapadiśan mahat/ tadarthaṁ nirjitā me tvāṁ yaśaḥ pratyāhṛtaṁ mayā, nāsti me tvayy abhiṣvaṅgo
yatheṣāṁ gamyatāṁ itaḥ/ iti pravyāhṛtaṁ bhadre mayaitat kṛtabuddhinā, lakṣmaṇe bharate vā tvāṁ
kuru buddhiṁ yathāsukham/ Ravanaasura had kept lifted you and placed right on his lap as you might
have perhaps resented that action but still, how indeed could I accept and own yo back ever! Even if what
ever reasin that I had secured you back should have been washed away back any way. But now my deep
affection for you had some how been dwindled and therefore I let you free to go where you wish!
Bhadre! This s my decisive and final decision. If you so wish you may be under the care of Lakshmana or
Bharata comfortably. sugrīve vānarendre vā rākṣasendre vibhīṣaṇe, niveśaya maṇaḥ sīte yathā vā sukham
ātmanaḥ/ na hi tvāṁ rāvaṇo dṛṣṭvā divyarūpāṁ manoramāṁ, marṣayate ciraṁ sīte svagrhe parivartinīm/
tataḥ priyārhaśvaraṇā tad apriyaṁ; priyād upaśrutyā cirasya maithilī, mumoca bāṣpaṁ subhṛśaṁ
pravepitā; gajendrahastābhihateva vallarī/ You may even be under the care of the vaanara raja Sugriva,
or the rakshasa raja Vibhishana or where ever that you may feel could choose. Sita! I do regret that since
Ravana got infatuated with your attractiveness and kept in his home for months would not be able to walk
back to you like this. As Rama stated likewise with clarity and assertiveness, Devi Sita was broken down
like an elephant which lost its very trunk!*

Sarga Hundred and Sixteen

Devi Sita explaining and asserting her origin of 'ayonijatva', upbringing and paativratya to Rama and the assembly of public had finally entered into the agni jwaalaas as celestials and the public witnessed.

*Evam uktā tu vaidehī paruṣaṁ lomaharṣaṇam, rāghaveṇa saroṣeṇa bhṛśaṁ pravyathitābhavat/ sā tad
aśrutapūrvam hi jane mahati maithilī, śrutvā bhartṛvaco rūkṣaṁ lajjayā vrīḍitābhavat/ praviśantīva
gātrāṇi svāny eva janakātmajā, vākśalyais taiḥ saśalyeva bhṛśaṁ aśrūṇy avartayat/ tato bāṣpa -*

*parikliṣṭam pramānjantī svam ānanam, śanair gadgadayā vācā bhartāram idam abravīt/ kiṁ mām
asadṛśam vākyam īdṛśam śrotradāruṇam, rūkṣam śrāvayase vīra prākṛtaḥ prākṛtām iva/ na tathāsmi
mahābāho yathā tvam avagacchasi, pratyayam gaccha me svena cāritreṇaiva te śape/ pṛthak strīṇām
pracāreṇa jātim tvam pariśaṅkase, parityajemām śaṅkām tu yadi te 'haṁ parīkṣitā/ yady ahaṁ
gātrasaṁsparśam gatāsmi vivaśā prabho, kāmakāro na me tatra daivam tatraparādhyati/ madadhīnam tu
yat tan me hṛdayam tvayī vartate, parādhīneṣu gātreṣu kiṁ kariṣyāmy anīśvarā/ sahasamvṛddhabhāvāc
ca saṁsargeṇa ca mānada, yady ahaṁ te na vijñātā hatā tenāsmi śāśvatam/ preṣitas te yadā vīro
hanūmān avalokakaḥ, laṅkāsthāhaṁ tvayā vīra kiṁ tadā na visarjitā/ pratyakṣam vānarendrasya
tvadvākyasamanantaram, tvayā saṁtyaktayā vīra tyaktam syāj jīvitam mayā/ na vṛthā te śramo 'yam syāt
saṁśaye nyasya jīvitam, suhrjjanaparikleśo na cāyam niṣphalas tava/ tvayā tu naraśārdūla krodham
evānuvartatā, laghuneva manuṣyeṇa strītvam eva puraskṛtam/ apadeśena janakān notpattir vasudhātālāt,
mama vṛttam ca vṛttajña bahu te na puraskṛtam/ na pramāṇīkṛtaḥ pāṇir bālye bālena pīḍitaḥ, mama
bhaktiś ca śīlam ca sarvaṁ te pṛṣṭhataḥ kṛtam/ evaṁ bruvānā rudatī bāṣpagadgadabhāṣiṇī, abravīt
lakṣmaṇam sītā dīnam dhyānaparam sthitam/ citām me kuru saumitre vyasanasyāsyā bheṣajam,
mithyāpavāḍopahatā nāhaṁ jīvitum utsahe/ aprītasya guṇair bhartus tyaktayā janasaṁsadi/ yā kṣamā me
gatir gantum pravekṣye havyavāhanam/ evam uktas tu vaidehyā lakṣmaṇaḥ paravīrahā, amarṣavaśam
āpanno rāghavānanam aikṣata/ sa vijñāya manaśchandaṁ rāmasyākārasūcitam, citām cakāra saumitrir
mate rāmasya vīryavān/ adhomukhaṁ tato rāmaṁ śanaiḥ kṛtvā pradakṣiṇam, upāsarpata vaidehī
dīpyamānam hutāśanam/ prānamya devatābhyaś ca brāhmaṇebhyaś ca maithilī, baddhāñjalipuṭā cedam
uvācāgnisamīpataḥ/ yathā me hṛdayam nityam nāpasarpati rāghavā, tathā lokasya sākṣī mām sarvataḥ
pātu pāvakaḥ/ evam uktevā tu vaidehī parikramya hutāśanam, viveśa jvalanam dīptam
niḥsaṅgenāntarātmanā/ janaḥ sa sumahāns tatra bālavṛddhasamākulaḥ, dadarśa maithilīm tatra
praviśantīm hutāśanam/ tasyām agniṁ viśantyām tu hāheti vipulaḥ svanaḥ, rakṣasām vānarāṇām ca
saṁbabhūvādbhutopamaḥ/*

At once terrified and humiliated in public by Rama, Devi Sita sat crumbled with unremitting tears and said: 'Veera! It is indeed unbecoming of a person of your stature to announce in the open public such 'karna kathora- anuchita- rushta vachanas' as to a severely and irrevocably fallen woman of my upbringing and status. Maha Baaho! I am not such a woman as you feel and treat me in public. Kindly keep trust in me as I would take a pledge in the name of 'sadaachaara' and 'parama pavitrata' and am indeed never trustworthy. As you consider me among the lowest ranking woman do please never allow your lowest thoughts. Prabho! As my body and that of Ravana did touch each other only due to my accidental helplessness but never as of volition and of my fate. Maha Raja! you had instructed Hanuman to bring me before you, and why did you not ignore me at that very time I would have decided to make my praana tyaga then and there itself. But I had been accosted me specially for this public humiliation. *tvayā tu naraśārdūla krodham evānuvartatā, laghuneva manuṣyeṇa strītvam eva puraskṛtam/apadeśena janakān notpattir vasudhātālāt, mama vṛttam ca vṛttajña bahu te na puraskṛtam/ na pramāṇīkṛtaḥ pāṇir bālye bālena pīḍitaḥ, mama bhaktiś ca śīlam ca sarvaṁ te pṛṣṭhataḥ kṛtam/* Nripa shreshtha! Why indeed you are disconcerted like a fired up person despite your nature of equanimity and criticising my debased demeanour as of a fallen lowly woman. You are saturated with the pluses and minuses of sadaachaara marmas! As I was given birth to Janaka Raja's yajna bhumi and hence named Jaanaki! In fact Janaka was not my actual father born to him literally as I was 'bhu prakatita' as such not of naturally born but of celestial origin called 'Ayonija'. Like wise my background of Vidya and upbringing was also never known to the ordinary but I never made it public as of women of inferiority complex. I was married off even as of an early teen age without even being aware of its implications. I had never even made these facts to the public sans bravado and complex of either superiority or inferiority!' Having thus given vent to some basics of her origin and of celestial characteristics, Devi Sita requested Lakshmana as a 'baashpa gadgada bhaashini' as follows: *citām me kuru saumitre vyasanasyāsyā bheṣajam, mithyāpavāḍopahatā nāhaṁ jīvitum utsahe/ aprītasya guṇair bhartus tyaktayā janasaṁsadi/ yā kṣamā me gatir gantum pravekṣye havyavāhanam/ evam uktas tu vaidehyā lakṣmaṇaḥ paravīrahā, amarṣavaśam āpanno rāghavānanam aikṣata/* Sumitra nandana! Can you please prepare a 'chita' of agni for me as the remedy

for my distress to clean up ‘midhya kalanka’ as I am no longer be able to alive any further. My Life Master is unhappy with my ‘guna pravritti’ and declared so publicly and in this condition it should ne proper for me to resort to ‘agni pravesha’. Then Lakshmana looked at Shri Rama as Devi Sita was unable to bear her slur any further. *sa vijñāya manaschandaṁ rāmasyākārasūcitam, citāṁ cakāra saumitrir mate rāmasya vīryavān/ adhomukhaṁ tato rāmaṁ śanaiḥ kṛtvā pradakṣiṇam, upāsarpata vaidehī dīpyamānam hutāśanam/ prañamya devatābhyaś ca brāhmaṇebhyaś ca maithilī, baddhāñjalipuṭā cedam uvācāgnisamīpataḥ/* Well realising Rama’s mind, Lakshmana then prepared the ‘chita’ as Shri Rama stood still beside the agni jwaalaas like Dharma Yama Raja in his well preparedness to sacrifice a praani with his head down as Devi Sita faced the ruthlessness of the flames. She then prayed to Devata Maharshis and also to the viprottamaas nearby and declared as follows: *yathā me hṛdayaṁ nityaṁ nāpasarpati rāghavā, tathā lokasya sākṣī mām sarvataḥ pātu pāvakaḥ/ Karmanaa manasaa vaachaa yathaa naaticharaamyaham/* Be it known that if my hearty attachment to Shri Rama were to be truthful then Agni Deva should liberate me to safety. If my charitra is transparent and clean as Rama would doubt, then Agni Deva be kind for my safety. In case my mind, utteringsand deeds are pure and blemishless, and beyond the suspicion of Rama then may Agni Deva sustain me to safety. *evam uktvā tu vaidehī parikramya hutāśanam, viveśa jvalanaṁ dīptaṁ nihsaṅgenāntarātmanā/janaḥ sa sumahāms tatra bālavyḍdhasamākulaḥ, dadarśa maithilīm tatra praviśantīm hutāśanam/ tasyām agniṁ viśantyām tu hāheti vipulaḥ svanaḥ, rakṣasām vānarāṇām ca sambabhūvādbhutopamaḥ/* So stating Devi Sita jumped into the flames. As she did so, the children and the elderly witnessed the proceedings. Rishi Devata Gandharvaadis too were able to vision the scene and so did Samasta Rakshasa Vaanaraas raised ‘hahakaaraas and artanadaas’ sky high.

Sarga Hundred and Seventeen

As Devi Sita entered ‘agni jwaalaas’ set by Lakshmana with Rama’s implicit awareness, sarva deva mandali headed by Brahma praised Rama as of Vishnu avatara and Sita as Maha Lakshmi

Tato vaiśravaṇo rājā yamaś cāmitrakaśanaḥ, sahasrākṣo mahendraś ca varuṇaś ca paramatapah/ śaḍardhanayanaḥ śrīmān mahādevo vṛśadhvajah, kartā sarvasya lokasya brahmā brahmavidām varah/ ete sarve samāgamyā vimānaiḥ sūryasaṁnibhaiḥ, āgamyā nagarīm laṅkāṁ abhijagmuś ca rāghavam/ tataḥ sahasrābharaṇān pragrhya vipulān bhujān, abruvāms tridaśaśreṣṭhāḥ prāñjalīm rāghavaṁ sthitam/ kartā sarvasya lokasya śreṣṭho jñānavatām varah, upekṣase katham sītām patantīm havyavāhane, katham devagaṇaśreṣṭham ātmānaṁ nāvabudhyase/ ṛtadhāmā vasuḥ pūrvam vasūnām ca prajāpatiḥ, tvam trayāṇām hi lokānām ādikartā svayaṁprabhuḥ/ rudrāṇām aṣṭamo rudraḥ sādhyānām api pañcamah, aśvinau cāpi te karṇau candrasūryau ca cakṣuṣī/ ante cātau ca lokānām dṛśyase tvam paramtapa, upekṣase ca vaidehīm mānuṣaḥ prākṛto yathā/ ity ukto lokapālais taiḥ svāmī lokasya rāghavaḥ, abravīt tridaśaśreṣṭhān rāmo dharmabhṛtām varah/ ātmānaṁ mānuṣaṁ manye rāmaṁ daśarathātmajam, yo ’ham yasya yataś cāham bhagavāms tad bravītu me/ iti bruvāṇaṁ kākutsatham brahmā brahmavidām varah, abravīt chṛṇu me rāma satyaṁ satyaparākrama/ bhavān nārāyaṇo devaḥ śrīmāms cakrāyudho vibhuḥ, ekaśṛṅgo varāhas tvam bhūtabhavyasapatnajit/ akṣaram brahmasatyaṁ ca madhye cānte ca rāghava, lokānām tvam paro dharmo viśvakṣenaś caturbhujah/ śārṅgadhanvā hṛṣīkeśaḥ puruṣaḥ puruṣottamaḥ, ajitaḥ khaḍgadhr̥g viṣṇuḥ kṛṣṇaś caiva bṛhadbalaḥ/ senānīr grāmaṇīś ca tvam buddhiḥ sattvaṁ kṣamā damaḥ, prabhavaś cāpyayaś ca tvam upendro madhusūdanaḥ/ indrakarmā mahendras tvam padmanābho raṇāntakṛt, śaraṇyaṁ śaraṇaṁ ca tvām āhur divyā maharṣayaḥ/ sahasraśṛṅgo vedātmā śatajihvo maharṣabhaḥ, tvam yajñas tvam vaṣaṭkāras tvam omkāraḥ paramtapa/ prabhavaṁ nidhanaṁ vā te na viduḥ ko bhavān iti, dṛśyase sarvabhūteṣu brāhmaṇeṣu ca goṣu ca/ dikṣu sarvāsu gagane parvateṣu vaneṣu ca, sahasracaraṇaḥ śrīmāñ śataśīrṣaḥ sahasradhr̥k/ tvam dhārayasi bhūtāni vasudhām ca saparvatām, ante pṛthivyāḥ salile dṛśyase tvam mahoragaḥ/ trīṁś lokān dhārayan rāma devagandharvadānavān, aham te hṛdayaṁ rāma jihvā devī sarasvatī/ devā gātreṣu lomāni nirmitā brahmaṇā prabho, nimeṣas te ’bhavad rātrir unmeṣas te ’bhavad divā/ saṁskārās te ’bhavan vedā na tad asti tvayā vinā, jagat sarvaṁ śarīraṁ te sthairyam te vasudhātalam/ agniḥ kopah prasādas te somah

śrīvatsalakṣaṇa, tvayā lokās trayāḥ krāntāḥ purāṇe vikramais tribhiḥ/mahendraś ca kṛto rājā balim baddhvā mahāsuram, sītā lakṣmī bhavān viṣṇur devaḥ kṛṣṇaḥ prajāpatiḥ/ vadhārtham rāvaṇasyeha praviṣṭo mānuṣīm tanum, tad idaṁ naḥ kṛtaṁ kāryam tvayā dharmabhṛtām vara/ nihato rāvaṇo rāma prahṛṣṭo divam ākrama, amogham balavīryam te amoghas te parākramaḥ/ amoghās te bhaviṣyanti bhaktimantaś ca ye narāḥ, ye tvām devam dhruvam bhaktāḥ purāṇam puruṣottamam, ye narāḥ kīrtayiṣyanti nāsti teṣām parābhavaḥ/

Dharmatma Shri Rama was stunned in silence as Devi Sita entered the flames against the background of ‘haahaakaaraas’ of the public as witnessed by the Celestials too. Then Vishraavaputra Yaksha Kubera, Yama Dharma Raja accompanied by Pitru Denatas, Deva Raja Indra, Jalaadhipati Varuna Deva and Trinetradhara Vrishabhdeva Maha Deva, and Jagadsrashta Brahma landed on Lankapuri. Shri Rama then prostrated to them all and addressed Shri Rama as follows: *kartā sarvasya lokasya śreṣṭho jñānavatām varaḥ, upekṣase katham sītām patantīmavyavāhane, katham devagaṇaśreṣṭham ātmānam nāvabudhyase/ rtadhāmā vasuḥ pūrvam vasūnām ca prajāpatiḥ, tvam trayāṇām hi lokānām ādikartā svayamprabhuḥ/ rudrāṇām aṣṭamo rudraḥ sādhyānām api pañcamah, aśvinau cāpi te karṇau candrasūryau ca cakṣuṣī/* Shri Rama! You are the ‘sampurna vishvotpaadaka, jnaana shreshtha and sarva vyaapaka’, yet how are you allowing Devi Sita to jump into flames. Being Bhagavan Vishnu himself, this is rather incomprehensible to us all! Several yugas ago, you were the Vasu Prajapati Rutadhama Vasu was your self as the Loka Karta yourself. You were the swarupas of Ashta Vasus, Ekaadasha Rudras, Saadhaka Devataas, and Ashvini Kumaraas. ‘Shatru santaapa karta Shri Rama! how is this that you being the ‘Shrishtyaadi Madhyamaantaka’ are behaving like an ordinary human being in respect of Devi Sita!

[Vishleshana of Ashta Vasus, Ekaadasha Rudras, Saadhaka Devataas, and Ashvini Kumaraas.]

Ashta Vasus were Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhaasa. Ekaadasha Rudras were. Mahan, Mahatma, Mariman, Bhishana, Ritadhwa, Urthvakesha, Pingalaaksha, Rucha Shuchi and Kaalaagni. Twelve Saadhaka Devataas were. Anumanta, Praana, Nara, Veeryayaan, Chiti, Haha, Naya, Hamsa, Naraayana, Prabhava and Vibhu and two Ashvini Kumaraas the celestial physicians were Naasatya and Dashnna. (Also refer to Essence of Valmiki Sundara Kaanda Sarga Twenty Three)]

Further stanzas to follow:

ātmānam mānuṣam manye rāmam daśarathātmajam, yo 'ham yasya yataś cāham bhagavāms tad bravītu me/iti bruvāṇam kākutstham brahmā brahmaavidām varaḥ, abravīc chṛṇu me rāma satyam satyaparākrama/ Shri Rama then greeted the Devaas and replied with veneration: ‘Deva ganaas! I do conduct my self as the Dasharatha Kumara Putra only. I am what I am, what is my human birth and is subject to human tendencies of emotions and features there of’! Then Brahma himself replied as follows: ‘ Satya paraakrami Shri Raghu veera, do kindly bear with me and listen to me: *bhavān nārāyaṇo devaḥ śrīmāms cakrāyudho vibhuḥ, ekaśṛṅgo varāhas tvam bhūtabhavyasapatnajat/ akṣaram brahmasatyam ca madhye cānte ca rāghava, lokānām tvam paro dharmo viṣvaksenaś caturbhujah/ śārṅgadhanvā hṛṣīkeśah puruṣah puruṣottamah, ajitah khadgadhrig viṣṇuḥ kṛṣṇaś caiva bṛhadbalaḥ/* You are the Chakradhaari Shriman Narayana who was the Varaha Deva who had uplifted Bhu Devi and as such the Adi Deva who should devastate Deva Shatrus. Raghu nandana! You are the avinaashi Parabrahma of srishtyaadi-madhyama-anta Satya Swarupa Vidyaamaan. You are the sarva loka parama dharma being the Vishvaksena, Chaturbhuj Dhaari Shri Hari. You are the Shaarnga dhanva, Hrishikesha, Antaryami Purusha, and Purushottama. You are ajeya the invincible; you are the andaka naama khadga dhara Vishnu and Krishna. *senānīr grāmaṇīs ca tvam buddhiḥ sattvam kṣamā damaḥ, prabhavaś cāpyayaś ca tvam upendro madhusūdanaḥ/ indrakarmā mahendras tvam padmanābho raṇāntakṛt, śaraṇyam śaraṇam ca tvam āhur divyā maharṣayaḥ/ sahasraśṛṅgo vedātmā śatajihvo maharṣabhaḥ, tvam yajñas tvam vaṣaṭkāras tvam omkārah paramāta/* You are the Devasenapati, go raksha mukya. You are buddhi-satva-khama-indra

nigrah and srishti-pralaya kaarana, Vamana Deva and Madhusudana. You are the Indrotpanaa Mahendra and the yuddhanta shanta swarupa Padmanaabha, Divya Maharshi gana sharana daata and sharanaagata vatsala. You are the sahastra shaakharupa simha, sahasra vidhi vaakya rupa veda rupa Maha Vrishabha. You are the Siddhi Saadhyaasharaya Maha Purvaja. Yajna, Vashatkaara, Aumkaara swarupa, and the Maha Shreshtaa Paramatma.*prabhavam nidhanam vā te na viduḥ ko bhavān iti, dṛśyase sarvabhūteṣu brāhmaṇeṣu ca goṣu ca/ dikṣu sarvāsu gagane parvateṣu vaneṣu ca, sahasracaraṇaḥ śrīmān śataśīrṣaḥ sahasradhṛk/ tvam dhārayasi bhūtāni vasudhām ca saparvatām, ante pṛthivyāḥ salile dṛśyase tvam mahoragaḥ/ trīmī lokān dhārayan rāma devagandharvadānavān, aham te hṛdayam rāma jihvā devī sarasvatī/* Shri Rama! None indeed would have the ability of your ‘aavirbhaava-tirobhava’ and as to who are you, since you are present in samasta praanis, cows, brahmanaas and yet invisible. It is your magnificence that is reflected in all the ashta dishas, the skies, parvataas, rivers with thousands of feet, mastakaas and netras.

[Brief Vihleshana on select Purusha Sukta’s select stanzas :

Sahasra Sirsha Purshah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vritwaa Atyatishthaddashaagulam/ Bhagawan/ Maha Purusha who has countless heads,eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity!*Purusha ye Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/* He is and was always present submerging the past and the future and is indestrucible and far beyond the ephemeral Universe *etaavaa nasya Mahimaa Atojyaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani Tripaadasya -amritam Divi/* What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is compehensible is but a quarter of the Eternal Unknown.*Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gvyakraamat saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds.*Tasmaadviraadajaayata VirajoAdhi Puurushah, Sa jaato Atyarichyata paschaadbhumimatho purah/* From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present.Then He created Earth and Life to Praanis.]

Further stanzas continued:

You are the reflection of samasta praanis, prithivi, parvataa, jalaas and the shesha naaga. Shri Rama! You are the trilokas, the davaas, gandharva, daanava dharana Virat purush a Naryana.*devā gātreṣu lomāni nirmītā brahmaṇā prabho, nīmeṣas te 'bhavad rātrir unmeṣas te 'bhavad divā/ saṁskārās te 'bhavan vedā na tad asti tvayā vinā, jagat sarvaṁ śarīraṁ te sthairyam te vasudhātalam/ agniḥ kopah prasādas te somaḥ śrīvatsalakṣaṇa, tvayā lokās trayah krāntāḥ purāṇe vikramais tribhiḥ/ mahendraś ca kṛto rājā balim baddhvā mahāsuram, sītā lakṣmīr bhavān viṣṇur devaḥ kṛṣṇaḥ prajāpatiḥ/* Prabho! Whaever shrishti that you as Brahma along with devatas are hut your body hairs and so is the steadiness of Prithvi. Agni is your anger, and Chandra is your prasannata or your pleasantness. It is you who shows Shri Vatsa Chihnaa. In the Vamanaavataara, you had divided the universe as trilokaas. In that very Vamanavataara, you made Indra as the King of Swarga Loka. Devi Sita is saakshaat Devi Lakshmi herself as you are saakshaat Vishnu your self. You too are Krishna and the Prajapati too. *vadhārtham rāvaṇasyeha praviṣṭo mānuṣīm tanum, tad idaṁ naḥ kṛtām kāryam tvayā dharmabhṛtām vara/ nihato rāvaṇo rāma prahrṣṭo divam ākrama, amogham balavīryam te amoghas te parākramaḥ/ amoghās te bhaviṣyanti bhaktimantaś ca ye narāḥ, ye tvām devaṁ dhruvaṁ bhaktāḥ purāṇam puruṣottamam, ye narāḥ kīrtayiṣyanti nāsti teṣāṁ parābhavaḥ/* Dharmatma Raghu Veera! You desired to demolish Ravana and thus have taken to Maanava Janma and have since facilitated our task of Dharmoddharana. Shri Rama, your darshana bhagya is unprecedented on this bhutala’. That was how Brahma made his ‘atihaasika stotra paatha’

Sarga Hundred and Eighteen

Reacting to Brahma's declarations, Agni Deva emerged in public view and presented Devi Sita asserting her purity even being in Ravana's 'antahpura' for long as Rama desired to test her so to convince public.

*Etac chrutvā śubham vākyam pitāmahasamīritam, ankenādāya vaidehīm utpapāta vibhāvasuḥ/
taruṇādityasamkāsām taptakāñcanabhūṣaṇām, raktāambaradharām bālām nīlakuñcitamūrdhajāṃ/
akliṣṭamālyābharaṇām tathā rūpām manasvinīm, dadau rāmāya vaidehīm anke kṛtvā vibhāvasuḥ/ abravīc
ca tadā rāmaṃ sākṣī lokasya pāvakaḥ, eṣā te rāma vaidehī pāpam asyā na vidyate/ naiva vācā na
manasā nānudhyānān na cakṣuṣā, suvṛttā vṛttaśauṇḍīrā na tvām aticacāra ha/ rāvaṇenāpanītaiśā
vīryotsiktena rakṣasā, tvayā virahitā dīnā vivaśā nirjanād vanāt/ ruddhā cāntahpure guptā tvakcittā
tvatparāyaṇā, rakṣitā rākṣasī saṃghair vikṛtair ghoradarśanaiḥ/ pralobhyamānā vividham bhartsyamānā
ca maithilī, nācintayata tad rakṣas tvadgatenāntarātmanā/ viśuddhabhāvām niṣpāpām pratigṛhṇīṣva
rāghava, na kiṃ cid abhidhātavyam aham ājñāpayāmi te/ evam ukto mahātejā dhṛtimān dṛḍhavigraham,
abravīt tridaśaśreṣṭham rāmo dharmabhṛtām varaḥ/ avaśyam triṣu lokeṣu sītā pāvanam
arhati, dīrghakāloṣitā ceyam rāvaṇāntahpure śubhā/ bālīśaḥ khalu kāmātmā rāmo daśarathātmajāḥ,
vakṣyanti mām santo jānakīm aviśodhya hi/ ananyahṛdayām bhaktām maccittaparirakṣaṇīm, aham apy
avagacchāmi maithilīm janakātmajāṃ/ pratyayārtham tu lokānām trayāṇām satyasamśrayaḥ, upekṣe
cāpi vaidehīm praviśantīm hutāśanam/ imām api viśālākṣīm rakṣitām svena tejasā, rāvaṇo nātivarteta
velām iva mahodadhiḥ/ na hi śaktaḥ sa duṣṭātmā manasāpi hi maithilīm, pradharṣayitum aprāptām
dīptām agniśikhām iva/ neyam arhati caiśvaryam rāvaṇāntahpure śubhā, ananyā hi mayā sītām
bhāskareṇa prabhā yathā/ viśuddhā triṣu lokeṣu maithilī janakātmajā, na hi hātum iyaṃ śakyā kīrtir
ātmavatā yathā/ avaśyam ca mayā kāryam sarveṣāṃ vo vaco hitam, snigdhanām lokamānyānām evam ca
bruvatām hitam/ itīdam uktvā vacanam mahābalaḥ; praśasyamānaḥ svakṛtena karmanā, sametya rāmaḥ
priyā mahābalaḥ; sukham sukhārho 'nubabhūva rāghavaḥ/*

As per Brahma Deva's 'mahattara vakyas' Agni Deva as Devi Sita's pitru swarupa, placed her on his lap and made his appearance as she stood up instantly like arunodaya Bhaskara as dressed and worn with a radiant and ver fresk 'raktaambara vastra' and handed over to Shri Rama. The Loka saakshi Agni Deva stated: *abravīc ca tadā rāmaṃ sākṣī lokasya pāvakaḥ, eṣā te rāma vaidehī pāpam asyā na vidyate/ naiva vācā na manasā nānudhyānān na cakṣuṣā, suvṛttā vṛttaśauṇḍīrā na tvām aticacāra ha/ rāvaṇenāpanī - taiśā vīryotsiktena rakṣasā, tvayā virahitā dīnā vivaśā nirjanād vanāt/ ruddhā cāntahpure guptā tvakcittā tvatparāyaṇā, rakṣitā rākṣasī saṃghair vikṛtair ghoradarśanaiḥ/ pralobhyamānā vividham bhartsyamānā ca maithilī, nācintayata tad rakṣas tvadgatenāntarātmanā/ viśuddhabhāvām niṣpāpām pratigṛhṇīṣva rāghava, na kiṃ cid abhidhātavyam aham ājñāpayāmi te/* Shri Rama! This dharma patni of yours, Vaideha Raja Kumari Devi Sita who has no blemish and even remote sinfulness. Uttama Shubha Lakshana Yukta Sati is dedicated to you by 'manas-vaani-buddhi' and netraas too and this sadaachara paraayani is ever worshipful to you. This outstanding stree when forcefully kidnapped by that arrogant Ravana with his bala paraakramaas in your absence she was helpless no doubt but were never yielding out of fear but was indeed well composed. Ravana brought her and imprisoned her with security around as the bhayanaka Rakshasis yet with ever steady mindedness, supreme faith and unparalleled devotion for you had suffered the worst manner but was trully dedicated to you never even in dreams ot reality thought of yielding. Therafter, endless measures of coercion, intimidation and of offers of attractiv temptations were applied by Ravana but he had always received hopeless rejections. Devi Sita's conduct was pure, sinless and ever of shining heart like that of oft-molten gold. Shri Rama! Do accept her now and for ever. You may even consider this request as my considered instruction'. As having asserted thus, Shri Rama had politely as follows: ' Bhagavan, I had acted in this heartless manner to let the commonality trust my rigorous test about Janaka nandini's purity as they might tend to carry way the normal tendency that she lived for long in Ravana's antahpura. Am I not aware that both me and Devi Sita are inseparable being dedicated to each other by 'manasaa-vaachaa- karmanaa-and dharmanaa too. That was how, Sita too was never hesitant being ever ready to jump into your fierce flames, Agni Deva! Janaki is parama pavitra in trilokaas!' As Shri Rama emphasized like wise, Agni Deva blessed both the couple and disappeared.

Sarga Hundred and Nineteen

Maha Deva complemented Rama and pointed out at Dasharadha's Soul from Swarga as the latter blessed Rama stating that he redeemed his soul as Ashtavakra did to his father and assured Kingship with glory.

*Etac chrutvā śubham vākyam rāghaveṇa subhāṣitam, idaṁ śubhataram vākyam vyājahāra maheśvaraḥ/
puṣkarākṣa mahābāho mahāvākṣaḥ paramtapa, diṣṭyā kṛtam idaṁ karma tvayā śāstrabhṛtām vara/ diṣṭyā
sarvasya lokasya pravṛddhaṁ dāruṇam tamaḥ, apāvṛttaṁ tvayā saṁkhye rāma rāvaṇajam bhayam/
āśvāsya bharatam dīnam kauśalyām ca yaśasvinīm, kaikeyīm ca sumitrām ca dṛṣṭvā lakṣmaṇamātaram/
prāpya rājyam ayodhyāyām nandayitvā suhrjjanam, ikṣvākūṇām kule vaṁśam sthāpayitvā mahābala/
iṣṭvā turagamedhena prāpya cānuttamam yaśaḥ, brāhmaṇebhyo dhanam dattvā tridivam gantum arhasi/
eṣa rājā vimānasthaḥ pitā daśarathas tava, kākutstha mānuṣe loke gurus tava mahāyaśaḥ/ indralokam
gataḥ śrīmāms tvayā putreṇa tāritaḥ, lakṣmaṇena saha bhrātrā tvam enam abhivādaya/ mahādevavacaḥ
śrutvā kākutsthaḥ sahalakṣmaṇaḥ, vimānaśikharasthasya praṇāmam akarot pituḥ/ dīpyamānam svayām
lakṣmyā virajo 'mbaradhārīnam, lakṣmaṇena saha bhrātrā dadarśa pītarām prabhuh/ harṣeṇa
mahatāviṣṭo vimānastho mahīpatiḥ, prāṇaiḥ priyataram dṛṣṭvā putram daśarathas tadā āropyāṅkam
mahābāhur varāsanagataḥ prabhuh, bāhubhyām saṁpariṣvajya tato vākyam samādade/ na me svargo
bahumataḥ saṁmānaś ca surarṣibhiḥ, tvayā rāma vihinasya satyam pratiśṛṇomi te/ kaikeyyā yāni caktāni
vākyāni vadatām vara, tava pravṛṇjanārthāni sthitāni hṛdaye mama/ tvām tu dṛṣṭvā kuśalinam pariṣvajya
salakṣmaṇam, adya duḥkhād vimukto 'smi nīhārād iva bhāskarāḥ/ tārito 'ham tvayā putra suputreṇa
mahātmanā, aṣṭāvakraṇa dharmātmā tārito brāhmaṇo yathā/ idānīm ca vijānāmi yathā saumya
sureśvaraiḥ, vadhārtham rāvaṇasyeha vihitam puruṣottamam/ siddhārthā khalu kauśalyā yā tvām rāma
gṛham gatam, vanān nivṛttaṁ saṁhr̥ṣṭā drakṣyate śatrusūdana/ siddhārthāḥ khalu te rāma narā ye tvām
purīm gatam, jalārdram abhiṣiktaṁ ca drakṣyanti vasudhādhipam/ anuraktena balinā śucinā
dharmacārīṇā, iccheyām tvām aham draṣṭum bharatena samāgatam/ caturdaśasamāḥ saumya vane
niryāpitās tvayā, vasatā sītayā sārddham lakṣmaṇena ca dhīmatā/ nivṛttavanavāso 'si pratijñā saphalā
kṛtā, rāvaṇam ca raṇe hatvā devās te paritoṣitāḥ/ kṛtam karma yaśaḥ ślāghyam prāptaṁ te śatrusūdana,
bhrātr̥bhiḥ saha rājyastho dīrgham āyur avāpnuiḥ/ iti bruvāṇam rājānam rāmaḥ prāñjalir abravīt, kuru
prasādam dharmajña kaikeyyā bharatasya ca/ saputrām tvām tyajāmīti yad uktā kaikayī tvayā, sa śāpaḥ
kaikayīm ghorāḥ saputrām na spr̥ṣet prabho/ sa tatheti mahārājō rāmam uktvā kṛtāñjalim, lakṣmaṇam ca
pariṣvajya punar vākyam uvāca ha/ rāmam śuśrūṣatā bhaktyā vaidehyā saha sītayā, kṛtā mama
mahāprītiḥ prāptaṁ dharmaphalam ca te/ dharmam prāpsyasi dharmajña yaśaś ca vipulam bhuvi, rāme
prasanne svargam ca mahimānam tathaiva ca/ rāmam śuśrūṣa bhadram te sumitrānandavardhana,
rāmaḥ sarvasya lokasya śubheṣv abhirataḥ sadā/ ete sendrās trayo lokāḥ siddhāś ca paramarṣayaḥ,
abhigamya mahātmānam arcanti puruṣottamam/ etat tad uktam avyaktam akṣaram brahmanirmitam,
devānām hṛdayam saumya guhyam rāmaḥ paramtapaḥ/ avāptaṁ dharmacaraṇam yaśaś ca vipulam
tvayā, rāmam śuśrūṣatā bhaktyā vaidehyā saha sītayā/ sa tathoktvā mahābāhur lakṣmaṇam prāñjalim
sthitam, uvāca rājā dharmātmā vaidehīm vacanam śubham/ kartavyo na tu vaidehi manyus tyāgam imam
prati, rāmeṇa tvadviśuddhyartham kṛtam etad dhitaīṣiṇā/ na tvām subhru samādheyā patiśuśrūvaṇam
prati, avaśyam tu mayā vācyam eṣa te daivatam param/ iti pratisamādiśya putrau sītām tathā snuṣām,
indralokam vimānena yayau daśaratho jvalan/*

As Shri Rama addressed Agni Deva as above that only to ensure public awareness that he agreed to let Devi Sita to offer to sgni jwaalaas, Maha Deva was impressed, pleased and addressed Shri Rama to state that now that the fright of Ravana was rid off it should be time for returning to Ayodhya to assuage the feelings of the grief and gloom of Bharata Shatrughnas, Devis Kousalya-Sumitra and Kaikeyis, accomplish back the Kingship, make Ayodhya public elated, strengthen the stronghold of Ikshvaaku Vamsha, gladden Brahmanas with dhana dhanyas, and thus vindicate dharma and fortify praja paripaalana. He further alerted Shri Rama that he should vision King Dasharatha as seated in a vimaana from Indra loka blessing Sita-Rama-Lakshmanas as the latter had respectfully prostrated to the Maha

Rathi Dasharatha. Then the latter asserted that without Rama not being with him, he was truly feeling that the swarga sukhas were truly futile. Dasharatha asserted that having most dutifully and successfully attained, Rama's return to Ayodhya as its rightful King should vindicate his heroism. He further stated that that was the very moment to see Rama Sita Lakshmanas with pride and their respective glories. He recalled the inhuman statements made by Devi Kaikeyi still piercing in his heart. Dasharatha further stressed: *tārīto 'haṁ tvayā putra suputreṇa mahātmanā, aṣṭāvakraṇa dharmātmā tārīto brāhmaṇo yathā/* My dearest son! You have redeemed me in my post death life like Ashtavakra had in the case of his father Kahola brahmana'

[Vishleshana on Ashtavarka and his father Kahola: Maharshi Aruni taught Vedas as highlighted in Chaandogya Upanishad in his ashram. Kahoda was one of his students, along with Aruni's daughter Sujata. Aruni's daughter married Kahoda. She got pregnant, and during her pregnancy, the male child heard the chanting of the Vedas by his father and corrected the recitation as the father got angry and cursed him as eight deformities of the and was thus named as 'Ashtavakra. Maharshi Ashtavakra was the author of Ashtavakra Samhita underlining human nature and essence individual freedom vis a vis the Supreme Reality and their mutual interaction the Self and the Supreme. He underscored Atmajnaana as Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the Self- Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as 'Samjnaanam' or the emotive sentience being the state of consciousness, 'vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, 'drishti' or discernment and perception through senses, 'mathih' or capacity to think pros and cons, 'manisha' or mastertminded skill of planning, 'juutih' or capacity of forbearance, smriti or memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession all ending up in 'Vashah' or forceful possession; all these are rolled into one word viz. Conscience or the super imposition of the totality of senses viz. speech, vision, touch, taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality]

Further stanzas as followed: *Siddhārthā khalu kausalyā yā tvām rāma grhaṁ gatam, vanān nivṛttaṁ samhr̥ṣṭā drakṣyate śatrusūdana/ siddhārthāḥ khalu te rāma narā ye tvām purīm gatam, jalārdram abhiṣiktaṁ ca drakṣyanti vasudhādhipam/* Shri Rama! Devi Kousalya's 'jeevana saardhaka' would now be truly fulfilled as her proud 'veera putra' would return with 'keetri pratishtaas'. Likewise the public of Ayodhya should be exhilarated to vision you as the King. Dharmatma Bharata is a pavitra murti and would display his suppressed emotions with genuine devotional affection. Soumya! I am now relieved too that after fourteen years of hard life with exemplary and ever memorable self control you as the symbol of endurance and bravery has demolished Ravana the representation of cruelty, arrogance and selfishness. *kṛtaṁ karma yaśaḥ ślāghyaṁ prāptaṁ te śatrusūdana, bhrātṛbhiḥ saha rājyastho dīrgham āyur avāpnuhi/ dharmam prāpsyasi dharmajña yaśaś ca vipulaṁ bhuvi, rāme prasanne svargaṁ ca mahimānaṁ tathaiva ca/ rāmaṁ śuśrūṣa bhadraṁ te sumitrānandavardhana, rāmaḥ sarvasya lokasya śubheṣv abhirataḥ sadā/* Shatrusudana Shri Rama, you have indeed accomplished each and every action of yours most perfectly and assiduously as richly deserving ever memory worth motives, steps, actions and with positive end results. Dharmajña! In the times ahead in the far future too you are blessed with dharma phala prapti with everlasting glory on the bhumandala the karma bhumi. Laksmana! May you be blessed for your nirantara seva with pure mind, action and unparalleled swami bhakti. *kartavyo na tu vaidehi manyus tyāgam imaṁ prati, rāmeṇa tvadviśuddhyartham kṛtam etad dhitaishñā/ na tvam subhru samādheyā patiśuśrūṇaṁ prati, avaśyaṁ tu mayā vācyam eṣa te daivataṁ param/ iti pratisamādiśya putrau sītām tathā snuṣām, indralokaṁ vimānena yayau daśaratho jvalan/* Dear daughter Devi Janaki! As Rama asked you to get lost, you ought not to be in your remote thoughts get either disturbed or anguished as indeed you are an icon of endurance and of exemplary paativratya as being listed universally as a maha pativrata! Thus blessing them all, Dasharatha alighted his vimana back to swarga loka.

Sarga Hundred and Twenty

As Rama requested to Indra to revive the lives of countless dead vaanara-bhallukaas at the yuddhha, the latter having realised that it was unprecedented yet granted as dead ones came alive as from deep sleep!

*Pratiprayāte kākutshe mahendraḥ pākaśāsanah, abravīt paramaprīto rāghavam prāñjalīm sthitam/
amogham darśanam rāma tavāsmākaṁ paramtapa, prītiyukto 'smi tena tvam brūhi yan manasecchasi/
evam uktas tu kākutsthaḥ pratyuvāca kṛtāñjalih, lakṣmaṇena saha bhrātrā sītayā cāpi bhāryayā/ yadi
prītiḥ samutpannā mayi sarvasureśvara, vakṣyāmi kuru me satyam vacanam vadatām vara/ mama hetoḥ
parākrāntā ye gatā yamasādanam, te sarve jīvitam prāpya samuttiṣṭhantu vānarāḥ/ matpriyeṣv
abhiraktās ca na mṛtyum gaṇayanti ca, tvatprasādāt sameyus te varam etad aham vṛṇe/ nīrujān
nirvraṇāms caiva saṁpannabalapauruṣān, golāṅgūlāms tathaivarkṣān draṣṭum icchāmi mānada/ akāle
cāpi mukhyāni mūlāni ca phalāni ca, nadyaś ca vimalās tatra tiṣṭheyur yatra vānarāḥ/ śrutvā tu vacanam
tasya rāghavasya mahātmanah, mahendraḥ pratyuvācedam vacanam prītilakṣaṇam/ mahān ayaṁ varas
tāta tvayokto raghunandana, samutthāsyanti harayaḥ suptā nidrākṣaye yathā/ suhrḍbhir bāndhavaiś
caiva jñātibhiḥ svajanena ca, sarva eva sameṣyanti saṁyuktāḥ parayā mudā/ akāle puṣpaśabalāḥ
phalavantaś ca pādapāḥ, bhaviṣyanti maheṣvāsa nadyaś ca salilāyutāḥ/ savraṇaiḥ prathamam gātraiḥ
saṁvyṭair nivraṇaiḥ punaḥ, babhūvur vānarāḥ sarve kim etad iti vismitaḥ/ kākutstham paripūrṇārtham
dṛṣṭvā sarve surottamāḥ, ūcus te prathamam stutvā stavārham sahalakṣmaṇam/ gacchāyodhyām ito vīra
visarjaya ca vānarān, maithilīm sāntvayasvainām anuraktām tapasvinīm/ bhrātaram paśya bharatam
tvacchokād vratacāriṇam, abhiṣecaya cātmānam pauraṇ gatvā praharṣaya/ evam uktvā tam āmantrya
rāmam saumitriṇā saha, vimānaiḥ sūryasaṁkāśair hr̥ṣṭā jagmuḥ surā divam/ abhivādya ca kākutsthaḥ
sarvāms tāms tridaśottamān, lakṣmaṇena saha bhrātrā vāsam ājñāpayat tadā/ tatas tu sā
lakṣmaṇarāmapālītā; mahācamūr hr̥ṣṭajanā yaśasvinī, śrīyā jvalantī virarāja sarvato; niśāpraṇīteva hi
śītaraśminā/*

As the Soul of his dear father from Swarga Loka, as enabled the Soul to be visioned by Indra Deva Shri Rama with his folded hands requested Indra as follows: *mama hetoḥ parākrāntā ye gatā yamasādanam, te sarve jīvitam prāpya samuttiṣṭhantu vānarāḥ/ matpriyeṣv abhiraktās ca na mṛtyum gaṇayanti ca, tvatprasādāt sameyus te varam etad aham vṛṇe/ nīrujān nirvraṇāms caiva saṁpannabalapauruṣān, golāṅgūlāms tathaivarkṣān draṣṭum icchāmi mānada/ akāle cāpi mukhyāni mūlāni ca phalāni ca, nadyaś ca vimalās tatra tiṣṭheyur yatra vānarāḥ/* ‘Mahendra! Those vaanaraas who had left off even their ‘stree santaanas’ and sacrificed their lives of youthfulness in the sangrama as have been killed and reached yama loka be revived to life again. Rama pleaded that merely for his sake such vaanaraas never cared for death and made all out efforts just make me win and destroy ‘adharma and anyaaya’. Deva raja, you do always consider and encourage such qualities of bravery as all such vaanara ballukaas who were never ailing yet full of youthfulness and self confidence and fought with heroism for a cause. They never cared for hunger or thirst or rest or sleep but were happy with eating roots and fruits and drinking river or stream waters’. As Rama pleaded with veneration, Indra replied: *Raghuvamsha bhushana! What all you have asked for and pleaded is truly too much and had never happened in the past involving countless deaths. Yet your request of sincerity and pure heartedness might not be ignored either. May those vaanara bhalluka veeraas whose heads were fallen or hands and shoulders were severed by rakshasaas may get up revived with life again, like as if they had strong and deep sleep with neither truncated bodies nor any kind of weaknesses of body and mind with their renewed vigor and enthusiasm. They should all be with paramaananda to meet and gather their kith and kin. savraṇaiḥ prathamam gātraiḥ saṁvyṭair nivraṇaiḥ punaḥ, babhūvur vānarāḥ sarve kim etad iti vismitaḥ/ kākutstham paripūrṇārtham dṛṣṭvā sarve surottamāḥ, ūcus te prathamam stutvā stavārham sahalakṣmaṇam/* As Indra Deva stated thus, all the fallen vaanara bhallukaas had indeed were awaken and stood up with neither a scar nor any weakness but with further gusto, Rama along with Lakshmana was excited as the revived ones showered praises for this

miracle while Indra Deva asked Rama as to when would he would wish to return to Ayodhya with Maithili Lakshmanas!

Sarga Hundred and Twenty One

Vibhishana requested Shri Rama to stay back for a few days and enjoy his hospitality, but Rama displayed his anxiety to return the soonest as he was yearning to return to Ayodhya

Tām rātrim uṣitam rāmaṁ sukhottthitam arimdamam, abravīt prāñjalir vākyaṁ jayaṁ prṣṭvā vibhīṣaṇaḥ/ snānāni cāṅgarāgāṇi vastrāṇy ābharaṇāni ca, candanāni ca divyāni mālyāni vividhāni ca/ alamkāravidaś cemā nāryaḥ padmanibhekṣaṇāḥ, upasthitās tvām vidhivat snāpayiṣyanti rāghava/ evam uktas tu kākutsthaḥ pratyuvāca vibhīṣaṇam, harīn sugrīvamukhyāṁs tvaṁ snānenopanimantraya/ sa tu tāmtyati dharmātmā mamahetoḥ sukhocitaḥ, sukumāro mahābāhuḥ kumāraḥ satyasamśravaḥ/ taṁ vinā kaikeyīputraṁ bharataṁ dharmacāriṇam, na me snānaṁ bahumataṁ vastrāṇy ābharaṇāni ca/ ita eva pathā kṣipraṁ pratigacchāma tām purīm, ayodhyāṁ āyato hy eṣa panthāḥ paramadurgamaḥ/ evam uktas tu kākutsthaṁ pratyuvāca vibhīṣaṇaḥ, ahnā tvām prāpayiṣyāmi tām purīm pārthivātmaja/ puṣpakaṁ nāma bhadraṁ te vimānaṁ sūryasaṁnibham, mama bhrātuh kuberasya rāvaṇenāhṛtaṁ balāt/ tad idaṁ meghasaṁkāśaṁ vimānaṁ iha tiṣṭhati, tena yāsyasi yānena tvam ayodhyāṁ gajajvaraḥ/ ahaṁ te yady anugrāhyo yadi smarasi me guṇān, vasa tāvad iha prājña yady asti mayi sauhr̥dam/ lakṣmaṇena saha bhrātrā vaidehyā cāpi bhāryayā, arcitaḥ sarvakāmais tvaṁ tato rāma gamiṣyasi/ prītiyuktas tu me rāma sasainyaḥ sasuhṛdgaṇaḥ, satkriyāṁ vihitāṁ tāvad gṛhāṇa tvaṁ mayodyatām/ praṇayād bahumānāc ca sauhr̥dena ca rāghava, prasādayāmi preṣyo 'haṁ na khalv ājñāpayāmi te/ evam uktas tato rāmaḥ pratyuvāca vibhīṣaṇam, rakṣasāṁ vānarāṇāṁ ca sarveṣāṁ copaśṛṇvatām/ pūjito 'haṁ tvayā vīra sāvīryena paramtapa, sarvātmanā ca ceṣṭibhiḥ sauhr̥denottamena ca/ na khalv etan na kuryām te vacanaṁ rākṣaseśvara, taṁ tu me bhrātaram draṣṭuṁ bharataṁ tvarate manaḥ/ mām nivartayituṁ yo 'sau citrakūtaṁ upāgataḥ, śirasā yācato yasya vacanaṁ na kṛtaṁ mayā/ kausalyāṁ ca sumitrām ca kaikeyīm ca yaśasvinīm, gurūṁs ca suhr̥daś caiva pauraṁs ca tanayaiḥ saha/ upasthāpaya me kṣipraṁ vimānaṁ rākṣaseśvara, kṛtakāryasya me vāsaḥ kathaṁ cid iha saṁmataḥ/ anujānīhi mām saumya pūjito 'smi vibhīṣaṇa, manyur na khalu kartavyas tvaritas tvānumānaye/ tataḥ kāñcanacitrāṅgaṁ vaidūryamaṇivedikam, kūṭājārāiḥ parikṣiptaṁ sarvato rajataprabham/ pāṇḍurābhiḥ patākābhir dhvajaiś ca samalamkṛtaṁ, śobhitaṁ kāñcanair harmyair hemaḥ padmavibhūṣitaṁ/ prakīrṇaṁ kiṁkiṇjālaiḥ muktāmaṇigavākṣitaṁ, ghaṇṭājālaiḥ parikṣiptaṁ sarvato madhurasvanam/ tan meruśikharākāraṁ nirmitaṁ viśvakarmaṇā, bahubhir bhūṣitaṁ harmyair muktārājatasam̐nibhau/ talaiḥ sphaṭikacitrāṅgair vaidūryaiś ca varāsanaiḥ, mahārḥāstarāṇopetair upaṇnaṁ mahādhanaiḥ/ upasthitaṁ anādhr̥ṣyaṁ tad vimānaṁ manojavam, nivedayitvā rāmāya tasthau tatra vibhīṣaṇaḥ/

Vibhishana met Shri Rama fresh next morning, Rama queried at to when, how and how soon that he could reach Ayodhya as he was anxious to reach there at the earliest. Vibhishana replied: *evam uktas tu kākutsthaṁ pratyuvāca vibhīṣaṇaḥ, ahnā tvām prāpayiṣyāmi tām purīm pārthivātmaja/ puṣpakaṁ nāma bhadraṁ te vimānaṁ sūryasaṁnibham, mama bhrātuh kuberasya rāvaṇenāhṛtaṁ balāt/ tad idaṁ meghasaṁkāśaṁ vimānaṁ iha tiṣṭhati, tena yāsyasi yānena tvam ayodhyāṁ gajajvaraḥ/* Maha Raja! do not kindly worry on this. I should be able to reach you Ayodhya in one day. My brother Kubera possesses a pushpaka vimana, which was forcefully seized by Ravana and this is right at your disposal. This Celestial Vimana is such as per one's own desire is ready for the purpose. *ahaṁ te yady anugrāhyo yadi smarasi me guṇān, vasa tāvad iha prājña yady asti mayi sauhr̥dam/ lakṣmaṇena saha bhrātrā vaidehyā cāpi bhāryayā, arcitaḥ sarvakāmais tvaṁ tato rāma gamiṣyasi/ prītiyuktas tu me rāma sasainyaḥ sasuhṛdgaṇaḥ, satkriyāṁ vihitāṁ tāvad gṛhāṇa tvaṁ mayodyatām/ praṇayād bahumānāc ca sauhr̥dena ca rāghava, prasādayāmi preṣyo 'haṁ na khalv ājñāpayāmi te/* Yet Shri Rama, my humble appeal for your kind consideration would be that you, Devi Sita and Lakshmanaas might stay of for a few days for accepting my 'satkaaraas' after all these hardships of sleeplessness, tensions and the tribulations of the maha yuddha, Devi's agni pareeksha demanding the landings of Brahma, Maha Deva, Indra and Devataas

and so on. How I wish that you kindly accept this proposal as I could only request as your humble admirer, follower and a truthful devotee. *evam uktas tato rāmaḥ pratyuvāca vibhīṣaṇam, rakṣasām vānarāṇām ca sarveṣām copaśṛṇvatām/ pūjito 'ham tvayā vīra sāvīryena paramitapa, sarvātmanā ca ceṣṭibhiḥ sauhṛdenottamena ca/ na khalv etan na kuryām te vacanam rākṣaseśvara, tam tu me bhrātaram draṣṭum bharatam tvarate manah/ mām nivartayitum yo 'sau citrakūṭam upāgataḥ, śirasā yācato yasya vacanam na kṛtam mayā/* As Vibhishana had requested with humility, Shri Rama replied in a manner that Rakshasa Vaanara Veeraas too might hear and note : Veera Vibhishana: I have already proved your 'parama sahridayata' by your acts, timely counsellings and dependability as my 'uttama sachiva' and had done excellent service and endless 'satkaaras'. Rakshsewara! I could never refuse your considered proposal in the normal course. Yet, right now I am extremely anxious to see and meet my dear brother who had for long waiting for me at the Chitrakuta by worshipping and prostrating at my 'paadukaas'! *kausalyām ca sumitrām ca kaikeyīm ca yaśasvinīm, gurūṁś ca suhṛdaś caiva paurāṁś ca tanayaiḥ saha/ upasthāpaya me kṣiprām vimānam rākṣaseśvara, kṛtakāryasya me vāsaḥ katham cid iha saṁmataḥ/ anujāñhi mām saumya pūjito 'smi vibhīṣaṇa, manyur na khalu kartavyas tvaritas tvānumānaye/* Besides my mothers Kousalya, Sumitra and Yashasvini Devi Kaikeyi, the numberless relatives, friends, and the 'janapada praja' have been ever awaiting years, months and day nights. Soumya Vibhishana! Therefore please give me your consent to leave; indeed, do get assured that you had been according many many 'sanmaanaas' as I am ever grateful to you; kindly not get offended in any manner as I explained to you briefly my anxiety to return back now. Rakshasa Raja! do therefore arrange for the pusupaka vimana at the very earliest. *tataḥ kāñcanacitrāṅgam vaidūryamaṇivedikam, kūṭāgāraiḥ parikṣiptam sarvato rajataprabham/tan meruśikharākāram nirmitam viśvakarmaṇā, bahubhir bhūṣitam harmyair muktārajatasam nibhau/ upasthitam anādhrīṣyam tad vimānam manojavam, nivedayitvā rāmāya tasthau tatra vibhīṣaṇaḥ/* As Vibhishana arranged, the pushpaka vimaana's each compartment was made of gold with a central nila mani vedika with hidden chambers with silver partitions. This vimana was the product of Vishvakarma as of the size of Meru Parvata. Its speed was like of one's own liking/. As the vimana had arrived Vibhishana announced its arrival. Shri Rama Lakshmanas were truly impressed.

Sarga Hundred Twenty Two

As Shri Rama alighted the Kubera's Pushpaka Vimana with Sita Laksgnanaas, Vibhishana requested Rama to accompany with Sugriva Vaanara sena too, and the celestial vimana had taken off

Upasthitam tu tam dr̥ṣṭvā puṣpakam puṣpabhūṣitam, avidūre sthitam rāmam pratyuvāca vibhīṣaṇaḥ/ sa tu baddhāñjaliḥ prahvo vinīto rākṣaseśvaraḥ, abravīt tvarayopetaḥ kiṁ karomīti rāghavam/ tam abravīn mahātejā lakṣmaṇasyopaśṛṇvataḥ, vimṛśya rāghavo vākyaṁ idam snehapuraskṛtam/ kṛtaprayatna-karmāṇo vibhīṣaṇa vanaukaṣaḥ, ratnair arthaiś ca vivibhair bhūṣaṇaiś cābhipūjaya/ sahaibhir arditā laṅkā nirjitā rākṣaseśvara, hr̥ṣṭaiḥ prāṇabhayaṁ tyaktvā saṁgrāmeṣv anivartibhiḥ/ evam saṁmānitās ceme mānārḥā mānada tvayā, bhaviṣyanti kṛtājñena nirvṛtā hariyūthapāḥ/ tyāginam saṁgrahītāram sānukrośam yaśasvinam, yatas tvām avagacchanti tataḥ sambodhayānte/ evam uktas tu rāmeṇa vānarāṁś tām vibhīṣaṇaḥ, ratnārthaiḥ saṁvibhāgena sarvān evānvapūjayat/ tatas tām pūjitām dr̥ṣṭvā ratnair arthaiś ca yūthapān, āruroha tato rāmas tad vimānam anuttamam/ ankenādāya vaidehīm lajjamānām yaśasvinīm, lakṣmaṇena saha bhrātrā vikrāntena dhanuṣmatā/ abravīc ca vimānasthaḥ kākutsthaḥ sarvavānarān, sugrīvam ca mahāvīryam rākṣasam ca vibhīṣaṇam/ mitrakāryam kṛtam idam bhavadbhir vānarottamāḥ, anujñātā mayā sarve yatheṣṭam pratigacchata/ yat tu kāryam vayasyena suhṛdā vā paramitapa, kṛtam sugrīva tat sarvam bhavatā dharmabhīruṇā, Kishkindhaam pratiyāhy āśu svasainyenābhisamvṛtaḥ/ svarājye vasa laṅkāyām mayā datte vibhīṣaṇa, na tvām dharṣayitum śaktāḥ sendrā api divaukaṣaḥ/ ayodhyām pratiyāsyāmi rājadhānīm pitur mama, abhyanujñātum icchāmi sarvān āmantrayāmi vaḥ/ evam uktās tu rāmeṇa vānarāś te mahābalāḥ, ūcuḥ prāñjalayo rāmam rākṣasaś ca vibhīṣaṇaḥ, ayodhyām gantum icchāmaḥ sarvān nayatu no bhavān/ dr̥ṣṭvā tvām abhiṣekārdram kausalyām abhivādya ca, acireṇāgamiṣyāmaḥ svān gṛhān nṛpateḥ suta/ evam uktas tu dharmātmā vānaraiḥ savibhīṣaṇaiḥ, abravīd rāghavaḥ śrīmān sasugrīvavibhīṣaṇān/ priyāt priyataram labdham yad

aham sasuhṛjjanaḥ, sarvair bhavadbhiḥ sahitaḥ prītim lapsye purīm gataḥ/ kṣipram āroha sugrīva vimānam vānaraiḥ saha, tvam adhyāroha sāmātyo rākṣasendravibhīṣaṇa/ tatas tat puṣpakam divyaṁ sugrīvaḥ saha senayā, adhyārohat tvaraṇ śīghraṁ sāmātyaś ca vibhīṣaṇaḥ/ teṣv ārūḍheṣu sarveṣu kauberam paramāsanam, rāghaveṇābhyanujñātam utpapāta vihāyasaṁ/ yayau tena vimānena hamsayuktena bhāsvatā, prahr̥ṣṭaś ca pratītaś ca babhau rāmaḥ kuberavat/

Having alighted the pushpaka vimana, Shri Rama suggested to Vibhishana to distribute gifts of nava ratnas and golden jewelers to all the Vanara yoddhas who never took a backward foot and with the least consideration of ‘praana bhaya’ participated in the ‘maha sangrama’. This token gift as a souvenir momento should truly elate the vaanara veeraas. Accordingly, Vibhishana distributed the valuables and complemented the gusto and the utmost sense of loyalty, commitment and dedication, besides parama swami bhakti. Thereafter Shri Rama settled down as the shyful Devi Sita on his laps and Lakshmana behind. As having benignly glanced the Vaanara Warriors with affection and admiration, Rama addressed Vaanara Raja Sugriva and his followers said: ‘ Now that Vibhishana’s ‘mitrochita sanmaanaas kaarya kalaapaas’ are concluded formally, you may witness this memorable ‘pushpaka vimaana’. Sakha Sugriva, you had already performed all the ‘hita-prema-mitra kaaryas’ as expected of you with perfection and commitment as your truly possessive the qualms of ‘adharma and anyaaya’ and thus organised the ‘maha vaanara sena’ in an ever memorable, prudent, tactical and commitmental manner. Vaanara raja! now you may like to return to kishkindha along with the ‘apaara vaanara sena’. Vishishana! May you be blessed to get wonderfully settled down in your Lanka samraajya and even Indraadi Devataas too would ever support you. Now this indeed high time to leave for my glorious and dearmost father’s Ayodhyaapuri as I seek you all my memoryful pranaamaas to you all.’ As Rama concluded his farewell like thanksgiving, Vibhishana stated: ‘ Bhagavan! We too wish to visit Ayodhya to be with you longer, enjoy its ‘udyaanavana viharas’. Nara sheshtha! May witness your ‘raajyaabhisheka samaya mantra poorva jaala prokshana bhagya’, receive the fortune of carrying the banner of Shri Vighraha, and prostrate at the feet of Devi Kauslya and then return to Lankapuri.’ Having so stated, Rama was pleased to address Vibhishana, Sugriva and all the Vanara veeraas as follows: *priyāt priyataram labdham yad aham sasuhṛjjanaḥ, sarvair bhavadbhiḥ sahitaḥ prītim lapsye purīm gataḥ/ kṣipram āroha sugrīva vimānam vānaraiḥ saha, tvam adhyāroha sāmātyo rākṣasendravibhīṣaṇa/* ‘ Dear friends! This is my affectionate appeal to you all! May we all proceed to Ayodhyaapuri altogether as I should consider this as our greatest gift and a well deserved boon’. Rama further addressed Sugriva: ‘ Sugriva, may you along with the entire vaanara veeras join me, and so should th Rakshasa Raja Sugriva too. *tatas tat puṣpakam divyaṁ sugrīvaḥ saha senayā, adhyārohat tvaraṇ śīghraṁ sāmātyaś ca vibhīṣaṇaḥ/ teṣv ārūḍheṣu sarveṣu kauberam paramāsanam, rāghaveṇābhyanujñātam utpapāta vihāyasaṁ/ yayau tena vimānena hamsayuktena bhāsvatā, prahr̥ṣṭaś ca pratītaś ca babhau rāmaḥ kuberavat/* Thus Vaanara sahita Sugriva and mantri sahita Vibhishana settled down in the pushpaka vimaana flew off, as Rama was enormously pleased.

Sarga Hundred and Twenty Three

Enroute Ayodhya, Rama highlighted to Sita of Yuddha bhumi- Setu bandhana vidhana- kishkindha pick up of strees- drishyas of Janasthaana- their crossings of maha nadis- Muni ashramas and Ayodhya finally!

Anujñātam tu rāmeṇa tad vimānam anuttamam, utpapāta mahāmeghaḥ śvasanenoddhato yathā/ pātayitvā tataś cakṣuḥ sarvato raghunandanaḥ, abravīn maithilīm sītām rāmaḥ śaśinibhānanām/ kailāsaśikharākāre trikūṭaśikhare sthitām, laṅkāṁ īkṣasva vaidehi nirmītām viśvakarmaṇā/ etad āyodhanaṁ paśya māṁsaṣoṇitakardamam, harīṇām rākṣasānām ca sīte viśasanaṁ mahat/ tavahetor viśālākṣi rāvaṇo nihato mayā, kumbhakarṇo ’tra nihataḥ prahastaś ca niśācaraḥ/ lakṣmaṇenendrajic cātra rāvaṇir nihato raṇe, virūpākṣaś ca duṣprekṣyo mahāpārśvamahodarau/ akampanaś ca nihato balino ’nye ca rākṣasāḥ, triśirās cātikāyaś ca devāntakanarāntakau/ atra mandodarī nāma bhāryā tam paryadevayat, sapatnīnām sahasreṇa sāsureṇa parivāritā/ etat tu dṛśyate tīrtham samudrasya varānane, yatra sāgaram uttīrya tām rātrim uṣitā vayam/ eṣa setur mayā baddhaḥ sāgare salilārṇave, tavahetor

viśālākṣi nalasetuḥ suduṣkaraḥ/ paśya sāgaram akṣobhyaṁ vaidehi varuṇālayam, apāram abhigarjantam śaṅkhaśukti- niṣevitam/ hiraṇyanābhaṁ śailendram kāñcanam paśya maithili, viśramārtham hanumato bhittvā sāgaram utthitam, atra rākṣasarājo 'yam ājagāma vibhīṣaṇaḥ/ eṣā sā dṛśyate sīte kiṣkindhā citrakānanā, sugrīvasya purī ramyā yatra vālī mayā hataḥ/ dṛśyate 'sau mahān sīte savidyud iva toyadaḥ ṛśyamūko giriśreṣṭhaḥ kāñcanair dhātubhir vṛtaḥ/ atrāhaṁ vānarendreṇa sugrīveṇa samāgataḥ, samayaś ca kṛtaḥ sīte vadhārtham vālino mayā/ eṣā sā dṛśyate pampā nalinī citrakānanā, tvayā vihīno yatrāhaṁ vilalāpa suduḥkhiṭaḥ/ asyās tīre mayā dṛṣṭā śabarī dharmacārīṇī, atra yojanabāhuś ca kabandho nihato mayā/ dṛśyate 'sau janasthāne sīte śrīmān vanaspatiḥ, yatra yuddham mahad vṛttam tava hetor vilāsini, rāvaṇasya nṛśamsasya jaṭāyoś ca mahātmanah/ kharaś ca nihataś saṁkhye dūṣaṇaś ca nipātitaḥ, trīśirāś ca mahāvīro mayā bāṇair ajihmagaiḥ/ parṇasālā tathā citrā dṛśyate śubhadarśanā, yatra tvam rākṣasendreṇa rāvaṇena hṛtā balāt/ eṣā godāvarī ramyā prasannasālilā śivā, agastyasyāśramo hy eṣa dṛśyate paśya maithili/ vaidehi dṛśyate cātra śarabhaṅgāśramo mahān, upayātaḥ sahasrākṣo yatra śakraḥ purāṇdarah/ ete te tāpasāvāsā dṛśyante tanumadhyame, atriḥ kulapatir yatra sūryavaiśvānara - prabhah/ atra sīte tvayā dṛṣṭā tāpasī dharmacārīṇī, asmin deśe mahākāyo virādho nihato mayā/ asau sutanuśailendraś citrakūṭaḥ prakāśate, yatra mām kaikayīputraḥ prasādayitum āgataḥ/ eṣā sā yamunā dūrād dṛśyate citrakānanā, bharadvājāśramo yatra śrīmān eṣa prakāśate/ eṣā tripathagā gaṅgā dṛśyate varavarṇini, śṛṅgaverapuraṁ caitad guho yatra samāgataḥ/ eṣā sā dṛśyate 'yodhyā rājadhānī pitur mama, ayodhyām kuru vaidehi praṇāmaṁ punar āgatā/ tatas te vānarāḥ sarve rākṣasāś ca vibhīṣaṇaḥ, utpatyotpatya dadṛśus tām purīm śubhadarśanām/ tatas tu tām pāṇḍuraharmyamālinīm; viśālākṣyām gajavājisamkulām, purīm ayodhyām dadṛśuḥ plavaṅgamāḥ; purīm mahendrasya yathāmarāvātīm/

Mighty pleased Shri Rama addressed Devi Sita : ‘ Videharaja nandini! Do you not get amazed at this mammoth pushpaka vimana of Kubera dikpati consructed by Vishvakarma! Is this not like Trikuta parvata vishaala! Now from this, you may witness the yuddha bhumi abounding rakta maamsaas as rakshasa-vaanaara sangrama had just over. Ravana had since converted as a field of ashes as unbelievable ‘himsakanda’ as per Brahma Deva’s ‘varadaana prapta’ of the devilish Ravana since destroyed but only for your sake! It was on these very battle fields, Kumbhakarana was devastated, nishachara Prahasta was destroyed while Veera Hanuman did the deed of Dhumraaksha’s doom. Rakshasas Sushena and Vidyunmaalīs were sent to graves by Lakshmana who also had the fame of Indrajit samhaara. Angada the Yuvaraja Vaali putra did the feat of throwing Vikata Rakshas to his fate besides the bhayankaraakaara Virupaksha-Mahapaashva-Mahodaras. Rakshasa yoddhas Akampana was yet another balavan rakshasa who was despatched to the ‘mtityu ghaata’, apart from Trishira-Mahakaaya-Devaantaka- Naraantakas too. The yuddhonmatta rakshasas of Kumbha Nikumbhas who were Kumbhakarnas gigantic rakshasaas too had their mrityu praatta here o this very abhorable ‘samgrama kshetra’. Vajradamshttra and Damshttra besides countless rakshasaas too were felled down on these very frightening grounds, and so were Makaraksha, Akampana, Shonikaaksha, Yupaaksha, Prajangha, Vidyujjihva, Yagijnashatru and Suptaghna. It was Ravana’s ‘pattamahishi’ - Devi Mandodari- who wept on and on at the killings of Suryashatru and Brahmarshatrus. Apart from these renowned Rakshasaagrasas were forwarded as interminable flows to the crowded Yama loka. Sumukhi! Now, you may divert your attention to the ‘maha setu bandhana’ as being famed as ‘Nala Setu’ by which crores of Vanara bhalluka veeraas facilitated to cross from shore to shore with extraordinary discipline. Mithileshwarakumai! Do note this distinct ‘ samudra madhya kukshi- aakaara’ parvata’ in the middle of the ‘maha saagara’ which Maha Deva blessed me with. That indeed was the starting point of this ‘ Maha Setu bandhana’ which might look to haven been anchored to! This ‘ punyasthala setu nirmaana kaarana moola sthala tirtha’ is venerated by trilokaas. It was at this tirtha, Vibhishana had met me. *eṣā sā dṛśyate sīte kiṣkindhā citrakānanā, sugrīvasya purī ramyā yatra vālī mayā hataḥ/ dṛśyate 'sau mahān sīte savidyud iva toyadaḥ ṛśyamūko giriśreṣṭhaḥ kāñcanair dhātubhir vṛtaḥ/ atrāhaṁ vānarendreṇa sugrīveṇa samāgataḥ, samayaś ca kṛtaḥ sīte vadhārtham vālino mayā/ Site! This disinct and rather strange mountainous place is kishkinindha the place of Vaanara Raja Sugriva where I had killed Maha Bali Vaali’.* As she noted that place, Sita Devi said: Maha Raja, why would we not let the strees of Kishkindha too like Tara Devi and his dear wives too. As she hinted like that, the pushpaka vimana was halted, Sugriva having rushed to his raani vaasa,

hurried up his dear wives who too alighted the vimana almost too very soon. As the vimana further moved forward Rama alerted about the ‘Rishyamooka’ replete with maha dhatus and narrated that he and Lakshmana foremost met the then fugitive vaanara king Sugriva where he had made a pratigjna to kill Vaali. *eṣā sā dr̥śyate pampā nalinī citrakānanā, tvayā vihīno yatrāhaṁ vilalāpa suduḥkhiṭaḥ/ asyās tīre mayā dr̥ṣṭā śabarī dharmacārīṇī, atra yojanabāhuś ca kabandho nihato mayā/ dr̥śyate* ‘sau janasthāne sīte śrīmān vanaspatīḥ, yatra yuddhaṁ mahad vṛttaṁ tava hetor vilāsini, rāvaṇasya nṛśaṁsasya jaṭāyoś ca mahātmanaḥ/ Devi! what you see now is the Pampaa named Pushkarini, in the banks of which I had broken down before Lakshmana bitterly with my heart out with your viyoga. It was at this very place had the darshana of Shabari Devi where after we had a horrible encounter with the Kabandhaka asura with neither face- eyes- nor legs but a yojana long hand reach to draw with fierce speed with which he could drag animals and any other victims right into his mouth studded in his stomach, but Lakshmana and myself were able to cut his hands well before we could be devoured and killed him thus. Vilaasa shalini Site! Do you now see the vishala vriksha under which balavan PakshirajaJatayu who made all out efforts to save you from Ravanaasura but was most unfortunately killed. There after when out of sheer desperation you managed to drop down your vastraabharanaas which our vaanara veeraas had then picked up and we tried to guess the direction by which the dirty donkey chariot of Ravana was driven to. *kharaś ca nihataś saṁkhye dūṣaṇaś ca nipātitaḥ, triśirāś ca mahāvīro mayā bāṇair ajihmagaiḥ/ parṇaśālā tathā citrā dr̥śyate śubhadarśanā, yatra tvaṁ rākṣasendreṇa rāvaṇena hṛtā balāt/ eṣā godāvarī ramyā prasannasālilā śivā, agastyasyāśramo hy eṣa dr̥śyate paśya maithili/ Maithili!* You may now recognise the janasthaana where Khara was downed by my severe baanaas and Dushana became ‘dharaashraya’, while maha paraakrami Trishira too was bespatched to ‘shmashaana’. Vara vnini! Shubha darshane ! That indeed was the ‘parna shaala’ where we had peaceful and contented life from where the everforgetful accident of Sitaapaharana by the force of fate in the form of force of dushta Ravanaasura the historical villian! While wiping tat experience away from our memory screens, Devi! let is now witness this ‘swacchha jalaraasi’ of Godavari. On the vishala teeraas of the Sacred River be sighted the ashram of Maharshi Agastya- and the Maha Parivrata Lopamudra. *vaidehi dr̥śyate cātra śarabhaṅgāśramo mahān, upayātaḥ sahasrākṣo yatra śakraḥ purāṇdarah/ ete te tāpasāvāsā dr̥śyante tanumadhyame, atriḥ kulapatir yatra sūryavaiśvānara -prabhah/ atra sīte tvayā dr̥ṣṭā tāpasī dharmacārīṇī, asmin deśe mahākāyo virādho nihato mayā/ asau sutanuśailendraś citrakūṭaḥ prakāśate, yatra mām kaikayīputraḥ prasādayitum āgataḥ/ Videhanandini!* Now do note the Sharbhanga Maha Muni which is often visited Shasra netradhaari Puranadarendra! Further you may recall our nasty incident of Viratha who was killed by me. There appears now the hermitage of Maharshi Atri and the tapasvini Anasuya Devi. Sutanu devi! This Chitrakuta is resplendent as ever before. Could you recall that Kaikeyi Putra Bharata was contented with my ‘hita bodha’ and had withdrawn from accompanying me further! *eṣā sā yamunā dūrād dr̥śyate citrakānanā, bharadvājāśramo yatra śrīmān eṣa prakāśate/ eṣā tripathagā gaṅgā dr̥śyate varavarṇini, śṛṅgavera -purāṇ caitya guho yatra samāgataḥ/ eṣā sā dr̥śyate* ‘yodhyā rājadhānī pitur mama, ayodhyāṁ kuru vaidehi praṇāmaṁ punar āgatā/ Mithilesha Kumaari! Do see the ramaneeya yamuna river with an ever attractive setting of rich forests in the midst of which is Maha Muni Bharadwaja ashrama! Further, do see the punya Ganga Nadi and the dwija brindas seated around agni homa kundas or profound with deep tapasyaas, while the phala pushpa raajita vrishaas abound. Now you may see Shingaverapura where my dear friend Guha the memorable boatsman who dared to decline your valuable golden ring on finger on the plea of same profession should not accept gifts as he was a boatsman of Ganga but Sita Ramas were of ‘bhava saagara’! Devi Site, now look at the Sarayu River on whose banks is situated my dear father Maha Raja Dasharadha’s Ayodhya. Now take a long delightful sigh of breathing that after fourteen long years of enduring Vana Vaasa, we have the dream like return to Ayodhya to which we should prostrate to with extreme veneration. *tatas te vānarāḥ sarve rākṣasaś ca vibhīṣaṇaḥ, utpatyotpatya dadṛśus tāṁ purīm śubhadarśanām/ tatas tu tāṁ pāṇḍuraharmyamālīṇīm; viśālakakṣyām gajavājisamkulām, purīm ayodhyāṁ dadṛśuḥ plavaṅgamālī; purīm mahendrasya yathāmarāvātīm/* Then Vibhishana sahita raakshasa vaanaraas knew no bounds of happiness jumping with unparalleled jubilation. Further, Vaanara rakshasaas began staring at the ‘vishala Ayodhyaapuri’ crowded with ‘gajaasva yukta prajaa samuhaas’ similar to Indra’s Amaravati!

Sarga Hudred Twenty Four

Rama approached Muni Bharadwaaja to enquire of the yoga kshemaas of his mothers, Bharata and Ayodhy in general, and the all knowing Muni blessed Rama for his glorious return and blessed.

*Pūrṇe caturdaśe varṣe pañcabhyāṁ lakṣmaṇāgrajaḥ, bharadvājāśramaṁ prāpya vavande niyato munim/
so 'pṛcchad abhivādyainam bharadvajāṁ tapodhanam, śṛṇoṣi ka cid bhagavan subhikṣānāmayaṁ puren,
kaccic ca yukto bharato jīvanty api ca mātaraḥ/ evaṁ uktas tu rāmeṇa bharadvājo mahāmuniḥ,
pratyuvāca raghuśreṣṭhaṁ smitapūrvam prahr̥ṣṭavat/ paṅkadigdhas tu bharato jaṭilas tvāṁ pratikṣate,
pāduke te puraskṛtya sarvaṁ ca kuśalam gr̥he/ tvāṁ purā cīravasanam praviśantaṁ mahāvanam,
strīṭṛtīyaṁ cyutaṁ rājyād dharmakāmaṁ ca kevalam/ padātīm tyaktasarvasvaṁ pitur vacanakāriṇam,
svargabhogaḥ parityaktaṁ svargacyutam ivāmaram/ dr̥ṣṭvā tu karuṇā pūrvam mamāsīt samitiṁjaya,
kaikeyīvacane yuktaṁ vanyamūlaphalāśanam/ sāmpratam susaṁṛddhārtham
samitraganabāndhavam, samīkṣya vijitāriṁ tvāṁ mama pr̥tīr anuttamā/ sarvaṁ ca sukhaduḥkhaṁ te
viditaṁ mama rāghava, yat tvayā vipulaṁ prāptaṁ janasthānavadhādikam/ brāhmaṇārthe niyuktasya
rakṣataḥ sarvatāpasān, mārīcadarśanam caiva sītonmathanam eva ca/ kabandhadarśanam caiva
pampābhigamanam tathā, sugrīveṇa ca te sakhyam yac ca vālī hatas tvayā/ mārgaṇam caiva vaidehyāḥ
karma vātātmaṁjasya ca, viditāyāṁ ca vaidehyāṁ nalasetur yathā kṛtaḥ, yathā ca dīpitā laṅkā prahr̥ṣṭair
hariyūthapaiḥ/ saputrabāndhavāmātyaḥ sabalaḥ saha vāhanaḥ, yathā ca nihataḥ saṁkhye rāvaṇo
devakaṇṭakaḥ/ samāgamaś ca tridaśair yathādattaś ca te varaḥ, sarvaṁ mamaitad viditaṁ tapasā
dharmavatsala/ aham apy atra te dadmi varam śastrabhṛtām vara, arghyam pratigṛhṇedam ayodhyāṁ
śvo gamiṣyasi/ tasya tac chirasā vākyam pratigṛhya nṛpātmaṁjāḥ, bādhām ity eva saṁhr̥ṣṭaḥ śrīmān varam
ayācata/ akālaphalino vṛkṣāḥ sarve cāpi madhusravāḥ, bhavantu mārge bhagavann ayodhyāṁ prati
gacchataḥ/ niṣphalāḥ phalinaś cāsan vipuṣpāḥ puṣpaśālinaḥ, śuṣkāḥ samagrapatrās te nagāś caiva
madhusravāḥ/*

As the fourteen years of vana vaasa concluded by the panchami tithi, Shri Rama reached Bharadwaja ashrama and with extreme self restraint greeted the Maha Muni and asked him: 'Bhagavan! Have you recently had any significant news of welfare of Ayodhyapuri as everything has been auspicious, Bharata's administration has been comfortable, and my mothers have been of good health!' Then the Muni replied: 'Raghu nadana! Bharata has been under your regulation ever awaiting your return as keeping your paadukaas on the throne. Besides your mothers and ayodhya vaasis are normal and safe. Raghu veera! I recall that you left Ayodhya for vana vaasa as per the 'pitru agna' with cheera vastraas by foot with Sita Lakshmanas under the instruction of Kaikeyi Devi by phala moolaahaara and I had then felt extremely pained but now as you are back just as the fourteen years are over am truly delighted. Surely your stay at the jansthaana and the aftermath was pathetic especially after Ravana's cruel deeds. mārgaṇam caiva vaidehyāḥ karma vātātmaṁjasya ca, viditāyāṁ ca vaidehyāṁ nalasetur yathā kṛtaḥ, yathā ca dīpitā laṅkā prahr̥ṣṭair hariyūthapaiḥ/ saputrabāndhavāmātyaḥ sabalaḥ saha vāhanaḥ, yathā ca nihataḥ saṁkhye rāvaṇo devakaṇṭakaḥ/As you had killed Mareecha as the maya mriga and Sitapaharana by Ravana, I am aware of your Kabandha hatya followed by his divya darshana, pampasarovara yatra, Sugriva mairi, Vaali vadha, Sitaanveshana, Nala nirmita setu bandhana, Lanka dahana, putra-bandhu-mantri-sena yuta Ravana vadha as Deva ganas descended and given you blessings. I am aware of all these facts as one of my sishyas named Pravritti had been always on the move keeping track of these developments. Now I am delighted to give a boon which you may like to avail as per your wish. Then Shri Rama desired that on his travel ahead on the way there must be excellent vriksha sampada with sweet fruits and sugandha pushpas so that the vaanara rakshasas be delighted as the Maha Muni granted the wish instantly!

Sarga Hundred and Twenty Five

Rama with his sharp mindedness instructed Hanuman to visit Nishada Guha about their ‘punaagamana’ and to Bharata, who was worshipping Rama Padukas, was specially elated.

Ayodhyām tu samālokyā cintayām āsa rāghavaḥ, cintayitvā tato dr̥ṣṭīm vānareṣu nyapātayat./
priyakāmaḥ priyaṁ rāmaḥ tatas tavaritavikramam, uvāca dhīmāṁs tejasvī hanūmantam plavaṅgamam./
ayodhyām tvarito gaccha kṣipraṁ tvaṁ plavagottama, jānīhi kaccit kuśalī jano nṛpatimandire/
śṛṅgaverapuraṁ prāpya guhaṁ gahanagocaram, niṣādādhipatiṁ brūhi kuśalaṁ vacanān mama/ śrutvā
tu mām kuśalinam arogaṁ vigatajvaram, bhaviṣyati guhaḥ prītaḥ sa mamātmasamaḥ sakhā/ ayodhyāyās
ca te mārgaṁ pravṛttiṁ bharatasya ca, nivedayiṣyati prīto niṣādādhipatir guhaḥ/ bharatas tu tvayā
vācyaḥ kuśalaṁ vacanān mama, siddhārthaṁ śaṁsa mām tasmai sabhāryaṁ sahalakṣmaṇam/ haraṇaṁ
cāpi vaidehyā rāvaṇena balīyasā, sugrīveṇa ca saṁvādaṁ vālīnaś ca vadhāṁ raṇe/ maithilyanveṣaṇam
caiva yathā cādhigatā tvayā, laṅghayitvā mahātoyam āpagāpatim avyayam/ upayānam samudrasya
sāgarasya ca darśanam, yathā ca kārītaḥ setū rāvaṇaś ca yathā hataḥ/ varadānam mahendreṇa
brahmaṇā varuṇena ca, mahādevaprasādāc ca pitrā mama samāgamam/ jitvā śatrugaṇān rāmaḥ prāpya
cānuttamaṁ yaśaḥ, upayāti saṁṛddhārthaḥ saha mitrair mahābalaḥ/ etac chrutvā yamākāraṁ bhajate
bharatas tataḥ, sa ca te veditavyaḥ syāt sarvaṁ yac cāpi mām prati/ jñeyāḥ sarve ca vṛttāntā
bharatasyeṅgitāni ca, tattvena mukhavarṇena dr̥ṣṭyā vyābhāṣaṇena ca/ sarvakāmasaṁṛddhaṁ hi
hastyaśvarathasaṁkulam, piṭṛpaitāmahaṁ rājyaṁ kasya nāvartayen manaḥ/ saṁgatyā bharataḥ śrīmān
rājyenārthī svayaṁ bhavet, praśāstu vasudhām sarvām akhilām raghunandanaḥ/ tasya buddhiṁ ca
vijñāya vyavasāyam ca vānara, yāvan na dūraṁ yātāḥ smaḥ kṣipraṁ āgantum arhasi/ iti pratisamādiṣṭo
hanūmān mārutātmajaḥ, mānuṣaṁ dhārayan rūpam ayodhyām tvarito/ laṅghayitvā piṭṛpathaṁ
bhujagendrālayaṁ śubham, gaṅgāyamunayor bhīmaṁ saṁnipātam atītya ca/ śṛṅgaverapuraṁ prāpya
guhaṁ āsādyā vīryavān, sa vācā śubhayaḥ hr̥ṣṭo hanūmān idam abravīt/ sakhā tu tava kākutstho rāmaḥ
satyaparākramaḥ, sasītaḥ saha saumitriḥ sa tvām kuśalam abravīt/ pañcamīm adya rajanīm uṣitvā
vacanān munēḥ, bharadvājābhyānujñātāṁ drakṣyasi adyaiva rāghavam/ evam uktvā mahātejāḥ
saṁprahr̥ṣṭatanūruhaḥ, utpapāta mahāvego vegavān avicārayan/ so ‘paśyad rāmatīrthaṁ ca nadīm
vālukinīm tathā, gomatīm tām ca so ‘paśyad bhīmaṁ sālavanam tathā/ sa gatvā dūram adhvānam
tvaritaḥ kapikuñjaraḥ, āsāsāda drumān phullān nandigrāmasaṁpajān/ krośamātre tv ayodhyāyās
cīrakṣṇājīnāmbaram, dadarśa bharataṁ dīnam kṛśam āśramavāsinam/ jaṭilam maladigdhaṅgam
bhrātṛvyasanakarśitam, phalamūlāśīnam dāntam tāpasam dharmacāriṇam/ samunnatajaṭābhāram
valkalājīnavāsasam, niyataṁ bhāvitātmanāṁ brahmar̥ṣisamatejasam/ pāduke te puraskṛtya śāsantaṁ vai
vasuṁdharām, caturvarṇasya lokasya trātāraṁ sarvato bhayāt/ upasthitam amātyaiś ca śucibhiś ca
purohitaiḥ, balamukhyaiś ca yuktaiś ca kṣāyāmbaradhārībhiḥ/ na hi te rājaputraṁ taṁ
cīrakṣṇājīnāmbaram, parimoktuṁ vyavasyanti paura vai dharmavatsalāḥ/ taṁ dharmam iva
dharmajñam devavantam ivāparam, uvāca prāñjalir vākyam hanūmān mārutātmajaḥ/ vasantaṁ
daṇḍakaraṇe yaṁ tvaṁ cīrajaṭādharām, anuśocasi kākutsthaṁ sa tvā kuśalam abravīt/ priyam ākhyāmi
te deva śokaṁ tyakṣyasi dāruṇam, asmin muhūrte bhrātṛa tvaṁ rāmeṇa saha saṁgataḥ/ nihatyā rāvaṇam
rāmaḥ pratilabhya ca maithilīm, upayāti saṁṛddhārthaḥ saha mitrair mahābalaiḥ/ lakṣmaṇaś ca
mahātejā vaidehī ca yaśasvinī, sītā samagrā rāmeṇa mahendreṇa śacī yathā/ evam ukto hanumatā
bharataḥ kaikayīsutaḥ, papāta sahasā hr̥ṣṭo harṣān mohaṁ jagāma ha/ tato muhūrtād utthāya
pratyaśvasya ca rāghavaḥ, hanūmantam uvācedaṁ bharataḥ priyavādinam/ aśokajaiḥ prītimayaiḥ kapim
ālīṅgya sambhramāt, siṣeca bharataḥ śrīmān vipulair āsrubindubhiḥ/ devo vā mānuṣo vā tvaṁ anukrośād
ihāgataḥ, priyākhyānasya te saumya dadāmi bruvataḥ priyam/ gavām śatasahasraṁ ca grāmānām ca
śataṁ param, sakuṇḍalāḥ śubhācārā bhāryāḥ kanyāś ca ṣoḍaśa/ hemavarṇāḥ sunāsorūḥ
śaśisaumyānanāḥ striyaḥ, sarvābharaṇasaṁpannā saṁpannāḥ kulajātibhiḥ/ niśamya rāmāgamanam
nṛpātmajaḥ, kapipravīrasya tadādbhutopamam, praharṣito rāmadidṛkṣayābhavat/ punaś ca harṣād idam
abravīt vacaḥ/

Even before Rama visited Muni Bharadwaaja’s ashram, he asked Hanuman to urgently ascertain the what abouts of Raja bhavan of Ayodhya Puri to know the welfare there as also visit Shringverapura and meet Nishada Raja Guha and convey to him as to how to reach Ayodhya as Guha would give the samaachaara

of Bharata. Further reach Bharata and convey that Rama Lakshmana Sitas would be arriving Ayodhya soon. Hanuman! Do also brief Bharata about Sitapaharana-Sugriva maitri-Vaali vadha-Sitaanveshana-your samudra yaana- Sita darshana-our reaching the shores of the Maha Sagara-setu bandhana- Ravana Vadha-appearance of Indra-Brahma-Varunaadi and their blessings- Pitra Dasharatha darshana from swarga loka and so on. Please also sensitize Bharata about the roles and contributions of Sugriva and Vibishana and of our arrival soon enough. While you narrate these details, Hanuman! You may also not as well the sensitive reactions of Bharata too although he regretted his mother Kaikeyi's vicious planning anyway. *jñeyāḥ sarve ca vṛttāntā bharatasyeṅgitāni ca, tattvena mukhavarṇena dṛṣṭyā vyābhāṣaṇena ca/ sarvakāmasamṛddhaṁ hi hastyasvarathasaṁkulam, piṭṭpaitāmahaṁ rājyaṁ kasya nāvartayen manaḥ/ saṁgatya bharataḥ śrīmān rājyenārthī svayaṁ bhavet, praśāstu vasudhām sarvām akhilām raghunandanahyayau/ tasya buddhiṁ ca vijñāya vyavasāyaṁ ca vānara, yāvan na dūraṁ yātāḥ smaḥ kṣipram āgantum arhasi/* Having heard of the narration of my accomplishments, please note Bharata's mukha mudras and possibly his inner feelings by his bodily reactions carefully. I only feel that his outlook might not give out feelings that my successful return have upset the scheme of getting the traditional kingship away! Even if he were to still supportive of Devi Kaikeyi's mindset even remotely, I should support him to continue his kingship forever.' That was how, Shri Rama briefed Anjaneya and proceeded to Ayodhya. There after, Hanuman left for Shringaverapura to meet Nishada Raja Guha to convey the happy news of Sita Rams Lakshmana's return successfully after the fourteen year vana vaasa and that he wished to convey this news to you personally but had to visit Muni Bharadwaaja for his blessings. Having conveyed this happy news to Guha inviting him to meet Shri Rama, Hanuman proceeded to Bharata at his ashrama situated a few miles away from Ayodhyapuri which was crowded with his near and dears, dharmika prajaaneeka of stree purushaas, and soldiers with their respective duties as horsemen, charioteers, and elephantry. Bharata was physically weak with repetitive upavaasaas, robed in valkava mrigacharmas like a Brahmarshi himself, ever meditating and repetitively performing Yaama Pujas to Shri Rama Padukas placed on a 'ratna khachita swarna simhasana' which were full of flower garlands and nitya naivedya padaardhaas, as always immersed in Shri Rama Dhyana ever awaiting for His return to Ayodhya. Then Hanuman donning the dress of a huma being was highly impressed at the 'Nitya Rama Paduka Pattaabhishekas'. Having approached Bharata, he stated as follows: *vasantam danḍakāranyaṁ yaṁ tvam cīrajaṭādharam, anuśocasi kākutstham sa tvā kuśalam abravīt/ priyam ākhyāmi te deva śokaṁ tyakṣyasi dāruṇam, asmin muhūrte bhrātrā tvam rāmeṇa saha saṁgataḥ/ nihatya rāvaṇam rāmaḥ pratilabhya ca maithilīm, upayāti samṛddhārthaḥ saha mitrair mahābalaiḥ/ lakṣmaṇaś ca mahātejā vaidehī ca yaśasvinī, sītā samagrā rāmeṇa mahendreṇa śacī yathā/* Mahanubhava Bharata! As you are robed in 'dandakaaranya cheera vastra jataa dharana yukta nirantara Rama Paduka Puja nimagnas'! Now kindly leave this 'nirantara shokaaveshaas' as I have the honour of giving you this sensational news of 'Rama Sita Lakshmana Punaraagamana'! Bhagavan Shri Rama having demolished the 'loka kantaka' Ravanaasura, is returning to Ayodhya as Lakshmana sameta Devi Sita, along with his associates and admirers'. As Hanuman broke this announcement, Bharata was dazed and swooned with such unbelievable announcement with his 'ananda bashpaas' flowing away with thrilled body, mind and senses. Having gradually recovered, Bharata held Hanuman's both hands tight and embraced him repeatedly with paramaanada and replied with excitement: *devo vā mānuṣo vā tvam anukrośād ihāgataḥ, priyākhyānasya te saumya dadāmi bruvataḥ priyam/ gavām śatasahasraṁ ca grāmāṇām ca śatām param, sakunḍalāḥ śubhācārā bhāryāḥ kanyāś ca ṣoḍaśa/ hemavarṇāḥ sunāsorūḥ śaśisaumyānanāḥ striyaḥ, sarvābharāṇasaṁpannā saṁpannāḥ kulajātibhiḥ/* Dear brother! Are you a devata or a manushya having arrived here to convey this unbelievable announcement well deserving plentiful rewards of lakshaadhika go-vastu- dhana-kanaka-kaantaas'. So raised his voice in high tone of exhilaration and animation.

Sarga Hundred Twenty Six

Hanuman then had briefly narrated to Bharata of the proceedings after the latter's earlier darshana of Shri Rama-Sita-Lakshmanas, till their much awaited Ayodhya Darshana.

Bahūni nāma varṣāṇi gatasya sumahad vanam, śṛṇomy ahaṁ prītikaraṁ mama nāthasya kīrtanam/ kalyāṇī bata gātheyaṁ laukikī pratibhāti me, eti jīvantam ānando naraṁ varṣaśatād api/ rāghavasya harīṇāṁ ca katham āsīt samāgamah, kasmin deśe kim āsṛitya tat tvam ākhyāhi prēcchataḥ/ sa prṣṭo rājaputreṇa br̥syām samupaveśitaḥ, ācacakṣe tataḥ sarvaṁ rāmasya caritaṁ vane/ yathā pravrajito rāmo mātūr datte vare tava, yathā ca putrasōkena rājā daśaratho mṛtaḥ/ yathā dūtais tvam ānītas tūrṇam rājagṛhāt prabho, tvayāyodhyām praviṣṭena yathā rājyaṁ na cepsitam/ citrakūṭam giriṁ gatvā rājyenāmitrakarśanaḥ, imantritas tvayā bhrātā dharmam ācaritā satām/ sthitenā rājñi vacane yathā rājyaṁ visarjitam, āryasya pādūke gṛhya yathāsi punar āgataḥ/ sarvaṁ etan mahābāho yathāvad viditam tava, tvayī pratiprayāte tu yad vṛttaṁ tan nibodha me/ apayāte tvayī tadā samudbhrāntamṛgadviyam, praviveśātha vijanaṁ sumahad daṇḍakāvanam/ teṣāṁ purastād balavān gacchatām gahane vane, vinadan sumahānādam virādhaḥ pratyadṛśyata/ tam utkṣipyā mahānādam ūrdhvbāhum adhomukham, nikhāte prakṣipanti sma nadantam iva kuñjaram/ tat kṛtvā duṣkaraṁ karma bhrātaraū rāmalakṣmaṇau, sāyāhne śarabhaṅgasya ramyam āśramam īyatuh/ śarabhaṅge divaṁ prāpte rāmaḥ satyaparākramah, abhivādya munīn sarvāṇ janasthānam upāgamat/ caturdaśasahasrāṇi rakṣasāṁ bhīmakarmaṇām, hatāni vasatā tatra rāghaveṇa mahātmanā/ tataḥ paścāc chūrpaṇakhā rāmapārśvam upāgatā, tato rāmeṇa saṁdiṣṭo lakṣmaṇaḥ sahasotthitaḥ/ pragṛhya khaḍgaṁ ciccheda karṇanāse mahābalaḥ, tatas tenārditā bālā rāvaṇaṁ samupāgatā/ rāvaṇānucarō ghoro mārīco nāma rākṣasaḥ, lobhayām āsa vaidehīm bhūtvā ratnamayo mṛgaḥ/ sā rāmam abravīd dṛṣṭvā vaidehī gṛhyatām iti, aho manoharaḥ kānta āśrame no bhaviṣyati/ tato rāmo dhanuṣpāṇir dhāvantaṁ anudhāvati, sa taṁ jaghāna dhāvantaṁ śareṇānata - parvaṇā/ atha saumyā daśagrīvo mṛgaṁ yāte tu rāghave, lakṣmaṇe cāpi niṣkrānte praviveśāśramam tadā, jagrāha tarasā sītām grahaḥ khe rohiṇīm iva/ trātukāmaṁ tato yuddhe hatvā gṛdhrāṁ jaṭāyusaṁ, pragṛhya sītām sahasā jagāmāsu sa rāvaṇaḥ/ tatas tv adbhutasamkāsāḥ sthitāḥ parvatamūrdhani, sītām gṛhītṛvā gacchantāṁ vānarāḥ parvatopamāḥ, dadṛśur vismitās tatra rāvaṇaṁ rākṣasādhipam/ praviverśa tadā laṅkāṁ rāvaṇo lokarāvaṇa, tām suvarṇaparikrānte śubhe mahati veśmani/ praveśya maithilīm vākyaiḥ sāntvayām āsa rāvaṇaḥ, nivartamānaḥ kākutstho dṛṣṭvā gṛdhrāṁ pravivyathe/ gṛdhrāṁ hataṁ tadā dagdhvā rāmaḥ priyasakhaṁ pituh, godāvarīm anucaran vanoddeśāṁś ca puspitān, āsedatur mahāraṇye kabandhaṁ nāma rākṣasaṁ/ tataḥ kabandhavacanād rāmaḥ satyaparākramah, ṛśyamūkaṁ giriṁ gatvā sugrīveṇa samāgataḥ/ tayoh samāgamah pūrvaṁ prītyā hārdo vyajāyata, itaretara saṁvādāt pragādhah praṇayas tayoh/ rāmaḥ svabāhuvīryeṇa svarājyaṁ pratyapādayat, vālinam samare hatvā mahākāyaṁ mahābalaṁ/ sugrīvaḥ sthāpito rājye sahitaḥ sarvavānaraiḥ, rāmāya pratijānīte rājaputryās tu mārgaṇam/ ādiṣṭā vānarendreṇa sugrīveṇa mahātmanā, daśakotyaḥ plavaṅgānām sarvāḥ prasthāpitā diśaḥ/ teṣāṁ no vipranaṣṭānām vindhye parvatasattame, bhr̥śam śokābhitaptānām mahān kālo 'tya vartata/ bhrātā tu gṛdhrarājasya sampātir nāma vīryavān, samākhyāti sma vasatīm sītāyā rāvaṇālaye/ so 'ham duḥkhaparītānām duḥkhaṁ tajiñātīnām nudan, ātmavīryam samāsthāya yojanānām śataṁ plutah/ tatrāham ekām adrākṣam aśokavanikām gatām, kauśeyavastrām malinām nirānandām dṛḍhavrataṁ/ tayā sametya vidhivat prṣṭvā sarvaṁ aninditām, abhijñānaṁ maṇim labdhvā caritārtho 'ham āgataḥ/ mayā ca punar āgamyā rāmasyāklīṣṭakarmaṇaḥ, abhijñānaṁ mayā dattam arcīsmān sa mahāmaṇiḥ/ śrutvā tām maithilīm hṛṣṭas tv āśāsamse sa jīvitam, jīvitāntam anuprāptaḥ pītvāmṛtam ivāturalḥ/ udyojayiṣyann udyogaṁ dadhre laṅkāvadhe manah, jighāmsur iva lokāṁś te sarvāṁś lokān vibhāvasuḥ/ tataḥ samudram āsādyā nalam setum akārayat, atarat kapivīrāṇām vāhinī tena setunā/ prahastam avadhīn nīlaḥ kumbhakarmaṇā tu rāghavaḥ, lakṣmaṇo rāvaṇasutaṁ svayaṁ rāmas tu rāvaṇam/ sa śakreṇa samāgamyā yamena varuṇena ca, suraśibhiś ca kākutstho varāṁś lebhe paramtapah/ sa tu dattavaraḥ prītyā vānaraiś ca samāgataḥ, puspakeṇa vimānena kiṣkindhām abhyupāgamat/ taṁ gaṅgāṁ punar āsādyā vasantaṁ munisaṁnidhau, avighnaṁ puṣyayogena śvo rāmaṁ draṣṭum arhasi/ tataḥ sa satyaṁ hanumadvaco mahan; nīśamyā hṛṣṭo bharataḥ kṛtāñjaliḥ, uvāca vāṇīm manasaḥ praharṣiṇī; cirasya pūrṇaḥ khalu me manorathaḥ/

As Bharata was overwhelmed with excited joy at the news of the soonest 'punaraaganana' of Sita Lakshmana Sahita Shri Rama after fourteen long year 'vana vaasa', he expressed to Hanuman: *kalyāṇī bata gātheyaṁ laukikī pratibhāti me, eti jīvantam ānando naraṁ varṣaśatād api/ rāghavasya harīṇāṁ ca katham āsīt samāgamah, kasmin deśe kim āsṛitya tat tvam ākhyāhi prēcchataḥ/ sa prṣṭo rājaputreṇa*

bṛsyām samupaveśitaḥ, ācacakṣe tataḥ sarvaṁ rāmasya caritaṁ vane/ ‘ Hanuman! To day I see that the old adage appears to be truthful which states: ‘ Any human being in one’s lifetime should certainly receive a truly happy time, even after having to wait for hundred years of existence. Soumya Hanuman! Kindly explain to me as to how Shri Rama got intimate with Vaanaraas, where and how! This is a matter of great curiosity for me!’ Then Hanuman gave a lucid and fairly detailed reply as follows: ‘ Bharata Prabho! You are fully aware as to how and why Ramachandra vanavaasa had happened, how Devi Kaikeyi secured two boons from King Dasharatha, how due to putra shoka the dear father died, how from the Raja Griha were summoned and Rama obeyed pitru vaakya paripaalana, how Rama Lakshmana Sitas reached Chirakuta parvata, how Bharata begged of Rama to agree for kingship and how Rama convinced you to return to Ayodhya. Now, let me continue as to what had happened. Sita Rama Lashmanas had then to face the exit of Munis from Chitrakuta due to Rakshasa’s harassment, and moved forward to encounter Viradha Rakshasa who was killed by Rama banaas. Further three more elephant sized Rakshasaas who too were killed. As the ever frighened Sita devi as the evening approached the threesome reached the ashram of the Muni Sharabhanga for a night shelter. While the Muni in the presence of Ramas reached swarga loka later, the threesome of Ramaas move on further to Jana sthaana and made a ‘parna kuteera’ on the neighbourhood of muni ashramas. There then entered an ugly Rakshasi named Shurpanakha and desired to marry Shri Rama and kept on pestering him as out of consideration for her being a women asked Lakshmana to severe her ears and nose. Then some fourteen thousand rakshasaas attacked Rama Lakshmanas as there were all killed by Rama banaas. Revengefully further rakshasaas named Khara Dushanas and Trishira too attacked who too were devastated and tried to get rid of the rakshasa problem for good. Meanwhile the rakshasi approached Ravana the King of Lanka saamraajya who in turn hatched a plan with another maayaavi rakshasa named Mareecha who tempted Devi Sita as a maya mriga. Then Sita requested Rama to catch the glittering golden deer. Rama chased the deer with his dhanush baanaas and killed it. To ascertain as to what had happened as Mareecha kept made false shoutings as ‘ha Sita ha Lakshmana’, then Devi Sita pressurised Lakshmana to leave her alone. Then Ravanaasura had at once entered the parna kuteera at the janasthaana and forcefully kidnapped Devi Sita and brought her to Lankapuri by his vimaana. On way, grudhra raaja jataayu tried to save her by his all out efforts but got crashed down. He kept on pestering Devi Sita to marry him even by tempting her with the offers of Prime Queenship. Meanwhile Rama Lashmanas returned and got bewildered at the absence of Devi Sita. Having tirelessly searched for on and on saw Jatayu the gridhra raja a friend of King Dasharatha having fallen down and made the antya kriyas of the dead Jatayu. Thereafter, Rama Lakshmanas out of sheer helplessness and aimlessly wandered Godavari’s pushpavanaas. During their drifting meanderings, they encountered a rakshasa named Kabandha who was killed but his relieved Soul from high skies directed Rama Lakshmanas to reach Rishyamooka parvata for possible help from the fugitive King of Vaanaras named Sugriva. Rama helped Sugriva to kill Vaali as a gesture of avowed friendship as Sugriva the new King of Vanaras arranged ten crores of vaanaraas to search for Devi Sita in various directions. As the north-east and west bound vaanaraas returned futile the south bound vaanaraas including me by the name of Hanuman lost our way in the Vindhya Parvata Guhas could return to Kishkindha within the time schedule of three months as vanaras of other directions had honoured. Then we saw the fallen and sickly Sampaati, another gidhraraja being the brother of Jatayu, who guided us to the way of Lankapuri of Ravana who had indeed kidnapped Devi Sita and retained in his antahpura as he saw her from the skies. Then I, Hanuman, had crossed the hundred yojana distance of the Maha Samudra and was able to succeed locating Devi Sita at the Ashoka Vana Vaatika under a huge and sprawling shadow of a tree with unclean clothing with continuous cryings as surrounded by cruel and ugly rakshasis. I had in my minatured body form conversed with her as from Shri Rama as a parama bhakta of his and convinced her with a finger ring of Rama himself and assured her that Rama would soon arrive to liberate her. In turn, she gave her ‘Choodaamani’ as a return memory to Rama. *mayā ca punar āgamyā rāmasyākliṣṭakarmanāḥ, abhijñānaṁ mayā dattam arcīsmān sa mahāmaṇiḥ/ śrutvā tām maithilīm hr̥ṣṭas tv āśāsaṁse sa jīvitam, jīvitāntam anuprāptaḥ pītvaṁṛtam ivāturalḥ/ tataḥ samudram āsādyā nalam setum akārayat, atarat kapivīrāṇām vāhinī tena setunā/* As I was highly excited to have finally succeeded in ‘Devi Sita darshana’ and having destroyed the best part of Lankapuri, had speeded up with ‘vaayu

manovega', reached Shri Rama and conveyed to him of the welfare of Devi Sita while handing over her 'choodaa -mani'. Shri Rama having felt immensely relieved of Devi Sita's safety, like a 'maranaasanna rogi' would secure 'amrita'. Then like pralaya kaala 'Samvarka naamaagni', Shri Rama made all out efforts to devastate Ravana's Lankapuri. Subsequently, Rama as having led the ten crore strong maha vaanara sena reached the shores of the Samudra, encouraged Nala named Vaanara Shreshtha for setu bandhana the ever memorable bridge across the hundred yojana's distance to cross the maha sagara, and destroyed rakshasa veeraas. Neela Vanara killed Pahasta, Lakshma destroyed Ravana Putra Indrajit, and Raghunandana himself devastated Kumbhakarna the younger brother of Ravana and finally Ravanaasura himself. Then arrived at the Yuddha bhumi the Deva brinda of Indra-Yama-Varuna-Maha Deva-and Brahma Deva ho facilitated the darshana of Maha Raja Dasharatha from swargaloka. Further then arrived Rishi-Devashis and blessed Shri Rama. Subsequently Rama arrived at Kishkindha, Prayaga of Triveni Nadi Sangama for Bharadwaaja Muni darshana and tomorrow at the 'shubha pushya nakshatra yoga kaala' should occur Devi Sita Lakshmana sahita Shri ama darshana prapi' should be facilitated'. As thus Hanuman with his 'madhura vaani' made the proclamation, the ever elated Bharata declared: ' Here and now, my 'chira kaala manoratha praptii' is indeed about to be fulfilled, by the grace of Shri Rama Chandra!'

Sarga Hundred Twenty Seven

As Sita Rama Lakshmanas were arriving, Bharata Shatrugmas made elaborate arrangements at Ayodhya- the much excited Bharata hands over the Kingdom as of a deposit to Rama after a public announcement.

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*śrutvā tu param ānandaṁ bharataḥ satyavikramaḥ, hr̥ṣṭaṁ ājñāpayāṁ āsa śatrughnaṁ paravīrahā/
daivatāni ca sarvāṇi caityāni nagarasya ca, sugandhamālyair vāditrair arcantu śucayo narāḥ/ rājadārās
tathāmātyāḥ sainyaḥ senāgaṇāṅganāḥ, abhiniryaṇtu rāmasya draṣṭuṁ śaśinibhaṁ mukhaṁ/ bharatasya
vacāḥ śrutvā śatrughnaḥ paravīrahā, viṣṭīr anekasāhasrīś codayāṁ āsa vīryavān/ samīkuruta nimnāni
viśamāni samāni ca, sthānāni ca nirasyantām nandigrāmād itaḥ param/ siñcantu pr̥thivīm kṛtsnām
himaśītena vāriṇā, tato 'bhyavakiraṁs tv anye lājaiḥ puṣpaiś ca sarvataḥ/ samucchritapatākās tu rathyāḥ
puravarottame, śobhayantu ca veśmāni sūryasyodayanaṁ prati/ sragdāmamuktapuṣpaiś ca sugandhaiḥ
pañcavarṇakaiḥ, rājamārgam asaṁbādhaṁ kirantu śataśo narāḥ/ mattair nāgasahasraiś ca
śātakumbhavibhūṣitaḥ, apare hemakakṣyābhīḥ sagajābhīḥ kareṇubhīḥ, nirayayus tvarayā yuktā rathaiś ca
sumahārathāḥ/ tato yānāny upārūḍhāḥ sarvā daśarathastriyaḥ, kausalyāṁ pramukhe kṛtvā sumitrām cāpi
nirayayuh/ aśvānām khuraśabdena rathanemisvanena ca, śaṅkhaḍundubhinādena saṁcacāleva medinī/
kṛtsnaṁ ca nagaraṁ tat tu nandigrāmam upāgamat, dvijātimukhyair dharmātmā śreṇīmukhyaiḥ
sanaigamaiḥ/ mālyamodaka hastaiś ca mantribhir bharato vṛtaḥ, śaṅkhabherīninādaiś ca bandibhīś
cābhivanditaḥ/ āryapādaḥ gr̥hītvā tu śirasā dharmakovidāḥ, pāṇḍuraṁ chatram ādāya śuklamālyopa -
śobhitaṁ/ śukle ca vālavyajane rājārhe hemabhūṣite, upavāsakṛśo dīnaś cīrakṛṣṇājīnāmbaraḥ/ bhrātur
āgamaṇaṁ śrutvā tat pūrvaṁ harṣaṁ āgataḥ, pratyudyayau tadā rāmaṁ mahātmā sacivaiḥ saha/
samīkṣya bharato vākyam uvāca pavanātmajam, kaccin na khalu kāpeyī sevyate calacittatā, na hi
paśyāmi kākutsthaṁ rāmam āryaṁ paramītapam/ athaivam ukte vacane hanūmān idam abravīt, arthaṁ
vijñāpayann eva bharataṁ satyavikramam/ sadā phalān kusumitān vṛkṣān prāpya madhusravān,
bharadvājaprasādena mattabhramaranāditān/ tasya caiśa varo datto vāsavena paramītapa, sasainyasya
tadātithyaṁ kṛtaṁ sarvaguṇānvitam/ nisvanaḥ śrūyate bhīmaḥ prahr̥ṣṭānām vanaukasām, manye
vānarsenā sā nadīm tarati gomatiṁ/ rajo varṣaṁ samudbhūtaṁ paśya vālukinīm prati, manye sālavanaṁ
ramyaṁ lolayanti plavaṅgamāḥ/ tad etad dr̥śyate dūrād vimalaṁ candrasaṁnibhaṁ, vimānaṁ puṣpakaṁ
divyaṁ manasā brahmanirmītam/ rāvaṇaṁ bāndhavaiḥ sārḍhaṁ hatvā labdhaṁ mahātmanā,
dhanadasya prasādena divyaṁ etan manojavam/ etasmin bhrātaraḥ vīrau vaidehyā saha rāghavau,
sugrīvaś ca mahātejā rākṣasendro vibhīṣaṇaḥ/ tato harṣasamudbhūto nisvano divam aspṛśat, strībāla -
yuvavṛddhānām rāmo 'yam iti kīrtitaḥ/ rathakuñjaravājibhyas te 'vatīrya mahīm gatāḥ, dadṛśus tam
vimānasthaṁ narāḥ somam ivāmbare/ prāñjalir bharato bhūtvā prahr̥ṣṭo rāghavonmukhaḥ, svāgatena
yathārthēna tato rāmam apūjayat/ manasā brahmaṇā sṛṣṭe vimāne lakṣmaṇāgrajaḥ, rarāja*

prthudīrghākṣo vajrapāṇir ivāparah/ tato vimānāgragataṁ bharato bhrātaraṁ tadā, vavande praṇato rāmaṁ merustham iva bhāskaram/ āropito vimānaṁ tad bharataḥ satyavikramaḥ, rāmaṁ āsādy muditaḥ punar evābhyavādayat/ taṁ samutthāpya kākutsthaś cirasyākṣipathaṁ gamat, anke bharatam āropya muditaḥ pariśaṣvaje/ tato lakṣmaṇam āsādy vaidehīm ca paramtapah, abhyavādayata prīto bharato nāma cābravīt/ sugrīvam kaikayī putro jāmbavantaṁ tathāṅgadam, maindam ca dvididaṁ nīlam ṛṣabhaṁ caiva sasvaje/ te kṛtvā mānuṣaṁ rūpaṁ vānarāḥ kāmārūpiṇaḥ, kuśalaṁ paryapṛṣhanta prahr̥ṣṭā bharataṁ tadā/ vibhīṣaṇaṁ ca bharataḥ sāntvayan vākyam abravīt, diṣṭyā tvayā sahāyena kṛtaṁ karma suduṣkaram/ śatrughnaś ca tadā rāmaṁ abhivādyā salakṣmaṇam, sītāyāś caraṇau paścād vavande vinayānvitaḥ/ rāmo mātaram āsādy viṣaṇṇaṁ śokakarṣitām, jagrāha praṇataḥ pādaḥ mano mātuh prasādayan/ abhivādyā sumitrām ca kaikeyīm ca yaśasvinīm, sa mātṛś ca tadā sarvāḥ purohitam upāgamat/ svāgataṁ te mahābāho kausalyānandavardhana, iti prāñjalayaḥ sarve nāgarā rāmaṁ abruvan/ tany añjalisahasrāṇi pragṛhītāni nāgaraiḥ, ākośānīva padmāni dadarśa bharatāgrajaḥ/ pādūke te tu rāmasya gṛhītā bharataḥ svayam, caraṇābhyām narendrasya yojayām āsa dharmavit/ abravīt ca tadā rāmaṁ bharataḥ sa kṛtāñjaliḥ, etat te rakṣitaṁ rājan rājyaṁ niryātitaṁ mayā/ adya janma kṛtārthaṁ me samvṛttaś ca manorathaḥ, yas tvām paśyāmi rājānam ayodhyām punar āgatam/ avekṣatām bhavān kośaṁ koṣṭhāgāraṁ puraṁ balam, bhavatas tejasā sarvaṁ kṛtaṁ daśaguṇaṁ mayā/ tathā bruvāṇaṁ bharataṁ dṛṣṭvā taṁ bhrātr̥vatsalam, mumucur vānarā bāṣpaṁ rākṣasaś ca vibhīṣaṇaḥ/ tataḥ praharṣād bharatam ankam āropya rāghavaḥ, yayau tena vimānena sasainyo bharatāśramam/ bharatāśramam āsādy sasainyo rāghavas tadā, avatīrya vimānāgrād avatasthe mahītale/ abravīt ca tadā rāmas tadvimānam anuttamam, vaha vaiśravaṇaṁ devam anujānāmi gamyatām/ tato rāmābhyānujñātaṁ tadvimānam anuttamam, uttarām diśam uddiśya jagāma dhanadālayam/ purohitasyātmasamasya rāghavo; br̥haspateḥ śakra ivāmarādhiaph, nipīḍya pādaḥ prthag āsane śubhe; sahaiva tenopaviveśa vīryavān/

Bharata having been excited at the grand news of Shri Ramachandra's victorious return to Ayodhya, asked Shatrughna to get ready as the latter instructed respective agents and personalities concerned to organise pujas on temples with sugandha pushpas, stuti purana shravanaas; veda- itihasa-subhashita pravachanaas, naada swaraas, vaadya brinda pradarshanaas, skyhigh sounding dhamaraka mrigana bhedanas, utsaaha poorvaka naatya-nritya- madhura geeta pradarshanas, and so on in market places, street corners, high road junctions, udyana vanaas, besides gorgeous lightings of bhavana, maarga, praja grihas. May the Mantriganas, Senaadhyakshas, Sainikas, Strees, brahmana-kshatrya-vanikaadi chatur varnas be all notified of the 'Sita Lakshmana yukta Ayodhya Ramaagamana.' Then let the ups and downs of rahadaaris, lanes and by lanes with spick and span cleanliness be done forthwith. Be all the highroads, and so on be decorated with fresh flowers, sugandha dravyaas, and vijaya toranaas'. As per Shatrughna's instructions, the eight mantris named Dhrushti, Jayanta, Vijaya, Siddhardha, Arthasaadhaka, Ashoka, Mantrapaala, and Sumantra alighted dhvaja bhushana Gaja Rajas had taken rounds of Ayodhyapuri to supervise and ensure that the various instructions of the local authorities were followed. Then the senaadhakshaas too settled in chariots ensuring readiness of safety, orderliness and the respective battalions of horsemen, charioteers, gajaa rohas, and foot soldiers. Then the antahpura strees headed by Devis Kousalya, Sumitra and Kaikeyi headed to Nandigrama. Dharmatma Bharata along with Shatrughna, as surrounded by Mantri ganas, mukhya brahmana ganas, chaturvarna pradhaanaas, then lifted Shri Rama Pavitra Padukas onto his head as Shatrughna handled white 'chaamaras' as the procession moved on as 'Vandeejana' sang Ramayana geetas, while shankha bheri gambhira dhwanis were activated in full swing. *upavāsakṛṣo dīnaś cīrakṣṇājīnāmbaraḥ, bhrātur āgamaṇaṁ śrutvā tat pūrvaṁ harṣam āgataḥ, pratyudyayau tadā rāmaṁ mahātmā sacivaiḥ saha/* On account of repetitive 'upavaasaas', Bharata was physically weak and thinned down as wearing krishnacharma and cheera vastraas yet awaiting Rama darshana bhagya with tremendous enthusiasm and eagerness. As a huge crowd of Ayodhyapurivaasis had gathered there at Nandigrama, Bharata remarked that among the crowd, he could not spot vaanaras as there are by nature of chanchala buddhi, and in their absence would this announcement of Shri Rama's arrival here might nor be misleading! Hanuman smiled and replied: Mahatma Bharata! Earlier to this Rama visited Bharadwaja Maha Muni and gave the boon to Rama that

the surroundings of his ashram were barren hitherto would now be full of sweet fruit gardens and surely our vaaraara veeras should be enjoying the fresh fruits in those gardens but it now would appear that they had already left the gardens on the Gomati River and should be arriving here and time; indeed I now hear the ‘kolaahala’ of their arrival here!’ Even as Hanuman was explaining like wise, the Pushpaka Vimana was sighted like the ‘ushakaala bhaskara deva’ as that was that of Dikpati Kubera created by Vishvakama’s ‘mano sankalpa siddhi’! Anjaneya further explained: ‘Bharat Prabho! It is right within this Pushpaka Vimana would soon arrive Raghuvamsha veeras Rama Lakshmanas along with Devi Sita accompanied by Sureeva Vibhishanaas!’ Then there was a huge tumultuous furore and pandemonium of the crowds with shrieks of excitement: ‘aho! Shri Ramachandra is arriving’. Shri Rama sighted Bharata foremost, as the latter bent down making ‘viveetabhaba pranaama’. As soon as the Pushpaka Vimana had landed, Bharata ascended up with anxiety and blissfulness and made a ‘saashtaanga pranaama’ while Rama hugged Bharata with affection. Later, Bharata hugged Lakshmana too and pada pranaama to Videha Raja Kumari while pronouncing his own name. Bharata embraced Sugriva, Jambavan Andada, aindaa, Dwivida, Neella, Rishabha, Sushena, Nala, Gavaksha, Gandhamaadana, Sharabha and Panas as Hanuman kept on announcing there introductions. Then Bharata saluted Sugriva and remarked: now you are our fifth brother as a true mitra is a real brother. Further Bharata addressed Vibhishana as follows: ‘Rakshasa Raja! Indeed this is our great fortune that having attained his friendship that Shri Rama got facilitated success of a ‘maha dushkara kaarya saadhana’! Meanwhile, Shatrughna prostrated to Rama Sita Lakshmanas. Shri Rama approached his mother Devi Koushalya who since had become weak, lean and faded; as he prostrated with ‘ananda bashpaas’ she embraced him with great relief. Then he made dada pranaamaas to Devis Sumitra and Kaikeyi. Meanwhile, samasta Ayodhya prajaaneeka addressed in a well tutored chorus: ‘svāgatam te mahābāho kausalyānandavardhana, iti prāñjalayah sarve nāgarā rāmam abruvan/’ Welcome, Welcome and Welcome again, Maha Baahu Rama the most affectionate son of Devi Kousalya!’ Subsequently, Bharata having lifted, placed on his head and brought Shri Rama Paada Paadukaas made an announcement publicly with bent knees and folded hands: *abravīc ca tadā rāmam bharataḥ sa kṛtāñjaliḥ, etat te rakṣitam rājan rājyam niryātitaṁ mayā/ adya janma kṛtārthaṁ me samivṛttaḥ ca manorathaḥ, yas tvām paśyāmi rājānam ayodhyāṁ punar āgatam/ avekṣatām bhavān koṣaṁ koṣṭhāgāraṁ puram balam, bhavatas tejasā sarvaṁ kṛtaṁ daśaguṇam mayā/* ‘Rama Prabho! This Ayodhya Samrajya of yours had been kept as a ‘dharoha’ or deposit for all these fourteen long years of your absence in the form of ‘Shri Rama Paadukaas’ now being returned safe . Your kingdom is being returned herewith along with praja, properties and the senaas too while your treasury and ‘charaastis’ have since been doubled!’ As bhraatru vatsala Bharata made this heart rending public announcement, Rakshasa Raja Vibhishana had tears in his eyes. Thereafter, Shri Rama placed Bharata on his right lap and proceeded to Bharataashrama while thanking the Pushpaka vimana chaalakas to convey his gratitude to Dikpati Kubera. Further, Shri Rama remembered his friend Suyagjna the Vasishtha Putra, honoured him as to Vasishtha himself and requested him to convey of his arrival to Rajya Purohita Maharshi Vasishtha.

Final Sarga Hundred Twenty Eight

Bharata’s handing over Ayodhya Rajya- Sita Rama Nagara Yatra-Rajyabhisheka- Valmiki Ramayana Phala Shruti

śirasy añjalim ādāya kaikeyīnandivardhanaḥ, babhāṣe bharato jyeṣṭhaṁ rāmam satyaparākramam/ pūjitaṁ māmikā mātā dattaṁ rājyam idaṁ mama, tad dadāmi punas tubhyaṁ yathā tvam adadā mama/ dhuram ekākinā nyastāṁ ṛṣabheṇa balīyasā, kiśoravad guruṁ bhāraṁ na voḍhum aham utsahe/ vārivegena mahatā bhinnāḥ setur iva kṣaran, durbandhanam idaṁ manye rājyacchidram asamivṛtam/ gatim khara ivāśvasya hamsasyeva ca vāyasah, nānvetum utsahe deva tava mārgam arimḍama/ yathā ca ropito vṛkṣo jātaḥ cāntarniveśane, mahāms ca sudurāroho mahāskandhaḥ praśākhavān/ śīryeta puṣpito bhūtvā na phalāni pradarśayet, tasya nānubhaved arthaṁ yasya hetoḥ sa ropyate/ eṣopamā mahābāho tvam arthaṁ vettum arhasi, yady asmān manujendra tvam bhaktān bhṛtyān na śādhi hī jagad

*adyābhiṣikṭam tvām anupaśyatu sarvataḥ, pratapantam ivādityam madhyāhne dīptatejasam/
tūryasaṃghātanirghoṣaiḥ kāñcīnūpuranisvanaiḥ, madhurair gītaśabdaiś ca pratibudhyasva śeṣva ca/
yāvad āvartate cakram yāvatī ca vasmūdhara, tāvat tvam iha sarvasya svāmitvam abhivartaya/
bharatasya vacaḥ śrutvā rāmaḥ parapuraṃjayāḥ, tatheti pratijagrāha niśasādāsane śubhe/ tataḥ
śatrughnavacanān nipuṇāḥ śmaśruvardhakāḥ, sukhahastāḥ suśīghrāś ca rāghavam paryupāsata/ pūrvam
tu bharate snāte lakṣmaṇe ca mahābale, sugrīve vānarendre ca rākṣasendre vibhīṣaṇe/ viśodhitajaṭaḥ
snātaś citramālyānulepanaḥ, mahārhasanopetas tasthau tatra śrīyā jvalan/ pratikarma ca rāmasya
kārayām āsa vīryavān, lakṣmaṇasya ca lakṣmīvān ikṣvākukulavardhanaḥ/ pratikarma ca sītāyāḥ sarvā
daśarathastriyaḥ, ātmanaiva tadā cakrur manasvinyo manoharam/ tato rāghavapatnīnām sarvāsām eva
śobhanam, cakāra yatnāt kausalyā prahṛṣṭā putravatsalā/ tataḥ śatrughnavacanāt sumantro nāma
sārathiḥ, yojayitvābhicakrāma ratham sarvāṅgaśobhanam/ arkamaṇḍalasaṃkāśam divyam dṛṣṭvā
ratham sthitam, āruroha mahābāhū rāmaḥ satyaparākramaḥ/ ayodhyāyām tu sacivā rājño daśarathasya
ye, purohitam puraskṛtya mantrayām āsur arthavat/ mantrayan rāmaṃ vṛddhyartham vṛttyartham
nagarasya ca, sarvam evābhiṣekārtham jayārhasya mahātmanaḥ, kartum arhatha rāmasya yad yan
maṅgalapūrvakam/ iti te mantriṇaḥ sarve saṃdiśya tu purohitam, nagarān nirayayus tūrṇam
rāmadarśanabuddhayaḥ/ hariyuktam sahasrākṣo ratham indra ivānaghaḥ, prayayau ratham āsthāya
rāmo nagaram uttamam/ jagrāha bharato raśmīḥ śatrughnaś chatram ādade, lakṣmaṇo vyajanaṃ tasya
mūrdhni saṃparyavījayat/ śvetam ca vālavyajanaṃ sugrīvo vānareśvaraḥ, aparaṃ candrasaṃkāśam
rākṣasendro vibhīṣaṇaḥ/ ṛṣisaṃghair tadākāśe devaiś ca samarudgaṇaiḥ, stūyamānasya rāmasya śuśruve
madhuradhvaniḥ/ tataḥ śatruṃjayam nāma kuñjaram parvatopamam, āruroha mahātejāḥ sugrīvo
vānareśvaraḥ/ navanāgasahasrāṇi yayur āsthāya vānarāḥ, mānuṣam vighraṃ kṛtvā
sarvābharanabhūṣitāḥ/ śaṅkhaśabdapraṇādaiś ca dundubhīnām ca nisvanaiḥ, prayayū puruṣavyāghras
tām purīm harṇyamālinīm/ dadṛśus te samāyāntam rāghavam sapuraḥsaram, virājamānam vapuṣā
rathenātiratham tadā/ te vardhayitvā kākutstham rāmeṇa pratinanditāḥ, anujagmur mahātmānam
bhrātṛbhiḥ parivāritam/ amātyair brāhmaṇaiś caiva tathā prakṛtibhir vṛtaḥ, śrīyā viruruce rāmo
nakṣatrair iva candramāḥ/ sa purogāmibhis tūryais tālasvastikapāṇibhiḥ, pravyāharadbhir muditair
maṅgalāni yayau vṛtaḥ/ akṣataṃ jātārūpaṃ ca gāvaḥ kanyās tathā dvijāḥ, narā modakahastāś ca
rāmasya purato yayuḥ/ sakhyam ca rāmaḥ sugrīve prabhāvam cānilātmaje, vānarāṇām ca tat karma
vyācacakṣe 'tha mantriṇām, śrutvā ca vismayam jagmur ayodhyāpuravāsinaḥ/ dyutimān etad ākhyāya
rāmo vānarasaṃvṛtaḥ, hṛṣṭapuṣṭajanākīrṇam ayodhyāṃ praviveśa ha/ tato hy abhyucchrayan paurāḥ
patākāś te grhe grhe, aikṣvākādhyuṣitam ramyam āsāda pitur grham/ pitur bhavanam āsādy praviśya
ca mahātmanaḥ, kausalyām ca sumitrām ca kaikeyīm cābhyavādayat/ athābravīd rājaputro bharatam
dharminām varam, athopahitayā vācā madhuraṃ raghunandanaḥ/ yac ca madbhavanam śreṣṭham
sāśokavanikam mahat, muktāvoidūryasaṃkīrṇam sugrīvasya nivedaya/ tasya tadvacanam śrutvā
bharataḥ satyavikramaḥ, pāṇau grhītvā sugrīvam praviveśa tam ālayam/ tatas tailapradīpamś ca
paryāṅkāstaraṇāni ca, grhītvā vivīṣuḥ kṣipram śatrughnena pracoditāḥ/ uvāca ca mahātejāḥ sugrīvam
rāghavānujaḥ, abhiṣekāya rāmasya dūtān ājñāpaya prabho/ sauvarṇān vānarendrāṇām caturṇām caturo
ghaṭān, adau kṣipram sa sugrīvaḥ sarvaratnavibhūṣitān/ yathā pratyūṣasamaye caturṇām
sāgarāmbhasām, pūrnair ghaṭaiḥ pratīkṣadhvam tathā kuruta vānarāḥ/ evam uktā mahātmāno vānarā
vāraṇopamāḥ, utpetur gaganam śīghram garuḍā iva śīghragāḥ/ jāmbavāmś ca hanūmāmś ca vegadarśī
ca vānaraḥ, ṛṣabhaś caiva kalaśāṇi jalapūrṇān athānayan, nadīśatānām pañcānām jale kumbhair
upāharan/ pūrvāt samudrāt kalaśam jalapūrṇam athānayat, suṣeṇaḥ sattvasaṃpannaḥ sarvaratna -
vibhūṣitam, ṛṣabho dakṣiṇāt tūrṇam samudrāj jalam āharat/ raktacandanakarpūraiḥ saṃvṛtam
kāñcanaṃ ghaṭam, gavayaḥ paścimāt toyam ājahāra mahārṇavāt/ ratnakumbhena mahatā śītām
mārutavikramaḥ, uttarāc ca jalam śīghram garuḍānilavikramaḥ/ abhiṣekāya rāmasya śatrughnaḥ
sacivaiḥ saha, purohitāya śreṣṭhāya suhradbhyaś ca nyavedayat/ tataḥ sa prayato vṛddho vasiṣṭho
brāhmaṇaiḥ saha, rāmaṃ ratnamayo pīṭhe sahasītām nyaveśayat/ vasiṣṭho vāmadevaś ca jābālir atha
kāśyapaḥ, kātyāyanaḥ suyajñāś ca gautamo vijayas tathā/ abhyaṣiñcan naravyāghram prasannena
sugandhinā, salilena sahasrākṣam vasavo vāsavam yathā/ ṛtvigbhir brāhmaṇaiḥ pūrvam kanyābhir
mantribhis tathā, yodhaiś caivābhyāṣiñcamś te saṃprahṛṣṭāḥ sanaigamaiḥ/ sarvauṣadhirasaiś cāpi
daivatāir nabhasi sthitaiḥ, caturhir lokapālaiś ca sarvair devaiś ca saṃgataiḥ/ chatram tasya ca jagrāha*

śatrughnaḥ pāṇḍuraṁ śubham, śvetaṁ ca vālavayajanaṁ sugrīvo vānareśvaraḥ, aparaṁ candrasaṁkāśaṁ rākṣasendro vibhīṣaṇaḥ/ mālāṁ jvalantīm vapuṣā kāñcanīm śatapuṣkarām, rāghavāya dadau vāyur vāsavena pracoditaḥ/ sarvaratnasamāyuktaṁ maṇiratnavibhūṣitaṁ, muktāhāraṁ narendrāya dadau śakrapracoditaḥ/ prajagur devagandharvā nanṛtuś cāpsaro gaṇāḥ, abhiṣeke tad arhasya tadā rāmasya dhīmataḥ/ bhūmiḥ sasyavati caiva phalavantaś ca pādapāḥ, gandhavanti ca puṣpāṇi babhūvū rāghavotsave/ sahasraśatam aśvānāṁ dhenūnāṁ ca gavāṁ tathā, dadau śataṁ vṛṣāṇ pūrvam dvijebhyo manujarṣabhaḥ/ trīmśatkoṭīr hiraṇyasya brāhmaṇebhyo dadau punaḥ, nānābharaṇavastrāṇi mahārḥāṇi ca rāghavaḥ/ arkaraśmipratīkāśāṁ kāñcanīm maṇivigrahāṁ, sugrīvāya srajaṁ divyāṁ prāyacchan manujarṣabhaḥ/ vaidūryamaṇicitre ca vajjaratnavibhūṣite, vāliputrāya dhṛtimān aṅgadāyāṅgade dadau maṇipravarajuṣtaṁ ca muktāhāraṁ anuttamam, sītāyai pradadau rāmaś candraraśmisamaprabham/ araje vāsasī divye śubhāny ābharaṇāṇi ca, avekṣamāṇā vaidehī pradadau vāyusūnave/ avamucyātmanaḥ kaṇthād dhāraṁ janakanandinī, avaiḥṣata harīṇ sarvāṇ bhartāraṁ ca muhur muhuḥ/ tām iṅgitaṇṇaḥ saṁprekṣya babhāṣe janakātmajāṁ, pradehi subhage hāraṁ yasya tuṣṭāsi bhāmini/ pauruṣaṁ vikramo buddhir yasminn etāni nityadā, dadau sā vāyuputrāya taṁ hāraṁ asitekṣaṇā/ hanūmāṁs tena hāreṇa śuśubhe vānararṣabhaḥ, candrāṁśucayagaureṇa śvetābhreṇa yathācalaḥ/ tato dvivida maindābhyāṁ nīlāya ca paramtapah, sarvāṇ kāmaguṇāṇ vīkṣya pradadau vasudhādhipaḥ/ sarvavānaravṛddhāś ca ye cānye vānareśvaraḥ, vāsobhir bhūṣaṇaiś caiva yathārhaṁ pratipūjitaḥ/ yathārhaṁ pūjitaḥ sarve kāmāi ratnaiś ca puṣkalair, prahṛṣṭamanasaḥ sarve jagmur eva yathāgatam/ rāghavaḥ paramodāraḥ śaśāsa parayā mudā, uvāca lakṣmaṇaṁ rāmo dharmajñāṁ dharmavatsalaḥ/ ātiṣṭha dharmajña mayā sahemām; gām pūrvarājādhyuṣitām balena, tulyaṁ mayā tvam piṭṛbhir dhṛtā yā, tām yauvarājye dhuram udvahasva/ sarvātmanā paryanunīyamāno; yadā na saumitir upaiti yogam, niyujyamāno bhuvi yauvarājye; tato 'bhyaṣiñcad bhārataṁ mahātmā/ rāghavaś cāpi dharmātmā prāpya rājyam anuttamam, tje bahuvidhair yajñaiḥ sasuhṛdbhrātrībāndhavaḥ/ pauṇḍarīkāśvamedhābhyāṁ vājapeyena cāsakṛt, anyaiś ca vividhair yajñair ayajat pārthivarṣabhaḥ/ rājyam daśasahasrāṇi prāpya varṣāṇi rāghavaḥ, śatāśvamedhān ājahre sadaśvān bhūridakṣiṇān/ ājānūlambibāhuś ca mahāskandhaḥ pratāpavān, lakṣmānānucaro rāmaḥ pṛthivīm anvapālayat/ na paryadevan vidhavā na ca vyālakṛtaṁ bhayam, na vyādhiḥ bhayaṁ vāpi rāme rājyam praśāsati/ nirdasyur abhaval loko nānarthaḥ kaṁ cid asprṣat, na ca sma vṛddhā bālānāṁ pretakāryāṇi kurvate/ sarvaṁ muditam evāsīt sarvo dharmaparo 'bhavat, rāmam evānupaśyanto nābhyahiṁsan parasparam/ āsan varṣasahasrāṇi tathā putrasahasraṇaḥ, nirāmayā viśokāś ca rāme rājyam praśāsati/ nityapuspā nityaphalās taravaḥ skandhaviṣṭrāḥ, kālavarṣī ca parjanyaḥ sukhasparśaś ca mārutaḥ/ svakarmasu pravartante tuṣṭhāḥ svair eva karmabhiḥ, āsan prajā dharmaparā rāme śāsati nanṛtāḥ/ sarve lakṣaṇasaṁpannāḥ sarve dharmaparāyaṇāḥ, daśavarṣa - sahasrāṇi rāmo rājyam akārayat/

Bharata then having folded his hands and raised them on to his head assured Shri Rama as follows: 'Mahatma! Now by accepting Kingship of this 'Saamraajya' you have not only preserved my mother's prestige by honouring me to retain it till your return, but enhanced my status too! Like an 'asaamartha vrishabha' As an animal suffered the heavy burden imposed by its master for long not being able to lift up even its own kid too any further, I had so far suffered by holding like a dam or a barrier seeking to resist the torrential flows of an ocean, but have reached by now a breaking point in managing this 'maha saamraajya' any further! Shatru damana veera! could any body imitate for long to bray like a donkey or 'coo coo' like a cuckoo bird for ever! Maha Baaho Narendra ! There may also an analogy of planting in one's garden which had eventually become a maha vriksha, it would be very difficult to ascend it and even to properly look at the luscious fruits, let alone eat and enjoy their sweetness! And having been increasingly burdened by the weight of the fruits, the tree might drop off the rotten fruits and eventually break down with its own burden. Likewise a 'maha saamraajya' might not even pay off the wages of the workers if this situation might persist any further. This indeed why is that Ayodhya 'prajaaneeka' and most certainly myself are anxious to celebrate your raajyaabhisheka at once and in the most befitting manner! May now the 'vaadya madhura dhwanis', 'khaanchi nrupura jjankaaraas', 'manohara geeta nissvanaas' hence be initiated at once!' As Bharata made his inaugural remarks, the entire public roared with repeated 'tathaastu vachanaas' and Shri Rama too in his sonorous voice repeated the 'tathastu

vachana' of the public! Then as instructed by Shatrughna, a select group of expert 'mundana' kartas' surrounded Shri Rama with 'hatsa shlaaghana nipunata'. Then foremost Bharata was bathed with 'sugandhita jalaas', then Lakshmana, followed by Vaanara Raja Sugriva and Rakshasa Raja Vibhishana. Then after the removal of the earlier cladding, Shri Rama was bathed again formally with refreshing waters with 'sugandha anulepana, where after decorated with 'pushpa haaraas, bahu mulya peetaambara vastraas, aabhushanaas' as appropriate for the rajyaabhisheka and was requested to be seated on the 'Rajya Simhasana' of gold glittering with 'navaratnas' like 'vajra maanikya vaidurya manis' studded in. Shatrughna then made the 'shringaara dharana yukta alankaaraas' to Shri Rama. King Dasharatha's manasvini Ranis of Kausalya-Sumitra-Kaikeyis initiated the 'alankaara kaaryakrama' to Videha Nandini Devi Sita. Further as per the instructions of Shatrughna, Saradhi Sumantra brought the divya radha as Maha Bahu Shri Rama was seated. Sugriva and Hanuman with 'swarna karna kundalas' with divya vastras had followed. Sugriva's antahpura strees gave finishing touches to what the queen mothers had done essentially to Devi Sita. Ayodhya's Mantris had discussed the finer points with Raja Purohita Maharshi Vasishtha as the latter had since arrived. The three Ministers named Ashoka, Vijaya, and Siddhardha were engaged in the 'nagara samridhi' in the face of Shri Rama's taking over the reins of the Rajyaanga. Now, the Shri Rama Ratha moved ahead as Bharata was the saarathi, Shatrughna with 'Chhatra' and Lakshmana with 'Chaamara' behind. It was that time when Deva Marudgana Rishis were engaged to Rama stuti uccharanas from the skies even as the vedavetta's mantroccharanas were resounding. Maha tejasvi Sugriva mounted the Shatrughna naamaka gajendra as followed by the distinguished Vaanara yoddhas too on their respective elephants. Maha Vaanaraas who had assumed maanava swarupas joined as the foot soldiers. Vibhishana too along with his mantris was seated in another mountain like elephant as the visiting onlooker prajaaneeka wondered whether one mountain was placed on another mountain! Purusha Simha Shri Rama, in the midst of shankha dhvanis- dundubha bheris had then reached the Ayodhapuri which was decorated like Indra Bhavana. Pura jyeshthaas then mingled the praja samudra with 'hardika ahvaanaas'. Just as nakshatras in mandalis surrounded Purna Chanda, it was in that very formulations, the mantri manadalis, veda vetta brahmana mandalis, and prajaaniikas were sparkling all around. *sa purogāmibhis tūryais tālasvastikapāṇibhiḥ, pravyāharadbhir muditair maṅgalāni yayau vṛtaḥ/ akṣataṁ jātarūpaṁ ca gāvaḥ kanyās tathā dvijāḥ, narā modakahastās ca rāmasya purato yayuh/* With 'vaadya brindaas' in the lead with 'karataala swastika mangala geetaas of nagara vaasis in tunes, Shri Rama chandra faced by 'akshata suvarna yukta paatraas', 'go brahmana kanya hasta yukta madhus' was welcomed my aneka prajaanneka ayodhya pura vaasis with blissful cheers. *sakhyam ca rāmaḥ sugrīve prabhāvaṁ cānilātmaje, vānarāṇām ca tat karma vyācacakṣe 'tha mantriṇām, śrutvā ca vismayam jagmur ayodhyāpuravāsinaḥ/ dyutimān etad ākhyāya rāmo vānaramvṛtaḥ, hr̥ṣṭapuṣṭajanākīrṇām ayodhyām praviveśa ha/* The puravaasis were engrossed with discussions about Shri Rama's parama mitrata of Sugriva, Hanuman's veera prataapa, Vaanara veeraas adbhuta yuddha karya kramas and so on. In the course of the endless mutual exchanges of information, the ayodhya pura vaasis were truly thrilled and ecstatic. As such discussions of Shri Rama Vijaya, the Epic Hero entered Ayodhya Puri and reached the King's palace which was already shimmering to glory with vijaya pataakaas. As he entered the three mothers welcomed him with ananda pashpaas as he had instantly touched their feet dutifully and addressed Bharata to offer the 'mukta vaidurya mani jatila vishala bhavana' nearby and accordingly Bharata held both the hands of Sugriva to enter it as Sugriva requested Bharata that 'Ramaabhisheka ninitta pavitra jala kumbhas' be instructed to be kept safe and four of the vaanaras placed four ratna yukta swarna chaturkumbhas were fetched. Sugriva then accosted select maha vaanaras to reach four maha samudras early morning and bring the sacred waters from there. Then four Vanara jyeshthas named Jambavan, Hanuma, Vegadarshi Gavaya and Rishabha flew off with the swarna kumbhas each atonce to bring back with waters from four samudras and five maha nadis. Jambavan the bhalluka raja filled up with the swarna kumbha from 'purva samudra', Rishabha from 'dakshina samudra', Gavaya from 'paschima samudra' and Hanuman from the utara vartii 'maha saagara' well beyond the himalayas. *abhiṣekāya rāmasya śatrughnaḥ sacivaiḥ saha, purohitāya śreṣṭhāya suhr̥dbhyaś ca nyavedayat/ tataḥ sa prayato vṛddho vasiṣṭho brāhmaṇaiḥ saha, rāmaṁ ratnamayo pīṭhe sahasitam nyaveśayat/ vasiṣṭho vāmadevaś ca jābālir atha kāśyapaḥ, kātyāyanah*

suvarjñās ca gautamo vijayas tathā/As the four Abhisheka Purvna Kumbhas as secured from four maha samudras and twelve maha nadis, thus brought by four maha vaanara shreshthas, Purohita Vasishtha Maharshi invited Sita sahita Shri Ramachandra to be seated on a ratna peetha. Following this on the pattern of Indra how dutifully oergrnised the performance of abhishekaas to ‘ashtaavasus’ viz. ‘Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa, Shri Rama along with Devi Sita too had devotedly organised the performance of ‘sugandha purvaka abhishekaas’ to Vasishta-Vaama Deva-Jaabaali-Kashyapa-Katsyaayana-Suyagjna.Goutama and Vijaya Maharshis. The abhishekaas were actually performed by Ritvik Brahmanas, sixteen kanyaakumaaris, while chatur lokapaalaas viz Kubera-Yama-Indra and Varuna of North-South-East-West repectively. *sarvausadhirasais cāpi daivatair nabhasi sthitaiḥ, caturhir lokapālaiś ca sarvair devaiś ca saṁgataiḥ/ chatraṁ tasya ca jagrāha śatrughnaḥ pāṇḍuraṁ śubham, śvetam ca vālavayajanaṁ sugrīvo vānareśvaraḥ, aparaṁ candrasaṁkāśaṁ rākṣasendra vibhīṣaṇaḥ*/ There after was the climatic Shri Rama’s Mahaabhisheka in the presence of all the invited guests and Ayodhya vaasis was performed gloriously as all the Celestials including Dikpalakas were enraptured. Then Purohita Vasishthadi Maharshis lifted the ‘Brama deva prasaada siddha- ratna shobhita divya dedeepyamaana swarna kireeta’ and placed it on Shri Ramna Mastaka as the asheervachanas of the ritvika-panditas with veda mantras. At that very time, Shatrughma hoisted a shveta chhatra, Vaanara raja Sugriva and Rakshasa Raja Vibhishana had activised cool sweeps of chaamaraas. *mālām jvalantīm vapuṣā kāñcanīm śatapuṣkarām, rāghavāya dadau vāyur vāsavena pracoditaiḥ/ sarvaratnasamāyuktam maṇiratnavibhūṣitam, muktāhāraṁ narendrāya dadau śakrapracoditaiḥ/ prajagur devagandharvā nanṭuś cāpsaro gaṇāḥ, abhiṣeke tad arhasya tadā rāmasya dhīmataḥ*/ Deva Raja Indra prerita Vayu Deva had then gifted a ‘suvarnamaya deeptimati ratna yukta mani mukta maala’ to Shri Rama. Coinciding with Rama Rajyaabhisheka, Deva Gandharva Gaana yukta- Apsarasa nritya sammaananas were offered. At the Rajyaabhisheka muhurta, Prithvi Devata was full of greenery in the dhaanya pradeshaas, vrikshas were replete with sugandha pushpaas and madhura phalas and mayura hamsa nrityas were graced. Maha Raja Shri Rama made ‘daana pushkalas’ of lakhs of go-ashva-gaja- ‘bahu mulya vastra- mani suvarnaabharanas’ to ‘brahmana-pandita- muni pungavaas’ besides to taditara prajaaneekas too. Shri Rama then gifted to Sugriva a priceless and lustrous ‘suvarna haara’ studded with divya Pushparaga, Neela, Vaidurya,, Vidruma, Muktha, Marakatha, Vajra, Gomedha, Manikyas. Vaali Putra Angada gifted suvarna bhuja keertis as similarny studded with nava ratnas. Subsequently Shri Rama gifted the ‘muktaahaara’ which Vayu Deva had gifted to him to Janaka nandini. Devi Sita then kept on thinking of a suitable souvenir to offer to Hanuman and gazed at Shri Rama as the latter exclaimed whether she was not contented with the celestial presentation by Vayu Deva himself. She had truly kept Rama in suspense for a while and finally presented the ‘muktaahara’ to Hunuman as being the symbol of tejas- dhriti-yasha-chaturata-shakti- vinayata-neeti-purushartha- paraakrama- uttama buddhi- to the sadguna sampanna and vidyaamaan to Vayu Putra! Later on Shri Rama presented appopriate souvenirs to the various other vanara pramukhas and also requested Angada to hand over his suitable mementos all the Vanaras. Then the never tired Shri Rama embraced Rakshasa Raja Vibhishana for his outstanding services both during the ‘maha samgrama’ as a true friend, philosopher and guide and thereafter too as an everlasting his closest associate for times to come. Further on he endeared the Riksha Raja Jambavan like wise for this and subequent yugaas as well. There after Dvividha-Mainda- Neelaadi maha vaanara yoddhas for their unimaginaire contributions rendered to the cause of ‘dharma vijaya’. Subsequently Sugriva and Vibhishana returned back to their respective Kingdoms. Shri Rama then announced Bharata as the Yuva Raja and repeated his celebrations too albeit with lesser pomp.*rājyaṁ daśasahasrāṇi prāpya varṣāṇi rāghavaḥ, śatāśvamedhān ājahre sadaśvān bhūridakṣiṇān/ ājānulambibāhuś ca mahāskandhaḥ pratāpavān, lakṣmaṇānucaro rāmaḥ pṛthivīm anvapālayat*/Shri Raghunatha having thus accomplished the Kingdom had occupied the simhasana for eleven thousand years and performed hundred ashamedha yagjnaas, besides Poundareeka- Vaajapeyaadi yagjnaas too. Shri Rama was an adviteeya ajaanu bahu shareera, with vishaala vakshasthala and along with Lakshmana too with similar physical and mental faculties. During his everlong sovereignty , Rama’s prajaaneka was even contented, with ‘sasya shyamalas’, with timely rains, with quietude and tranquility, with none of jantu-sarpa-chora baadhas or of ‘adyaatmika- aadhi bhoutika- and aadhi daivika taapatrayas. [Adhi Bhoudika or Ailments of Physical

Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control] *sarvam muditam evāsīt sarvo dharmaparo bhavat, rāmam evānupaśyanto nābhyahimsan parasparam/ āsan varṣasahasrāṇi tathā putrasahasraṇaḥ, nirāmayā viśokāś ca rāme rājyaṁ praśāsati/* The sarva prajaaneka under Rama Rajya was free from chora bhaya, anartha kaaryas, and sarvaarogya and sarva santushtata. During his sovereignty there was the predominance of dharma-nyaaya paraayanata and of sahasra varsha jeevana- sahasra putra poutra praapti, with little awareness of diseases or cryings. *Ramo Ramo Rama iti prajaanaama bhavan kathaah, Ramabhutam jagadbhyud Rameraajyam prashaasati/* All during Shri Rama's shashana kaala, all across the prajaavarga, only Rama-Rama- Rama naama-charcha-chintana as SARVAM RAMA MAYAM!

[Brief Vishleshana on Rama Rajya from Agni Purana :**Rama Rajya**: The perception, as to how a King should govern his Kingdom and the Subjects, was illustrated by Lord Rama to Lakshmana. Agni Purana has described Rama's Percepts of an Ideal King: A King has to create wealth, increase it, protect it, and donate it. He should be humble-the humility arising out of victory, essentially after defeating the human senses of revenge, anger and retribution. He should be strong, magnanimous and forgiving, kind and protective. His support to the inferior and the needy is as significant as to punish and uproot the wicked and harmful. The human vices of greed, lust, dishonesty are but the reflections of a sick mind, which has no conviction or courage or helpfulness to the needy. Rama also advised considerable patience to deal with the timid, haughty and hurtful as these are indeed the traits of a villain. Once there is no ray of remorse and there is no trace of recovery from the pent-up senses of ego, impoliteness and audacity, then the time to end the culprit has arrived.]

VAMLIKI RAMAYANA PHALA SHRUTI

Dharmyam yashasyamaayushyam ragjnyaam cha vijayaavaham, aadikaavyamidam chaarsyam puraa Vaalmikinaa kritam/ Yah shrunoti sadaa loke narah paapaat pramuchyate, putra kaamaascha putraan vai dhanbakaamo dhanaanicha/ Labhate manujo loke shrutvaa Raamaabhishechanam, maheem vijayate rajaa ripumcyayadhitishthati/ Raghavena yathaa maataa Sumitraa Lakshmanena cha, Bharatenacha Kaikeyi jeeva putrastathaa striyah, bhavishyanti sadaanandaah putra poutra samanvitaah/ Shrutvaa Raamaayanamidam deerghamaayuscha vidanti, Ramasya vijayam chemam sarvam klishtakarmanah/ Shrunoti ya idam kaavyam puraa Valvikinaa kritam, shaddhayaano jitakrodho durgunyastitasasou/ Pranamya shirasaa nityam shrotavyam khatriyaad dwijaah, aishvaryam putra laabhascha bhavishyati na shamshayah/ Ramayanamidam kritstram shravanatah pathatasah sadaa, preeyate statam Ramah, sa hi Vishnuh sanaatanah/ Shrutvaa Raamaayanamidam deerghamaayuscha vidanti, Ramasya vijayam chemam sarvam klishtakarmanah/ Shrunoti ya idam kaavyam puraa Valvikinaa kritam, shaddhayaano jitakrodho durgunyastitasasou/ Ramayanamidam kritstram shravanatah pathatasah sadaa, preeyate statam Ramah, sa hi Vishnuh sanaatanah/

As this glorious Epic of Ramaayana is heard of or read through, one would to be purged and exonerated of sinfulness. By hearing of the Shri Rama Rajyabhisheka Prasakti, one's own desire of 'suputra-dhana-kanaka-vastu prapti' gets fortified. Prithvi Vijaya and Shatru adheenata too become realities, as longevity and noble mindedness, anchored to virtue and justice too. As Devi Kousalya was blessed with Shri Rama-Sumitra with Lakshmana-Kaikeyi with Bharata. Those who devotedly perform the 'pathana-shravana-nidhidhyaasas' of this Adi Kavya are assured of the keerti of contentment of life and of 'vamsha paaramparya'. This is the Ramaneeya Adi Kavya which was scripted by Maharshi Valmiki, yugas ago, delineating the unbelievable and sensational triumph of a Monarch bestowing the enhancement of name and fame of suputra-poutra- praputraas with unique fulfillment of 'saardhaka janma'. Sampurna Ramayana Kavya 'shravana pathanas' of Shri Rama Vijaya Kathaarupa would extend the 'ayurdaaya' by year after year extension till the life time adds up till 'karma saaphalyata' readied for admission to swarga loka. Indeed, Saakshaat Shriman Narayana manifested Himself as Shri Rama, Devi Sita as Maha Lakshmi and Lahshmana as the Adi Sheshu. Shrota Prajaas! May you all be blessed. Do read this Maha Kavya with 'manasphurti bhakti vishvaasa' for the Realisation of the Supreme.

**ESSENCE OF VALMIKI UTTARA RAMAYANA
(WITH VISHNESHANA SAMHITA)**

Translated and interpreted by V.D.N.Rao, Chennai

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Preface

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Sarga One: Maharshis of fame arrived from chaturdishas to Ayodhya and congratulated Shri Rama who in humility thanked them- yet wondered apart from Ravana and Kumbhakarna apart, Indrajit was not that distinct. **Sarga Two:** Maharshi Agastya detailed the family reputation of Indrajit-Ravana- Vishraavaasa - Pulastya Prajapati **Sarga Three:** Vaishravana Maha Muni, the son of Vaishrava, after thousands of years long tapasya was blessed by Brahma Deva, appointed him as Kubera the fourth loka palaka as Kubera settled at Lanka Puri (p 21) **Sarga Four:** Agastya then narrated to Rama about the origins and lives of Heti-Vidyutkesha-Suksha Rakshasaas - [Vishleshana on Madhu Kaitabhas from Devi Bhagavata Purana] (p 23) **Sarga Five:** Maharshi Agastya detailed the famed Sukeshi Putra's Maalyavaan-Sumali- and Mali who did maha tapasya to Brahma Deva, attained his vara daana of 'ajeyata' and manifested Lankapuri by Vishvakarma. (p 26) **Sarga Six:** Suksha putras Maalyavan-Sumali-and Mali having performed long tapasya and achieved Brahma Varaas, became arrogant and ambitious, tormented Devas and even got prepared to attack Vishnu Himself (p 27) **Sarga Seven:** Malyavan the eldest warned Sumali and Maali against attacking Narayana but Sumali having been hurt by Vishnu baanaas fled away but Maali hurt Garuda was finally killed by Vishnu chakra. (p 29) **Sarga Eight:** Malyavan defeated by Vishnu as Sumaali and rakshasaas shifted to Rasaatala (p 31) **Sarga Nine:** Vishrava and Kaikasi gave birth to Ravana, Shurpanakha, Kumbhakarna, Vibhishana as Kubera the cousin, reaches Ravana who out of jealousy decides to perform 'deergha tapsya' at Gokarna (p 33) **Sarga Ten:** Ravana and his brothers performed tapasya for ten thousand years as Brahma granted Ravana of invincibility except from human beings, Vibhishana to fortify dharmatva, but Kumbhakarna for long sleep due to Vaakdevi's intervention. (p 35) **Sarga Eleven:** Kubera as per his father's advice leaves Lankapuri for Kailasa and Ravana's Rajya Pattabhisheka - [Vishleshana on the lineage of Kashyapa Vamsha from Brahma Purana] (p 37) **Sarga Twelve:** Ravana performed the weddings of sister Shurpanakha with Danava Maya's son Mayavi, Maya's daughter Manodari, Vajrajvala Danava's daughter with Kumbhakarna and Shailusha gandharva's daughter Sarama with Vibhishana (p 40) **Sarga Thirteen:** Kumbhakarna's 'maha nidra' attracts attention of 'rishi deva yaksha gandharvas' - Ravana's cruel attack on them- Kubera sends a messenger advising against Ravana's arrogance; but as Kubera highlights nearness to Maha Deva as he too was Shiva bhakta, he killed the emissary- decides killing Kubera too (p 43) **Sarga Fourteen:** Ravanaasura along with mantris and rakshasa sena attacks Yaksha sena and Dikpati -Dhanapati Kubera and after a remarkable victory seizes pushpaka vimana for ever and returns to Lankapuri (p 44) **Sarga Fifteen:** Ravanaasura along with six mantris and their senaas too attacked Yaksha sena and having succeeded forced entry Kubera Bhavana Dwaara (45) **Sarga Sixteen:** Dashagriva visited 'Sharavana Sarkandavana' as the pushpaka vimana was halted by Nandeshwara- the angry Rakshasa lifted up the mountain, delighting Mahesha, named him as Ravana and gifted a khadga! (p 47) **Sarga Seventeen:** Ravana sights Vedavati, a partial form of Maha Lakshmi, performing tapasya for Vishnu- he gets attracted to the tapasvini as she resorted to agnijwalas and curses to take revenge as Sita in next birth [Vishleshana on the Origin and Glory of Nandeshwara from a) Linga and b) Varaha Puranas- [Vishleshana on Ravanaasura's Stotra on Maha Deva] (p 54) **Sarga Eighteen:** Ravana in his pushpaka visited King of Maruds in an yajna as Indraadi Devatas ran off, while Maharshi Samvarta advised not to fight; Ravana with pride returned away as Indraadi Devas gave boons to Maruds. (p 56) **Sarga Nineteen:** Ravana attacked Ayodhya King Anaranya who dared to face him as Rakshasa veeras were defeated but finally Ravana got victorious, yet Anaranya while falling cursed that Rama would soon kill him (p57) **Sarga Twenty:** Kalahapriya Narada diverted Ravana's tour to swarga loka to Yamaloka and followed himself to watch the proceedings (p. 59) **Sarga Twenty One:** As provoked by Narada, Ravana visited Yamaloka, released select pretaatmaas, Yama Dootas attacked the pushpaka vimana damaging it, and Ravana by his paashupataasra destroyed Yama dootaa! (p 61) [Vishleshana on Narakas and possibility

of retribution from a) Brahma Purana and b) Parashara Smriti] **Sarga Twenty Two** :As per Narada's mischievous advice, Ravana attached Yama Raja who desired to relelease Kaala Danda, but Brahma disapproved and thus Ravana declared victory against all Devas including Yama (p64) **Sarga Twenty Three**:Ravana visits Rasatala Loka, forges friendship with Nivatakavacha- destroys Kalakeya Daitya who killed Shurpanakha's husband-and attacks Varuna Putras, as Varuna visited Brahma Loka for a 'Sangita Sabha'! (p. 66) [Vishlesanas on Urthva Lokas and Atho Lokas from Brahmanda Purana- **Sarga Twenty Four** : Ravana concludes his trip to adholokas, picked up youthful women on way and stuffed them in pushpaka with cryings to Lankapuri; on arrival made arrangements for widowed Surpanakha's stay further (p 69) **Sarga Twenty Five**: Ravana landed at Lankapuri with the kidnapped strees, Vibhishana chided Ravana recalling how their cousin sister Kumbhini was kidnapped by Madhu- Ravana attacked Madhu but she saved Madhu (p 71) **Sarga Twenty Six**: Provoked by Prakriti Soundarya, Ravana encountered Apsarasa Rambha and forced 'atyaachaara' as her lover Nalakubara, Kubera's son, cursed Ravana never to coerce unwilling woman attracting instant death. (p 73) **Sarga Twenty Seven**: As Ravana sena attacked Indra loka, the latter got confounded ,reached Vishnu who pumped confidence and Vasu, Rudra, Maruds attacked; Savitra Vasu then killed Sumaali as his Rakshasas ran away (p 76) **Sarga Twenty Eight**: As Puloma daitya joined Ravana sena, the latter got fortified, yet Indra putra Jayanta joined in- Rudra Marudganaas attacked Meghanaada- Ravana entered as Indra too- mutual maha yuddha gor initiated (p 77) **Sarga Twenty Nine**: After initial victories of Indra's Deva Sena, Ravana was frustrated, yet Meghanaada advised his father to withdraw from battle and by the aid of his maaya imprisoned Indra and took him to Ravana to Lankapuri.(p.79) **Sarga Thirty**: Brahma relieved Indra by imprisonment which was a retriburion of Indra's misconduct with Ahalya (p 81) [Refreshed Vishleshana on Indra's misconduct with Ahalya an exemplary Paivrata vide Sarga Forty Eight of Valmiki Baala Ramayana- and Ganesha Purana.] **Sarga Thirty One**: Ravana -sura along with his mantris and rakashasa sena landed in Kartaveeryaaruna Samrajya for a battle but the latter was out of station, and thus enjoyed Narmada River snanas- Shiva Linga pujas at the banks.(p.86) [Vishleshana on the Haihava Vamsha from Devi Bhagavata Purana- Vishleshana on Narmada's Origin, significant events ascribed to the River and her Mahatmya] **Sarga Thirty Two**: As Arjuna slowed down Narmada pravaha affecting Ravana's Shiva Linga Pratishthaas, Ravana and nishacharas fought fiercely; Arjuna thrashed Ravana and rakshasas, imprisoned taking them his capital.(p 90) **SargaThirty Three**: As Ravana and followers were disgraced under leash, Pulastya Brahma requested Karataveerya to free him yet Ravana still desired to pursue his futther escapades with arrogance and 'ahamkaara'.(p.92) **Sarga Thirty Four**: Despite his humiliation by Kaartaveerya, Ravana reached Vaali busy with Sandhya Vandanas at four oceans yet was inistent as was caught by Vaali who dragged Ravana by shoulders and shamed yet again! (p93) **Sarga Thirty Five**: Anjaneya,s 'janana-shaishavaavastha'- his ability to float even to reach Surya-mistake Rahu as Surya-angry Indra defended Rahu hitting the child with vajrayudha-enraged Vayu stopped breathings of trilokas (p 96) **Sarga Thirty Six**:Agastya Muni narrates Anjaneya's origin-childhood leelaas- encounter with Surya, Indra's vajra prahara, Vayu Deva stops breathings, Brahma's revival of the child, his Muni's shaapa of forgetfulness (p 100) **Sarga Thirty Seven**: As Shri Rama was woken up from night long charcha with Agastya by 'Vandee jana' with praises.Then he enters Raja Sabha with Bharata Lakshmana Shatrughna Vibhishana, Sugriva , Hanumans too. (102) **Sarga Thirty Eight**: As Shri Rama was comfortaly seated in his Raja Sabha, Kings Janaka-Kaikeya Raja-Kashi Rajas arrived to congratulate him and left, while 350 kings of far and near rajyas arrived too in admiration of Rama.(p103) **Sarga Thirty Nine**: As the hundreds of Kings from far and near gave precious gifts of akshouhini senas,'dhana dhanyakanaka vaahanaas', Rama was overwhelmed and donated away to Vaanara Veeras with personal attention. (p.104) **Sarga Forty**: Shri Rama duly performs 'satkaaraas' to Vaanara-Bhalluka-Rakshasaas and provides farewell to them all. (p.105) **Sarga Forty One**:Rama accepts Kubera's 'pushpaka vimana'-Bharata commends arrival of Rama Rajya already (p.106) [Brief repeat of Agni Purana on Ramarajya] **Sarga Forty Two**:Shri Rama -Devi Sita's Ashokavani Vihara-Devi Sita's 'garbhini sanketaas'- her desire to Gangaatata vihaara for Maha Muni 'tapo deeksha kaarya darshana' (p 108) **Sarga Forty Three**: During his converasation with his childhood select and intimate friends, Rama gathered certain doubts of Devi Sita's conduct due to Ravana's

harassment as were collected from the hearsay gossips of his prajaas. (p 109) **Sarga Forty Three and Forty Four:** During his conversation with his childhood select and intimate friends, Rama gathered certain doubts of Devi Sita's conduct due to Ravana's harassment as were collected from the hearsay gossips of his prajaas.(p 111) **Sarga Forty Six:** Excited Sita accompanies Lakshmana to visit Ganga teera Muni ashramas but the latter knew the reality! (p 113) **Sarga Forty Seven:** Lakshmana facilitated Devi Sita to cross Ganga to the other side and gradually informed of Rama's decision of 'Sita parityaga' due to 'loka nindas' about her morality but assuring Valmiki's personal care.(115) **Sarga Forty Eight:** As Sita Devi fell unconscious and recovered, Lakshmana tried his best to soothen yet facing the reality she was overwhelmed with grief while Lakshmana departed and she was left dreading her fate ahead! (p 116) **Sarga Forty Nine:** As informed by muni kumaras, Maharshi with his 'diya drishti' reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort. (p117) **Sarga Forty Nine:** As informed by muni kumaras, Maharshi with his 'diya drishti' reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort. (p118) **Sarga Forty Nine:** As informed by muni kumaras, Maharshi with his 'diya drishti' reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort [Vishleshana on Bhrigu Maharshi: in general and from Devi Bhagavata Purana] (p119) **Sarga Fifty Two :** Recalling Maha Muni Durvasa's vachanas of 'Vamsha Kalyana' with special reference to Rama, Lakshmana faced Rama with trepidation and pacified him of Sita Viyoga to get back near normalcy. (p 122) **Sargas Fifty Three and Fifty Four:** Having regained semi-normalcy, Rama sought to resume the regular Raja Sabha, recalling the example of King Nriga neglecting his Raja Dharma and was subjected to Vipra Shaapas to be a chameleon for yugas! (123) **Sarga Fifty Five:** Asked about Ikshvaaku Kings ever busy with Yagjnas, Rama cited King Nimi versus Brahmarshi Vasishtha and their mutual curses. (p124) [Vishleshana a) on King Nimi and Brahmarshi Vasishtha vide Devi Bhagavata Purana and b) Nine Yogindras explain to Videha Nimi's spiritual enquiries] **Sarga Fifty Six and Fifty Seven:** Brahma's varapraapti to King Nimi and Vasishtha for Mitra-Varuna 's combined virility due to meeting A Urvashi in a Kumbha- King Pururana of Ikshvakus-Vashishtha' new body in the eyes of Videaha Nimi. [Vishleshana: on creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi from Matsya Purana] [Vishleshana on Ikshvaaku Vamsha recalled from Essence of Valmiki Bala Ramayana as follows] (p. 125) **Sargas Fifty Eight and Fifty Nine:** King Yayati's yajna upset as Purohita Vasishtha was late-mutual 'shaapaas' as Yayati was bodyless and Vasishtha was 'vayuvileena' - Brahma arranges that joint sperm of Mitra Varunas to revive Vasishtha (p 129) **Sargas Sixty and Sixty One:** Maha Muni Chyavana and followers reach Shri Rama Praja Sabha explaining about the 'atyaacharaas' on the praja and dharmatmas by Lavanaasura by misusing a 'shula' as gifted by Shiva to his devoted father [Vishleshana on Maharshi Chyavana a) Maha Bhagavata Purana and b) Chyavana's encounter with Parrot Kunjal] (p.131) **Sargas Sixty Two-Three-and Four:** Having enquired of Chyavanaadi Munis about details of misdeeds about Lavanaasura, Rama selected Shatrughna to destroy him , briefing him of minute details and facilitated him with Ayodhya Sena [Vishleshana on Madhu Kaitabhaas vide Devi Bhagavata Purana (p. 134) **Sarga Sixty Five:** Under Rama's directive left for Lavanaasura ,Shatrughna reached Valmiki ashram for a night halt and 'aatithya' - Maharshi narrated ancient Ikshvaku King's curse from Vasishtha and and redemption too (p138) **Sarga Sixty Six:** Coincidentally, Shatrughna was the single witness of the proceedings of Ikshvaaku Vamsha vriddhi of Kusha Lava Janma of Shri Rama-Devi Sita's twin sons at his destined halt at Valkmki Ashrama (p 140) **Sarga Sixty Seven:** On way to reach the cruel Lavanaasura, Shatrughna enquired of further details of the Asura from Chyanana Muni who detailed that Mandhata of Ikshvakus was killed by Parama Shiva Shula (p 141) **Sargas Sixty Eight and Sixty Nine:** Having arrived at Madhupuri attacking Lavanaasura suddenly, Shatrughna followed Shri Rama Vachanas as the asura was without Shiva Shula but attacked with Vishnu Baana that killed Madhu Kaitabhas (p142) **Sarga Seventy:** By Ramaanugraha, Shatrughna established himself well as the King of Madhuraapuri - administered it very ably for praja soukhyas- took a break after fourteen years, sought to return to Ayohodhya (P 145) **Sargas Seventy One and Two :** King Shatrughna left for Ayodhya after a twelve year gap-reached Vakmiki ashram- got thrilled by Kusha Lava Ramayana 'sangeeta'-took leave of

Sita and Valmiki-met Rama who granted a week soujourn (P 146) **Sargas Seventy Three and Four:** Vriddha brahmana brings his son's dead body to Rama Sabha accusing the King of 'akaala marana'- Narada explains that an ineligible tapasvi as per Scriptures was responsible against varnaashrama dharma! [Vishleshana on a) Yuga Dharmas and b) Chaturvarna Vyavastha as per Manu Smriti] (p 147) **Sargas Seventy Five and Seventy Six:** As per Narada's advice, Rama by pushpaka searched for a low class tapasvi performing vedokta tapasya and found one Shambuka doing devatva vaanchha tapasya, killed him to revive vipra baalaka's life.(p.150) **Sargas Seventy Seven and Seventy Eight:**As Shri Rama accepted the divyaabharanas from Agasthya Maharshi, the latter explained how and why those abharanas were gifted to him by a dead king as had to resort to 'shava bhakshana' was relieved.(p 152) **Sargas Seventy Nine, Eighty, Eighty One and Eighty Two :** Agastya explains origin of Ikshvaaku Putras- youngest son Danda's Rajya with Purohita Shukracharya-Danda's manabhanga of Acharya putri-Acharya's shaapa of Danda Rajya since turned as dandakaranya- Rama returns back to Ayodhya from Agastyaashrama [Vishleshana on Manu Smriti on Aachaara- Vyavahara-Prayaschittha khandas] vide (p.154)- **Sarga Eighty Three :** On return to Ayodhya after killing immoral tapasvi for reiving the dead vipra baalaka thereby, Rama proposed Rajasuya Yagjna, as appreciative Bharata assured consoloidation of several rajyas thereafter (p 159) **Sargas Eighty Four, Eighty Five and Eighty Six:** Lakshmana explains the uniqueness of Ashvamedha Yagjna and cited the example of Indra's such Yagjna relieved of his brahma hatya dosha consequent on his killing Vritraasura a brahmana. (p. 160) **Sargas Eighty Seven- Eighty Eight- Eighty Nine and Ninety:** Lakshmana re-emphasised the ashvamedha yagjna mahatmya by yet another example of King Ila cursed by Maha Deva Himself with monthly change over of purushava and Streetva! (p 163) **Sargas Ninety One and Ninety Two :**As per Rama's requests, invitees of Co Raja- Maharshi-Brahmana- prajas- Vaanara Rakshasa arrived as elaborate vyavastha of bhojana-nivasaadis arranged-and 'bhubhramana of Yagjnaashva' initiated (p.168) **Sargas Ninety Three and Ninety Four:** In the context of Rama's ashvamedha yagjna, Maharshi Valmiki arrives with Kusha Lava kumaras as the latter rendered tuneful shaastriya singing of Ramayana in Rama Sabha which thrilled all and Rama too! (p 169) **Sargas Ninety Five and Ninety Six:** Being pleased with Kusha Lava Ramayana Gaana, Shri Rama calls for Valmiki who certifies their origin and as Devi Sita accompanied him asserts her paativratya in a maha sabha of Tapasvis and public alike.(p 172) **Sargas Ninety Seven, Ninety Eight and Ninety Nine:** Devi Sita's shapatha grahana and rasaatalala pravesha-Rama's distress and Brahma reminder of Rama as avatara purusha- Rama's long life and several yagjnas with Sita's suvarna pratima-glory of Rama Rajya. (p 174) [Vishleshana on Devi Sita's 'Parandhaama' and an over view of termination of Ramaavataara vide Padma Purana in Essence:] **Sargas Hundred and Hundred One:** At the instance of Bharta's maternal uncle's message, Rama readily agreed to attack Gandharva Desha and following the victory, Bharata kumaras Taksha and Pushkala set up two saamanta rajyas happily ! (p.177) **Sarga Hundred Two:** Eventually, Lashmana Kumaras named Angada and Chandraketu got settled at Andadeeya and Chandrakanta Rajyas (p 179) **Sargas Hundred Three and Hundred Four:** At the behest of Brahma, Kaala Devata arrives and conveys to Shri Rama in a 'one to one' secrecy that Vishnu as Shri Rama might like to terminate Ramavataara as Rama too agrees (p 180) **Sarga Hundred and Five:**Even as Kaala Maharshi arrived for Shri Rama for a secret meet but simultaneously Durvasa too arrived and embarrassed Lakshmana had to hear possible evil forebodings, but Rama just reached Durvasa.(p 182) **Sargas Hundred Six and Seven :** Being aware of Rama's decision to die, Lakshmana begged Rama to kill him but Rama disowned as that was like killing- Lakshmana stopped his breathing- Rama made Kusha Lavas as independent kings.(p 183) **Sarga Hundred Eight:** As per 'Ramaagjna' Shatrughna too reported to follow Rama- Sugriva Vibhishanas too arrived to follow Rama yet insrtucted that Hanuman- Jambavan- Mainda Dwivedas-Vibhishana to remain till Pralaya kaala (185) **Sargas Nine and Ten Hundred** As 'Ayodhya Purajana' and others desirous of 'Rama Parandhaama Yatra' to River Sarayu, Brahma welcomed Rama as Maha Vishnu while his countless followers were blessed with Sanaanaka Loka Prapti. (p186) **Sarga Hundred and Eleven:** Sampurna Ramayana's Upasamhara and Mahatmya (p.188)

ANNEXTURE : VISLESHANA SAMHITA OF ESSENCE OF VALMIKI RAMAYANA

PREFACE

Essence of Valmiki Ramayana hereby concludes covering Baala-Ayodhya-Aranya- Kishkindha- Sundara- Yuddha Khandas of Sugar Cane Juice, topped up by this Uttara Ramayana. This prabandha kaavya is a gateway to longevity and prosperity besides being a sin destroyer.

Ramayana is as good as Veda Pathana as vidwan purushas do always read, hear and retrospect about. Its pathana assures 'suputras for putra heenaas' and 'soubhagya to dharma heenaas'. If just one 'shloka pathana' a day or even of one 'charana' would ensure 'paapa naashana'. Indeed this Ramayana Prabandha Kavya yields 'ayurvridhi' as 'prati dina pathana' would bestow 'paraloka sanmaana'. He or she with seriousness and concentration could read either at 'praatahkala, or madhyaahna or sayam kaala', would remain ever contented. 'Shri Raghu naadha charitra sampurma pathana-shrotra-niddhidhyaasana' ought to bestow Vishnu dhaama .Raghavendra Charitra is the easy passage for accomplishing 'chaturvidha dharmarthas kaama mokshas' in one's own iha janmaa too.

Uttara Ramayana is a recall of the highlights of all the happenings the Sampurana Ramayana depicting Shri Rama as an ideal human being with the maximum forbearance, should and could ever display starting from his ability to learn- practice austerities- utilise the skills aptly in the challenging situations, even to the extent of prolonged sessions of endurance against 'sarva praani vyanasas' of desire-anger- narrow mindness-eruptions of jealousy, and selfishness and the ever elusive challenge of victory against evil.

Indeed one would have to necessarily sink into the honey pot to really taste the jar as Ramakrishna Parama Hamsa asserted. Similarly even merely viewing the Ramayana Kavya should sensitize and tempt to tasting the Juices of the Sugarcane Khandas

Blessed by the time of approval and constant encouragement of Kanchi Swami, HH Vijayendra Saraswati who emboldened me to try the Essence of Valmiki Ramayana translation in English with possible vishleshmas of the relevant situations or the personalities of the yore. Indeed it was his instruction to venture the task which kept me totally occupied for months together. I do confess my shortcomings but his inspiration has been the keystone like the squirrel at the proverbial massive task of 'setu bandhana'. Recalling the memories of Maha Swami and HH Jayendra Saraswati, may we have the privilege of dedicating this 'Ramayana Pushpa Guccha' to HH Vijayendra Saraswati as indeed has been the guide and unique source of motivation.

An Annexure on the ' Vishleshana Samhita' of the Seven Khandas including this Essence of Uttara Ramayana is attached too.

VDN Rao and family

Introduction:

Brahmarshi Narada taught Brahmana Vidyaarshi Pracheta the ‘two golden principles of not preaching what he himself would not practise and take to the name and thought of Rama till his death’. The boy learnt the Mantra ‘Mara’ or to Kill- kill ‘ahamkara’, ‘shadvarga shatrus’ of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of ‘Mara’ turned as ‘Rama’ gradually developed ‘valmikaas’ or anthills till his ‘atma saakshaatkaara’ or Self Realisation and eventually came to be reputed as Valmiki Maharshi. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried :*maa nishaada pratishthaa tvamagamah shasshvatih samaah, yat krouncha mithunaa -dekam avadheeh kaama mohitam/* Nishaada! There could never be rest for long years till eternity, for you killed the mating birds unsuspectingly! This is the ‘prerepana’ or the inspiration of the illustrious scripting of Valmiki Ramayana! Maharshi Valmiki asked Brahmarshi Narada: *Konyasmin saampratam loke gunavaan kascha veeryavaan, dharmagjnascha kritagjnascha veeryavaan, dharmagjnascha kritagjnascha Satyavaakyo dhridhavitatah*’ as to who indeed was the Guna- Veerya-Dharmagjna- Kritagjna- Satya Vaadi- Dhridha Sankalpa or of the superior traited- brave- virtuous-ever grateful - truthful and decisive on Earth during the Treta Yuga! Ramayana is relevant now as much as in the past -present and for ever as narrated in Six Khandas or sugar cane stems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda-Kishkinda Khanda-Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas-Aranya Khanda has seventy three Sargas-Kishkinda Khanda has sixty seven Sargas-Sundara Khanda comprises of sixty eight Sargas- Yuddha Khanda has one twenty eight Sargas. Additionally Uttara Khanda has one hundred eleven Sargas.

Retrospective :

Baala Khanda

The overview of Ramayana by Maharshi in his trance- Valmiki Ramayana of 24000 stanzas was sung by Lava- Kusha kumars of ‘Shri Rama -Devi Sita’ at a Conference of Muni Mandali before Shri Rama- ----- From the Vaivaswa Manvantara to the Ikshvaku Vamsha at Ayodhya till King Dasharatha to Shri Rama- King Dashararatha-Vasishtha- Ministers plan to perform Ashvamedha Yagna and despatch Sumantra the Charioteer request to request Maharshi Rishyashringa- Historic Arrival of Rishyashringa heralding the season to rains- There after Vasishthas gave to the King ‘yagjna diksha’- removed evil influences - made arrangements of the yagjna like architecture, construction and maintenance; groups of jyotishadi vedangas; workforce; nata- naatya -nartaka groups,cooking, culinary,construction of colonies, conference Halls etc.Ashvamedha Yagna executed gloriously- Putra Kaamekshi Yagjna- Celestials preparing for arrival of Maha Purusha-Devas and Indra approached Vishnu to desrtoy Ravasnasura as Vishnu said only in human form Rama, Dasharatha’s son could to so. At the Yagjna, a Maha Purusha emerged from the flames and handed over a ‘payasa patra’ to Dasharatha to distribute to his three queens as instructed.As Rama-Lakshmana-Bharata-Shatrugnas were born thus, Indra and Devas manifested ‘Vaanaraas’ including Hanuman with Ashta Siddhis. Dasharatha distributes ‘payasa’ to queens Koushalya-Sumitra- Kaikeyi -Samskararas to Ramaadi Kumaras; Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vasishtha assured Dasharatha about Shri Rama’s safety in safeguarding the Vishvamitra Yagjna as the satisfied King allowed Rama Lakshmanas and teach Bala-Atibala. The trio

reached Angamuni Ashram-Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hid-the reason was that Indra killed brahmana Vritraasura.-They enter 'Tataka Vana'-Rama Lakshmanas encounter Tataka and Vishvamitra prevails on stree hatya-Vishvamitra teaches most of archery mantras to Rama Lakshmanas-Vishvamitra takes Rama brothers to the 'Vamana Ashrama' -Yaginas spoilt in other ashramas by Maricha Subahus punished by Rama-'Ashramavashis' conveyed about Janaka's Yagjna and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and explains about adjacent Kusha Desha, King Kushanabha, Apsara daughters and Vayu Deva-By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- King Sagara's tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa.Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gaveup hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha.Bhagiratha standing by foot fingers, invoked Maha Deva-Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas-Having failed to secure Amrit, Diti- daitya mother-seeks to destroy Indra- Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside ,cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts-Vishvamitra stated that they were at that very place where above instances had occurred when there was an Ikshvaaku Kings Kakutstha- Sumati and then proceed to Mithila the kingdom of Janaka Raja!Sumati showed the way to Gautama Ashram en route Mithila.- Entering King Janaka's Yagnyashaala, Vishvamitra introduces Rama Lalshmanas and their acts of glory so far to King Janaka and his Purohita 'Shataananda'-Having congratulated Rama Lakshmanas, Shatananda makes a detailed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tapsyas became a Brahmarshi!King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed the army but the latter took to severe tapasya.Brahma blesses Vishvamitra be the status of Maharshi-Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; -Ambarisha performs Yagjna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis.-Vishvamitra disturbed by 'Menaka' at Pushkara, then shifted to heights of himalayas when 'Rambha' disturbed too-Ultimatelyeven as Indra ever stole his food, Maharshi stopped his breathing but kept on his tapsya on Brahma, and the latter conferred the title of 'Brahmarshi'! Vishvamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the - Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.-Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations.King Janaka said:Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!- King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too- Dasharadha was pleased and addressed Vasishtha and Ministers to leave next morning -Accompanied by Gurus, wives and intimate and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the

royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to be fool proof defence arrange -ments. A four day procession with needed halts on way moved on with plentiful food and drinks. On their arrival at the outskirts of the Kingdom, King Janaka made elaborate reception with music, song, dance and ecstatic welcome showers of flowers-In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiratha- Ambareesha-Nahusha-Yayati-Naabhaga- Aja- and Dasharatha- King Janaka explained about his vamsha from renowned King Nimi ,whose son named Mithibeing the ever first Janaka as the ‘vamsha’ known as of Janakas. Then he introduced Kushadhvaja his younger brother desirous of getting his two daughters to Bharata and Shatrughna and declared Mandaveeka and Shutakeerti as their respective wives. respectively.- Public Declarations were made in the presence of Kings, Maharshis, and the public and hectic preparations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms.-- After the festivities concluded, guests were showered with precious gifts, the groom’s party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting ‘Rama Rama’ with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever!- As the return procession finally reached the city of Ayodhya , it was ready with dhvaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

Ayodhya Khanda

Considering Shri Rama’s eligibility for Ayodhya’s Yuvarajatva,King Dasharatha convenes a durbar meeting -King Dasharatha secures public approval for Rama’s Yuvarajatva-Dasharatha discusses the details of Rama’s Rajyabhisheka with Vasishtha and asks Rama to attend the Rajya sabha- Rama seeks his mother Devi Koushlya’s blessings and endears Lakshmana-Dasharatha and Vasishtha ask Rama and Sita to observe fasting before the celebrations of Yuvarajatva- Ayodhya public’s joy and pre-celebrations- Villianous Manthara gets upset on Rama’s Yuvarajatva and reaches Kaikeyi and provokes and poisons Kaikeyi’s mindset suggesting Rama’s Vana Vaasa and Bharata’s elevation as Yuvaraja- Fully poisoned by Mandhara, Kaikeyi enters ‘Kopa griha’- the symbolic Anger Chamber-King Dasharatha seeks to pacify her beloved queen Kaikeyi-Kaikeyi seeks to remind of Dasharatha’s promise of granting her of two boons at a battle as she saved him, demands Rama’s ‘vana vaasa’/ Bharata’s Rajyabhisheka-Dasharatha’s remorse at Kaikeyi’s undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - Dasharatha’s intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors- Kaikeyi’s stubbornness to relent - Vashishta Maharshis intervention fails and Charioteer Sumantra asked for Rama’s arrival at the King’s Palace-Sumantra arrives at Rama’s palace while Rama and Lakshmana on the way to King’s Palace enjoying public’s joy at Rama’s elevation-Excellent preparations in the city for the celebrations by the following day- Rama witnessing heart broken Dasharatha and Kaikeyi’s rude intervention demanding

Rama's Vana Vaasa for fourteen years in prescribed dress code and of Bharat's Kingship-Rama agrees to her terms and proceeds to Kousalya to break the news - Kousalya's sudden and of tragic news leads to agony and standstill senselessness as Rama seeks to pacify-Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt as Rama explains that 'pitru vaakya paripaalana' ought to be his life's motto and dharma. Rama asked Lakshmana to remove all the preparatory materials like the vessels etc. meant for his Rajyabhisheka since that would be unwanted then-Reacting to remove the material for Rajyabhisheka, Lakshmana argued whether the decision was correct, but Rama once again reiterated as irrevocable - Devi Kousalya, reacting sharply about Rama's decisiveness to undergo vana vaasa resolves to follow him, and Rama invoked the argument of her preserving Pativrata and should not desert her husband-With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa'and she relented finally.- As Rama left Kousalya with mutual anguish, the Public too was unaware of the tragic development, much less Devi Sita who was horrified-Devi pleads her accompanying Rama for the forest life -Rama dissuades Sita to accompany him for Vana Vaasa-Sita invokes her 'Pativrata Dharma' and insists- Devi Sita sobs heavily and Rama had to finally concede-Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama's charity to Vasishtha Kumara Sujyagjna and wife, brahmanas, brahmacharis, servants- Sita Rama Lakshmanas visit Kaikeyi's palace to meet Dasharatha as Nagara vaasis weep away -Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa; the latter swoons and recovers and embraces them and swoons again-Sumantra criticizes Kaikeyi as the latter justifies- Dasharatha instructs treasure to be sent along with Sumatra for initial phase of vana vaasa; Rama Lakshmanas dressed up in valkals as Vishva rejects Sita wearing that dress- Dasharatha too rejects Sita wearing Valkava vastras even as Kaikeyi was unhappy, but Rama approves--Dasharatha breaks into cryings, Sumantra arrives with the chariot, Sita receives 'pati seva upadesha' from Kousalya, Rama Sita Lakshmanas bid farewell to all - Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated-As the unruly crowd was interrupting the Chariot several times, the citizens were crying away aloud shattering the skies, especially the women folk-King Dasharatha cries and swoons for Rama, distances from Kaikeyi's palace and shifts to Kousalya's-Maha Rani Kousalya's agony asDevi Sumitra assuages Kousalya's tormented psyche-Rama appeals to the Ayodhya public not to hurt Dasharatha or Bharata- the elders of the public insist on following Rama upto Tamasa river banks- Rama Sita Lakshmana's over night stay at Tamasa banks- they leave earliest unnoticed- public felt bad-Ayodhya elders and women got disturbed inability to see off Rama to the deeper forests crossing Tamasa- Ayodhya woman folk cry away Rama Sita Lakshmanas for further 'vana vaasa'- Public of Kosala Janapada throng at the Chariot carrying Ramas whoalso cross Veda shruti-Gomati-Skandika rivers- Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight and Nishada Raja Guha welcomes them-Lakshmana - Guha feel and exchange expressions of sadness-Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumantra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- As Rama asks Lakshmana to return back to Ayodhya at least now but Lakshmana protests-Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - while they cross Yamuna from Prayaga- Sita prays to Yamuna- their overnight stay at otherside of Yamuna-Ramas reach Chitrakoota-Maharshi Valmiki at ashram- Maharshi teaches Lakshmana Vaastu Shastra- Sumantra reaches Ayodhya- 'aarta naadaas' by public and Dasharatha and queens-Sumantra conveys Shri Rama- Lakshmanas's messages to the parents-Condition of the Ayodhya public and at the state of Rama's distresses Dasharatha extremely- Anguish of Devi Kousalya sought to

be assuaged by Sumatra-Kousalya's crying protests against Dasharatha-Regretful Dasharatha with folded hands and prostrations seeks pardon from Kousalya-Dasharatha's confession to Kousalya about his youthful blunder of killing a Muni Kumara -Having revealed details of the Muni's death, the helpless cryings of his blind parents - Vriddha Muni's curse that Dasharatha would die in son's absence- Dasharatha -Pursuant to Dasharatha's death, his queens cried out, deathwise-praises and music followed- Queens, Ministers and staff- and public view the body as retained in oil vessels-Maharshis assemble with Purohita Vasishtha to decide on the successor Kingship-Vasishtha despatches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna.- As messengers arrive at Bharata's place, the latter felt 'dusshvapnas' early morning-Ayodhya's messengers arrive at Bharat's maternal uncle's palace, bring gifts and message to return-Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!- Bharata reaches Kaikeyi palace and hears the news of his father's demise and Rama Sita Lakshmana 'vana vaasa' and Bharata's rajyaabhisheka!- The rattled up Bharata protests violently and detests- Kaikeyi's evil mindedness-Bharata's open protests against Kaikeyi-Bharata's 'shapatha' / swearing in the presence of Kousalya-Raja Dasharatha's 'antyeshti' / 'dahana samskara'-Bharata performs Dasharatha's 'shraaddha karma' and 'maha daanaas' - collection of ashes and 'nimajjana' - 'daaha samskara'-Shatrughna attacks the villainess Kuba, the servant maid of Kaikeyi, to senselessness and spares her death!Ministers propose Bharata's 'rajyabhisheka' - but the latter proposes only temporary authority as Shri Rama ought to be the real King-Bharata initiates the construction of comfortable 'Rajamarga' from Rivers Sarayu to banks of Ganga-As 'mangala vaadyas' were heard on a morning, Bharata felt uneasy and asked Vasishtha to come to Rajya sabha with Ministers and officials- Bharata disagrees with Vasishtha that kingship was Rama's birth right and only a passing solution now-Bharata's vana yatra and night halt at Shringaverapura -Nishada Raja hosts Bharata's overnight stay before crossing Ganga the next day- Bharata and Nishada Raja exchange views of Rama's magnanimity-Nishada Raja extols about the nobility and devotion to Rama of Lakshmana-On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrughna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns-Guha showed the bed of 'kusha grass' by which Sita Ramas slept on that night and the 'valkala vastras' left behind-Bharata accompanied by sena, mothers, Munis and public arrives at Bharadvaja ashram-Bharata visits Bharadvaja 'ashram'- The Maharshi bestows Bharata and entire entourage including vast army a heavenly hospitality-Bharata introduces his three mothers and Bharadvaja blesses them and indicates the way to Chitrakoota- Bharata's Chitrakoota yatra described-Shri Rama shows the beauty and grandeur of Chitrakoota to Sita-Shri Rama displays the exquisiteness of River Mandakini to Sita-As the wild beasts and birds running astray of Chitrakoota, Lakshmana went up atop a shala tree as an army was nearing and Lakshmana was angered-As Lakshmana saw Bharata approaching, he got angry but Rama cooled him down-Bharata and advance party located Rama's 'kuteera' and visited the details inside -Bharata Shatrughnas locate Rama, prostrate and crying- Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharma on his own- Rama asks Bharata the reason of his arrival as Bharata requests him to return and accept Kingship; but Rama refuses-Bharata requests Rama to reconsider Kingship and informs King Dasharath's sad demise-Rama-Sita-Lakshmanas cry away at father's death-offerings of tarpana and pinda daana - With Vasishtha ahead the three Devis arrive, all the sons prostrate the mothers and Vasishtha too- Bharata broaches about Rama's return & kingship -Bharata again pesters Rama to assume kingship-Shri Rama instructs Bharata to return to Ayodhya at once-Muni Jaabali supports Bharata and his argument that sounded spread of 'nastikata'-Rama asserts that karma and rebirth are the corner stones of 'Astikata'- Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kingship as

the eldest son of Dasharatha-Shri Rama reiterates that 'Pitru Agna' was paramount yet doubled edged that he should undergo vana vaasa and Bharata should rule for that period ! -As Bharata was not ready yet to return to Ayodhya, Shri Rama grants his 'charana paadukaas' and finally bid farewell to Bharata and the entourage-Bharata and the entourage reach back to Maharshi Bharadwaja's ashram and return to Ayodhya-On return to Ayodhya Bharata realises the sad state of the city of Ayodhya-Bharata installs Shri Rama 'Paadukaas' at Nandigrama and administers Ayodhya from there-All the Rishis of Chitrakoota commenced leaving the place due to problems of Rakshasas-Sita Rama Lakshmanas too decided to leave Chitrakoota and proceeded to Maharshi Ashram of Atri and Maha Pativrata Anasuya-Devi Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes her 'swayamvara'-Thus Devi Sita having accepted the gifts from Devi Anasuya reaches Shri Rama for overnight stay at Atri Maharshi Ashram for further journey.

Aranya Khanda:

Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas'- As Rama-Sita -Lakshmanas proceeded into the thick forest, they encountered Rakshasa Viraath- Exchange of hot words by Rama Lakshmanas with Rakshasa Viraatha-Rama Lakshmanas kill Rakshasa Viraatha--Shri Rama-Sita-Lakshmanas visit Sharabhanga Muni's ashrama and after 'atithya' the Muni departs for Brahma Loka- Vaanaprastha Munis approach Shri Rama for safety from Rakshasas and Rama Lakshmanas assure and pacify them Shri Rama-Sita-Lakshmanas reach the ashram of Muni Suteekshna who offers 'atithya' overnight- Next early morning Rama-Sita-Lakshmanas exit Suteekshna ashram-Gathering of innocent commoners and Munis seek protection from frequent- attacks by Rakshasas and Devi Sita enumerates the tenets of dharma-Rama Lakshmanas assure and make 'pratiginas' of Kshatriya kula duty to safeguard the tenets of Dharma-Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya- Rama Lakshmanas visit Agastya Maharshi and after welcoming them, Agastya gifts 'diyvastras'-Maharshi Agastya complements Devi Sita as a 'pativrata' and directs-Rama Lakshmanas to construct Panchavati Ashram-On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu-The compact and vastu based 'Panchavati Parnashaala' of Rama-Sita- Lakshmanas reside comfortably-Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaan-Rakshasi Shurpanakha arrives at Panchavati, introduces, proposes to Rama to wed as his wife-Shurpanakha compromises to wed Lakshmana as he was single there but the latter cuts off her ears and nose-Khara incensed the treatment to sister and despatches fourteen rakshasas to kill Rama Lakshmanas-Shri Rama devastates fourteen followers of Khara- Shurpanakha reaches brother Khara , conveys Rama's killing fourteen rakshasas, provokes Khara to seek revenge-Khara Dushana Rakshasas along with fourteen thousand sena attack Panchavati of Ramas-Khara then noticed dusshakunas like donkey brayings and squeaks of vultures from the sky, but having ignored these, Khara reaches Shri Rama 'ashrama' -As the dusshakunas loomed large, Rama hopes for the doom of Rakshasas and victory for himself- as a precaution, he asked Lakshmana to hide Devi Sita in a cave and got readied for the battle-Rakshasas attack Sri Rama, deva gandharva rishis apprehensive,but the invincible Shri Rama devastates thousands of rakshasas single handed-Senapati Dushana and thousands of rakshasas devastated by singular Shri Rama-Trishira, Khara Maha Rakshas's Senapati exterminated-Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya-Exchange of heated arguments between Shri Rama and Khara Rakshas whose mace attack defended by Rama -Shri Rama the action hero hits Khara Rakshasa to death and affirms

victory celebrated by Celestials and Rishis- Akampana Rakshasa reaches Ravana'sura to Lanka and poisons the latter's mind hatch a vicious plot to lure Devi Sita by a deer impersonated by Mareecha- Shurepanakha hurt physically with mutilated ears and nose arrives grievously at Maha Ravana Sabha:- Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravana'sura-Ravana was inquisitive from Shurpanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be abducted and wedded to Sita ,Ravana'sura once again approaches Mareecha once again to seek the latter's help- Ravana'sura once again seeks the help of Mareecha to kidnap Devi Sita-'The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan in view of Rama's extraordinary mental acumen and physical energy-Mareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him-Mareecha seeks to further convince Ravana'sura as Mareecha entered having assumed the form of a Maya Harina or a feigned deer-Ravana'sura resents Mareecha's argumentative pattern and commands Mareecha to get involved in the mission of 'Sitaapaharana' while detailing the plan of abduction-Mareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom- Rakshasa Mareecha forced by Ravana'sura to assume the deer form of glitter and attract Sita's attention-Even as Lakshmana doubted about the Maya Mriga, Sita was bent to secure it alive or dead and Rama had to yield to her intense wish proceeded with the chase, while entrusting responsibility to Lakshmana. chase.-Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama's tone causing gitters to Sita-As expected, Lakshmana was taken aback by Sita's insinuations against him who was pressurised to reach Shri Rama-Ravana'sura approaches Devi Sita under Sadhu's garb , familiarises and mesmerises her-Devi Sita introduces herself as the daughter of King Janaka and the husband of the valiant Shri Rama and the cause of their arrival; Ravana proposes to Devi Sita as a co-wife and the latter reacts haughtily-Ravana'sura explains his own background and valor and Devi Sita ignores and discounts- Ravana'sura forcibly abducts Devi Sita who cries away helplessly but Maha Jataayu grudhra tries to intervene and seeks to help-Jataayu warns Ravana'sura to withdraw from the evil act of 'Sitaapaharana' - and otherwise be ready for encounter-Fierce battle between Jataayu and Ravana'sura but Ravana kills Jatayu-Thus Ravana'sura finally concludes 'Sitaapaharana' as Devi Sita was kept under vigilant custody- Rattled and shocked Devi Sita shouts being highly critical of Ravana and his heinous actions- As Devi Sita sought to drop down her jewellery and dress to notify Rama Lakshmanas, Ravana kept vigil by five monkeys, and at Lanka in antahpura by eight rakshasis -Ravana'sura takes Devi Sita to his antahpura and seeks to pressurise her to become his queen-Having suffered Ravana's entreaties, Sita intensified her thoughts on Shri Rama and praised him while angry Ravana instructed rakshasis to take Sita away to Ashoka Vatika and frighten her to surrender-Shri Rama having killed Mareecha returns while noticing bad omens gets concerned about Devi Sita- On a run back to the Ashram, Rama Lakshmanas were subject to innumerable kinds of doubts and reaching there were not able to see Devi Sita and got stunned and terrified- Rama Lakshmans recalled the events before the latter left for Rama at the false shouts of the dying Mareecha and Rama was truly upset by Lakshmana's grave indiscretion-Shri Rama's deep distress at Devi Sita's disappearance- desperate search for her even addressing animals and vegetation around the ashram in frustration-Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita-Rama's anguish - his sustained efforts with Lakshmana- following Maya Mriga's southern direction- recognising fallen Sita's dried up flowers and ornaments- and signs of a recently fought battle!-Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamenatal features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!-Rama Lakshmanas witnessed the grievously hurt Maha Grudhra Jataayu who fought for Devi Sita being kidnapped Mahaasura Ravana the Lankeshwara-Shri Rama

performs the 'dahana samskaara' of Jatayu -Nasty encounter with Athomukha and blind Rakshasi Kabandha who caught Rama Lakshmanas by its long and surrounding arms within a huge embrace seeking to eat their flesh-By the enormous force of their sheer grit and decisiveness and of mutual consultations, Rama Lakshmanas severed both the mighty shoulders of Kabandha-Tormented by Sthula Rishi, Karbandha got 'vikrita rupa' but he performed tapsya to Brahma for deerghaayu, attacked Indra and vajraayudha's hit raised his stomach over body, now relieved by Rama Lakshmanas - As Kabandha Rakshas's mortal remains secured 'daah samskara' by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama's friendship with the exiled Vaanara King Sugriva -Kabandha in his celestial form showed the way to Rishyamooka Parvata and Pampa Sarovara, as also of Matanga Muni Ashrama-Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.-Having witnessed the glorious departure of Maha Yogini to Bliss, Rama Lakshmanas proceeded along with Pampasarovara in their 'Sitaanveshana'towards Gandhamanana Mountain and meet Sugriva.

Kishkindha Khanda:

On reaching Pampa Sarovara Rama was excited at its natural grandeur especially Sita's absence,Lakashmana solaces- as they approached Rishyamooka, Vanaras and Sugriva. As Sugriva and follower vaanaraas were still wondering, Hanuman felt convinced and confident and directed Shri Rama Lakshmanas to approach their head Sugriva the fugitive King of Vaanaras.Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama Lakshmanas by their appearance as Hanuman was pleased; Lakshmana briefed Hanuman about their purpose of 'Sitaanveshana' and seeking Sugriva's close friendship and active assistance- Hanuman's assurance for unswerving and dutiful cooperation. Firm establishment of Agni Saakshi Friendship of Shri Rama and Sugriva and Shri Rama vows to kill Vaali to pave the way to Sugriva for unopposed Kingship of Vaanara Rajya .As Sugriva showed golden ornaments secured by his followers as Devi Sita threw away down from Ravana's donkey's chariot vimana, Rama readily recognised, cried away and got intensified up with anguish. As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage Rama's inner feelings and assures 'karya siddhi' finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too! Rama assures help in killing Vaali and enquires of Sugriva about the details of their mutual enmity.Sugriva then provides an account of the root causes of his antagonism with his elder brother. As Sugriva recounted as to how Vaali displayed his vengeance against him,Sugriva describes Vaali's invincibility, his extermination of Daitya Dundhubhi,throwing off his dead body off to Matanaga Muni, curse of barring entry of Rishyamooka-Rama's test of throwing off Dundubhi's skeleton. Shri Rama's feat of destroying Seven Taala Trees in a row- Sugriva's challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa-Rama explains the problem of Vaali Sugriva identity.Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni.Fully backed by Shri Rama's confident assurances of victory, Sugriva challenged Vaali for a repeat encounter of 'dwandva yuddha' amid thunderous shoutings.Enraged by the repetitive challenges echoing the 'Rani Vaasa', Vaali got ready for the battle but Tara Devi entreated Vaali for a truce of mutual peace, friendship with Rama and 'yuva rajatva' to Sugriva.Ignoring away Devi Tara's earnest appeals for amity with Sugrivas-Ramas, haughty Vaali resorts to battle with Sugriva, gets grievously hurt by Rama baana and succumbs to earth.Falling before death, Vaali heavily criticizes Rama for his stealthiness, undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery. Shri Rama,

having let Vaali steam off his anguish from his deadly fall, replies point by point and fully justifying action in releasing his frightful arrow, yet with sympathy. Vaali calls Devi Tara and Angada Kumara near to his death bed cryingly and Devi Tara's 'vilaapa'. Hanuman seeks to assuage Devi Tara's extreme distress while the latter declared her intention of 'Sati Saha Gamana'. Vaali terminates his life after conveying his death bed wishes about Sugriva and Angada. With Tara's the unbearable distress, Vaali laid down his life. Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them. Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali's 'dahana samskara/ jalaanjali' by Angada. Hanuman requests Rama Lakshmanas to witness Rajyaabhishekas of Sugriva and Angada, Rama assents and blesses but not by entering Kishkindha. Rama Lakshmana's dialogues at their of Prasavana Giri Cave. Shri Rama describes to Lakshmana about the features of Varsha Ritu. Hanuman prevails on Sugriva to initiate action for Sitaanveshana even before Rama's reminder and instruct Neela Vaanara to assemble the Vanara soldiers to group together. Sharad Ritu Varnana- Shri Rama instructs Lakshmana to reach King Sugriva. Lakshmana proceeds to Sugriva's Rajya Bhavana at Kishkindha with anger yet restrained by Rama's convincing, meets Angada who in turn seeks Sugriva to some how pacify. Hanuman sincerely advises Sugriva to withstand Lakshmana's anger besides consolidate action towards 'Sitaanveshana'. Even admiring Kishkindha's beauty, Lakshmana seeks to enter Sugriva's Inner Chamber by resounding his dhanush and the frightened Sugriva advises Tara's help to cool him down convincingly even before his appearance. Sugriva faces the wrath of Lakshmana and Tara continues to soothen Lakshmana by her tactical talks. Thus Tara managed the anger of Lakshmana convincingly and praised of Rama and his stature vis-à-vis that of Sugriva- Sugriva expresses of Rama's magnificence and his mere supplementary assistance. Sugriva instructs consolidating Vanara Sena and proceeds to Kishkindha and inform compliance to him. Lakshmana returns to Rama as accompanied by Sugriva as he was despatched to ascertain as to why Sugriva did not action for Sitanveshana yet! As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravanaasura, the grateful Sugriva returns back for further action. Now that the full backing of Vanara Sena along with enthused dedication of 'Swami Karya', Rama instructed Sugriva to take off the efforts of 'Sitaanveshana' in the eastern direction. Sugriva as totally absorbed in the singular task of 'Sitanveshana' and having already despatched one force of Vanaraas to 'purva disha' now forwards another batch to 'dakshina disha'. Sugriva who despatched another strong contingent of Vanara Warriors to the southern direction, now commissions a batch to the Western Side along with Sushena explaining probable areas for 'Sitanveshana'. Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several 'vaanara veeraas'. As Sugriva despatches the Vanara Sena to the Southern direction, under the command of Yuva Raja Angada, Shri Rama gives his ring to Hanuman to possibly show to Sita Devi to recognise and trust him. While despatching the four directional Vanara Sena, the text of Sugriva's encouraging remarks were as follows- King Sugriva explains to Shri Rama of his own escapades of 'Bhu Bhramana' and hence his vast knowledge and memories of destinations, parvatas, oceans, rives and the geographical detailings! Vanara Senaas that Sugriva organised to the north-west-and eastern sectors for 'Sitanveshana' had returned disappointed with negative results; but from the southern sector were awaited still. Angada seeks to revive the fallen hopes of 'Sitanveshana' of the dakshina vaanara sena, but soon after the tired hungry sena sights a celestial tree-sarovara-and bhavana of a Tapasvini whom Hanuman contacts. As Hanuman enquires of the 'vridha tapasvini', she displays her 'bhavan', asks about Vanara Sena and their purpose, invites them for bhojan, reveals her identity, and facilitates them towards the Sea shores. As the prescribed time limit for return to Sugriva

was over, Angada and other Vaanara Veeras got ready for 'praana tyaga' but clever Hanuman adopted 'bheda -neeti' or of divided opinion saving them all! Angada- having asserted of Sugriva's dubious nature and selfishness while the task of 'Sitaanveshana' was due to Lakshmana's anger- thus gets readied for 'praayopavesha' along with his fellow vaanaras. Gridhra Raja Sampati arrives and frightens Vanaras initially but on hearing about the noble deed of 'Sitaanveshana' makes friends - Sampati then hears of Ravana's killing of Jatayu, his younger brother. Angada places the badly hurt body of Sampati from the mountain top and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali's death- and his 'aamarana upavaasa'. Sampati informs the Vanara Veeras as to how his wings were burnt, confirms Ravana-Sita's place details- and performs jalanjali to his brother Jatayu since known from Vanaras of his passing away. Sampati conveys to the Vanara Sena Yoddhas of what his son Supaarshvya informed of Devi Sita and Ravana at Lanka. Sampati's interacts with his preceptor 'Nishakara Rishi' and explains as to how the wings of both his and his brother Jatayu's wings were burnt in a competition with Surya in the latter's triloka parikrama! Nishakara Muni readily sympathises and wishes recovery to Sampati but instructs him to contribute in the context of Shri Rama Vijaya Karya all his life. Sampati eventually recovers fresh wings and enthuses Vanara Veeras to proceed to the farther South and step forward to Lanka. With great excitement and drive, especially fired up by Sampati, the vast vaanara sena pushed forward to the Sea bed; then Angada asked the select Yoddhas to express their individual abilities to cross the Sea. As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act. Jambavan along with Angada approaches Anjaneya, recalls the background of the latter's birth and past glories, glorifying him up with extraordinary capabilities, while preparing him to cross the Maha Samudra. As Hanuman was enthused and readied to cross the Maha Sagara, he dashed forward to Mahendra Parvata and climbed it with ease.

Sundara Khanda

Veera Hanuman leaps off the Ocean towards Ravana's Lanka, gets welcomed on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka-Description of Lankapuri's beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodaya-Hanuman sought to enter, Rakshasi Nishachari is encountered, he subdues her seriously; she recalls Brahma's warning that once a Vanara gives a hit to her, then Lanka gets its doom and lets him in! Then Hanuman enters Ravana's 'antahpura' comprising many palaces but gets disappointed. Hanuman then enters the 'antahpura' or the interior palaces of Ravana'sura systematically but gets disappointed with no sign and indication of Devi Sita- Hanuman then extended the scope of search for Devi Sita in Ravana's own palace, besides at the houses of his follower Rakshasaas. Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas- In the process of 'Devi Sitaanveshana' in the Pushpaka Vimana in Ravana's residence, Hanuman witnessed countless 'strees' of youthful charm being playful inside; why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married! In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita! Hanuman on seeing Mandori, took time self assure about Devi Sita, continued the search even while self introspecting of his own honesty in the atmosphere of food- dance and lust; yet dismissed such thoughts- Hanuman in his remote thoughts wondered and was even concerned of Devi - Sita's very existence but quickly recovered from such apprehensions resumed 'Sitanveshana' yet again with confidence and belief! Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return disappointed. Yet, Sampati assured and visited 'Ashoka Vaatika' - While admiring Ashoka Vaatika's prakriti soundarya, Hanuman mused as to how Devi Sita would be happy as she was stated to be an admirer of Prakriti Soundarya- Hanuman yet in his

miniature form finally visioned Devi Sita near a 'Chaitya Praasaada Mandira' and identified her and felt ecstatic-Hanuman having finally ensured that Devi Sita was visioned, felt that as to why she, an outstanding Pativrata, why and how Ravana has been disgusting, yet sad.-Hanuman was nodoubt happy to see Devi Sita most closely with sympathy, yet contrarily was repulsed with hatred at the sight of the Rakshasa strees encircling her- Ravana's along with his beloved females enters Ashoka Vatika and the spot where Devi Sita was being guarded as seen by Anjaneya in his miniature form-Even with a single nasty and desolate glance of the detestable Ravana's, Devi Sita was drowned in gloom-fear-and apprehension as noticed by Hanuman-Ravana then addresses Devi Sita opening his heart fancying her, praises her origin, charm and conduct, and seeks to convince her to discard fear complex, to be sympathetic to him, and wait for her consent- Sita emboldens herself and replies highlighting Ravana's wretched manner of abducting her and of his features of cruelty, selfishness, and ego; mocks his ability and readiness to face hero Rama-As Sita heckled Ravana's claim of heroism and his stealthy timidity, asserted her 'pativrata', and challenged him to face Rama- as Ravana threatened her granting three months to change or get killed-Select Rakshasis of learning like Ekajata-Harijata-Vikata and Durmukhi extol the qualities of bravery of Ravana's while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship-While a few of enlightened Rakshasis sought to convince Devi Sita to wed Ravana, the rest of the cruel lot threatened her to death and fancy to taste her flesh,cook it with spices, and eat with wine and dance! Totally rattled by the perilous intimidation of the Rakshasis to nearly kill her and celebrate, Devi Sita nearly resorted to 'praana tyaga' especially cursing her fate still disabling her from Shri Rama darshana- Even as the cruelmost Rakshasis surrounded Devi Sita to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic forebodes of 'Lanka Vinaashana' too soon-Despite Trijata's 'dusvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness-Hanuman witnessed series of Ravana's sweet offers to wed Sita, her no-nonsense reaction, his three month notice, violent threats of Rakshasis, Trijata's forebodings, now desires to appear before her, but how!Veera Hanuman sings Shri Rama Katha exclusively for Devi Sita but she wonders its genuineness!Then Hanuman appears before Devi Sita in his own form and conveys about Shri Rama's welfare, his arrival here, and assures Rama's arrival soon-Devi Sita still unconvinced fully about Hanuman's genuineness, he describes Rama's physical features and mental acumen and bravery, pleading his own authenticity-Devi Sita finally concedes Hanuman's genuineness- then he describes 'guna ganaas', how Rama missed her, Sugriva's help repaying Rama's help by killing Vaali- Sampati's guidance to reach her-Hanuman bestows Shri Rama's finger ring toDevi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama's arrival too soon!As Devi Sita seeks Hanuman to hasten Shri Rama's arrival at Lanka, Hanuman suggests carrying her and reach Rama swiftly, but she declines giving reasons, especially stressing Rama's invincibility-Before handing over her 'choodaamani' to Hanuman, Devi Sita recalled how Rama expressed his concern by using 'brahmastra' on a crow- Indra's son- pestered her; the crow went from pillar to post and fell at Rama's feet; though Rama pardoned, still had to block any crows's vision of left eye ever since!Having taken the possession of precious Sita 'Choodaamani' as a proof of meeting her, Hanuman felt elated to display his grit, devotion and resolution to all concerned, especially for the delight of Rama!Devi Sita reiterated what Anjaneya should convey to Rama about her life's threats while handing over hair clip to Shri Rama; Hanuman reiterates his reaching Rama's soonest.-Veera Hanuman devastates Ashoka Vatika- on witnessing this, the frightened Rakshasis surrounding Devi Sita ran away to Ravana's stating some Celestial Being had reached at the Ashoka Vatika to destroy it-Ravana's on learning of a stranger devastating Pramadaavana,despatches a strong regiment of his army of well trained eight thousand rakshasa force named Kinkaras-Mahabali Vayu Putra then devastates 'Chityapraasaada'- the Rakshasa Kuladevatashthana and the rakshasas around it-Veeranjaneya smashes the expertise of 'baana-prayoga' of the Maha Rakshasa Jambumali, as Ravana's decided to utilise the extraordinary skills of archer of the Prahasta Putra to pull down the enemy-As Hanuman successfully killed Kinkaras and Jambumali and demolished Pramadaavana and Chitya Praasada along with inmates,enraged Ravana instructed the mighty sons of his Ministers to face Hanuman-With successive

deaths of his select Rakshasa Veeras, Ravana had wondered that even one Vanara of Hanuman demoralised him as a wake up call and despatched his five Senapatis who too were killed! Anxiously awaiting Hanuman's destruction by the Five Senapatis and army forces, Ravana got negative messages. As he was dismayed, his son Akshaya Kumara, well versed in war tactics, then too his turn- Shattered with putra shoka and humiliation, Ravana finally asked Indrajit to use his brahmastra to end up the menace of Hanuman and save the Rakshasa Samrajya and his personal prestige and fame at stake! Veera Hanuman was no doubt impressed by Ravana's accomplishments and his own personalised feelings- Pretending as bounded by Indrajit's Brahmastra, though Brahma granted his boon, Hanuman faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he was Shri Rama's messenger- Addressing Ravana, Veera Hanuman detailed Shri Rama's 'Prabhava' and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury- Infuriated by Hanuman's insinuations of Ravana's record of failures and praising Rama's successes, Ravana orders the vanara be killed- Vibhishana pleads against killing a messenger, as Ravana heeds- As Vibhishana appealed, Ravana consents to burn Hanuman's tail to display the blazings to Lanka's public. As Rakshasis conveyed, Sita prays to Agni to lessen the heat. Hanuman starts the revenge- Hanuman's vengeful 'Lanka Dahana and Vidhvamsa' as the Rakshasas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta! Veera Anjaneya's successful 'Lanka Dahana' but concerned of Devi Sita's safety- her 'punardarshana'- Hanuman reassuring Devi Sita of soonest arrival of Rama Lakshmanas, jumped off from Arishta Parvata to cross the Maha Sagara as vanara pramukhas were waiting anxiously- As Vayu Putra dashed through thick sky high clouds to return to the ever awaiting Vanara yoddhas, the latter were ever concerned, but his return overjoyed them especially Angada and Jambavan- On his victorious return from Ravana's Lankapuri, Hanuman briefly detailed the happenings, especially Devi Sita darshana, killing spree of Rakshasas, challenge to Ravana, burning his tail and Lanka dhvamsa- Veeranjaneya makes a fervent appeal Vaanaraveeras like Jambavan- Angada- Neela- or Ashvini Kumara Putras Mainda- Dvididaas to relieve Devi Sita from Ravana's clutches for her inhuman harassment- As Hanuman returned successfully, Angada suggested another collective attack, destroy Ravana and others, bring Devi Sita back, but Jambavan advised to return and report back only! On return to Kishkindha vanara veeras plundered Madhuvana of fresh sweet fruits and destroyed it. The incharge Vanara Dadhimukha - Sugriva's uncle - was beaten in return- Dadhimukha and staff ran away to Sugriva for protection; he wondered if south bound Vanara Sena with Angada and Hanuman was returning with success! On Sugriva's instruction, dakshina sena reached reporting success- and of Devi Sita's safety- Viranjaneya details the actual status of Devi Sita's physical and psychological condition to Shri Rama in the presence of Lakshmana Sugrivas- Reacting to Hanuman's handing over Devi Sita's 'choodaamani' Shri Rama got worked up with his sweet memories, showing anxiety to hear what was her message to him- Hanuman detailed her actual status and parting appeal still concerned of urgent action to save her very life!

Yuddha Khanda

As Shri Rama heard Hanuman's Report of Devi Sita's darshana, her desperation, killings of rakshasa veeras and Lanka dahana, he hugged at the success and got concerned of reaching Lanka for action- As Shri Rama was since concerned as to how to cross the Samudra to reach Lanka and meet Devi Sita by devastating Ravana, Sugriva assuages Rama's concern and assures 'setu bandhana' - Veera Hanuman provides the full account of Lanka's impregnability, statistics of gates, inbuilt locational advantages and so on, yet emphasizing the attacking abilities of vanara sena too- Rama Lakshmana Sugrivas followed by Maha Vanara Sena advances to the shores of Maha Samudra with confidence to initiate the massive task of 'Setu Bandhana'- As Neela, Mainda, Dvidida Veeras made arrangements of night long rest and safety to vanara sena, Shri Rama confided his feelings especially in view of Ravana's ultimatum of time limit to Devi Sita- King Ravana had convened an emergency conference with his Ministers as the Vanara Sena had reached the Sea shores with Rama in the lead- As Ravana expressed his concern, his Ministers replied that a King of his stature and triloka fame need not get worried especially when

vaanaras and humans attack and Indrajit alone could smother them-Ravanasura was assured by Mahaasura Veeras like Prahasta, Durmukha, Vajradamshttra, Nikumbha and Vajradamshttra to demolish the Vanara, Manushyas if attacked-As Rakasha Veeras assured Ravana of assurances with bravado unminded of enemy strength,Vibhishana requests him to respectfully return Devi Sita safe to Rama and save Lanka's glory and of generations-As Vibhishana approached Ravana again in the latter's Rajamahala, he narrated 'ashubhas' in Lankapuri after Sita's entry, but Ravana was firm not to release her as Rama and Indra even would fail to do so! -Ravana convenes a Public Sabha after tightening security, declares intense feelings for Sita, Kumbhakarna since woken up regrets Ravana's love affair yet challenges Rama's attacks all by himself - As Rakshasa Mahapaarshva encourages Ravana to force Sita to bed, having kidnapped her anyway, Ravana recalls Brahma's curse to him never to force an unwilling woman to bed, especially after kidnapping-Vibhishana appeals Ravana to release Devi Sita, praising Rama and his valour - Prahasta heckles Vibhishana- as the latter retorts that neither Ravana with 'vyasnaas' nor his followers could match Rama -Indrajit makes fun of Vibhishana- the latter retorts of immaturity of a youth, despite consistent appeals to release Sita, Ravana refuses finally out of desperation Vibhishana leaves Lanka off for good!As Vibhishana seeking asylum from Shri Rama, raises doubts of Vanara Veeras like Sugriva, Angada and so on, Hanuman felt yet that it was genuine for apparent reasons and asks for Rama's instructions- Shri Rama being a 'sharanaagama rakshaka' replies to Sugriva, but Veera Anjana Putra, and asks the Vanara King to allow his darshan -Following in-house deliberation by select Vanara Veeras about Vibhishana's protection, Shri Rama, a 'sharanaagata rakshaka', finally consents and even assures Kingship after Ravana's imminent death- Ravana's spy Shardula informed of the arrival of MahaVanara Sena at the Samudra teera, Ravana asked Shuka as parrot to Sugriva and try 'bhedopaaya' who wished to kill him but for Rama! - Rama invoked Samudra Deva for three days long, lost patience and threatened by shooting arrows. -Maha Sagara himself personified restraining Rama's fury-advised Vanara's 'maha shilpi', the method of constructing 'Setu Bandhana' to facilitate Ramas and the huge Vaanara Sena to cross the Maha Sagara-As Rama with Vanara Sena finally crossed the Sagara, the flustered Ravana despatched Shukha-Saaranas as Vanaras, Vibhishana gets them caught, but the kind Rama releases yet with an alert message-Ravana asserted not release Devi Sita any way, yet asked Sarana about about Vanara yoddhas and the latter mentioned Angada, Nala, Shweta, Kumuda, Chanda, Rambha, Sharabha, Panasa, Krodhana, Gavaya- Saarana further added to the list of Vanara Pramukhas like Jambavan- Jambavan, Samnadana, Kratana, Pramaathi, Gavaksha, Kesari, Shatabali and so on now right at the door steps of Lankapuri- As Saarana reported of his findings to Ravana, Shuka detailed about about Sugriva's Ministers, Mainda-Dvididas, Hanuman,Rama Lakshmanas, Sugriva Vibhishanas, and further details of the number of Vanara Sena- As Shuka Saaranas reported yet with implicit praises of enemies, Ravana burst out, stripped them of ministership, asked his spies to see the enemy's status but Vibhishana noticed Shardula as Rama pardoned-Then Shardula the spy ran back, Ravana desired as to the origin of Pramukha Pramukha Vanaras like Jambavan, Sushena, Kesari, Sushena, Dadhimukhi, Sumukha,Sveta, Mainda brothers, Nala, Vegashali and so on-Having shattered by Rama's impending attack by his spies, Ravana sought to a cover up his vicarious pleasure and planned a trick by presenting a Maya Rama Mastaka to Sita to force her to submission-As Ravana showed the maya Rama mastaka to Devi Sita mischievously, she was shattered and requested Ravana to kill her and place her body besides Rama's too-As Devi Sita was drowned in 'duhka saagara'on seeing Rama's severed head, as shown by Mayavi Ravana, dharma buddhi Sarana Rakshsi reveals the truth asserting Rama Vijaya, assuaging Devi's fears-Dharmika Rakshasi Sarana was endeared by Devi Sita who despatched someone to learn of the latest on Ravana's front and returned that Ravana rejected his motherly mantrini's advice to return Sita but to no avail!: Buddhimaan Maalyavaan, on behalf of the Maha Mandali, appealed for 'Sandhi' with the impending attack by Rama citing 'neeti shastra' and especially due to several 'apashakunas'faced by Lankapuri-Even after Malyaavan Mantri demanded for Sandhi, citing several apashakunas experienced by the Lanka public, Ravana reasserting his firm stand and merely instructed for tightening security and walked off- Vibhishana in a 'pakshi rupa' quickly witnessed the details of Ravana Sena at the four dwaaras of Lanka and its center, then Shri Rama indicates the formation of his own Sena- a) Shri Rama along Lakshmana and followers ascended the Suvela Parvata Shikhara, well known for dhaatu

Sampada. b) The picturesque overview especially impressed Vanara Veeras who assumed various forms to wander in Lankapuri while Rama and followers too were overawed at its magnificence-Suddenly Sugriva spotted Ravana at his residential roof, was unable to control his anger jumped down challenging him for 'malla yuddha' - as Ravana felt that Sugriva was too good and thus disappeared .As Rama chided Sugriva's undesirable malla yuddha with Ravana and safe return, 'Maha Rama Sena' marches for an gate wise attack- Rama despatches Angada to reach Ravana with an ultimatum of Ravana's doom -Final placement of Rama Sena with followers of Lahshmana- Vibhishana- Sugriva-Maha Vaanaras at the Lankapuri Dwaras cordinating up above and near the gates reminding of Deva- Danava Yuddha!-Dwandva Yuddha of Ravana- Vaanara Bhallukas day long yuddha between Indrajit- Angada, Jambumali- Hanuman, Shatrughna-Vibhishana, Gaja-Neela, Prathasa-Sugriva, Virupasha-Lakshmana and so on-During the night long Rakshasa Vanara Yuddha, Angada defeats Indrajit, but out a shame as the latter disappears by maaya and did 'naagastra bandhanastra prayoga' on Rama Lakshmanas -As Rama Lakshmanas were tied down by 'Nagastra' by Indrajit in hiding ,Vaanara Shreashthas tried to locate him who too were the victims of Indrajit's astras as the bewildered Maha Vanaras broke down too-As Indrajit was yet in his invisibility, avoiding the search party of Hanuman, hit Jambavan and other Vaarara Veeras, as Vibhishana pacified Sugriva as 'Satyameva Jayate', as Ravana praised Indrajit-As Vaanaras rescued Rama Lakshmanas from naaga bandhana, Ravana instructed Trijati Rakhasi to show Sita by Pushpaka Vimaana, as she broke out crying-As Sita was broken down in disbelief, she wondered whether whether Saamudrika Shastra -and Astrological Precepts were truthful assuring final success, but Trijata assured so too yet with.hurdles- All of a sudden Shri Rama with his physical and mental strength tore off the 'naaga pasha' but was distressed to see Lakshmana could not, and kept on crying missing him and got readied even to retreat!-Vibhishana distressed at Lakshmana unrecovered, Rama decides to withdraw from the battle; Sushena advises Hanuman to get herbs from Sanjeevani Parvata-Garuda lands frees from 'naaga bandhana'-Rattled by Rama Lakshmanas release, the worried Ravana despatched Dhumraksha, who encouraged his Rakasasas who displayed initial success but Hanuman crashed the chariot and the head of Dhumraksha-Ravanaasura got furious that Dhumraakasha was killed by Hanuman, he instructed Vajradamshta to take revenge, as Rakshasa Vaanara Maha Yuddha followed yet Angada crushed Vajradamshta to death-As Angada pulled down Vajradamshta to death, Senapati Akampana volunteered to attack the shatru sena but Veeranjana despatched the Senapati and many Raashasas to Yama Loka-:As even Akampana too was crumbled to death by Hanuman, Ravana hesitated but Senapati Prahasta consented but Maha Vaanara Senapati Neela succeeded to crush the Rakshasa Senapati to death- Ravana's entry with a wallop and exit with a whimper by subduing Sugriva, Lakshmana, Hanuman, Neela Yoddhas but exited as Shri Rama disgraced him!Having left battle with disgrace as defeated by Shri Rama, Ravana instructed that Kumbhakarna be awaken from long slumber; once awaken with food and drink reached Ravana as Vaanras were scared-Vibhishana traces Kumbhakarna's origin, maha bala and spells of 'deerghanidra' - Ravanaasura literally begs of full scale attack on Rama Sugriva Vaanaras to save his prestige at the stake-Initially having reprimanded Ravana not to have followed the basic principles of dharmika jeevana, pacified the elder brother later and asserted killings of Rama Lakshmana Sugriva Hanuman Vaanaras-As Kumbhakarna boasted off his certain victory, Mahodara warned of Rama's invincibility but the latter was infuriated, demanded Sita's surrender and proceeded against Rama with four more Rakshasa Veeras-Kumbhakarna 'Rana Yatra', notwithstanding spates of 'dusshakunas' - As many Vaanaras were dazed at Kumbhakarna ran way despite Angada's appeals for death with veera swarga, then Maha Vanaras like Neela, Gavaksha, Hanuman then decided to confront the enemy - Displaying initial 'prataapa' against Angada, Sugriva and Hanuman, Kumbhakarna calling Lakshmana as 'baalaka' attacks Rama who had systematically slashed off his right and left shoulders and finally his head and body to Vanara's thrill and the dismay of Ravana ! - On hearing the unbelievable and tragic end of Kumbhakarna, Ravana was stunned and as his sons/ cousins broke down; he realised the retributive impact of his criminal deeds but now too late! - As Ravana felt the never dreamt of Kumbhakarna's fall ,Trishira cooled down his anguish while Ravana Putras /cousin kumaras readied yet Narakantaka too resisted much as Angada removed him dead- Hanuman shattered Devantaka and Trishira, Neela demolished Mahodara and Rishabha smashed Mahapaarshva-Atikaya the Kubera Putra whom Ravana

considered as his own son; Brahma gifted an impregnable Kavacha to Atikaya; after a bhayankara yuddha, Lakshmana finally killed him by brahmastra itself -Totally smashed to smithereens, Ravana'sura reviewed several Maha Rakshasa Veeraas had sacrificed lives for him so far and instructed safety of Lankapuri, specially where Devi Sita resided-Indrajit devastated Vanara Veeraas being invisible on skies and by using brahmastra made Rama Lakshmana too victimised as Ravana was thrilled and so were Rakshasaas and Lankapura-As Vaanara Veeraas wondered with 'kam kartavya' as Rama Lakshmana collapsed senseless, Jambavan advised of fetching Mrita Sanjivini off Himalayas which Hanuman did the glorious act successfully-Sugriva being relieved of Rama Lakshmana's revival, ordered Vanaras to break into Lankapuri and terrorise Rakshasas with flames- Ravana instructed Kumbhakarna Putras, Kumbha Nikumbhas, to attack-As Angada destroyed Rakshas Kampana and Prajaghata, Divida killed Shonitaakshaka, Mainda uprooted Yupaksha and Sugriva's 'mushti ghaatas' demolished Kumbhaasura-As his dear brother Kumbhaasura was killed by Sugriva, Nikumbha attacked Hanuman and got killed by him-As per Ravana's instructions, Makaraaksha challenged Rama with baana varshas for long, but Rama smashed the charioteer, as the asura took to a Shiva shula, yet Rama with his Vayavyastra killed the asura-As instructed by Ravana, Indrajit invoked abhichaara yajna and with antardhana shakti tormented Rama Lakshmana, but Rama warned Lakshmana of brahmastra prayoga yet the latter made a 'shapatha' to kill Indrajit-Despite repeated warnings of 'stree hatya' as a 'maha paataka', Indrajit drove off Maya Sita Devi by his chariot and stabbed her as rakshasas were insane with joy as Vanara Sena was got demoralised- Hanuman witnessed Sita Devi killed, Vanara Sena was aghast and Hanuman had initially pacified the Vanara Sena and take revenge but later agreed for temporary withdrawal and to inform Rama Sugriva-As as he heard of Devi Sita's killing, Rama swooned down and Lakshmana did extensive vishleshana of dharmaadharma and sought to revive him, asserting Indrajit's justified killing too soon-Vibhishana spelt out Ravana's insane desire for Devi Sita that he could ever imagine her being killed and Indrajit fooled Hanuman and Vanaras of Maya Sita but attack Indrajit's abhichara yajna instantly- following repeated exhortations of Vibhishana, Shri Rama finally dismissing Indrajit's 'maaya Sita's vyavahara' instructed Lakshmana to proceed to Nikumbhila Mandira with Vibhishana and Vaanara Sena -On arrival at the Nikumbhila, Vaanara Rakshasa battle followed - Hanuman challenged Indrajit for malla yuddha, Indrajit raised his dhanur banaas against Hanuman, but Lakshmana raised his dhanush instead-Indrajit heckles Vibhishana for discarding his 'swadhama' - to join Rama but Vibhishana details of his Poulastya ancestry, highlights Ravana's 'duraacharas' and to get ready to be soon killed by Lakshmana!-Lakshmana-Indrajit exchange of hot words followed by fierce battle mutually yet physically hurting each other on and on but never tired despite blisters and flows of blood as Vibhishana attacked Indrajit-Vibhishana boosted Vaanara Veeraas morale listing about the Rakshasas smashed up already and inspired them to fight further as Lakshmana-Indrajit battle followed while the latter's chariot etc was shattered-The sequel of Lakshmana -Indrajit maha samgrama concluded with-Lakshmana's domination, the celestial world felt relieved with the vindication of dharma and nyaaya- Lakshmana accompanied by Vibhishana, Sugriva and Vaanara Bhalluka Veeraas reached Rama who was immensely impressed and praised Lakshmana with intimate affection and recoup from his injuries soon -Totally forlorn with Indrajit's end by Lakshmana, Ravana desired to kill Devi Sita the root cause of the yuddha, but Mantri Suparshva appealed not to kill Sita but instead kill Rama Lakshmana instead-Having been demoralised with Indrajit's loss, Ravana directed the combined Senas of the Mantris as led by them, but Rama utilised gandharvastra which created a spell devastating lakhs of Rakshasas-As many families heroes were dead, affected Rakshasa trees cursed Ravana recalling that Brahma varaas excluded manavas of invincibility while Shiva predicted Devi Sita to be born for Rakshasa vanaashana- Noting the 'arta naadaas' of Lanka's fallen Rakshasas by Rama, Ravana himself attacked Vanaras along with senapatis Mahodara, Mahaparshva and Virupaksha-As Ravana was razing Vanaraas they approached Rama Sugriva, as Sugriva attacked Virupaksha, killed his elephant, angry rakshasa slashed Sugriva who got recovered and destroyed Virupaksha- Ravana having been upset by the fall of Virupaksha, asked Mahodara to regain the success of Rakshasaas; but Sugriva after prolonged one to one encounter could severe 'Mahodara mastaka'-Mahaparshva got furious at the deaths of Virupaksha and Mahodara and demolished numberless Vanaras, but Angada with his mighty 'mushti ghaatas' tore off Mahodara's chest

and heart with fatality-Furious Ravana re-entered the battle, released 'Taamasastra' killing vaanaras, resisted Lakshmana, attacked Rama, got hurt by his roudrastra, as his asuraastra which was realiated by Rama's agneyastra! -As Rama Ravana yuddha was intensified, Lakshmana intervened and the infuriated Ravana released his Mayaasura's Shakti aayudha by which Lakshmana was swooned and Rama asserted his 'prateekara'- Shri Rama 'vilaapa' for Lakshmana's fainting away, but Vaanara Sushena applied Sanjeevani brought earlier by Hanuman and Lakshmana got revived again and the latter reminds of Rama's 'satya pratigjna'- Indra sent Matali with chariot, Rama initiated baana varsha but Ravana destroyed the chariot, hurled his Shakti aayudha but Rama attacked with arrows and Indra's 'Shakti' too which severely hit Ravana's body- In the course of the dwandva baana praharaas, Ravana boasted off and Rama listed his shameless Sitaapa-harana and such adharmas; Ravana hit Rama and the latter smashed off so much as Ravana's sarathi ran back yet returned later-Agastya Muni's eminent ADITYA HRIDAYA with invocations of Viniyoga - Rishi- Karanyasa- Hridayanga Nyaasa Vidhi Mantras-As Shri Rama was delighted as seated on Indra's Chariot encouraging Matali the celestial charioteer, there were a spate of 'asubha soochanas' for Ravana just ahead of the epic battle of Rama Ravanaas- As Rama Ravana Yuddha got anti climaxed as Ravana's heads sprang up again and again, but neither Shri Rama nor Ravana got tired and continued the battle overnight and the next day too-As Matali reminded of the Brahmastra which Agastya Muni bestowed to Rama, he recalled its universal impact and released on Ravana as his notorious life was closed, vindicating dharma and nyaaya again-As his elder brother Ravanaasura was killed by Shri Rama's brahmastra, Vibhishana broke down, yet Rama declared that Ravana fought like a fearless hero and advised that the antyeshta karma be done soon-Having heard about and seen of the dead Ravana, the antahpura strees were heart broken crying away in general, but some sensible ones wished of Ravana's release of Sita should have reversed the swing to normalcy-Devi Mandodari having placed the dead body of Ravanaasura on her laps, kept on crying away recalling his glories and her excellent marital experiences- Vibhishana performed the dahanaadi antya karmaas-As the joyful Celestials returned to their lokas from their sky high assembly after Rama Vijaya, Shri Rama thanked Matalii, Indra- Sugrivadi Vanaras, and celebrated Vibhishana Pattaabhisheka-Hanuman reached Ashoka Vaatika for Sita darshana-talked at length - she complemented him a lot yet desired not to kill the rakshasis who were after all instructed by Ravana - both proceeded to Rama -Hanuman accompanied Devi Sita for Shri Rama Shri Rama Darshana- Rama chides Vibhishana not to make a big scene, then Devi Sita sights her glorious husband after long miseries at Ravana's directives-Rama asserted that he underwent several issues to resurrect Dharma although Sita's freedom now was only incidental - as she stayed under Ravana's care for long, he would free her seeking her own comfort--Devi Sita explaining and asserting her origin of 'ayonijatva', upbringing and paativratya to Rama and the assembly of public had finally entered into the agni jwaalaas as celestials and the public witnessed-As Devi Sita entered 'agni jwaalaas'set by Lakshmana with Rama's implicit awareness, sarva deva mandali headed by Brahma praised Rama as of Vishnu avatara and Sita as Maha Lakshmi -Reacting to Brahma's declarations, Agni Deva emerged in public view and presented Devi Sita asserting her purity even being in Ravana's 'antahpura' for long as Rama desired to test her so to convince public-Maha Deva complemented Rama and pointed out at Dasharadha's Soul from Swarga as the latter blessed Rama stating that he redeemed his soul as Ashtavakra did to his father and assured Kingship with glory-As Rama requested to Indra to revive the lives of countless dead vaanara-bhallukaas at the yuddha, the latter having realised that it was unprecedented yet granted as dead ones came alive as from deep sleep!-Vibhishana requested Shri Rama to stay back for a few days and enjoy his hospitality, but Rama displayed his anxiety to return the soonest as he was yearning to return to Ayodhya- As Shri Rama alighted the Kubera's Pushpaka Vimana 257 with Sita Lakshmanas, Vibhishana requested Rama to accompany with Sugriva Vaanara sena too, and the celestial vimana had taken off- Enroute Ayodhya, Rama highlighted to Sita of Yuddha bhumi- Setu bandhana vidhana- kishkindha pick up of strees- drishyas of Janasthaana- their crossings of maha nadis-Muni ashramas and Ayodhya finally!-Rama approached Muni Bharadwaaja to enquire of the yoga kshemaas of his mothers, Bharata and Ayodhy in general, and the all knowing Muni blessed Rama for his glorious return and blessed-Rama with his sharp mindedness instructed Hanuman to visit Nishada Guha about their 'punaagamana' and to Bharata,who was worshipping Rama Padukas, was specially

elated.-Hanuman then had briefly narrated to Bharata of the proceedings after the latter's earlier darshana of Shri Rama-Sita-Lakshmanas, till their much awaited Ayodhya Darshana.-As Sita Rama Lakshmanas were arriving, Bharata Shatrugmas made elaborate arrangements at Ayodhya- the much excited Bharata hands over the Kingdom as of a deposit to Rama after a public announcement- Bharata's handing over Ayodhya Rajya- Sita Rama Nagara Yatra-Rajyabhisheka- **Valmiki Ramayana Phala Shruti.**

UTTARA RAMAYANA

Sarga One

Maharshis of fame arrived from chaturdishes to Ayodhya and congratulated Shri Rama who in humility thanked them- yet wondered apart from Ravana and Kumbhakarna , Indrajit was not that distinguished.

*Prāptarājyasya rāmasya rākṣasānām vadhe kṛte, ājagmur ṛṣayaḥ sarve rāghavaṃ pratinanditum/
kauśiko 'tha yavakrīto raibhyaś cyavana eva ca., kaṇvo medhātithēḥ putraḥ pūrvasyām diśi ye śritāḥ/
svastyātreyas ca bhagavān namuciḥ pramucus tathā, ājagmus te sahāgastyā ye śritā dakṣiṇām diśam/
pṛsadguḥ kavaṣo dhaumyo raudreyaś ca mahān ṛṣiḥ, te 'py ājagmuḥ saśiṣyā vai ye śritāḥ paścimām
diśam/ vasiṣṭhaḥ kaśyapo 'thātrir viśvāmitro 'tha gautamaḥ, jamadagnir bharadvājas te 'pi
saptamaharṣayaḥ/ saṃprāpyaite mahātmāno rāghavasya niveśanam, viṣṭhitāḥ pratihārārtham
hutāśanasamaprabhāḥ/ pratihāras tatas tūrṇam agastyavacanād atha, samīpaṃ rāghavasyāśu praviveśa
mahātmanah/ sa rāmaṃ dṛśya sahasā pūrṇacandrasamadyutim, agastyam kathayām āsa saṃprātam
ṛṣibhiḥ saha/ śrutvā prāptān munīms tāms tu bālasūryasamaprabhān, tadovāca nṛpo dvāḥstham
praveśaya yathāsukham/ dṛṣtvā prāptān munīms tāms tu pratyutthāya kṛtāñjaliḥ, rāmo 'bhivādya prayata
āsanāny ādideśa ha/ teṣu kāñcanacitreṣu svāstūrṇeṣu sukheṣu ca, yathārham upaviṣṭās te āsaneṣv
ṛṣipuṃgavāḥ/ rāmeṇa kuśalam pṛṣṭāḥ saśiṣyāḥ sapurogamāḥ, maharṣayo vedavido rāmaṃ vacanam
abruvan/ kuśalam no mahābāho sarvatra raghunandana, tvām tu diṣṭyā kuśalinam paśyāmo
hataśātravam/ na hi bhāraḥ sa te rāma rāvaṇo rākṣaseśvaraḥ, sadhanus tvām hi lokāms trīn vijayethā na
saṃśayaḥ/ diṣṭyā tvayā hato rāma rāvaṇaḥ putrapautravān, diṣṭyā vijayinam tvādyā paśyāmaḥ saha
bhāryayā/ diṣṭyā prahasto vikaṭo virūpākṣo mahodarah, akampanaś ca durdharṣo nihatās te niśācarāḥ/
yasya pramāṇād vipulam pramāṇam neha vidyate, diṣṭyā te samare rāma kumbhakarṇo nipātitaḥ/ diṣṭyā
tvām rākṣasendreṇa dvandvayuddham upāgataḥ, devatānām avadhyena vijayam prāptavān asi/ saṃkhye
tasya na kiṃ cit tu rāvaṇasya parābhavaḥ, dvandvayuddham anuprāpto diṣṭyā te rāvaṇir hataḥ/ diṣṭyā
tasya mahābāho kālasyevābhidhāvataḥ, muktaḥ suraripor vīra prāptaś ca vijayas tvayā/ vismayas tv eṣa
naḥ saumya saṃśrutyendrajitam hatam, avadhyāḥ sarvabhūtānām mahāmāyādharo yudhi/ dattvā
puṇyām imām vīra saumyām abhayadakṣiṇām, diṣṭyā vardhasi kākutstha jayenāmitrakarśana/ śrutvā tu
vacanam teṣāṃ ṛṣiṇām bhāvitātmanām, vismayam paramam gatvā rāmaḥ prāñjalir abravīt/ bhavantaḥ
kumbhakarṇam ca rāvaṇam ca niśācaram, atikramya mahāvīryau kiṃ praśamsatha rāvaṇim/ mahodaram
prahastam ca virūpākṣam ca rākṣasam, atikramya mahāvīryān kiṃ praśamsatha rāvaṇim/ kīdṛśo vai
prabhāvo 'sya kiṃ balaṃ kaḥ parākramaḥ, kena vā kāraṇenaiṣa rāvaṇād atiricyate/ śakyam yadi mayā
śrotum na khalv ājñāpayāmi vaḥ, yadi guhyam na ced vaktum śrotum icchāmi kathyatām, katham śakro
jitas tena katham labdhavaraś ca saḥ/*

Pursuant to Shri Rama Samrajya Pattabhikheka at Ayodhya, Rishi Maharshis approached Shri Rama such as Koushika, Yavakreeta, Gargya, Gaalava, Medhatika Putra Kanva from Ayodhya's Eastern side along with Agastya Maharshi. From the Southern direction arrived Swastatreyas, Namuchi, Pramuchi, Agastya, Bhagavan Atri, Sumukha and Vimukha. From the western direction arrived Nrushunga, Kavasha, Dhomya, and Kousheya along with shishyas. From the Northern direction had arrived Atri, Bharadwaja, Gautama, Jamadagni, Kashyapa, Vasishtha who was being a Nitya Nivasi of Ayodhya as

the Raja Purohita as also in an alternate form of Sapta Rishi Mandali, besides Atri, Bharadvaja, Gautama, Jamadagni, Kashyapa, and Vishwamitra. As those Maharshis had thus arrived along with their respective ‘shishyaa brindaas’ too, Shri Rama welcomed them all. As and when the Maharshis arrived, Shri Rama performed Vinaya purva saadara namaskaaraas, had them seated comfortably after paadya-argya- ‘mahaadara sanmaanaas, and them all about their kushalatwa or well being. Then the Maharshis addressed Shri Rama as follows: *kuśalaṁ no mahābāho sarvatra raghunandana, tvāṁ tu diṣṭyā kuśalinaṁ paśyāmo hataśātravam/ na hi bhāraḥ sa te rāma rāvaṇo rākṣaseśvaraḥ, sadhanus tvāṁ hi lokāṁs trīṇ vijayethā na saṁśayaḥ/ diṣṭyā tvayā hato rāma rāvaṇaḥ putrapautravān, diṣṭyā vijayinaṁ tvādyā paśyāmaḥ saha bhāryayā/Maha baahu Raghunandana!* We are always ever contented and delighted to call on you. We are proud to see you safe having conquered all the enemies especially the ‘loka kantaka’ Ravanaasura which indeed is outstanding news of the times valid for ever. Shri Rama! Indeed, your unprecedented victory in destroying ‘putra poutra sahita’ Ravana had made all of us proud with your unique ‘dhanush baanaas’ vindicating your inimitable victory. Raghu nandana! How blissful we all are to vision you along with Devi Sita now! Dharmatma Naresha! Your dear brother Lakshmana has ever been with you as a shadow, and to see you with Bharata Shatrughnas and your proud mothers too are presen here! What a thrilling fortune to us all! *diṣṭyā prahasto vikaṭo virūpākṣo mahodaraḥ, akampanaś ca durdharṣo nihatās te niśācarāḥ/ yasya pramāṇād vipulaṁ pramāṇaṁ neha vidyate, diṣṭyā te samare rāma kumbhakarṇo nipātitaḥ/ diṣṭyā tvāṁ rākṣasendrena dvandvayuddham upāgataḥ, devatānāṁ avadhyena vijayaṁ prāptavān asi/ saṁkhye tasya na kiṁ cit tu rāvaṇasya parābhavaḥ, dvandvayuddham anuprāpto diṣṭyā te rāvaṇir hataḥ/*How excited are we with abounding pleasure that the mighty Rakshasaas Prahasta-Vikata-Virupaaksha-Mahodara and the durdharsha Akampana were all destroyed by you. Shri Rama! How fortune we are thar a mountain like form of Kubhakarna was grounded to death! Shri Rama! The maha parakramis like Trishira-Atikaya-Devantaka Naraantakaas were devastated. One could even look at might get frightened to senselessness, the Kumbhakarna’s sons Kumbha Nikumbhas too were killed by one’s fortune. Yagnakopa and Dhumraksha Rakshasas were despatched as the guests of Yama Loka. What else could be the grand news of the centuries that Lakshmana grounded the Mayavi Indrajit and of course Ravana by you! *diṣṭyā tasya mahābāho kālasyevābhidhāvataḥ, muktaḥ suraripor vīra prāptaś ca vijayas tvayā/ vismayas tv eṣa naḥ saumya saṁśrutyendrajitam hatam, avadhyāḥ sarvabhūtānāṁ mahāmāyādharo yudhi/ dattvā puṇyāṁ imāṁ vīra saumyāṁ abhayadaḥṣiṇāṁ, diṣṭyā vardhasi kākutstha jayenāmitrakarśana/* Maha baahu Rama! ‘Kaala samaana naaga paasha mukti’ should be the memorable ‘maha soubhagya vishesha’. That Indrajit was killed should be a matter of great surprise indeed. ! Kakutsa nandana, shatrusudana Shri Rama, we all are truly self-righteous and proud of your glorious triumph and accomplishment’. As the Maharshis complemented Shri Rama, he pointed out to them as follows: ‘ Pujoyapaada Maharshis! ‘ Indeed, Ravana Kubhakarnas might no doubt be ‘bala paraakrama sampannas’, but there beyond why would need you to praise Indrajit sky high? Mahodara, Prahasta, Virupaksha, Matta, Unmatta, Durdharsha, Devantaka, Narantakas, or for that matter, Atikaya, Trishira or Nishachara Dhumraksa too were devastated but why are you distinguishing Indrajit the mayaavi of timidity! What indeed his dissimilarity and why are you categorising him individually! Munishvaras! Do pardon my disrespect, but could you distinguish Indrajit in this manner!

Sarga Two

Maharshi Agastya detailed the family reputation of Indrajit-Ravana- Vishraavaasa - Pulastya Prajapati

Tasya tadvacanāṁ śrutvā rāghavasya mahātmanaḥ, kumbhayonir mahātejā vākyam etad uvāca ha/ śṛṇu rājan yathāvyṛtāṁ yasya tejobalaṁ mahat, jaghāna ca ripūn yuddhe yathāvadhyāś ca śatrubhiḥ/ ahaṁ te rāvaṇasyedam kulam janma ca rāghava, varapradānam ca tathā tasmai dattaṁ bravīmi te/ purā kṛtayuge rāma prajāpatisutaḥ prabhūḥ, pulastyo nāma brahmarṣiḥ sākṣād iva pitāmahaḥ/ nānukīrtyā guṇās tasya dharmataḥ śīlatas tathā, prajāpateḥ putra iti vaktum śakyam hi nāmataḥ/ sa tu dharmaprasaṅgena meroh pārsve mahāgireḥ, tṛṇabindvāśramam gatvā nyavasana munipuṁgavaḥ/ tapas tepe sa dharmātmā

svādhyāyanīyatendriyaḥ, gatvāśramapadaṁ tasya vighnaṁ kurvanti kanyakāḥ/ devapannagakanyāś ca rājarṣitanayāś ca yāḥ, krīḍantyo 'psarasaś caiva taṁ deśaṁ upapedire/ sarvartuṣūpabhogyatvād ramyatvāt kānanasya ca, nityaśas tās tu taṁ deśaṁ gatvā krīḍanti kanyakāḥ/ atha ruṣṭo mahātejā vyājahāra mahāmuniḥ, yā me darśanam āgacchet sā garbhaṁ dhārayiṣyati/ tās tu sarvāḥ pratigatāḥ śrutvā vākyam mahātmanaḥ, brahmaśāpabhayād bhūtās taṁ deśaṁ nopacakramuḥ/ tṛṇabindos tu rājarṣes tanayā na śṛṇoti tat, gatvāśramapadaṁ tasya vicacāra sunirbhayā/ tasminn eva tu kāle sa prājāpatyo mahān ṛṣiḥ, svādhyāyam akarot tatra tapasā dyotitaprabhaḥ/ sā tu vedadhvaniṁ śrutvā dṛṣtvā caiva tapodhanam, abhavat pāṇḍudehā sā suvyañjitaśarīrajā/ dṛṣtvā paramasaṁvignā sā tu tadrūpam ātmanaḥ, idaṁ me kiṁ nv iti jñātvā pitur gatvāgrataḥ sthitā/ tām tu dṛṣtvā tathā bhūtām tṛṇabindur athābravīt, kiṁ tvam etat tv asadṛśam dhārayasy ātmano vapuḥ/ sā tu kṛtvāñjalim dīnā kanyovāca tapodhanam, na jāne kāraṇaṁ tāta yena me rūpam īdṛśam/ kiṁ tu pūrvam gatāsmi ekā maharṣer bhāvitātmanaḥ, pulastyasyāśramaṁ divyam anveṣṭum svasakhījanam/ na ca paśyāmy ahaṁ tatra kām cid apy āgatāṁ sakhīm, rūpasya tu viparyāsaṁ dṛṣtvā cāham ihāgatā/ tṛṇabindus tu rājarṣis tapasā dyotitaprabhaḥ, dhyānaṁ viveśa tac cāpi apaśyad ṛṣikarmajam/ sa tu vijñāya taṁ śāpaṁ maharṣer bhāvitātmanaḥ, grhītvā tanayāṁ gatvā pulastyaṁ idaṁ abravīt/ bhagavaṁs tanayāṁ me tvam guṇaiḥ svair eva bhūṣitām, bhikṣāṁ pratighṇāṇemām maharṣe svayam udyatām/ tapaścaraṇayuktasya śrāmyamāṇendriyasya te, śuśrūṣātatparā nityam bhaviṣyati na saṁśayaḥ/ taṁ bruvāṇaṁ tu tadvākyam rājarṣiṁ dhārmikaṁ tadā, jighṛkṣur abravīt kanyāṁ bādham ity eva sa dvijaḥ/ dattvā tu sa gato rājā svam āśramapadaṁ tadā, sāpi tatrāvasat kanyā toṣayanti patiṁ guṇaiḥ, prītaḥ sa tu mahātejā vākyam etad uvāca ha/ parituṣṭo 'smi bhadraṁ te guṇānām saṁpadā bhṛśam tasmāt te viramāmy adya putram ātmasamaṁ guṇaiḥ, ubhayor vaṁśakartāraṁ paulastya iti viśrutam/ yasmāt tu viśruto vedas tvayehābhyasyato mama, tasmāt sa viśravā nāma bhaviṣyati na saṁśayaḥ/ evam uktā tu sā kanyā prahr̥ṣṭenāntarātmanā, acireṇaiva kālena sūtā viśravasaṁ sutam/ sa tu lokatraye khyātaḥ śaucadharmasamanvitaḥ, piteva tapasā yukto viśravā munipuṁgavaḥ/

As Shri Rama wondered as to what was the heroism of Indrajit, Agastya Maha Muni replied that the achievements of Indrajit were worth recalling. But before doing so it might be worthwhile to dwell on Ravana's background too. Raghu nandana! Ravana's 'kula-janma-varadaana prapti' might be refreshed. In the Satya Yugaway back, Prjapati Brahma was blessed with a son named Brahmarshi Pulastya. Once Pulastya Muneeshwara reached the Ashram of Rajarshi Trinabindu in the outskirts of Meru Parvata as the latter was ever engaged in Svaadhyaya of Vedas and tapasya. But some kanyas of Apsarasa- Nagas were playful in the salubrious ashrama's surroundings with music and dances. One day, Pulastya Brahma was annoyed much too much and cursed the playful kanyas that from the next day onward if the dance music should repeat again the kanyas would become garbhinis. Then having become aware of the Brahmarshis' curse, next day onward there were neither dance nor music parties. But the kanya of Rajarshi Trinabindu was as usual practising dance and music all by herself. Then as Pulastya was deeply absorbed on Vedaadhyayana, reacting to the vedaadhyana, Trinabindu kanya approached Pulastya but she had suddenly got some odd symptoms of her body and ran up the father Trinabindu out of fright and complained of her sudden body symptoms. Then the Rajarshi too was in deep tapasya and as his daughter started sobbing aloud realised in his trance that was in the follow up of Pusastya Maha Muni's shaapa mahima. Then the Rajarshi approached the Brahmarshi at whose shapa mahima that his kanya's conception had happened. Brahmarshi smiled and accepted while addressing the kanya: *parituṣṭo 'smi bhadraṁ te guṇānām saṁpadā bhṛśam, tasmāt te viramāmy adya putram ātmasamaṁ guṇaiḥ, ubhayor vaṁśakartāraṁ paulastya iti viśrutam/ yasmāt tu viśruto vedas tvayehābhyasyato mama, tasmāt sa viśravā nāma bhaviṣyati na saṁśayaḥ/* 'Sundari! I am pleased with your 'sadaachaara guna vaibhava' and hence you should soon be blessed with a son who would be named 'Poulastya' with pratishta. As I have been ever practising vedaadhyayana, you have been keenly absorbed in 'Vishesha Shrivana' and hence the son would be called 'Vishravana' or 'Vishrava'. *evam uktā tu sā kanyā prahr̥ṣṭenāntarātmanā, acireṇaiva kālena sūtā viśravasaṁ sutam/ sa tu lokatraye khyātaḥ śaucadharmasamanvitaḥ, piteva tapasā yukto viśravā munipuṁgavaḥ /* As blessed likewise, Vishrava Muni had thus become popular as 'Veda Vidvaan, Samadarshi, Vrataachaara paalana Tapasvi' like his own father.

Sarga Three

Vaishravana Maha Muni, the son of Vaishrava, after thousands of years long tapasya was blessed by Brahma Deva, appointed him as Kubera the fourth loka palaka as Kubera settled at Lanka Puri

*Atha putrah pulastyasya viśravā munipuṅgavaḥ, acireṇaiva kālena piteva tapasi sthitaḥ/ satyavāñ
śīlavān dakṣaḥ svādhyāyanirataḥ śuciḥ, sarvabhogeṣv asaṃsakto nityaṃ dharmaparāyaṇaḥ/ jñātvā tasya
tu tadvṛttaṃ bharadvājo mahān ṛṣiḥ, dadau viśravase bhāryāṃ svām sutāṃ devavarṇinīm/ pratigṛhya tu
dharmēṇa bharadvājasutāṃ tadā, mudā paramayā yukto viśravā munipuṅgavaḥ/ sa tasyāṃ
vīryasaṃpannam apatyāṃ paramādbhutam, janayāṃ āsa dharmātmā sarvair brahmaguṇair yutam/
tasmiñ jāte tu saṃhṛṣṭaḥ sa babhūva pitāmahaḥ, nāma cāsyākaroṭ prītaḥ sārddhaṃ devaṛṣibhis tadā/
yasmād viśrvaso 'patyāṃ sādṛśyād viśravā iva, tasmād vaiśravaṇo nāma bhaviṣyaty eṣa viśrutaḥ/ sa tu
vaiśravaṇas tatra tapovanagatas tadā, avardhata mahātejā hutāhutir ivānalaḥ/ tasyāśramapadaṣṭhasya
buddhir jajñe mahātmanaḥ, cariṣye niyato dharmam dharmo hi paramā gatiḥ/ sa tu varṣasahasrāṇi tapas
taptvā mahāvane, pūrṇe varṣasahasre tu taṃ taṃ vidhim avarṇata/ jalāśī mārutāhāro nirāhāras tathaiva
ca, evaṃ varṣasahasrāṇi jagmus tāny eva varṣavat/ atha prīto mahātejāḥ sendraiḥ suragaṇaiḥ saha,
gatvā tasyāśramapadaṃ brahmedaṃ vākyaṃ abravīt/ parituṣṭo 'smi te vatsa karmaṇānena suvrata,
varam vṛñiṣva bhadraṃ te varārhas tvaṃ hi me mataḥ/ athābravīd vaiśravaṇaḥ pitāmahaṃ upasthitam,
bhagavaṃ! lokapālatvam iccheyāṃ vittarakṣaṇam/ tato 'bravīd vaiśravaṇaṃ parituṣṭena cetasā, brahmā
suragaṇaiḥ sārddhaṃ bādhma ity eva hṛṣṭavat/ ahaṃ hi lokapālānāṃ caturthaṃ sraṣṭum udyataḥ,
yamendravarūṇānāṃ hi padaṃ yat tava cepsitam/ tatkr̥taṃ gaccha dharmajña dhaneśatvam avāpnuhi,
yamendravarūṇānāṃ hi caturtho 'dya bhaviṣyasi/ etac ca puṣpakaṃ nāma vimānaṃ sūryasaṃnibham,
pratigṛhṇiṣva yānārthaṃ tridaśaiḥ samatām vraja/ svasti te 'stu gamiṣyāmaḥ sarva eva yathāgatam
kr̥takṛtyā vayaṃ tāta dattvā tava mahāvaram/ gateṣu brahmapūrveṣu deveṣv atha nabhastalam, dhaneśaḥ
pitaram prāha vinayāt prañato vacaḥ/ bhagavaṃ! labdhavān asmi varam kamalayonitaḥ, nivāsaṃ na tu
me devo vidadhe sa prajāpatiḥ/ tat paśya bhagavan kaṃ cid deśam vāsāya naḥ prabho, na ca pīḍā
bhaved yatra prāṇino yasya kasya cit/ evaṃ uktas tu putreṇa viśravā munipuṅgavaḥ, vacanaṃ prāha
dharmajña śrūyatām iti dharmavit/ laṅkā nāma purī ramyā nirmitā viśvakarmaṇā, rākṣasānāṃ
nivāsārthaṃ yathendrasyāmarāvātī/ ramaṇīyā purī sā hi rukmavaidūryatoraṇā, rākṣasaiḥ sā parityaktā
purā viṣṇubhayārditaiḥ, śūnyā rakṣogaṇaiḥ sarvai rasātālatalaṃ gataiḥ/ tvaṃ tatra nivāsāya rocayasva
matim svakām, nirdoṣas tatra te vāso na ca bādhāsti kasya cit/ etac chrutvā tu dharmātmā dharmiṣṭhaṃ
vacanaṃ pituḥ, niveśayāṃ āsa tadā laṅkāṃ parvatamūrdhani/ nairṛtānāṃ sahasrais tu hṛṣṭaiḥ
pramuditaiḥ sadā, acireṇaikakālena saṃpūrṇā tasya śāsanāt/ atha tatrāvasat prīto dharmātmā
nairṛtādhipaḥ, samudraparidhānāyāṃ laṅkāyāṃ viśravātmajaḥ/kāle kāle vinitātmā puṣpakeṇa
dhaneśvaraḥ, abhyagacchat saṃhṛṣṭaḥ pitaram mātaram ca saḥ/ sa devagandharvagaṇair abhiṣṭutas;
tathaiva siddhaiḥ saha cāraṇair api, gabhastibhiḥ sūrya ivaujasā vṛtaḥ; pituḥ saṃīpaṃ prayayau śrīyā
vṛtaḥ/ śrutvāgastyeritaṃ vākyaṃ rāmo vismayam āgataḥ, pūrvam āsīt tu laṅkāyāṃ rakṣasāṃ iti
saṃbhavaḥ/ tataḥ śiraḥ kampayitvā tretāgnisamavigraham, agastyāṃ taṃ muhur dṛṣtvā smayamāno
'bhyabhāṣata/ bhagavan pūrvam apy eṣā laṅkāśī piśitāśinām, itīdam bhavataḥ śrutvā vismayo janito
mama/ pulastyavamaśād udbhūtā rākṣasā iti naḥ śrutam, idānīm anyataś cāpi saṃbhavaḥ kīrtitas tvayā*

Pulastya putra Vishrava too was like his father turned out a 'satyavaadi, sheelavaan, jitendriya, swaadhya paraayana and dharmashaali' and having noted his dharma tatparata, Maha Muni Bharadwaaja offered his daughter to Vishrava and in course of time his son gave birth to a boy whom his grand father Pulastya Muni with his divya drishti had forecast that the new arrival would eventually be too should excel his father with tapasya for several thousands and performed his naama karana and named him as Vaishravana besides forecasting that eventually he should be a dhanaadhyaksha! Kumara Vaishravana then having grown up in constant homa-yajna kaaryaas was himself turned like 'prajjvalita agni' in ashramaas, decided to dedicated himself for tapsya for thousands of years. By the turn of each thousand years of the kathora tapasya, he kept on absorbing newer and ever newer 'tapasya vidhi grahana' some

times by' jala grahana- vaayu bhakshana' - and eventually 'sampurna niraahaara'. *atha prīto mahātejāḥ sendraiḥ suragaṇaiḥ saha, gatvā tasyāśramapadaṁ brahmedaṁ vākyam abravīt/ parituṣṭo 'smi te vatsa karmanānena suvrata, varaṁ vṛṇīṣva bhadraṁ te varārhas tvaṁ hi me mataḥ/ athābravīd vaiśravaṇaḥ pitāmahaṁ upasthitam, bhagavaṁl lokapālatvaṁ iccheyāṁ vittarakṣaṇam/* Then after thousands of unprecedented 'maha ghora tapasya', Maha tejasvi Brahma Deva along with Indraadi Devataas appeared at the Vaishraavana's ashram asserting that they were indeed impressed by his tapasya and asked for a 'vara' or a boon. The tapasvi narrated the happenings further as he replied: 'Brahma Deva! my life long desire is to execute 'loka raksha' and hence be a 'loka paalaka'. Brahma explained: dear son, the Universe had already been bestowed this honour by Yama-Indra-and Varuna and now, you now be imparted as the fourth one along with them with akshaya 'nidhis swami'! *etac ca puṣpakaṁ nāma vimānaṁ sūryasaṁnibham, pratigṛhṇīṣva yānārthaṁ tridaśaiḥ samatāṁ vraja/ svasti te 'stu gamiṣyāmaḥ sarva eva yathāgatam, kṛtakṛtyā vayaṁ tāta dattvā tava mahāvaram/bhagavaṁl labdhavān asmi varaṁ kamalayonitaḥ, nivāsaṁ na tu me devo vidadhe sa prajāpatiḥ/* Brahma was further pleased to gift me a 'Surya tulya pushpaka vimana' as in the case of other dikpalakas too. Then I was thrilled further and greeted him repeatedly. Then I requested him for a suitable place for living. *evam uktas tu putreṇa viśravā munipuṁgavaḥ, vacanaṁ prāha dharmajña śrūyatām iti dharmavit/ laṅkā nāma purī ramyā nirmītā viśvakarmaṇā, rākṣasānāṁ nivāsārthaṁ yathendrasyaṁarāvātī/ ramaṇīyā purī sā hi rukmavaidūrya - toraṇā, rākṣasaiḥ sā parityaktā purā viṣṇubhayārditaiḥ, śūnyā rakṣogaṇaiḥ sarvai rasātālatalaṁ gataiḥ/*

Then Brahma Deva replied that in the southern direction and its samudra teera' a Trikuta naamaka mountain and adjacent thereto there would be a fantastic place like Indrapuri Amaravati itself which was created by Rakshasa Vishwarama. *tvaṁ tatra nivāsāya rocayasva matim svakām, nirdoṣas tatra te vāso na ca bādhāsti kasya cit/ etac chrutvā tu dharmātmā dharmiṣṭhaṁ vacanaṁ pituḥ, niveśayām āsa tadā laṅkāṁ parvatamūrdhani/ nairṛtānāṁ sahasrais tu hr̥ṣṭaiḥ pramuditaiḥ sadā, acireṇaikakālena saṁpūrṇā tasya śāsanāt/ atha tatrāvasat prīto dharmātmā nairṛtādhipaḥ, samudraparidhānāyām laṅkāyām viśravātmajaḥ/* Brahma further asserted that Vaishravana should as Kubera settle down at that place as several Rakshasaas had left that place out of the fear of Bhagavan Vishnu in the remote past. The rakshasaas then shifted off Rasaatala of the nether lokas. After Kubera settled down for innumerable years, Rakshasaas had gradually reached there once again and yet lived comfortably.

Sarga Four

Agastya then narrated to Rama about the origins and lives of Heti-Vidyutkesha-Sukesha Rakshasaas

Rāvaṇāt kumbhakarṇāc ca prahastād vikaṭād api, rāvaṇasya ca putrebhyaḥ kim nu te balavattarāḥ/ ka eṣāṁ pūrvako brahman kimnāmā kimtapobalaḥ, aparādhaṁ ca kaṁ prāpya viṣṇunā drāvitāḥ purā/ etad vistarataḥ sarvaṁ kathayasva mamānagha, kautūhalaṁ kṛtaṁ mahyaṁ nuda bhānur yathā tamaḥ/ rāghavasya tu tac chrutvā saṁskārālaṁkṛtaṁ vacaḥ, īśadvismaya mānas tam agastyāḥ prāha rāghavam/ prajāpatiḥ purā sṛṣṭvā apaḥ salilasambhavaḥ, tāsāṁ gopāyane sattvān asṛjat padmasambhavaḥ/ te sattvāḥ sattvakartāraṁ vinītavad upasthitāḥ, kim kurma iti bhāṣantaḥ kṣutpipāsābhayārditāḥ/ prajāpatīs tu tāny āha sattvāni prahasann iva, ābhāṣya vācā yatnena rakṣadhvam iti mānadaḥ/ rakṣāma iti tatrānyair yakṣāmeti tathāparaiḥ, bhuṅkṣitābhuṅkṣitair uktas tatas tāt āha bhūtakṛt/ rakṣāma iti yair uktāṁ rākṣasāḥ te bhavantu vaḥ, yakṣāma iti yair uktāṁ te vai yakṣā bhavantu vaḥ/ tatra hetīḥ prahetiś ca bhrātarau rākṣasasābhau, madhukaiṭabhasaṁkāśau babhūvatur arimdamau/ prahetiḥ dhārmikas tatra na dārān so 'bhikāṅkṣati, hetir dārakriyārthaṁ tu yatnaṁ param athākarot/ sa kālabhaginīm kanyām bhayām nāma bhayāvahām, udāvahad ameyātmā svayam eva mahāmatīḥ/ sa tasyām janayām āsa hetī rākṣasapuṁgavaḥ, putraṁ putravatām śreṣṭho vidyutkeśa iti śrutam/ vidyutkeśo hetiputraḥ pradīptāgnisamaprabhaḥ, vyavardhata mahātejās toyamadhya ivāmbujam/ sa yadā yauvanaṁ bhadram anuprāpto niśācaraḥ, tato dārakriyām tasya kartuṁ vyavasitaḥ pitā/ saṁdhyāduhitaraṁ so 'tha saṁdhyātulyām prabhāvataḥ, varayām āsa putrārthaṁ hetī rākṣasapuṁgavaḥ/ avaśyam eva dātavyā parasmai seti saṁdhyayā, cintayitvā sūtā dattā vidyutkeśāya rāghava/ saṁdhyāyās tanayām labdhvā

vidyutkeśo niśācaraḥ, ramate sa tayā sārdham paulomyā maghavān iva/ kena cit tv atha kālena rāma sālakaṭamkaṭā, vidyutkeśād garbham āpa ghanarājir ivārṇavāt/ tataḥ sā rākṣasī garbham ghanagarbhasamaprabham, prasūtā mandaram gatvā gaṅgā garbham ivāgnijam/ tam utsrjya tu sā garbham vidyutkeśād ratārthinī, reme sā patinā sārdham vismṛtya sutam ātmajam/ tayotsṛṣṭaḥ sa tu śiśuḥ śaradarkasamadyutiḥ, pāṇim āsye samādhāya ruroda ghanarād iva/ athopariṣṭād gacchan vai vṛṣabhasṭho haraḥ prabhuḥ, apaśyad umayā sārdham rudantaṁ rākṣasātmajam/ kāruṇyabhāvāt pārvatyā bhavas tripurāḥ tataḥ, taṁ rākṣasātmajam cakre mātur eva vayaḥ samam/ amaram caiva taṁ kṛtvā mahādevo 'kṣayo 'vyayaḥ, puram ākāśagam prādāt pārvatyāḥ priyakāmyayā/ umayāpi varo datto rākṣasīnāṁ nṛpātma, sadyopalabdhir garbhasya prasūtiḥ sadya eva ca, sadya eva vayahprāptir mātur eva vayaḥ samam/

The narration of Agastya Maha Muni about the origin of Kubera, Shri Rama was truly astonished about Vaishtravana having been renamed as Kubera by Brahma and the latter commanded Kubera to settle at Lankapuri since that picturesque place was vacated by Rakshasaas who ran awy to Rasatala due to the pressure of Maha Vishnu some ages ago. Then Shri Rama expressed as follows: ‘Bhagavan Agastya! This is the very first time that I am learning that Kubera was the occupant of Lankapuri well before Ravanaasura. I have all along been believing that rakshasaas were the progeny of Pulastya Kula. *Rāvaṇāt kumbhakarnāc ca prahastād vikaṭād api, rāvaṇasya ca putrebhyaḥ kim nu te balavattarāḥ/ ka eṣāṁ pūrvako brahman kimnāmā kimtapobalaḥ, aparādham ca kaṁ prāpya viṣṇunā drāvitāḥ purā/ etad vistarataḥ sarvaṁ kathayasva mamānagha, kautūhalaṁ kṛtaṁ mahyaṁ nuda bhānur yathā tamaḥ/* Then, Shri Rama got more and more inquisitive: ‘Were Ravana-Kumbhakarna-Prahasta-Vikataadi Rakshasaas mightier than the later settlers of Raksasaas too! Mahatma! You had stated that Bhagavan Vishnu forced the earlier Rakshasa settlers at Lankapuri; what kind of misdemeanors were perpetrated by those Rakshasaas!’ Then Agastya replied: ‘Raghunandana! Brahma as Prajapati as emerged from the lotus floated on fathomless waters, created oceanic waters and further for the perpetuations of the waters thus created ‘jala chara jantus’. As the ‘jala charaas’ had in turn suffered from hunger and thirst, they approached Brahma again, he replied smilingly: *rakṣāma iti tatrānyair yakṣāmeti tathāparaiḥ, bhuṅkṣitābhuṅkṣitair uktas tatas tān āha bhūtakṛt/ rakṣāma iti yair uktaṁ rākṣasās te bhavantu vaḥ, yakṣāma iti yair uktaṁ te vai yakṣā bhavantu vaḥ/ tatra hetih prahetiś ca bhrātarau rākṣasasrabhau, madhukaitabhasamkāśau babhūvatur arimdamau/* Jala Jantus! Do you not get agitated but your safety in these oceanic waters should be assured. These ‘jala samriddhis’ would by themselves provide safety to themselves; (like: *Dharmo rakshati rakshitah*: dharma is protected by the followers of dharma just as the samudra jalaas are protected by themselves!). Brahma continued: ‘Those jala jantus suffering from hunger and thirst for ‘rakshana’ should also perform ‘yakshana’ or devoted pujana’. Thus the Jala jantus resorted to the double edged seeking and doing acts hand in hand simultaneously. Then the solution of ‘raksha and yaksha’ or of ‘rakshasaas and Yakshas’ pleased Brahma created the combine of Prasiddha Rakshasa- Yakshas named Heti and Praheti who were both of the ‘damana and saamarthya’ of the age old popularity of ‘Madhu Kaitabha brothers who were finally killed by Maha Vishnu Himself!’

[Vishleshana on Madhu Kaitabhas from Devi Bhagavata Purana]

Vishnu destroys Madhu Kaitabha brothers : When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu’s ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound ‘Vagbija’ the Seed Mantra (Seed ‘Bija’ and ‘Vak’ the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra’s repetition. In fact, they became so obsessed with the Mantra that they neither had food nor

sleep, but with full concentration and utmost sincerity. ‘The Parashakti’s Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus-head sprouting from Maha Vishnu’s navel, tried the age-old four means. He tried to use ‘Sama (Counselling) ‘Dana’ (Gifting or bribing), ‘Bheda’ (put one against another) and finally ‘Danda’(Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya’s discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of ‘Tamo Guna’ - Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Maha Shakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or ‘Svacchanda Maranam’. Maha Shakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Sakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Shakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of ‘Dharma Yuddha’, partly by trickery and partly by Maya or Illusion.]

Further stanzas continued:

prahetir dhārmikas tatra na dārān so 'bhikāṅkṣati, hetir dāraakriyārtham tu yatnam param athākarot/ sa kālabhaginīm kanyām bhayām nāma bhayāvahām, udāvahad ameyātmā svayam eva mahāmatih/ sa tasyām janayām āsa hetī rākṣasapuṅgavaḥ, putram putratatām śreṣṭho vidyutkeśa iti śrutam/ vidyutkeśo hetiputraḥ pradīptāgnisamaprabhaḥ, vyavardhata mahātejās toyamadhya ivāmbujam/ Of the two brothers Praheti and Heti, Praheti was a dharmatma and having grown up to ‘kaumaara dasha’ had left for ‘tapovanaas’, but Heti pursued the normal life pattern and desired to marry and got wedded to Kaala kumari bhagini named ‘Bhaya’ who was truly of ‘bhayaanaka swarupi’. Rakshaasa Raja Heti putra was named as Vidyutkesha. *sa yadā yauvanam bhadram anuprāpto niśācaraḥ, tato dāraakriyām tasya kartum vyavasitah pitā/ saṁdhyāduhitaram so 'tha saṁdhyātulyām prabhāvataḥ, varayām āsa putrārtham hetī rākṣasapuṅgavaḥ/ avaśyam eva dātavyā parasmai seti saṁdhyayā, cintayitvā sūtā dattā vidyutkeśāya rāghava/ saṁdhyāyās tanayām labdhvā vidyutkeśo niśācaraḥ, ramate sa tayā sāratham paulomyā maghavān iva/* As Vidyutkesha got youthful, Heti Rakshasa performed the wedding of his son to the daughter of Sandhya Devi. Then Nishachara Vidyutkesha was rejoiced with the wedding and the couple were happy like Indra and Shachi Devi the Puloma daanava putri’. Agastya further continued to Shri Rama: ‘Sandyha putri Saalakatangata’ had in turn eventually got a son. But even as the child was born, she had almost neglected the newly born son and was constantly engaged with the happy unions of her husband Vidsyutkesha, like Kartikeya was born he too was left in the lurch. *tayotsṛṣṭaḥ sa tu śīśuḥ*

*śaradarkasamadyutiḥ, pāṇim āsye samādhāya ruroda ghanarāḍ iva/ athopariṣṭād gacchan vai
 vṛṣabhaṣtho haraḥ prabhuḥ, apaśyad umayā sārdaṁ rudantaṁ rākṣasātmajam/ kārūnyabhāvāt pārvatyā
 bhavas tripurāḥ tataḥ, taṁ rākṣasātmajam cakre mātur eva vayaḥ samam/ Yet, the new born boy was
 like śaradkaala Surya, started raising his fist to his mouth and started sucking. That was the time, when
 Bhagavan Shankara and Devi Parvati seated on the vṛṣabha vaahana were sky borne and heard the
 cryings of the child. As they heard the sobbings of the rakshasa kumara, Devi Parvati took pity and the
 crying child and instantly, the boy turned as a vibrant and strong physiqued youth! amaram caiva taṁ
 kṛtvā mahādevo 'kṣayo 'vyayaḥ, puram ākāśagaṁ prādāt pārvatyāḥ priyakāmyayā/ umayāpi varo datto
 rākṣasīnām nṛpātmaja, sadyopalabdhir garbhasya prasūtiḥ sadya eva ca, sadya eva vayaḥprāptir mātur
 eva vayaḥ samam/ Further more, Parvati priya Bhagavan Shiva bestowed to him further with the Vara
 Prapti of Akashachaari Vimana too. ' Sri Rama! Henceforth, Vidyuksha putra Sukesha had
 thenceforward was the recipient of Shiva Parvatis thus becoming a proud son of Vidyudkesha.*

Sarga Five

Maharshi Agastya detailed the famed Sukesha Putra's Maalyavaan-Sumali- and Mali who did maha tapasya to Brahma Deva, attained his vara daana of 'ajeyata' and manifested Lankapuri by Vishvakarma.

*Tataḥ sukeśo varadānagarvitah; śriyaṁ prabhoḥ prāpya harasya pārśvataḥ, cacāra sarvatra mahāmatiḥ
 khagah; khagaṁ puram prāpya puramdarō yathā/ sukeśam dhārmikam dṛṣṭvā varalabdham ca rākṣasam,
 grāmaṇīr nāma gandharvo viśvāvasusamaprabhaḥ/ tasya devavatī nāma dvitīyā śrīr ivātmajā, tāṁ
 sukeśāya dharmēṇa dadau dakṣaḥ śriyaṁ yathā/ varadānakṛtaiśvaryam sā taṁ prāpya patiṁ priyam,
 āsīd devavatī tuṣṭā dhanam prāpyeva nirdhanaḥ/ sa tayā saha saṁyukto rarāja rajanīcaraḥ, añjanād
 abhiniṣkrantaḥ kareṇveva mahāgajāḥ/ devavatyām sukeśas tu janayām āsa rāghava, trīṁs trinetrasamān
 putrān rākṣasān rākṣasādhipaḥ, mālyavantaṁ sumālīm ca mālīm ca balinām varam/ trayo lokā
 ivāvyagrāḥ sthitās traya ivāgnayaḥ, trayo mantrā ivātyugrās trayo ghorā ivāmayāḥ/ trayāḥ sukeśasya
 sūtās tretāgnisamavarcasaḥ, vivṛddhim agamaṁs tatra vyādhayopekṣitā iva/ varaprāptim pitus te tu
 jñātvaiśvaryam tato mahat, tapas taptum gatā merum bhrātaraḥ kṛtaniścayāḥ/ pragṛhya niyamān ghorān
 rākṣasā nṛpasattama, vicerus te tapo ghoram sarvabhūtabhayāvaham/ satyārjavadamopetais tapobhir
 bhuvi duṣkaraiḥ, saṁtāpayantas trīṁl lokān sadevāsura mānuṣān/ tato vibhuḥ caturvaktro vimānavaram
 āsthitah, sukeśaputrān āmantrya varado 'smīty abhāṣata/ brahmānam varadam jñātvā sendrair
 devagaṇair vṛtam, ūcuḥ prāñjalayaḥ sarve vepamānā iva drumāḥ/ tapasārādhito deva yadi no diśase
 varam, ajeyāḥ śatruhantāras tathaiva cirajīvinah, prabhaviṣṇavo bhavāmeti parasparam anuvratāḥ/
 evam bhaviṣyatiṭy uktvā sukeśatanayān prabhuḥ, prayayau brahmalokāya brahmā brāhmaṇavatsalāḥ/
 varam labdhvā tataḥ sarve rāma rātrīmarās tadā, surāsuraṇ prabādhante varadānāt sunirbhayāḥ/ tair
 vadhyamānās tridaśāḥ sarśisamghāḥ sacāraṇāḥ, trātāraṁ nādhigacchanti nirayasthā yathā narāḥ/ atha
 te viśvakarmānam śilpinām varam avyayam, ūcuḥ sametya saṁhṛṣṭā rākṣasā raghusattama/ gṛhakartā
 bhavān eva devānām hṛdayepsitam, asmākam api tāvat tvam gṛham kuru mahāmate/ himavantaṁ
 samāśritya merum mandaram eva vā, maheśvaragṛhaprakhyam gṛham naḥ kriyatām mahat/ viśvakarmā
 tatas teṣām rākṣasānām mahābhujāḥ, nivāsam kathayām āsa śakrasyevāmarāvatīm/ dakṣiṇasyodadhes
 tīre trikuṭo nāma parvataḥ, śikhare tasya śailasya madhyame 'mbudasam nibhe, śakunair api duṣprāpe
 taṁ kacchinnacaturdiśi/ trīṁśadyojanavistīrṇā svarṇaprākāratoraṇā, mayā laṅketi nagarī śakrājñaptena
 nirmītā/ tasyām vasata durdharsāḥ puryām rākṣasasattamāḥ, amarāvatīm samāsādyā sendrā iva
 divaukasaḥ/ laṅkādurgam samāsādyā rākṣasair bahubhir vṛtāḥ, bhaviṣyatha durādharśāḥ śatruṇām
 śatrusūdanāḥ/ viśvakarmavacaḥ śrutvā tatas te rāma rākṣasāḥ, sahasrānucarā gatvā laṅkām tāṁ avasan
 purīm/ dṛḍhaprākāraparikhām haimair gṛhaśatair vṛtām, laṅkām avāpya te hṛṣṭā viharanti niśācarāḥ/
 narmadā nāma gandharvī nānādharmasamedhitā, tasyāḥ kanyātrayaṁ hy āsīd dhīśrīkṛtisamadyuti/
 jyeṣṭhakrameṇa sā teṣām rākṣasānām arākṣasī, kanyās tāḥ pradadau hṛṣṭā pūrṇacandranibhānanāḥ/
 trayāṇām rākṣasendrāṇām tisro gandharvakanyakāḥ, mātṛā dattā mahābhāgā nakṣatre bhagadaivate/
 kṛtadārās tu te rāma sukeśatanayāḥ prabho, bhāryābhiḥ saha cikṛḍur apsarobhir ivāmarāḥ/ tatra
 mālyavato bhāryā sundarī nāma sundarī, sa tasyām janayām āsa yad apatyam nibodha tat/ vajramuṣṭir*

virūpākṣo durmukhaś caiva rākṣasaḥ, suptagṇo yajñakopaś ca mattonmattau tathaiva ca, analā cābhavat kanyā sundaryām rāma sundarī/ sumālino 'pi bhāryāsīt pūrṇacandranibhānanā, nāmnā ketumatī nāma prāṇebhyo 'pi garīyasī/ sumālī janayām āsa yad apatyam niśācaraḥ, ketumatyām mahārāja tan nibodhānupūrvaśaḥ/ prahasto 'kampanaiś caiva vikaṭaḥ kālākārmukhaḥ, dhūmrākṣaś cātha daṇḍaś ca supārśvaś ca mahābalaḥ/ saṁhrādīḥ praghasaś caiva bhāsakarṇaś ca rākṣasaḥ, rākā puṣpotkaṭā caiva kaikaśī ca śucismitā, kumbhīnāsī ca ity ete sumāleḥ prasavāḥ smṛtāḥ/ māles tu vasudā nāma gandharvī rūpaśālīnī, bhāryāsīt padmapatrākṣī svakṣī yakṣīvaropamā/ sumāler anujas tasyām janayām āsa yat prabho, apatyam kathyamānam tan mayā tvaṁ śṛṇu rāghava/ analaś cānilaś caiva haraḥ saṁpātir eva ca, ete vibhīṣaṇāmātyā māleyās te niśācarāḥ/ tatas tu te rākṣasapuṁgavās trayo; niśācaraiḥ putrasataiś ca saṁvṛtāḥ, surān sahendrān ṛṣināgadānavān; babādhire te balavīryadarpitāḥ/ jagad bhramanto 'nilavad durāsadā; raṇe ca mṛtyupratimāḥ samāhitāḥ, varapradānād abhigarvitā bhṛśam; kratukriyāṇāṁ praśamaṁkarāḥ sadā/

Agastya further detailed to Shri Rama of the births of other Rakshasaas : Sukesha of the previous sarga had married Devavati the daughter of Gramani named Gandharva. In course of time Devavati gave birth to three sons named Malyavan-Sumali- and Mali who were of the tejās of the three agnis of 'garhapatya-aahavaneeya and dakshaneeya' and Sukesha was immensely pleased at the birth. The boys had in course of time were of the triloka susthira or of stability, tri shaktis of tri vedas of rik-yajur-samaas, and of the 'nirogas' of their physiques viz. 'vaata-pitta-kapha'. As the three sons thus grew as 'dina dina-varsha varsha vardhamanas' they proceeded for tapasya towards Meru Parvata. After a very long and rigorous tapasya, Brahma Deva arrived and the three tapasvis requested for their fraternal affection, long life and of invincible courage and 'shatru vijaya'. Fortified with the boons of Brahma, the nishaaharaas then started off frightening and despairing Deva-Rishi- Chaarana samudayaas, let alone manushyaas. Raghu vamsha Shri Rama! They approached Vishvakarma the Maha Shilpi and requested him to construct a Maha Nagari which should put Devendra's Amaraavati to disgrace. They explained that at the foot steps of Trikuta and Suvela Parvataas at the shores of Dakshina Maha Sagara and requested him to build a thirty yojanas width and hundred yojanas of length with gold like glittering 'rahadaaris' which the impenetrability with an air of mystery and impeccable perfection. As Vishvakarma had thus constructed Lankapuri even excelling Amaravati, the three rakshasa veeraas commenced to live in there in Maha Bhavanaas and wedded three 'apurupa sundari gandharva kanyas' viz. Hree- Shree-Keerti. Malyavan and his wife Anurupa had eventually given birth to Vajramushti, Virupaaksha, Durmukha, Suptagṇa, Yajñakopa, Matta, Unmatta. Sumali and his wife Ketumati gave birth to Prahasta, Akampana, Vikata, Kaalikaamukha, Dhūmrāksha, Danda, Supaarshva, Samhlaadi, Prathasa, and Bhaasakarna. Sumali's putris were Raaka, Pushpotkata, Kaikaśī, and Kumbheenāsī. Maali and his wife Vasudā's putras were Anala, Anila, Hara and Sampaati who were also the mantris of Vibhishana even now. Further, the grandsons of Manlavan-Sumali and Maali had further attained enormous ability and bravery in their ebullient youthfulness.

Sarga Six

Sukesha putras Maalyavan-Sumali-and Mali having performed long tapasya and achieved Brahma Varaas, became arrogant and ambitious, tormented Devas and even got prepared to attack Vishnu Himself

Tair vadhyamānā devāś ca ṛṣayaś ca tapodhanāḥ, bhayārtāḥ śaraṇam jagmur devadevaṁ maheśvaram/ te sametya tu kāmāriṁ tripurāriṁ trilocanam, ūcuḥ prāñjalayo devā bhayagadgadabhāṣiṇaḥ/ sukeśaputir bhagavan pitāmahavaroddhataiḥ, prajādhyaḥ prajāḥ sarvā bādhyante ripubādhana/ śaraṇyāny aśaraṇyāni āśramāṇi kṛtāni naḥ, svargāc ca cyāvitaḥ śakraḥ svarge kṛṇṇanti śakravat/ aham viṣṇur aham rudro brahmāham devarāḍ aham, aham yamo 'ham varuṇaś candro 'ham ravir apy aham/ iti te rākṣasā deva varadānena darpitāḥ, bādhante samaroddharṣā ye ca teṣāṁ puraḥsarāḥ/ tan no devabhayārtānām abhayaṁ dātum arhasi, aśivaṁ vapur āsthāya jahi daivatakaṇṭakān/ ity uktas tu suraiḥ sarvaiḥ kapardī nīlalohitaḥ, sukeśam prati sāpekṣa āha devagaṇān prabhuḥ/ nāham tām nihaṇiṣyāmi

avadhyā mama te 'surāḥ, kiṁ tu mantram pradāsyāmi yo vai tān nihaniṣyati/ evam eva samudyogaṁ puraskṛtya surarṣabhāḥ, gacchantu śaraṇaṁ viṣṇuṁ haniṣyati sa tān prabhuh/ tatas te jayaśabdena pratinandya maheśvaram, viṣṇoḥ samīpam ājagmur niśācarabhayārditāḥ/ śaṅkhacakradharaṁ devaṁ praṇamya bahumānya ca, ūcuḥ sambhrāntavad vākyam sukeśatanayārditāḥ/ sukeśatanayair devatribhis tretāgnisaṁnibhaiḥ, ākramya varadānena sthānāny apahr̥tāni naḥ/ laṅkā nāma purī durgā trikūṭaśikhare sthitā, tatra sthitāḥ prabādhante sarvān naḥ kṣaṇadācarāḥ/ sa tvam asmatpriyārthaṁ tu jahi tān madhusūdana, cakrakṛttāsyakamalān nivedaya yamāya vai/ bhayeṣv abhayado 'smākaṁ nānyo 'sti bhavatā samaḥ, nuda tvam no bhayaṁ deva nīhāram iva bhāskarāḥ/ ity evaṁ daivatair ukto devadevo janārdanaḥ, abhayaṁ bhayado 'rīṇāṁ dattvā devān uvāca ha/ sukeśaṁ rākṣasaṁ jāne tīsāna varadarpitam, tāṁś cāsyā tanayāñ jāne yeṣāṁ jyeṣṭhaḥ sa mālyavān/ tān ahaṁ samatīkrāntamaryādān rākṣasādhamān, sūdayiṣyāmi saṁgrāme surā bhavata vijvarāḥ/ ity uktās te surāḥ sarve viṣṇunā prabhaviṣṇunā, yathā vāsaṁ yayur hṛṣṭāḥ praśamanto janārdanam/ vibudhānām samudyogaṁ mālyavān sa niśācaraḥ, śrutvā tau bhrātarau vīrāv idam vacanam abravīt/ amarā ṛṣayaś caiva saṁhatya kila śaṁkaram, asmadvadham parīpsanta idam ūcus trilocanam/ sukeśatanayā deva varadānabaloddhatāḥ, bādhante 'smān samudyuktā ghorarūpāḥ pade pade/ rākṣasair abhibhūtāḥ sma na śaktāḥ sma umāpate, sveṣu veśmasu saṁsthātum bhayāt teṣāṁ durātmanām/ tad asmākaṁ hitārthe tvam jahi tāṁś tāṁś trilocana, rākṣasān huṁkṛtenaiva daha pradahatām vara/ ity evaṁ tridaśair ukto niśamyāndhaka - sūdanaḥ, śiraḥ karaṁ ca dhunvāna idam vacanam abravīt/ avadhyā mama te devāḥ sukeśatanayā raṇe, mantram tu vaḥ pradāsyāmi yo vai tān nihaniṣyati/ yaḥ sa cakragadāpāñiḥ pītavāsā janārdanaḥ, haniṣyati sa tān yuddhe śaraṇaṁ taṁ prapadyatha/ harān nāvāpya te kāmāṁ kāmārim abhivādyā ca, nārāyaṇālayaṁ prāptās tasmai sarvaṁ nyavedayan/ tato nārāyaṇenoktā devā indrapurogamāḥ, surārīn sūdayiṣyāmi surā bhavata vijvarāḥ/ devānām bhayabhītānām hariṇā rākṣasarṣabhau, pratijñāto vadho 'smākaṁ tac cintayatha yat kṣamam/ hiraṇyakaśipor mṛtyur anyeṣāṁ ca suradviṣāṁ, duḥkham nārāyaṇaṁ jetum yo no hantum abhīpsati/ tataḥ sumālī mālī ca śrutvā mālyavato vacaḥ, ūcatur bhrātaram jyeṣṭham bhagāṁśāv iva vāsavam/ svadhītam dattam iṣṭam ca aiśvaryaṁ paripālitaṁ, āyur nirāmayam prāptaṁ svadharmāḥ sthāpitaś ca naḥ/ devasāgaram akṣobhyaṁ śaṣtraughaiḥ pravigāhya ca, jītā devā raṇe nityaṁ na no mṛtyukṛtaṁ bhayaṁ/ nārāyaṇaś ca rudraś ca śakraś cāpi yamas tathā, asmākaṁ pramukhe sthātum sarva eva hi bibhyati/ viṣṇor doṣaś ca nāsty atra kāraṇaṁ rākṣaseśvara, devānām eva doṣeṇa viṣṇoḥ pracalitaṁ manaḥ/ tasmād adya samudyuktāḥ sarvasainyasamāvṛtāḥ, devān eva jighāṁsāmo yebhyo doṣaḥ samutthitāḥ/ iti mālī sumālī ca mālyavān agrajaḥ prabhuh, udyogaṁ ghoṣayitvātha rākṣasāḥ sarva eva te, yuddhāya nirayayuh krudhā jambhavṛtrabalā iva/ syandanair vāraṇendraiś ca hayaiś ca girisaṁnibhaiḥ, kharair gobhir athoṣṭraiś ca śiṁśumārair bhujaṁ gamaiḥ/ makaraiḥ kacchapair mīnair vihaṁgair garuḍopamaiḥ, siṁhair vyāghrair varāhaiś ca śṁmaraiś camarair api/ tyaktvā laṅkāṁ tataḥ sarve rākṣasā balagarvitāḥ, prayātā devalokāya yoddhum daivataśatravaḥ/ laṅkāviparyayaṁ dṛṣṭvā yāni laṅkālayāny atha, bhūtāni bhayadarśini vīmanaskāni sarvaśaḥ/ bhaumāś tathāntarikṣāś ca kālājñaptā bhayāvahāḥ, utpātā rākṣasendrāṇām abhāvāyotthitā drutam/ asthīni meghā varṣanti uṣṇaṁ ṣoṇitam eva ca, velāṁ samudro 'py utkrāntaś calante cācalottamāḥ/ aṭṭahāsān vimuñcanto ghananādasamasvanān, bhūtāḥ paripatanti sma nṛtyamānāḥ sahasraśaḥ/ gṛdhracakraṁ mahac cāpi jvalanodgāribhir mukhaiḥ, rākṣasānām upari vai bhramate kālacakravat/ tān acintyamahotpātān rākṣasā balagarvitāḥ, yanty eva na nivartante mṛtyupāśāvapāśitāḥ/ mālyavāṁś ca sumālī ca mālī ca rajanīcarāḥ, āsan puraḥsarāś teṣāṁ kratūnām iva pāvakāḥ/ mālyavantaṁ tu te sarve mālyavantaṁ ivācalam, niśācarā āśrayante dhātāram iva dehinaḥ/ tad balaṁ rākṣasendrāṇām mahābhraghananāditam, jayepsayā devalokaṁ yayau mālī vaśe sthitam/ rākṣasānām samudyogaṁ taṁ tu nārāyaṇaḥ prabhuh, devadūtād upaśrutyā dadhre yuddhe tato manaḥ/ sa devasiddharṣimahoragaiś ca; gandharvamukhyāpsarasopagītāḥ, samāśasādāmaraśatrusainyaṁ; cakrāsisīrapravarādidhārī/ suparṇapakṣānilanunnapakṣam; bhramatpatākāṁ pravikīrṇaśastram, cacāla tad rākṣasarājasaṁnyam; calopalo nīla ivācalendraḥ/ tatha śitaiḥ ṣoṇitamāṁsarūṣitair; yugāntavaiśvānaratulyavigrahaiḥ, niśācarāḥ saṁparivārya mādhave; varāyudhair nirbibhiduḥ sahasraśaḥ/

Agastya Maha Muni addressing Shri Rama informed that Devas approached 'Trinetri the Kaama naashaka, Tripura naashaka Parama Shiva' that Brahmas's varadaana emboldened the Sukesha Putras to

hurt us and had been freely visiting Swarga Loka asserting that they were themselves the tri murtis of Vishnu-Rudra and Brahma, let alone Indra-Yama Raja-Varuna, Chandra, Suryas and had been bragging with ‘ahamkaara’ . Then Bhagavan Shankara explained to the Deva ganaas stating that He and Devi Parvati saved Sukesha once before and as such they might like to approach Bhagavan Vishnu. There after the Deva Maharshi ganaas reached Vaikuntha and repeated their request with redoubled emphasis. Vishnu replied: ‘yes, I am aware of Sukesha Rakshasa who was blessed by Shiva Parvatis, and of his sons like Malyavan and brothers who had been tormenting you by breaching the principles of dharma out of arrogance, bravado and selfishness. Don’t you worry, I should destroy them and you might return with peace of mind’. Then Malyavan addressed Rakshasaas explaining: ‘Rakshasa shiromanis! As the frightened Devas headed by Indra approached Narayana who assured that he would destroy all the rakshasas. Now we should consider this development seriously. We are aware that Hiranyakashipu and his daitya followers were forwarded to mrityu. Namuchi, Kalanemi, Samhlada, Radheya, Yamalaarjuna, Hradikya, Shumbha Nikumbhaaddi mahasuras were devastated by Bhagavan Vishnu and thus indeed we should realise the implication involved in Vishnu’s assurance to Devatas now.’ Reacting to what stated, Sumali and Mali replied just as what Ashvini Kumars addressed Indra: Brother! We had all undergone the process of swaadhyaya, daana karmas, and yagjnaas. We have had aishvarya and its consequences too like ‘arogya and ayu prapti’ and the ‘kartavya maarga uttama karma siddhi’. Further, we by the virtue of ‘shastra bala’ had successefully entered maha samudras and devastated enemies being truly have no mrityu bhaya at all. *nārāyaṇas ca rudras ca śakras cāpi yamas tathā, asmākaṁ pramukhe sthātum sarva eva hi bibhyati/ viṣṇor doṣas ca nāsty atra kāraṇaṁ rākṣaseśvara, devānāṁ eva doṣeṇa viṣṇoḥ pracalitaṁ manaḥ/ tasmād adya samudyuktāḥ sarvasainyasamāvṛtāḥ, devān eva jighāṁsāmo yebhyo doṣaḥ samutthitāḥ/* Trust us brother, even Narayana, Rudra, Indra and Yama Raja might hesitate to face us. In fact Vishnu should have no reason at all to attach us as we never had made any kind of misdeed against him but might have promised rakshasa vadha in a casual manner but not seriously reacting to Deva’s ‘ha ha kaaraas’! Thus Sumali and Mali having self assured themselves moved out fast to attack Deva samuhas with overconfidence.’ Agastha Muni continued: ‘Shri Rama! Thus the arrogant rakshasaas were equipped with chariots, horses, elephants, oxen, donkeys, camels, poisonous snakes, crocodiles, simha-shardulaadi vahanaas. *laṅkālayāny atha, bhūtāni bhayadarśīni vīmanaskāni sarvaśaḥ/ bhaumās tathāntarikṣās ca kālājñaptā bhayāvahāḥ, utpātā rākṣasendrāṇāṁ abhāvāyotthitā drutam/* Lankapuri citizens and even ‘graama devataas’ were worried in their own psyche as ‘apashakunas’ were experienced by them. As though Kaala Devata was provoked, there were bhayankara utpaadaas indicating rakshasa vinaasha. *asthīni meghā varṣanti uṣṇaṁ śoṇitam eva ca, velāṁ samudro ’py utkrāntas calante cācalottamāḥ/ aṭṭahāsān vimuñcanto ghananādasamasvanān, bhūtāḥ paripatanti sma nṛtyamānāḥ sahasraśaḥ/* From the clouds above, there were rains of blood and bones as parvatatas too were swinging, besides, ‘Megha samana dhanis’, owl crying screeches, and such horribly frightening omens. Malyavan-Sumali- and Maali proceeded to attack devaganas like groups of red flames. Then Narayana too decided to participate in the onslaught. Bhagavan Maha Vishnu had positioned on his body as of thousands of Suryas, adorned with shankha-chakra-gadasharanga dhanush alighted on Garuda deva, as followed by Indraadi Deva samuhas, as Siddhha-Devarshi- Maha Naaga-Gandharva-Yakshadi celestials were praising his ever memorable glories.

Sarga Seven

Malyavan the eldest warned Sumali and Maali against attacking Narayana but Sumali having been hurt by Vishnu’ baanaas’ fled away as Maali hurt Garuda but was finally killed by Vishnu chakra.

Nārāyaṇagiriṁ te tu garjanto rākṣasāmbudāḥ, avarṣann iṣuvarṣeṇa varṣeṇādrim ivāmbudāḥ/ śyāmāvadātas tair viṣṇur nīlair naktamcarottamaiḥ, vṛto ’ñjanagirīvāsīd varṣamāṇaiḥ payodharaiḥ/ śalabhā iva kedāraṁ maśakā iva parvatam, yathāmṛtaghaṭam jīvā makarā iva cārṇavam/ tathā rakṣodhanur muktā vajrāṇilamanojavāḥ, harim viśanti sma śarā lokāstam iva paryaye/ syandanaiḥ syandanagatā gajaiś ca gajadhūr gatāḥ, aśvārohāḥ sadaśvaiś ca pādātās cāmbare carāḥ/ rākṣasendrā

girinibhāḥ śaraśaktyrṣṭitomaraiḥ, nirucchvāsaṁ hariṁ cakruḥ prāṇyāma iva dvijam/ niśācarais
 tudyamāno mīnair iva mahātimih, śārṅgam āyamyā gātrāṇi rākṣasānām mahāhave/ śaraiḥ
 pūrṇāyatotsṛṣṭair vajravaktrair manojavaiḥ, ciccheda tilaśo viṣṇuḥ śataśo 'tha sahasraśaḥ/ vidrāvya
 śaravarṣaṁ taṁ varṣaṁ vāyur ivotthitam, pāñcajanyaṁ mahāśaṅkhaṁ pradadhmau puruṣottamaḥ/ so
 'mbujo hariṇā dhmātaḥ sarvaprāṇena śaṅkharāt, rarāsa bhīmanīhrādo yugānte jalado yathā/
 śaṅkharājaravaḥ so 'tha trāsayām āsa rākṣasān, mṛgarāja ivārāṇye samadān iva kuñjarān/ na śekur
 aśvāḥ samsthātum vimadāḥ kuñjarābhavan, syandanebhyaś cyutā yodhāḥ śaṅkharāvitadurbalāḥ/
 śārṅgacāpavinirmuktā vajratulyānanāḥ śarāḥ, vidārya tāni rakṣāṁsi supuṅkhā viviśuḥ
 kṣitim/bhidyamānāḥ śaraiś cānye nārāyaṇadhanuścyutaiḥ, nipetū rākṣasā bhīmāḥ śailā vajrahatā iva/
 vraṇair vraṇakarārīṇām adhokṣajaśarodbhavaiḥ, asṛk kṣaranti dhārābhiḥ svarṇadhārām ivācalāḥ/
 śaṅkharājaravaś cāpi śārṅgacāparavas tathā, rākṣasānām ravāṁś cāpi grasate vaiṣṇavo ravaḥ/ sūryād
 iva karā ghorā ūrmayaḥ sāgarād iva, parvatād iva nāgendrā vāryoghā iva cāmbudāt/ tathā bāṇā
 vinirmuktāḥ śārṅgān nārāyaṇeritāḥ, nirdhāvantīśavas tūrṇam śataśo 'tha sahasraśaḥ/ śarabheṇa yathā
 śimhāḥ śimhena dviradā yathā, dviradena yathā vyāghrā vyāghreṇa dvīpino yathā/ dvīpinā ca yathā
 śvānaḥ śunā mārjārakā yathā, mārjāreṇa yathā sarpāḥ sarpeṇa ca yathākhavaḥ/ tathā te rākṣasā yuddhe
 viṣṇunā prabhaviṣṇunā, dravanti drāvītāś caiva śāyītāś ca mahītale/ rākṣasānām sahasrāṇi nihatya
 madhusūdanaḥ, vārijaṁ nādayām āsa toyadaṁ surarād iva/ nārāyaṇaśaragrastaṁ
 śaṅkhanādasuvihvalam, yayau laṅkāṁ abhimukhaṁ prabhagnaṁ rākṣasaṁ balam/ prabhagne
 rākṣasabale nārāyaṇaśarāhate, sumālī śaravarṣeṇa āvavāra raṇe hariṁ/ utkṣipyā hemābharaṇaṁ karaṁ
 karaṁ iva dvipaḥ, rarāsa rākṣaso harṣāt sataḍit toyado yathā/ sumāler nardatas tasya śiro
 jvalitakuṇḍalam, ciccheda yantur aśvāś ca bhrāntāś tasya tu rakṣasaḥ/ tair aśvair bhrāmyate bhrāntaiḥ
 sumālī rākṣaseśvaraḥ, indriyāśvair yathā bhrāntair dhṛtiḥino yathā naraḥ/ mālī cābhyadravad yuddhe
 pragrhya saśaraṁ dhanuḥ, māler dhanuścyutā bāṇāḥ kārtasvaravibhūṣitāḥ, viviśur hariṁ āsādyā
 krauñcaṁ patrarathā iva/ ardyamānaḥ śaraiḥ so 'tha mālīmuktaiḥ sahasraśaḥ cukṣubhe na raṇe viṣṇur
 jitendriya ivādhibhiḥ/ atha maurvī svanaṁ kṛtvā bhagavān bhūtabhāvanaḥ, mālinam prati bāṇaughān
 sasarjāsīgadādharah/ te mālīdeham āsādyā vajravidyutprabhāḥ śarāḥ, pibanti rudhiraṁ tasya nāgā iva
 purāmṛtam/ mālinam vimukhaṁ kṛtvā mālīmaulīm harir balāt, ratham ca sadhvajaṁ cāpaṁ vājinaś ca
 nyapātayat/ virathas tu gadāṁ grhya mālī naktamcarottamaḥ, āpupluve gadāpāṇir giryagrād iva keśarī/
 sa tayā garuḍaṁ samkhye īśānam iva cāntakaḥ, lalāṭadeśe 'bhyahanad vajreṇendro yathācalam/
 gadayābhihataś tena mālīnā garuḍo bhṛśam, raṇāt parāṇmukhaṁ devaṁ kṛtavān vedanāturaḥ/
 parāṇmukhe kṛte deve mālīnā garuḍena vai, udatiṣṭhan mahānādo rakṣasām abhinardatām/ rakṣasām
 nadatām nādaṁ śrutvā harihayānujaḥ, parāṇmukho 'py utsasarja cakram mālījighāṁsayā/ tat
 sūryamaṇḍalābhāsaṁ svabhāsa bhāsayan nabhaḥ, kālacakranibhaṁ cakram māleḥ śīrṣam apātayat/
 tacchiro rākṣasendrasya cakrotkṛtaṁ vibhīṣaṇam, papāta rudhīrodgāri purā rāhuśiro yathā/ tataḥ suraiḥ
 samahṛṣṭaiḥ sarvaprāṇasamīritāḥ, śimhanādaravo muktaḥ sādhu deveṭi vādibhiḥ/ mālinam nihataṁ
 dṛṣṭvā sumālī malyavān api, sabalau śokasamṛtaptau laṅkāṁ prati vidhāvitau/ garuḍas tu samāśvastāḥ
 samnivyṛtya mahāmanāḥ, rākṣasān drāvayām āsa pakṣavātena kopitaḥ/ nārāyaṇo 'pīṣuvarāśanībhīr;
 vidārayām āsa dhanuḥpramuktaiḥ, naktamcarān muktavidhūtakeśān; yathāśanībhiḥ sataḍinmahendraḥ/
 bhinnātapatraṁ patamānaśastraṁ; śarair apadhvastaviśīrṇadeham, viniṣṛtāntram bhayalolanetraṁ;
 balaṁ tad unmattanibhaṁ babhūva/ śimhārditānām iva kuñjarāṇām; niśācarāṇām saha kuñjarāṇām,
 ravāś ca vegāś ca samam babhūvuḥ; purāṇasimhena vimarditānām/ samchādyamānā haribāṇajālaiḥ;
 svabāṇajālāni samutsṛjantaḥ, dhāvanti naktamcarakālameghā; vāyupraṇunnā iva kālameghāḥ/
 cakraprahārair vinikṛttaśīrṣāḥ; samcūrṇitāṅgāś ca gadāprahārāiḥ, asiprahārāiḥ bahudhā vibhaktāḥ;
 patanti śailā iva rākṣasendrāḥ/ cakrakṛttāsyakamalā gadāsamcūrṇitorasaḥ, lāṅgalaglapitagrīvā musalair
 bhinnamastakāḥ/ ke cic caivāsinā chinnāś tathānye śaratāḍitāḥ, nipetur ambarāt tūrṇam rākṣasāḥ
 sāgarāmbhasi/ tadāmbaram vīgalitahārakuṇḍalair; niśācarair nīlabalāhakopamaiḥ, nipātyamānair
 dadṛśe nīrantaram; nipātyamānair iva nīlaparvatāiḥ/

Bhagavan Vishnu's hand- released arrows had pierced through the elephant like bodies of the
 Nishacharas. 'Shri Hari divya maha chakra' penetrated the rakshasa 'vishala dehas' flooding 'rakta
 dhaaraas' like gushes of mountain waters . The over awing shankha raaja dhwani, sharanga dhanush

thankaara and Bhagavan's garjanaas were drops of waters as compared to the tumultuous and chaotic 'kokaahala' of the multitudes rakshaas. The 'parvataakaara rakshasaas' were virtually exploded with their heads, ayudhas, ratha dhvajās, chariots, saraadhis, horses, donkeys and simha shardula sarpaas. *tathā bānā vinirmuktāḥ śārṅgān narāyaṇeritāḥ, nirdhāvantiṣavas tūrṇam śataśo 'tha sahasraśaḥ/ śarabheṇa yathā simhāḥ simhena dviradā yathā, dviradena yathā vyāghrā vyāghreṇa dvīpino yathā/ dvīpinā ca yathā śvānaḥ śunā mārjārakā yathā, mārjāreṇa yathā sarpāḥ sarpeṇa ca yathākhavaḥ/ tathā te rākṣasā yuddhe viṣṇunā prabhaviṣṇunā, dravanti drāvitāś caiva śāyitāś ca mahītale/* Bhagavan Narayana's arrows as released from his sharanga dhanush in 'pravaahaas' were hitting the rakshasaas here, there and every where as they too were running in panic and pandemonium shock, even while the sharabhas were flocked with lions, lions with elephants, elephants with tigers, cheetahs with wild dogs, while dogs were crying, serpents were hissing everywhere as frogs were rattled my groups of mice. Thus Rakshasaas were laid to grounds for ever. *rākṣasānām sahasrāṇi nihatya madhusūdanaḥ, vārijaṁ nādayām āsa toyadaṁ surarād iva/ nārāyaṇaśaragrastaṁ śaṅkhanādasuvihvalam, yayau laṅkāṁ abhimukhaṁ prabhagnaṁ rākṣasaṁ balam/ prabhagne rākṣasabale nārāyaṇaśarāḥ, sumālī śaravarṣeṇa āvavāra raṇe harim/* As Bhagavan Madhusudana sounded his 'shankha paanchajanya', Indra appeared to have rained his megha jalaas on earth. His baana prahaaraas and shankha naadas made the rakshasa sena to run back to Lankapuri. Yet Sumali prevented the rakshasaas to run back. He then sought to pump in confidence and having been pacified the rakshasas. Once again there was another severe attack on Narayana. Maha Vishnu then hit with his severe baana prahaaraas the Sumaali's ratha chaalaka's head and further the horses too. Maali rakshasa took over the attack Narayana as the rakshasa's arrows in thousands had perforated Vishnu shareera. But there was a hardly any impact on Narayana. *atha maurvī svanaṁ kṛtvā bhagavān bhūtabhāvanāḥ, mālinam prati bāṇaughān sasarjāsigaḍādharaḥ/ te mālideham āsādy vajravidyutprabhāḥ śarāḥ, pibanti rudhiram tasya nāgā iva purāṁṛtam/ mālinam vimukhaṁ kṛtvā mālimaulim harir balāt, ratham ca sadhvajaṁ cāpaṁ vājinaś ca nyapātayat/* Subsequently Bhagavan Vishnu with his 'chaturbahu' with shankha chakra gadas, raised his fourth hand with dhanusthankaara and released his 'baana samuhas' which pierced through the rakshasa's body parts as blood spilled out as though maha sarpaas were enjoying 'amrita paana'. Then Maali Rakshasa sought to retreat and run back, then Shri Hari severed his kireeta, dhvajā, and dhanush. *virathas tu gadām grhya mālī naktamcarottamaḥ, āpupluve gadāpānir giryagrād iva keśarī/ sa tayā garuḍam saṁkhye īśānam iva cāntakaḥ, lalāṭadeśe 'bhyahanad vajreṇendro yathācalam/ gadayābhīhataś tena mālinā garuḍo bhṛśam, raṇāt parāṇmukhaṁ devaṁ kṛtavān vedanāturaḥ/ parāṇmukhe kṛte deve mālinā garuḍena vai, udatiṣṭhan mahānādo rākṣasām abhinardatām/* Ratha heena Maali rakshasa lept forward with his 'gadaa' against Narayana Vahana the Maha Garuda like a ferocious lion sought to jump up high to a mountain top and fell down and further on the analogy of Yama Raja tried his best to hit Shiva with his yama paasha, or Indra tried to smack his vajra prahara on 'meru parvata'. *rākṣasām nadatām nādam śrutvā harihayānujaḥ, parāṇmukho 'py utsasarja cakram mālījighāṁsayā/ tat sūryamaṇḍalābhāsam svabhāśā bhāsayan nabhaḥ, kālacakranibhaṁ cakram māleḥ śīrṣam apātayat/ tacchiro rākṣasendrasya cakrotkṛttam vibhīṣaṇam, papāta rudhirodgāri purā rāhuśiro yathā/* Garuda was hurt severely with his wings swinging left and right and recovered gradually while rakshasaas felt elated jumping with joy. Narayana then frowned his eyebrows and decided to swing his ckara like the kaala chakra as its hit snapped the raksha mastaka from which came out rakta pravaahaas and got dropped down to earth like that of Rahu graha. As Maali died thus Sumali and Maali too were frightened away and ran back to Lankapuri with the rest of the rakshasa sena, while Deva gana extolled Narayana. Meanwhile Garuda got recouped of the pain of his wings and made minced meat of the rakshasas fleeing back with vengeance even as the retreating Vishnu chakra too were traced and crushed to earth. Sumali then fled away to Rasaatala and his putra poutras too remained settled down there.

Sarga Eight

Malyavan defeated by Vishnu as Sumaali and rakshasaas shifed to Rasaatala

Hanyamāne bale tasmin padmanābhena prṣṭhataḥ, mālyavān saṁnivṛtto 'tha velātiga ivārṇavaḥ/ saṁraktanayaṇaḥ kopāc calan maulir niśācaraḥ, padmanābham idaṁ prāha vacanaṁ paruṣaṁ tadā/ nārāyaṇa na jānīṣe kṣatradharmaṁ sanātanam, ayuddhamanaso bhagnān yo 'smān haṁsi yathetaraḥ/ parāṇmukhavadam pāpaṁ yaḥ karoti sureśvara, sa hantā na gataḥ svargaṁ labhate puṇyakarmaṇām/ yuddhaśraddhātha vā te 'sti śaṅkhacakraḡadādhara, ahaṁ sthito 'smi paśyāmi balaṁ darśaya yat tava/ uvāca rākṣasendraṁ taṁ devarājānujo balī, yuṣmatto bhayabhūtānāṁ devānāṁ vai mayābhayaṁ, rākṣasotsādanaṁ dattaṁ tad etad anupālyate/ prāṇair api priyaṁ kāryaṁ devānāṁ hi sadā mayā, so 'haṁ vo nihaniṣyāmi rasātalagatān api/ devam evaṁ bruvāṇaṁ tu raktāmburuhalocanam, śaktyā bibheda saṁkruddho rākṣasendro rarāsa ca/ mālyavad bhujanirmuktā śaktir ghaṇṭākṛtasvanā, harer urasi babhrāja meghastheva śatahradā/tatas tām eva cotkṛṣya śaktiṁ śaktidharapriyaḥ, mālyavantam samuddiṣya cikṣepāmburuheḡṣaṇaḥ/ skandotsṛṣṭeva sā śaktir govindakaraniḡṣṭā, kāṅkṣantī rākṣasaṁ prāyān maholkevāñjanācalam/ sā tasyorasi viṣṭīrṇe hārabhāsāvabhāsīte, apatad rākṣasendrasya girikūṭa ivāśaniḥ/ tayā bhinnatanutrāṇāḥ prāviśad vipulaṁ tamaḥ, mālyavān punar āśvastas tasthau girir ivācalaḥ/ tataḥ kārṣṇāyasaṁ śūlaṁ kaṇṭakair bahubhiś citam, pragṛhyābhyahanad devam stanayor antare dṛḡdham/ tathaiva raṇaraktas tu muṣṭinā vāsavānujam, tāḡdayitvā dhanurmātram apakrānto niśācaraḥ/ tato 'mbare mahāñ śabdaḥ sādhu sādhu iti cotthitaḥ, āhatya rākṣaso viṣṇuṁ garuḡam cāpy atāḡdayat/ vainateyas tataḥ kruddhaḥ pakṣavātena rākṣasaṁ, vyapohad balavān vāyuh śuṣkaparṇacayaṁ yathā/ dvijendrapakṣavātena drāvitaṁ dṛṣya pūrvajam, sumālī svabalaiḥ sārḡdham laṅkāṁ abhimukho yayau/ pakṣavātabaloddhūto mālyavān api rākṣasaḥ, svabalena samāḡgamyā yayau laṅkāṁ hriyā vṛtaḥ/ evaṁ te rākṣasā rāma hariṇā kamaleḡṣaṇa, bahuśaḥ saṁyuge bhagnā hatapravaranaṇyakāḥ/ aśaknuvantas te viṣṇuṁ pratiyoddhum bhayārditāḥ, tyaktvā laṅkāṁ gatā vastuṁ pātālaṁ saḡapatnayāḥ/ sumālinam samāsāḡdya rākṣasaṁ raghunandana, sthitāḥ prakṛyātavīryās te vaṁṣe sālakaṭaṅkaṭe/ ye tvayā nihatās te vai paulastyā nāma rākṣasāḥ, sumālī mālyavān mālī ye ca teṣāṁ puraḡṣaraḥ, sarva ete mahābhāḡa rāvaṇād balavattarāḥ/ na cānyo rakṣasāṁ hantā sureṣv api puraṁjaya, ṛte nārāyaṇam devam śaṅkhacakraḡadādharam/ bhavān nārāyaṇo devaś caturbāhuḥ sanātanah, rākṣasān hantum utpanno ajeyah prabhur avyayaḥ/

Agastya Maha Muni continued to Shri Rama further. As both Garuda and Vishnu kept on chasing the rakshasas who were fleeing back to Lankapuri, Malyavan the eldest son of Sukesha desired to attack Narayana and heckled him saying that on the pretext of chasing rakshasas, he should not leave the yuddha bumi and that would not be called kshaatra dharma, any way. Then he shouted on Narayana: ‘stay back and face me if you can! Let me see how much of bravery do you possess.’ Maha Vishnu replied: ‘You stupid Rakshasa! I am chasing rakshasas to uproot them only to return as I had made a pratigjna to destroy you all Rakshasas. Either you all rakshasas are got rid of, or run to Rasatala.’ Then the furious Malyavan had hurriedly tossed his shakti ayudha on Vishnu and hurt his chest. *tatas tām eva cotkṛṣya śaktiṁ śaktidharapriyaḥ, mālyavantam samuddiṣya cikṣepāmburuheḡṣaṇaḥ/ skandotsṛṣṭeva sā śaktir govindakaraniḡṣṭā, kāṅkṣantī rākṣasaṁ prāyān maholkevāñjanācalam/ sā tasyorasi viṣṭīrṇe hārabhāsāvabhāsīte, apatad rākṣasendrasya girikūṭa ivāśaniḥ/* Then with the same Shakti Ayudha looked to have assumed the form of Kartikeya the Maha Shakti dhaari was hurled back by Vishnu right back the rakshasa as though a mighty ‘ulka’ or a meteor had hit anjanagiri. As the Shakti Ayudha was forcefully tossed back, Malyavan’s loha kavacha was destroyed as Malyavan was distressed and shocked for a while. *tataḥ kārṣṇāyasaṁ śūlaṁ kaṇṭakair bahubhiś citam, pragṛhyābhyahanad devam stanayor antare dṛḡdham/ tathaiva raṇaraktas tu muṣṭinā vāsavānujam, tāḡdayitvā dhanurmātram apakrānto niśācaraḥ/* *tato 'mbare mahāñ śabdaḥ sādhu sādhu iti cotthitaḥ, āhatya rākṣaso viṣṇuṁ garuḡam cāpy atāḡdayat/* Then the rakshasa pitched a mighty shula with sharp iron nails studded thereinto at Bhagavan as the latter too was hurt. Then the Rakshasas were delighted raising sky high harshanaadaas. *vainateyas tataḥ kruddhaḥ pakṣavātena rākṣasaṁ, vyapohad balavān vāyuh śuṣkaparṇacayaṁ yathā/ dvijendrapakṣavātena drāvitaṁ dṛṣya pūrvajam, sumālī svabalaiḥ sārḡdham laṅkāṁ abhimukho yayau/ pakṣavātabaloddhūto mālyavān api rākṣasaḥ, svabalena samāḡgamyā yayau laṅkāṁ hriyā vṛtaḥ* Vinatanandna Garudeva at that point of time was fumed up and with the high speed of his huge wings created a sand storm which hurled off Malyavan even upto Lankapuri. Then Sumali and the rakshasas quickly made their way back to

Lanka, even as the highly ashamed Malyavan had no other way except to save himself. *evam te rākṣasā rāma hariṇā kamalekṣaṇa, bahuśaḥ saṁyuge bhagnā hatapravaranaṅyakāḥ/ aśaknuvantis te viṣṇum pratiyoddhum bhayārditāḥ, tyaktvā laṅkāṁ gatā vastum pātālam sahapatnayāḥ/ sumālinam samāsādyā rākṣasam raghunandana, sthitāḥ prakhyātavīryās te vaṁśe sālakaṭaṅkate/*

Agastya Mahamuni then continued his narration: ‘Kamala nayana Shri Rama! In this manner in each and every battle against Vishnu, all the principal maha rakshasaas were getting destroyed or running away ashamed. This is a proven factuality that none indeed could negate his invincibility. This was how the nishacharaas had been making a bee line to Patala along with wives and progeny. Raghu shreshtha! That vikhyata Saalakatankata vasha vidyaamaan rakshasa Sumali’s refuge thus became the last resort. *ye tvayā nihātās te vai paulastya nāma rākṣasāḥ, sumālī mālyavān mālī ye ca teṣāṁ puraḥsarāḥ, sarva ete mahābhāga rāvaṇād balavattarāḥ/ na cānyo rākṣasām hantā sureṣv api puramjaya, ṛte nārāyaṇam devam śaṅkhacakraḡadādḡharam/ bhavān nārāyaṇo devaś caturbāhuḥ sanātanaḥ, rākṣasān hantum utpanno ajeyaḥ prabhur avyayaḥ/* Shri Rama! Do realise now that this generation of rakshasaas of Pulasthya Vamsha as uprooted by you now was far inferior than those of the past generations of Sumali, Malyavan and Mali; indeed those were of farreaching magnificence; their prowess was backed of my thousands of spotless and ‘nishkama kartavya ghora tapasyaas’ as compared to the ‘bhoga laalasa rakshasaas’ as of now like Ravana. Only Bhagavan Narayana himself was necessitated to extinguish them. At the same time, Shri Rama! You are indeed the manifestation of Maha Vishnu Himself! *Bhavaan Narayano devaschaturbaahuh sanaatanah, raakshasaan hantumutpanno hyaajasya prabhuravyayah/* You are the ‘avataara’ of Vishnu, who had arrived here for devastating rakshasaas and uplifting dharma and nyaaya, proving once again: *dharma samshaapanaaya sambhayaami yuge yuge/*

Sarga Nine

Vishrava and Kaikasi gave birth to Ravana, Shurpanakha, Kumbhakarna, Vibhishanas as Kubera the cousin, reaches Ravana who out of jealousy of Kubera decides to perform deergha tapsya at Gokarna

Kasya cit tv atha kālasya sumālī nāma rākṣasaḥ, rasātalān martyalokaṁ sarvaṁ vai vicacāra ha, nīlajīmūtasamkāśas taptakāñcanakuṇḡdalah, kanyām duhitaraṁ gr̥hya vinā padmam iva śriyam, athāpaśyat sa gacchantam puspakeṇa dhaneśvaram/ taṁ dṛṣṭvāmarasamkāśam gacchantam pāvakopamam, athābbravīt sutām rakṣaḥ kaikasīm nāma nāmataḥ/ putri pradānakālo ‘yaṁ yauvanam te ‘tivartate, tvatḡṛte ca vayaṁ sarve yantritā dharmabuddhayaḥ/ tvaṁ hi sarvagunopetā śrīḥ sapadmeva putrike, pratyākhyānāc ca bhītais tvaṁ na varaiḥ pratigr̥hyase/ kanyāpitṛtvaṁ duḥkham hi sarveṣāṁ mānakāṅkṣiṇām, na jñāyate ca kaḥ kanyām varayed iti putrike/ mātuḥ kulam pitṛkulam yatra caiva pradīyate, kulatrayam sadā kanyā samśaye sthāpya tiṣṭhati/ sā tvaṁ munivaraśreṣṭham prajāpatikulodbhavam, gaccha viśravasam putri paulastyaṁ varaya svayam/ īdṛśās te bhaviṣyanti putrāḥ putri na samśayaḥ, tejasā bhāskarasamā yādṛśo ‘yaṁ dhaneśvaraḥ/ etasminn antare rāma pulastyatanayo dvijaḥ, agnihotram upātiṣṭhac caturtha iva pāvakaḥ/ sā tu tām dāruṇām velām acintya pitṛgauravāt, upasṛtyāgratas tasya caraṇādḡhomukhī sthitā/ sa tu tām vīkṣya suśroṇīm pūrnacandranibhānanām, abravīt paramodāro dīpyamāna ivaujasā/ bhadre kasyāsi duhitā kuto vā tvaṁ ihāgatā, kim kāryam kasya vā hetos tattvato brūhi śobhane/ evam uktā tu sā kanyā kṛtāñjalir athābravīt, ātmaprabhāvena mune jñātum arhasi me matam/ kim tu viddhi hi mām brahmañ śāsanāt pitur āgatām, kaikasī nāma nāmnāham śeṣam tvaṁ jñātum arhasi/ sa tu gatvā munir dhyānam vākyam etad uvāca ha, vijñātam te mayā bhadre kāraṇam yan manogatam/ dāruṇāyām tu velāyām yasmāt tvaṁ mām upasthitā, śṅṅu tasmāt sutān bhadre yādṛśāñ janayiṣyasi/ dāruṇān dāruṇākārān dāruṇābhijanapriyān, prasaviṣyasi suśroṇi rākṣasān krūrakarmaṇaḥ/ sā tu tadvacanam śrutvā praṇipatyābravīd vacaḥ, bhagavan nedṛśāḥ putrās tvatto ‘rhā brahmayonitaḥ/ athābravīn munis tatra paścimo yas tavātmajaḥ, mama vaṁśānurūpaś ca dharmātmā ca bhaviṣyati/ evam uktā tu sā kanyā rāma kālena kena cit, janayām āsa bībhatsam rakṣorūpaṁ sudāruṇam/ daśaśīrṣam mahādamaṣṭram nīlāñjanacayopamam, tāmrauṣṭham vimśatibhujaṁ mahāsyam dīptamūrdhajaṁ/ jātāmātre tatas tasmin sajavālakavalāḥ śivāḥ, kravyādās cāpasavyāni maṇḡdalāni pracakṛire/ vavarṣa rudhiraṁ devo meghās ca kharanisvanāḥ, prababhau na ca

khe sūryo maholkās cāpatan bhuvi/ atha nāmākarot tasya pitāmahasamaḥ pitā, daśaśīrṣaḥ prasūto 'yam daśagrīvo bhaviṣyati/ tasya tv anantaram jātaḥ kumbhakarṇo mahābalaḥ, pramāṇād yasya vipulaṁ pramāṇam neha vidyate/ tataḥ śūrpaṇakhā nāma samjajñe vikṛtānanā, vibhīṣaṇas ca dharmātmā kaikasyāḥ paścimaḥ sutah/ te tu tatra mahārāṇye vavṛdhuḥ sumahaujasah, teṣāṁ krūro daśagrīvo lokodvegakaro 'bhavat/ kumbhakarṇaḥ pramattas tu maharṣiṇ dharmasaṁśritān, trailokyam trāsayan duṣṭo bhakṣayan vicacāra ha/ vibhīṣaṇas tu dharmātmā nityam dharmapathe sthitaḥ, svādhyāyaniyatāhāra uvāsa niyatendriyah/ atha vittaśvaro devas tatra kālena kena cit, āgacchat pitaram draṣṭuṁ puṣpakeṇa mahaujasam/ taṁ dṛṣtvā kaikasī tatra jvalantam iva tejasā, āsthāya rākṣasīm buddhiṁ daśagrīvam uvāca ha/ putravaiśravaṇam paśya bhrātaram tejasā vṛtam, bhrātrbhāve same cāpi paśyātmānam tvam īdṛśam/ daśagrīva tathā yatnam kuruṣvāmitavikrama, yathā bhavasi me putra śīghram vaiśvaraṇopamah/ mātus tad vacanam śrutvā daśagrīvaḥ pratāpavān, amarṣam atulam lebhe pratijñam cākarot tadā/ satyam te pratijānāmi tulyo bhrātrādhiko 'pi vā, bhaviṣyāmy acirān mātāḥ samtāpam tyaja hṛdgatam/ tataḥ krodhena tenaiva daśagrīvaḥ sahānujaḥ, prāpsyāmi tapasā kāmam iti kṛtvādhyavasya ca, āgacchad ātmasiddhyartham gokarṇasyāśramam śubham/

In due course Rakshasa Sumali who had long ago settled in rasaatala had left for matya loka for a kind of a journey and while touring saw 'dhaneshvara' Kubera well settled in Lankapuri although he was in charge of Northern side as the loka palaka, but blessed by Brahma with a pushpaka vimana to reach wherever he wished to; Kubera was in fact visiting his father Vishrava, the son of Pulastya, as the latter was in rasatala itself. It got struck in Sumali's head that he had a marriageable daughter and suggested that rakshasa Kubera was actually visiting his father by his pushpaka vimana. He approached his daughter, Kaikasi and made the proposal who felt shy nodded her head. Agastya Maha Muni then explained to Shri Rama that eventually, Vishrava was concluding his sayankala agni hotra, Kaikasi crossed and and falteringly faced Pulastyanandana brahmana Vishrava and stood still seeing Vishrava's feet and rubbed her foot fingers out of shyness. Vishrava had noticed this happening and asked her: 'Bhadre! Whose kanya are you! Why have you come here and for which purpose!' Then Sumali kanya Kaikasi replied in a bashful tone and with folded hands replied: 'Munivara! You by your own celestial vision would be able to become aware of my 'manobhava'; yet I am here at my father's behest and my name is Kaikasi and the rest should be clear my your 'divya drishti'. *sa tu gatvā munir dhyānam vākyam etad uvāca ha, vijñātam te mayā bhadre kāraṇam yan manogatam/ dāruṇāyām tu velāyām yasmāt tvam mām upasthitā, śṛṇu tasmāt sutān bhadre yādṛśāṁ janayiṣyasi/ dāruṇān dāruṇākārān dāruṇābhijana -priyān, prasaviṣyasi suśroṇi rākṣasān krūrakarmaṇaḥ/* As Devi Kaikasi said so, Vishrava Muni thought at length and replied: 'Bhadre! I have now fully understand what all that you have in mind. Surely you wish to secure 'santaana' from me at this 'sayamkaala daarunatva'. Any how, listen to me carefully. Your children would be of cruelty and of frightful physiques. Would you like to beget such progeny! *sā tu tadvacanam śrutvā praṇipatyābravīd vacaḥ, bhagavan nedṛśaḥ putrās tvatto 'rhā brahmayonitaḥ/ athābravīn munis tatra paścimo yas tavātmajaḥ, mama vaṁśānurūpaś ca dharmātmā ca bhaviṣyati/* As he declared likewise, Devi Kaikasi fell at he feet of Vishrava Muni, and cried hoarse saying: Maha Muni! You are a genuine Brahmaavaadi Mahatma, please help me! I should certainly not wish to be the mother of such cruel and despicable children. As the raksha kanya Kaikasi was alarmed in this manner, as Purna Chandra to Devi Rohini, Vishrava Muni assured that the youngest son should undoubtedly be an 'anurupa dharmatma' *!evam uktā tu sā kanyā rāma kālena kena cit, janayām āsa bībhatsam rakṣorūpaṁ sudāruṇam/ daśaśīrṣam mahādamṣṭram nīlāñjanacayopamam, tāmrauṣṭham vimśatibhujam mahāsyam dīptamūrdhajam/ jātāmātre tatas tasmin sajvālakavalāḥ śivāḥ, kravyādāś cāpasavyāni maṇḍalāni pracakrire/ vavarṣa rudhiram devo meghās ca kharanisvanāḥ, prababhau na ca khe sūryo maholkās cāpatan bhuvi/* Maha Muni Agastya explained further to Shri Rama that not very far away, Devi Kaikasi gave birth to 'atyanta bhayaanaka- krura swabhava rakshasa' with 'dasha mastakaas- maha damshtas- taamroshtam-vimshati bhujam-vishaala mukham and deepta muurdhijam' or ten heads-frightening teeth-copperish lips-twenty hands, huge face and flashing head hairs. As he was born, flames like owls, nara maamsa bhakshi kites, and several other screeching birds were hovering all around the newly born boy in circles. Indra initiated rains of blood, clouds made scary alarms, the blazes of Surya were suddenly

disappeared, there were frequent falls of meteors on earth, successive quakes of earth, sand storms, and near sky high tides of the oceans nearby. *atha nāmākarot tasya pitāmahasamaḥ pitā, daśaśīrṣaḥ prasūto 'yaṁ daśagrīvo bhaviṣyati/ tasya tv anantaram jātaḥ kumbhakarṇo mahābalaḥ, pramāṇād yasya vipulam pramāṇam neha vidyate/ tataḥ śūrpaṇakhā nāma samjajñe vikṛtānā, vibhīṣaṇas ca dharmātmā kaikasyāḥ paścimaḥ sutaḥ/* Then Brahma tejasvi Vishavamuni the father of the newly born son named him as 'Dashagreeva' with ten heads. Subsequently was born Mahabali Kumbhakarna whose physique was giantlike as was never born on earth everbefore or thereafter. Further was born 'Vikaraala mukhi-vikritaakaari Shurpanakha. The next birth was of Vibhishana, the dharmatma, who was the last child of Devi Kaikasi; when Vibhishana was born there were sugandha pushpa varshas from the high skies. *kumbhakarṇaḥ pramattas tu maharṣin dharmasamsritān, trailokyam trāsayan duṣṭo bhakṣayan vicacāra ha/ vibhīṣaṇas tu dharmātmā nityam dharmapathe sthitaḥ, svādhyāyanīyatāhāra uvāsa niyatendriyaḥ/* Kumbhakarna and Dashagrivas were sich as would shakeup the trilokas ever startling and packing 'maharshi samudaayaas' with their might and fright ever rejocing with their carefree behavior and actions. But Vibhishana even from his childhood was of dharmika buddhi. *atha vitesvaro devas tatra kālena kena cit, āgacchat pitaram draṣṭum puṣpakeṇa mahaujasam/ tam dṛṣtvā kaikasī tatra jvalantam iva tejasā, āsthāya rākṣasīm buddhiṁ daśagrīvam uvāca ha/ putravaiśravaṇam paśya bhrātaram tejasā vṛtam, bhrātrbhāve same cāpi paśyātmānam tvam īdṛśam/* As time passed, Vaishravana mounted the pushpaka vimana and asked about Devi Kaikasi about the welfare of herself and of the progeny too. Then as accompanied by Vishravana Kubera, reached Ravana Kumara as she remarked: dear son! Look at your brother. You too should be of similar name and fame. *daśagrīva tathā yatnam kuruṣvāmitavikrama, yathā bhavasi me putra śīghram vaiśvaraṇopamaḥ/ mātus tad vacanam śrutvā daśagrīvaḥ pratāpavān, amarṣam atulam lebbe pratijñam cākarot tadā/ satyam te pratijānāmi tulyo bhrātrādhiko 'pi vā, bhaviṣyāmy acirān mātāḥ samtāpam tyaja hṛdgatam/* Then having heard what his mother stated, Ravana made an assertion: 'Mother! never worry for me; may I declare my pratigjna that I should far excel my cousin Vaishravana in all respects. *tataḥ krodhena tenaiva daśagrīvaḥ sahānujaḥ, prāpsyāmi tapasā kāmam iti kṛtvādhyavasya ca, āgacchad ātmasiddhyartham gokarṇasyāśramam śubham/* As having decided thus, Ravana desired to perform 'ghora tapasya' and reached Gokarana Kshetraashrama along with his brothers.

Sarga Ten

Ravana and his brothers performed tapasya for ten thousand years as Brahma granted Ravana of invincibility except from human beings, Vibhishana to fortify dharmatva, but Kumbhakarna for long sleep due to Vaakdevis's intervention.

Athābravīd dvijam rāmaḥ katham te bhrātaro vane, kīdṛśam tu tadā brahmaṁ tapaś cerur mahāvratāḥ/ agastyas tv abravīt tatra rāmam prayata mānasam, tāms tām dharmavidhīm tatra bhrātaras te samāviśan/ kumbhakarṇas tadā yatto nityam dharmaparāyaṇaḥ, tatāpa graiṣmike kāle pañcasv agniṣv avasthitaḥ/ varṣe meghodakaklinno vīrāsanam asevata, nityam ca śaiśire kāle jalamadhyapratīśrayaḥ/ evam varṣasahasrāṇi daśa tasyāticakramuḥ, dharme prayatamānasya satpathe niṣṭhitasya ca/ vibhīṣaṇas tu dharmātmā nityam dharmaparaḥ śuciḥ, pañcavarṣasahasrāṇi pādenaikena tasthivān/ samāpte niyame tasya nanṛtuś cāpsarogaṇāḥ, papāta puṣpavarṣam ca kṣubhitās cāpi devatāḥ/ pañcavarṣasahasrāṇi sūryam caivānnavartata, tasthau cordhvaśiro bāhuḥ svādhyāyadhṛtamānasah/ evam vibhīṣaṇasyāpi gatāni niyatātmanaḥ, daśavarṣasahasrāṇi svargasthasyeva nandane/ daśavarṣasahasram tu nirāhāro daśānanaḥ, pūrṇe varṣasahasre tu śiraś cāgnau juhāva sah/ evam varṣasahasrāṇi nava tasyāticakramuḥ, śirāmsi nava cāpy asya praviṣṭāni hutāsanam/ atha varṣasahasre tu daśame daśamam śiraḥ, chettukāmāḥ sa dharmātmā prāptas cātra pitāmahaḥ/ pitāmahas tu supṛtaḥ sārddham devair upasthitaḥ, vatsa vatsa daśagrīva prīto 'smīty abhyabhāṣata/ śīghram varaya dharmajña varo yas te 'bhikāṅkṣitaḥ, kim te kāmam karomy adya na vṛthā te pariśramaḥ/ tato 'bravīd daśagrīvaḥ prahṛṣṭenāntarātmanā, praṇamya śirasā devam harṣagadgadayaḥ girā/ bhagavan prāṇinām nityam nānyatra maraṇād bhayam, nāsti mṛtyusamaḥ śatrur amaratvam ato vṛṇe/ suparṇanāgayakṣāṇām daityadānavarakṣasām, avadhyāḥ syām

prajādhyaḥ devatānām ca śāśvatam/ na hi cintā mamānyeṣu prāṇiṣv amarapūjita, tṛṇabhūtā hi me sarve prāṇino mānuṣādayaḥ/ evam uktas tu dharmātmā daśagrīveṇa rakṣasā, uvāca vacanam rāma saha devaiḥ pitāmahaḥ/ bhaviṣyaty evam evaitat tava rākṣasapuṅgava, śṛṇu cāpi vaco bhūyaḥ prītasyeha śubham mama/ hutāni yāni śīrṣāṇi pūrvam agnau tvayānagha, punas tāni bhaviṣyanti tathaiva tava rākṣasa/ evam pitāmahoktasya daśagrīvasya rakṣasaḥ, agnau hutāni śīrṣāṇi yāni tāny utthitāni vai/ evam uktvā tu tam rāma daśagrīvaṁ prajāpatiḥ, vibhīṣaṇam athovāca vākyam lokapitāmahaḥ/ vibhīṣaṇa tvayā vatsa dharmasamhitabuddhinā, parituṣṭo 'smi dharmajña varam varaya suvrata/ vibhīṣaṇas tu dharmātmā vacanam prāha sāñjaliḥ, vṛtaḥ sarvaguṇair nityam candramā iva raśmibhiḥ/ bhagavan kṛtakṛtyo 'ham yan me lokaguruḥ svayam, prīto yadi tvam dātavyam varam me śṛṇu suvrata/ yā yā me jāyate buddhir yeṣu yeṣv āśrameṣv iha, sā sā bhavatu dharmiṣṭhā tam tam dharmam ca pālaye/ eṣa me paramodāra varaḥ paramako mataḥ, na hi dharmābhiraktānām loke kiṁ cana durlabham/ atha prajāpatiḥ prīto vibhīṣaṇam uvāca ha, dharmiṣṭhas tvam yathā vatsa tathā caitad bhaviṣyati/ yasmān rākṣasayonau te jātasyāmitrakarṣaṇa, nādharme jāyate buddhir amaratvam dadāmi te/ kumbhakarnāya tu varam prayacchantam arimāda, prajāpatiḥ surāḥ sarve vākyam prāñjalayo 'bruvan/ na tāvat kumbhakarnāya pradātavyo varas tvayā, jāñise hi yathā lokāms trāsayaty eṣa durmatih/ nandane 'psarasaḥ sapta mahendrānucarā daśa, anena bhakṣitā brahman ṛṣayo mānuṣās tathā varavyājaṇa moho 'smāi dīyatām amitaprabha, lokānām svasti caiva syād bhaved asya ca saṁnatih/ evam uktaḥ surair brahmācintayat padmasambhavaḥ, cintitā copatasthe 'sya pārśvam devī sarasvatī, prāñjaliḥ sā tu pārśvasthā prāha vākyam sarasvatī, iyam asmy āgatā devakiṁ kāryam karavāṇy aham/ prajāpatis tu tam prāptām prāha vākyam sarasvatīm, vāṇi tvam rākṣasendrasya bhava yā devatepsitā/ tathety uktvā praviṣṭā sā prajāpatir athābravīt, kumbhakarna mahābāho varam varaya yo mataḥ/ kumbhakarna tu tad vākyam śrutvā vacanam abravīt, svaptum varṣāṇy anekāni devadeva mamepsitam/ evam astv iti tam cōktvā saha devaiḥ pitāmahaḥ, devī sarasvatī caiva muktā tam prayayau divam/ kumbhakarna tu duṣṭātmā cintayām āsa duḥkhiṭaḥ, kīrdṣam kiṁ nv idam vākyam mamādya vadanāc cyutam/ evam labdhavarāḥ sarve bhrātaro dīptatejasaḥ, śleṣmātakavanam gatvā tatra te nyavasana sukham/

As Agastya Maha Muni informed Shri Rama that all the three Ravana brothers reached Gokarna for severe tapasya, the latter asked the Muni as to what kind of tapasya that the three had performed. Then the reply was that they had followed their own methodology of the tapasya. Kumbhakarna had controlled his Panchendriyas [Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness] and Pancha Jnanendriyas [viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness] and did Panchagini seva [Garhapatya-Aavahaniya-Dakshinaagni-Saabya-Avaastya] . Thus Kumbhakarna performed rigorous tapasya for ten thousand years irrespective of seasons of summer, winter or rains. Now Vibhishana th Dharmatma performed pure 'aachaara-vichaara palana yukta tapasya' with both the hands and head raised to the skies for five thousand years, as Apsaraas danced followed by 'swaadhyana' of veda-shastra pathana for an additional five more years duly excuting Suryaaraadhana. *daśavarṣasahasram tu nirāhāro daśānanah, pūrṇe varṣasahasre tu śiraś cāgnau juhāva saḥ/ evam varṣasahasrāṇi nava tasyāticakramuḥ, śīrāmsi nava cāpy asya praviṣṭāni hutāśanam/ atha varṣasahasre tu daśame daśamam śiraḥ, chettukāmaḥ sa dharmātmā prāptaś cātra pitāmahaḥ/ pitāmahas tu supṛitaḥ sārddham devair upasthiṭaḥ, vatsa vatsa daśagrīva prīto 'smīty abhyabhāṣata/* Dashamukha Ravana had performed continuous 'upavaasa' for ten thousand years. At the end of each year, he severed one of his heads and performed naivedya to the homaagni. As the tenth head was about to be sliced off, Brahma Deva appeared and appreciated his intense capacity of endurance. He stated that of Ravana were to bless him with a boon, he might do so as his tapasya ought not to be either desired for or deserved of. *tato 'bravīt daśagrīvaḥ prahr̥ṣṭenāntarātmanā, praṇamya śirasā devam harṣagadgadayā girā/ bhagavan prāñinām nityam nānyatra maraṇād bhayam, nāsti mṛtyusamah śatrur amaratvam ato vṛṇe/ suparṇanāgayaḥ kṣāṇām daityadānavarakṣasām, avadhyah syām prajādhyaḥ devatānām ca śāśvatam/ na hi cintā mamānyeṣu prāṇiṣv amarapūjita, tṛṇabhūtā hi me sarve prāṇino mānuṣādayaḥ/* As Brahma Deva stated thus,

Dashagriva prostrated to Brahma Deva and stated in almost hush hushed tone said: Bhagavan! None of the Pranis in Srishti if free from the fear of death and one were to request for that type of amara jeevata! Brahma replied that barring amaratva, Ravana could request of any other boon. Ravana then requested that he should be free from death by Garuda-Naaga-Yaksha-Daitya-Daanava-Rakshasa -Devatas. Bhagavan !I am least concerned of death from all other pranis like human beings.*evam uktas tu dharmātmā daśagrīveṇa rakṣasā, uvāca vacanam rāma saha devaiḥ pitāmahaḥ/ bhaviṣyaty evam evaitat tava rākṣasapuṅgava, śṛṇu cāpi vaco bhūyaḥ prītasyeha śubham mama/ hutāni yāni śīrṣāni pūrvam agnau tvayānagha, punas tāni bhaviṣyanti tathaiva tava rākṣasa/*As Ravana asked for the boons as requested Brahma Deva, the latter granted as Ravana asked for. He further agreed to restore the nine head which Ravana sacrificed at each of the heads at each of the thousand years to Agni jvaalaas at the formal homa kaaryaas. There after Brahma appeared before Vibhishana and asked for the boons that he would like to wish for, as Vibhishana prostrated and stated: *bhagavan kṛtakṛtyo 'ham yan me lokaguruḥ svayam, prīto yadi tvam dātavyam varam me śṛṇu suvrata/ yā yā me jāyate buddhir yeṣu yeṣv āśrameṣv iha, sā sā bhavatu dharmiṣṭhā tam tam dharmam ca pālaye/ eṣa me paramodāra varaḥ paramako mataḥ, na hi dharmābhiraktānām loke kiṁ cana durlabham/*'Bhagavan! As you the loka guru himself were pleased with my tapasya, I feel elated and overwhelmed! may you grant me the boon to sustain my dharma buddhi even against the worst possible eventualities and further bless me with the brahmastra jnaana too. Deva Deva! even if I cling to good-bad- worse and the worst of companionship conditions, bless me to cling to the tenets of 'dharma nyaayas' for ever as 'nirantara dharmaanurakti' is the rarest virtue to be ever sustained.' *atha prajāpatiḥ prīto vibhīṣaṇam uvāca ha, dharmiṣṭhas tvam yathā vatsa tathā caitad bhaviṣyati/ yasmād rākṣasayonau te jātasyāmitrakarṣaṇa, nādharme jāyate buddhir amaratvam dadāmi te/* Brahma replied: 'Dear son! What all that you wish intensely with your ever sustained 'dharmatva' be fortified. Even born as a rakshasa, it is amazing that you support and adhere gripped up to 'dharma and nyaaya'; quite apart from granting the boons that you sought, I am als pleased to award you with 'amaratva'!' Then Deva samuhas at that very juncture appeared and appealed to Brahma Deva not to make any 'varadaana' to Kumbhakarna as Brahama granted to Ravanaasura already. They explained to Brahma that Kumbhakarna in the past had ready harassed and eaten up too ten close attendants of Indra, sven Apsaras of Nandana vana of swarga and countless Rishis an manushyas too. If only Brahma were to give away any boons to the maha rakshasa now, then all th pranis in srishti would be cruelly eaten off with no compunction as the lives of the triloka jeevas would be at stake. As Devas had made a sincere appeal to Brahma, the srishti karta asked for Devi Saraswari who appeared was instructed Vak Devi to be everpresent on the tongue of Rakshasa Kumbhakarna and follow the advices of all the Devas accordingly'. Then Brahma Deva granted his darshan to Kumbhakarna who performed thousand years of the rakshsa's tapasya. *kumbhakarṇas tu tad vākyam śrutvā vacanam abravīt, svapṭum varṣāṇy anekāni devadeva mamepsitam/ evam astv iti tam coktvā saha devaiḥ pitāmahaḥ, devī sarasvatī caiva muktva tam prayayau divam/ kumbhakarṇas tu duṣṭātmā cintayām āsa duḥkhitāḥ, kīrḍṣam kiṁ nv idam vākyam mamādya vadanāc cyutam/ evam labdhavarāḥ sarve bhrātaro dīptatejasaḥ, śleṣmātakavanam gatvā tatra te nyavasan sukham/* Kumbhakarna then requested Brahma Deva to rest and sleep for many many years and Brahma having granted the wish disappeared. Subsequently, Devi Sarasvati left Kumbhakarna's tongue and disappeared, but the rakshasa realised his mistake and felt that devaas must have deliberately influenced Brahma Deva to make him utter such a misleading request!

Sarga Eleven

Kubera as per his father's advice leaves Lankapuri for Kailasa and Ravana's Rajya Pattabhisheka

Sumālī varalabdhāms tu jñātvā tām vai niśācarān, udatiṣṭhad bhayam tyaktvā sānugaḥ sa rasātalātmārīcaś ca prahastaś ca virūpākṣo mahodaraḥ, udatiṣṭhan susamrabdhāḥ sacivās tasya rakṣasaḥ/ sumālī caiva taiḥ sarvair vṛto rākṣasapuṅgavaiḥ, abhigamya daśagrīvam pariṣvajyedam abravīt/ diṣṭyā te putrasamprāptaś cintito 'yam manorathaḥ, yas tvam tribhuvanaśreṣṭhāl labdhavān varam īdṛṣam/ yatkrte ca vayam laṅkāṁ tyaktvā yātā rasātalam, tad gataṁ no mahābāho mahad

viṣṇukṛtaṁ bhayam/ asakṛt tena bhagnā hi parityajya svam ālayam, vidrutāḥ sahitāḥ sarve praviṣṭāḥ sma rasātalam/ asmadīyā ca lankeyaṁ nagarī rākṣasoṣitā, niveṣitā tava bhrātrā dhanādhyakṣeṇa dhīmatā/ yadi nāmātra śakyaṁ syāt sāmṇā dānena vānagha, tarasā vā mahābāho pratyānetuṁ kṛtaṁ bhavet/ tvaṁ ca lankeśvaras tāta bhaviṣyasi na saṁśayaḥ, sarveṣāṁ naḥ prabhuś caiva bhaviṣyasi mahābala/ athābravīd daśagrīvo mātāmaham upasthitam, viteśo gurur asmākaṁ nārhasy evaṁ prabhāṣitum/ uktavantam tathā vākyam daśagrīvaṁ niśācaraḥ, prahastaḥ praśritaṁ vākyam idam āha sakāraṇam/ daśagrīva mahābāho nārhas tvaṁ vaktum īdṛśam, saubhrātraṁ nāsti śūrāṇāṁ śṛṇu cedam vaco mama/ aditiś ca ditiś caiva bhagīnyau sahite kila, bhārye paramarūpiṇyau kaśyapasya prajāpateḥ/ aditir janayām āsa devāṁs tribhuvāṇe -śvarān, ditiś tv ajanayad daityān kaśyapasyātmasambhavan/ daityānām kila dharmajña pureyaṁ savanārṇavā, saparvatā mahī vīra te 'bhavan prabhaviṣṇavaḥ/ nihatyā tāṁs tu samare viṣṇunā prabhaviṣṇunā, devānām vaśam ānītaṁ trailokyam idam avyayam/ naitad eko bhavān eva kariṣyati viparyayam, surair ācaritaṁ pūrvam kuruṣvaitad vaco mama/ evam ukto daśagrīvaḥ prahastena durātmanā, cintayitvā muhūrtaṁ vai bādham ity eva so 'bravīt/ sa tu tenaiva harṣeṇa tasminn ahani vīryavān, vanaṁ gato daśagrīvaḥ saha taiḥ kṣaṇadācaraiḥ/ trikūṭasthaḥ sa tu tadā daśagrīvo niśācaraḥ, preṣayām āsa dautyena prahastaṁ vākyakovidam/ prahasta śīghraṁ gatvā tvaṁ brūhi nairṛtapuṁgavam, vacanān mama vittaśam sāmāpūrvam idam vacaḥ/ iyaṁ laṅkā purī rājan rākṣasānām mahātmanām, tvayā niveṣitā saumya naitad yuktaṁ tavānagha/ tad bhavān yadi sāmnnaitāṁ dadyād atulavikrama, kṛtā bhaven mama prītir dharmas caivānupālitaḥ/ ity uktaḥ sa tadā gatvā prahasto vākyakovidāḥ, daśagrīvavacaḥ sarvaṁ vittaśāya nyavedayat/ prahastād api saṁśrūtya devo vaiśravaṇo vacaḥ, pratyuvāca prahastaṁ taṁ vākyam vākyaviśāradaḥ/ brūhi gaccha daśagrīvaṁ purī rājyaṁ ca yan mama, tavāpy etan mahābāho bhuṅkṣvaitad dhatakaṇṭakam/ sarvaṁ kartāsmi bhadrāṁ te rākṣaseśa vaco 'cirāt, kiṁ tu tāvat pratīkṣasva pitur yāvan nivedaye/ evam uktvā dhanādhyakṣo jagāma pitur antikam, abhivādya gurum prāha rāvanasya yadīpsitam/ eṣa tāta daśagrīvo dūtaṁ preṣitavān mama, dīyatām nagarī laṅkā pūrvam rakṣogaṇoṣitā, mayātra yad anuṣṭheyaṁ tan mamācakṣva suvrata/ brahmarṣis tv evam ukto 'sau viśravā munipuṁgavaḥ, uvāca dhanadam vākyam śṛṇu putra vaco mama/ daśagrīvo mahābāhur uktavān mama saṁnidhau, mayā nirbhartsitaś cāsīd bahudhoktaḥ sudurmatih/ sa krodhena mayā cokto dhvaṁsasveti punaḥ punaḥ, śreyo 'bhiyuktaṁ dharmyaṁ ca śṛṇu putra vaco mama/ varapradānasaṁmūḍho mānyāmānyaṁ sudurmatih, na vetti mama śāpāc ca prakṛtiṁ dāruṇāṁ gataḥ/ tasmād gaccha mahābāho kailāsaṁ dharaṇīdharam, niveśaya nivāsārthaṁ tyaja laṅkāṁ sahānugaḥ/ tatra mandākinī ramyā nadīnām pravarā nadī, kāñcanaiḥ sūryasaṁkāśaiḥ pañkajaiḥ saṁvyrtodakā/ na hi kṣamaṁ tvayā tena vairam dhanadarakṣasā, jānīṣe hi yathānena labdhaḥ paramako varaḥ/ evam ukto grhītvā tu tad vacaḥ piṭṛgauravāt, sadāra pauraḥ sāmātyaḥ savāhanadhano gataḥ/ prahastas tu daśagrīvaṁ gatvā sarvaṁ nyavedayat, śūnyā sā nagarī laṅkā trīṁśadyojanam āyatā, praviśya tāṁ sahāsmābhiḥ svadharmaṁ tatra pālāya/ evam uktaḥ prahastena rāvaṇo rākṣasas tadā, viveśa nagarīm laṅkāṁ sabhrātā sabalānugaḥ/ sa cābhiṣiktaḥ kṣaṇadācarais tadā; niveśayām āsa purīm daśānanaḥ, nikāmapūrṇā ca babhūva sā purī; niśācarair nīlabalāhakopamaiḥ/ dhaneśvaras tv atha piṭṛvākyagauravān; nyaveśayac chaśivimale girau purīm, svalaṁkṛtair bhavanavarair vibhūṣitām; purāṇdarasyeva tadāmarāvatīm/

As Ravana brothers had returned from their ten thousand years long tapasya after attaining Brahma darshana and the respective boons, Sumali Rakshasa desired to leave fo rasaatala and along with him Maaricha-Prahasta-Virupaksha and Mahodaras being Sumali's mantris. They had so decided to leave back to Rasatala since the possibility of the pressure of Vishnu's attack had since ceased too. While leaving for Rasaatala, Sumali embraced Ravana and brothers and explained: *asmadīyā ca lankeyaṁ nagarī rākṣasoṣitā, niveṣitā tava bhrātrā dhanādhyakṣeṇa dhīmatā/ yadi nāmātra śakyaṁ syāt sāmṇā dānena vānagha, tarasā vā mahābāho pratyānetuṁ kṛtaṁ bhavet/ tvaṁ ca lankeśvaras tāta bhaviṣyasi na saṁśayaḥ, sarveṣāṁ naḥ prabhuś caiva bhaviṣyasi mahābala/ athābravīd daśagrīvo mātāmaham upasthitam, viteśo gurur asmākaṁ nārhasy evaṁ prabhāṣitum/* Originally this Lankapuri was actually ours only where your cousin brother Kubera had been staying; we could no doubt use the saama-daana-balaprayogaas but did not wish to use them on Kubera. But now, Ravana! do become the king here and also resuscitate Rasatala as we both could thus enjoy our partnership for ever'. Then Ravana had politely

replied to his maternal grand father Sumali: ‘ Dhanaadhyaksa Kubera is after all my elder brother and you should not advise me in this manner.’ As Ravana said likewise, Sumali no doubt kept silent for a while, but Rakshasa Prahasta of Sumali’s mantri mandali intervened to say: *daśagrīva mahābāho nārhas tvam vaktum īdr̥śam, saubhrātram nāsti śūrāṇām śṛṇu cedam vaco mama/ aditiś ca ditiś caiva bhaginyau sahite kila, bhārye paramarūpinyau kaśyapasya prajāpateḥ/ aditir janayām āsa devāms tribhuvane - śvarān, ditiś tv ajanayad daityān kaśyapasyātmasambhavān/* Maha bahu Dashagriva! We have all to respect what your maternal grand father had just explained and should indeed be respected; it might not be always befitting for Veera dheera personalities like you! Let me explain a little more about your own ancestry and lineage: ‘Aditi and Diti were both co wives of Pajapati Kashyapa Muni. Aditi gave birth to Devaas the present tribhuvana swaamis while Devi Diti gave birth to Daityas. *daityānām kila dharmajña pureyam savanārṇavā, saparvatā mahī vīra te ’bhavan prabhaviṣṇavaḥ/ nihatya tāms tu samare viṣṇunā prabhaviṣṇunā, devānām vaśam ānītam trailokyam idam avyayam/ naitad eko bhavān eva kariṣyati viparyayam, surair ācaritam pūrvam kuruṣvaitad vaco mama/* Veera Ravana! In the past, all the mountains, aranyas, samudras and in fact the entire earth was under the exclusive control of Daityas. But Vishnu had in a series of battles devastated daityas and bestowed the same to deva ganaas. In that manner the same situation prevails now too between devaas and asuraas; therefore you may like to either follow the advice of your maternal grand father or not is your own choice.

[Vishleshana on the lineage of Kashyapa Vamsha from Brahma Purana]

Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni. Aditi's sons were the twelve gods known as the adityas. Their names were Vishnu, Shakra, Aryama, Dhata, Vidhata, Tvashta, Pusha, Vivasvana, Savita, MitraVaruna, Amsa and Bhaga. Diti's sons were the daityas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful daityas liked Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava named Viprachitti. Their offspring's were terrible demons like Vatapi, Namuchi, Ilvala, Maricha and the Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the daityas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas. Arishta's sons were the Gandharvas (singers of heaven). Surasa gave birth to sarpas , the snakes. Khasa's children were the Yakshas (demi-gods who were the companions of Kubera, the god of Wealth) and the Rakshasas. Surabhi's descendants were cows and buffaloes. Vinata had two sons named Aruna and Garuda. Garuda became the king of the birds. Tamra has six daughters. From these daughters were born owls, eagles, vultures, crows, water-fowl, horses, camels and donkeys. Krodhavasha had fourteen thousand children known as nagas (snakes). Ila gave birth to trees, creepers, shrubs and bushes. Kadru's sons were also known as nagas or snakes. Among the more important of Kadru's sons were Ananta, Vasuki, Takshaka and Nahusha. Muni gave birth to the Apsaras (dancers of heaven). Diti's children (daityas) and Aditi's children (Adityas) continually fought amongst themselves. On one particular occasion, Devas succeeded in killing many of the demons. Thirsting for revenge, Diti began to pray to her husband, Kashyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kashyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in your womb for a hundred years. Diti resolved to do so but Indra came to know about Diti's resolve and was waiting for an opportunity to save himself. There was an occasion when, tired after her prayers, Diti went to sleep without first washing her feet. This was an unclean act and it gave Indra the required opportunity. He adopted a miniscule form and entered Diti's womb. With his weapon vajra, he sliced up the baby inside the womb into seven parts. The baby naturally began to cry at the pain. Indra kept on saying, ‘ma ruda’ that is, ‘don't cry.’ But the baby, or rather its seven parts, would not listen. Indra thereupon sliced up each of the seven parts into seven more sections, so that there were forty-nine sections in all. When these forty-nine sections were born, they came to be known as the Maruts, from the words - ma ruda- that Indra had addressed them. Since Diti had not been able to adhere to the conditions

her husband had set, the Maruts did not kill Indra. They instead became Indra's followers or companions, and were treated as Devas.]

Further stanzas as continued:

evam ukto daśagrīvaḥ prahastena durātmanā, cintayitvā muhūrtaṁ vai bādham ity eva so 'bravīt/ sa tu tenaiva harṣeṇa tasminn ahaṇi vīryavān, vanaṁ gato daśagrīvaḥ saha taiḥ kṣaṇadācaraiḥ/ trikūṭasthaḥ sa tu tadā daśagrīvo niśācaraḥ, preṣayām āsa dautyena prahastaṁ vākyakovidam/ On hearing what all Prahasta explained, Ravana was glad to hear his manner of convincing and felt that he should act accordingly. Then Ravana and his trustworthy nishaacharaas entered the nearby surrounding gardens and further to trikuta parvata and asked Prahasta to approach Kubera. *prahasta śīghraṁ gatvā tvaṁ brūhi nairṣṭapuṁgavam, vacanān mama vittaśaṁ sāmāpūrvam idaṁ vacaḥ/ iyaṁ laṅkā purī rājan rākṣasānām mahātmanām, tvayā niveśitā saumya naitad yuktam tavānagha/ tad bhavān yadi sāmnavitāṁ dadyād atulavikrama, kṛtā bhaven mama prītir dharmas caivānupālitaḥ/* He said: 'Prahasta! Now you may approach Kubera in your characteristic manner and explain to him of the proposal coolly. You may explain that rakshasas had all along been residing here and it may not proper to be here any further. Dheneshwara, as such you may like to leave Lankapuri now as you are fully aware of the rudiments of 'dharma and nyaaya'. Your brother Dashagriva had asked me therefore to vacate this Lankapuri as soon as possible.' Then Kubera replied: 'Nishachara! This Lankapuri was totally free as there were no rakshasas were living here as they had long ago left for Rasatala and hence as per my father's directive I had let in families versatile with 'daana-maanaadi guna sampanna prajas'. You are now welcome to utilise you too since my 'rajya and dhana vastuus' have not been partitioned after all!' So saying Kubera had left to meet his father Vishrava Muni. *eṣa tāta daśagrīvo dūtaṁ preṣitavān mama, dīyatām nagarī laṅkā pūrvam rakṣogaṇoṣitā, mayātra yad anuṣṭheyaṁ tan mamācakṣva suvrata/ brahmarṣis tv evam ukto 'sau viśravā munipuṁgavaḥ, uvāca dhanadaṁ vākyam śṛṇu putra vaco mama/ daśagrīvo mahābāhur uktavān mama samnidhau, mayā nirbhartsitaś cāsīd bahudhoktaḥ sudurmatih/* He explained that Dashagriva had sent his messenger and asserted that in the past Lankapuri had been under rakshasaas and as such be returned back to them. Now you should kindly advise me as to what to do. Then Brahmarshi stood up with folded hands and said: 'listen to me son carefully. Ravana had made the demand even as he had hardly entered here. He made this kind of demand to me also, and he was apparently enraged he shouted at me too in a manner that then we would all be ruined. Therefore, son! Listen to me in earnestness. Ravana's durbuddhi is ever risky as his psyche is cruel and vengeful. Hence it would be advisable to leave Lanka and shift to Kailasa parvata with your followers. *tatra mandākinī ramyā nadīnām pravaraṇā nadī, kāñcanaiḥ sūryasamkāśaiḥ pañkajaiḥ samvṛtodakā/ na hi kṣamaṁ tvayā tena vairaṁ dhanadarakṣasā, jānīṣe hi yathānena labdhaḥ paramako varaḥ/ evam ukto grhītvā tu tad vacaḥ piṭṙgauravāt, sadāra pauraḥ sāmātyaḥ savāhanadhano gataḥ/ evam ukto grhītvā tu tad vacaḥ piṭṙgauravāt, sadāra pauraḥ sāmātyaḥ savāhanadhano gataḥ/* There the most sancrosant of the rivers named Mandakini would be everflourishing with 'vriksha pushpa sugandhas'. Vishrava Muni further convinced Kubera that on the Kailasa Parvata, deva, gandharva, apsara, naaga, kinnara like celestial beings would be fond of touring the parvata and it should be better not to conflict with these rakshasaas, especially keeping in view the Brahma's varaprapti now.' As the Muni advised, Kubera shifted off to Kailasa Parvata with stree-putra-mantri-vahanas too for good. Then *prahastas tu daśagrīvaṁ gatvā sarvaṁ nyavedayat, śūnyā sā nagarī laṅkā trimśadyojanam āyatā, praviśya tām sahāsmābhiḥ svadharmam tatra pālāya/ evam uktaḥ prahastena rāvaṇo rākṣasas tadā, viveśa nagarīm laṅkāṁ sabhrātā sabalānugaḥ/* Prahasta was delighted that Kubera had already left with family and followers and reached Ravana of the news with happiness, and that he might take over the sovereignty of Lanka samrajya. Then Dashagriva along with his family members, followers, and rakshasa sena entered the Lankapuri. *sa cābhiṣiktaḥ kṣaṇadācarais tadā; niveśayām āsa purīm daśānanāḥ, nikāmapūrnā ca babhūva sā purī; niśācarair nīlabalāhakopamaiḥ/ dhaneśvaras tv atha piṭṙvākyagauravān; nyaveśayac chaśivimale girau purīm, svalamkṛtair bhavanavarair vibhūṣitām; puraṁdarasyeva tadāmarāvātīm/*

Then the nishaacharaas had duly celebrated Ravana's rajyabhisheka and in no time rakshasas from all over got gradually yet most contentedly settled at Lanka samrajya. Meanwhile, as per his respected father's instructions, Kubera settled down at the Kailasa prarvata atop and created Alkapuri on the lined of Indra's Amaravati.

Sarga Twelve

Ravana performed the weddings of sister Shurpanakha with Danava Maya's son Mayaavi, Maya's daughter Mandodari, Vajrajvala Danava's daughter with Kumbhakarna and Shailusha gandharva's daughter Sarama with Vibhishana

Rākṣasendro 'bhiṣiktas tu bhrātr̥bhyām sahitas tadā, tataḥ pradānam rākṣasyā bhaginyāḥ samacintayat/ dadau tām kālakeyāya dānavendrāya rākṣasīm, svasām śūrpanakhām nāma vidyujjihvāya nāmataḥ/ atha dattvā svasāram sa mṛgayām paryaṭan nṛpaḥ, tatrāpaśyat tato rāma mayam nāma diteḥ sutam/ kanyāsaḥāyam tam dṛṣtvā daśagrīvo niśācaraḥ, apr̥cchat ko bhavan eko nirmanuṣya mṛge vane/ mayas tv athābravīd rāma pr̥cchantam tam niśācaram, śrūyatām sarvam ākhyāsyē yathāvṛttam idam mama/ hemā nāmāpsarās tāta śrutapūrvā yadi tvayā, daivatair mama sā dattā paulomīva śatakratoḥ/ tasyām saktamanās tāta pañcavarṣaśatāny aham, sā ca daivata kāryeṇa gatā varṣam caturdaśam/ tasyāḥ kṛte ca hemāyāḥ sarvam hemapuram mayā, vajravaidūryacitraḥ ca māyayā nirmītam tadā/ tatrāham aratīm vindams tayā hīnaḥ suduḥkhiṭaḥ, tasmāt purād duhitaram gṛhītvā vanam āgataḥ/ iyam mamātmajā rājams tasyāḥ kuṣau vivardhitā, bhartāram anayā sārddham asyāḥ prāpto 'smi mārgitum/ kanyāpitṛtvam duḥkham hi narāṇām mānakānḁṣiṇām, kanyā hi dve kule nityam saṁśaye sthāpya tiṣṭhati/ dvau sutau tu mama tv asyām bhāryāyām sambabhūvatuḥ, māyāvī prathamā tāta dundubhis tadanantaram/ etat te sarvam ākhyātām yāthātathyena pr̥cchataḥ, tvām idānīm katham tāta jānīyam ko bhavān iti/ evam ukto rākṣasendro vinītam idam abravīt, aham paulastya tanayo daśagrīvaś ca nāmataḥ/ brahmarṣeṣ tam sutam jñātvā mayo harṣam upāgataḥ, dātum duhitaram tasya rocyām āsa tatra vai/ prahasana prāha daityendro rākṣasendram idam vacaḥ, iyam mamātmajā rājan hemayāpsarasā dhṛtā, kanyā mandodarī nāma patnyartham pratigṛhyatām/ bāḁham ity eva tam rāma daśagrīvo 'bhyabhāṣata, prajvālyā tatra caivāgnim akarot pāṇisaṁgraham/ na hi tasya mayo rāma śāpābhijñas tapodhanāt, viditvā tena sā dattā tasya paitāmahaḥ kulam/ amoghām tasya śaktīm ca pradadau paramādbhutām, pareṇa tapasā labdhām jaghnivāṁ lakṣmaṇam yayā/ evam sa kṛtadāro vai laṅkāyām īśvaraḥ prabhuḥ, gatvā tu nagaram bhārye bhrātr̥bhyām samudāvahat/ vairocanaṣya dauhitrīm vajrajvāleti nāmataḥ, tām bhāryām kumbhakarnaṣya rāvaṇaḥ samudāvahat/ gandharvarājasya sutām śailūṣasya mahātmāna, saramā nāma dharmajño lebbe bhāryām vibhīṣaṇaḥ/ tīre tu sarasaḥ sā vai saṁjajñe mānasasya ca, mānasam ca saras tāta vavṛdhe jaladāgame/ mātrā tu tasyāḥ kanyāyāḥ snehanākranditam vacaḥ, saro mā vardhatety uktaḥ tataḥ sā saramābhavam/ evam te kṛtadārā vai remire tatra rākṣasāḥ, svām svām bhāryām upādāya gandharvā iva nandane/ tato mandodarī putram meghanādam asūyata, sa eṣa indrajin nāma yuṣmābhīr abhidhīyate/ jātamātreṇa hi purā tena rākṣasasūnūnā, rudatā sumahān mukto nādo jaladharopamah/ jaḁikṛtāyām laṅkāyām tena nādena tasya vai, pitā tasyākaron nāma meghanāda iti svayam/ so 'vardhata tadā rāma rāvaṇāntaḥpure śubhe, rakṣyamāṇo varastrībhiś channaḥ kāṣṭhair ivānalaḥ/

Maha Muni Agastya further addressed Shri Rama intimating that after Ravana's rajyabhisheka of Lankapuri, he was concerned of his only sister Shurpanakha. While taking a joy ride in one 'udyanavana' in the outskirts of Lankapuri where only pashu- manushayas move about, Ravana had casually seen Diti Putra Maya Danava and asked him about his background. 'In the distant past, there was an apsrara kanya of swarga loka Hema who was married to me and for some thousand years comfortably having built a Swarna Nagari by 'maaya' but she went away suddenly on some duty of Indra Karya and was yet to return leaving me alone for the last 14 years now leaving me with a daughter and two sons named Mayavi and Dundubhi'. Then Ravana introduced the danava putra about himself as the Lankapui's King Ravana as the Pulastya poutra Vishrava's putra Ravana now proposing his sister Shurpanakha to Danava putra Maayavi. That was how Lankeshvara Ravana performed his sister's wedding. Further, Danava Maya

proposed his daughter Mandodari to Ravana by holding her hands and said: ‘Raja! This is my daughter Mandodari, do kindly accept her as your queen’. Thus the ‘panigrahana’ was duly performed as agni saakshi.’ Then Agastya Muni annotated to Shri Rama that nodoubt Maya Danava was fully aware of Ravana’s ‘krura pravritti’ yet being the descendent of Pulastya and Brahma had taken the risk. Then having successfully executed his sister’s and his own weddings returned back to Lankapuri and performed the weddings of his brothers Kumbhakarna and Vibhishana; Virochanakumara Bali Chakravarti’s daughter named ‘Vajrajivaala’ to Kumbhakarna and Gandharva Raja Shailusha’s daughter ‘Sarama’ the ‘dharma tatva jnaani’ to Vibhishana. Devi Sarama was born on the banks of the famed Manasarovara as her mother cried out : ‘Saro maa vardhasya’ ; in the confusion of prasava kaala, the mother’s expression was Sarah maa! And thus the name of Sarama! In due course Devi Mandodari was blessed with a son Megha naada since Lankapuri was resounded my megha garjanaas and hence Ravana himself named the son as ‘Meghanaada’ who eventually turned be as Indrajit or who defeated Indra himself.

Sarga Thirteen

Kumbhakarna’s ‘maha nidra’ attracts attention of ‘rishi deva yaksha gandharvas’ - Ravana’s cruel attack on them- Kubera sends a messenger advising against Ravana’s arrogance; but as Kubera highlights nearness to Maha Deva as he too was Shiva bhakta, he killed the emissary- decides killing Kubera too

Atha lokesvarotsṛṣṭā tatra kālena kena cit, nidrā samabhavat tīvrā kumbhakarnasya rūpiṇī/ tato bhrātaram āsīnam kumbhakarṇo 'bravīd vacaḥ, nidrā māṁ bādhate rājan kārayasva mamālayam/ Viniyuktās tato rājñā śilpino viśvakarmavat, akurvan kumbhakarnasya kailāśasamam ālayam/ vistīrṇam yojanam śubhram tato dviguṇam āyatam, darśanīyam nirābādham kumbhakarnasya cakrire/ sphāṭikāiḥ kāñcanaś citraiḥ stambhaiḥ sarvatra śobhitam, vaidūryakṛtaśobham ca kiṅkiṇījālakam tathā/ dantatoranavinystam vajrasphaṭikavedikam, sarvartusukhadam nityam meroḥ punyam guhām iva/ tatra nidrām samāviṣṭaḥ kumbhakarṇo niśācaraḥ, bahūny abdasahasrāṇi śayāno nāvabudhyate/ nidrābhibhūte tu tadā kumbhakarṇe daśānanaḥ, devarṣiyakṣagandharvān bādhate sma sa nityaśaḥ/ udyānāni vicitrāṇi nandanādīni yāni ca, tāni gatvā susamkruddho bhinatti sma daśānanaḥ/ nadīm gaja iva krīḍan vṛkṣān vāyur iva kṣipan, nagān vajra iva sṛṣṭo vidhvamsayati nityaśaḥ/ tathā vṛttam tu vijñāya daśagrīvam dhaneśvaraḥ, kulānurūpam dharmajña vṛttam saṁsmṛtya cātmanaḥ/ saubhrātradarśanārtham tu dūtam vaiśvaraṇas tadā, laṅkāṁ saṁpreṣayām āsa daśagrīvasya vai hitam/ sa gatvā nagarīm laṅkāṁ āsāda vibhīṣaṇam, mānitas tena dharmeṇa pṛṣṭhaś cāgamanam prati/ pṛṣṭvā ca kuśalam rājño jñātīn api ca bāndhavān, sabhāyām darśayām āsa tam āsīnam daśānanaḥ/ sa dṛṣṭvā tatra rājānam dīpyamānam svatejasā, jayena cābhisampūjya tūṣṇīm āsīn muhūrtakam/ tasyopanīte paryāṅke varāstarāṇasaṁvṛte, upaviśya daśagrīvam dūto vākyam athābravīt/ rājan vadāmi te sarvaṁ bhrātā tava yad abravīt, ubhayoḥ sadṛśam saumya vṛttasya ca kulasya ca/ sādhu paryāptam etāvat kṛtaś cāritrasaṁgrahaḥ, sādhu dharme vyavasthānam kriyatām yadi śakyate/ dṛṣṭam me nandanam bhagnam ṛṣayo nihataḥ śrutāḥ, devānām tu samudyogas tvatto rājañ śrutaś ca me/ nirākṛtaś ca bahuśas tvayāham rākṣasādhipa, aparāddhā hi bālyāc ca rakṣaṇīyāḥ svabāndhavāḥ/ aham tu himavatpṛṣṭham gato dharmam upāsitum, raudram vratam samāsthāya niyato niyatendriyah/ tatra devo mayā dṛṣṭaḥ saha devyomayā prabhuḥ, savyam cakṣur mayā caiva tatra devyām nipātitaḥ/ kā nv iyaṁ syād iti śubhā na khalv anyena hetunā, rūpam hy anupamam kṛtvā tatra krīḍati pārvatī/ tato devyāḥ prabhāvena dagdham savyam mamekṣaṇam, reṇudhvastam iva jyotiḥ piṅgalatvam upāgatam/ tato 'ham anyad vistīrṇam gatvā tasya gires taṭam, pūrṇam varṣaśatāny aṣṭau samavāpa mahāvratam/ samāpte niyame tasmīms tatra devo maheśvaraḥ, prītaḥ prītena manasā prāha vākyam idam prabhuḥ/ prīto 'smi tava dharmajña tapasānena suvrata, mayā caitat vratam cīrṇam tvayā caiva dhanādhipa/ tṛtīyaḥ puruṣo nāsti yaś cared vratam īdṛśam, vratam suduścaram hy etan mayavotpāditam purā/ tat sakhitvam mayā sārddham rocayasva dhaneśvara, tapasā nirjitatvād dhi sakhā bhava mamānagha/ devyā dagdham prabhāvena yac ca sāvyam tavekṣaṇam, ekākṣi piṅgalety eva nāma sthāsyati śāśvatam/ evam tena sakhitvam ca prāpyānujñāṁ ca śaṁkarāt, āgamyā ca śruto 'yam me tava pāpaviniścayaḥ/ tadadharmiṣṭhasaṁyogān nivarta kuladūṣaṇa, cintyate hi vadhopāyaḥ sarṣisaṁghaiḥ

surais tava/ evam ukto daśagrīvaḥ kruddhaḥ saṁraktalocanaḥ, hastān dantāṁś a saṁpīḍya vākyam etad uvāca ha/ vijñātaṁ te mayā dūta vākyam yat tvam prabhāṣase, naiva tvam asi naivāsau bhrātṛā yenāsi preṣitaḥ/ hitaṁ na sa mamaitad dhi bravīti dhanarakṣakaḥ, maheśvarasakhitvaṁ tu mūḍha śrāvayase kila/ na hantavyo gurur jyeṣṭho mamāyam iti manyate, tasya tv idānīm śrutvā me vākyam eṣa kṛtā matiḥ/ trīṁś lokān api jeṣyāmi bāhuvīryam upāśritaḥ, etan muhūrtam eṣo 'haṁ tasyaikasya kṛte ca vai, caturo lokapālāṁś tān nayiṣyāmi yamakṣayam/ evam uktvā tu laṅkeśo dūtaṁ khaḍgena jaghnivān, dadau bhakṣayitum hy enaṁ rākṣasānāṁ durātmanāṁ/ tataḥ kṛtasvastayano ratham āruhya rāvaṇaḥ, trailokyavijayākāṅkṣī yayau tatra dhaneśvaraḥ/

Maha Muni Agastya continued addressing Shri Rama about Kumbhakarna and his deep sleep as per Brahma Vara- and Sarasvati's interversion of the rakshasa's twisted tongue. Being unable to resist his deep sleep pursuant his wedding, Kumbhakarna requested Ravana to get a suitable bed to sleep on and in turn Ravana requested the maha shilpi Vishvakarma to get a cosy bed of two yojanas of length and one yojana of width [one yojana being of 15 km + approx.] embellished with sphatika mani golden 'sthambhas' or pillars fixed on four sides. The bed was to be into a 'meru parvata samaana' huge guha or cave which too was constructed almost instantly. *tatra nidrām samāviṣṭaḥ kumbhakarṇo niśācaraḥ, bahūny abdasahasrāṇi śayāno nāvabudhyate/ nidrābhibhūte tu tadā kumbhakarṇe daśānanaḥ, devaṛṣiyakṣagandharvān bādhate sma sa nityaśaḥ/* Mahabali Kumbhakarna who had so far resisted his deep sleep having some how entered his house and then into the huge bed set inside his cave like room and slept long for a time of thousand years. Ravana being desirous of ensuring his brother's profound sleep entered the cave like bed room had noticed deva-rishi-yaksha-gandharva samuhas were tormenting Kumbhakarna. He witnessed the situation as though devaas were freely moving about in the nandana vanaas, or like what rakshasas seeking to play with elephants in sarovaras or ferocious winds uproot maha vrikshaas. He was so much irritated and caught hold of his mighty twenty hands a sizeable groups of gandharvas and kept on hammering the gandharvas to death as their resounding desperate cryings. *tathā vṛttaṁ tu vijñāya daśagrīvaṁ dhaneśvaraḥ, kulānurūpaṁ dharmajña vṛttaṁ saṁsmṛtya cātmanaḥ/ saubhrātradarśanārthaṁ tu dūtaṁ vaiśvaraṇas tadā, laṅkāṁ saṁpreṣayām āsa daśagrīvasya vai hitam/* As Kubera came to learn of Dashagriva's unbridled behavior of cruelty and the resultant misdeeds, he sent an emissary to Ravana and explain of his brother's affection and to kindly abstain from his instant rage on his gandharvas. Initially the emissary called on Vibhishana who welcomed him and asked him as to why he wished to visit Lankapuri and he replied to call on King Ravana with a message. Then he saw Ravana who sent the this message from Kubera: *rājan vadāmi te sarvaṁ bhrātā tava yad abravīt, ubhayoḥ sadṛśaṁ saumya vṛttasya ca kulasya ca/ sādhu paryāptam etāvat kṛtaś cāritrasaṁgrahaḥ, sādhu dharme vyavasthānaṁ kriyatām yadi śakyate/ dṛṣṭaṁ me nandanam bhagnam ṛṣayo nihataḥ śrutāḥ, devānāṁ tu samudyogas tvatto rājaṁ śrutaś ca me/* Maha Raja! Your brother Kubera had sent this message for you thus as his parents both belong to 'sataachaara' background. As in your case. Dashagriva! So far you have not done me justice and request you to tread the path of justice at least now. You had destroyed 'nandana vana' as I had seen myself. You had brutally killed Rishi Maharshis as I had come to learn. You had also started harassing some select Devatas. *nirākṛtaś ca bahuśas tvayāham rākṣasādhīpa, aparāddhā hi bālyāc ca rakṣaṇīyāḥ svabāndhavāḥ/ aham tu himavatprṣṭhaṁ gato dharmam upāsitum, raudraṁ vrataṁ samāsthāya niyato niyatendriyaḥ/ tatra devo mayā dṛṣṭaḥ saha devyomayā prabhuḥ, savyam cakṣur mayā caiva tatra devyām nipātitaṁ/ kā nv iyaṁ syād iti śubhā na khalv anyena hetunā, rūpaṁ hy anupamaṁ kṛtvā tatra krīḍati pārvatī/* Rakshasa Raja! Do please recall that had been constantly insulting and harassing me also frequently. Yet I have been taking these affronts as childish immaturity of mind. I would now like to make an appeal to you to reorient your misled psyche. I have now been performing Roudra Vrata with self restraint having reached the himalaya shikhiras. There I have had Bhagavan Maha Deva's divya darshana. I tried to then look around and as my good fortune would have it I saw Devi Parvati Mother too as Rudrani was standing with an unparalleled swarupa. Owing merely to Her kindness my left eye rolled out tears even as my right eyesight was full of sand as of pingala varna or of red colour as Rudra Deva was Nilohita or of blue colour. *tato devyāḥ prabhāvena dagdhaṁ savyam mamekṣaṇam, reṇudhvastam iva jyotiḥ piṅgalatvam upāgatam/ tato 'ham*

anyad vistīrṇaṁ gatvā tasya gires taṭam, pūrṇaṁ varṣaśatāny aṣṭau samavāpa mahāvratam/ samāpte niyame tasmims tatra devo maheśvaraḥ, prītaḥ prītena manasā prāha vākyam idaṁ prabhuḥ/ Thereafter I mounted another peak of Kailasa and performed rigorous tapasya for eight hundred years with silent concentration and self control. As I was doing so, Bhagavan Maheshwara made His ‘saakshaatkaara’ and said: *prīto ’smi tava dharmajña tapasānena suvrata, mayā caitad vrataṁ cīrṇaṁ tvayā caiva dhanādhipa/ trītiyaḥ puruṣo nāsti yaś cared vratam īdṛśam, vrataṁ suduścaram hy etan mayaivotpāditam purā/ tat sakhitvaṁ mayā sārddhaṁ rocayasva dhaneśvara, tapasā nirjitatvād dhi sakhā bhava mamānagha/ devyā dagdhaṁ prabhāvena yac ca sāvyam tavekṣaṇam, ekākṣi piṅgalety eva nāma sthāsyati śāśvatam/* Dharmajña Dhanshwara! I am pleased with your performance of this unique Roudra Vrata as you have the glory of performing this vrata next only to me. Devi Parvati’s celestial vision made you to roll tears from your left eye and your right eye with sand with pingala varna. Hence your name and fame should now onward be titled as ‘Ekaakshipalingi’! *evam tena sakhitvaṁ ca prāpyānujñāṁ ca śamkarāt, āgamyā ca śruto ’yam me tava pāpaviniścayaḥ/ tadadharmiṣṭhasamyogān nivarta kuladūṣaṇa, cintyate hi vadhōpāyaḥ sarṣisaṁghaiḥ surais tava/* Thence forward I have had established firm rapport and empathy with Bhagavan Shankra. Ravana! therefore you try to erase your ‘kula kalanka’ as supreme celestials and rishi maharshis had already been keenly engaged in your deep disaster too soon! *evam ukto daśagrīvaḥ kruddhaḥ samraktalocanaḥ, hastān dantāmś a saṁpīḍya vākyam etad uvāca ha/ vijñātaṁ te mayā dūta vākyam yat tvam prabhāṣase, naiva tvam asi naivāsau bhrātrā yenāsi preṣitaḥ/ hitaṁ na sa mamaitad dhi bravīti dhanarakṣakaḥ, maheśvarasakhitvaṁ tu mūdha śrāvayase kila/* As Kubera’s messenger repeated Kuera’s message, Ravanaasura with his red eyes and passionate ferocity pounded his teeth and replied to the messenger: I have indeed understood the substance of the message and neither your master nor even you would be left free with life. Why this emphasis on Kubera’s great goodwill of Maha Deva vis a vis that of mine! *na hantavyo gurur jyeṣṭho mamāyam iti manyate, tasya tv idānīm śrutvā me vākyam eṣā kṛtā matiḥ/ trīṁś lokān api jeṣyāmi bāhuvīryam upāśritaḥ, etan muhūrtam eṣo ’haṁ tasyaikasya kṛte ca vai, caturo lokapālāms tān nayiṣyāmi yamakṣayam/* I am indeed unable to contain myself! So far I have had retained my patience presuming that Kubera happened to be my cousin brother till now, but he had transgressed the outside limits. Now I have arrived at this conclusion that I should conquer trilokas with the strength of my hands and willpower. Right at this very moment I should despatch all the ‘chatur disha lokapalakas’ to Yama loka. *evam uktvā tu laṅkeśo dūtaṁ khaḍgena jaghnivān, dadau bhakṣayitum hy enaṁ rākṣasānām durātmanām/ tataḥ kṛtasvastayano ratham āruhya rāvaṇaḥ, trailokyavijayākāṅkṣī yayau tatra dhaneśvaraḥ/* So saying Ravana drew out his sword and killed the messenger to pieces and asked the rakshasaas around to enjoy the flesh.

Sarga Fourteen

Ravanasura along with six mantris and their senaas too attacked Yaksha sena and having succeeded forced entry Kubera Bhavana Dwaara

Tataḥ sa sacivaiḥ sārddhaṁ ṣaḍbhir nityam balotkaṭaiḥ, mahodaraprahastābhyām mārīcaśukasāraṇaiḥ/ dhūmrākṣeṇa ca vīreṇa nityam samaragrḍhnunā, vṛtaḥ saṁprayayau śrīmān krodhāl lokān dahann iva/ purāṇi sa nadīḥ śailān vanāny upavanāni ca, atikramya muhūrtena kailāsaṁ girim āviśat/ taṁ nivīṣṭam girau tasmin rākṣasendraṁ niśamya tu, rājño bhrātāyam ity uktvā gatā yatra dhaneśvaraḥ/ gatvā tu sarvam ācakhyur bhrātus tasya viniścayam, anujñātā yayuś caiva yuddhāya dhanadena te/ tato balasya saṁkṣobhaḥ sāgarasyeva vardhataḥ, abhūn nairītarājasya girim saṁcālayann iva/ tato yuddham samabhavad yakṣarākṣasasaṁkulam, vyathitāś cābhavaṁs tatra sacivāś tasya rakṣasaḥ/ taṁ dṛṣtvā tādṛśam sainyam daśagrīvo niśacaraḥ, harṣān nādaṁ tataḥ kṛtvā roṣāt samabhivartata/ ye tu te rākṣasendrasya sacivā ghoravikramaḥ, te sahasraṁ sahasrāṇām ekaikaṁ samayodhayan/ tato gadābhiḥ parighair asibhiḥ śaktitomaraiḥ, vadyamāno daśagrīvas tat sainyam samagāhata/ tair nirucchvāsavat tatra vadyamāno daśānanaḥ, varṣamāṇair iva ghanair yakṣendraiḥ saṁnirudhyata/ sa durātmā samudyamya kāladaṇḍopamām gadām, praviveśa tataḥ sainyam nayan yakṣān yamakṣayam/ sa kakṣam iva vistīrṇaṁ śuṣkendhanasamākulam, vātenāgnir ivāyatto ’dahat sainyam sudāruṇam/ tais tu tasya

mṛdhe 'mātyair mahodaraśukādibhiḥ, alpāvaśiṣṭās te yakṣāḥ kṛtā vātair ivāmbudāḥ/ ke cit tv āyudhabhagnāṅgāḥ patitāḥ samarakṣitau, oṣṭhān svadaśanaḥ tīkṣṇair daṁśanto bhuvi pātītāḥ/ bhayād anyonyam āliṅgya bhraṣṭaśāstrā raṇājire, niṣedus te tadā yakṣāḥ kṛlā jalahatā iva/ hatānām svargasaṁsthānām yudhyatām pṛthivītale, prekṣatām ṛṣisaṁghānām na babhūvāntaram divi/ etasminn antare rāma viśtīrṇabalavāhanah, agamat sumahān yakṣo nāmnā samyodhakaṇṭakaḥ/ tena yakṣeṇa mārīco viṣṇuneva samāhataḥ, patitāḥ pṛthivīm bheje kṣīṇapuṇya ivāmbārāt/ prāptasaṁjño muhūrtena viśramya ca niśācaraḥ, tam yakṣam yodhayām āsa sa ca bhagnaḥ pradudruve/ tataḥ kāñcanacitrāṅgam vaidūryarajatokṣitam, mārādām dvārapālānām toraṇam tat samāviśat/ tato rāma daśagrīvam praviśantaṁ niśācaram, sūryabhānur iti khyāto dvārapālo nyavārayat/ tatas toraṇam utpātya tena yakṣeṇa tāditaḥ, rākṣaso yakṣasṛṣṭeṇa toraṇeṇa samāhataḥ, na kṣitīm prayayau rāma varāt salilayoninaḥ/ sa tu tenaiva tam yakṣam toraṇeṇa samāhanat, nādrśyata tadā yakṣo bhasma tena kṛtas tu saḥ/ tataḥ pradudruvuh sarve yakṣā drṣṭvā parākramam, tato nadīr guhāś caiva vivīśur bhayapīḍitāḥ/

Having killed Kubera's messenger, the highly infuriated Ravana then got readied to attack Kubera, along with his six ministers named Mahodara-Prahasta-Maaricha- Shuka- Saarana- and Dhumraaksha. The Ravana sena crossed cities, villages, rivers, mountains, forests and so on and reached Kailasa Parvata on which Kubera and the yakshas. As the Yaksha sena and the Rakshasa sena got confronted each other, the Ravana mantri sena even of six each of them confronted each of thousand strong yaksha sena. Both the sides of yaksha-rakshasa veera sainikaas exchanged gada-musala-shakthi- tomaras in a manner that the surroundings of the parvata as though Kailasa itself was trembling with vibration. Ravana sena attacked Yakshaas as though agni jwalaas reinforced with 'maha vaayu pravaahaas' blazed forth berserk. *tais tu tasya mṛdhe 'mātyair mahodaraśukādibhiḥ, alpāvaśiṣṭās te yakṣāḥ kṛtā vātair ivāmbudāḥ/ ke cit tv āyudhabhagnāṅgāḥ patitāḥ samarakṣitau, oṣṭhān svadaśanaḥ tīkṣṇair daṁśanto bhuvi pātītāḥ/* As the wild winds shatter off even thick black clouds, Mahodara-Shukaaadi maha mantri senaas had systematically destroyed the ever defensive yaksha left overs. How many of Yakshaas indeed had been survived with their parts destroyed or while their faces crumbled down with their teeth still intact! *bhayād anyonyam āliṅgya bhraṣṭaśāstrā raṇājire, niṣedus te tadā yakṣāḥ kṛlā jalahatā iva/hatānām svarga - saṁsthānām yudhyatām pṛthivītale, prekṣatām ṛṣisaṁghānām na babhūvāntaram divi/* Some having been frightened and fallen to earth were mutually pacifying each other. Some were dazed as having fallen down like the speedy river water flows seeking to reach the banks. Some of the Yaksha soldiers had swiftly reached veera swarga, some gazing the proceedings of the battle along with deva rishi samuhaas while still in queues waiting for their turn for entry. *etasminn antare rāma viśtīrṇabalavāhanah, agamat sumahān yakṣo nāmnā samyodhakaṇṭakaḥ/ tena yakṣeṇa mārīco viṣṇuneva samāhataḥ, patitāḥ pṛthivīm bheje kṣīṇapuṇya ivāmbārāt/ prāptasaṁjño muhūrtena viśramya ca niśācaraḥ, tam yakṣam yodhayām āsa sa ca bhagnaḥ pradudruve/* Thus Agastya Maha Muni informed Shri Rama that at that juncture of the battle Kubera despatched 'Samyodhakantaka Veera Yaksha Veera', who attacked Rakshasa Maaricha like Vishnu would hurl his maha chakraayudha and the rakshasa fell deep down the kailasa parvata on earth. Having thus tossed down the Parvata, Maaricha took some rest returned and started confronting 'Samyodhakanataka' once again as the latter ran away and stood frightened. Meanwhile Dashagriva sought entry in the Kubera dwaara and was resisted by the dwaarapalala Suryabhaanu and punched the Mahasura Ravana by forcefully lifting the gates of the gate and smashed Ravana as the latter's blood flowed out nodoubt yet in tune with Brahma vara to Ravana was the least affected smacked back the dwaarapalaka as he was frightened and ran away. Thus, being totally unable to resist Ravana, yaksha sena found that they were neither able to resist nor defeat Rakshasaas nor save themselves.

Sarga Fifteen

Ravanaasura along with mantris and rakshasa sena attacks Yaksha sena and Dikpati -Dhanapati Kubera and after a remarkable victory seizes pushpaka vimana for ever and returned to Lankapuri

Tatas tāt vidrutān dṛṣṭvā yakṣāṇ śatasahasraśaḥ, svayam eva dhanādhyakṣo nirjagāma raṇaṁ prati/ tatra māṇicāro nāma yakṣaḥ paramadurjayaḥ, vṛto yakṣasahasraiḥ sa caturbhiḥ samayodhayat/ te gadāmusalapraśasaktitomaramudgaraiḥ, abhighnanto raṇe yakṣā rākṣasān abhidudruvuh/ tataḥ prahastena tadā sahasraṁ nihataṁ raṇe, mahodareṇa gadayā sahasraṁ aparaṁ hatam/ kruddhena ca tadā rāma mārīcena durātmanā, nimeṣāntaramātreṇa dve sahasre nipātite/ dhūmrākṣeṇa samāgamyā māṇibhadro mahāraṇe, musalenorasi krodhāt tāḍito na ca kampitaḥ/ tato gadāṁ samāvidhya māṇibhadreṇa rākṣasaḥ, dhūmrākṣas tāḍito mūrdhni vihvalo nipapāta ha/ dhūmrākṣaṁ tāḍitaṁ dṛṣṭvā patitaṁ śoṇitokṣitam, abhyadhāvat susaṁkruddho māṇibhadraṁ daśānanaḥ/ taṁ kruddham abhidhāvantaṁ yugāntāgnim ivotthitam, śaktibhis tāḍayām āsa tisṛbhīr yakṣapuṁgavaḥ/ tato rākṣasarājena tāḍito gadayā raṇe, tasya tena prahāreṇa mukuṭaḥ pārśvam āgataḥ, tadā prabhṛti yakṣo 'sau pārśvamaulir iti smṛtaḥ/ tasmims tu vimukhe yakṣe māṇibhadre mahātmani, saṁnādaḥ sumahān rāma tasmiṁ śaile vyavardhata/ tato dūrāt pradadṛśe dhanādhyakṣo gadādharaḥ, śukraproṣṭaḥ - padābhyām ca śaṅkha padmasamāvṛtaḥ/ sa dṛṣṭvā bhrātaraṁ saṁkhye śāpād vibhraṣṭagaauravam, uvāca vacanaṁ dhīmān yuktaṁ paitāmahe kule/ mayā tvam vāryamāṇo 'pi nāvagacchasi durmate, paścād asya phalaṁ prāpya jñāsyase nirayaṁ gataḥ/ yo hi mohād viṣaṁ pītvā nāvagacchati mānavaḥ, pariṇāme sa vi mūḍho jānīte karmaṇaḥ phalam/ daivatāni hi nandanti dharmayuktena kena cit, yena tvam īdṛśaṁ bhāvaṁ nītas tac ca na budhyase/ yo hi mātṛḥ pītṛṇ bhrātṛṇ ācaryāṁś cāvamanyate, sa paśyati phalaṁ tasya pretarājayaśaṁ gataḥ/ adhruve hi śarīre yo na karoti tapo 'rjanam, sa paścāt tapyate mūḍho mṛto dṛṣṭvātmano gatim/ kasya cin na hi durbudheś chandato jāyate matiḥ, yādṛśaṁ kurute karma tāḍṛśaṁ phalam aśnute/ buddhiṁ rūpaṁ balaṁ vittaṁ putrān mātṛmyam eva ca, prapnuvanti narāḥ sarvaṁ svakṛtaiḥ pūrvakarmabhiḥ/ evaṁ nirayagāmī tvam yasya te matir īdṛśī, na tvām samabhibhāṣisyē durvṛttasyaiṣa nirṇayaḥ/ evaṁ uktvā tatas tena tasyāmātyāḥ samāhatāḥ, mārīcapramukhāḥ sarve vimukhā vipradudruvuh/ tatas tena daśagrīvo yakṣendreṇa mahātmanā, gadayābhihato mūrdhni na ca sthānād vyakampata/ tatas tau rāma nighnantāv anyonyaṁ paramāhave, na vihvalau na ca śrāntau babhūvatur amarṣaṇaiḥ/ āgneyam astraṁ sa tato mumoca dhanado raṇe, vāruṇena daśagrīvas tad astraṁ pratyavārayat/ tato māyām praviṣṭaḥ sa rākṣasīm rākṣaseśvaraḥ, jaghāna mūrdhni dhanadaṁ vyāvidhya mahatīm gadāṁ/ evaṁ sa tenābhihato vihvalaḥ śoṇitokṣitaḥ, kṛttamūla ivāśoko nipapāta dhanādhipaḥ/ tataḥ padmādibhis tatra nidhibhiḥ sa dhanādhipaḥ, nandanaṁ vanam ānīya dhanado śvāsitas tadā/ tato nirjitya taṁ rāma dhanadaṁ rākṣasādhipaḥ, puṣpakaṁ tasya jagrāha vimānaṁ jayalakṣaṇam/ kāñcanastambhasaṁvītaṁ vaidūryamañitorāṇam, muktājālapratichannam sarvakāmaphaladrumam/ tat tu rājā samāruhya kāmagaṁ vīryanirjitam, jītvā vaiśravaṇaṁ devaṁ kailāsād avarohata/

As thousands of Yaksha Veeraas fled away, leaving behind countless yakshas were smashed to death, one Maha Yaksha named Manibhadra encountered Ravana and having led four thousand Yaksha Veeras as per Kubera's instruction. They were fully readied with gada-musala-praasa-shakti-tomara-mudgaraas and assaulted as they encouraged each other asserting that they should never leave a single rakshasa from death or while exchanging their ayudhas from each other. In fact while witnessing the killing sprees of rakshaaas, even Brahmavaad Rishis too were taken aback with surprise. But alas! Rakshasa Prahasta killed one thousand yakshas, Maareecha made two thousand yakshas downed to dust. Indeed! This easy way of fighting at ease irritated Dhumraksha and having got into vehement cruelty assaulted with his 'maayaa maya' methodology and threw his 'musala' at the chest of Manibhadra. In turn, Manibhadra lifted his mace and having revolved it a few times battered at the head of Dhumraksha who fell down while 'rakta pravaahaas' were resulted. Dashaaana on seeing this got enraged and hit three shakti ayudhaas simultaneously at the headgear of Manibhara who was also reputed as Paarshvamoulika fled away by Ravana's prahaara, realising that the latter was invincible any way. It was at that time that Kubera himself was visible from a distance along with two of his mantris named Shukra and Prousthapada. A little while later, Kubera addressed his first cousin Ravana as follows: *mayā tvam vāryamāṇo 'pi nāvagacchasi durmate, paścād asya phalaṁ prāpya jñāsyase nirayaṁ gataḥ/ yo hi mohād viṣaṁ pītvā nāvagacchati mānavaḥ, pariṇāme sa vi mūḍho jānīte karmaṇaḥ phalam/ daivatāni hi nandanti dharmayuktena kena cit, yena tvam īdṛśaṁ bhāvaṁ nītas tac ca na budhyase/Durbuddhi*

Dashagriva! Even after my sending across my considered advice, you have shamelessly attacked your co-brother and as you should finally had dropped in the hell, then only you would learn of that advice. Could those evil minded personalities like you having been puffed up with poisonous avarice ever absorb the purport of karma phala jnaana! Even after attaining success by such ways and means, if were not abided by dharma which devas abhor about, such success is merely sporadic and truly transient. But most unfortunately right now this everlasting truism being the nature of incomprehensibility and a mystery. *yo hi mātṛḥ pitṛṇ bhrātṛṇ ācāryāṁś cāvamanyate, sa paśyati phalaṁ tasya pretarājaśaṁ gataḥ/ adhruve hi śarīre yo na karoti tapo 'rjanam, sa paścāt tapyate mūḍho mṛto dṛṣṭvātmano gatim/ kasya cin na hi durbudheś chandato jāyate matiḥ, yādṛśaṁ kurute karma tādṛśaṁ phalaṁ aśnute/ buddhiṁ rūpaṁ balaṁ vittaṁ putrān mātṛmāmyam eva ca, prapnuvanti narāḥ sarvaṁ svaḥkṛtāḥ pūrvakarmabhiḥ/* He who betrays mothers and fathers, brahmanas and gurus of maturity and wisdom would be the natural preys of 'paapa bhogata' and thus of dishonoured victims of Yama dharma raja. This body of ours is truly transient and once being ignorantly or well knowingly commit duraacharaas post death then there could be no retrievability ever possible. Paapaphala is merely the root of 'duhkha maha vriksha' and is certainly not transferable. Mudhatva and Papatva are the such two branches of a Vriksha as would poison hastening its destruction. Karma and phala lead each other as being the nature of existence, since as one sows so is reaped. All the Beings on earth get bestowed with 'samriddhi- sundara rupa-bala-vaibhava-veerata-yukta santaana trupti only by 'punya karma anushthaana'. As Kubera concluded his explanation thus, he hit his gada ayudha on Ravana's head and thus led to mutual 'ayudha prahaaraas'. Kubera released his 'agneyastra' which was equalised with Ravana's 'vaarunastra'. Then Ravana revealed his numerous forms of tigers, wild boars, clouds, mountains, seas, maha vrikshas, daityas and so on. Then Ravana upheld his mighty 'gada' and thumped on Kubera's head as the latter like a maha ashoka vriksha fell down on to earth. *tato nirjitya taṁ rāma dhanadaṁ rākṣasādhipaḥ, puṣpakaṁ tasya jagrāha vimānaṁ jayalakṣaṇam/ kāñcanastambhasaṁvītaṁ vaidūryamaṇitoraṇam, muktājālapraticchannaṁ sarvakāmaphaladrumam/ tat tu rājā samāruhya kāmagaṁ vīryanirjitam, jītvā vaiśravaṇaṁ devaṁ kailāśād avarohataḥ/* Thus Ravana was puffed up with triumph against Yaksha Raja Kubera the Dhanaadhyaksha- Dikpati- Dhrama dhvaja and seized the Pushpaka Vimana right under his unique control. That Pushpaka is decorated its interiors with golden pillars with vaidurya mani toranas and pearl laced net works of magnificence while its exteriors with rich vriksha sampada which would yield sweetest fruits and of a plethora of fragrant flowers all the seasons, be it summer or winter or rains. Thus Ravana with all his followers flew down the Kailasha shikharas on to Lankapuri with sensational victory.

Sarga Sixteen

Dashagriva visited 'Sharavana Sarkandavana' as the pushpaka vimana was halted by Nandeshwara- the angry Rakshasa lifted up the mountain, delighting Mahesha, named him as Ravana and gifted a khadga!

Sa jītvā bhrātaraṁ rāma dhanadaṁ rākṣasādhipaḥ, mahāsenaprasūtiṁ tu yayau śaravaṇaṁ tataḥ/ athāpaśyad daśagrīvo raukmaṁ śaravaṇaṁ tadā, gabhastijālasaṁvītaṁ dvitīyam iva bhāskaram/ parvataṁ sa samāsādyā kiṁ cid ramyaṇāntaram, apaśyat puṣpakaṁ tatra rāma viṣṭambhitam divi/ viṣṭabdhāṁ puṣpakaṁ dṛṣṭvā kāmagaṁ hy agamaṁ kṛtam, rākṣasaś cintayām āsa sacivaiḥ taiḥ samāvṛtaḥ/ kim idaṁ yannimittaṁ me na ca gacchati puṣpakam, parvatasyoparisthasya kasya karma tv idaṁ bhavet/ tato 'bravīd daśagrīvaṁ mārīco buddhikovidah, naitan niṣkāraṇaṁ rājan puṣpako 'yaṁ na gacchati/ tataḥ pārśvam upāgamyā bhavasyānucaro balī, nandīśvara uvācedaṁ rākṣasendram aśaṅkitaḥ/ nivartasva daśagrīva śaile krīḍati śaṅkaraḥ, suparṇanāgayakṣāṇāṁ daityadānavarakṣasāṁ, prāṇinām eva sarveṣāṁ agamyāḥ parvataḥ kṛtaḥ/ sa roṣāt tāmranayanaḥ puṣpakād avaruhyā ca, ko 'yaṁ śaṅkara ity uktvā śailamūlam upāgamat/ nandīśvaram athāpaśyad avidūrasthitaṁ prabhum, dīptaṁ sūlam avaṣṭabhyā dvitīyam iva śaṅkaram/ sa vānaramukhaṁ dṛṣṭvā tam avajāñya rākṣasaḥ, prahāsaṁ mumuce maurkhyāt satoya iva toyadaḥ/ saṁkrudho bhagavān nandī śaṅkarasyāparā tanuḥ, abravīd rākṣasaṁ tatra daśagrīvaṁ upasthitaṁ/ yasmād vānaramūrtiṁ mām dṛṣṭvā rākṣasadurmate, maurkhyāt tvam avajāñīṣe pariḥasaṁ ca muñcasi/ tasmān madrūpasamnyuktā madvīryasamatejaśaḥ, utpatsyante

vadhārthaṁ hi kulasya tava vānarāḥ/ kiṁ tv idānīm mayā śakyaṁ kartuṁ yat tvām niśācara, na hantavyo hatas tvaṁ hi pūrvam eva svakarmabhiḥ/ acintayitvā sa tadā nandivākyam niśācaraḥ, parvataṁ taṁ samāsāḍya vākyam etad uvāca ha/ puṣpakasya gatiś chinnā yatkr̥te mama gacchataḥ, tad etac chailam unmūlaṁ karomi tava gopate/ kena prabhāvena bhavas tatra kr̥dati rājavat, vijñātavyam na jānīṣe bhayasthānam upasthitam/ evam uktvā tato rājan bhujān prakṣipyā parvate, tolayām āsa taṁ śailam samṛgavyālapādapam/ tato rāma mahādevaḥ prahasan vīkṣya tatkr̥tam, pādānguṣṭhena taṁ śailam pīḍayām āsa līlayā/ tatas te pīḍitās tasya śailasyādho gatā bhujāḥ, viśmitāś cābhavaṁs tatra sacivās tasya rakṣasaḥ/ rakṣasā tena roṣāc ca bhujānām pīḍanāt tathā, mukto virāvaḥ sumahāṁs trailokyam yena pūritam/ mānuṣāḥ śabdavitratā menire lokasaṁkṣayam, devatāś cāpi saṁkṣubdhāś calitāḥ sveṣu karmasu/ tataḥ prīto mahādevaḥ śailāgre viṣṭhitas tadā, muktvā tasya bhujān rājan prāha vākyam daśānanam/ prīto 'smi tava vīryāc ca sauṇḍīryāc ca niśācara, ravato vedanā muktaḥ svarāḥ paramadāruṇaḥ/ yasmāl lokatrayam tv etad rāvitam bhayam āgatam, tasmāt tvaṁ rāvaṇo nāma nāmnā tena bhaviṣyasi/ devatā mānuṣā yakṣā ye cānye jagatītale, evam tvām abhidhāsyanti rāvaṇam lokarāvaṇam/ gaccha paulastya visrabdhaḥ pathā yena tvam icchasi, mayā tvam abhyanujñāto rākṣasādhipa gamyatām/ sāksān maheśvareṇaivam kṛtanāmā sa rāvaṇaḥ, abhivādyā mahādevam vimānam tat samāruhat/ tato mahītale rāma paricakrāma rāvaṇaḥ, kṣatriyān sumahāvīryān bādhamānas tatas tataḥ/

Agasyta then continued to Shri Rama that Ravana having accomplished victory against Kubera and seized Pushpaka vimana, flew across ' Sharavana named sarakanda vana' where Kartikeya was born.

[Vishleshana on Sarkanda Vana and Kartikeya Janma vide a) Padma and b) Skanda Puranas respectively:

a) For a number of years, Shiva and Parvati were in a joyful mood after their marriage and there was little news for Indras and Devas about the possible arrival of Kartikeya who alone could terminate Tatakasura. Agni Deva took the form of a parrot and entered the Palace of Shiva and Parvati who found that Parvati was enjoying a bath in a Sarovar playing with lotus flowers and Lord Shiva was resting in his bed. She found six Krittikas in the Sarovar and told them that she was desirous of seeing the water drops inside the lotus bulbs; the Kritthikas replied in fun that they would show the water drops provided they allow them also to share the joy of a child in her 'garbha'! The Krittikas further said that they should allow them too to own the child as their own as much as that of Devi Parvati and she agreed to the mutual deal; Krittikas showed the water drops inside the lotus bulb and drank them. As soon as she drank the water drops, there emerged a handsome and healthy boy from Devi Parvati's right abdomen with Sun-like luster and a powerful Physique wearing a 'Shula' and 'Ankush' in both of his hands. He was called 'Kumar' as many entities claimed parentage mainly of course by Lord Shiva and Devi Parvati but also the Krittikas and even Agni. The boy had six brilliant faces and was popularly called by several names viz. Vishakha, Shanmukha, Skanda, Shadaanana and Kartikeya.

b) After wedding, Maha Deva and Devi Parvathi moved on to Mountain Gandhamadan to a luxurious and lonely place for their honeymoon. As Bhagavan's virility was so potent that parts of humanity were getting destroyed and Vishnu asked Agni Deva to take the form of a Hermit and asked Parvati to donate it and extended his hand which was immediately consumed by Agni even before Her eyes. Parvati got angry and cursed Agni to become 'Sarva Bhakshak' or he who consumes everything. Agni could not bear the brunt of the virility of Maha Siva and begged Him to show a way to pass it on to someone; Shiva advised that the same be planted into virtuous women and Sage Narada annotated that such women of high merit taking bath on an early morning in the instant month of Magha would be attracted to Agni and his hot flames and they would be the best choice for the transfer of the virility in particles. As advised by Narada, Krittikas approached Agni seeking warmth from the cold morning and Agni transferred some drops of virility to the ladies through their skin pores. Kritthikas got pregnant and their angry husbands gave a curse to them to roam on the Sky. They became Stars in a constellation and aborted their pregnancies. The major portion of the virility got left however on top of the Himalayas which was lifted

by a crane and pushed into Ganges and the drops which were radiant like fire sparks got meshed up in the river bed plants (Sarkhand) of Ganges, who carried the foetus to a secluded place in the bushes thus emerging a Six Headed Child Kartikeya! As soon as the boy of highly chiselled face and limbs was born with extraordinary splendour, there was such illumination that travelled all over the Three Worlds instantly. Shiva Deva and Devi Parvati appeared at once on their Vrishaba carrier and were overwhelmed with parental love and affection.]

Further stanzas to follow: *parvataṁ sa samāsādyā kiṁ cid ramyavanāntaram, apaśyat puṣpakam tatra rāma viṣṭambhitam divi/ viṣṭabdhāṁ puṣpakam dṛṣṭvā kāmagaṁ hy agamaṁ kṛtam, rākṣasaś cintayām āsa sacivaiṣ taiḥ samāvyūtaḥ/ kiṁ idam yannimittam me na ca gacchati puṣpakam, parvatasyoparisthasya kasya karma tv idam bhavet/* After crossing the Sharvana-Sarkhanda jungle, Ravana and his party saw many mountains were crossed and the ‘vanasthali’ was indeed picturesque. But suddenly the Pushpaka Vimana slowed down and stopped mid air high on the lower skies. Ravana enquired of his mantris as to why the vimana stopped suddenly as it should normally proceed as per our wishes. Would it be that somebody might be staying down there and possibly was stopped all of a sudden! *tato ’bravīd daśagrīvam mārīco buddhikovidāḥ, naitan niṣkāraṇam rājan puṣpako ’yam na gacchati/* Then buddhi kushala Ravana Mantri Mareecha remarked: Rakshasa Raja! would it be possible that there might be some intervention of Yaksha Raja Kubera! *tataḥ pārśvam upāgamyā bhavasyānucaro balī, nandīśvara uvācedaṁ rākṣasendram aśaṅkitāḥ/ nivartasva daśagrīva śaile krīḍati śaṅkarah, suparṇanāgayakṣāṇām daiṭyadānavarakṣasām, prāṇinām eva sarveṣām agamyāḥ parvataḥ kṛtaḥ/* Even as Maarecha remarked of Kubera’s intervention, Nandiswara the ‘sannihita of Bhagavan Shankara’ peeped in; he was looking frightening, loathsome, with dark figure yet mixed with red color as of pingala varna, shaven head and of short hands with unbelievable body strength; Nandiswara shouted on Ravana: ‘Dashagriva! Get back and clear off your vimana at once. This is a prohibited area for Naaga, Suvarna, Yaksha, Devata, Gandharva Rakshasaas and is not a thoroughfare.

[Vishleshana on the Origin and Glory of Nandeshwara from a) Linga and b) Varaha Puranas:

a) Maharshi Shilada approached Indra Deva to bless him to a highly renowned and virtuous son who would be ‘Ayonijam’ and ‘Mrityuheenam’ or unborn to a woman and deathless. Indra Deva expressed his inability and said: *Na durlabho Mrityuheenastwa Putro hyayonijah, Mayaa cha Vishnunaa chaiva Brahmanaa cha Mahatmanaa/* (It is not possible for Brahma or Vishnu to grant a son who would be unborn to a woman and would not die). Maharshi Shilada then performed severe Tapasya for thousands of years and his body got degenerated to such an extent that it became a skeleton full of worms. Finally, Maha Deva granted his vision and Shilada’s wish: *Tava Putro bhavishyaami Nandi naamnaa twayonijah, Pitaa bhavishyaasi mama Piturvey Jagataam Muney/* (I shall grant you a son with the name of Nandi and he would be my son and would be popular like wise). Then Nandi was born at Yagna Bhumi with the features of Maha Deva himself with Trinetras, Chaturbhjas and as Jataa mukuta and Vajra-Sarpa dhaari when Devatas rained fragrant flowers, Apsaraas danced and Gandharvaas sang tuneless hymns in praise of Shiva and Nandi. Vasus, Rudras and Indra prayed respectfully and Devis like Lakshmi, Jyeshtha, Diti, Aditi, Nanda, Shachi, Bhadra and others rendered ‘Stutis’ to Nandi. Shailada Muni commended Maha Deva as well as Nandeswara and expressed his total satisfaction and gratitude. As Nandeswara was taken into the ‘Parnashala’ or thatched home of Shailada, Nandi assumed a human Rupa instead of Deva Swarupa. Shailada Muni was overjoyed, performed the child’s Jaata Karma and other Vedic Tasks and on the son’s attaining seven years performed his Yagnopaveeta dharana and ‘Upaasana’ of Gayatri and tendered him to the Ashram of Maharshi Mitraavaruna. The Guru taught Veda Vidya, Shastras and other Scriptures, besides Dhanur Vidya, Ayur Veda and Mantra Vidyas, Chatushashti Kaalas, Ashrama Dharmas and so on. Mitraavaruna was very proud of the student and so was Muni Shilada; the Guru then blurted at that time of Nandi’s exit from Ashram that doubtless Bala Nandi displayed extra-ordinary brilliance as a fulfilled Scholar and accomplishment but was shortlived! Shilada fainted at this disclosure for long and after regaining normalcy took to extreme Tapasya again to Maha Deva; even as

Shilada was engaged in Tapasya, Shiva appeared, fondled Nandi, assured him not to get disturbed from what was stated by his Guru. He said that actually he sent messengers that Nandi's life was almost over since his human birth would anyway be of Tapatrayas and hence he was terminating the Manava Janma to bestow Everlasting Life; by so saying, Maha Deva touched Nandi so that his physical body would fall down with his Jataa Mukuta etc and secure a permanent Rudra Rupa. The Place where the human form of Nandi's 'Jatajuta' fell on Earth was materialised into a Sacred River called Jatodaka and Nandi's new Form was of a 'Vrishabha'; Parama Shiva himself performed 'Abhisheka' on the new Form of Nandi and that Place came to be called Vrishadhwani, Jambunada or Panchanada and Vishwakarma gifted a Golden Mukuta or Headgear and Kundalaas or Ear Rings. Thereafter Nandeswara familiarised with his mother Devi Girija and also the Ganaas, whom he was empowered as their Chief. Devi Parvati endeared the son who prostrated before her with veneration. Maha Deva declared to the Tri Lokas that Nandeswara was the son of Shiva and Parvati. Devas headed by Indra, Brahma, Vishnu, Dikpalakas, Maharshis, besides Yaksha-Gandharva-Muni and Yogi ganaas were all invited to a huge event where Nandeswara's unique name was fame were known all over, where ever Maha Deva was known and indeed Maha Deva was acclaimed as the Supreme Lord of the Universe. Parama Shiva granted a boon to Nandeswara that He would be in the 'Sannithi' (Presence) of Shiva always and any kind of worship to himself would be incomplete without any Service to Nandi ! Even great sins of the magnitude of Brahma hatya could be nullified by Shiva Puja but at first, Nande -swara should be propitiated without fail; *Aadow kuryaanamaskaaram tadantey Shivataam Vrajat/*

b) The Northern Peak of Mandarachal Mountain known as Munjavan is picturesque where a Nandana Garden existed with most alluring surroundings of glittering precious stones and heaven-like ambience of streams, flowers and fruits where Devas made their temporary resting places and so did Celestial Beings like Kinnaras who sang their sweetest tunes and performed their dances. Most significantly, Maha Deva used to often grace the Place in the form of 'Sthanu Parameswara'. In the subsequent Treta Yuga, a Maha Muni called Nandi carried out a rigorous Tapasya for thousand years experiencing icy cold and extreme heat and Parameswara having tested his steadfast fortitude and unnerving faith finally gave 'Sakshatkar' and asked boons to bestow; but Nandi never yielded for 'Prabhutva, Amaratva, Indratva, Brahmatva, Lokapaalatva -Royalty, Immortality, the position of Indra, Brahma, Lokapaala –but his Bhakti should be eternal, or else there should not be Bhakti at all! Very gladly, Shankara awarded the World's highest windfall that Nandi would be unique like Shiva Himself, that he would be the conduit between all Devas and Danavas, Indra and Brahma and all the Highest Powers that be as Shiva's own conscience! Thus Nandi the Head of Nandi Ganas became Trinetra, with Trishul, Danad, Pinaki, etc. like Second Shankara! In course of time, none could ever witness Shankara's physical form as He had turned Himself as a Deer in the Sleshmatak Forest, a fact not known to Nandi even! Led by Nandi, all the Deities including Indra made vigorous searches the World over but to no avail. Lord Brahma in His inner vision over Tapasya discovered Parameswara as a Deer in the Sleshmatak Forest not far from the renowned Pasupathinath Temple in Nepal. Indra, Brahma and Narayana reached the Forest and found the uni-horn Deer, chased it and nearly caught hold of the horn – Indra the top portion, Brahma the middle and Vishnu the lower portion. Unfortunately for them, the horn gave way into their hands as three parts and all the three cursed their own helplessness. A voice was then heard that the three of them were able to catch only the horn and that too in three pieces. If only the entire body were caught and installed then Dharma Dhenu (the Cow of Virtue) would have been on all four legs. Anyway, they should install their respective pieces of the horn – the upper portion as Uttar Gokarneswar, the middle portion as Dakshina Gokarneswar and the lower portion at Slesheswar. Lord Shiva further said that on the foot hills of Himalayas called Nepal, He would in any case emerge on His own with four resplendent faces in four directions which would be famous as 'Sariresh' (Pashupathinath); It is at this Illustrious Place where the Sacred Bagamati River originating from Himalayas flows that Slesheshvar Param Guha or the Sancrosant Cave had surfaced. There are any numbers of streams flowing where even a touch of the waters would destroy sins. To the South of Slesheswar is situated the 'Anashak' Tirtha which allows firm steps towards Mukti. Another Tirtha called 'Bhrigu Prapatan' destroys 'Arishat Vargas' (Six Enemies) viz. Kama (Desire) and Krodha (Anger);

Groups of ‘Apsaras’ (Celestial Dansueses) take off by Vimans from this Place to ‘Swarga’. Lord Brahma Himself established ‘Brahmodabhed’ Tirtha which has the reputation of abolishing ‘Rajo guna’ if a devotee takes bath with Indriya-Nigraha or limb control for a year to qualify him to ascend to Brahma Loka. There is also a ‘Gorakshak’ Tirtha a visit of which would bestow the benefit of ‘Sahasra-Daan’ or Charity of Thousand Cows. A Climb of Gauri Shikhar provides Devi- Sayujya. Down under the Mountain a bath in Baghmata River at ‘Ratna Kund’ blesses attainment of Skandalok. Even a simple bath at ‘Panchanadi Tirtha’ bestows the Punya of performing ‘Agnishtoma’. To North of Slesheswar is ‘Pranthakapaniya’ Tirtha where Gandharvas were renowned to worship Shiva. To North West, a sincere bath in ‘Brahmodaya Tirtha’ along with ‘Sandhyopasana’ would assure that there would be no visit to ‘Mrityu loka’ and that there would not be any difficulties for the rest of life. The devotees who perform Pitra Tarpana and Shraddha in the Sangam Place of Bhagmati and Manivati Rivers would most certainly accomplish the best of Shiva Devas’ blessings! Lord Indra situated the top portion of the ‘Shringa’ at Swarga itself. Brahma set up the middle portion of the Deer Horn at Gokarna and Lord Vishnu set it up at Shringeshwar. But Bhagavan’s body without the Horn has infinite forms! For example, Ravanaasura secured one linga which got entrenched in Earth because of the trickstery of Ganesha and tried to pull it tight and gave up! (Gokarna in North Karnataka is a Siddha Linga at Mahabaleswar Temple; the coverings of the Atma Linga sought to have been brought by Ravana fell at Dharieswar, Gunavantheswar, Murudeswar and Sajjeswar Temples, as popularly believed).

Tamil Purana Tiruvallada mentions another story in which Nandi took the form of a whale as Devi Parvati lost her concentration while Shiva was explaining the meaning of Vedas to her. Parvati incarnated as a fisherwoman for the atone. To unite his master and his beloved wife, Nandi took the form of a whale and started to trouble the people. Fisherwoman Parvati's father told that anyone who killed the whale would marry his daughter. Later Lord Shiva took the form of a fisherman, killed the whale and got Parvati in her previous form.]

Further stanzas continued:

*sa roṣāt tāmranayanah puspakād avaruhya ca, ko 'yam śaṁkara ity uktvā śailamūlam upāgamat/ nandīśvaram athāpaśyad avidūrasthitam prabhum, dīptam sūlam avaṣṭabhya dvitīyam iva śaṁkaram/ sa vānaramukham drṣṭvā tam avajāñāya rākṣasaḥ, prahāsam mumuce maurkhyāt satoya iva toyadaḥ/ As Nandishwara shouted on Ravana most insultingly, Dashagriva became incensed with fury, stood up with his ‘karnakudalaas’ swinging across as his ten faces and looked frightening: ‘Who are you and who is Shankara anyway to interrupt my journey forward!’ While Ravana yelled so, he realised that Nandishwara himself was like Bhagava Shankara was his alternate form himself even as his face was like of a Vaanara Then he had made a boisterous laughter. *saṁkruddho bhagavān nandī śaṁkarasyāparā tanuḥ, abravīd rākṣasaṁ tatra daśagrīvam upasthitam/ yasmād vānaramūrtim mām drṣṭvā rākṣasadurmate, maurkhyāt tvam avajāñāse parihāsam ca muñcasi/ tasmān madrūpasam yuktā madvīryasamatejaṣaḥ, utpatsyante vadhārtham hi kulasya tava vānarāḥ/ Ravana! you seem to have felt that I am of Vanara swarupa. But fear not, very soon a vaanara would soon teach many lessons of your doom. Cruelmost Nishachara! Mind you that soon vaanaras would use their sharp nails and teeth to teach you very hard lessons with their ‘parvataakaaraas’. Then they would facilitate your uprooting along with ‘putra bhratara bandhu parivaaraas’ too! *kiṁ tv idānīm mayā śakyam kartum yat tvām niśācara, na hantavyo hatas tvām hi pūrvam eva svakarmabhiḥ/ acintayitvā sa tadā nandivākyam niśācaraḥ, parvatam tam samāsādya vākyam etad uvāca ha/ puspakasya gatiś chinnā yatkr̥te mama gacchataḥ, tad etac chailam unmūlam karomi tava gopate/ kena prabhāvena bhavas tatra krīḍati rājavat, vijñātavyam na jāñāse bhayasthānam upasthitam/ Nishachara! I could destroy you in no time, but of what avail! You are already on the high thoroughfares of self- destruction.’ As Nandeshwara heckled Ravanaasura, the Rakshasa was the least disturbed and went near the mountain and shouted on him: ‘Pashu pata Nandi! The main reason to let pass my pushpaka vimana is due to this parvata; now I would wish to pull out the parvata itself and throw it off and clear my way. Is this the reason why Bhagavan Shankara should dance away’ *evam uktvā tato rājan bhujān prakṣipyā parvate, tolayām āsa tam śailam samṛgavyālapādapam/****

tato rāma mahādevaḥ prahasan vīkṣya tatkr̥tam, pādāṅguṣṭhena taṁ śailaṁ pīḍayām āsa līlayā/ tatas te pīḍitās tasya śailasyādho gatā bhujāḥ, vismitās cābhavaṁs tatra sacivās tasya rakṣasaḥ/ Agasty Maha Muni further addressed Shri Rama: ‘ Dashagriva then pulled up and having lifted it kept on its shoulders and tried to quickly place it on his shoulders as the moountain was shaking sideways. As the Parvata was quaking the Pramatha ganaas too were wobbling too . Ravana’s hands were then crushed thereunder and his mantris were full of astonishment.*rakṣasā tena roṣāc ca bhujānām pīḍanāt tathā,mukto virāvaḥ sumahāṁs trailokyaṁ yena pūritam/ mānuṣāḥ śabdavitrastā menire lokasaṁkṣayam, devatāś cāpi saṁkṣubdhās calitāḥ sveṣu karmasu/ tataḥ prīto mahādevaḥ śailāgre viṣṭhitas tadā, muktvā tasya bhujān rājan prāha vākyam daśānanam/ prīto ’smi tava vīryāc ca śauṇḍīryāc ca niśācara, ravato vedanā muktaḥ svarāḥ paramadāruṇaḥ/* As the rakshasa’s hoarse cryings due the uplifting the mountain and the severity of its swing and shake made the trilokas and their inhabitants were bewildered with ‘artanaadaas’. As the Beings on earth felt that ‘ maha pralaya kaala’ had arrived, Indraadi devataas too were unable to find the way out.’ Agastya Muni then continued his naration further: Dashagriva then duly eulogised Vrishabhadhwaja who was seated atop the Kailasa for some thousand years in that very manner. Then Maha Deva was pleased with Ravana Stuti.

[Vishleshana on Ravanaasura’s Stotra on Maha Deva:

Jatatavigalajjala pravahapavitasthale, Galeavalambya lambitam bhujangatungamalikam/Damad damad damaddama ninadavadamarvayam, Chakara chandtandavam tanotu nah shivah shivam/ Parama Shiva! Your jatajutaas are ever wet, neck is garlanded with serpents, and hands with damaru with resonances of ‘damat damat damat damat, damat damat, damat damat, damat damat damat’ always.
Jata kata hasambhrama bhramanilimpanirjhari, vilolavichivalarai virajamanamurdhani/
Dhagadhagadhagajjva lalalata pattapavake, Kishora chandrashekhare ratih pratikshanam mama Parama Shiva! I am ever lost in my prayers for you as your jatajutas are saturated with waves of Ganga and falling on your fiery ‘trinetras’ as your mastaka is adorned with pournami chandra!
Dharadharendrana ndinivilasabandhubandhura, Sphuradigantasantati pramodamanamanase/
Krupakatakshadhorani nirudhadurdharapadi, Kvachidigambare manovinodametuvastuni/ Parama Shiva! May my mind set be ever replete with ‘Shiva Consciousness’, which is omni present and is always with the companionship of Devi Parvati, the Parama Shakti, adorned with radiant crown.
Jata bhujan gapingala sphuratphanamaniprabha, Kadambakunkuma dravapralipta digvadhumukhe/
Madandha sindhu rasphuratvagutariyamedure, Mano vinodamadbhutam bibhartu bhutabhartari/ Parama Shiva! May I rejoice in my thoughts on you as the seed of my existence always recalling your swarupa as neelagriva with serpent garlands, jatajutas covering ‘dashadishas’, robed in ‘gajacharma’.
Sahasra lochana prabhritya sheshalekhashekhara, Prasuna dhulidhorani vidhusaranghripithabhuh/
Bhujangaraja malaya nibaddhajatajutaka, Shriyai chiraya jayatam chakora bandhushekharaḥ/ Parama Shiva! Grant me prosperity, longevity and popularity, as you are Chandra embellished crown, jatajutas with snake garlands and footrest replete with flowers fallen from heads of Indra, Vishnu , devas.
Lalata chatvarajvaladhanajnjayasphulingabha, nipitapajncasayakam namannilimpanayakam
Sudha mayukha lekhaya virajamanashekharā, Maha kapali sampade shirojatalamastunah/ Parama Shiva! We we be bestowed with Siddhis of anima-mahima-laghima-garima-prapti-parakamya-vashitwa, ishitva, parakaya pravesha-doora darshana/shravana, manojavam, swacchanda maranam, deva sahakreeda yathaa sankalpa siddhi from your jataajutas, the halaahala agni as dvoured by you and from the artha chandra mastaka. *kraala phaala pattika dhagad dhagad dhagajjvaladghanijaahutikruta*
prachandapajncasayake, Dharadharendra nandini kuchagrachitrapatraka, Prakaalpānāikashilpini
trilochane ratirmama/ Parama Shiva! My intense interest in you if for your Trinetras, the third eye having burnt off Manmadha the God of Love and Passion, besides your damaruka shabda of ‘dhagad dhagad’ and your naughty glances on the Himapurti’s enduring enchantment for ever.*navina megha mandali*
niruddhadurdharasphurat, kuhu nishithinitamah prabandhabaddhakandharah/ nilimpanirjhari
dharastanotu krutti sindhurah, Kalanidhanabandhurah shriyam jagaddhurandharah/ Parama Shiva! Do kindly bestow us ‘aishvarya’ as you bear the brunt of the universe, since we pray with commitment and

belief in you as with crescent Moon on your fore head, the celestial Ganges on your jataajutaas, as your dark throat retains dark ‘kaala vishaagni’ and chandra kalas get prominent despite th layers of clouds all round. ! *Praphulla nila pankaja prapajinchakalimchatha, Vdambi kanthakandali raruchi prabaddhakandharam/ Smarachchidam purachchhidam bhavachchidammakhachchidam, Gajachchidandhakachidam tamamtakachchidam bhaje/Parama Shiva!* I am totally immersed in prayers for you ever as you the sheen of Devalayas, the glory of Lotus ponds, and as Nilagriva spreading the darkness of the Universe . You subjected Kaama Deva with ‘agni jyaalaas as ‘nirupa’ the formless- destroyed Tripurasuras as of negation of Yagjnas, principles, bonds of contented living, and of harassment- shattered Andhaka- overwhelmed Yama as Mrityunjaya! *Akharvagarvasarvamangala kalakadambamajnari, Rasapravaha madhuri vijrumbhana madhuvratam/Smarrantakam purantakamavantakam, mahantakam, Gajantakandhakantakam tamantakantakam bhaje/ Parama Shiva!* My reverential prostrationsto you as your ‘garala kantha’ is ever swarmed by honey bees since the kadamba pushpas are ever attracted by them since your glorious as Manmadhantaka, Tripurantaka and Andhakaantaka too as Gaja charma vastra and mrrithynjaya! *Jayatvadabhnavibhrama bhramadbhujangamasapur, Dhigdhigdhini nirgamatkarala bhaal havyavat/ Dhimiddhimiddhimidhva nanmrudangatungamangala, Dhvanikramapravartita prachanda tandavah shivah/ Parama Shiva!* As the ‘maha tandava swarrupa’ even universally popular being responsive to the ‘dhimid dhimid’ drum beats, with fire on your forehead as the ‘neela kantha’ even as the maha sarpa malaas wanders around the garala kantha. *Drushadvichitratalpayor bhujanga mauktikasraja, Garishtharatnaloshthayoh suhrudvipakshapakshayoh/ Trushnaravindachakshushoh prajamahimahendra - yoh, Sama pravartayanmanah kada sadashivam bhaje/ Parama Shiva!* Grant me the physical strength and ‘mamo nishchalata’ - (as I am lifting this ‘maha kailaasa parvata’ since Nandeeshwara is not allowing me to give way to proceed further)- as you are the Maha Deeva with eqaunimity of heart alike to your devotees or enemies, the commoners are emporers, as the approach you with veneration either with a blade of grass or lumps of mud or with ‘mani haaraas’ despite the hissing sarpa maalaas around the neela kantha! Indeed you are omni present, omni potent and omni scient in kaleidiscopic universe! *Kada nilimpanirjhari nikujnjakotare vasan, Vimuktadurmatih sada shirah sthamajnjalin vahan/ Vimuktalolalochano lalamabhalalagnakah, Shiveti mantramuchcharan sada sukhi bhavamyaham/ Parama Shiva!* When and how could be ever blissful - or with my ephemeral body of the consciousness there in! or would that be possible living in a mountain cave or on the banks of the celestial Ganga! Surely I am certain that as my thoughts are pure and deeds are washed clean, then my chanting of ‘Om Namah Shivaaya Mantra’ fixed on my fore head and the inner vision should rasitt in Shiva Saakshaatkaara! *Imam hi nityameva muktamuttamottamam stavam, Pathansmaran bruvannaro vishuddhimeti santatam/ Hare gurau subhaktimashu yati nanyatha gatim, Vimohanam hi dehinam sushankarasya chintanam/ Parama Shiva!* Whosoever could practise the ‘pathana-manana-nidhi dhyasa’ of this Ravana Stuti ought be purified with your saakshaatkaara!]

Further stanzas continued:

yasmāl lokatrayam tv etad rāvitam bhayam āgatam, tasmāt tvam rāvaṇo nāma nāmnā tena bhaviṣyasi/ devatā mānuṣā yakṣā ye cānye jagatītale, evaṁ tvām abhidhāsyanti rāvaṇam lokarāvaṇam/ Dashaanana! You are indeed worthy of being a hero and am pleased with your ‘paraakrama’. As your shoulders and hands were crushed under the weight of the huge mountain, you kept on rattling the ‘atyanta bhayanaka Raava or ever resounding ‘aartanaada’ due to which ‘triloka pranis’ stood up with fright; hence may you be named as RAVANA with which you woul become knowm all over the triloksa! Deva-manushya-yaksha and all the bhutala vaasis would now on ward call you the born Dashagriva! By the name of Ravana henceforth. Pulastyanandana! You now may move as you wish and may take my instruction to leave. Then Ravanasura replied: ‘Maha Deva! I had been already secured ‘varaprapti’ from Brahma Deva to be invincible from ‘deva-gandharva-daanava-raakshasa-guhyaka-naaga adi mahabala shaalis’ but never counted of human beings as they are harmless anyway. Tripurantaka! I was also blessed by Brahma Deva with ‘deerghaayush’. Now may I request you for a ‘shastra’ for my use. *Evamuktastasthena Ravanena sa*

Shankarah, dadou khadgam mahaa deeptam Chandrahaasamiti shrutam, aayushachaavashesham cha dadou Bhutapatistatada/ Datyovaacha tatah Shambhunaarvagjnaayamidam tvayaa, avajgnaatam yadi hi te maamevaishyastyasamshayah/ As Ravana requested, bhutanaadha hagavan Shankara handed over to him the ‘atyanta deeptimaan Chandra naamaka khadga’ with its longevity. Bhagavan however cautioned : ‘ you should ever be respectful in your use for justified causes by you and otherwise it would return back to me.’ This was how, Dashagriva alighted the pushpaka vimana having accomplished a spectacular feat, and having been blessed my Maha Deva Himself, besides having been gifted Chandrahaasa namaka maha shastra with glory, thanks to Nandishwara’s feigned resistance to let cross the pushtpaka vimana of the Maha Parvata. Indeed that was the fall out of Sharavana named Sarkandaaranya where Kritika Devatas were truly instrumental to the glorious birth of Swami Kartikeya!

Sarga Seventeen

Ravana sights Vedavati, a partial form of Maha Lakshmi, performing tapasya for Vishnu- he gets attracted to the tapasvini as she resorted to agnijwalas and curses to take revenge as Sita in next birth

Atha rājan mahābāhur vicaran sa mahītalām, himavadvanam āsādyā paricakrāma rāvaṇaḥ/ tatrāpaśyata vai kanyām kṛṣṭājīnajaṭādhārām, ārṣeṇa vidhinā yuktām tapantīm devatām iva/ sa dṛṣṭvā rūpa-saṁpannām kanyām tām sumahāvratām, kāmamohaparītātmā papraccha prahasann iva/ kim idaṁ vartase bhadre viruddham yauvanasya te, na hi yuktā tavaitasya rūpasyeyam pratikriyā/ kasyāsi duhitā bhadre ko vā bhartā tavānaghe, pṛcchataḥ śaṁsa me śīghraṁ ko vā hetus tapo’rjanē/ evam uktā tu sā kanyā tenānāryeṇa rakṣasā, abravīd vidhivat kṛtvā tasyātithyam tapodhanā/ kuśadhvaḥ nāma pitā brahmaṛṣir mama dhārmikah, bṛhaspatisutaḥ śrīmān buddhyā tulyo bṛhaspateḥ/ tasyāham kurvato nityam vedābhyāsam mahātmanah, sambhūtā vānmayī kanyā nāmnā vedavatī smṛtā/ tato devāḥ sagandharvā yakṣarākṣasapannagāḥ, te cāpi gatvā pitaram varānam rocayanti me/ na ca mām sa pitā tebhyo dattavān rākṣaseśvara, kāraṇam tad vadiṣyāmi niśāmaya mahābhujā/ pitus tu mama jāmātā viṣṇuḥ kila surottamaḥ, abhipretas trilokeśas tasmān nānyasya me pitāḥ/ dātum icchati dharmātmā tac chrutvā baladarpitaḥ, sambhur nāma tato rājā daityānām kupito ’bhavat, tena rātrau prasupto me pitā pāpena himsitaḥ/ tato me janani dīnā tac charīram pitur mama, pariṣvajya mahābhāgā praviṣṭā dahanam saha/ tato manoratham satyam pitur nārāyaṇam prati, karomīti mamecchā ca hṛdaye sādhu viṣṭhitā/ aham pretagatasyāpi kariṣye kāṅkṣitam pituḥ, iti pratijñām āruhya carāmi vipulam tapaḥ/ etat te sarvam ākhyātām mayā rākṣasapūṅgava, āśritām viddhi mām dharmam nārāyaṇapatīcchayā/ vijñātas tvam hi me rājan gaccha paulastyanandana, jānāmi tapasā sarvam trailokye yad dhi vartate/ so ’bravīd rāvaṇas tatra tām kanyām sumahāvratām, avaruḥya vimānāgrāt kandarpaśarapīḍitaḥ/ avaliptāsi suśroṇi yasyās te matir īdṛśī, vṛddhānām mṛgaśāvākṣi bhrājate dharmasaṁcayā/ tvam sarvagūṇasaṁpannā nārhasē kartum īdṛśam, trailokyasundarī bhīru yauvane vārdhakaṁ vidhim/ kaś ca tāvad asau yaṁ tvam viṣṇur ity abhibhāṣase, vīryeṇa tapasā caiva bhogena ca balena ca, na mayāsau samo bhadre yaṁ tvam kāmāyase ’ṅgane/ ma maivam iti sā kanyā tam uvāca niśācaram, mūrdhajeṣu ca tām rakṣaḥ karāgreṇa parāṁṣat/ tato vedavatī kruddhā keśān hastena sācchinat, uvācāgniṁ samādhāya maraṇāya kṛtatvarā/ dharṣitāyās tvayānārya nedānīm mama jīvitam, rakṣas tasmāt pravekṣyāmi paśyatas te hutāśanam/ yasmāt tu dharṣitā cāham apāpā cāpy anāthavat, tasmāt tava vadhārtham vai samutpatsyāmy aham punaḥ/ na hi śakyah striyā pāpa hantum tvam tu viśeṣataḥ, śāpe tvayi mayotsṛṣṭe tapasā ca vyayo bhavet/ yadi tv asti mayā kim cit kṛtam dattam hutam tathā, tena hy ayoṇijā sādhvī bhavyam dharmiṇaḥ sutā/ evam ukṭvā praviṣṭā sā jvalantaṁ vai hutāśanam, papāta ca divo divyā puṣpavṛṣṭiḥ samantataḥ/ pūrvam krodhahataḥ śatrur yayāsau nihatas tvayā, samupāśṛitya śailābham tava vīryam amānuṣam/ evam eṣā mahābhāgā martyeṣūtpadyate punaḥ, kṣetre halamukhagraste vedyām agniśikhopamā/

Maha Muni Agastya further continued his narration about joy rides by his pushpaka vimana and saw a youthful tapasvini kanya performing deep tapasya seated in padmaasana and wearing ‘black mriga charma’ and ‘jataadhara mastaka’. Even one glance on her, Ravana got obsessed with lustful desire, both

physically and mentally and descended from the pushpaka and introduced himself and asked for his parentage , her husband, her like-dislike for him and the married life if any. She replied: *kuśadhvajo nāma pitā brahmarṣir mama dhārmikaḥ, bṛhaspatisutaḥ śrīmān buddhyā tulyo bṛhaspateḥ tasyāhaṁ kurvato nityaṁ vedābhyāsaṁ mahātmanaḥ, sambhūtā vānmayī kanyā nāmnā vedavatī smṛtā/ tato devāḥ sagandharvā yakṣarākṣasapannagāḥ, te cāpi gatvā pitaraṁ varaṇaṁ rocayanti me/* As Ravana had asked her extremely politely, the tapsvini replied courteously too: ‘ My respected father is Brahmarshi Kushadhwaaja, the son of Brihaspati as he had imbibed the qualities of Brihaspati himself. He gave birth to a ‘vaangmayi’ kanya in me named Vedavati. As I have since grown up, Deva-Gandharva- Yaksha-Rakshasa- Naaga pramukhas of outstanding heritage approached my father seeking my hand.*na ca mām sa pitā tebhya dattavān rākṣaseśvara, kāraṇaṁ tad vadiṣyāmi niśāmaya mahābhuja/ pitus tu mama jāmātā viṣṇuḥ kila surottamaḥ, abhipretas trilokeśas tasmān nānyasya me pitāḥ/ dātum icchati dharmātmā tac chrutvā baladarpitaḥ, śambhur nāma tato rājā daityānāṁ kupito ’bhavat, tena rātrau prasupto me pitā pāpena himsitaḥ/* But my revered father could not oblige any of those innumerable Since I was bent on marrying Bhagavan Vishnu only. In fact he too was clear in his mind set that Maha Vishnu himself should be his distinguished son in law. I am too of the outstanding resolve. Having heard of our mutual resolve, Daitya Raja Shambhu killed my father. *.tato me jananī dīnā tac charīraṁ pitur mama, pariṣvajya mahābhāgā praviṣṭā dahanam saha/ tato manorathaṁ satyaṁ pitur nārāyaṇaṁ prati, karomīti mamecchā ca hṛdaye sādhu viṣṭhitā/ ahaṁ pretagatasyāpi kariṣye kāṅkṣitaṁ pituḥ, iti pratijñāṁ āruhya carāmi vipulaṁ tapaḥ/* Subsequently, my dear mother too jumped into dead father’s chitaagni and thus made ‘sati saha gamana’. Then and there I had made a ‘pratigina’ that what all was my father’s resolve of attaining Maha Vishnu ought to be truthfully pursued. That is how, Rakshasa Raja! I have briefly conveyed to to you; ‘Narayana , and Narayana’ only should be my husband and none else. I am of the firm decisiveness that none whatever could not be accomplished by patient perseverance.’ As Devi Vedavati was assreting thus, the ‘kaama peedita Ravana’ turned his deaf ears and replied: ‘Sushreni! It is clear that your mindset appears to be distorted and this kind of your resolve might me suitable for elderly mahilaa, but not appropriate for youthful kanyas like you. Do note that I am the King of Lankapuri and the ever renowned Dashagriva. I am now attracted you now, and would wish you to be my wife. *kaś ca tāvad asau yaṁ tvaṁ viṣṇur ity abhibhāṣase, vīryeṇa tapasā caiva bhogena ca balena ca, na mayāsau samo bhadre yaṁ tvaṁ kāmayaṣe ’ṅgane/ ma maivam iti sā kanyā tam uvāca niśācaram, mūrdhajeṣu ca tām rakṣaḥ karāgreṇa parāmr̥ṣat/* Tell me! who indeed is this Vishnu for whom you are so much enamoured about! What are his special qualifications! Is he that parakrami, tapasvi, or wealthy and the cynosure of all!’ Devi Vedavati coolly replied: ‘Never ever say one word in your defiance. Rakshasa Raja! Bhagavan Vishnu is the sole preserver of trilokas and the singular sustainer of the Universe.’ Having heard the cool reply from Devi Vedavati, Ravana rakshasa extended his mighty hands and held Vedavati’s ‘keshaas’. *tato vedavatī kruddhā keśān hastena sācchinat, uvācāgniṁ samādhāya maraṇāya kṛtatvarā/ dharṣitāyās tvayānārya nedānīm mama jīvitam, rakṣas tasmāt pravekṣyāmi paśyatas te hutāśanam/ yasmāt tu dharṣitā cāham apāpā cāpy anāthavat, tasmāt tava vadhārthaṁ vai samutpatsyāmy ahaṁ punaḥ/*Devi Vedavati got fumed up and pulled off her own head hairs forcibly and instantly and utilised the ‘kesha samudaya’ as her defensive weapon as ‘roshapurna prajjvalita agnijjwaala’ shouted: ‘neecha rakshasa! As you have thus humiliated me in this ugly and unprecedented misbehavior of the meanest possible ugly manner, I should straightaway jump into ‘agni jwaalaas’. But before that, I should kill you mercilessly.*na hi śakyaḥ striyā pāpa hantum tvaṁ tu viśeṣataḥ, śāpe tvayi mayotsṛṣṭe tapasaś ca vyayo bhavet/ yadi tv asti mayā kim cit kṛtaṁ dattaṁ hutaṁ tathā, tena hy ayonijā sādhvī bhaveyaṁ dharmiṇaḥ sutā/* Since stree shakti might or might not be adequate agaist dushta buddhi shakti of a man, hence I must give you a severe ‘shaapa’ knowingly well that the record of my pavitrata might be somewhat affected. If only I had some satkarma, daana, homa, karya prapti as the best deserved daughter of my revered father, then in my next birth I should incarnate myself as a ‘sati-saadhvi-ayonija kanya rupamati’ then in my next birth when you ought to suffer the retribution of justice. Having cursed Ravana, Devi Vedavati offered herself to agni jwaalaas, as celestial flowers were rained down from the high skies. In the following birth , he got into the following birth as ‘an ayonija’ Devi Sita as from as an ‘halaa - avirbhaava’.

[Vishleshana on Devi Vedavati from Brahma Vaivarta Purana:

In the lineage of Manu Daksha Savarni were born Brahma Savarni-Dharma Savarni-Rudra Savarni-Deva Savarni and Indra Savarni who were all Parama Bhaktas of Bhagavan Vishnu. The son of Indra Savarni viz. King Vrishabhadhwaja was a great devotee of Parama Shiva and the latter considered the King even more important than his own sons Ganesha and Kumara. Somehow the King never followed the Vaishnava Dharma and even discouraged Vishnu Puja and Lakshmi Puja. An infuriated Surya Deva cursed the King that his Rajya Lakshmi would abandon him. Shiva in turn lifted his Trishul and ran behind Surya Deva and the latter sought refuge from his father Kashyapa Muni and Brahma. The three some of Surya, Kasyapa and Brahma sought protection from Vishnu Deva. Shiva too reached there and told Vishnu that Vrishabhadhwaja was his personal Bhakta and Surya cursed the King. Vishnu replied that by the time Shiva reached Vaikuntha, lot of time elapsed and not only Vrishabhadhwaja lost his Empire and died but also his son Rathadhwaja passed away and the latter's sons Dharmadhwaja and Kushadhwaja became intense Bhaktas of Vishnu and were performing Tapasya to Lakshmi Devi; Vishnu further said that an 'Amsa' of Maha Lakshmi would be soon born to Malavati, the blessed wife of Kushadhwaja. As soon as the baby was born, she recited Vedas and was thus named *Vedavati*. In course of time, Vedavati took to severe Tapasya. There was an Akaasha Vani (Celestial Voice) which pronounced that Vedavati in her next birth would be Vishnu's wife. On hearing this, Vedavati left for Gandhamadana Mountain and intensified her Tapasya further. The demon Ravana spotted Vedavati in Tapasya and made advances to her; she cursed Ravana at his misbehaviour, declared that she would sacrifice her life by jumping into Agni Kunda and in her next birth would become responsible for his death as Devi Sita, the wife of a human Avatara of Vishnu to be called Shri Rama. Devi Sita was wedded to Shri Rama in the next birth. To keep up the word of his father Dasharatha, Rama along with Sita and Lakshmana moved on to the forests and Agni Deva approached Rama as a Brahmana and conveyed that since the time for Sita's abduction by Ravana was imminent, he (Agni) should replace Devi Sita with *Maya Sita* and after the episode of Ravana's killing was over, he would replace real Sita with the shadow Sita after the 'Agni Pariksha' time. Vedavati alias Chhaya Sita proceeded to perform Tapasya at Pushkara Kshetra and in Dwapara Yuga became *Draupadi* as the daughter of Drupada Raja and further as the wife of Pandavas. Thus Vedavati was blessed as a *Trihaayani* born in Satya, Treta and Dwapara yugas].

Sarga Eighteen

Ravana in his pushpaka visited King of Maruds in an yajna as Indraadi Devatas ran off, while Maharshi Samvarta advised not to fight; Ravana with pride returned away as Indraadi Devas gave boons to Maruds.

Eṣā vedavatī nāma pūrvam āsīt kṛte yuge, tretāyugam anuprāpya vadhārtham tasya rakṣasaḥ, sītotpanneti sītaiṣā mānuṣaiḥ punar ucyate/ praviṣṭāyām hutāsaṁ tu vedavyām sa rāvaṇaḥ, puṣpakam tat samāruhya paricakrāma medinīm/ tato maruttam nṛpatim yajantam saha daivataiḥ, uśīrabhijam āsādy dadarśa sa tu rākṣasaḥ/ samvarto nāma brahmarṣir bhrātā sāḁśād bṛhaspateḥ, yājayām āsa dharmajñāḥ sarvair brahmagaṇair vṛtaḥ/ dṛṣṭvā devās tu tad rakṣo varadānena durjayam, tām tām yonim samāpannās tasya dharṣaṇabhīraṇaḥ/ indro mayūraḥ samvṛtto dharmarājas tu vāyasaḥ, kṛkalāso dhanādhyakṣo haṁso vai varuṇo 'bhavat/ tam ca rājānam āsādy rāvaṇo rākṣasādhipaḥ, prāha yuddham prayacceṭi nirjito 'smṛti vā vada/ tato marutto nṛpatiḥ ko bhavān ity uvāca tam, avahāsaṁ tato muktva rākṣaso vākyam abravīt/ akutūhalabhāvena prīto 'smi tava pāṛthiva, dhanadasyānujam yo mām nāvagacchasi rāvaṇam/ triṣu lokeṣu kaḥ so 'sti yo na jānāti me balam, bhrātaram yena nirjitya vimānam idam āhṛtam/ tato marutto nṛpatis tam rākṣasam athābravīt, dhanyaḥ khalu bhavān yena jyeṣṭho bhrātā rane jitaḥ/ nādharmasahitam ślāghyam na lokapratisamhitam, karma daurātmyakam kṛtvā ślāghase bhrātṛnirjayāt/ kim tvam prāk kevalam dharmam caritvā labdhavān varam, śrutapūrvam hi na mayā yādṛṣaṁ bhāṣase svayam/ tataḥ śarāsanam gṛhya sāyakāmś ca sa pāṛthivaḥ, ranāya nirayayau krudhaḥ samvarto mārgam āvṛṇot/ so 'bravīt snehasamnyuktam maruttam tam mahān ṛṣiḥ, śrotavyam yadi

madvākyam saṁprahāro na te kṣamaḥ/ māheśvaram idam satram asamāptam kulam dahet, dīkṣitasya kuto yuddham krūratvaṁ dīkṣite kutaḥ/ saṁśayaś ca raṇe nityam rākṣasaś caiṣa durjayaḥ, sa nivṛtto guror vākyān maruttaḥ pṛthivīpatiḥ, viṣṛjya saśaram cāpaṁ svastho makhamukho 'bhavat/ tatas tam nirjitaṁ matvā ghoṣayām āsa vai śukah, rāvaṇo jitavāms ceti harṣān nādam ca muktavān/ tām bhakṣayitvā tatrasthān maharṣin yajñam āgatān, vitṛpto rudhirais teṣāṁ punaḥ saṁprayayau mahīm/ rāvaṇe tu gate devāḥ sendrāś caiva divaukasaḥ, tataḥ svām yonim āsādyā tāni sattvāny athābruvan/ harṣāt tadābravīd indro mayūram nīlabarhiṇam, prīto 'smi tava dharmajña upakārād vihaṁgama/ mama netrasahasraṁ yat tat te barhe bhaviṣyati, varṣamāṇe mayi mudam prāpsyase prītilakṣaṇam/ nīlāḥ kila purā barhā mayūrāṇām narādhipa, surādhipād varam prāpya gatāḥ sarve vicitratām/ dharmarājō 'bravīd rāma prāgyamśe vāyasaṁ sthitam, pakṣiṁs tavāsmi supṛtāḥ prītasya ca vacaḥ śṇu/ yathānye vividhai rogaiḥ pīḍyante prāṇino mayā, te na te prabhaviṣyanti mayi prīte na saṁśayaḥ/ mṛtyutas te bhayaṁ nāsti varān mama vihaṁgama, yāvat tvām na vadhiṣyanti narās tāvad bhaviṣyasi/ ye ca madviṣayasthās tu mānavāḥ kṣudhayārditāḥ, tvayi bhukte tu tṛptās te bhaviṣyanti sabāndhavāḥ/ varuṇas tv abravīd dhamsaṁ gaṅgātoyavicāriṇam, śrūyatām prītisaṁyuktaṁ vacaḥ patraratheśvara/ varṇo manoharaḥ saumyaś candramaṇḍalasaṁnibhaḥ, bhaviṣyati tavodagraḥ śuklaphenasamaprabhaḥ/ maccharitram saṁsādyā kānto nityam bhaviṣyasi, prāpsyase cātulām prītim etan me prītilakṣaṇam/ haṁsānām hi purā rāma na varṇaḥ sarvapāṇḍuraḥ, pakṣā nīlāgrasaṁvītāḥ kroḍāḥ śaṣpāgranirmalāḥ/ athābravīd vaiśravaṇaḥ kṛkalāsaṁ girau sthitam, hairaṇyam saṁprayacchāmi varṇam prītis tavāpy aham/ sadravyaṁ ca śiro nityam bhaviṣyati tavākṣayam, eṣa kāñcanako varṇo matprītyā te bhaviṣyati/ evaṁ dattvā varāṁs tebhyaḥ tasmin yajñotsave surāḥ, nivṛtte saha rājñā vai punaḥ svabhavanam gatāḥ/

Thus Vedavati of Kritayuga had thus manifested as Devi Sita in Treta Yuga. Subsequently, Ravanaasura in his subsequent 'pushupaka vimana bhramana' reached Usheera beeja Desha where Raja Marut was executing a 'dharma yajna' along with Devas where Brahmarshi Samvarta too was present. But keeping in view of Brahma's boons to Ravana, the yajna got terminated as Indra- Dharma Raja, Varuna and Kubera changed their swarupas as a peacock, crow, swan and chameleon respectively. Other devatas too changed their forms as Ravana descended from the pushpaka. Then Ravana entered the yajna shaala and saw Raja Marut and shouted like a dog having entered the pavitra yajna shaala and barked. Raja Marut asked Ravana as to who was he! Ravana howled in laughter and replied that he was the younger brother of Kubera; yet he found the King of Marut was complacent and unnerved. Then Ravana declared: 'Could there be any other King on earth who would not be aware that there was a King who defeated and disgraced Kubera the Yaksha Raja and forcibly taken away this pushpaka vimana! Yes, I am that Ravana!' Raja Marut replied: Ravana! you are a dhanya rakshasa indeed. Surely you should have practised 'shuddha dharmacharana' indeed. I have never had an opportunity of encountering ever! Durbddhi Ravana! keep standing erect as you should be receiving a befitting reply now! Then Raja Marut picked up his dhanush baanaas but Samvataka Maharshi stopped Marut and said that it would not be proper to attack as yajna bhumi should not be converted as yuddha bhumi for a yajna diksha purusha, besides do get warned that the rakshas raja would be able to uproot the Marud Vamsha; Thus my appeal is not to get violent at this juncture. Then Ravana vindicated his victory as rakshasa sena present in the vimana raised victory ninaadaas and enjoyed 'mamsa bhakshana' of the onlooker brahmanas present at the yajna. As Ravana and the followers alighted back the pushpaka, Indra-Dharma Raja-Varuna Deva got back to their nija swarupas and revived the lives of the bodies of the victimised brahmanas and onlookers of the Yajna. Further, the peacock swarupa Indra blessed the King of Marud ganas that his kingdom should never be subjected to sarpa bhaya and my megha swarupa should always be happy with 'sakaala varshas' thereafter. The crow swarupa Yama dharma raja blessed the Marud King that all the Beings in creation are subject to various bhoutika-maanasika-daivika-badhaa trayas, yet your praja should never be cursed with 'akaala mṛtyu baadhaas'! Then Varuna Deva in hamsa swarupa granted that the King of Marud and all his subjects that they would ever enjoy coolness of body and mind for ever as of cool flows of water; indeed that was how swans had thence onward had assumed spotless white from the erstwhile combination of blue and yellow. Then Kubera as a chameleone assured the King of Maruds assured gold from time to time. Thus Indraadi Devatas bestowed boons to the King of Maruds.

Sarga Nineteen

Ravana attacked Ayodhya King Anaranya who dared to face him as Rakshasa veeras were defeated but finally Ravana got victorious, yet Anaranya while falling cursed that Rama would soon kill him

Atha jivā maruttam sa prayayau rākṣasādhipaḥ, nagarāṇi narendrāṇām yuddhakāṅkṣī daśānanah/ sa samāsādyā rājendrān mahendravaruṇopamān, abravīd rākṣasendras tu yuddham me dīyatām iti/ nirjitāḥ smeti vā brūta eṣo hi mama niścayaḥ, anyathā kurvatām evaṁ mokṣo vo nopapadyate/ tatas tu bahavaḥ prājñāḥ pārvithā dharmaṇiścayāḥ, nirjitāḥ smety abhāṣanta jñātvā varabalaṁ ripoh/ duṣyantaḥ suratho gādhiraḥ gayo rājā purūravāḥ, ete sarve 'bruvāms tāta nirjitāḥ smeti pārvithāḥ/ athāyodhyāṁ samāsādyā rāvaṇo rākṣasādhipaḥ, suguptāṁ anaraṇyena śakreṇevāmarāvatīm/ prāha rājānam āsādyā yuddham me sampradīyatām, nirjito 'smīti vā brūhi mamaitad iha śāsanam/ anaraṇyaḥ susamkrudhho rākṣasendram athābravīt, dīyate dvandvayuddham te rākṣasādhipate mayā/ atha pūrvam śrutārthena sajjitam sumahad dhi yat, niṣkrāmat tan narendrasya balaṁ rakṣovadhodyatam/ nāgānām bahusāhasraṁ vājinām ayutam tathā, mahīm samchādyā niṣkrāntam sapadātiratham kṣaṇāt/ tad rāvaṇabalaṁ prāpya balaṁ tasya mahīpateḥ, prāṇāśyata tadā rājan havyam hutam ivānale/ so 'paśyata narendras tu naśyamānam mahad balaṁ, mahārṇavam samāsādyā yathā pañcāpagā jalam/ tataḥ śakradhanuḥprakhyaṁ dhanur visphārayan svayam, āsadāda narendrās tam rāvaṇam krodhamūrchitaḥ/ tato bāṇasatāny aṣṭau pātayām āsa mūrdhani, tasya rākṣasarājasya ikṣvākukulanandanah/ tasya bāṇāḥ patantas te cakrire na kṣatām kva cit, vāridhārā ivābhrebhyaḥ patantyo nagamūrdhani/ tato rākṣasarājena krudhdhena nṛpatis tadā, talena bhīhato mūrdhni sa rathān nīpāpāta ha/ sa rājā patito bhūmau vihvalāṅgaḥ pravepitaḥ, vajradagdha ivāraṇye sālo nīpatito mahān/ tam prahasyābravīd rakṣa ikṣvākum pṛthivīpatim, kim idānīm tvayā prāptam phalaṁ mām prati yudhyatā/ trailokye nāsti yo dvandvam mama dadyān narādhipa, śaṅke pramatto bhogeṣu na śṛṇoṣi balaṁ mama/ tasyaivaṁ bruvato rājā mandāsura vākyam abravīt, kim śakyam iha kartum vai yat kālo duratikramaḥ/ na hy aham nirjito rakṣas tvayā cātmapraśamsinā, kāleneha vipanno 'ham hetubhūtas tu me bhavān/ kim tv idānīm mayā śakyam kartum prāṇaparikṣaye, ikṣvākuparibhāvītvād vaco vakṣyāmi rākṣasa/ yadi dattam yadi hutam yadi me sukṛtam tapaḥ, yadi guptāḥ prajāḥ samyak tathā satyam vaco 'stu me/ utpatsyate kule hy asminn ikṣvākūṇām mahātmanām, rājā paramatejasvī yas te prāṇān hariṣyati/ tato jaladharodagras tādīto devadundubhiḥ, tasminn udāhṛte śāpe puṣpavṛṣṭiḥ ca khāc cyutā/ tataḥ sa rājā rājendra gataḥ sthānam triviṣṭapam, svargate ca nṛpe rāma rākṣasaḥ sa nyavartata/

Agastya Maha Muni continued his explanation about duratma Ravanaasura and his escapades as he was fired up with his intense ambition to subdue or win over celestial or earthly kings. Thus in his repetitive jaunts enabled by the pushpaka vimana, he visited various kingdoms threatening the Kings to either endorse their defeats or be prepared for attacks. Then he landed at the Kingdom of Ayodhya where King Anaranya and repeated the swan song of either surrender or be ready for an attack. Ravana stated further: indeed invariably the Ayodhya kings were all humbled as Dushyanta, Suradha, Gaadhi, Gaya, Pururavaadi Rajas raised their truce flags. Then Anaranya said : 'Nishaahara pati! May I take an opportunity of dwandwa yuddha!'. Then some ten thousand elephants, one lakh horsemen, several charioteers and innumerable foot soldiers were on the attack. But then Anaranya's army was devastated by the rakshasaas as dried up grass in agni jwaalaas. Anaranya was stunned at the destruction yet due to his personal prowess sought to re-attack. He then like a lion ran after deer subdued raksha yoddhas the like of whom included Mareecha, Shuka, Saarana Rakshasas who ran away. Then the Ikshvaku Raja assaulted Ravana's dasha mastakas flinging with eight hundred arrows. But like varsha paata on parvatashikhara, the baana varsha of the Ayodhya King did not have much impact. In turn, Ravana gave a hard slap on the king as the latter fell down from his chariot and stated shivering with acute pain, as Ravana had a boisterous laughter shouting: 'oh miserable king of Ayodhya! None indeed in trilokas there might be a hero who could subdue me!' Even his 'praana shakti' was gradually dwindling away, King Anaranya in subdued tone stated: *na hy aham nirjito rakṣas tvayā cātmapraśamsinā, kāleneha vipanno 'ham hetubhūtas*

tu me bhavān/ kiṃ tv idānīm mayā śakyaṃ kartuṃ prāṇaparikṣaye, ikṣvākuparibhāvitvād vaco vakṣyāmi rākṣasa/ yadi dattaṃ yadi hutaṃ yadi me sukṛtaṃ tapaḥ, yadi guptāḥ prajāḥ samyak tathā satyaṃ vaco 'stu me/ Rakshasa! You are indulging in self praises as you have finally succeeded inspite of me; indeed this is 'kaala mahima' as basically it is that Kaala pravaha which had subdued me. I am happy however that I had dared to attack but neither surrendered meekly nor ran away being frightened, but got defeated in my eventual death. 'But, Rakshasa! You heckled about my ancestry that the erstwhile Kings Ayodhya surrendered to you meekly and hence I should give you a 'shaap' with the curse as follows: If only I have had performed daana-punya-homa-tapa- dharmaanusara praja paalanas, may my words turn to be truthful. utpatsyate kule hy asminn ikṣvākūṇām mahātmanām, rājā paramatejasvī yas te prāṇān hariṣyati/ tato jaladharodagras tāḍito devadundubhiḥ, tasminn udāhṛte śāpe puṣpavṛṣṭiś ca khāc cyutā/ tataḥ sa rājā rājendra gataḥ sthānaṃ triviṣṭapam, svargate ca nṛpe rāma rākṣasaḥ sa nyavartata/ My forthcoming generation of Ishvaku King Dasharatha be blessed to give birth to Shri Rama who would destroy you and usher in loka kalyana.' As Anaranya sad thus deva dudubhis were sounded and 'aakaasa pushpa varshaas' got initiated'. Then Ravana, quite unmindful of the 'shaapa', proceeded to swarga loka.

Sarga Twenty

Kalahapriya Narada diverted Ravana's tour to swarga loka to Yamaloka and followed himself to watch the proceedings

Tato vitrāsayan martyān pṛthivyām rākṣasādhipaḥ, āsasāda ghane tasmin nāradaṃ munisattamam/ nāradas tu mahātejā devarṣir amitaprabhaḥ, abravīn meghapṛṣṭhastho rāvaṇaṃ puṣpake sthitam/ rākṣasādhipate saumya tiṣṭha viśravasaḥ suta, prīto 'smy abhijanopeta vikramair ūrjitaḥ tava/ viṣṇunā daityaghātaiś ca tārṣyasyoragadharaṣaṇaiḥ, tvayā samaramardaiś ca bhṛśaṃ hi paritoṣitaḥ/ kiṃ cid vakṣyāmi tāvat te śrotavyaṃ śroṣyase yadi, śrutvā cānantaraṃ kāryaṃ tvayā rākṣasapumgava/ kim ayaṃ vadhyate lokas tvayāvadhyena daivataiḥ, hata eva hy ayaṃ loko yadā mṛtyuvaśaṃ gataḥ/ paśya tāvaṃ mahābāho rākṣaseśvaramānuṣam, lokam enaṃ vicitrārthaṃ yasya na jñāyate gatiḥ/ kva cid vāditranṛttāni sevyante muditair janaiḥ, rudhyate cāparair ārtair dhārāśrunayanānanaiḥ/ mātā piṭṛsuta - snehair bhāryā bandhumanoramaiḥ, mohenāyaṃ jano dhvastaḥ kleśaṃ svaṃ nāvabudhyate/ tat kim evaṃ parikliṣya lokam mohanirākṛtam, jita eva tvayā saumya martyaloko na saṃśayaḥ/ evaṃ uktas tu laṅkeṣo dīpyamāna ivaujasā, abravīn nāradaṃ tatra saṃprahasyābhivādya ca/ maharṣe devagandharvavihāra samarapriya, ahaṃ khalūdyato gantuṃ vijayārthī rasāṭalam/ tato lokatrayaṃ jitvā sthāpya nāgān surān vaśe, samudram amṛtārthaṃ vai mathiṣyāmi rasālayam/ athābravīd daśagrīvaṃ nāradaḥ bhagavān ṛṣiḥ, kva khalv idānīm mārgeṇa tvayānena gamiṣyate/ ayaṃ khalu sudurgamyaḥ piṭṛrājñāḥ puraṃ prati, mārgo gacchati durdharṣo yamasyāmitrakarṣana/ sa tu śāradameghābhaṃ muktṛvā hāsaṃ daśānanaḥ, uvāca kṛtaṃ ity eva vacanaṃ cedam abravīt/ tasmād eṣa mahābrahman vaivasvatavadhodyataḥ, gacchāmi dakṣiṇām āśāṃ yatra sūryātmaḥ nṛpaḥ/ mayā hi bhagavan krodhāt pratijñātaṃ raṇārthinā, avajeṣyāmi caturo lokapālān iti prabho/ tenaiṣa prasthito 'haṃ vai piṭṛrājapuraṃ prati, prāṇisaṃkleśa - kartāraṃ yojayiṣyāmi mṛtyunā/ evaṃ uktvā daśagrīvo munir tam abhivādya ca, prayayau dakṣiṇām āśāṃ prahrṣṭaiḥ saha mantribhiḥ/ nāradas tu mahātejā muhūrtaṃ dhyānam āsthitaḥ, cintayām āsa viprendro vidhūma iva pāvakaḥ/ yena lokāḥ trayaḥ sendrāḥ kliṣyante sacarācarāḥ, kṣiṇe cāyuṣi dharme ca sa kālo himsyate katham/ yasya nityaṃ trayo lokā vidravanti bhayārditāḥ, tam katham rākṣasendro 'sau svayaṃ evābhigacchati/ yo vidhātā ca dhātā ca sukṛte duṣkṛte yathā, trailokyam vijitam yena tam katham nu vijeṣyati/ aparaṃ kiṃ nu kṛtvaivaṃ vidhānaṃ saṃvidhāsyati, kautūhalasamutpanno yāsyāmi yamasādanam/

Thus having firmly established his supremacy of bhuloka, Ravana while proceeding to swarga loka, had stumbled upon Brahmarshi Narada as the latter addressed Ravana conveying his hearty congratulations about the series of victories on the earth. Narada provoked Ravana thus: ' Yet, you appear to have been contented with the normal victories. Just as Vishnu was satisfied in controlling daitya, gandharva-naagas you too seem to be contented. Listen to me carefully: kim ayaṃ vadhyate lokas tvayāvadhyena

daivataiḥ, hata eva hy ayaṁ loko yadā mṛtyuvaśaṁ gataḥ/ paśya tāvaṁ mahābāho rākṣaseśvara - mānuṣaṁ, lokam enaṁ vicitrārthaṁ yasya na jñāyate gatiḥ/ ‘Dear Rakshasa Raja! You are only concentrating on bhuloka nivaasis so far as you seem to be hesitating to control devatas. *kva cid vāditranṛttāni sevyante muditair janaiḥ, rudiyate cāparair ārtair dhārāśrunayanānanaiḥ/ mātā pitṛsuta - snehair bhāryā bandhumanoramaiḥ, mohenāyaṁ jano dhvastāḥ kleśaṁ svaṁ nāvabudhyate/ tat kim evaṁ parikliśya lokam mohanirākṛtam, jita eva tvayā saumya martyaloko na saṁśayaḥ/* These human beings keep themselves happy and contented with occasional mortal rejoicings of music-dance sessions, not even being able to visualize what could be ‘swarga vaancchas’ like. They keep absorbed in the thoughts of ‘maata-pita-putra- bhrata-bandhu- snehas’ only . Such kind of ‘mohagrasta kleshaas pranis’ are finally destined from martya loka to Yama loka under the supreme and never challengeable Yama Raja!’.

Ravana having indirectly got the hint of Brahmarshi, the highly intelligent Ravana smiled and replied: *maharṣe devagandharvavihāra samarapriya, ahaṁ khalūdyato gantuṁ vijayārthī rasātalam/ tato lokatrayaṁ jtvā sthāpya nāgān surān vaśe, samudram amṛtārthaṁ vai mathiśyāmi rasālayam/* Maharshi! You are a globe trotter including deva gandharvaadi lokas. I do appreciate you as a ‘kalaha priya’ always thinking of ‘yuddhhaalochanaas’. I am prepared to visit ‘rasaatala’. Then having conquered ‘trilokas’ and checking Devata-naagas under my control, I should be able to organise ‘samudra manthana’ and secure amrita! *athābravīd daśagrīvaṁ nārado bhagavān ṛṣiḥ, kva khalv idānīm mārgēṇa tvayānena gamiśyate/ ayaṁ khalu sudurgamyaḥ pitṛrājñāḥ puraṁ prati, mārgo gacchati durdharṣo yamasyāmitrakarśana/* Brahmarshi Narada then cleverly stated: ‘Shatrusudana Lankeshwara! Then if you are truly desirous of reaching Rasatala then your path is clearly distinct as this journey is obviously southward where Yama Raja has his control! *sa tu śāradameghābhaṁ muktva hāsaṁ daśānanaḥ, uvāca kṛtam ity eva vacanaṁ cedam abravīt/ tasmād eṣa mahābrahman vaivasvataavadhodyataḥ, gacchāmi dakṣiṇām āśāṁ yatra sūryātmajo nṛpaḥ/mayā hi bhagavan krodhāt pratijñātaṁ raṇārthinā, avajeśyāmi caturo lokapālān iti prabho/ tenaiṣa prasthito ’haṁ vai pitṛrājapuram prati, prāṇisaṁkleśa -kartāraṁ yojayiśyāmi mṛtyunā/* As Narada gave the direction to Rasatala, Ravana’s face was lit up like ‘sharad ritu meghas’ and being happy with excitement addressed Devarshi Narada and further asserted: ‘ Brahman Narada! I am truly excited that I should appear at rasatala and the yama loka where Surya Putra Yama Raja should stay. Narada Prabho! I do now wish to make my ‘ dharma pratigjna’ that besides Yama Raja the rest of the Loka Paalakas too should be vanquished. For the time being I am resolved that Yama the ‘ praana ghata Surya putra’ should soon be a ‘praana viheena’ himself!’ Thus declaring Ravana along with his mantris and rakshasa sena proceeded southward. *nāradas tu mahātejā muhūrtaṁ dhyānam āsthitāḥ, cintayām āsa viprendro vidhūma iva pāvakaḥ/ yena lokāḥ trayaḥ sendrāḥ kliśyante sacarācarāḥ, kṣiṇe cāyusi dharme ca sa kālo himsyate katham/ yasya nityaṁ trayo lokā vidravanti bhayārditāḥ, tam katham rākṣasendro ’sau svayam evābhigacchati/* As Ravana thus having left, Brahmarshi Narada wondered within himself: Yama Raja who always declares himself as ‘ayuh ksheena pranis’ of trilokas would have to obey his knifelike decisiveness as Kaala Swarupa could bear the brunt of Ravana with his Brahma Varaas of invincibility even by celestial entities! Indeed Yama dharmaraja decides on the evidence of his celestial vision of what all of the triloka praanis, inclusive of the mortals, perform as per their own ‘karma phalas’ on the supreme principle of ‘as one sows so is reaped’. But now in the outstanding example of Ravana with all the support of Brahma Varaas, how indeed would be the outcome of the illustration of Ravana!’ So wondering about ‘Yama-Ravana samasya parikshana kutuhala Narada’ had himself followed suit to Rasatala.

[Vishleshana on Narada in brief: Brahmarshi Narada is replete with references in Hindu Mythology; he is described in various Puranas as an *agent provocateur* in a dharmic way to mislead purposively the evil doer towards a rosy path and at the end either teach, correct and reform or totally destroy the evil at its termination. Thus Narada is a legendary bridge between excessive arrogance and selfishness on the one hand and a virtuous way of exemplary life on the other! In the normal parlour, the image of Narada reminds one of a singing bard carrying a musical string instrument named ‘veena’ in his arms, decorated with jasmine flowers on his wrists, neck, shoulders and head hairs, while jay walking on clouds as a ‘trailoka sanchari’ in the sky from one part of the Universe to another as a globe trotter. He is the Sage

who anticipates with his uncanny foresight and seeks to avert impending dangers and more often than nought prevent even by creating and hastening critical situations to teach lessons to the wrong doers, thus save embarrassments and negative situations to the hapless; he does not spare any body, -be it human beings or even Gods - barring the Adi Deva Narayana, whose name is at the tip of his tongue every moment and by each and every utterance by his breath! Indeed he is the Celestial Messenger of Peace and Universal Togetherness. No wonder Narada is a synonym of *Kalaha priya* or mischief monger but he is a unique fund of knowledge, robust commonsense and uncanny wit and wisdom that shapes destinies of Beings in the Supreme Lord's Creation! In Hindu Mythology, Brahmarshi Narada occupies a pride of place. In Puranas one could find innumerable references about his multi-magnificent personality for his knowledge, tact, wit, profound common sense and timely interventions where ever tough situations arise and ready solutions, sometimes even unpalatable, are offered. But all kinds of puzzles are untied by him most eminently in the glorious frame-work of Dharma and Nyaya. The finesse of Narada's way out even in tough situations is attracted by the most ruthless evil practitioners of very high intensity. Could a Ravana but yield to the temptation of bringing Maha Deva's Atma Linga home in his Puja Mandir! Would Kamsa the unquestionable tyrant of Mathura be made to believe years ahead with a warning signal that a child even yet to be born as Krishna would ensure his death! Should a gullible boy Dhruva be emboldened to leave a Kingdom to forests in search of Narayana! Might a Devi Savitri have the courage to run after Yama Raja on a firm prophesy of untimely death of her husband and made Yama's own position compromising! Was Devi Satyabhama the zealous and beloved spouse of Lord Krishna as smitten by jealousy of Devi Rukmini was able to hatch a plan to weigh Krishna's body weight against the Kingdom's gold and jewellery in a sensitive balance and turn Krishna as Narada's slave, but for Devi Rukmini's intervention to place a Tulasi Leaf against the gold reserves! Was indeed Devi Satyabhama who longed for Parijata Tree from Swarga in her backyard helped Indra to terminate Narakasura in Krishna's company and be responsible for entire Bharata to observe 'Deepavali' year after year till date! Such intelligent quotient coupled with eloquent knowledge is but a rudimentary component of Narada's renown! He defied no less than a Brahma whose instruction was to become a house holder to procreate progeny while he stood his ground firmly being ready for punishment to become a house holder again and again. This was backed up by his faith, devotion and total surrender to Narayana!]

Sarga Twenty One

As provoked by Narada, Ravana visited Yamaloka, released select pretaatmaas, Yama Dootas attacked the pushpaka vimana damaging it, and Ravana by his paashupataasra destroyed Yama dootaas!

Evaṁ saṁcintya viprendro jagāma laghuvikramah, ākhyātum tad yathāvyrttaṁ yamasya sadanam prati/ apaśyat sa yamaṁ tatra devam agnipuraskṛtam, vidhānam upatiṣṭhantaṁ prāṇino yasya yādṛśam/ sa tu dṛṣṭvā yamaḥ prāptaṁ maharṣiṁ tatra nāradaṁ, abravīt sukham āsīnam arghyam āvedya dharmataḥ/ kaccit kṣemaṁ nu devarṣe kaccid dharmo na naśyati, kim āgamanakṛtyaṁ te devagandharvasevita/ abravīt tu tadā vākyam nārado bhagavān ṛṣiḥ, śrūyatām abhidhāsyāmi vidhānam ca vidhīyatām/ eṣa nāmnā daśagrīvaḥ piṭṛrāja niśācaraḥ, upayāti vaśam netum vikramais tvām sudurjayam/ etena kāraṇenāham tvarito 'smy āgataḥ prabho, daṇḍapraharaṇasyādya tava kiṁ nu kariṣyati/ etasminn antare dūrād aṁśumantaṁ ivoditam, dadṛśe divyam āyāntaṁ vimānaṁ tasya rakṣasaḥ/ taṁ deśam prabhayā tasya puṣpakasya mahābalaḥ, kṛtvā vitimiraṁ sarvaṁ samīpaṁ samavartata/ sa tv apaśyan mahābāhur daśagrīvaḥ tatas tataḥ, prāṇinaḥ sukṛtaṁ karma bhuñjānāṁś caiva duṣkṛtaṁ/ tatas tān vadhyamānāṁś tu karmabhir duṣkṛtaiḥ svakaiḥ, rāvaṇo mocayām āsa vikrameṇa balād balī/ preteṣu mucyamāneṣu rākṣasena balīyasā, pretagopāḥ susaṁrabdhā rākṣasendram abhidravaṇ/ te prāsaiḥ parighaiḥ śūlair mudgaraiḥ śaktitomaraiḥ, puṣpakaṁ samavarṣanta sūrāḥ śatasahasraśaḥ/ tasyāsanāni prāsādān vedikāstaraṇāni ca, puṣpakasya babhañjus te śighraṁ madhukarā iva/ devaniṣṭhānabhūtaṁ tad vimānaṁ puṣpakaṁ mṛdhe, bhajyamānaṁ tathavivāśid akṣayaṁ brahmatejasā/ tatas te rāvaṇāmātyā yathākāmaṁ yathābalaṁ, ayudhyanta mahāvīryāḥ sa ca rājā daśānanaḥ/ te tu śoṇitadigdhaṅgāḥ sarvaśastra - samāhatāḥ, amātyā rākṣasendrasya cakrur āyodhanaṁ mahat/ anyonyaṁ ca mahābhāgā jaghnuḥ

*praharaṇair yudhi, yamasya ca mahat sainyaṁ rākṣasasya ca mantriṇaḥ/ amātyāṁs tāṁs tu saṁtyajya
rākṣasasya mahaujasah, tam eva samadhāvanta śūlavarṣair daśānanam/ tataḥ śoṇitadigdhaṅgaḥ
prahāir jarjarīkṛtaḥ, vimāne rākṣasaśreṣṭhaḥ phullāśoka ivābabhau/ sa śūlāni gadāḥ prāsāṇ
śaktitomasāyakān, musalāni śilāvṛkṣān mumocāstrabalād balī/ tāṁs tu sarvān samākṣipya tad astraṁ
apahatyā ca, jaghnus te rākṣasaṁ ghoram ekaṁ śatasahasrakaḥ/ parivārya ca tam sarve śailaṁ
meghotkarā iva, bhindipālaiś ca śūlaiś ca nirucchvāsam akārayan/ vimuktakavacaḥ kruddho siktah
śoṇitavisravaiḥ, sa puṣpakaṁ parityajya pṛthivyāṁ avatiṣṭhata/ tataḥ sa kārmukī bāṇī pṛthivyāṁ
rākṣasādhipaḥ, labdhasaṁjño muhūrtena kruddhas tasthau yathāntakaḥ/ tataḥ pāsupataṁ divyam astraṁ
saṁdhāya kārmuke, tiṣṭha tiṣṭheti tān uktvā tac cāpaṁ vyapakarṣata/ jvālāmālī sa tu śaraḥ
kravyādānugato raṇe, mukto gulmān drumāṁś caiva bhasmakṛtvā pradhāvati/ te tasya tejasā dagdhāḥ
sainyā vaivasvatasya tu, raṇe tasmin nipatitā dāvadagdhā nagā iva/ tataḥ sa sacivaiḥ sārdaṁ rākṣaso
bhīmavikramaḥ, nanāda sumahānādaṁ kampayann iva medinīm/*

Agastya Maha Muni continued addressing Shri Rama that pursuant to Brahmamarshi Narada's advice, Ravanaasura had left for Yama Loka to conquer Yama Deva himself. Yama Dharma Raja was then seated on a 'simhasana' as an alternate form of Agni Himself conducting the arriving Souls from various Beings, essentially from earth. Brahmamarshi Narada on his arrival Yama Raja addressed him: 'Deva Gandharva sevita Devarshi! Welcome to you. Trust that dharma and the related affairs are all being preserved well! How is it that I now have the 'soubhagya' of your kind arrival here! Then Narada replied: 'Pitru Raja! I have arrived here on an urgent issue and am also suggesting the manner of its prateekaara or the way of its reversal too. This problem is arriving soon in the form of Dashagriva Ravana and his rakshasa sena too and being aware of it, I have arrived here earlier. Indeed you are the possessor of 'kaala dandaayudha' no doubt!' Even as Narada was about to brief, Ravana's pushpaka vimana was just sighted. Ravana saw Yama Raja and yama dootas from far. Ravana also witnessed how countless Yamaanucharaas in action. Despite the total darkness all around, he was able to see how various Pranis were divisioned in lanes s per their own karma phalas of punya paapaas. Thn Ravana witnessed Yama Dootaas and the 'yama yaatana drishyas' too. 'Ghora rupadhari -ugra prakriti bhayanaka yama dootaas' were reprimanding and executing the beatings of the Pranis as they were screaming aloud incessantly and helplessly. Some were being bitten by scorpions, snakes and other poisonous creatures, some were chased and caught by mad dogs eating their body parts which were getting back again and again. Some were not able to wade through the ferocious floods of blistering blood of Vaitarani river while some were made to walk barefooted through agni jwaalaas or unending hot burnt charcoal fields. Some were thrown ferociously into 'asipatra forests' with razor this thorns and nails and forced to walk through for prescribed days, months or years. Some were thown into Rourava Naraka. Numberless pranis get exhausted out of thirst and hunger as the deena-durbala-anga viheena pranis were thus undergoing what one would express as 'Naraka Yaatana' on its naked sense.!

[Vishleshana on Narakas and possibility of retribution from a) Brahma Purana and b) Parashara Smriti]

a) Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhaksdhya, Puyavbaha, Vahnijjwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones' own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language

the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease 'Kshudra Devatas' or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, 'til' or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other's houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River.

b) In case, prayaschittas are not already executed in one's life time in lieu of Maha Patakas and Upa patakas perpetrated on earth in the previous birth, the accumulated sins of dreadful nature would entail much more severe penalties and retributions. The retributions are on account of non-performance of 'Vihita Karmas' or prescribed duties and perpetrating 'nishiddha karmas' or prohibited acts. For example, avoiding Garahana Snanas involves attacks of leprosy for seven births. Committing 'Brahma hatya paataka' and such grave sins and not resorting to prayaschitta would definitely lead to payback reprisal like being pushed down from mountains of high altitudes or being consigned to engulfing poisonous flames mercilessly. Persons who are normally susceptible to continuous attacks by 'Arishad Vargas' viz. Kama-Krodha-Lobha-Moha- Mada-Matsaras viz. Deep desires, terrible anger, passionate possessiveness, excessive attachments, incorrigible arrogance and unpardonable jealousy; one's misdoings of serious nature are therefore sure to lead them to Ati Pataka, Maha Pataka, Anupataka Upa, Paataka, Upa pataka, Jaati bhramsha types of retributions as also Sankarikarana, Apaatri karana, Malaavaha, and so on. Matru - Putrika-Swashru-Sunsha gamana are considered as Atipatakas and Brahma Hatya-Suraapaaa-Brahmana Dhana harana- steya or stealing-guru bharya gamana are Maha patakas. Rajaswala-Garbhini-Asphuta baala gamana and Sharanaagata Shatru vadha are as dreadful as Brahma hatya; providing wrong or misleading evidences and murder of friends are as heinous as Suraa Paana; Para daaraa gamana especially with closely related women is stated to be as appalling as Guru Bharya gamana; 'Sharanaagata stree gamana' is stated as Anupataka or as deplorable as Maha Pataka. Go Vadha, Para Stree vikraya, Matru/Pitru dushana and bahishkarana, Brahmana Vidhi parityajana, Vrata parityaga, Kanya dushana and nastikyata are of the rank of Upapaata dosha. Para ninda, Madyaadi vikraya, Neecha sahavaasa and such other traits demand Jaati bhramsha. Pashu samhara and Heena vritti demand sankarikarana. Asatya sambhaashana, nishkarana nindaropana, kriki keeta pakshi jalachara vadha are considered as Malaa vaha; heena jaati seva, nindita dhanaarjana and such acts of depravity including Urbandhana maranas or forced deaths and anti-social activities are called prakeerna-avikeerna paapas. Among the Atipatakas are listed Matru-Putrika-Sahodari gamana or with such other blood relations both knowingly or ignorantly, the Prayaschitta is Shishna-chedana and three Kruccha prayaschitta and three chandrayana vratas. Para stree gamana demands a series of Chandrayana Vratas like Rishi Chandrayana-eating three fistful havishaanna a day for a month]

Further stanzas follow

Gorasam godradaataaro hyaannamchaivaannadaayinah, grihaamscha griha daataarah sarvakarmaphalamastratah/ Ravana also witnessed that quite apart from the majority of sinful beings,

there were also a few sprinklings of the departed pranis who treaded dharma maargas as having executed godaanaadi sukritas, anna daanaas, and such philanthropic acts. Then Ravana on by his own descretion freed such marginal sinners thus arrogating himself of his own responsibility. Temporarily such sinners who were freed by Ravana were understandably were elated, while the Yama dootaaas whose responsibility devolved on Preta raksha were fumed up and there prevailed utter confusion as rakshasaas and yama dootaaas were encountered. *sa sūlāni gadāḥ prāsāṇ śaktitomasāyakān, musalāni śilāvṛkṣān mumocāstra -balād balī/ tāms tu sarvān samākṣipyā tad astraṁ apahatya ca, jaghnus te rākṣasāṁ ghoram ekaṁ śatasahasrakāḥ/ parivārya ca taṁ sarve śailān meghotkarā iva, bhindipālāis ca sūlāis ca nirucchvāsam akārayan/* Yama dootaaas in thousands of yamadootas ascended the pushpaka vimana and attached rakshasas with ‘parigha-praasa-shula-musala-shatki- tomaras’ and destroyed the chairs, windows, doors, vedis, praasaadaas, and the pathways. As Yama dootaaas went berserk, the ministers of Ravana with their rakshasa sena and he himself fought relentlessly. *vimuktakavacaḥ kruddho siktaḥ śoṇitavisravaiḥ, sa puṣpakam parityajya pṛthivyām avatiṣṭhata/ tataḥ sa kārmukī bāṇī pṛthivyām rākṣasādhipaḥ, labdhasamjñō muhūrtena kruddhas tasthau yathāntakaḥ/* Then Ravana’s ‘kavacha’ was broken out and his body was wet with flows of blood as he fell off from the pushpaka vimana. For a while, Ravana too got nervous but soon enough he steadied himself and held up his bow and arrows. *tataḥ pāśupatām divyam astraṁ samdhāya kārmuke, tiṣṭha tiṣṭheti tāt uktvā tac cāpam vyapakarṣata/ jvālāmālī sa tu śaraḥ kravyādānugato raṇe, mukto gulmān drumāṁś caiva bhasmakṛtvā pradhāvati/* He then released the most potent Paashupata- astra. On the battle front, the divyaastra assumed the form of agnijvaalaas as of dried up grass in a ‘maharanya’ and the furious flames converted yama dootaaas like heaps of ash. *te tasya tejasā dagdhāḥ sainyā vaivasvatasya tu, raṇe tasmin nipatitā dāvadagdhā nagā iva/ tataḥ sa sacivaiḥ sārddham rākṣaso bhīmavikramaḥ, nanāda sumahānādaṁ kampayann iva medinīm/* Thus in the maha samgrama of Ravana and the rakshasaas, the Yama Raja’s ‘Indradhwaja’ like banner fell down smashed up, as Ramana and the mantri senas raised bhayanaka simha naadaas as the severest earthquakes occurred repetitively.

Sarga Twenty Two

As per Narada’s mischievous advice, Ravana attached Yama Raja who desired to release Kaala Danda, but Brahma disapproved and thus Ravana declared victory against all Devas including Yama

Sa tu tasya mahānādaṁ śrutvā vaivasvato yamaḥ, śatruṁ vijayinaṁ mene svabalasya ca samkṣayam/ sa tu yodhān hatān matvā krodhapyākulekṣaṇaḥ, abravīt tvaritaṁ sūtaṁ rathaḥ samupanīyatām/ tasya sūto ratham divyam upasthāpya mahāsvanam, sthitaḥ sa ca mahātejā āruroha mahāratham/ pāśamudgarahastaś ca mṛtyus tasyāgrato sthitaḥ, yena samkṣipyate sarvaṁ trailokyam sacarācaram/ kāladaṇḍaś ca pārśvastho mūrtimān syandane sthitaḥ, yamapraharaṇam divyam prajvalann iva tejasā/ tato lokās trayas trastāḥ kampante ca divaukasaḥ, kālām kruddham tadā dṛṣṭvā lokatrayabhayāvaham/ dṛṣṭvā tu te taṁ vikṛtaṁ ratham mṛtyusamanvitam, sacivā rākṣasendrasya sarvalokabhayāvaham/ laghusattvatayā sarve naṣṭasamjñā bhayārditāḥ, nātra yoddhum samarthāḥ sma ity uktvā vipradudruvuḥ/ sa tu taṁ tādṛśam dṛṣṭvā ratham lokabhayāvaham, nākṣubhyata tadā rakṣo vyathā caivāsya nābhavat/ sa tu rāvaṇam āsādyā viśrjaṇ śaktitomarān, yamo marmāṇi samkruddho rākṣasasya nyakṛntata/ rāvaṇas tu sthitaḥ svasthaḥ śaravarṣam mumoca ha, tasmin vaivasvatarathe toyavarṣam ivāmbudaḥ/ tato mahāśaktiśataiḥ pātyamānair mahorasi, pratikartum sa nāśaknod rākṣasaḥ śalyapīḍitaḥ/ nānāpraharaṇair evaṁ yamenāmitrakarṣinā, saptarātraṁ kṛte samkhye na bhagno vijito ‘pi vā/ tato ‘bhavat punar yuddham yamarākṣasayos tadā, vijayākāṅkṣiṇos tatra samareṣv anivartinoḥ/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, prajāpatiṁ puraskṛtya dadṛṣus tad raṇājiram/ samvarta iva lokānām abhavad yudhyatos tayoh, rākṣasānām ca mukhyasya pretānām īśvarasya ca/ rākṣasendras tataḥ kruddhaś cāpam āyamyā samyuge, nirantaram ivākāśam kurvan bāṇān mumoca ha/ mṛtyuṁ caturbhir viśikhaiḥ sūtaṁ saptabhir ardayat, yamaṁ śarasahasreṇa śīghraṁ marmasv atāḍayat/ tataḥ kruddhasya sahasā yamasyābhiviniṣṭaḥ, jvālāmālo viniśvāso vadanāt krodhapāvaka/ tato ‘paśyāms tadāścaryam devadānavarākṣasāḥ, krodhajaṁ pāvakaṁ dīptaṁ didhakṣantaṁ ripor balam/ mṛtyus tu

paramakruddho vaivasvatam athābravīt, muñca mām deva śīghram tvaṁ nihanmi samare ripum/ narakāḥ śambaro vṛtraḥ śambhuḥ kārtasvaro balī, namucir virocanaś caiva tāv ubhau madhukaitābhau/ ete cānye ca bahavo balavanto durāsādāḥ, vinipannā mayā dṛṣṭāḥ kā cintāsmiṁ niśācare/ muñca mām sādhu dharmajña yāvad enaṁ nihanmy aham, na hi kaś cin mayā dṛṣṭo muhūrtam api jīvati/ balam mama na khalv etan maryādaiśā nisargataḥ, saṁsprṣṭo hi mayā kaś cin na jīved iti niścayah/ etat tu vacanam śrutvā dharmarājaḥ pratāpavān, abravīt tatra taṁ mṛtyumayam enaṁ nihanmy aham/ tataḥ saṁraktanayanāḥ kruddho vaivasvataḥ prabhuḥ, kāladaṇḍam amoghaṁ taṁ tolayām āsa pāṇinā/ yasya pārśveṣu niśchidrāḥ kālapāśāḥ pratiṣṭhitāḥ, pāvakasparśasamkāśo mudgaro mūrtimān sthitaḥ/ darśanād eva yaḥ prāṇān prāṇinām uparudhyati, kiṁ punas tāḍanād vāpi pīḍanād vāpi dehinaḥ/ sa jvālāparivāras tu pibann iva niśācaram, karasprṣṭo balavatā daṇḍaḥ kruddhaḥ sudāruṇaḥ/ tato vidudruvuḥ sarve sattvās tasmād raṇājirāt, surāś ca kṣubhitā dṛṣṭvā kāladaṇḍodyatāṁ yamam/ tasmin prahartukāme tu daṇḍam udyamya rāvaṇam, yamaṁ pitāmahaḥ sākṣād darśayitvedam abravīt/vaivasvata mahābāho na khalv atulavikrama, prahartavyaṁ tvayaitena daṇḍenāsmiṁ niśācare/ varaḥ khalu mayā dattas tasya tridaśapuṁgava, tat tvayā nāṇṛtaṁ kāryaṁ yaṁ mayā vyāhṛtaṁ vacaḥ/ amogho hy eṣa sarvāsāṁ prajānāṁ vinipātane, kāladaṇḍo mayā sṛṣṭaḥ pūrvam mṛtyupuraskṛtaḥ/ tan na khalv eṣa te saumya pātyo rākṣasamūrdhani, na hy asmiṁ patite kaś cin muhūrtam api jīvati/ yadi hy asmiṁ nipatite na mriyetaiśa rākṣasaḥ, mriyeta vā daśagrīvas tathāpy ubhayato 'ṇṛtaṁ/ rākṣasendrān niyacchādya daṇḍam enaṁ vadhodyatam, satyaṁ mama kuruṣvedam lokāṁs tvaṁ samavekṣya ca/ evam uktas tu dharmātmā pratyuvāca yamas tadā, eṣa vyāvartito daṇḍaḥ prabhaviṣṇur bhavān hi naḥ/ kiṁ tv idānīm mayā śakyaṁ kartuṁ raṇagatena hi, yaṁ mayā yaṁ na hantavyo rākṣaso varadarpiṭaḥ/ eṣa tasmāt pranaśyāmi darśanād asya rakṣasaḥ, ity uktvā sarathaḥ sāśvas tatraivāntaradhīyata/ daśagrīvas tu taṁ jītvā nāma viśrāvya cātmanāḥ, puṣpakeṇa tu saṁhrṣṭo niṣkrānto yamasādanāt/ tato vaivasvato devaiḥ saha brahmapurogamaiḥ, jagāma tridivāṁ hrṣṭo nāradaś ca mahāmuniḥ/

Yamadharma Raja having realised that the yama dootaas were ashed off by Ravana's 'pashupataastra', called for his chariot along with his 'kaala danda' which was already got ignited. Kala danda then assumed a 'swarupa' whose 'mahaayudha' that emitted pralaya kaalaagni. *tato lokās trayas trastāḥ kampante ca divaukasaḥ, kālam kruddham tadā dṛṣṭvā lokatrayabhayāvaham/ dṛṣṭvā tu te taṁ vikṛtaṁ rathaṁ mṛtyusamanvitam, sacivā rākṣasendrasya sarvalokabhayāvaham/ laghusattvatayā sarve naṣṭasamjñā bhayārditāḥ, nātra yoddhum samarthāḥ sma ity uktvā vipradudruvuḥ/* Loka trayas of bhu-bhuva-swaras would shiver as saakshaat Kala Deva would get enraged as Devatas stood up alarmed shivering. *sa tu taṁ tādṛśam dṛṣṭvā rathaṁ lokabhayāvaham, nākṣubhyata tadā rakṣo vyathā caivāsya nābhavat/ sa tu rāvaṇam āsādy viśṛjaṇ śaktitomarān, yamo marmāṇi saṁkruddho rākṣasasya nyakṛntata/ rāvaṇas tu sthitaḥ svasthaḥ śaravarṣam mumoca ha, tasmin vaivasvatarathe toyavarṣam ivāmbudaḥ/ tato mahāśaktisataiḥ pātyamānair mahorasi, pratikartuṁ sa nāśaknod rākṣasaḥ śalyapīḍitaḥ/* Yet even the 'chaturdasa bhuvanas' were shaken up with Kala Devata being personified and fumed up as Yama Raja's chariot had arrived, Ravana was the least concerned even as the Rakshasa Mantris were alarmed too. As Yama Raja arrived, he lashed out Ravana with his shakti-tomara aayudhas at the marma sthaanaas of Ravana. Yet Ravana was nodoubt hurt but having recovered released baana varshas on Yama Raja. Subsequently, Yama had some how failed to retaliate appropriately. *nānāpraharaṇair evam yamenāmitrakarśinā, saptarātraṁ kṛte saṁkhye na bhagno vijito 'pi vā/ tato 'bhavat punar yuddham yamarākṣasayos tadā, vijayākāṅkṣiṇos tatra samareṣv anivartinoḥ/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayah, prajāpatiṁ puraskṛtya dadṛśus tad raṇājiram/ saṁvarta iva lokānām abhavad yudhyatos tayoh, rākṣasānām ca mukhyasya pretānām īśvarasya ca/* Thus for seven long nights the battle remained inconclusive. Both the Rakshasa Raja and Yama Raja were equally desirous of success which kept dodging the both. Meanwhile Deva-gandharva-siddha-maharshi ganaas pushed Prajapati ahead and joined the attack. But the Rakshasa Raja and the Preta Raja kept on and on the maha sangrama as if the maha pralaya kaala had arrived. *mṛtyuṁ caturbhir viśikhaiḥ sūtaṁ saptabhir ardayat, yamaṁ śarasahasreṇa śīghram marmasv atāḍayat/ tataḥ kruddhasya sahasā yamasyābhiviniḥṣṭaḥ, jvālāmālo viniśvāso vadanāt krodhapāvaka/* Therafter Rakshasaraja having lost patience, released arrows on Mrityu Devata and seven arrows on Yama's saradhi. Quickly again, Ravana released as many as a lakh of arrows on the 'marma

shtaanas' of Yama. Yama was agitated initially but was so enraged that his face emitted agni jwaalaas as his pace of his breathing was the fastest ever. *mṛtyus tu paramakruddho vaivasvataṁ athābravīt, muñca mām deva śīghraṁ tvaṁ nihanmi samare ripum/ narakāḥ śambaro vṛtraḥ śambhuḥ kārtasvaro balī, namucir virocanaś caiva tāv ubhau madhukaitabhau/ ete cānye ca bahavo balavanto durāsadāḥ, vinipannā mayā dṛṣṭāḥ kā cintāsmiṁ niśācare/ muñca mām sādhu dharmajña yāvad enaṁ nihanmy aham, na hi kaś cin mayā dṛṣṭo muhūrtam api jīvati/* Then Mrityu Devata assumed the most ferocious swarupa as never before and demanded Vaivasvata Yama not to interfere further as indeed that ought to kill Ravana instantly. The Devata asserted: Yama Raja! This is my 'swabhava' or the natural mind set and this Rakshasa too should go by the earlier instances of Hiranyakashipu, Namuchi, Shambara Nisinda, Dhumaketu Virochana Kumara Bali, Shambu daitya, Vritraasura, Banaasura and why not Ravana now! Dharmajña! Hence leave me alone as Ravana should die here and now. *balam mama na khalv etan maryādaiśā nisargataḥ, saṁsprṣṭo hi mayā kaś cin na jīved iti niścayaḥ/ etat tu vacanam śrūtvā dharmarājaḥ pratāpavān, abravīt tatra taṁ mṛtyumayam enaṁ nihanmy aham/* In my confirmed decisiveness, Ravana should die now, since the considerations of evil mindset and the lack of natural tendency of 'maryaada' are adequate to destroy him. Then Yama Raja was so angry as he raised his voice and asserted to Kala danda: wait, let me lift you up so that with one smash the nishachara would be gone forever. *tasmīn prahartukāme tu daṇḍam udyamya rāvaṇam, yamaṁ pitāmahaḥ sāksād darśayitvedam abravīt/vaivasvata mahābāho na khalv atulavikrama, prahartavyaṁ tvayaitena daṇḍenāsmiṁ niśācare/* As Vaivasvata was about to kill Ravana, Pitamaha Brahma appeared and stated: Vaivasata! Do not kill Ravana! *varaḥ khalu mayā dattas tasya tridaśapuṅgava, tat tvayā nānṛtaṁ kāryaṁ yaṁ mayā vyāhṛtaṁ vacaḥ/ amogho hy eṣa sarvāsām prajānām vinipātane, kāladanḍo mayā sṛṣṭaḥ pūrvam mṛtyupuraskṛtaḥ/ tan na khalv eṣa te saumya pātyo rākṣasamūrdhani, na hy asmiṁ patite kaś cin muhūrtam api jīvati/ yadi hy asmiṁ nipatite na mriyetaiśa rākṣasaḥ, mriyeta vā daśagrīvas tathāpy ubhayato 'nṛtaḥ/* Yama Raja! I had already bestowed a boon to Ravana to be invincible against Devas; some how, at that weak moment I had granted that boon to Ravana, but now you should not infringe that by killing Ravana and have me untruthful. Once any Devata or a human would prove me that am being untruthful, then surely he or she should be blameworthy of me. This 'Kala danda' is of a 'bhayankara rudra swarupa'. Once released by you, it would never consider the positive and negative considerations, but terminate in devastation. I myself invented this and once flung off, it becomes irreversible and irresistible. Therefore, do not use it on Ravana in any case. In such an ugly situation, my word of honour would be dishonoured. *evam uktas tu dharmātmā pratyuvāca yamas tadā, eṣa vyāvartito daṇḍaḥ prabhaviṣṇur bhavān hi naḥ/ kiṁ tv idānīm mayā śakyaṁ kartuṁ raṇagatena hi, yaṁ mayā yaṁ na hantavyo rākṣaso varadarpitāḥ/* As Brahma warned Yama Raja thus he had kept up the honour of Brahma Deva and affirmed that he could never disobey Brahma's considered instruction. Then felt as to which avail in confronting Ravana any way and disappeared with his chariot and horses. *daśagrīvas tu taṁ jīvā nāma viśrāvya cātmanaḥ, puṣpakeṇa tu saṁhṛṣṭo niṣkrānto yamasādanāt/ tato vaivasvato devaiḥ saha brahmapurogamaiḥ, jagāma tridivam hṛṣṭo nāradaś ca mahāmuniḥ/* Thus Ravana pronounced his victory against Yama Dootas and Yama Dharma Raja himself and flew back by his illgotten Pushpaka while Vaivasvata and Brahma Putra Narada left for swarga loka.

Sarga Twenty Three

Ravana visits Rasatala Loka, forges friendship with Nivatakavacha- destroys Kalakeya Daitya who killed Shurpanakha's husband-and attacks Varuna Putras, as Varuna visited Brahma Loka for a 'Sangita Sabha'!

Sa tu jīvā daśagrīvo yamaṁ tridaśapuṅgavam, rāvaṇas tu jayaślāghī svasahāyān dadarśa ha/ jayena vardhayitvā ca mārīcapramukhās tataḥ, puṣpakaṁ bhejire sarve sāntvitā ravaṇena ha/ tato rasātalam hṛṣṭaḥ praviṣṭaḥ payaso nidhim, daityoraga gaṇādhyuṣṭaṁ varuṇena surakṣitam/ sa tu bhogavatīm gatvā purīm vāsukipālītām, sthāpya nāgān vaśe kṛtvā yayau maṇimatīm purīm/ nivātakavacās tatra daityā labdhavarā vasan, rākṣasas tān samāsādya yuddhena samupāhvayat/ te tu sarve suvikrāntā daiteyā balaśālinaḥ, nānāpraharaṇās tatra prayuddhā yuddhadurmadāḥ/ teṣāṁ tu yudhyamānānām sāgrah

*saṁvatsaro gataḥ, na cānyatarayos tatra vijayo vā kṣayo 'pi vā/ tataḥ pitāmahas tatra trailokyagatir
avyayaḥ, ājagāma drutaṁ devo vimānavaram āsthitāḥ/ nivātakavacānām tu nivārya raṇakarma tat,
vṛddhaḥ pitāmaho vākyam uvāca veditārthavat/ na hy ayaṁ rāvaṇo yuddhe śakyo jetuṁ surāsuraiḥ, na
bhavantaḥ kṣayam netuṁ śakyāḥ sendraiḥ surāsuraiḥ/ rākṣasasya sakhitvaṁ vai bhavadbhiḥ saha rocate,
avibhaktā hi sarvārthāḥ suhrdām nātra saṁśayaḥ/ tato 'gnisākṣikaṁ sakhyam kṛtavāms tatra rāvaṇaḥ,
nivātakavacaiḥ sārddham prītimān abhavat tadā/ arcitas tair yathānyāyam saṁvatsarasukhoṣitaḥ,
svapurān nirviṣeṣam ca pūjām prāpto daśānanaḥ/ sa tūpadhārya māyānām śatam ekonam ātmavān,
salilendrapurānveṣī sa babhrāma rasātaḥ/ tato 'śmanagaram nāma kālakeyābhiraḥṣitaṁ, tam vijitya
muhūrtena jaghne daityāms catuḥśatam/ tataḥ pāṇdurameghābham kailāsam iva saṁsthitam,
varuṇasyālayam divyam apaśyad rākṣasādhipaḥ/ kṣarantīm ca payo nityam surabhiṁ gām
avasthitām, yasyāḥ payoviniṣyandāt kṣīrodo nāma sāgaraḥ/ yasmāc candraḥ prabhavati śītaraśmīḥ
prajāhitaḥ, yaṁ samāsādyā jīvanti phenapāḥ paramarṣayaḥ, amṛtam yatra cotpannam surā cāpi
surāśinām/ yām bruvanti narā loka surabhiṁ nāma nāmataḥ, pradakṣiṇam tu tām kṛtvā rāvaṇaḥ
paramādbhutām, praviveśa mahāghoraṁ guptaṁ bahuvidhair balaiḥ/ tato dhārāsataḥkīrṇam
śārādābhranibham tadā, nityaprahṛṣṭam dadṛṣe varuṇasya gṛhottamam/ tato hatvā balādhyakṣān samare
taiḥ ca tāḍitaḥ, abravīt kva gato yo vo rājā śīghram nivedyatām/ yuddhārthī rāvaṇaḥ prāptas tasya
yuddham pradīyatām, vada vā na bhayaṁ te 'sti nirjito 'smīti sāñjaliḥ/ etasminn antare kruddhā
varuṇasya mahātmanaḥ, putrāḥ pautrās ca niṣkrāman gauṣ ca puṣkara eva ca/ te tu vīryaguṇopetā balaiḥ
parivṛtāḥ svakaiḥ, yuktivā rathān kāmagamān udyadbhāskaravaracasāḥ/ tato yuddham samabhad
dāruṇam lomaharṣaṇam, salilendrasya putrāṇām rāvaṇasya ca rakṣasaḥ/ amātyais tu mahāvīryair
daśagrīvasya rakṣasaḥ, vāruṇam tad balaṁ kṛtsnam kṣaṇena vinipātitaṁ/ samīkṣya svabalaṁ saṁkhye
varuṇasyā sutās tadā, arditāḥ śarajālena nivṛttā raṇakarmanāḥ/ mahītalagatās te tu rāvaṇam dṛśya
puṣpake, ākāśam āśu viviśuḥ syandanaiḥ śīghragāmibhiḥ/ mahad āsīt tatas teṣāṁ tulyam sthānam avāpya
tat, ākāśayuddham tumulaṁ devadānavayor iva/ tatas te rāvaṇam yuddhe śaraiḥ pāvakaśaṁnibhaiḥ,
vimukhīkṛtya saṁhṛṣṭā vinedur vividhān ravān/ tato mahodaraḥ kruddho rājānam dṛśya dharṣitam,
tyaktvā mṛtyubhayaṁ vīro yuddhakāṅkṣī vyalokayat/ tena teṣāṁ hayā ye ca kāmagāḥ pavanopamāḥ,
mahodareṇa gadayā hatās te prayayuh kṣitim/ teṣāṁ varuṇasūnūnām hatvā yodhān hayāms ca tān,
mumocāśu mahānādaṁ virathān prekṣya tān sthitān/ te tu teṣāṁ rathāḥ sāśvāḥ saha sārathibhir varaiḥ,
mahodareṇa nihatāḥ patitāḥ pṛthivītale/ te tu tyaktvā rathān putrā varuṇasya mahātmanaḥ, ākāśe
viṣṭhitāḥ sūrāḥ svaprabhāvān na vivyathuḥ/ dhanūṁṣi kṛtvā sajayāni vinirbhidyā mahodaram, rāvaṇam
samare kruddhāḥ sahitāḥ samabhidhravan/ tataḥ kruddho daśagrīvaḥ kālāgnir iva viṣṭhitaḥ, śaravarṣam
mahāvegāṁ teṣāṁ marmasv apātayat/ musalāni vicitrāni tato bhallaśatāni ca, paṭṭasāms caiva śaktīs ca
śataghnīs tomarāms tathā/ pātayām āsa durdharṣas teṣāṁ upari viṣṭhitaḥ, atha viddhās tu te vīrā
vinīṣpetuḥ padātayaḥ/ tato rakṣo mahānādaṁ muktivā hanti sma vāruṇān, nānāpraharaṇair ghorair
dhārāpātair ivāmbudaḥ/ tatas te vimukhāḥ sarve patitā dharaṇītale, raṇāt svapuruṣaiḥ śīghram gṛhāṇy
eva praveśitāḥ/ tāt abravīt tato rakṣo varuṇāya nivedyatām, rāvaṇam cābravīn mantrī prabhāso nāma
vāruṇaḥ/ gataḥ khalu mahātejā brahmalokaṁ jaleśvaraḥ, gāndharvaṁ varuṇaḥ śrotuṁ yaṁ tvam
āhvayase yudhi/ tat kiṁ tava vṛthā vīra pariśrāmya gate nrpe, ye tu saṁnihitā vīrāḥ kumārās te parājitāḥ/
rākṣasendras tu tac chrutvā nāma viśrāvya cātmanaḥ, harṣān nādaṁ vimuñcan vai niṣkrānto
varuṇālayāt/ āgatas tu pathā yena tenaiva vinivṛtya saḥ, laṅkāṁ abhimukho rakṣo nabhastalagato yayau/*

Agastya Maha Muni continued about Ravana's further escapades and jaunts of victories and then wished to Rasatala full of daityas and naagaas and well managed by Varuna Deva underneath the samudras. Then he entered Bhogavati Puri, brought Nagas under his control and then left for Manimayi puri where a daitya named Nivatakavacha to whom Brahma bestowed boons. Ravana then challenged the daitya. Then Rakshasaas and danavas had the encounter, they exchanged quick exchange of shula- trishula-vajra-pattisha-khadga- pharasaas yet to the break of monsoon and excessive rains, no finality of the battle was established. Then Brahma Deva made his sacred darshan and asserted: ' Danavas! Neither Deva ganaas nor asuras had not and would not be able to surpass Ravanaasura in the series of your mutual battles. Hence my suggestion would be to enter a truce with him.' As Brahma advised thus both Nivatakavacha and Rakshasa Raja entered a mutual truce as agni sakshi. Then the daitya veera hosted Ravana and his

entourage for a year long and exchanged their ‘maayopaayas’ and both enjoyed touring the rasatala loka from nagara to nagara and visited ‘ashmanaamaka nagara’, where Kalakeya daanava, a renowned yoddha was living. As Kalakeya was hostile to Ravana, they encountered each other in the course of which Ravana sliced off the head of Ravana’s sister Shurpanakha’s husband Vidyujjihva of army of Kalakeya. The furious Ravana within hardly a few minutes of time had thus killed four hundred daityas and proceeded to Varuna bhavan which was radiant like white and clear clouds hitting Kailasa parvata. There stood the Surabhi naamaka celestial dhenu by whose ksheera dhaaraas ksheera saagara was replete with its milk. Ravana then had the darshan of Maha Deva’s Vrishabha Vahana maata Surabhi’s darshana prapti. Surabhi was infact responsible for the flows of ‘ksheera saagara’ over which had been the ‘Ksheera Samudra’s Purna Chandropatti Kaarana’. It was from the ‘sudha’ and ‘swadha’ that deva-pitru tarpanas are made in the universe. Then Ravanaadi Rakshasa Danavas had sincerely made pradakshinas dutifully and then entered the maha bhayankara Varunaalaya and instructed the messengers there to let Varuna to appear asserting that Maha Ravana had arrived and that Varuna might surrender or take to encounter. This curt message infuriated Varuna Putras and Poutras who got prepared for an attack with Ravana. Varuna putra poutras were accompanied by the senaadyakshaas of Varuna deva named ‘Gou’ and ‘Pushkara’. But Ravana’s rakshasa sena killed the senapatis and the Varuna sena and humiliated Varuna putra poutras who had temporarily stopped the attack. But soon enough they saw Ravana seated on the Pushpaka vimana smiling away when they heckled Ravana with their ‘simha naadaas’. Having noticed this, raksha veera Mahodara got furious. He found Varuna Putras were flying in winds by their chariot and smashed his mace on the ‘radhaashvaas’ as the crumbled down dead along with the charioteer too. On finding Varuna putras still flying on the skies yet unruffled. They straightened their respective ‘dhanush baanaas’ and released on Mahodara who was hurt fatally and surrounded Ravana’s pushpaka vimana and rained baana varsha on Ravana. *tataḥ kruddho daśagrīvaḥ kālāgnir iva viṣṭhitaḥ, śaravarṣaṁ mahāvegāṁ teṣāṁ marmasv apātayat/ musalāni vicitrāṇi tato bhallaśatāni ca, paṭṭasāmś caiva śaktīś ca śataghñīś tomarāṁś tathā/ pātayām āsa durdharṣas teṣāṁ upari viṣṭhitaḥ, atha viddhāś tu te vīrā viniṣpetuḥ padātayaḥ/* Then Ravana got furious like ‘agni jwaalas’ and released ‘baana varshas’ aiming the ‘marma sthaanaas’ of the Varuna putras, who in turn retaliated by flings on Ravana with vichitra musalaas-bhallas-pattishas-shaktis and shataghnaas. *tato rakṣo mahānādaṁ muktivā hanti sma vāruṇān, nānāpraharaṇair ghorair dhārāpātair ivāmbudāḥ/ tatas te vimukhāḥ sarve patitā dharanītale, raṇāt svapurūṣaiḥ śīghraṁ gṛhāṇy eva praveśitāḥ/ tān abravīt tato rakṣo varuṇāya nivedyatām, rāvaṇaṁ cābravīn mantrī prabhāso nāma vāruṇaḥ/* Then amid the high pitched shouts, Ravana had systematically hit the feet of the Varuna Kumaaraas as the latter fell down into the slush on earth like elephants were caught in the sludge and fell down. As the rakshasaas raised resounding victory shouts, they kept on hurling their ‘ayudhaas’, Varuna putra poutras ran back to their respective abodes and hid themselves. Then the rakshasas chased them and asked where was Varuna Deva! *gataḥ khalu mahātejā brahmalokaṁ jaleśvaraḥ, gāndharvaṁ varuṇaḥ śrotuṁ yaṁ tvam āhvayase yudhi/ tat kiṁ tava vṛthā vīra pariśrāmya gate nṛpe, ye tu saṁnihitā vīrāḥ kumārās te parājitāḥ/ rākṣasendras tu tac chrutvā nāma viśrāvya cātmanaḥ, harṣān nādaṁ vimuñcan vai niṣkrānto varuṇālayāt/ āgatas tu pathā yena tenaiva vinivṛtya saḥ, laṅkāṁ abhimukho rakṣo nabhastalagato yayau/* They got the reply that Maha Raja Varuna had left to attend a ‘sangeeta sabha’ in Brahma Loka!’ Then the rakshasaas approached Ravana who asserted that it would be futile to wait indefinitely and the pushpaka vimaana returned back to earth and further to Lankapuri.

[Vishlesanas on Urthva Lokas and Atho Lokas from Brahmanda Purana]

Urthwa Lokas: As a part of the Cosmic Egg beyond the Lokaloka, Suta Muni described as follows:(All the Lokas which possess illumination are within the ambit of knowledge and the rest are all unknown and full of darkness; that portion which is circumscribed all around by water was within the Golden Egg and is stated to contain the **Bhur-Bhuvar- Swar-Mahar-Jana-Satya-Tapo Lokas.** Knowledge of those Lokas is not clear. One could only guess that these Lokas were lit up by Chandra at the beginning of Shukla Paksha in the West in the shape of a Pot just as Brahmanda was also surmised as an Egg.)

The Brahmanda was stated to have surrounded by solidified water called ‘Ghanodadhi’ which was held by ‘Vanoda’ or a mass of solidified water and was encircled by Illumination all round in the shape of a Fiery Iron Ball, and Akasha or Ether grasps the Ganodadhi. The Bhutaadi or The Cosmic Ego or Maha Ahamkara or simply stated as Ghana Vaata or Solidified Air supported by Akaashaa was called the Infinite Principle or Mahaan; it was that Ayvakta or Unknown, Ananta or Endless, Aghora or Uncontaminated, Niraadhara or Unsupported, Avikara (Featureless), Sukshma (Subtle) and Avikarana (Unchanged and Undistorted).

Adholokas: As Bhu Devi the Divine Goddess is the Mother of all Living Beings, ‘Aapas’ or water is stated to be endless and so are Vayu, Agni and Akasha. Underneath Bhumi are the Nether Worlds viz. Atala, Vitala, Sutala, Talaatala, Rasatala, Mahatala and Patala. The soil in Atala is stated to be of black soil, of Vitala the ground was of palewhite, Sutala of blue, Talatala of yellow colour, Rasatala of gravel covered ground, Mahatala of Rocky Ground and of Patala of Gold. The Palaces of Asuras of Namuchi the enemy of Mahendra, besides of other demons like Mahananda, Kabandha, Bhima, Suladanta, Dhanjaya, Nagendra were all glittering examples of opulence and material happiness in Atala and other Lokas. In Sutala were the noted Daitya-Rakshasa-Serpent Kings like Mahajambha, Karbandha, Hayagriva, Nikumbha, Bhima, Suladanta, Dhananjaya, Nagendra, Kalia and so on. Shankha, Gomukha, Kakutpada, Asvatara, Kambala, Takshaka stayed at Vitala; Prahlada, Taraka, Puranjana etc were in Rasatala; Kalanemi, Gajakarna were in Mahatala; and among other illustrious serpents Maha Sesha was in Patala. Sesha Deva with his mighty and huge physique with thousand hoods ornamented with outstanding diamonds emitting unprecedented effulgence is stated to bear the brunt of the Entire Universe from Urthva Lokas, Bhumi and the Nether worlds and worshipped by Devas, Danavas, Siddhas and all other celestial beings alike! The Adholokas are called Bilwa Swarga which provided unparalleled physical and material happiness unavailable in Swarga even. The invaluable ‘Manis’ (diamonds) like those worn on the hoods of the huge serpents provided such illumination to all Nether Lokas. The population of these Lokas are stated to lead such unbelievable luxuries and joy that Maharshi Narada who visited these Lokas were totally impressed. He stated that the most powerful Surya Deva bestowed only radiance and not his heat while Chandra gave only brightness but not chilliness. The inhabitants of Bilwa Swarga always revelled in delicacies of food and wine with sophistication and style of living as they were least concerned of day-to-day difficulties; they spent long spells of time in bathing swimming in scented Sarovaras and Ponds and Narada stated that Vishnu’s Tamoguna was in full display at the Bilwa Swarga!]

Sarga Twenty Four

Ravana concludes his trip to adholokas, picked up youthful women on way and stuffed them in pushpaka with cryings to Lankapuri; on arrival made arrangements for widowed Surpanakha’s stay further

*Nivartamānaḥ saṁhr̥ṣṭo rāvaṇaḥ sa durātmaṽ, jahre pathi narendrar̥sidevagandharvakanyakāḥ/
darśanīyām hi yām rakṣaḥ kanyām strīm vātha paśyati, hatvā bandhujanam̐ tasyā vimāne saṁnyaveśayat/
tatra pannagayakṣāṇām mānuṣāṇām ca rakṣasām, daityānām dānavānām ca kanyā jagrāha rāvaṇaḥ/
dīrghakṣyaḥ sucārvaṅgyaḥ pūrṇacandranibhānanāḥ, śokāyattās taruṇyaś ca samastā stananamritāḥ/
tulyam agnyarciṣām̐ tatra śokāgnibhayasambhavam, pravepamānā duḥkhārtā mumucur bāṣpajam̐ jalam/
tāsām̐ niśvasamānānām̐ niśvasaiḥ saṁpradīpitam, agnihotram̐ ivābhāti saṁniruddhāgnipuṣpakam/ kā cid
dadhyau suduḥkhārtā hanyād api hi mām̐ ayam, smṛtvā mātṛḥ pītṛṇ bhrātṛṇ putrān vai śvaśurān
api, duḥkhaśokasamāviṣṭā vilepuḥ sahitāḥ striyaḥ/ katham̐ nu khalu me putraḥ kariṣyati mayā vinā,
katham̐ mātā katham̐ bhrātā nimagnāḥ śokasāgare/ hā katham̐ nu kariṣyāmi bhartāram̐ daivataṁ vinā,
mṛtyo prasīda yāce tvām̐ naya mām̐ yamasādanam/ kiṁ nu me duṣkṛtam̐ karma kṛtam̐ dehāntare purā,
tato ’smi dharṣitānena patitā śokasāgare/ na khalv idānīm̐ paśyāmi duḥkhasyāntam̐ ihātmanāḥ, aho dhin
mānuṣām̐ lokān nāsti khalv adhamāḥ paraḥ/ yad durbalā balavatā bāndhavā rāvaṇ uditenaiva sūryeṇa
tārakā iva nāśitāḥ/ aho subalavad rakṣo vadhopāyeṣu rajyate, aho durvṛttam̐ ātmānam̐ svayam̐ eva na*

budhyate/ sarvathā sadṛśas tāvad vikramo 'sya durātmanah idam tv asadṛśam karma paradārābhi - marśanam/ yasmād eṣa parakhyāsu strīṣu rajyati durmatih, tasmād dhi strīkṛtenaiva vadham prāpsyati vāraṇah./ śaptaḥ strībhiḥ sa tu tadā hatatejāḥ sunisprabha, pativratābhiḥ sādhvībhiḥ sthitābhiḥ sādhu vartmani/ evam vilapamānāsu rāvaṇo rākṣasādhipaḥ, praviveśa purīm laṅkāṁ pūjyamāno niśācaraiḥ/ tato rākṣasarājasya svasā paramaduḥkhitā, pādayoḥ patitā tasya vaktum evopacakrame/ tataḥ svasāram utthāpya rāvaṇaḥ parisāntvayan, abravīt kim idam bhadre vaktum arhasi me drutam/ sā bāṣpapariruddhākṣī rākṣasī vākyam abravīt, hatāsmi vidhavā rājāṁs tvayā balavatā kṛtā/ ete viryāt tvayā rājan daityā vinihatā raṇe, kālakeyā iti khyātā mahābalaparākramāḥ/ tatra me nihato bhartā garīyāñ jīvītād api, sa tvayā dayitas tatra bhrātrā śatrusamena vai/ yā tvayāsmi hatā rājan svayam eveha bandhunā, duḥkham vaidhavyaśabdam ca dattaṁ bhokṣyāmy aham tvayā/ nanu nāma tvayā rakṣyo jāmātā samareṣv api, taṁ nihatya raṇe rājan svayam eva na lajjase/ evam uktas tayā rakṣo bhaginyā krośamānayā, abravīt sāntvayitvā tām sāmāpūrvam idam vacaḥ/ alam vatse viśādena na bhetaḥ sa sarvaśaḥ, mānadāna -viśeṣais tvām toṣayiṣyāmi nityaśaḥ/ yuddhe pramatto vyākṣipto jayakāṅkṣī kṣipāñ śārān, nāvagacchāmi yuddheṣu svān parān vāpy aham śubhe, tenāsau nihataḥ saṁkhye mayā bhartā tava svasaḥ/ asmin kāle tu yat prāptaṁ tat kariṣyāmi te hitam, bhrātur aiśvaryaśamsthasya kharasya bhava pārśvataḥ/ caturdaśānām bhrātā te sahasrāṇām bhaviṣyati, prabhuḥ prayāṇe dāne ca rākṣasānām mahaujasām/ tatra mātṛṣvasuḥ putro bhrātā tava kharah prabhuḥ, bhaviṣyati sadā kurvan yad vakṣyasi vacaḥ svayam/ śīghram gacchatv ayaṁ śūro daṇḍakān parirakṣitum, dūṣaṇo 'sya balādhyakṣo bhaviṣyati mahābalaḥ/ sa hi śapto vanoddeśaḥ krudhenośanasā purā, rākṣasānām ayaṁ vāso bhaviṣyati na saṁśayaḥ/ evam uktaḥ daśagrīvaḥ sainyaṁ tasyādideśa ha, caturdaśa sahasrāṇi rakṣasāṁ kāmārūpiṇām/ sa taiḥ sarvaiḥ parivṛto rākṣasair ghoradarśanaiḥ, kharah saṁprayayau śīghram daṇḍakān akutobhayaḥ/ sa tatra kārayām āsa rājyaṁ nihatakaṇṭakam, sā ca śūrpaṇakhā prītā nyavasat daṇḍakāvane/

Ravana was extremely delighted with his vijaya yatra to rasaatala, more so as he had forcibly grabbed innumerable kanyas on his way back from the adholokas and urdhva lokaas too like naresha putris, rishi-deva-danava-naaga-rakshasa-asura-manushya-yaksha-gandharvaas too. The pushpaka vimana was full of heart rending cryings of desperation, hoarse raspings of helplessness, and mouthful curses of harassments. The pushpaka vimana was thus filled of moans and high pitch sobbings and curses on Ravana who was laughing away as loud as th hysteric wailings. In this way as the naaga-gandharva-maharshi-daitya-daanava kanyas in thousands, Ravana was grabbing the long and shining head hairs, tender vakshshtalas, slim waists, and slender feet. As the 'sundara madhyabhaaga' sundaris with chiselled faces as selected by Ravana were frightened with fear and vulnerability, he kept on merry making to match their howlings. Such youthful women were forced out leaving their parents, brothers and even in some cases her husbands too would indeed be alarmed as some of them might even be of some sweet sixteen years only. Some were even frightened that this rakshasa might even devour them. They kept on yelling : Ha! How could I leave my husband; mrityu deva , how could I ever live with my tender children as some would be even new born! *evam vilapamānāsu rāvaṇo rākṣasādhipaḥ, praviveśa purīm laṅkāṁ pūjyamāno niśācaraiḥ/ tato rākṣasarājasya svasā paramaduḥkhitā, pādayoḥ patitā tasya vaktum evopacakrame/ tataḥ svasāram utthāpya rāvaṇaḥ parisāntvayan, abravīt kim idam bhadre vaktum arhasi me drutam/* As the forcefully kidnapped young women were crying away in hysterics, his pushpaka vimana descended at Lankapuri, while Ravana's sister Shurnanakha along with a group of rakshasis appeared and fell down with anguish, as Ravana asked her to state what all should she desire too quickly. Shurpanakha shedding hot tears cried out: *sā bāṣpapariruddhākṣī rākṣasī vākyam abravīt, hatāsmi vidhavā rājāṁs tvayā balavatā kṛtā/ ete viryāt tvayā rājan daityā vinihatā raṇe, kālakeyā iti khyātā mahābalaparākramāḥ/ tatra me nihato bhartā garīyāñ jīvītād api, sa tvayā dayitas tatra bhrātrā śatrusamena vai/ yā tvayāsmi hatā rājan svayam eveha bandhunā, duḥkham vaidhavyaśabdam ca dattaṁ bhokṣyāmy aham tvayā/ nanu nāma tvayā rakṣyo jāmātā samareṣv api, taṁ nihatya raṇe rājan svayam eva na lajjase/* 'Rakshasa Raja! you are a great warrior and that was how you made me widow forcefully! I am aware that you had destroyed fourteen thousand daityas of Kalakeya and among them my husband too was one of the daityas of Kalakeya's army. Thus you got me widowed proving that you are not my own brother but a sworn

enemy! Raja! It is unbelievable that your own sister's husband had been killed by you with your own hands! Are you not ashamed of yourself! So screaming Surpanakha and wailing away, Ravana with seeming pleasantness took to dramatics and replied affectionately: Dear sister! What is the point of your hoarse weeping away now; kindly do not feel neglected now; be assured that I should treat you with 'maana-daana-sanmaanaas' now with my heart and soul. As I get furious in my battles, the 'vichakshana jnaana' would get dimmed off as the single objective would be of success alone. In the course of a battle, one would never think of relationship excepting you and me alone. Now my truthful repentance and apologies to you. *asmin kāle tu yat prāptam tat kariṣyāmi te hitam, bhrātur aiśvaryaśamsthasya kharasya bhava pārśvataḥ/ caturdaśānām bhrātā te sahasrāṇām bhaviṣyati, prabhuḥ prayāṇe dāne ca rākṣasānām mahaujasam/ tatra mātṛṣvasuḥ putro bhrātā tava kharah prabhuḥ, bhaviṣyati sadā kurvan yad vakṣyasi vacaḥ svayam*/Dear sister! Since I am responsible for your widowhood, I should make alternate arrangements for your comfortable living henceforth. Now onward do please move out and stay under the care of our brother Khara who has the control of fourteen thousand rakshasas under him.. He has all the time been following my instructions with dutiful compliance. *śīghram gacchatv ayaṁ śūro daṇḍakān parirakṣitum, dūṣaṇo 'sya balādhyakṣo bhaviṣyati mahābalaḥ/ sa hi śapto vanoddeśaḥ kruddhenośanasā purā, rākṣasānām ayaṁ vāso bhaviṣyati na saṁśayaḥ*/Therefore do please move on to dandakaranya for your comfortable living ever. Mahabali Dushana is Khara's senapati who would all the arrangements for you.' So saying Ravana assuaged sister Shurpanakha's lifelong widowhood.

Sarga Twenty Five

Ravana landed at Lankapuri with the kidnapped stree, Vibhishana chided Ravana recalling how their cousin sister Kumbhini was kidnapped by Madhu- Ravana attacked Madhu but she saved Madhu

Sa tu dattvā daśagrīvo vanam ghoram kharasya tat, bhaginīm ca samāśvāsya hr̥ṣṭaḥ svasthataro 'bhavat/ tato nikumbhilā nāma laṅkāyāḥ kānanam mahat, mahātmā rākṣasendras tat praviveśa sahanugah/ tatra yūpaśatākīrṇam saumyacaityopaśobhitam, dadarśa viṣṭhitam yajñam saṁpradīptam iva śrīyā/ tataḥ kṛṣṇājīnadharam kamaṇḍaluśikhādhvajam, dadarśa svasutam tatra meghanādam arimdamam/ rakṣahpatih samāsādyā samāśliṣya ca bāhubhiḥ, abravīt kim idam vatsa vartate tad bravīhi me/ uśanā tv abravīt tatra gurur yajñasamṛddhaye, rāvaṇam rākṣasaśreṣṭham dvijaśreṣṭho mahātapāḥ/ aham ākhyāmi te rājaṇ śrūyatām sarvam eva ca, yajñās te sapta putreṇa prāptāḥ subahuvistarāḥ/ agniṣṭomo 'śvamedhas ca yajño bahusuvārṇakah, rājasūyas tathā yajño gomedho vaiṣṇavas tathā/ māheśvare pravṛtte tu yajñe pumbhiḥ sudurlabhe, varāms te labdhavān putrah sāksāt paśupater iha/ kāmagam syandanam divyam antarikṣacaram dhruvam, māyām ca tāmasīm nāma yayā saṁpadyate tamaḥ/ etayā kila saṁgrāme māyayā rākṣaseśvara, prayuddhasya gatiḥ śakyā na hi jñātum surāsuraiḥ/ akṣayāv iṣudhī bāṇaiś cāpam cāpi sudurjayam, astram ca balavat saumya śatruvidhvamsanam raṇe/ etān sarvān varāml labdhvā putras te 'yam daśānana, adya yajñasamāptau ca tvatpratīkṣaḥ sthito aham/ tato 'bravīd daśagrīvo na śobhanam idam kṛtam, pūjitāḥ śatravo yasmād dravyair indrapurogamāḥ/ ehīdānīm kṛtam yad dhi tad akartum na śakyate, āgaccha saumya gacchāmaḥ svam eva bhavanam prati/ tato gatvā daśagrīvaḥ saputrah savibhīṣaṇah, striyo 'vatārayām āsa sarvās tā bāṣpaviklavāḥ/ lakṣiṇyo ratnabūtās ca devadānavarakṣasām, nānābhūṣaṇasaṁpannā jvalantyaḥ svena tejasā/ vibhīṣaṇas tu tā nārīr dṛṣṭvā śokasamākulāḥ, tasya tām ca matim jñātvā dharmātmā vākyam abravīt/ īdṛśais taiḥ samācārair yaśo 'rīhakulanāśanaiḥ, dharsaṇam prāṇinām dattvā svamatena viceṣṭase/ jñātīn vai dharṣayitvemās tvayānītā varāṅganāḥ, tvām atikramya madhunā rājan kumbhīnasī hṛtā/ rāvaṇas tv abravīd vākyam nāvagacchāmi kim tv idam, ko vāyam yas tvayākhyāto madhur ity eva nāmataḥ/ vibhīṣaṇas tu saṁkruddho bhrātaram vākyam abravīt, śrūyatām asya pāpasya karmaṇaḥ phalam āgatam/ mātāmahasya yo 'smākam jyeṣṭho bhrātā sumālīnaḥ, mālyavān iti vikhyāto vṛddhaprājño niśācaraḥ/ pitur jyeṣṭho jananyāś ca asmākam tv āryako 'bhavat, tasya kumbhīnasī nāma duhitur duhitābhava/ mātṛṣvasur athāsmākam sā kanyā cānalodbhavā, bhavaty asmākam eṣā vai bhrātṛṇām dharmataḥ svasā/ sā hṛtā madhunā rājan rākṣasena balīyasā, yajñapravṛtte putre te mayi cāntarjaloṣite/ nihatyā rākṣasaśreṣṭhān amātyāms tava saṁmatān, dharṣayitvā hṛtā rājan guptā hy antaḥpure tava/ śrutvā tv

etan mahārāja kṣāntam eva hato na saḥ, yasmād avaśyaṁ dātavyā kanyā bhartre hi dātṛbhiḥ, asminn evābhisamprāptam loke viditam astu te/ tato 'bravīd daśagrīvaḥ kruddhaḥ samraktalocanaḥ, kalpyatām me rathaḥ śīghraṁ śūrāḥ sajjībhavantu ca/ bhrātā me kumbhakarṇaś ca ye ca mukhyā niśācaraḥ, vāhanāny adhirohantu nānāpraharaṇāyudhāḥ/ adya taṁ samare hatvā madhum rāvaṇanirbhayaṁ, indralokaṁ gamiṣyāmi yuddhakāṅkṣī suhr̥dvṛtaḥ/ tato vijitya tridivam vaśe sthāpya purāṇḍaram, nirvṛto vihariṣyāmi trailokyaiśvaryaśobhitaḥ/ akṣauhiṇīsahasrāṇi catvāry ugrāṇi rakṣasām, nānāpraharaṇāny āśu niryayur yuddhakāṅkṣiṇām/ indrajit tv agrataḥ saṁnyam sainikān pariḡrhya ca, rāvaṇo madhyataḥ śūrāḥ kumbhakarṇaś ca pṛṣṭhataḥ/ vibhīṣaṇaś tu dharmātmā laṅkāyāṁ dharmam ācarat, te tu sarve mahābhāgā yayur madhupuraṁ prati/ rathair nāgaiḥ kharair uṣṭrair hayair dīptair mahoragaiḥ, rākṣasāḥ prayayur sarve kṛtvākāśam niranṭaram/ daityāś ca śataśas tatra kṛtavairāḥ suraiḥ saha, rāvaṇam prekṣya gacchantam anvagacchanta pṛṣṭhataḥ/ sa tu gatvā madhupuraṁ praviṣya ca daśānanaḥ, na dadarśa madhum tatra bhaginīm tatra dṛṣṭavān/ sā prahvā prāñjalir bhūtvā śirasā pādayor gatā, tasya rākṣasarājasya trastā kumbhīnaś svasā/ tāṁ samutthāpayām āsa na bhetavyam iti bruvaṇ, rāvaṇo rākṣasaśreṣṭhaḥ kiṁ cāpi karavāṇi te/ sābravīd yadi me rājan prasannaś tvam mahābala, bhartāraṁ na mamehādyā hantum arhasi mānada/ satyavāg bhava rājendra mām avekṣasva yācatīm, tvayā hy uktam mahābāho na bhetavyam iti svayam/ rāvaṇaś tv abravīd dhṛṣṭaḥ svasāraṁ tatra samsthitām, kva cāsau tava bhartā vai mama śīghraṁ nivedyatām/ saha tena gamiṣyāmi suralokaṁ jayāya vai, tava kārūṇyasauhārdān nivṛtto 'smi madhor vadhāḥ/ ity uktā sā prasuptam taṁ samutthāpya niśācaram, abravīt samprahṛṣṭeva rākṣasī suvipaścitam/ eṣa prāpto daśagrīvo mama bhrātā niśācaraḥ, suralokajayākāṅkṣī sāhāyye tvām vṛnoti ca/ tad asya tvam sahāyārthaṁ sabandhur gaccha rākṣasa, snigdhasya bhajamānasya yuktam arthāya kalpitum/ tasyās tad vacanam śrutvā tathety āha madhur vacaḥ, dadarśa rākṣasaśreṣṭhaṁ yathānyāyam upetya saḥ/ pūjayām āsa dharmeṇa rāvaṇam rākṣasādhipam, prāptapūjo daśagrīvo madhuveśmani vīryavān, tatra caikām niśām uṣya gamanāyopacakrame/ tataḥ kailāsam āsādyā śailam vaiśravaṇālayam, rākṣasendro mahendrābhāḥ senām upaniveśayat/

Having sent off Shurpanahka to dandakaranya under the care of his cousin Khara Rakshasa and visited Nikumbhila Vana of Lankapuri for peace of mind and tranquility. There he saw that his son Meghanada was performing a sacrerd yajna karya under the guidance of the dwija shreshta danava guru Shukra - acharya . The acharya explained what all Meghanaada had been performing with 'nishtha' a series of yajna karyas: agniṣṭomo 'śvamedhaś ca yajño bahusuvārnakaḥ, rājasūyas tathā yajño gomēdho vaiṣṇavas tathā/ māheśvare pravṛtte tu yajñe pumbhiḥ sudurlabhe, varāṁś te labdhavān putraḥ sākṣāt paśupater iha/ kāmagaṁ syandanam divyam antarikṣacaram dhruvam, māyām ca tāmasīm nāma yayā sampadyate tamaḥ/ He explained: 'Rakshasa Raja! Your son Meghanada with 'nishtha pratishtha' and with wholehearted purity of mind had so far executed Agnishtoma-Ashmamedha-Bahusuvārnika-Rajasooya-Gomedha-Vaishnava yajinas so far- to be further followed up Maheshwara Yajna which is climactic and the hardest whose anushtana is challenging. Once initiated Bhagavan Pashupati would himself appear with his nija darshana. Hence Rakshasa Raja, your son would be bestowed with 'divya radha' besides Taamasiki maya to create and control 'andhakara' or total darkness. *etayā kila samgrāme māyayā rākṣaseśvara, prayuddhasya gatiḥ śakyā na hi jñātum surāsuraiḥ/ akṣayāv iṣudhī bānaiś cāpam cāpi sudurjayam, astram ca balavat saumya śatruvidhvāṁsanam raṇe/ etān sarvān varāṁś labdhvā putras te 'yam daśānana, adya yajñasamāptau ca tvatpratīkṣaḥ sthito aham/* Rakshaseshwara! Then in a sangrama, who ever would make a 'maya prayoga' -be it by a deva or asura, then the appearance or disappearance could be well controlled. Further, the recipient of the boon would secure a 'tuneera yukta dhanush baanaas' to devastate the enemies. Dashaanana! That is why I am waiting while standing here restlessly fot your son's accomplishment as also for your apperance here.' On hearing this, Ravana addressed his son: 'dear son! Why are you getting attracted to these yajna karyaas involving pujas to my enemies Indraadi Devataas. Anyway, leave all these yajnas and homa karyas. Let us go!' Then as Meghanaada and Vibhishana followed Ravana to ascend the pushpaka vimana, the artanaadaas of the kidnapped yuvatis renewed their desperations. Vibhishana was not able to keep his restraint and addressed the elder brother: *īdṛśais taiḥ samācārair yaśo 'rthakulanāśanaiḥ, dharṣaṇam prāñinām dattvā*

svamatena viceṣṭase/ Rakshasa Raja! whatever that I am seeing and hearing is most unfortunate as this would lead to the ‘yasho-dhana-kula vinaasha!’ Why indeed are you subdunig the husbands and relatives of these unfortunate devis and are harassing them in thousands. jñātīn vai dharṣayitvemās tvayānītā varāṅganāḥ, tvām atikramya madhunā rājan kumbhīnasī hṛtā/ rāvaṇas tv abravīd vākyam nāvagacchāmi kim tv idam, ko vāyam yas tvayākhyāto madhur ity eva nāmataḥ/ vibhīṣaṇas tu saṁkruddho bhrātaram vākyam abravīt, śrūyatām asya pāpasya karmanāḥ phalam āgatam/ Maha Raja! what all you have been doing by way of harassing these females by beating their bandhu bandhavaas is sure to your keerti-aishwarya-and kula naashana. Why are you rejecting the rudimentary sadaachaara and taking to ‘sweccha pravartana’ in this detestable manner! Don’t you realise what all had in the past that the demon Madhu had forcibly kidnapped our cousin sister Kumbhini. Ravana then asked Vibhishana as to who indeed was Madhu! Vibhishana replied with anger and replied: listen to me. Paapa karma haunts demanding retribution always: Our maternal grand father Sumali who was well known as the elder brother of Malyavan who was a buddhimaan nishachara. He was over maternal grandfather too. His daughter was Kaikasi and her daughter was Kumbhini who thus was our own cousin sister. *sā hṛtā madhunā rājan rākṣasena balīyasā, yajñapravṛtte putre te mayi cāntarjaloṣite/ nihatya rākṣasaśreṣṭhān amātyāms tava saṁmatān, dharṣayitvā hṛtā rājan guptā hy antahpure tava/ śrutvā tv etan mahārāja kṣāntam eva hatō na saḥ, yasmād avaśyam dātavyā kanyā bhartre hi dātṛbhiḥ, asminn evābhisaṁprāptam loke viditam astu te/* When your son Meghanada was performing tapasya in waters and as Kumbhakarna was in deep sleep, Rakshasa Madhu came here and killed our mantris and forcibly kidnapped our cousin sister Kumbhini. Actually Kumbhini was then in the antahpura but he, having broken into the gates, succeeded in her kidnapping. Then do recall that we the brothers ignored that incident feeling that any way Kumbhini came of vivaha yukta kaala and thus forgot about that incident. As your memory had faded away I would like to refresh your memory! *tato ‘bravīd daśagrīvaḥ kruddhaḥ saṁraktalocanaḥ, kalpyatām me rathaḥ śīghram śūrāḥ sajjībhavantu ca/ bhrātā me kumbhakarnaś ca ye ca mukhyā niśācarāḥ, vāhanāny adhirohantu nānāpraharaṇāyudhāḥ/ adya tam samare hatvā madhum rāvaṇanirbhayam, indralokam gamiṣyāmi yuddhakāṅkṣī suhṛdytaḥ/* As Vibhishana reminded of the earlier incident of Madhu’s arrogant deed of kidnapping hi cousin sister Kumbhini, Ravana got furious with reddened looks and instructed that let us straightaway get ready to attack Madhu Rakshasa for his act of kidnapping Kumbhini and having killed him make devaloka yatra further. Then as per his instructions, four thousand akshohini rakshasa sena armed wit astra shastras attacked with Meghanaada in the lead as Kumbhakarna too followed Ravana. Vibhishana the ‘dharmatma’ remained in Lankapuri with his dharmacharana.

sa tu gatvā madhupuram praviśya ca daśānanaḥ, na dadarśa madhum tatra bhaginīm tatra dṛṣṭavān/ sā prahvā prāñjalir bhūtvā śirasā pādayor gatā, tasya rākṣasarājasya trastā kumbhīnasī svasā/ tām samutthāpayām āsa na bhetavyam iti bruvan, rāvaṇo rākṣasaśreṣṭhaḥ kim cāpi karavāṇi te/ As Ravana and the army reached, he saw Kumbhini but not her husband Madhu Rakshasa while she having realised that Ravana with all the sena had arrived to kill her husband fell down at Ravana’s feet. Then Ravana assured her not to get frightened but asserted as to which kind of task that he might have to help her with. *sābravīd yadi me rājan prasannas tvām mahābala, bhartāram na mamehādya hantum arhasi mānada/ satyavāg bhava rājendra mām avekṣasva yācatīm, tvayā hy uktaṁ mahābāho na bhetavyam iti svayam/ rāvaṇas tv abravīd dhrṣṭaḥ svasāram tatra saṁsthitām, kva cāsau tava bhartā vai mama śīghram nivedyatām/* Kumbhini replied: Rakshasa Raja! as you have arrived here to help me, do not kindly kill my husband as your own ‘kulavadhu’ should not be widowed! Please understand that viadhavya for any women becomes unbearable. Rajendra! You are a satyavaadi and as such I request you to be truthful in your promise. As such I seek your help as I am seeking my husband’s ‘jeeva daana’. You gave me the assurance asserting: ‘not to get frightened’! Then Ravana got cooled down and asked as to where was her husband.

Then she approached Madhu Rakshasa and assured his sneha bandhavya. Madhu then reached rather timidly as both Kumbhini-Madhu couple hosted a feastful food and rest to Ravana and followers proceeded in that evening itself to Kailasa parvata

Sarga Twenty Six

Provoked by Prakriti Soundarya, Ravana encountered Apsarasa Rambha and forced 'atyaachaara' as her lover Nalakubara, Kubera's son, cursed Ravana never to coerce unwilling woman attracting instant death.

Sa tu tatra daśagrīvaḥ saha sainyena vīryavān, astaṁ prāpte dinakare nivāsaṁ samarocayat/ uḍite vimale candre tulyaparvatavarcasī, sa dadarśa guṇāṁs tatra candrapādopaśobhitān/ karṇikāravananair divyaiḥ kadambagahanais tathā, padminībhiḥ ca phullābhir mandākinyā jalair api/ ghaṇṭānām iva saṁnādaḥ śuśruve madhurasvanah, apsarogaṇasaṁghanāṁ gāyatām dhanadālaye/ puṣpavarṣāṇi muñcanto nagāḥ pavanatāḍitāḥ, śailaṁ taṁ vāsayantīva madhumādhavagandhinah/ madhupuṣpa - rajahprktaṁ gandham ādāya puṣkalam, pravavau vardhayan kāmam rāvaṇasya sukho 'nilah/ geyāt puṣpasamṛddhya ca śaityād vāyor guṇair gireḥ, pravṛttāyām rajanyām ca candrasyodayanena ca/ rāvaṇaḥ sumahāvīryaḥ kāmabāṇavaśaṁ gataḥ, viniśvasya viniśvasya śaśinaṁ samavaikṣata/ etasminn antare tatra divyapuṣpavibhūṣitā, sarvāpsarovarā rambhā pūrṇacandranibhānanā/ kṛtair viśeṣakair ārdraiḥ ṣaḍartukusumotsavaiḥ, nīlaṁ satoyameghābhaṁ vastraṁ samavaguṇṭhitā/ yasya vaktraṁ śaśinibhaṁ bhruvau cāpanibhe śubhe, ūrū karikarākārau karau pallavakomalau, sainyamadhyena gacchantī rāvaṇenopalakṣitā/ tām samutthāya rakṣendraḥ kāmabāṇabalārditah, kare grhītvā gacchantīm smayamāno 'bhyabhāṣata/ kva gacchasi varārohe kām siddhiṁ bhajase svayam, kasyābhyudayakālo 'yaṁ yas tvām samupabhokṣyate/ tavānanarasasyādyā padmotpalasugandhinah, sudhāmṛtarasasyeva ko 'dya tṛptiṁ gamiṣyati/ svarṇakumbhanibhau pīṇau śubhau bhīru nirantarau, kasyorasthalasaṁsparśaṁ dāsyatas te kucāv imau/ suvarṇacakrapratimaṁ svarṇadāmacitaṁ prṛthu, adhyāroḥṣyati kas te 'dya svargaṁ jaghanarūpiṇam/ madviśiṣṭaḥ pumān ko 'nyaḥ śakro viṣṇur athāśvinau, mām atītya hi yasya tvam yāsi bhīru na śobhanam/ viśrama tvam prṛthūroṇi śīlātalam idaṁ śubham, trailokye yaḥ prabhuś caiva tulyo mama na vidyate/ tad eṣa prāñjaliḥ prahvo yācate tvām daśānanaḥ, yaḥ prabhuś cāpi bhartā ca trailokyasya bhajasva mām/ evam uktābravīd rambhā vepamānā kṛtāñjaliḥ, prasīda nārhaṣe vaktum īdṛśaṁ tvam hi me guruḥ/ anyebhyo 'pi tvayā rakṣyā prāpnuyām dharṣaṇaṁ yadi, dharmataś ca snuṣā te 'ham tattvam etad bravīmi te/ abravīt tām daśagrīvaś caraṇādhomukhīm sthitām, sutasya yadi me bhāryā tatas tvam me snuṣā bhaveḥ/ bādham ity eva sā rambhā prāha rāvaṇam uttaram, dharmatas te sutasyāham bhāryā rākṣasapumgava/ putraḥ priyatarah prāñair bhrātur vaiśravaṇasya te, khyāto yas triṣu lokeṣu nalakūbara ity asau/ dharmato yo bhaved vipraḥ kṣatriyo vīryato bhavet, krodhād yaś ca bhaved agniḥ kṣāntiā ca vasudhāsamaḥ/ tasyāsmi kṛtasamketā lokapālasutasya vai, tam uddiṣya ca me sarvaṁ vibhūṣaṇam idaṁ kṛtam/ yasya tasya hi nānyasya bhāvo mām prati tiṣṭhati, tena satyena mām rājan moktum arhasy arimḍama/ sa hi tiṣṭhati dharmātmā sāmprataṁ matsamutsukaḥ, tan na vighnaṁ sutasyeha kartum arhasi muñca mām/ sadbhir ācaritaṁ mārگاṁ gaccha rākṣasapumgava, mānanīyo mayā hi tvam lālanīyā tathāsmi te/ evam bruvāṇām rambhām tām dharmārthasahitaṁ vacaḥ, nirbhartsya rākṣaso mohāt pratighya balād balī, kāmamohābhisaṁrabdho maithunāyopacakrame/ sā vimuktā tato rambhā bhraṣṭamālyavibhūṣaṇā, gajendrākṛīdamathitā nadīvākulatām gatā/ sā vepamānā lajjantī bhītā karakṛtāñjaliḥ, nalakūbaram āśādyā pādayor nipapāta ha/ tadavasthām ca tām dṛṣṭvā mahātmā nalakūbarah, abravīt kim idaṁ bhadre pādayoḥ patitāsi me/ sā tu niśvasamānā ca vepamānātha sāñjaliḥ, tasmai sarvaṁ yathātathyam ākhyātum upacakrame/ eṣa deva daśagrīvaḥ prāpto gantum triviṣṭapam, tena sainyasahāyena niśeha pariṇāmyate/ āyāntī tena dṛṣṭāsmi tvatsakāśam arimḍama, grhītvā tena prṣṭāsmi kasya tvam iti rakṣasā/ mayā tu sarvaṁ yat satyaṁ tad dhi tasmai niveditam, kāmamohābhi - bhūtātmā nāśrauṣīt tad vaco mama/ yācyamāno mayā deva snuṣā te 'ham iti prabho, tat sarvaṁ prṣṭhataḥ kṛtvā balāt tenāsmi dharṣitā/ evam tvam aparādham me kṣantum arhasi mānada, na hi tulyam balaṁ saumya striyāś ca puruṣasya ca/ evam śrutvā tu saṁkruddhas tadā vaiśravaṇātmajah, dharṣaṇām tām parām śrutvā dhyānaṁ saṁpraviveśa ha/ tasya tat karma vijñāya tadā vaiśravaṇātmajah, muhūrtād roṣatām rākṣas toyam jagrāha pāṇinā/ grhītvā salilaṁ divyam upasprṣya yathāvidhi, utsasarja tadā śāpaṁ rākṣasendrāya dāruṇam/ akāmā tena yasmāt tvam balād bhadre pradharṣitā, tasmāt sa yuvatīm anyām nākāmām upayāsyati/ yadā tv akāmām kāmārto dharṣayiṣyati yoṣitam, mūrdhā tu saptadhā tasya śakalībhavitā tadā/ tasminn udāhrte śāpe jvalitāgnisamaprabhe, devadundubhaya neduḥ puṣpavṛṣṭiś ca khāc cyutā/ prajāpatimukhāś cāpi sarve devāḥ praharṣitāḥ, jñātvā lokagatiṁ sarvaṁ tasya mṛtyum ca

*rakṣasaḥ/ śrutvā tu sa daśagrīvas taṁ śāpaṁ romaharṣaṇam, nārīṣu maithunaṁ bhāvaṁ nākāmāsv
abhyarocayat/*

As Ravana and the rakshasa followers reached by the early night, Chandra Deva was in bloom at the Kailasa Parvata as all the rakshasas had taken to sound sleep. But nishaachara Ravana was awake enjoying the prakriti soundarya in the moon light as various flowers of vrikshas like champā, ashoka, naaga kesara, mandara, choota, paatala, priyangu, arjuna, ketaka, tagara, naarikela, panasaadi vrikshaas. That was the time when kinnara-vidyadhara-gandharva-apsara vanitas were singing sonorous songs and group and solo dances swaying their youthful anga bhangimas. Vasanta ritu vriksha-pushpa gandha, in the background of sugandha-manda-vayu chalanas, and the sing and dance pradarshanas on the mountain top were truly mesmerising. *geyāt puṣpasamṛddhyā ca śaityād vāyor guṇair gireḥ, pravṛttāyām rajanyām ca candrasyodayanena ca/ rāvaṇaḥ sumahāvīryaḥ kāmabāṇavaśaṁ gataḥ, viniśvasya viniśvasya śaśinaṁ samavaikṣata/ etasminn antare tatra divyapuṣpavibhūṣitā, sarvāpsarovarā rambhā pūrṇacandranibhānanā/* Madhura Sangeeta Mridu Nissvanaas, pushpa smriddhi, sheetala vaayu sprasha, purna chandrodaya had exhilarated and stimulated Ravana's irresistible 'kaama vaancha', particularly as apsaras with their vastra bhushanaas were mildly dancing and singing with haava-bhaavas. Their bodies were replete with sugandha lepāna, kesha paashas were decorated with paarijata pushpas, mukharavindas were rich with shringaara rasa, jaghana sthalas with swarnaopahaaras, kapola naasika karnas were like chitra rachanaas. *etasminn antare tatra divyapuṣpavibhūṣitā, sarvāpsarovarā rambhā pūrṇacandra - nibhānanā/tām samutthāya rakṣendraḥ kāmabāṇabalārditaḥ, kare grhītvā gacchantīm smayamāno 'bhyabhāṣata/ kva gacchasi varārohe kām siddhiṁ bhajase svayam, kasyābhyudayakālo 'yaṁ yas tvām samupabhokṣyate/ tavānanarasasyādya padmotpalasugandhinaḥ, sudhāmṛtarasasyeva ko 'dya tṛptim gamiṣyati/* Ravana was by that time was overcome with 'kaamaa vaancha' spotted Rambha among the 'apsara sundaris'. Even as he glanced her he was victimised with the pushpa baanaas of Manmadha and held her in his hold, and she was shaken by 'lazza' while Ravana addressed her smilingly. 'Varaarooha! where are you slipping away from me. You seek to avoid me even while you desire to let me catch you. This is the best possible and most idyllic time for us to enjoy together. *madviśiṣṭaḥ pumān ko 'nyaḥ śakro viṣṇur athāśvinau, mām atītya hi yasya tvām yāsi bhīru na śobhanam/ viśrama tvām pṛthuśroṇi śilātalam idaṁ śubham, trailokye yaḥ prabhuḥ caiva tulyo mama na vidyate/ tad eṣa prāñjaliḥ prahvo yācate tvām daśānanaḥ, yaḥ prabhuḥ cāpi bhartā ca trailokyasya bhajasva mām/* Which any other maha purusha like Indra- Upendra - or Ashvini Kmaaraas better than me who indeed is more qualified to go to bed with! Sthula nitamba sundari! Be seated on this clean rock for a while. You should realise that I am the tribhuvana swami and the trilokaadhipati. Now this Ravana would like to request you to accept me once'. Then Devi Rambha folded her hands and stated: Ravana Prabho. Please be kind to me. You should never ever make this kind of request to me as you are my guru-pitaa samaana.' As she was not only bashful but shivering with fear while saying so, Ravana replied: 'Rambhe! If you really mean that you are my pirtusamaana, then do accept my putra then.' Rambha replied: Rakshasa shiromani! As per 'Dharma-anusaara' I am already your 'putra vadhu' since your brother Kubera's son is 'Nalakubara' whom I am head over wheels in love with. In fact he had hinted to me to reach this very spot on the Kailasa shikhara. Therefore Rakshasa Raja! you may kindly leave me.' Then Ravana replied: *Strushaasmi yada vohastvamekapatneeshvayam kramah, devaloka sthiritiriyam suraanaam shasvateemataa, patir - apsarasaam naasti na chaika streeparigrahaḥ/ evaṁ bruvāṇām rambhām tām dharmārthasahitaṁ vacaḥ, nirbhartsya rākṣaso mohāt pratighya balād balī, kāmamohābhisamrabdho maithunāyopacakrame/* 'Rambhe! I am not able neither appreciate nor understand as to how you explained to me that you are my putra vadhu. These types of relationships might be relevant in celestial lokas but not to rakshasaas. Moreover, Apsaraas have never had such inhibitions as they never have one husband one wife complex. ' So saying, Ravana made a balaatkaara even as Rambha was seated forcefully. *sā vimuktā tato rambhā bhraṣṭamālyavibhūṣaṇā, gajendrākṛdamathitā nadīvākulatām gatā/ sā vepamānā lajjantī bhītā karakṛtāñjaliḥ, nalakūbaram āsādyā pādayor nipapāta ha/* Her flower garlands were torn, aabhushanaas were distorted and so were the settings of her body were disfigured. She then appeared as if a gaja raaja enjoyed a 'jala kreeda' leaving the purity of 'sarojalaas'. With her lustrous and perfumed 'shiro kesaas'

were twisted and unwinded, she was ashamed with fear and shiver she had straightaway fallen sobbing at the feet of Nalakubara who had made his expected appearance. He wondered as to why could have ever happened to this ever smart , vivacious sprightly and youthful woman all of a sudden. Rambha kept on sobbing with hurt feelings, facial twists and gadgada swaraas: ‘Deva! Ravana had just now molested me physically, mentally and psychologically. He is not only a mighty rakshasa without qualms of conscience but also of incincerity in trilokas. I begged him that I am your putra vadhu, kindly spare me and prostrated to him but still he did the ‘atyaachaara’! Then Kubera Kumara Nalakubara reddened his eyes, drawing hot breathings was restless. He addressed Ravana thus: ‘ You dirty old Rakshasa. Yes, am aware that apsarasas do entice Maharshis for defined goals of ‘daivika karyas’. But you had raped Rambha for fun and kamaaturata. I am ashamed that you were born to illustrious family heritage. Rambha was helpless and was never yielding yet you performed the gruesome act and hence you ought be punished’! So saying , Nalakubara drew mantrajalaas into his palms and gave a ‘bhayankara shaapa’ *akāmā tena yasmāt tvam balād bhadre pradharṣitā, tasmāt sa yuvatīm anyām nākāmām upayāsyati/ yadā tv akāmām kāmārto dharṣayiṣyati yoṣitam, mūrdhā tu saptadhā tasya śakalībhavitā tadā/* Bhadre Rambha! As Ravana has now performed ‘atyahara’ on you now, similar action of his in future should break his head instantly.’ *tasminn udāhṛte śāpe jvalitāgnisamaprabhe, devadundubhayo neduḥ puṣpavṛṣṭiś ca khāc cyutā/ prajāpatimukhāś cāpi sarve devāḥ praharṣitāḥ, jñātvā lokagatiṁ sarvām tasya mṛtyum ca rakṣasaḥ/ śrutvā tu sa daśagrīvas taṁ śāpaṁ romaharṣaṇam, nārīṣu maithunaṁ bhāvaṁ nākāmāsv abhyarocayat/* As he declared thus, Deva dundhubhis were sounded and aakaasha pushpa varshaas prevailed for long. Prajapati and Deva-Rishi- Pitru ganaas were exhilarated as thereafter, Ravana was indeed afraid of committing ‘atyaachaaraas’ without consent of the victimised women ever thereafter!.

Sarga Twenty Seven

As Ravana sena attacked Indra loka, the latter got confounded ,reached Vishnu who pumped confidence and Vasu, Rudra, Maruds attacked; Savitra Vasu then killed Sumaali as his Rakshasas ran away

Kailāsaṁ laṅghayitvātha daśagrīvaḥarākṣasaḥ, āsasāda mahātejā indralokaṁ niśācaraḥ/ tasya rākṣasasainyasya samantād upayāsyataḥ, devalokaṁ yayau śabdo bhidyamānārṇavopamaḥ/ śrutvā tu rāvaṇaṁ prāptam indraḥ saṁcalitāśanaḥ, abravīt tatra tān devān sarvān eva samāgatān/ ādityān savasūn rudrān viśvān sādhyān marudgaṇān, sajjībhavata yuddhārthaṁ rāvaṇasya durātmanaḥ/ evam uktās tu śakreṇa devāḥ śakrasamā yudhi, saṁnahyanta mahāsattvā yuddhaśraddhāsamanvitāḥ/ sa tu dīnaḥ paritrasto mahendro rāvaṇaṁ prati, viṣṇoḥ saṁīpam āgatya vākyam etad uvāca ha/ viṣṇo katham kariṣyāmo mahāvīryaparākrama, asau hi balavān rakṣo yuddhārthaṁ abhivartate/ varapradānād balavān na khalv anyena hetunā, tac ca satyaṁ hi kartavyaṁ vākyam deva prajāpateḥ/ tad yathā namucir vṛtro balir narakaśambarau, tvan mataṁ samavaṣṭabhya yathā dagdhās tathā kuru/ na hy anyo deva devānām āpatsu sumahābala, gatiḥ parāyaṇaṁ vāsti tvām ṛte puruṣottama/ tvam hi nārāyaṇaḥ śrīmān padmanābhah sanātanaḥ, tvayāham sthāpitaś caiva devarājye sanātane/ tad ākhyāhi yathātattvaṁ devadeva mama svayam, asicakrasahāyas tvam yudhyase saṁyuge ripum/ evam uktaḥ sa śakreṇa devo nārāyaṇaḥ prabhuh, abravīn na paritrāsaḥ kāryas te śrūyatām ca me/ na tāvad eṣa durvṛttaḥ śakyo daivatadānavaiḥ, hantum yudhi samāsādyā varadānena durjayaḥ/ sarvathā tu mahat karma kariṣyati balotkaṭaḥ, rakṣaḥ putrasahāyo ’sau dṛṣṭam etan nisargataḥ/ bravīṣi yat tu mām śakra saṁyuge yotsyasīti ha, naivāham pratiyotsye taṁ rāvaṇaṁ rākṣasādhipam/ anihatya ripum viṣṇur na hi pratinivartate, durlabhaś caiśa kāmo ’dya varam āsādyā rākṣase/ pratijānāmi devendra tvatsamīpam śatakrato, rākṣasasyāham evāsyā bhavitā mṛtyukāraṇam/ aham enaṁ vadhiṣyāmi rāvaṇaṁ sasutam yudhi, devatās toṣayiṣyāmi jñātvā kālam upasthitam/ etasminn antare nādaḥ śuśruve rajanīkṣaye, tasya rāvaṇasainyasya prayuddhasya samantataḥ/ atha yuddham samabhavad devarākṣasayos tadā, ghoram tumulanirhrādam nānāpraharaṇāyudham/ etasminn antare śūrā rākṣasā ghoradarśanāḥ/ yuddhārthaṁ abhyadhāvanta sacivā rāvaṇājñāyā/ mārīcaś ca prahastaś ca mahāpārśvamahodarau, akampano nikumbhaś ca śukaḥ sāraṇa eva ca/ saṁhrādīr dhūmaketuś ca mahādamaṣṭro mahāmukhaḥ, jambumālī mahāmālī virūpākṣaś ca rākṣasaḥ/ etaiḥ sarvair mahāvīryair vṛto rākṣasapuṁgavaḥ, rāvaṇasyāryakaḥ sainyaṁ sumālī

praviveśa ha/ sa hi devagaṇān sarvān nānāpraharaṇaiḥ śitaiḥ, vidhvaṁsayati saṁkruddhaḥ saha taiḥ kṣaṇadācaraiḥ/ etasminn antare śūro vasūnām aṣṭamo vasuḥ, sāvitra iti vikhyātaḥ praviveśa mahāraṇam/ tato yuddham samabhavat surāṇām rākṣasaiḥ saha, kruddhānām rakṣasām kīrtim samareṣv anivartinām/ tatas te rākṣasāḥ śūrā devāms tām samare sthitān, nānāpraharaṇair ghorair jaghnuḥ śatasahasraśaḥ/ surās tu rākṣasān ghorān mahāvīryān svatejasā, samare vividhaiḥ śāstrair anayan yamasādanam/ etasminn antare śūraḥ sumālī nāma rākṣasaḥ, nānāpraharaṇaiḥ kruddho raṇam evābhyavartata/ devānām tad balam sarvaṁ nānāpraharaṇaiḥ śitaiḥ, vidhvaṁsayati saṁkruddho vāyur jaladharān iva/ te mahābāṇavarṣaiś ca śūlaiḥ prāsaiś ca dāruṇaiḥ, pīḍyamānāḥ surāḥ sarve na vyatiṣṭhan samāhitāḥ/ tato vidrāvyamāṇeṣu tridaśeṣu sumālinā, vasūnām aṣṭamo devaḥ sāvistro vyavatiṣṭhata/ saṁvṛtaḥ svair anīkais tu praharantaṁ niśācaram, vikrameṇa mahātejā vārayām āsa saṁyuge/ sumattayos taylor āsīd yuddham loke sudāruṇam, sumāline vasoś caiva samareṣv anivartinoḥ/ tatas tasya mahābāṇair vasunā sumahātmanā, mahān sa pannagarathaḥ kṣaṇena vinipātitaḥ/ hatvā tu saṁyuge tasya ratham bāṇasataiḥ śitaiḥ, gadām tasya vadhārthāya vasur jagrāha pāṇinā/ tām pradīptām pragṛhyāśu kāladaṇḍanibhām śubhām, tasya mūrdhani sāvitraḥ sumāler vinipātayat/ tasya mūrdhani solkābhā patantī ca tadā babhau, sahasrākṣasamutsṛṣṭā girāv iva mahāśaniḥ/ tasya naivāsthi kāyo vā na māṁsam dadṛṣe tadā, gadayā bhasmasādbhūto raṇe tasmin nipātitaḥ/ tam dṛṣtvā nihataṁ saṁkhye rākṣasās te samantataḥ, dudruvuḥ sahitāḥ sarve krośamānā mahāsvanam/

Having been humiliated by the curse of Nalakubara in saving the womanhood from ‘atyaacharaas’, Ravana decided to attack Indraloka as the pushpaka vimana got diverted from kailasa. As having realised of Ravana’s attack, Indra alerted Adityas-Vasus-Rudras-Sandhyas and Marudganaas to get readied for the attack. Indra got nervous and approached Vishnu Deva and bemoaned that Brahma Deva varaas to Ravana had caused that interminable problems. Indra stated that in the past too there were severe difficulties faced the celestial worlds as from Namuchi-Vritrasura-Bali- Narkas ura- Shambara and the like. Thus these issues had been faced by him and devas and as such this problem of Ravana got intensified once again, albeit in a much larger manner. Devaadhi Deva, now this latest issue appears to have been revived, in fact assuming a much larger proportion.’ As Indra got nervous, Vishnu replied coolly: ‘Deva Raja! don’t you get excited and nervous in this manner. First of all, devaasuras together would not be able to face Ravana due to the boons, and further the brothers and sons do have been getting encouraged. I suggest this that you along with the devaas might battle them first as at this particular stage I am not inclined to interfere. Yet , Devendra at the appropriate time, I must be the one to interfere and vindicate victory. My present advice therefore would be to face the enemy with all your dedication and firm decisiveness as of now.’ Thereafter, rudras-adityas-vasus -marud ganaas and ashvini kumaaraas, besides the anya deva ganaas srood out the portals of amaraavati benig readied for defence. As the day had passed, at the next morning there occurred the deva-rakshasa samgrama. Maricha, Prahasta, Maha paarshva, Mahodara, Akampana, Nikumbha, Shuka, Saarana, Samhlaada, Dhumaktu, Maha damshta, Ghatodara, Jambumaali, Mahaahlaada, Virurupaksha, Supaghna- Yagjnakopa, Durmukha, Dushana, Khara, Trishira, Karaveeraaksha, Suryashatru, Mahakaaya, Atikaaya, Devantaka, Naraantaka had already got readied for the attack in enormous intrepidity and unreserved self onfidence. Then eighth of the Ashta Vasu named Savitra entered the battle grounds. Thereafter the Aditi Putras Twashta and Pusha with their respective followers entered the battle. Then ensued Deva-Rakshasa yuddha. Sumali named rakshasa then got infuriated and made use of ‘naana prakara ayudhas’ and had the devaas bewildereed. As Sumali made use of several ayudhas, Savitra Deva blasted Sumali mastaka and with his further lightning like hard hits Sumali body flesh came out and exhibited itself and that group of Sumali’s following fled away frightened.

Sarga Twenty Eight

As Puloma daitya joined Ravana sena, the latter got fortified, yet Indra putra Jayanta joined in- Rudra Marudganaas attacked Meghanaada- Ravana entered as Indra too- mutual maha yuddha gor initiated.

Sumālinam hataṁ dṛṣṭvā vasunā bhasmasātkṛtam, vidrutaṁ cāpi svaṁ saṁnyam lakṣayitvārditam śaraiḥ/ tataḥ sa balavān kruddho rāvaṇasya suto yudhi, nivartya rākṣasān sarvān meghanādo vyatiṣṭhata/ sa rathenāgnivarṇena kāmāgena mahārathaḥ, abhidudrāva senām tām vanāny agnir iva jvalan/ tataḥ praviśatas tasya vividhāyudhadhārīṇaḥ, vidudruvur diśaḥ sarvā devās tasya ca darśanāt/ na tatrāvasthitaḥ kaś cid raṇe tasya yuyutsataḥ, sarvān āvidhya vitrastān dṛṣṭvā śakro 'bhyabhāṣata/ na bhetavyam na gantavyam nivartadhvam raṇam prati, eṣa gacchati me putro yuddhārtham aparājitaḥ/ tataḥ śakrasuto devo jayanta iti viśrutaḥ, rathenādbhutakalpena saṁgrāmam abhivartata/ tatas te tridaśāḥ sarve parivārya śacīsutam, rāvaṇasya sutam yuddhe samāsādyā vyavasthitāḥ/ teṣāṁ yuddham mahad abhūt sadṛśam devarakṣasām, kṛte mahendraputrasya rākṣasendrasutasya ca/ tato mātaliputre tu gomukhe rākṣasātmajaḥ, sārathau pātayām āsa śarān kāñcanabhūṣaṇān/ śacīsutas tv api tathā jayantas tasya sārathim, tam caiva rāvaṇim kruddhaḥ pratyavidhyad raṇājire/ tataḥ kruddho mahātejā rakṣo viśphāritekṣaṇaḥ, rāvaṇiḥ śakraputram tam śaravarṣair avākirat/ tataḥ pragṛhya śastrāṇi sāravanti mahānti ca, śataghñīs tomarān prāsān gadākhadgaparaśvadhān, sumahānty adriṣṅgāṇi pātayām āsa rāvaṇiḥ/ tataḥ pravyathitā lokāḥ saṁjajñe ca tamo mahat, tasya rāvaṇaputrasya tadā śatrūn abhighnataḥ/ tatas tad daivatabalaṁ samantāt tam śacīsutam, bahuprakāram asvastham tatra tatra sma dhāvati/ nābhyajānāms tadānyonyam śatrūn vā daivatāni vā, tatra tatra viparyastam samantāt paridhāvitam/ etasminn antare śūrah pulomā nāma vīryavān, daiteyas tena saṁgrhya śacīputro 'pavāhitaḥ/ grhītvā tam tu naptāram praviṣṭaḥ sa mahodadhim, mātāmaho 'ryakas tasya paulomī yena sā śacī/ praṇāśam dṛśya tu surā jayantasyātidāruṇam, vyathitās cāprahrṣtās ca samantād vipradudruvuḥ/ rāvaṇis tv atha saṁhrṣṭo balaiḥ parivṛtaḥ svakaiḥ, abhyadhāvata devāms tām mumoca ca mahāsvanam/ dṛṣṭvā praṇāśam putrasya rāvaṇeś cāpi vikramam, mātaliṁ prāha devendro rathaḥ samupanīyatām/ sa tu divyo mahābhīmaḥ sajja eva mahārathaḥ, upasthito mātalinā vāhyamāno manojavaḥ/ tato meghā rathe tasmiṁs tadidvanto mahāsvanāḥ, agrato vāyucapalā gacchanto vyanadāms tadā/ nānāvādyāni vādyanta stutayaś ca samāhitāḥ, nanṛtuś cāpsaraḥsaṁghāḥ prayāte vāsava raṇam/ rudrair vasubhir ādityaiḥ sādhyaiś ca samarudgaṇaiḥ, vṛto nānāpraharaṇair nīryayau tridaśādhipaḥ/ nīrgacchatas tu śakrasya paruṣam pavano vavau, bhāskaro niṣprabhaś cāśīn maholkāś ca prapedire/ etasminn antare śūro daśagrīvaḥ pratāpavān, āruroha ratham divyam nirmītam viśvakarmaṇā/ pannagaiḥ sumahākāyair veṣṭitam lomaharṣaṇaiḥ, yeṣāṁ niśvāsavātena pradīptam iva saṁyugam/ daityair niśācaraiḥ śūrai rathaḥ saṁparivāritaḥ, samarābhīmukho divyo mahendram abhivartata/ putram tam vārayitvāsau svayam eva vyavasthitaḥ, so 'pi yuddhād viniṣkramya rāvaṇiḥ samupaviśat/ tato yuddham pravṛttam tu surāṇāṁ rākṣasaiḥ saha, śastrābhivarṣaṇam ghoram meghānām iva saṁyuge/ kumbhakarnas tu duṣṭātmā nānāpraharaṇodyataḥ, nājñāyata tadā yuddhe saha kenāpy ayudhyata/ dantair bhujābhyām padbhyām ca śaktitomasāyakaiḥ, yena kenaiva saṁrabdhas tādāyām āsa vai surān/ tato rudrair mahābhāgaiḥ sahādityair niśācaraḥ, prayuddhas taiś ca saṁgrāme kṛtaḥ śastrair nīrantaram/ tatas tad rākṣasam saṁnyam tridaśaiḥ samarudgaṇaiḥ, raṇe vidrāvitaṁ sarvam nānāpraharaṇaiḥ śitaiḥ/ ke cid vinihatāḥ śastrair veṣṭanti sma mahītale, vāhaneṣv avasaktās ca sthitā evāpare raṇe/ rathān nāgān kharān uṣṭrān pannagāms turagāms tathā, śiṁsumārān varāhāms ca piśācavadanāms tathā/ tām samālingya bāhubhyām viṣṭabdhāḥ ke cid ucchritāḥ, devais tu śastrasaṁviddhā mamrire ca niśācarāḥ/ citrakarma ivābhāti sa teṣāṁ raṇasaṁplavaḥ, nihātānām pramattānām rākṣasānām mahītale/ śoṇitodaka niṣyandākaṅka - grdhrasamākulā, pravṛttā saṁyugamukhe śastragrāhavatī nadī/ etasminn antare kruddho daśagrīvaḥ pratāpavān, nīrīkṣya tad balaṁ sarvam daivatair vinipātitaṁ/ sa tam prativigāhyāsu pravṛddham saṁnyasāgaram, tridaśān samare nighnañ śakram evābhyavartata/Tataḥ Shakro mahacchapam viśphaarya sumahasvanam, yasya viśphaarayaighoshah stanati sma dishodashaa / tathaiva cha mahaabaahurdashagreevo nishaacharah, Shatram kaamarmuka vibhrashthai shara varshairavaakirat/ rayudhyatoratha taylorbaana varshaiḥ samantataḥ, naagjnaayat tadaa kinchat sarvahi tapaaa vritam/

As Rakshasa Sumali was killed by Saavitra Vasu Deva and the rakshasaas were running away from the battle, Meghanaada got furious and having recalled and regrouped the rakshasa sena got readied to challenge the Deva Sena. As some of the Devas saw that Meghanada was facing them, some of his own Devaas got apprehensive and retarded their pace with hesitation and some had even receded. Indra addressed them not to be afraid and to face Meghanaada. Ravana Kumara then initiated rains of his

arrows on Jayanta the Matali putra as the charioteer of Indra. Jayanta was hurt severely as being ‘angakshata vikshata’ Then Meghanaada having become furious released thousands of arrows on the deva sena. Further, he released hurlings of shataghnis-musalas- praasas, gadaas, khadgas and pharashrayas, besides parvata shikhiras. Deva samuhas were injured and terribly upset. *tataḥ pravyathitā lokāḥ samjajñe ca tamo mahat, tasya rāvaṇaputrasya tadā śatrūn abhignataḥ/ tatas tad daivatabalam samantāt taṁ śacīsutam, bahuprakāram asvasthaṁ tatra tatra sma dhāvati/ nābhyajānaṁs tadānyonyam śatrūn vā daivatāni vā, tatra tatra viparyastam samantāt paridhāvitam/* With a view to devastate deva shatru senaas, Meghanaada by his ‘maaya’ created darkness all around as deva samuhas were hit and got hurt as tossed by the rakshasas. In fact the darkness so created made it difficult to identify as to who was a rakshasa or deva. It was in that situation that daitya raja Puloma entered into the battle. He was the maternal grand father of Meghanada- the father of Ravana’s wife Shachi Devi - to help his grandson Meghanaada. On learning of the late arrivals to help Meghanaada, deva samuhas were further felt as the confusion of darkness was further got confounded and retorted back. Encouraged by the new arrivals., Meghanaada went berserk and deva samuhas were flustered further, Deva sena was in shock waves. That was at that extremely critical time when Indra asked Matali the charioteer to bring his divya ratha. As Indra moved on, ‘prachanda vaayu teekshanata’ was intensified. Rudra- Vasu-Aditya- Marudgana- Ashvini Kumaras too accompanied in their respective full forces. It was at that very time, Dashagriva Ravana too moved on by his chariot made by Vishva Karma. *daityair niśācaraiḥ sūrai rathaḥ samparivāritaḥ, samarābhimukho divyo mahendram abhivartata/ putram taṁ vārayitvāsau svayam eva vyavasthitaḥ, so ‘pi yuddhād viniṣkramya rāvaṇiḥ samupāviśat/ tato yuddham pravṛttam tu surāṇāṁ rākṣasaiḥ saha, śastrābhivarṣaṇam ghoram meghānām iva samyuge/* Led by the Daitya Nishachara maha senaas Ravana ratha thus confronted the Indra ratha. As Ravana himself faced Indra, Meghanada kept quiet on sideways of the battle. Again thus Deva-Rakshasa battle broke out with mutual ‘baana varshas’. *Kumbhakarnaṁ tu duṣṭātmā nānā -praharaṇodyataḥ, nājñāyata tadā yuddhe saha kenāpy ayudhyata/ dantair bhujābhyām padbhyām ca śaktitomasāyakaiḥ, yena kenaiva samrabdhas tādāyām āsa vai surān/ tato rudrair mahābhāgaiḥ sahādityair niśācaraiḥ, prayuddhas taiḥ ca saṁgrāme kṛttaḥ śastrair nirantaram/* Agastya Maha Muni the exclaimed to Shri Rama ‘Raja! Dushtatma Kumbhakarna had fought with naanaa astra-shastraas; grinding his teeth, sweeping enemies by his feet, shoulders, hands, and by shakti-tomara-mudgaraadi ayudhas against deva ganaas. Kumbhakarna’s entire massive body was full of ‘rakta dhaaraas’ as he kept on howling. *tatas tad rākṣasam sainyam tridaśaiḥ samarudgaṇaiḥ, raṇe vidrāvitaṁ sarvaṁ nānāpraharaṇaiḥ śitaiḥ/ ke cid vinihatāḥ śastrair veṣṭanti sma mahītale, vāhaneṣv avasaktāś ca sthitā evāpare raṇe/* Thereafter, Rudra Marudganaas with their astra shastra prahaaraas made rakshasaas run back. Indeed, how many nichacharaas were killed, how many still survived with ‘anga vaikaya’ were unable to run back! Many rakshsas as having survived were stunned seated on chariots, elephants, donkeys, camels, hoods of sarpas, horses, pigs and on pishachaas; several were in ‘moorchaavastha’ and on recovery running far back for survival. Meanwhile, Dashagriva was awfully enraged yet Indra drew across his dhanush and made a high sounded ‘thankara dhvani’ which got resounded all across the dasa dishaas. Both Indra and Ravana then initiated baana varshaas mutually. *tathaiva cha mahaabaahurdashagreeva nishaacharah, Shatram kaamarmuka vibhrashthai shara varshairavaakirat/ rayudhyatoratha taylorbaana varshaiḥ samantataḥ, naagjnaayata tadaa kinchat sarvahi tapaaa vritam/* As Indra hit Ravana’s head as of ‘agni-surya samaana tejas’, nishachara Ravana filled up his potent arrows which had totally covered up Indra from head to foot. Meanwhile darkness prevailed all over and the baana varshas were hardly visible.

Sarga Twenty Nine

After initial victories of Indra’s Deva Sena, Ravana was frustrated, yet Meghanaada advised his father to withdraw from battle and by the aid of his maaya imprisoned Indra and took him to Ravana to Lankapuri.

Tatas tamasi samjāte rākṣasā daivataiḥ saha, ayudhyanta balonmattāḥ sūdayantaḥ parasparam/ tatas tu devasainyena rākṣasānām mahad balam, daśāṁsam sthāpitaṁ yuddhe śeṣam nītam yamakṣayam/

tasmims tu tamasā naddhe sarve te devarākṣasāḥ, anyonyaṁ nābhyajānanta yudhyamānāḥ parasparam/ indras ca rāvaṇas caiva rāvaṇis ca mahābalaḥ, tasmims tamojālavṛte moham īyur na te trayas/ sa tu dṛṣṭvā balaṁ sarvaṁ nihataṁ rāvaṇo raṇe, krodham abhyāgamat tīvraṁ mahānādaṁ ca muktavān/ krodhāt sūtaṁ ca durdharṣaḥ syandanastham uvāca ha/ parasainyasya madhyena yāvadantaṁ nayasva mām/ adyaitāms tridaśān sarvān vikramaiḥ samare svayam, nānāśastrair mahāsāirair nāśayāmi nabhastalāt/ aham indraṁ vadhiṣyāmi varuṇaṁ dhanadaṁ yamam, tridaśān vinihatyāśu svayaṁ sthāsyāmy athopari/ viśādo na ca kartavyaḥ śīghraṁ vāhaya me ratham, dviḥ khalu tvām bravīmy adya yāvadantaṁ nayasva mām/ ayaṁ sa nandanoddeśo yatra vartāmahe vayam, naya mām adya tatra tvam udayo yatra parvataḥ/ tasya tadvacanaṁ śrutvā turagān sa manojavān, ādideśātha śatrūṇāṁ madhyenaiva ca sārathiḥ/ tasya taṁ niścayaṁ jñātvā śakro deveśvaras tadā, rathasthaḥ samarasthāms tān devān vākyam athābravīt/ surāḥ śṛṇuta madvākyam yat tāvan mama rocate, jīvaṁ eva daśagrīvaḥ sādhu rakṣo nigrhyatām/ eṣa hy atibalaḥ sainye rathena pavanaujasā, gamiṣyati pravṛddhormiḥ samudra iva parvaṇi/ na hy eṣa hantuṁ śakyo 'dya varadānāt sunirbhayaḥ, tad grahīṣyāmahe rakṣo yattā bhavata saṁyuge/ yathā baliṁ nigrhyaitat trailokyam bhujiyate mayā, evam etasya pāpasya nigrāho mama rocate/ tato 'nyaṁ deśam āsthāya śakraḥ saṁtyajya rāvaṇam, ayudhyata mahātejā rākṣasān nāśayan raṇe/ uttareṇa daśagrīvaḥ praviveśānivaritāḥ, dakṣiṇena tu pārśvena praviveśa śatakratuḥ/ tataḥ sa yojanaśataṁ praviṣṭo rākṣasādhipaḥ, devatānāṁ balaṁ kṛtsnaṁ śaravarṣair avākirat/ tataḥ śakro nirīkṣyātha praviṣṭaṁ taṁ balaṁ svakam, nyavartayad asaṁbhrāntaḥ samāvṛtya daśānanam/ etasminn antare nādo mukto dānavarākṣasaiḥ, hā hatāḥ smeti taṁ dṛṣṭvā grastaṁ śakreṇa rāvaṇam/ tato rathaṁ samāruhya rāvaṇiḥ krodhamūrchitaḥ, tat sainyam atisaṁkruddhaḥ praviveśa sudāruṇam/ sa tāṁ praviṣya māyāṁ tu dattāṁ gopatinā purā, adṛśyaḥ sarvabhūtānāṁ tat sainyam samavākirat/ tataḥ sa devān saṁtyajya śakram evābhyayād drutam, mahendraḥ ca mahātejā na dadarśa sutāṁ ripoḥ/ sa mātaliṁ hayāms caiva tādāyitvā śarottamaiḥ, mahendraṁ bāṇavarṣeṇa śīghraḥasto hy avākirat/ tataḥ śakro rathaṁ tyaktva viśjya ca sa mātaliṁ, airāvataṁ samāruhya mṛgayām āsa rāvaṇim/ sa tu māyā balād rakṣaḥ saṁgrāme nābhyadṛśyata, kiramāṇaḥ śaraughena mahendraṁ amitauijasam/ sa taṁ yadā pariśrāntam indraṁ mene 'tha rāvaṇiḥ, tadainaṁ māyayā baddhvā svasainyam abhito 'nayat/ taṁ dṛṣṭvātha balāt tasmin māyayāpahṛtaṁ raṇe, mahendraṁ amarāḥ sarve kiṁ nv etad iti cukruśuḥ, na hi dṛśyati vidyāvān māyayā yena nīyate/ etasminn antare cāpi sarve suragaṇās tadā, abhyadravan saṁkruddhā rāvaṇam śastravṛṣṭibhiḥ/ rāvaṇas tu saṁśādyā vasvādityamarudgaṇān, na śāśāka raṇe sthātum na yoddhum śastrapīḍitaḥ/ taṁ tu dṛṣṭvā pariśrāntaṁ prahārair jarjaracchavam, rāvaṇiḥ pītaram yuddhe 'darśanastho 'bravīd idam/ āgaccha tāta gacchāvo nivṛttaṁ raṇakarma tat, jitaṁ te viditaṁ bho 'stu svastho bhava gatajvaraḥ/ ayaṁ hi surasainyasya trailokyasya ca yaḥ prabhuh, sa grhīto mayā śakro bhagnamānāḥ surāḥ kṛtāḥ/ yatheṣṭaṁ bhuṅkṣva trailokyam nigrhya ripum ojasā, vṛthā te kiṁ śramaṁ kṛtvā yuddham hi tava niṣphalam/ sa daivatabalāt tasmān nivṛtto raṇakarmaṇaḥ, tac chrutvā rāvaṇer vākyam svasthacetā daśānanah/ atha raṇavigatajvaraḥ prabhur; vijayam avāpya niśācarādhipaḥ, bhavanam abhi tato jagāma hrīṣṭaḥ/ svasutam avāpya ca vākyam abravīt/ atibalasadrṣaiḥ parākramais tair; mama kulamānavivardhanaṁ kṛtam, yad amarasamavikrama tvayā; tridaśapatis tridaśās ca nirjitāḥ/ tvaritam upanayasva vāsavam; nagaram ito vraja sainyasaṁvṛtaḥ, aham api tava gacchato drutam; saha sacivair anuyāmi prṣṭhataḥ/ atha sa balavṛtaḥ savāhanas; tridaśapatim parigrhya rāvaṇiḥ, svabhavanam upagamya rākṣaso; muditamanā visasarja rākṣasān/

Even as darkness prevailed, Deva Rakshasaas continued their 'paraspara yuddha'. There however appeared that only ten percent of rakshasa sena survived on the battlefield as apparently the rest disappeared as were despatched to yama loka! In fact neither of the opponents was able to recognise each other properly. Only Indra, Ravana and Ravana putra appeared unaffected despite the darkness all over. Ravana realised that hardly a part of his sena remained existing. Then he asked his charioteer to position his ratha in the midst of what ever rakshasaas were present. He asserted then that he sure should destroy Indra-Kubera-Varuna and Yama. Accordingly, the Ravana ratha sarathi followed his instruction. Then Indra addressed the deva ganaas: *surāḥ śṛṇuta madvākyam yat tāvan mama rocate, jīvaṁ eva daśagrīvaḥ sādhu rakṣo nigrhyatām/ eṣa hy atibalaḥ sainye rathena pavanaujasā, gamiṣyati pravṛddhormiḥ samudra iva parvaṇi/ na hy eṣa hantuṁ śakyo 'dya varadānāt sunirbhayaḥ, tad grahīṣyāmahe rakṣo yattā bhavata*

saṁyuge/ yathā balim nigrhyaitat trailokyam bhujiyate mayā, evam etasya pāpasya nigrāho mama rocate/ ‘Attention devataas! I would be happy if Ravana be imprisoned as most of his sena was a casualty. Surely his plan should be to suddenly attack us with ‘maha vaayu vega’ as on a full moon day, the samudras are flustered. We might not be able to kill him anyway, in view of Brahma vaaraas to him, but catch him and hold him to his great embarrassment and even harassment!. That kind of treatment to him should be a confirmed and ever possible treatment to him!’ *yathā balim nigrhyaitat trailokyam bhujiyate mayā, evam etasya pāpasya nigrāho mama rocate/ tato ’nyam deśam āsthāya śakraḥ saṁtyajya rāvaṇam, ayudhyata mahātejā rākṣasān nāśayan raṇe/ uttareṇa daśagrīvaḥ praviveśānivartitaḥ, dakṣiṇena tu pārśvena praviveśa śatakratuḥ/* This should be possible, addressed Indra to devatas, just like Bali chakravarti was embarrassed by Vamana Deva in the Vamanaavataara of Maha Vishnu!’ Shri Rama! That was the plan suggested to Devatas by Indra. Thus Indra stopped his attack on Ravana but intensified his attack on the rest of the rakshasaa. As Ravana appeared to have understood Indra’s diverting tactics, Ravana from the northern side of the battle entered the deva sena and initiated an extremely harsh attack on the Deva Sena. *tataḥ sa yojanaśataṁ praviṣṭo rākṣasādhipaḥ, devatānām balaṁ kṛtsnaṁ śaravarṣair avākirat/ tataḥ śakro nirīkṣyātha praviṣṭaṁ taṁ balaṁ svakam, nyavartayad asaṁbhrāntaḥ samāvṛtya daśānanam/ etasminn antare nādo mukto dānavarākṣasaiḥ, hā hatāḥ smeti taṁ drṣṭvā grastaṁ śakreṇa rāvaṇam/* Deva sena was spread over some hundred yojanas and initiated his severe attack on them. Thus Indra being totally unruffled encountered Ravana. Meanwhile there were yellings of Rakshasas saying: ‘oh, I am being killed’. Then Meghanada was perturbed and angrily jumped into the devasena. *sa tām praviṣya māyām tu dattām gopatinā purā, adṛśyaḥ sarvabhūtānām tat sainyaṁ samavākirat/ tataḥ sa devān saṁtyajya śakram evābhyayād drutam, mahendraś ca mahātejā na dadarśa sutam ripoh/ sa mātaliṁ hayāṁś caiva tādayitvā śarottamaiḥ, mahendram bāṇavarṣeṇa śīghrahaṣṭo hy avākirat/ tataḥ śakro rathaṁ tyaktva viṣjya ca sa mātaliṁ, airāvataṁ samāruhya mṛgayām āsa rāvaṇim/* Just like Pashupati Maha Deva in the past having entered the Maha Maya as he secured her which was the personification of tamasika guna, Meghanada too jumped into the deva sena. He ignored all the devas surrounding Indra and straightaway attacked the Shachipati. But the deva samuha around Indra had broken off Meghanada’s kavacha. Then Ravanaputra attacked Indra’s charioteer Matali with his sharp arrows which also had some what harmed Indra Deva. Indra then discarded the chariot and alighted his Iravata elephant. Meghanada due to his maya shakti jumped off and attacked Indra with his sharp baanas. *sa tu māyā balād rakṣaḥ saṁgrāme nābhyadṛśyata, kiramāṇaḥ śaraughena mahendram amitaūjasam/ sa taṁ yadā pariśrāntam indram mene ’tha rāvaṇiḥ, tadainaṁ māyayā baddhvā svasainyaṁ abhito ’nayat/ taṁ drṣṭvātha balāt tasmin māyayāpahṛtaṁ raṇe, mahendram amarāḥ sarve kim nv etad iti cukruṣuḥ, na hi drṣyati vidyāvān māyayā yena nīyate/* Having realised that Indra was by now was tired, he tied Indra tight by his maaya shakti and dropped Indra right into the thickness of the group of the rakshasaa sena. Then Devatas wondered as to what might follow! So thinking deep, Devas attacked Ravana with their baana varshaa. Ravana was rather surprised at this sudden attack on him by the Aditya-Vasu Devataas. *rāvaṇas tu samāsādyā vasvādityamarudgaṇān, na śasāka raṇe sthātum na yoddhum śastrapīḍitaḥ/ taṁ tu drṣṭvā pariśrāntaṁ prahāir jarjaracchavim, rāvaṇiḥ pītaraṁ yuddhe ’darśanastho ’bravīd idam/ āgaccha tāta gacchāvo nivṛttaṁ raṇakarma tat, jitaṁ te viditaṁ bho ’stu svastho bhava gatajvaraḥ/* Ravana was then unable to defend himself adequately. On seeing this situation, Meghanada disappeared my his maya shakti and asked him not to strain him but to go away. I should take care of this situation now. *ayam hi surasainyasya trailokyasya ca yaḥ prabhuḥ, sa grhīto mayā śakro bhagnamānāḥ surāḥ kṛtāḥ/ yatheṣṭaṁ bhukṣva trailokyam nigrhya ripum ojasā, vṛthā te kim śramam kṛtvā yuddham hi tava niṣphalam/* Dear father! I should soon enough imprison Indra the so called trilokaadhipati and demolish his arrogance. He has been enjoying all along the status of trikoka chakravarti. Why are you taking the trouble of fighting with him as a waste of your time! As Meghanada stated thus, Ravana returned back. *atha raṇavigatajvaraḥ prabhur; vijayam avāpya niśācarādhipaḥ, bhavanam abhi tato jagāma hrṣṭaḥ; svasutam avāpya ca vākyam abravīt/ atibalasadṛśaiḥ parākramais tair; mama kulamānavivardhanam kṛtam, yad amarasamavikrama tvayā; tridaśapatis tridaśāś ca nirjitāḥ/* As Meghanada did succeed in imprisoning Indra, Ravana exclaimed to his son: ‘Samarthashali Suputra! You have successfully displayed your unprecedented fame by your parakrama in imprisoning trilokadhipati Indra and humbled

all the three crores of devatas. Indeed you are today my kulabhushana ever enhancing the prestige of our heritage. *tvaritam upanayasva vāsavam; nagaram ito vraja sainyasamvṛtaḥ, aham api tava gacchato drutam; saha sacivair anuyāmi prṣṭhataḥ/ atha sa balavṛtaḥ savāhanas; tridaśapatiṃ parigrhya rāvaṇiḥ, svabhavanam upagamyā rākṣaso; mudritamanā visasarja rākṣasān/* Indrajit Meghanada! Do make Indra the so imprisoned trilokapati seated under duress as the devatas too thus followed and arrive here to Lankapuri at once. I am also rushing forward along with my ministers to witness the fun. Thus having been instructed by his dear father did so.

Sarga Thirty

Brahma relieved Indra by imprisonment which was a retribution of Indra's misconduct with Ahalya

Jite mahendre 'tibale rāvaṇasya sutena vai, prajāpatiṃ puraskṛtya gatā laṅkāṃ surās tadā/ taṃ rāvaṇam samāsādyā putrabhrātṛbhir āvṛtam, abravīd gagane tiṣṭhan sāntvapūrvam prajāpatiḥ/vatsa rāvaṇa tuṣṭo 'smi tava putrasya saṃyuge, aho 'sya vikramaudāryam tava tulyo 'dhiko 'pi vā/ jitaṃ hi bhavatā sarvaṃ trailokyam svena tejasā, kṛtā pratijñā sapthalā prīto 'smi svasutena vaḥ ayam ca putro 'tibalas tava rāvaṇarāvaṇiḥ, indrajit tv iti vikhyāto jagaty eṣa bhaviṣyati/ balavāñ śatrunirjetā bhaviṣyaty eṣa rākṣasaḥ, yam āśritya tvayā rājan sthāpitās tridaśā vaḥ/ tan mucyatām mahābāho mahendraḥ pākaśāsanah, kiṃ cāsya mokṣaṇārthāya prayacchanti divaukasaḥ/ athābravīn mahātejā indrajit samitiṃjayah, amaratvam aham deva vṛnomihāsyā mokṣaṇe/ abravīt tu tadā devo rāvaṇiṃ kamalodbhavaḥ, nāsti sarvāmaratvam hi keśām cit prāṇinām bhuvi/ athābravīt sa tatrastham indrajit padmasambhavam, śrūyatām yā bhavet siddhiḥ śatakratuvimokṣaṇe/ mameṣṭam nityaśo deva havyaiḥ saṃpūjya pāvakaṃ, saṃgrāmam avatartum vai śatrunirjayakāṅkṣiṇah/ tasmimś ced asamāpte tu japyahome vibhāvasoḥ, yudhyeyam deva saṃgrāme tadā me syād vināśanam/ sarvo hi tapasā caiva vṛṇoty amaratām pumān, vikrameṇa mayā tv etad amaratvam pravartitam/ evam astv iti taṃ prāha vākyam devaḥ prajāpatiḥ, muktaś cendrajitā śakro gatās ca tridivam surāḥ/ etasminn antare śakro dīno bhraṣṭāmbarasrajaḥ, rāma cintāparitātmā dhyānatatparatām gataḥ/ taṃ tu drṣṭvā tathābhūtam prāha devaḥ prajāpatiḥ, śakrakraṭo kim utkaṇṭhām karoṣi smara duṣkṛtam/ amarendra mayā bahvyaḥ prajāḥ sṛṣṭāḥ purā prabho, ekavarṇāḥ samābhāṣā ekarūpās ca sarvaśaḥ/ tāsām nāsti viśeṣo hi darśane lakṣaṇe 'pi vā, tato 'ham ekāgramanās tāḥ prajāḥ paryacintayam/ so 'ham tāsām viśeṣārtham striyam ekām vinirmame, yad yat prajānām pratyāṅgam viśiṣṭam tat tad uddhṛtam/ tato mayā rūpaguṇair ahalyā strī vinirmatā, ahalyety eva ca mayā tasyā nāma pravartitam/ nirmatāyām tu devendra tasyām nāryām surarābha, bhaviṣyatīti kasyaiśā mama cintā tato 'bhavat/ tvam tu śakra tadā nārīm jānīṣe manasā prabho, sthānādhikatayā patnī mamaīṣeti purāṃdara/ sā mayā nyāsabhūtā tu gautamasya mahātmanah, nyastā bahūni varṣāṇi tena niryātītā ca sā/ tatas tasya pariñāya mayā sthairyam mahāmuneḥ, jñātvā tapasi siddhim ca patnyartham sparśitā tadā/ sa tayā saha dharmātmā ramate sma mahāmuniḥ, āsan nirāśā devās tu gautame dattayā tayā/ tvam kruddhas tv iha kāmātmā gatvā tasyāśramam muneḥ, drṣṭvānś ca tadā tām strīm dīptām agniśikhām iva/ sā tvayā dharṣitā śakra kāmārtena samanyunā, drṣṭas tvam ca tadā tena āśrame paramarṣiṇā/ tataḥ kruddhena tenāsi śaptaḥ paramatejasā, gato 'si yena devendra daśābhāgaviparyayam/ yasmān me dharṣitā patnī tvayā vāsava nirbhayam, tasmāt tvam samare rājañ śatruhastaṃ gamiṣyasi/ ayam tu bhāvo durbuddhe yas tvayeha pravartitaḥ, mānuṣeṣv api sarveṣu bhaviṣyati na saṃśayaḥ/ tatrādharmah subalavān samutthāsyati yo mahān, tatrārdham tasya yaḥ kartā tvayy ardham nipatiṣyati/ na ca te sthāvaram sthānam bhaviṣyati purāṃdara, etenādharmayogena yas tvayeha pravartitaḥ/ yaś ca yaś ca surendraḥ syād dhruvaḥ sa na bhaviṣyati, eṣa śāpo mayā mukta ity asau tvām tadābravīt/ tām tu bhāryām vinirbhartsya so 'bravīt sumahātapāḥ, durvinīte vinidhvaṃsa mamāśramasamīpataḥ/ rūpayauvanasaṃpannā yasmāt tvam anavasthitā, tasmād rūpavatī loka na tvam ekā bhaviṣyasi/ rūpaṃ ca tat prajāḥ sarvā gamiṣyanti sudurlabham, yat tavedam samāśritya vibhrame 'yam upasthitaḥ/ tadā prabhṛti bhūyiṣṭham prajā rūpasamanvitāḥ, śāpotsargād dhi tasyedaṃ muneḥ sarvam upāgatam/ tat smara tvam mahābāho duṣkṛtam yat tvayā kṛtam, yena tvam grahaṇam śatror gato nānyena vāsava/ śīghram yajasva yajñam tvam vaiṣṇavam susamāhitaḥ, pāvitas tena yajñena yāsyaṣi tridivam tataḥ/ putraś ca tava devendra na vinaṣṭo mahārāṇe, nītaḥ saṃnihitaś caiva aryakeṇa

*mahodadhau/ etac chrutvā mahendras tu yajñam iṣṭvā ca vaiṣṇavam, punas tridivam ākrāmad anvaśāsac
ca devatāḥ/ etad indrajito rāma balaṁ yat kīrtitaṁ mayā, nirjitas tena devendraḥ prāṇino 'nye ca kiṁ
punaḥ/*

Meghanaada had thus having imprisoned Devendra and taken to Lankapuri, Brahma appeared near Ravana and addressed Ravana: ‘ Vatsa Ravana! I was delighted at the ‘dhairya saahasas’ of your dear son’. *ayaṁ ca putro 'tibalas tava rāvaṇarāvaṇiḥ, indrajit tv iti vikhyāto jagaty eṣa bhaviṣyati/* Your proud son is indeed ‘atishaya balashali parakrami’ should be titled now on as Indrajit! Rakshasa Raja! Indeed Indrajit had humiliated samasta devataas too. *tan mucyatām mahābāho mahendraḥ pākaśāsanaḥ, kiṁ cāsya mokṣaṇārthāya prayacchanti divaukasaḥ/ athābravīn mahātejā indrajit samitiṁjayah, amaratvam ahaṁ deva vṛṇomihāsya mokṣaṇe/* Mahabaaho Ravana! Now I suggest the Paakashaana Indra may be freed, and for that gesture, may a request from me be made in return as of my boon for consideration. Then Indrajit intervened: Brahma Deva! If we were to free Indra, may I seek ‘amaratva’! Brahma replied: Son! On the entire bhutala, srava pranis could never be blessed with deathlessness for ever. *mameṣṭaṁ nityaśo deva havyaiḥ saṁpūjya pāvakaṁ, saṁgrāmam avatartuṁ vai śatrunirjayakāṅkṣiṇaḥ/ tasmiṁś ced asaṁāpte tu japyahome vibhāvasoḥ, yudhyeyaṁ deva saṁgrāme tadā me syād vināśanam/ sarvo hi tapasā caiva vṛṇoty amaratām pumān, vikrameṇa mayā tv etad amaratvaṁ pravartitam/ evam astv iti taṁ prāha vākyam devaḥ prajāpatiḥ, muktaś cendrajitā śakro gatāś ca tridivam surāḥ/* Then Indrajit replied: ‘ Bhagavan! If ‘amaratva’ is not possible, may I make an alternate boon: ‘ May be then bestowed with an alternate boon: ‘ may this be in my own case be blessed with the boon of invincibility once I follow the prescribed dharma niyamas perform ‘mantrayukta havyaahutis’ with veneration to Agni Deva and ascend a chariot with horses as having been seated, none in the universe be able to destroy me on a battle. His indeed is my considered boon for your boon to be granted’. Then Brahma assured while saying ‘tathaastu’ or may that be so’ and disappeared!’ *etasmīn antare śakro dīno bhraṣṭāmbarasrajah, rāma cintāparītātmā dhyānatatparatām gataḥ/ taṁ tu dṛṣṭvā tathābhūtaṁ prāha devaḥ prajāpatiḥ, śakrkrato kiṁ utkaṇṭhām karoṣi smara duṣkṛtam/ amarendra mayā bahvyaḥ prajāḥ sṛṣṭāḥ purā prabho, ekavarṇāḥ samābhāṣā ekarūpāś ca sarvaśaḥ/* Agastya Mahamuni then further explained to Shri Rama that having been humiliated by Indrajit and relieved by Brahma, Indra felt extremely sad as Brahma made his reappearance out of pity to assuage Indras’s psyche and addressed him: ‘ Shatakrato! As you are now feeling miserable, may I recall your previous sinfulness of the past. *tāsām nāsti viśeṣo hi darśane lakṣaṇe 'pi vā, tato 'ham ekāgramanās tāḥ prajāḥ paryacintayam/ so 'ham tāsām viśeṣārtham striyam ekām vinirmame, yad yat prajānām pratyāṅgaṁ viśiṣṭam tat tad uddhṛtam/ tato mayā rūpaḡaṇair ahalyā strī vinirmitā, ahalyety eva ca mayā tasyā nāma pravartitam/* Deva Raja! When in the remote past when I created various beings they had of the same physical formation, way of speech, and of similar behavioural patterns. Then I felt I should have created women of dissimilar distinctiveness, as some were beautiful and some otherwise. Of the superior womanhood, there were named as ‘Ahalya’ and the most inferior womanhood were called ‘Halya’. *nirmitāyām tu devendra tasyām nāryām surarṣabha, bhaviṣyatīti kasyaiśā mama cintā tato 'bhavat/ tvaṁ tu śakra tadā nārīm jānīṣe manasā prabho, sthānādhikatayā patnī mamaṣeti purāṁdara/ sā mayā nyāsabhūtā tu gautamasya mahātmanah, nyastā bahūni varṣāṇi tena niryātītā ca sā/* Devendra! As the strees were classified thus, I wondered as to how the superior womanhood be wedded to the equally superior manhood be created. Then I had arranged the handing over of Ahalya with Maharshi Goutama in his care. *tatas tasya parijñāya mayā sthairyam mahāmuneḥ, jñātvā tapasi siddhiṁ ca patnyartham sparśitā tadā/ sa tayā saha dharmātmā ramate sma mahāmuniḥ, āsan nirāśā devās tu gautame dattayā tayā/ tvaṁ kruddhas tv iha kāmātmā gatvā tasyāśramam muneḥ, dṛṣṭavāṁś ca tadā tām strīm dīptām agniśikhām iva/* Maharshi Goutama maintained his ‘mano nigrāh’ and thus asked him to accept the kanya as his wife for furthering the process of generations. Dharmatma Goutama had thus carried on with conjugal life with contentment thereafter. As the couple were thus engaged in happy contentment, Devatas were rather disappointed. Brahma further reminded Indra of his anger and his ‘kaama vaancha’ got fanned up. *sā tvayā dharṣitā śakra kāmārtena samanyunā, dṛṣṭas tvaṁ ca tadā tena āśrame paramarṣiṇā/ tataḥ kruddhena tenāsi śaptaḥ paramatejasā, gato 'si yena devendra daśābhāgaviparyayam/ yasmān me dharṣitā patnī tvayā vāsava nirbhayam,*

tasmāt tvam samare rājañ śatruhastaṁ gamiṣyasi/ Indra! Your extremity of physical lustfulness was such as you made ‘balaatkaara’ of Ahalya as Gautami Muni saw you in his ‘ashrama’ and gave a ‘shaapa’ to you and that has now caused you in this situation now of disgrace as a retribution for your sinful activity. Maha Muni Goutama cursed you shouting at you: ‘Vaasava! Shakra! With neither shame nor fear, you had molested my wife and hence you would be humiliated by your enemies. *ayaṁ tu bhāvo durbuddhe yas tvayeha pravartitaḥ, mānuṣeṣv api sarveṣu bhaviṣyati na saṁśayaḥ/ tatrādharmāḥ subalavān samutthāsyati yo mahān, tatrārdhaṁ tasya yaḥ kartā tvayy ardhāṁ nipatiṣyati/ na ca te sthāvaram sthānam bhaviṣyati purāṁdara, etenādharmayogena yas tvayeha pravartitaḥ/* Durbuddhe! As you as the Deva Raja too was obsessed with physical lust, manushyaas too are following your degenerated mentality likewise and surely you have set this ugly precedence. *yaś ca yaś ca surendraḥ syād dhruvaḥ sa na bhaviṣyati, eṣa śāpo mayā mukta ity asau tvāṁ tadābravīt/ tāṁ tu bhāryāṁ vinirbhartsya so ’bravīt sumahātapāḥ, durvinīte vinidhvaṁsa mamāśramasamīpataḥ/* Now on none so ever would attain the status of Indratva should be lasting for long. My curse would hence be valid for Indratva only.’ Having cursed her thus, Goutama Maharshi addressed Devi Ahalya!: ‘Dushte! You should get lost from my ashram and lose your physical charm and attractiveness as you would be bereft of it totally. *rūpayauvanasampannā yasmāt tvam anavasthitā, tasmād rūpavatī loke na tvam ekā bhaviṣyasi/ rūpaṁ ca tat prajāḥ sarvā gamiṣyanti sudurlabham, yat tavedaṁ samāśritya vibhrame ’yam upasthitaḥ/* Your erstwhile rupa soundarya was the root cause of Indra’s ‘kamonmattata’, and now onward that very rupa soundarya would be given away distributed to the future generations of strees. Thereafter as the Goutami Maharshi gave her the curse, as the strees all over the creation gained their sheen, Ahalya replied: ‘Vipravara Brahmarshi! Deva Raja assumed your own swarupa and spoilt me and I had never ever done so volunrarily on my own and I had genuinely believed that it was you, and hence be ever kind to me. As Ahalya entreated her, Goutama had somewhat cooled down and replied: Bhadre! In the future times, in the Ikshvaku vamsha, there wiuld be a Maha Purusha named Shri Rama, who would be an incarnation of Maha Vishnu Himself. He would then be taken to the tapo vanaas and relieve your being a rock form and have your physical form purified and later on you could join me for good.’ As Brahma Deva addressed Indra thus reminding him of Indra thus said: *Tenatwam grahanam shatroryaato naanyena Vaasava, sheeghram vai yaja yagñam tvam Vaishnavam susamaahitaḥ/putraś ca tava devendra na vinaṣṭo mahāraṇe, nītaḥ saṁnihitāś caiva aryakeṇa mahodadhau/ etac chrutvā mahendras tu yajñam iṣṭvā ca vaiṣṇavam, punas tridivam ākrāmad anvaśāsac ca devatāḥ/ etad indrajito rāma balaṁ yat kīrtitaṁ mayā, nirjitas tena devendraḥ prāṇino ’nye ca kiṁ punaḥ/* Vaasava! That imprisinment of you by Indrajit was therefore was due to that retributory background and hence you may perform Vaishnava yagjna dutifully for relief and get your Indratva restored afresh. Having ben directed by Brahma thus, Deva Raja Indra did the ‘Vaishtava Yagjna anushtana’ for his restoration to Indratva.

[Refreshed Vishleshana on Indra’s misconduct with Ahalya an exemplary Paivrata vide Sarga Forty Eight of Valmiki Baala Ramayana- and Ganesha Purana.

In the city of Mithila, there was an ‘ashram ‘ about which Maharshi Vishvamitra explained to Rama Lakshmanas; the ashram was of Maharshi Gautama and his wife Devi Ahalya a famed Parivrata in the days of yore. It was at this Ashram that Gautama cursed Indra as the latter masqueraded as Gautama; the Maya Gautama in the absence of real Gautama stated to Ahalya Devi: *Ritukālaṁ pratikṣante nārthinaḥ susamāhite, saṁgamaṁ tv aham icchāmi tvayā saha sumadhyame/* ‘Normally, males approach their wives to bed till their menses period is over, but today, I would like you to lie with me’. But Ahalya sensed the presence of Indra in the form of Gautama but still yeilded and asked Indra to disappear at once. Maharshi Vishvamitra continued to Rama Lakshmanas: Having sensed what had just happened between Maya Gautama and Ahalya, Gautama appeared at the ashram by his mystic powers and intercepted Indra at once at the ashram with ‘samidhaas and tirtha’ viz. wooden chips and water for igniting fire and sprinkling water readied for announcing a ‘shaapa’. Deva Raja Indra got shaken up with fright at the anger of the Maharshi as the latter announced: *Mama rūpaṁ samāsthāya kṛtavān asi durmate, akartavyam idaṁ yasmād viphalas tvāṁ bhaviṣyati/ gautamenaivam uktasya saroṣeṇa mahātmanā,*

petatur vṛṣaṇau bhūmau sahasrākṣasya tatkṣaṇāt/ Durmati! You have had the audacity of assuming my form and lured my wife to bed; therefore you would be as being ‘sahasraaksa’ with thousand eyes and as many of frightful forms as also being devoid of ‘anda kosha’ or the sheath of fertility; instantly that body part fell on earth and he appeared frightful with thousand wavering forms. Then Gautama cursed Arundhati: *Iha varṣasahasrāṇi bahūni tvaṁ nivatsyasi/ vāyubhaksā nirāhārā tapyantī bhasmāsāyinī, adṛśyā sarvabhūtānām āśrame ’smin nivatsyasi/ yadā caitad vanaṁ ghoram rāmo daśarathātmajāḥ, āgamiṣyati durdharṣas tadā pūtā bhaviṣyasi/ tasyātithyena durvṛtte lobhamohavivarjitā, matsakāṣe mudā yuktā svaṁ vapur dhārayiṣyasi/* ‘Duraachaarini! May you become in this very ashram as a boulder / heavy stone with neither senses nor life with air as food and rain as drink, till such time after centuries, that Shri Rama would arrive at this ashram and with his sacerd ‘paada sparshana’ or the touch of His feet that you would be liberated to normalcy!’ Having cursed both Indra and Devi Ahalya thus, Maharshi Gautama retired to mountain tops for tapasya again.

Ganesha Purana, Chapters 30-34:

Brahmarshi Narada states: He visited Lord Indra at Amaravati as the former complimented Narada as a Triloka Sanchari; Narada replied that his latest was ‘mrityuloka’ and chanced to meet Rishi Gautama in his ashram along with his wife Devi Ahalya; he also said that Ahalya was supremely pretty and her exquisiteness and grace was ‘par excellence’ in the Three Lokas that he ever visited as the Apsaras and all the Swarga based feminine beauty and charm was truly negligible. After Narada’s social call was over, Indra visited Gautama’s ashram; the Maharshi was busy with his morning duties and left the ashram. Meanwhile Indra assumed the Rishi’s form and entered their bedroom. Devi Ahalya was stunned to see Maya Gautama in her bed room and exclaimed whether the Muni had not left for the duties but lying in the bed. Indra in the maya rupa said that he short circuited the puja and desired to go into bed with her as he was attacked by ‘kaama baana’, fondled her red and luscious and body parts and slept with her as she replied that there would be no other stree dharma as she ought to be a Pativrata and chirruped :*Karyeshu Dasi, Karaneshu Manthri; Bhojeshu Mata, Shayaneshu Rambha, Roopeshu lakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharma Patni/* and fell into the bed of Maayavi Gautama! Then Indra showed his own form and Arundhati was astonished and shocked as a stone. Even in the bed she felt a doubt that the body which she fondled was of different odour. As Indra disappeared, she was lost in thoughts. As the husband returned, she fell straight at his feet as the Maharshi out of his ‘divya drishti’/ celestial vision as what all had happened. He stated that : In respect of mantra-ayush-grihacchidra especially related to griha parivaara, rati karma-aoushadhi seva-maana sammaan as also avamaan and daama, a wise person should be discreet in adve rtising in public. Thus the Maharshi gave a ‘shaap’ to Devi Ahalya to turn into a stone since Ahalya was unable to distinguish the form- nature-and actions in comparison to a Para purusha and got mixed up with the his body parts and semen- albeit Indra was the Lord of Swarga. Then he gave a shaap to his dharma patni to instantly become a stone till such time Lord Shri Rama, in the course of vana vaasa would receive his ‘paada sparsha’. On learning about the Maharshi’s shaap, Indra got shivers like a sand storm got shattered by a mountain and instantly assumed the form of a cat and ran away from the scene. Realising that Indra fled away, the Maharshi cursed Indra to assume a swarupa as broken into thousand parts. As Indra who killed Vritraasura a Brahmana was carrying the ill- reputation of brahmana hatya, one of the Pancha Maha Paatakas of Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana, realised that the shaap of Maharshi Gautama and rued deeply as to how could show up his face in Deva Sabha as he was expected to preach the principles of dharma while unable to observe and follow himself, let alone enforce it! Indra decided : *Praanibhir bhujyate karma shubham vaashubham, tiryag yonim samaadaadya khapishyeghamaatmanah, nalinee kundmale tishtheheen idragopagaruupa -dhruk/* All the ‘jeeva rasis’ in srishti- from Indra to an insect-ought to reap the fruits of their past acts and as such I ought to assume tiryak yoni or the form of a ‘pashu pakshi keetaka’ and thus decide to become a worm as an Indragopa keetaka.’ As Indra hid himself as a Indragopa Keetaka, Deva Guru Brihaspati and Devas approached Maharshi Gautama with the sincere prostrations and requested him to withdraw the shaap or atleast

mitigate it. The Maharshi initially reacted stating that a person of Indra's stature as he was a kapati-shatha-dushta-aviveki-and pashchaattaapa rahita paapi and his paschaattapa would be futile. Yet, as you are all urging sincerely then Indra even in the keetaka form be taught with the Shadakshara Ganesha Mantra as Ganesha was always a 'sarva karta-sarva harta-sarvapaata-kripaanidhi-Brahmavishnu Shivaatmika and Mahasiddhi pradaayaka'. The vidhivatra Shadakshara Ganesha Mantra pleased Indra and the Gautama shaapa to Indra got diluted and hence forward Indra would assume a divya deha become a sahasra netra instead of 'shasra shareera chheda'. Indra while assuming his normal swarupa- albeit with mitigated curse by Gautama, had foremost reached the Maharshi's feet and thanked him profusely. There after, Indra seated under a kadamba tree, practised Ganesha shadakshara mantra for thousand years and Ganesha gave his benign darshan and blessed him]

Sarga Thirty One

Ravanasura along with his mantris and rakashasa sena landed in Kartaveeryaaruna Samrajya for a battle but the latter was out of station, and thus enjoyed Narmada River snanas- Shiva Linga pujas at the banks.

Tato rāmo mahātejā vismayāt punar eva hi, uvāca praṇato vākyam agastyam ṛṣisattamam/ bhagavan kim tadā lokāḥ sūnyā āsan dvijottama, dhārṣaṇām yatra na prāpto rāvaṇo rākṣaseśvaraḥ/ utāho hīnavīryās te babhuvuḥ pṛthivīkṣitāḥ, bahiṣkṛtā varāstraiś ca bahavo nirjitā nṛpāḥ/ rāghavasya vacaḥ śrutvā agastyo bhagavān ṛṣiḥ, uvāca rāmaṁ prahasanaṁ pitāmaha iveśvaram/ sa evaṁ bādhamānas tu pāṛthivān pāṛthivarṣabha, cacāra rāvaṇo rāma pṛthivyāṁ pṛthivīpate/ tato māhiṣmatīm nāma purīm svargapurīprabhām, saṁprāpto yatra sāmniḍhyaṁ paramaṁ vasuretasah/ tulya āsīn nṛpas tasya pratāpād vasuretasah, arjuno nāma yasyāgniḥ śarakuṇḍe śayaḥ sadā/ tam eva divasaṁ so 'tha haihayādhipatir balī, arjuno narmadām rantuṁ gataḥ strībhīḥ saheśvaraḥ/ rāvaṇo rākṣasendras tu tasyāmātyān aprcchata, kvārjuno vo nṛpaḥ so 'dya śīghram ākhyātum arhatha/ rāvaṇo 'ham anuprāpto yuddhepsur nṛvareṇa tu, mamāgamanam avyagrair yuṣmābhīḥ saṁnivedyatām/ ity evaṁ rāvaṇenoktās te 'mātyāḥ suvipaścitāḥ, abruvan rākṣasapatim asāmniḍhyaṁ mahīpateḥ/ śrutvā viśravasah putrah paurāṇām arjunaṁ gatam, apasṛtyāgato vindhyaṁ himavatsaṁnibhaṁ girim/ sa tam abhram ivāviṣṭam udbhṛāntam iva medinīm, apaśyad rāvaṇo vindhyaṁ ālikhantam ivāmbaram/ sahasraśikharopetaṁ simhādhyuṣitakandaram, prapāta patitaiḥ śītaiḥ sāttahāsam ivāmbubhiḥ/ devadānavagandharvaiḥ sāpsaroganakimnaraiḥ, sāha strībhīḥ krīḍamānaiḥ svargabhūtāṁ mahocchrayam/ nadībhīḥ syandamānābhīr agatipratimāṁ jalam, sphuṭībhīś calajihvābhīr vamantam iva viṣṭhitam/ ulkāvantam darīvantam himavatsaṁnibhaṁ girim, paśyamānas tato vindhyaṁ rāvaṇo narmadām yayau/ calopala - jalām puṇyām paścimodadhigāminīm, mahīśaiḥ sṃmaraiḥ simhaiḥ śārdūlarkṣagajottamaiḥ, uṣṇābhīḥ tṛṣṭitaiḥ saṁkṣobhitajalāśayām/ cakravākaiḥ sakāraṇḍaiḥ sahaṁsajalakukkuṭaiḥ, sārasaś ca sadāmattaiḥ kokūjadbhīḥ samāvṛtām/ phulladrumakṛtotaṁsām cakravākayugastanīm, vistīrṇa - pulinaśroṇīm haṁsāvalisumekhalām/ puṣpareṇvanuliptāṅgīm jalaphenāmalāmśukām, jalāvagāha - saṁsparśām phullotpalaśubheḥkṣaṇām/ puṣpakād avaruhyāśu narmadām saritām varām, iṣṭām iva varām nārīm avagāhya daśānanaḥ/ sa tasyāḥ puline ramye nānākusumaśobhite, upopaviṣṭaḥ sacivaiḥ sārddham rākṣasapuṁgavaḥ, narmadā darśajam harṣam āptavān rākṣaseśvaraḥ/ tataḥ salīlam prahasān rāvaṇo rākṣasādhipaḥ, uvāca sacivāṁs tatra mārīcaśukasāraṇān/ eṣa raśmisahasreṇa jagat kṛtveva kāñcanam, tīkṣṇatāpakaraḥ sūryo nabhaso madhyam āsthitāḥ, mām āsinaṁ viditveha candrāyāti divākaraḥ/ narmadā jalaśītaś ca sugandhiḥ śramaṇāśanaḥ, madbhayād anilo hy eṣa vāty asau susamāhitāḥ/ iyaṁ cāpi saricchreṣṭhā narmadā narma vardhinī, līnamīnavihaṁgormiḥ sabhayevāṅganā śthitā/ tad bhavantāḥ kṣatāḥ śastrair nṛpair indrasamair yudhi, candanasya raseneva rudhireṇa samukṣitāḥ/ te yūyam avagāhadhvaṁ narmadām śarmadām nṛṇām/ mahāpadmamukhā mattā gaṅgām iva mahāgajāḥ, asyām snātvā mahānadyām pāpmānaṁ vipramokṣyatha/ aham apy atra puline śaraḍindusamaprabhe, puṣpopaharam śanakaiḥ kariṣyāmi umāpateḥ/ rāvaṇenaivam uktās tu mārīcaśukasāraṇāḥ, samahodaradhūmrākṣā narmadām avagāhire/ rākṣasendragajais tais tu kṣobhyate narmadā nadī, vāmanāñjanapadmādyair gaṅgā iva mahāgajaiḥ/ tatas te rākṣasāḥ snātvā narmadāyā varāmbhasi,

uttīrya puṣpāṇy ājāhrur balyartham rāvaṇasya tu/ narmadā puline ramye śubhrābhraśāpṛabhe, rākṣasendrait muhūrtena kṛtaḥ puṣpamayo giriḥ/ puṣpeṣūpahṛteṣv eva rāvaṇo rākṣaseśvaraḥ, avatīrṇo nadīm snātum gaṅgām iva mahāgajāḥ/ tatra snātvā ca vidhivaj japtvā japyam anuttamam, narmadā salilāt tasmād uttatāra sa rāvaṇaḥ/ rāvaṇam prāñjalim yāntam anvayuh saptarākṣasāḥ, yatra yatra sa yāti sma rāvaṇo rākṣasādhipaḥ, jāmbūnadamayam liṅgam tatra tatra sma nīyate/ vālukavedimadhye tu tal liṅgam sthāpya rāvaṇaḥ, arcayām āsa gandhaiś ca puṣpaiś cāmṛtagandhibhiḥ/ tataḥ satām ārtiharam haram param; varapradaṁ candramayūkhabhūṣaṇam, samarcayitvā sa niśācaro jagau; prasārya hastān prāṇanarta cāyatān/

Shri Rama then asked Agastya Maha Muni having heard of how Meghanaada became Indrajit and of the background Indra's curse, raised a doubt whether the entire clan of kshatriyas was totally disabled to meet Ravana's ever victorious nature. Then explained Agastya as follows: Ravana in the course of his victories he entered Mahishmati Nagari where there was a powerful King named Arjuna. As Ravana reached there, Veera Arjuna of haihava raja's clan was in dominance.

[Vishleshana on the Haihava Vamsha from Devi Bhagavata Purana:

The origin of Haihayas was interesting. Once, Lord Surya's son, Revanta rode on the Celestial Horse 'Uucchaiswara' and called on Maha Vishnu; Laxmi recognised the co-born Horse at the time of churning the Ocean and was lost in thoughts, despite Vishnu's noting Her indifference. Vishnu became angry and cursed Her to become a mare as She was much captivated with the horse. Lakshmi Devi prayed to Maha Deva and Girija who sent the latter's emissary to Vishnu with the request that He too be born as a horse. Lakshmi Devi confirmed to Devi Girija that her husband had great reverence for Mahadeva as Vishnu was praying to Maha Deva Himself. Hence Vishnu obliged and took the form of a Horse. The Animal Forms of Vishnu and Lakshmi gave birth to a male human child who was left in the forest but was ordained to be picked up by King Yayati's son Turvasu (Hari Varma) who was meditating for a son for hundred years. But meanwhile a Vidyadhara named Champaka and his spouse Madanashala were flying around and found a child of profound sparkle and desired to own him, but Indra warned them that the child who gave birth to Hari and Laxmi was actually meant for Yayati's son Hari Verma who was performing severe Tapasya for a male child who was subsequently named as 'Eka Vira' (The One Only Warrior). As Ekavira grew into an ideal Youth with considerable learning and valour, King Turvasu and coronated Ekavira and retired to forests. Ekavira was popular as a worthy King. As he was roaming once on the banks of Ganges, he found a pretty girl crying. When cajoled, she (Yasovati) said she was the companion of the Princess Ekavali, the daughter of King Rabhya and Queen Rukmarekha. The couple performed a Sacrifice and were blessed as Ekavali emerged from the Homa Kunda (Firepit). When the Princess and Yasovati were bathing in a Pond in their territory, Demon Kalaketu appeared, killed King Rabhya's soldiers and made amorous advances to Ekavali. She entreated the Danava King from 'Patala' that her father desired her to be wedded to King Eka Vira of Haihayas and thus requested her to leave her. But the Danava King heeded little and forcibly took Ekavali away to Patala. On hearing about the incident, Eka Vira revealed his identity and wondered how to reach Patala to fight Kalaketu. Yasovati was distressed heavily and prayed to Devi Bhagavati who in her dream informed that by the dint of a 'Bija' (Seed) Mantra which she learnt earlier by Lord Dattatreya be meditated for a month with pure heart and on the banks of Ganges, she would meet King Eka Vira and help her to kill Kalaketu. As she knew the Triloka Thilaka Yogeswari Mantra, King Eka Vira was initiated in it as follows: *Hrim Gauri Rudrayathe yogeswari hum phut swaha*. He was thus able to reach Patala, destroyed Kalaketu, rescued Ekavali back and married her under the care of her parents who prayed to Bhagavati with extreme gratitude . It was in the union of Eka Vira and Ekavali that the famed Kartavirya was born in the Haihayas clan.]

Further Stanzas as followed: *tam eva divasaṁ so 'tha haihayādhipatir balī, arjuno narmadām rantum gataḥ strībhiḥ saheśvaraḥ/* On the very day of Ravana's entry, maha balavaan Haihava Raja Arjuna along with his strees was enjoying 'jala kreedaas' in the river Narmada. Ravana enquired of Arjuna's ministers

about the latters' whereabouts and asked them of the arrival of Ravanaasura and he had actually arrived to confront him in a battle. Having been told that Haihaya King was out of the rajadhani Ravana then decided to visit Vindhya giri. He witnessed cold water flows from the mountain tops where deva-danava-gandharva-kinnaraadis were rejoicing along with apsaraas too. Vindhyaachala was full of deep and wide caves. Flows of 'sphatika samana nirmala jala' makes Vindhya giri as 'chanchala jihva Shesha Naaga' Like in the case of Himalayas, Vindhya giri too is full of deep caves. Ravana was amazed at the grandeur of Vinhyas and the fabled River Narmada flowing towards the western ocean with whose waters innumerable animals like cattle, deers, lions, tigers, elephants, wild bears and so on besides variegated birds like chakravaakas, karandavas, hamsas, and so on. Narmada is replete with beautiful 'saritas' and is akin to a pretty youthful woman as her 'aabharanaas'.

[Vishleshana on Narmada's Origin, significant events ascribed to the River and her Mahatmya:

In the Reva Khand of Skanda Purana, Sage Suta enlightened a Congregation of Rishis about a query of Yudhishtar (of Pandavas) to Maharshi Markandeya about the origin of River Narmada. Several Holy Persons and Brahmanas approached King Pururava to let a Holy River descend from Heaven so that various religious activities aimed at Devas and Pitras by human beings were facilitated and the King performed relentless Tapasya to Parama Shiva who in turn asked Narmada Devi to descend. She desired to have a strong base to do so and Shiva asked Paryank, the son of Vindhya, to bear the brunt. As Narmada descended, there were floods of water and the Deities requested her to diminish her size and taught Pururava the details of the Rituals to perform tarpans to his ancestors which were followed by generations thereafter. But since Narmada was a virgin, she did not allow her divine touch to Deities and therefore agreed to marry King Purukutsu, who actually was Samudra Deva but was cursed by Brahma to become a human being as the King Purukutsu also learnt from Narmada about the rituals to liberate his ancestors. It was stated that Narmada 'Snaans' at various points of Her Course cutting the Vindhya Mountains and peaks every where on way were not only refreshing and cool but are Sacred and divinely and those who perform the baths, especially of early hours of a day, secure Punya of several Snaans of Ganga! The Sacred Snaans at that time are instant destroyers of sins committed in the current and previous lives. On the northern side of the River is situated *Anantapur* where Anantasiddhi Linga is popular and is stated to be the hub of Maharshis like Saavarni, Kaushik and Aghamarshan performing Vratas and Tapas. Sage Valmiki is also stated to have lived here for long till attainment of Moksha. Another important Tirth named *Dipeswar* or *Vyasa Tirtha* is known for Vrishabha daan (Charity of a bull) on Kartika Krishna Paksha Chaturdasi bestowing Swargavaas after life. At the *Narmada-Varangana Sangam* is popular to wash off physical ailments and nearby the Sangam is situated the *Siva kshetra* where rituals of 'Snaan and Daan' during Solar Eclipse award the same impact as at Kurukshetra; this is the abode of Narmada, Siva and Vishnu the latter being called Utpalaavarta having thousand heads! It is the belief that even flies and birds here reach Haridhaam, let alone human beings. *Tripuri Kshetra* is noted as a popular and powerful Tirtha where eight Swayambhu Lingas manifested on their own, where any act of Virtue would have manifold fruits of life. Sage Markandeya recalled an interesting happening about the Tripuri Kshetra: Swayambhu Manu-the first Manu-heard at Ayodhya while sleeping the remote sounds of bells and Vasishtha explained to Manu that those sounds were heard from Tripuri on the banks of Sacred Narmada, from the aeroplanes taking off from the roofs of virtuous human beings destined to celestial worlds like Kailasa, Vaikuntha and Indra loka. Swayambhu Manu immediately left for Tripuri and performed several rituals including Aswamedha Yagna and prayed to Devi Narmada who blessed the Manu that in his lineage one famous Bhagirath would be borne in Treta Yuga and would succeed bringing Pavitra Ganga to 'Aryavarta' from the Celestial Worlds! In the Tripuri Kshetra itself, Sage Bhrigu prayed to Trilochan Siva being desirous of the darshan of His Third Eye and as Shiva obliged with His appearance, the Sage asked for the boons of obtaining Siddhis, formation of *Bhrigu Tirtha* with His presence always, manifesting Eight Rudras in the Bhrigu Tirtha named Bhrigu, Shooli, Ved, Chandra, Mukha, Attahaas, Kaal and Karaali; and granting benevolence to visitors of Bhrigu Tirtha as a sin-destroyer. Similarly Bhagavan Soma (Chandra) prayed to Siva to set up *Soma Tirtha* as the

Sangam of the three Rivers viz. Ganga, Jamuna and Narmada. *Narmadapuri* on the bank of Narmada was indeed worthy as Sage Jamadagni prayed to Maha Deva and secured a Kama Dhenu and King Kartaveeryarjuna being jealous of the prized possession, took away the Holy Cow by force after killing Jamadagni and the Sage's son Parasurama not only killed the most powerful King of the Time but also uprooted the concept of Kshatriyas and Kings by waging twenty one battles; he set up a Memorial named Devadroni (Kapila Dhenu) where Pinda daanas continued to be performed to Jamadagi and ancestors. Sage Markandeya narrated the renowned happening of a 'Nishad' (Hunter) to Yudhishtar about the formation of *Trinetra Kund* as the high devotee of Shiva Linga discovered that the Third Eye was missing on the Linga, cut his own eye as a replacement to it by resisting extreme pain and flow of blood and pasting it on the third eye position of the Shiva Linga; Maha Deva appeared before Nishad with blind faith, extreme sense of sacrifice and unnerving devotion and granted him 'Shiva Sayujyam' (Attainment of Oneness with Shiva). *Sapta Sarasvat Tirtha* came into being since a Gandharva, who was an excellent singer of hymns extolling Parama Shiva, got into the habit of drinking and Nandi cursed that the singer be born to a Chandala. The Singer became extremely repentant and entreated Nandi to show a means of reversing the curse; the Chandala had luckily retained the memory of his earlier birth as Gandharva and reached the banks of Narmada and sang hymns of Shiva at 'Shankarasthanil' or Shiva Vedi when a Siva Linga appeared by name Sapta Sarasvata and the Chandala regained the earlier life as Gandharva. *Shandileswar Tirtha* was formed after the famous Sage Shandilya (the Founder of the Shandilya Gotra) whose Tapasya to Maheswara in his hermitage on the banks of Narmada was exemplary; along with two other Lingas viz. Pancha Brahmeswar and Pushpeshwar, the Shandileswar was well known as among the 'Tirtha Traya' where worship of the Lingas and Pitru Tarpan / Pinda Pradaanas were performed. Markandeya narrated to Yudhishtar the story of Chakravarthi *Mandhata*, who performed Yagnas near Amarakashtak Mountain and prayed to *Omkareswar*. He was a gift of a powerful Yagna by his father, King Yavanashva, who drank by mistake the 'Mantra Jala' meant for his wife. Yuvanashva got pregnant instead and delivered a boy by the opening of his belly. Devas and Indra visited the child and wondered as to who might feed milk to the boy; Indra said: 'Esha Maa Dhata' and fed Amrit-like milk by inserting his middle finger in the baby's mouth and hence the child's name became Mandhata. As the boy grew he became a model King of virtue, valour and justice. Omkareswar appeared in response to Mandhata's prayers and gave the boon of naming the Mountain of Vaidurya as Mandhata. *Jaleswar* or Bana Linga was the manifestation of Shiva; Banasura, the son of Bali Chakravarti, meditated to Maha Deva for thousand divine years and obtained the boons of impregnability of his City by any body excepting Mahadeva Himself and also flying mobility along with him and to those whom he chose any where. As Shiva gave the boons, Vishnu and Brahma too bestowed the same kind of boons and Banasura thus emerged the Great Mighty King of 'Three Puras' or as the dreaded 'Tripurasura', who came to attack Deva Lokas and Bhuloka. Sages, Devas, Brahma and Vishnu were all alarmed and approached Shiva, who decided to fight the Demon by Himself and smashed him with His Aghora astra which could absorb its heat and force by Narmada only after its attack. Banasura was badly hurt and realising his foolishness prayed to Maha Deva once again. The most lenient and gracious Bhagavan granted that Banasura would not have another birth and that a Shiva Linga would be manifested as Bana Linga or Jala Linga. Another instance narrated by Markandeya to Yudhishtar related to the memorable King *Indradyumna* who performed Maha Yagna on the banks of Narmada, had darshan of Omkareswara Linga and visioned a radiant spectacle of an Inner Linga of Maha Deva in the central portion of the Principal Omkareswar Linga; he also had a special visualization of Bhagavan Vishnu in His full resplendent and ornamented form with four hands with Shankha, Chakra, Gada and Lotus at the top portion of Omkareswara Linga and prayed to Him; the King also invoked various Holy Rivers especially Ganga to join the Mahanadi Narmada at the bottom of the Linga; and to Narmada to manifest Seven Branches from the north to south to facilitate Daanas, Homams, Vratas, Tarpan and Pinda Pradaans to Pitras and other rituals. The King's prayers were all granted adding to the magnificence of the entire Region in which the Sacred River Narmada flowed].

Further stanzas continued:

puṣpakād avaruhyāṣu narmadām saritām varām, iṣṭām iva varām nārīm avagāhya daśānanaḥ/ sa tasyāḥ puline ramye nānākusumaśobhite, upopaviṣṭaḥ sacivaiḥ sārddham rākṣasapuṅgavaḥ, narmadā darśajam harṣam āptavān rākṣaseśvaraḥ/ tataḥ salīlam prahasān rāvaṇo rākṣasādhipaḥ, uvāca sacivāms tatra mārīcaśukasāraṇān/

Recalling the simile of Narmada is like a charming young woman with her ‘abharanaas’ as the ‘vriksha sampada’ on the banks, then the pushpaparaaga turns into angaanga essence like the foam of the ‘maha vega jalas’. Then Ravana felt ther Narmada was indeed loke Sakshat Ganga and entered the waters of Narmada. Then Ravana’s mantris of Shuka-Saarana- and others exclaimed that the Surya Deva having assumed his full fury of thousands rays was right at the mid day blast of unbearable heat. But at the same time the water flows are cool as if Chandra creates coolness, adding further with the fragrance of the flowers from the enormous vriksha sampada on the river beds. Then Ravana suggested to his mantris too had been for long bodily hurt and might thus cool down and refresh themselves. Later on he himself bathed, changed his clothes and performed Shiva Linga pugas woth fragrant flowers at various banks of the sacred river having created shiva linags of varied materials on the banks with yet varied sizes and performed wholesome pujas as his mantries too did likewise with gaana-natya yukta Linga Pujas with bhakti.

Sarga Thirty Two

As Arjuna slowed down Narmada pravaha affecting Ravana’s Shiva Linga Pratishthaas, Ravana and nishacharas fought fiercely; Arjuna thrashed Ravana and rakshasas, imprisoned taking them his capital.

Narmadā puline yatra rākṣasendraḥ sa rāvaṇaḥ, puṣpopahāram kurute tasmād deśād adūrataḥ/ arjuno jayatām śreṣṭho māhiṣmatyāḥ patiḥ prabhuḥ, krīḍite saha nārībhir narmadātoyam āśritaḥ/ tāsām madhyagato rāja rarāja sa tato ’rjunah, karenūnām sahasrasya madhyastha iva kuñjaraḥ/ jijñāsuḥ sa tu bāhūnām sahasrasyottamam balam, rurodha narmadā vegam bāhubhiḥ sa tadārjunah/ kārtavīryabhujāsetum taj jalam prāpya nirmalam, kūlāpahāram kurvānam pratisrotāḥ pradhāvati/ samīnanakramakaraḥ sapuṣpakuśasaṁstarah, sa narmadāmbhaso vegah prāvṛṭkāla ivābabhau/ sa vegah kārtavīryena sampreṣṭa ivāmbhasah, puṣpopahāram tat sarvaṁ rāvaṇasya jahāra ha/ rāvaṇo ’rdha - samāptam tu utsrjya niyamaṁ tadā, narmadām paśyate kāntām pratikūlām yathā priyām/ paścimena tu tam dṛṣṭvā sāgarodgārasaṁ nibham, vardhantam ambhaso vegam pūrvām āśām praviśya tu/ tato ’nūdbhrāntaśakunām svābhāvye parame sthitām, nirvikārāṅganābhāsām paśyate rāvaṇo nadīm/ savyetarakarāṅgulyā saśabdam ca daśānanaḥ, vegaprabhavam anveṣṭum so ’diśac chukasāraṇau/ tau tu rāvaṇasaṁdiṣṭau bhrātaraḥ śukasāraṇau, vyomāntaracarau vīrau prasthitau paścimonmukhau/ ardhayojanamātram tu gatvā tau tu niśācarau, paśyetām puruṣam toye krīḍantam sahayoṣitam/ bṛhatsālapratīkāśam toyavyākulamūrdhajah, madaraktāntanayanam madanākāravarcasam/ nadīm bāhusahasreṇa rundhantam arimardanam, girim pādasahasreṇa rundhantam iva medinīm/ bālānām varanārīṇām sahasreṇābhisaṁvṛtam, samadānām karenūnām sahasreṇeva kuñjaram/ tam adbhutatamam dṛṣṭvā rākṣasau śukasāraṇau, saṁnivṛttāv upāgamyā rāvaṇam tam athocatuḥ/ bṛhatsālapratīkāśaḥ ko ’py asau rākṣaseśvara, narmadām rodhavat ruddhvā krīḍāpayati yoṣitaḥ/ tena bāhusahasreṇa saṁniruddhajalā nadī, sāgarodgārasaṁkāśān udgārān sṛjate muhuḥ/ ity evam bhāṣamāṇau tau niśamya śukasāraṇau, rāvaṇo ’rjuna ity uktvā uttasthau yuddhalālasah/ arjunābhīmukhe tasmin prasthite rākṣaseśvare, sakṛd eva kṛto rāvaḥ saraktaḥ preṣito ghanaiḥ/ mahodaramahāpārśvadhūmrākṣaśuka - sāraṇaiḥ, saṁvṛto rākṣasendras tu tatrāgād yatra so ’rjunah/ nātīdīrghreṇa kālena sa tato rākṣaso balī, tam narmadā hradam bhīmam ājagāmāñjanaprabhaḥ/ sa tatra strīparivṛtam vāṣītābhir iva dvipam, narendram paśyate rājā rākṣasānām tadārjunam/ sa roṣād raktanayano rākṣasendro baloddhataḥ, ity evam arjunāmātyān āha gambhīrayā girā/ amātyāḥ kṣipram ākhyāta haihayasya nṛpasya vai, yuddhārtham samanuprāpto rāvaṇo nāma nāmataḥ/ rāvaṇasya vacaḥ śrutvā mantriṇo ’thārjunasya te, uttasthuḥ sāyudhās tam ca rāvaṇam vākyam abruvan/ yuddhasya kālo vijñātaḥ sādhu bhoḥ sādhu rāvaṇa,

yah kṣībam strīvyatam caiva yoddhum icchasi no nṛpam, vāsītāmadhyagam mattam śārdūla iva kuñjaram/
 kṣamasvādya daśagrīva uṣyatām rajanī tvayā, yuddhaśraddhā tu yady asti śvas tāta samare 'rjunam/
 yadi vāpi tvarā tubhyam yuddhatṛṣṇāsamāvṛtā, nihatyāsmāms tato yuddham arjunenopayāsyasi/ tatas te
 rāvaṇāmātyair amātyāḥ pāṛthivasya tu, sūditās cāpi te yuddhe bhakṣitās ca bubhukṣitaiḥ/ tato
 halahalāsabdo narmadā tira ābabhau, arjunasyānuyātrāṇām rāvaṇasya ca mantriṇām/ iṣubhis tomaraiḥ
 śūlair vajrakalpaiḥ sakarṣaṇaiḥ, sarāvaṇān ardayantaḥ samantāt samabhidrutāḥ/ haihayādhipa -
 yodhānām vega āsīt sudāruṇaḥ, sanakramīnamakarasamudrasyeva nisvanaḥ/ rāvaṇasya tu te 'mātyāḥ
 prahastaśukasāraṇāḥ, kārtavīryabalaṁ kruddhā nirdahanty agnitejasah/ arjunāya tu tat karma
 rāvaṇasya samantriṇaḥ, krīḍamānāya kathitam puruṣair dvārarakṣibhiḥ/ uktvā na bhetavyam iti
 strījanam sa tato 'rjunaḥ, uttatāra jalāt tasmād gaṅgātoyād ivāñjanaḥ/ krodhadūṣitanetras tu sa tato
 'rjuna pāvakaḥ, prajajvāla mahāghoro yugānta iva pāvakaḥ/ sa tūrṇataram ādāya varahemāngado
 gadām, abhidravati rakṣāmsi tamāmsīva divākaraḥ/ bāhuvikṣepakaraṇām samudyamya mahāgadām,
 gāruḍam vegam āsthāya āpapātaiva so 'rjunaḥ/ tasya margam samāvṛtya vindhyo 'rkasyeva parvataḥ,
 sthito vindhya ivākampyaḥ prahasto musalāyudhaḥ/ tato 'sya musalam ghoram lohabaddham
 madoddhataḥ, prahastah preṣayan kruddho rarāsa ca yathāmbudaḥ/ tasyāgre musalasyāgnir
 aśokāpīḍasamṇibhaḥ, prahastakaramuktasya babhūva pradahann iva/ ādhāvamānam musalam
 kārtavīryas tadārjunaḥ, nipuṇam vañcayām āsa sagado gajavikramaḥ/ tatas tam abhidudrāva prahastam
 haihayādhipaḥ, bhrāmayaṇo gadām gurvīm pañcabāhuśatocchrayām/ tenāhato 'tivedgena prahasto
 gadayā tadā, nipapāta sthitaḥ śailo vajrivajrahato yathā/ prahastam patitam dṛṣṭvā mārīcaśukasāraṇāḥ,
 samahodaradhūmrākṣā apasṛptā rañājirāt/ apakrāntesv amātyeṣu prahaste ca nipātite, rāvaṇo
 'bhyadravat tūrṇam arjunam nṛpasattamam/ sahasrabāhos tad yuddham vimśadbāhoś ca dāruṇam,
 nṛparākṣasayos tatra ārabdham lomaharṣaṇam/ sāgarāv iva saṁkṣubdhau calamulāv ivācalau,
 tejoyuktāv ivādityau pradahantāv ivānalau/baloddhatau yathā nāgau vāsītārthe yathā vṛṣau, meghāv iva
 vinardantau simhāv iva balotkaṭau/ rudrakālāv iva kruddhau tau tathā rākṣasārjunau, parasparam
 gadābhyām tau tādāyām āsatur bhr̥ṣam/tatas tair eva rakṣāmsi durdharaiḥ pravarāyudhaiḥ, bhittvā
 vidrāvayām āsa vāyur ambudharān iva/ rākṣasāms trāsayitvā tu kārtavīryārjunas tadā, rāvaṇam gṛhya
 nagaram praviveśa suhṛdytaḥ/ sa kīryamāṇaḥ kusumākṣatotkarair; dvijaiḥ sapauraiḥ puruhūtasam -
 nibhaḥ, tadārjunaḥ sampraviveśa tām purīm; balim nigṛhyaiva sahasralocanaḥ/śṛṅgair maharṣabhau
 yadvad dantāgrair iva kuñjarau, parasparam vinighnantau naranākṣasasattamau/ tato 'rjunena
 kruddhena sarvaprāṇena sā gadā, stanayor antare muktā rāvaṇasya mahāhave/ varadāna -kṛtatrāṇe sā
 gadā rāvaṇorasi, durbaleva yathā senā dvidhābhūtāpatat kṣitau/ sa tv arjunapramuktena gadāpātena
 rāvaṇaḥ, apāsarpad dhanurmātram niśasāda ca niṣṭanan/ sa vihvalam tad ālakṣya daśagrīvam tato
 'rjunaḥ, sahasā pratijagrāha garutmān iva pannagam/ sa tam bāhusahasreṇa balād gṛhya daśānanam,
 babandha balavān rājā balim nārāyaṇo yathā/ badhyamāne daśagrīve siddhacāraṇadevatāḥ, sādhvīti
 vāḍinaḥ puṣpaiḥ kiranty arjunamūrdhani/ vyāghro mṛgam ivādāya simharād iva dantinam, rarāsa
 haihayo rājā harṣād ambudavan muhuḥ/ prahastas tu samāśvasto dṛṣṭvā baddham daśānanam, saha tai
 rākasaḥ kruddha abhidudrāva pāṛthivam/ naktamcarāṇām vegas tu teṣām āpatatām babhau, uddhṛta
 ātapāpāye samudrāṇām ivādbhutaḥ/ muñca muñceti bhāṣantas tiṣṭha tiṣṭheti cāsaḥ, musalāni ca śūlāni
 utsasarjus tadārjuna/ aprāptāny eva tāny āsu asambhrāntas tadārjunaḥ, āyudhāny amarārīṇām jagrāha
 ripusūdanaḥ/ tatas tair eva rakṣāmsi durdharaiḥ pravarāyudhaiḥ, bhittvā vidrāvayām āsa vāyur
 ambudharān iva/ rākṣasāms trāsayitvā tu kārtavīryārjunas tadā, rāvaṇam gṛhya nagaram praviveśa
 suhṛdytaḥ/ sa kīryamāṇaḥ kusumākṣatotkarair; dvijaiḥ sapauraiḥ puruhūtasam -nibhaḥ, tadārjunaḥ
 sampraviveśa tām purīm; balim nigṛhyaiva sahasralocanaḥ/

As Ravana along with his mantris were busy in Shiva Linga sthaapapana and pujas on the banks of the Sacred Narmada with his twenty hands , Kartaveeryaarjuna with his thousand hands who was swimming on the river with his several youthful females and enjoying. This kind of 'raasa kreeda' was so powerful that the 'pravaah vega' of Narmada was affected and got slowed down as noticed by Ravana and the Mantris. sa vegah kārtavīryeṇa sampreṣiṭa ivāmbhasaḥ, puṣpopahāram tat sarvam rāvaṇasya jahāra ha/ rāvaṇo 'rdha -samāptam tu utsṛjya niyamam tadā, narmadām paśyate kāntām pratikūlām yathā priyam/ paścimena tu tam dṛṣṭvā sāgarodgārasamṇibham, vardhantam ambhaso vegam pūrvām āsām praviśya tu/

As Ravana's abhishekha pujas of the installed Shiva Lingas were thus disabled he felt unhappy and wondered as to what could have suddenly happened and asked Shuka Saranas to ascertain flying up and find out the reason. They reported that a 'sahasra bhuja sahasra paani maha veera' of gigantic swarupa was performing with countess 'sundara yuvatis'. Ravana too reached and saw the scene and shouted at the mantris to immediately reach Kartaveerya and alert him to face Ravana in an encounter. Then the mantris advised Ravana that it might not be proper and opportune to suddenly ask Kartaveerya for a battle at once but perhaps wait for the next day. But the restless Ravana whose slogan had always been to assert 'my way and there could not be any other way' had beaten the mantris to disobey his instructions and in that furor and disturbance, Arjuna's yoddhas hurled off baana-bhalla-trishula-vajrakarshanaadi aayudhaas and hit hard the rakshasa sena and Ravana too. As Haihavaraja yoddhads had thus provoked Rakshasa mantris namely Prahasta, Suka Saranas retaliated severely. In that confusion, Kartaveerya assured his warriors not to get alarmed as he could comfortably take care of any kind of crises. Then he like a huge elephant having performed 'raasa kreedha' with his mates too to witness the fun emerged to face the fun. Then he was enraged with 'raktavarna maha rosha' and was like a pralaya kaala bhayankara swarupa lifted his mighty mace and attacked the rakshasa sena fearlessly especially on Prahasta. Madonmattha Prahasta then attacked Arjuna with a 'bhayankara musalaayudha'. Then gadaadhari Kaartaveerya had speedily revolved his mace and hurled it with all his 'sahasra hastas'. With that 'gadaaghaata' with extraordinary speed and force, Prahasta fell down as of 'vajraayudha prahara' of Indra. The frightened Maareecha, Shuka, Sarana, Mahodara, Dhumraaksha took to heels as soon as Maha Parakrami Prahasta fell down dazed. *tatas tair eva rakṣāṃsi durdharaiḥ pravarāyudhaiḥ, bhittvā vidrāvayām āsa vāyur ambudharān iva/ rākṣasāṃs trāsayitvā tu kārtavīryārjunas tadā, rāvaṇam grhya nagaram praviveśa suhṛdvṛtaḥ/ sa kīryamāṇaḥ kusumākṣatokatkarair; dvijaiḥ sapauraiḥ puruhūtasam - nibhaḥ, tadārjunah sampraviveśa tām purīm; balim nigrhyaiva sahasralocanaḥ/* Soon thereafter, Ravana attacked Arjuna and thus was initiated 'Ravanaaarjuna maha samgrama'. The sahasra baahu Kartaveeryarjuna was attacked by Ravana like the 'Kaala deva samana gadaaprahara' and the 'dasha dishas' got resounded. In the further process of mutual clash, neither Ravana nor Arjuna got fatigued. Both were like fierce huge sized 'vrishabhas' hurling 'gadaa prahaaraas' at each other followed by the 'Shaktyaadudha's tosses. But Ravana was safe at that moment so far yet suddenly the tables were reversed. *Varadanakritatraane saa gadaa ravanorasi, durbaleva yathaavegam dwidhaabhutaapatat kshitou/ sa tvaarjunaprayultena gadaa ghaarena Ravanah, apaasarpad dhanurmaatram nishasaada cha nishthaganan/* Ravana's 'vara daanaas' had so far kept him safe and sound, but his vakshashtaalaas were pierced through severely and he fell down to earth. Thus Arjuna's gadaa praharaas made Ravana's dhanush baanaas's were pushed back and Ravana's 'artanadas' were resounded in a manner that Garuda Deva pounced on a hissing 'vishapoorita mahasarpa'. *Sa vihvalam tadaalakshya dashagreevam tatorjunah, sahsotpapartya jagraah garutmaaniva pannagam/ Satu baahushasrena balaad gruhya dashaananam, badandha balavaan rajaa Balim Naraayano yathaa/* Just like at the remote past, Bhagavan Narayana caught hold of Bali Chakravarti, Kartaveeryaarjuna tied Dashaanana tight with fierce rope, and Siddha-Charana-Devas had heartily congratulated and showered 'sugandha pushpas' on Arjuna. Then Prahasta who got recovered there since, ran after Kaarthaveerya and shouted with ferocity leave the Rakshasa King for now, and hit him musala- shula prahaaraas. But Arjuna having successfully withstood the 'aayudha prahaaraas' faced Prahasta and held him too under his severe hold. *tatas tair eva rakṣāṃsi durdharaiḥ pravarāyudhaiḥ, bhittvā vidrāvayām āsa vāyur ambudharān iva/ rākṣasāṃs trāsayitvā tu kārtavīryārjunas tadā, rāvaṇam grhya nagaram praviveśa suhṛdvṛtaḥ/ sa kīryamāṇaḥ kusumākṣatot - karair; dvijaiḥ sapauraiḥ puruhūtasam - nibhaḥ, tadārjunah sampraviveśa tām purīm; balim nigrhyaiva sahasralocanaḥ/* Further, Kartaveerya frightened away the rest of the rakshasaas and along with Ravana and his mantries were all imprisoned and taken back to Mahishmati pura of Kartaveerya. Even as Ravana and the rakshasaas having been humiliated and imprisoned back, the Puravaasis were overjoyed as the viprottamas welcomed Kartaveerya with 'swasti vachanas' and 'akshata pushpa varshasas'.

SargaThirty Three

As Ravana and followers were disgraced under leash, Pulastya Brahma requested Karataveerya to free him yet Ravana still desired to pursue his further escapades with arrogance and ‘ahamkaara’.

Rāvaṇagrahaṇam tat tu vāyugrahaṇasam nibham, ṛṣiḥ pulastyah śusrāva kathitam divi daivatāiḥ/ tataḥ putrasutasnehāt kamyamāno mahādṛtiḥ, māhiṣmatīpatiḥ draṣṭum ājagāma mahān ṛṣiḥ/ sa vāyu - mārgam āsthāya vāyutulyagatir dvijaḥ, purīm māhiṣmatīm prāpto manahsaṁtāpavikramah/ so 'marāvatisaṁkāśām hr̥ṣṭapuṣṭajanāvṛtām, praviveśa purīm brahmā indrasyevāmarāvatīm/ pādacāram ivādityam niṣpatantam sudurḍṣam, tatas te pratyabhijñāya arjunāya nyavedayan/ pulastya iti tam śrutvā vacanam haihayādhipaḥ, śirasya añjalim uddhṛtya pratyudgacchad dvijottamam/ purohito 'sya grhyārghyam madhuparkaṁ tathaiva ca, purastāt prayayau rājña indrasyeva bṛhaspatiḥ/ tatas tam ṛṣim āyāntam udyantam iva bhāskaram, arjuno dṛśya samprāptam vavandendra iveśvaram/ sa tasya madhuparkaṁ ca pādyam arghyam ca dāpayan, pulastyam āha rājendro harṣagadgadāyā girā/ adyeyam amarāvatyā tulyā māhiṣmatī kṛtā, adyāham tu dvijendrendra yasmāt paśyāmi durḍṣam/ adya me kuśalam deva adya me kulam uddhṛtam, yat te devagaṇair vandyau vande 'ham caraṇāv imau/ idam rājyam ime putrā ime dārā ime vayam, brahman kiṁ kurma kiṁ kāryam ājñāpayatu no bhavān/ tam dharme 'gniṣu bhṛtyeṣu śivam prṣṭvātha pāṛthivam, pulastyovāca rājānam haihayānām tadārjunam/ rājendrāmala padmākṣapūrṇacandranibhānana, atulam te balam yena daśagrīvas tvayā jitaḥ/ bhayād yasyāvatiṣṭhetām niṣpandau sāgarānilau, so 'yam adya tvayā baddhaḥ pautro me 'tīvadurjayaḥ/ tat putraka yaśaḥ sphītam nāma viśrāvitam tvayā, madvākyād yācyamāno 'dya muñca vatsa daśānanam/ pulastyājñān sa grhyātha akimcanavaco 'rjunah, mumoca pāṛthivendrendro rākṣasendram prahr̥ṣṭavat/ sa tam pramuktṛvā tridaśārim arjunah; prapūjya divyābharaṇasragambaraiḥ, ahimsākam sakhyam upetya sāgnikam; prañamya sa brahmasutam gṛham yayau/ pulastyenāpi saṁgamyā rākṣasendraḥ pratāpavān, pariṣvaṅgakṛtātithyo lajjamāno visarjitaḥ/ pitāmahasutaś cāpi pulastyo munisattamaḥ, mocayitvā daśagrīvam brahmalokaṁ jagāma saḥ/ evam sa rāvaṇaḥ prāptaḥ kṛtavīryāt tu dharṣaṇāt, pulastya - vacanāc cāpi punar mokṣam avāptavān/ evam balibhyo balinaḥ santi rāghavanandana, nāvajñā parataḥ kāryā ya icchech chreya ātmanah/ tataḥ sa rājā piṣitāsanānām; sahasrabāhor upalabhya maitrīm, punar narānām kadanam cakāra; cacāra sarvām pṛthivīm ca darpāt/

As Pulastya Brahma had appeared in the Mahendrapuri of Arjuna as the latter was led by his purohita and venerated with ‘arghya paadya madhuparka satkaaras’ like Indra would have performed led by Brihaspati. Raja Arjuna was rather surprised by Brahma Deva’s arrival to his capital city. Arjuna then addressed Brahma: *adyeyam amarāvatyā tulyā māhiṣmatī kṛtā, adyāham tu dvijendrendra yasmāt paśyāmi durḍṣam/ adya me kuśalam deva adya me kulam uddhṛtam, yat te devagaṇair vandyau vande 'ham caraṇāv imau/ idam rājyam ime putrā ime dārā ime vayam, brahman kiṁ kurma kiṁ kāryam ājñāpayatu no bhavān/* Maha Dwijendra! Indeed your visit here and our darshana prapti of yours is an outstanding honour for all of us. Your surprise visit to Mahishmati pura as of ‘Amaravatipura samaana’ great honour to all of us. Deva! my sincere salutations and prostrations to you. To day your blessings to me and the praja have truly awarded us ‘saphala tapasya saardhakata’. Brahma Deva! this Rajya and sammpurna praja is at your feet and do kindly instruct up as to what could be expected from us all. *tam dharme 'gniṣu bhṛtyeṣu śivam prṣṭvātha pāṛthivam, pulastyovāca rājānam haihayānām tadārjunam/ rājendrāmala padmākṣapūrṇacandranibhānana, atulam te balam yena daśagrīvas tvayā jitaḥ/ bhayād yasyāvatiṣṭhetām niṣpandau sāgarānilau, so 'yam adya tvayā baddhaḥ pautro me 'tīvadurjayaḥ/ tat putraka yaśaḥ sphītam nāma viśrāvitam tvayā, madvākyād yācyamāno 'dya muñca vatsa daśānanam/* Then Pulastya asked about the wellbeing of Haihava Raja’s dharma siddhi, agni kaaryaas and of his putras, addressed him as follows: ‘Purnachandra samana manohara mukha kamala nayana Naresha! I am proud of your ‘dhairya saahasaas’ as you were able to subdue and humiliate Dashagriva Ravanaasura. My ‘rana durjaya putra’ Ravana at whose behest samudras and maha vaayus being rid of their ‘teevrata and chanchalata’ were ever proud but kept them both on leash. But you have succeeded in controlling him I am indeed proud of your ‘yuddha kushalata and ajeaya siddhi ‘ had been negated and disproved of Ravana’s ‘samardhyata’. My earnest appeal to you now would be to please let Ravana and his followers under you custody be freed and this is not merely my appeal but my unqualified request to you. As Pulastya Brahma

was directed all by himself, Arjuna could not ever negate the instruction and left the disgraced and humbled Ravana and his followers were let freed. Pitamaha Brahma having got Ravana and party then returned to Brahma Loka again'. Then Maha Muni Agastya then further addressed Shri Rama that despite such humiliation, Ravana having ignored such humiliation resumed his vijaya yatra once again.

Sarga Thirty Four

Despite his humiliation by Kaartaveerya, Ravana reached Vaali busy with Sandhya Vandanas at four oceans yet was inistent as was caught by Vaali who dragged Ravana by shoulders and shamed yet again!

Arjunena vimuktas tu rāvaṇo rākṣasādhipaḥ, cacāra pṛthivīm sarvām anirviṇṇas tathā kṛtaḥ/ rākṣasam vā manuṣyam vā śṛṇute yaṁ balādhikam, rāvaṇas taṁ samāsādyā yuddhe hvayati darpitaḥ/ tataḥ kadā cit kiṣkindhām nagarīm vālipālītām, gatvāhvayati yuddhāya vālinam hemamālinam/ tatas taṁ vānarāmātyas tāras tārāpitā prabhuḥ, uvāca rāvaṇam vākyam yuddhaprepsum upāgatam/ rākṣasendra gato vālī yas te pratibalo bhavet, nānyaḥ pramukhataḥ sthātum tava śaktaḥ plavaṅgamaḥ/ caturbhyo 'pi samudrebhyaḥ saṁdhyām anvāsyā rāvaṇa, imaṁ muhūrtam āyāti vālī tiṣṭha muhūrtakam/ etān asthicayān paśya ya ete śaṅkhaḥpāṇḍurāḥ, yuddhārthinām ime rājan vānarādhipatejasā/ yad vāmṛtarasaḥ pītas tvayā rāvaṇarākṣasa, tathā vālinam āsādyā tadantaṁ tava jīvitam/ atha vā tvarase martum gaccha dakṣiṇasāgaram, vālinam drakṣyase tatra bhūmiṣṭham iva bhāskaram/ sa tu tāraṁ vinirbhartsya rāvaṇo rākṣaseśvaraḥ, puṣpakam tat samāruhya prayayau dakṣiṇārṇavam/ tatra hemagiriprakhyam taruṇārkanibhānanam, rāvaṇo vālinam dṛṣtvā saṁdhyopāsanatatparam/ puṣpakād avaruhyātha rāvaṇo 'ñjanasam nibhaḥ, grahītum vālinam tūrṇam niḥśabdapadam ādravat/ yadṛcchayonmīlayatā vālināpi sa rāvaṇaḥ, pāpābhiprāyavān dṛṣṭaś cakāra na ca sambhramam/ śaśam ālakṣya simho vā pannagam garuḍo yathā, na cintayati taṁ vālī rāvaṇam pāpaniścayam/ jighṛkṣamāṇam adyainam rāvaṇam pāpabuddhi - nam, kakṣāvalambinam kṛtvā gamiṣyāmi mahārṇavan/ drakṣyanty arim mamāṅkastaṁ sraṁsitoru - karāmbaram, lambamānam daśagrīvam garuḍasyeva pannagam/ ity evam matim āsthāya vālī karṇam upāśritaḥ, japaṁ vai naigamān mantrāms tasthau parvatarād iva/ tāv anyonyam jighṛkṣantau harirākṣasapārthivau, prayatnavantau tat karma īhatur baladarpitau/ hastagrāhyam tu taṁ matvā pādaśabdena rāvaṇam, parāṇmukho 'pi jagrāha vālī sarpam ivāṇḍajah/ grahītukāmam taṁ grhya rakṣasām īśvaram hariḥ, kham utpapāta vegena kṛtvā kakṣāvalambinam/ sa taṁ pīḍdayamānas tu vitudentam nakhair muhuḥ, jahāra rāvaṇam vālī pavanas toyadam yathā/ atha te rākṣasāmātyā hriyamāṇe daśānane, mumokṣayiṣavo ghorā ravamāṇā hy abhidravan/ anvīyamānas tair vālī bhrājate 'mbaramadhyagaḥ, anvīyamāno meghaughair ambarastha ivāmśumān/ te 'śaknuvantaḥ samprāptaṁ vālinam rākṣasottamāḥ, tasya bāhūruvegena pariśrāntaḥ patanti ca/ vālimārgād apākrāman parvatendrā hi gacchataḥ/ apakṣiṇaḥsam pāto vānarendro mahājayaḥ, kramaśaḥ sāgarān sarvān saṁdhyākālam avandata/ sabhājyamāno bhūtais tu khecaraiḥ khecaro hariḥ, paścimaṁ sāgaram vālī ājagāma sarāvaṇaḥ/ tatra saṁdhyām upāsitvā snātvā japtvā ca vānaraḥ, uttaram sāgaram prāyād vhamāno daśānanam/ uttare sāgare saṁdhyām upāsitvā daśānanam, vhamāno 'gamad vālī pūrvam ambumahānidhim/ tatrāpi saṁdhyām anvāsyā vāsaviḥ sa harīśvaraḥ, kiṣkindhābhīmukho grhya rāvaṇam punar āgamat/ caturṣv api samudreṣu saṁdhyām anvāsyā vānaraḥ, rāvaṇodvahanaśrāntaḥ kiṣkindhopavane 'patat/ rāvaṇam tu mumocātha svakakṣāt kapisattamaḥ, kutas tvam iti covāca prahasana rāvaṇam prati/ vismayam tu mahad gatvā śramalokanirīkṣaṇaḥ, rākṣaseśo harīśam tam idaṁ vacanam abravīt/ vānarendro mahendrābha rākṣasendra 'smi rāvaṇaḥ, yuddhepsur aham samprāptaḥ sa cādyāsāditas tvayā/ aho balam aho vīryam aho gambhīratā ca te, yenāham paśuvad grhya bhrāmītaś caturo 'rṇavān/ evam āśrāntavad vīra śīghram eva ca vānara, mām caivodvhamānas tu ko 'nyo vīraḥ kramiṣyati/ trayāṇām eva bhūtānām gatir eṣā plavaṅgama, mano 'nilasuparṇānām tava vā nātra saṁśayaḥ/ so 'ham dṛṣṭabalas tubhyam icchāmi haripuṅgava, tvayā saha ciraṁ sakhyam susnigdham pāvākāgrataḥ/ dārāḥ putrāḥ puram rāṣṭram bhogācchādanabhojanam, sarvam evāvivhaktam nau bhaviṣyati harīśvara/ tataḥ prajvālayitvāgniṁ tāv ubhau harirākṣasau, bhrātṛtvam upasaṁpannau pariṣvajya parasparam/ anyonyam lambitakarau tatas tau harirākṣasau, kiṣkindhām viśatur hrṣṭau simhau giriguhām iva/ sa tatra māsam uṣitaḥ sugrīva iva rāvaṇaḥ, amātyair āgatair nīcas

trailokyotsādanārthibhiḥ/ evam etat purāṇyuttaṁ vālinā rāvaṇaḥ prabho, dharṣitaś ca kṛtaś cāpi bhrātā pāvakaśamnidhau/ balam apratimaṁ rāma vālino 'bhavad uttamam, so 'pi tayā vinirdagdhaḥ śalabho vahninā yathā/

Even after having been shamefully released from the clutches of Kartaveeryarjuna, Ravana resumed his escapades ever challenging the veeraas on earth. Then he landed by his pushpaka vimana in kishkindha intending to challenge King Vaali. He then faced Tara, Sushena and Angada and asserted that only Vaali should deserve to encounter him with and none else. Then the reply was: *caturbhyo 'pi samudrebhyaḥ saṁdhyāṁ anvāsya rāvaṇa, imaṁ muhūrtam āyāti vālī tiṣṭha muhūrtakam/* King Vaali had left for performing his Sandhya Vandanaas in the four oceans all around and as such might have to wait for some time of a couple of ghadis. Then the like of heros as you are surely taught an appropriate lesson. *atha vā tvarase martuṁ gaccha dakṣiṇasāgaram, vālinam drakṣyase tatra bhūmiṣṭham iva bhāskaram/ sa tu tāraṁ vinirbhartsya rāvaṇo rākṣaseśvaraḥ, puṣpakam tat samāruhya prayayau dakṣiṇārṇavam/ tatra hemagiriprakhyam taruṇārkanibhānanam, rāvaṇo vālinam dṛṣṭvā saṁdhyopāsanatatparam/ puṣpakād avaruhyātha rāvaṇo 'ñjanasaṁnibhaḥ, grahītuṁ vālinam tūrṇam niḥśabdapadam ādravat/* But in case you wish to die too soon, then you may like to be seated in your pushpaka vimana and fly off towarded the southern samudra and you could then have the Vaali darshanana duly performing sandhya vandana of 'prabhata kaala prabhavdhasita Surya'. As advised, Ravana had instantly reached there and saw King Vaali and being anxious to catch him ran with speeded up footsteps. *yadṛcchayonmīlayatā vālināpi sa rāvaṇaḥ, pāpābhiprāyavān dṛṣṭaś cakāra na ca sambhramam/ śaśam ālakṣya simho vā pannagam garuḍo yathā, na cintayati taṁ vālī rāvaṇam pāpaniścayam/ jighṛkṣamāṇam adyainam rāvaṇam pāpabuddhi - nam, kakṣāvalambinam kṛtvā gamiṣyāmi mahārṇavān/ drakṣyanty arim mamāṅkastham sraṁsitoru - karāmbaram, lambamāṇam daśagrīvaṁ garuḍasyeva pannagam/* By his daiva yoga, Vaali too saw Ravana running towards him with apparent 'paapapurma abhipraaya' but was the least afraid. Just as a rabbit with its vengeance would speed up running to a mṛiga raja simha, King Vaali was least perturbed. He decided to forcefully seize him by Ravana's all his hands under his armpits and drag him by his feet taking him to the rest of the maha saagaraas till such time that he would continue his 'sandhyopaa - sanaas'. Then Ravana's mid body, hands and feet and flutterings of his vastras would be my reminders that he was continuing to be dragged by his powerful tail like Garuda deva would suppress vicious sarpaas under his mihty feet. *ity evam matim āsthāya vālī karṇam upāśritaḥ, jagan vai naigamān mantrāms tasthau parvatarād iva/ tāv anyonyam jighṛkṣantau harirākṣasapārthivau, prayatnavantau tat karma īhatur baladarpitau/ hastagrāhyam tu taṁ matvā pādaśabdena rāvaṇam, parāṇmukho 'pi jagrāha vālī sarpaṁ ivāṇḍajah/* Thus having decided, Maha Bali Vaali assumed his mouna vrata ad recited veda mantras like Giri Raja Maha Meru would stand looking up the sky. Thus having resolved, Vaanara Raja was seeking to grasp the Rakshasa Raja's body and tail held him from behind. Ravana tried his best to wriggle out of Vali's tail by its clutch. *grahītukāmaṁ taṁ ghṛhya rakṣasām īśvaram hariḥ, kham utpapāta vegena kṛtvā kakṣāvalambinam/ sa taṁ pīḍdayamānas tu vitudantaṁ nakhair muhuḥ, jahāra rāvaṇam vālī pavanas toyadam yathā/ atha te rākṣasāmātyā hriyamāṇe daśānane, mumokṣayiṣavo ghorā ravamāṇā hy abhidraṇam/* But Vaali succeeded in holding Ravana's hands under his armpits finally and flew away sky high to continue his next phase of 'sandhyaavandana'. Ravana continued to pester Vaali from his nails yet the latter ignored like a buffalo. *anvīyamānas tair vālī bhrājate 'mbaramadhyagaḥ, anvīyamāno meghaughair ambarastha ivāṁśumān/ te 'śaknuvantaḥ saṁprāptaṁ vālinam rākṣasottamāḥ, tasya bāhūruvegena pariśrāntaḥ patanti ca/ vālimārgād apākrāman parvatendrā hi gacchataḥ, kim punarjeevana prepsurvibhadra vai maamsa shoshitam/* Well behind Ravana were the rakshasa mantris while Vaali was far head like Amshumaali Surya was leading ahead of the clouds of Ravana and the Rakshasaas. Even Rakshasa Mantris were unable to reach and match the speed of the Vanara Raja and were tired out chasing. Vaali's 'marga teevrata' was such that even mountain shikharaas were well crossed over, and indeed could 'rakta maamsa shareera rakshasaas' ever be able to overcome that alacrity and speed! *apakṣigaṇasampāto vānarendro mahājavah, kramaśaḥ sāgarān sarvān saṁdhyākālam avandata/ sabhājyamāno bhūtais tu khecaraiḥ khecaro hariḥ, paścimaṁ sāgaram vālī ājagāma sarāvaṇaḥ/ tatra saṁdhyāṁ upāsitvā snātvā japtvā ca vānaraḥ, uttaram sāgaram prāyād vhamāno*

*daśānanam/ uttare sāgare saṁdhyām upāsivā daśānanam, vahamāno 'gamad vālī pūrvam
 ambumahānidhim/* Even by the time that Vaali was able to conclude his sandhayavandana, then even the
 pakshivega rakshasaas were hardly able to reach Vaali. As Vaali was performing his samudra yaatras,
 akaasha chaari divya ganaas paid tributes to the King of Vaanaraas while Ravana continued to be under
 duress, reached the western ocean too. There he had formally performed his sandhya vandana formally
 again. Like Vaayu so was Vaali and with 'manovega samaana vega maha vaanara' had thus reached
 utara samudra even as Ravana had to obviously follow under the unbearable Vaali's squeeze. *tatrāpi
 saṁdhyām anvāsya vāsaviḥ sa harīśvaraḥ, kiṣkindhābhi -mukho gṛhya rāvaṇam punar āgamat/ caturṣv
 api samudreṣu saṁdhyām anvāsya vānaraḥ, rāvaṇodvahanaśrāntaḥ kiṣkindhopavane 'patat/* Thus the
 sandhya vandana karyakrama was concluded the Indraputra Vaali Raja entered the Kishkindha's upavana.
*rāvaṇam tu mumocātha svakakṣāt kapisattamaḥ, kutas tvam iti covāca prahasana rāvaṇam prati/
 vismayam tu mahad gatvā śramalokanirīkṣaṇaḥ, rākṣaseśo harīśam tam idam vacanam abravīt/
 vānarendra mahendrābha rākṣasendro 'smi rāvaṇaḥ, yuddhepsur aham saṁprāptaḥ sa cādyāsādita
 tvayā/* Then Vali released Ravana from his tail and exclaimed at Ravana; 'tell me Rakshas King! when
 and from where had you arrived! Ravana was yet to recover from his shock and bewilderment at Vali's
 'adbhuta paraakrama' and exclaimed: *aho balam aho vīryam aho gambhīratā ca te, yenāham paśuvad
 gṛhya bhrāmītaś caturō 'rṇavān/ evam āśrāntavad vīra śīghram eva ca vānara, mām caivodvahanānas tu
 ko 'nyo vīraḥ kramiṣyati/ trayāṇām eva bhūtānām gatir eṣā plavaṅgama, mano 'nilasuparṇānām tava vā
 nātra saṁśayaḥ/ so 'ham dṛṣṭabalas tubhyam icchāmi haripuṅgava, tvayā saha ciraṁ sakhyam
 susnigdham pāvakaḡrataḥ/* King of Vanaraas! Of what kind of 'adbhuta parakrama' are you of! You had
 dragged me like of a 'pashu' and taken me to 'chatur samudras'. Vaanara veera! Could there ever be
 Shura Veera who could have me dragged being of your calibre! I have merely heard so far of such
 strength and valor of mano-vaayu- garudas so far but you are 'par excellence! Kapi Shreshtha! To day I
 have witnessed that are of 'bala-paraakramas'. *dārāḥ putrāḥ puram rāṣṭram bhogācchādanabhojanam,
 sarvam evāvibhaktaṁ nau bhaviṣyati harīśvara/ tataḥ prajvālayitvāgniṁ tāv ubhau harirākṣasau,
 bhrātṛtvam upasaṁpannau pariṣvajya parasparam/ anyonyam lambitakarau tatas tau harirākṣasau,
 kiṣkindhām viśatur hr̥ṣṭau simhau giriguhām iva/* VaanaraRaja! May you be under the full control of
 srtee-putra-nagara-rajya-bhoga-vastra-bhojanaadis in your rajya; so saying Ravana had forcefully
 embraced Vali and assured of his camaraderie in place of his arrogant challenge replaced with
 humiliation. Then like two maha simhas both entered Kishindhaapuri like two lions entered the same
 mountain cave. *evam etat purāvṛttaṁ vālinā rāvaṇaḥ prabho, dharṣitaś ca kṛtaś cāpi bhrātā
 pāvakasamnidhau/ balam apratimaṁ rāma vālinō 'bhavad uttamam, so 'pi tayā vinirdagdhaḥ śalabho
 vahninā yathā/* Thus Maha Muni Agastya explained to Shri Rama as to how Ravana was truly humbled
 instead of tumpeting all over of his great victory series.! They had henceforth established firm relations
 as mutual brotherhood by agni saakshi pramaana. Shri Rama! Vaali was indeed of 'ayanta bali
 parakrama' yet his baana samuhas were burnt off in the mutual 'agni pramaanaas'.

Sarga Thirty Five

Anjaneya.s 'janana-shaishavaavastha' - his ability to float even to reach Surya-mistake Rahu as Surya-
 angry Indra defended Rahu hitting the child with vajrayudha- enraged Vayu stopped breathings of trilokas

*Apṛcchata tato rāmo dakṣiṇāśālayam munim, prāñjalir vinayopeta idam āha vaco 'rthavat/ atulam balam
 etābhyām vālinō rāvaṇasya ca, na tv etau hanumadvīryaiḥ samāv iti matir mama/ śauryam dākṣyam
 balam dhairyam prājñatā nayasādhanam, vikramaś ca prabhāvaś ca hanūmati kṛtālayāḥ/ dṛṣṭvodadhim
 viśīdantīm tadaiṣa kapivāhinīm, samāśvāsya kapīm bhūyo yojanānām śatam plutāḥ/ dharṣayitvā purīm
 laṅkāṁ rāvaṇāntaḥpuram tathā, dṛṣṭvā sambhāṣitā cāpi sītā viśvāsītā tathā/ senāgragā mantrisutāḥ
 kimkarā rāvaṇātmajaḥ, ete hanumatā tatra ekena vinipātītāḥ/ bhūyo bandhād vimuktena sambhāṣitvā
 daśānanam, laṅkā bhasmikṛtā tena pāvakeneva medinī/ na kālasya na śakrasya na viṣṇor vittapasya ca,
 karmāṇi tāni śrūyante yāni yuddhe hanūmataḥ/ etasya bāhuvīryeṇa laṅkā sītā ca lakṣmaṇaḥ, prāpto
 mayā jayaś caiva rājyam mitrāṇi bāndhavāḥ/ hanūmān yadi me na syād vānarādhipateḥ sakhā,*

pravṛttam api ko vettum jānakyāḥ śaktimān bhavet/ kimartham vālī caitena sugrīvapriyakāmyayā, tadā
 vaire samutpanne na dagdho vīrudho yathā/ na hi veditavān manye hanūmān ātmano balam, yad
 dr̥ṣṭavān jīviteṣṭam kliṣyantam vānarādhipam/ etan me bhagavan sarvaṁ hanūmati mahāmune, vistareṇa
 yathātattvaṁ kathayāmarapūjita/ rāghavasya vacaḥ śrutvā hetuyuktam ṛṣis tataḥ, hanūmataḥ samakṣam
 tam idam vacanam abravīt/ satyam etad raghuśreṣṭha yad braviṣi hanūmataḥ, na bale vidyate tulyo na
 gatau na matau paraḥ/ amoghaśāpaiḥ sāpas tu datto 'sya ṛṣibhiḥ purā na veditā balaṁ yena balī sann
 arimardanaḥ/ bālye 'py etena yat karma kṛtam rāma mahābala, tan na varṇayitum śakyam
 atibālatayāsyā te/ yadi vāsti tv abhiprāyas tac chrotum tava rāghava, samādhāya matiṁ rāma niśāmaya
 vadāmy aham/ sūryadattavarasvarṇaḥ sumerur nāma parvataḥ, yatra rājyaṁ praśāsty asya keṣarī nāma
 vai pitā/ tasya bhāryā babhūveṣṭā hy añjaneti pariśrutā, janayām āsa tasyām vai vāyur ātmajam
 uttamam/ śālīsūkasaṁbhāsaṁ prāsūtemaṁ tadāñjanā, phalāny āhartukāmā vai niṣkrāntā gahane carā/
 eṣa mātur viyogāc ca kṣudhayā ca bhṛṣārditaḥ, ruroda śīsur atyartham śīsuḥ śarabharād iva/
 tatodyantaṁ vivasvantaṁ japāpuṣpotkaropamam, dadṛṣe phalalobhāc ca utpapāta raviṁ prati/
 bālārkaḥbhimukho bālo bālārka iva mūrtimān, grahītukāmo bālārkaṁ plavate 'mbaramadhyagaḥ/ etasmin
 plavamāne tu śīsubhāve hanūmati, devadānavasiddhānāṁ vismayaḥ sumahān abhūt/ nāpy evaṁ vegavān
 vāyur garuḍo na manas tathā, yathāyam vāyuputras tu kramate 'mbaram uttamam/ yadi tāvac chīṣor
 asya idṛṣau gativikramau, yauvanaṁ balam āsādy katham vego bhaviṣyati/ tam anuplavate vāyuḥ
 plavantaṁ putram ātmanaḥ, sūryadāhabhayād rakṣaṁs tuṣāracaṣṭtalaḥ/ bahuyojanasāhasraṁ kramaty
 eṣa tato 'mbaram, pitur balāc ca bālyāc ca bhāskarābhyāsaṁ āgataḥ/ śīsur eṣa tv adoṣajña iti matvā
 divākaraḥ, kāryaṁ cātra samāyattam ity evaṁ na dadāha saḥ/ yam eva divasaṁ hy eṣa grahītum
 bhāskaraṁ plutā, tam eva divasaṁ rāhur jighr̥kṣati divākaram/ anena ca parāmṛṣṭo rāma
 sūryarathopari, apakrāntas tatas trasto rāhuḥ candrārkaṁmardanaḥ/ sa indrabhavanaṁ gatvā saroṣaḥ
 simhikāsutaḥ, abravīd bhrukuṭīm kṛtvā devaṁ devagaṇair vṛtam/ bubhuḥṣāpanayaṁ dattvā candrārkaḥ
 mama vāsava, kim idam tat tvayā dattam anyasya balavṛtrahan/ adyāham parvakāle tu jighr̥kṣuḥ sūryam
 āgataḥ, athānyo rāhur āsādy jagrāha sahasā raviṁ/ sa rāhor vacanam śrutvā vāsavaḥ
 sambhramānvitaḥ, utpapātāsanam hitvā udvahan kāñcanaśrajam/ tataḥ kailāsakūṭābham caturdantaṁ
 madaśravam, śṛṅgārakāriṇam prāmśum svarṇaghaṇṭāṭṭahāsinam/ indraḥ karīndram āruhya rāhum kṛtvā
 puraḥsaram, prāyād yatrābhavat sūryaḥ sahānena hanūmatā/ athātiraḥhasenāgād rāhur utsṛjya
 vāsavam, anena ca sa vai dr̥ṣṭa ādhāvañ śailakūṭavat/ tataḥ sūryaṁ samutsṛjya rāhum evam avekṣya ca,
 utpapāta punar vyoma grahītum simhikāsutam/ utsṛjyārkaṁ imaṁ rāma ādhāvantaṁ plavaṅgamam,
 dr̥ṣṭvā rāhuḥ parāvṛtya mukhaśeṣaḥ parānmukhaḥ/ indram āśaṁsamānas tu trātāraṁ simhikāsutaḥ,
 indra indreti samtrāsān muhur muhur abhāṣata/ rāhor vikrośamānasya prāg evālakṣitaḥ svarāḥ,
 śrutvendrovāca mā bhaiṣīr ayam enaṁ nihanmy aham/ airāvataṁ tato dr̥ṣṭvā mahat tad idam ity api,
 phalaṁ tam hastirājānam abhidudrāva mārutiḥ/ tadāsyā dhāvato rūpam airāvatajighr̥kṣayā, muhūrtam
 abhavad ghoram indrāgnyor iva bhāsvaram/ evam ādhāvamānaṁ tu nātikruddhaḥ śacīpatiḥ,
 hastāntenātimuktena kuliśenābhyatāḍayat/ tato girau papātaṣa indravajrābhitāḍitaḥ, patamānasya
 caitasya vāmo hanur abhajaṣya/ tasmims tu patite bāle vajratāḍanavivale, cukrodhendrāya pavanaḥ
 prajānām aśivāya ca/ viṇmūtrāśayam āvṛtya prajāsv antargataḥ prabhuḥ, rurodha sarvabhūtāni yathā
 varṣāṇi vāsavaḥ/ vāyuprakopād bhūtāni nirucchvāsāni sarvataḥ, saṁdhibhir bhajyamānāni
 kāṣṭhabhūtāni jajñire/ niḥsvadham nirvaṣaṭkāraṁ niṣkriyaṁ dharmavarjitam, vāyuprakopāt trailokyam
 nirayastham ivābabhau/ tataḥ prajāḥ sagandharvāḥ sadevāsuraṁmānuṣāḥ, prajāpatiṁ samādhāvann
 asukhārtāḥ sukhaiṣiṇaḥ/ ūcuḥ prāñjalayo devā darodaranibhodarāḥ, tvayā sma bhagavan sṛṣṭāḥ
 prajānātha caturvidhāḥ/ tvayā datto 'yam asmākam āyuṣaḥ pavanaḥ patiḥ, so 'smān prāṇeśvaro bhūtvā
 kasmād eṣo 'dya sattama, rurodha duḥkham janayann antaḥpura iva striyaḥ/ tasmāt tvām śaraṇam
 prāptā vāyunopahatā vibho, vāyusaṁrodhajaṁ duḥkham idam no nuda śatruhan/ etat prajānām śrutvā tu
 prajānāthaḥ prajāpatiḥ, kāraṇād iti tān uktvā prajāḥ punar abhāṣat/ yasmin vaḥ kāraṇe vāyuḥ cukrodha
 ca rurodha ca, prajāḥ śṛṇudhvaṁ tat sarvaṁ śrotavyaṁ cātmanaḥ kṣamam/ putras tasyāmareṣena
 indreṇādyā nipātitaḥ, rāhor vacanam ājñāya rājñā vaḥ kopito 'nilaḥ/ aśarīraḥ śarīreṣu vāyuḥ carati
 pālayan, śarīraṁ hi vinā vāyūṁ samatām yāti reṇubhiḥ/ vāyuḥ prāñāḥ sukham vāyur vāyuḥ sarvam idam
 jagat, vāyunā saṁparityaktaṁ na sukham vindate jagat/ adyaiva ca parityaktaṁ vāyunā jagad āyuṣā,
 adyaiveme nirucchvāsāḥ kāṣṭhakuḍyopamāḥ sthitāḥ/ tad yāmas tatra yatrāste māruto rukprado hi vaḥ,

*mā vināśam gamiṣyāma aprasādyāditeḥ sutam/ tataḥ prajābhīḥ sahitaḥ prajāpatiḥ; sadevagandharva -
bhujamgaguhyakah, jagāma tatrāsyati yatra mārutah; sutam surendrābhīhataḥ pragṛhya saḥ/ tato
'rkavaiśvānarakāñcanaprabham; sutam tadotsaṅgagataḥ sadāgateḥ, caturmukho vīkṣya kṛpām
athākarot; sadevasiddharṣibhujamgarākṣasaḥ/*

Shri Rama having heard from Maha Muni Agastya of Ravana's disgraced attack on Vaanara King Vaali and their subsequent friendship, remarked that neither Ravana nor Vaali could match that of Veera Hanuman anyway. *śauryam dākṣyam balaṁ dhairyam prājñatā nayasādhanam, vikramaś ca prabhāvaś ca hanūmati kṛtālayāḥ/ dṛṣṭvodadhiṁ viśīdantīm tadaiṣa kapivāhinīm, samāśvāsyā kapīm bhūyo yojanānām śataṁ plutāḥ/ dharṣayitvā purīm laṅkāṁ rāvaṇāntaḥpuram tathā, dṛṣṭvā sambhāṣitā cāpi sītā viśvāsitā tathā/* Hanuman is abounding in the qualities of shurata-dakshata-bala-dharya-buddhimatta-neeti-parakrama and prabhava undoubtedly. On seeing the vaanara seva was frightened, but veera Hanuman jumped off the hundred yojanas of distance of the Maha Samudra in one long jump! Further he having swarupa of Lankapuri's 'adhi daivika swarupa' had hardly stunned him and was able to see, met, and conversed with Devi Sita convincingly with 'dhairya sahasaas' besides with dexterity. *senāgragā mantrisutāḥ kiṁkarā rāvaṇātmajaḥ, ete hanumatā tatra ekena vinipātītāḥ/ bhūyo bandhād vimuktena sambhāṣitvā daśānanam, laṅkā bhasmīkṛtā tena pāvakeneva medinī/ na kālasya na śakrasya na viṣṇor vittapasya ca, karmāṇi tāni śrūyante yāni yuddhe hanūmataḥ/ etasya bāhuvīryeṇa laṅkā sītā ca lakṣmaṇaḥ, prāpto mayā jayaś caiva rājyam mitrāṇi bāndhavāḥ/* There from Ashokavana itself, being single handed destroyed Ravana's senapatis, mantrikumaraas, rakshasa veeraas, and Ravana putra Akshaya Kumara had devastated. Thereafter having feigned Meghanaada's naaga paasha got out of it voluntarily, conversed with King Ravana with dharya sahasaas, and burn off the best part of Lankapuri to heaps of ashes. In the context of Yuddha parakrama, Hanuman was veerataa purna karma kriyas negating even Kaala Deva, Indra, Bhagavan Vishnu, Varunaas. Muneeswara! It indeed was that owing to Hanuman's crucial advice that I was enabled to make friendship with Vibhishana, besides of course my own 'kaya dakshata and baahubala' attained me the shatru vijaya, Lanka Rajya, Ayodhya Rajya and Sita, bandhujana prapatti along with Lakshmana. *hanūmān yadi me na syād vānarādhipateḥ sakhā, pravṛttam api ko vettuṁ jānakyāḥ śaktimān bhavet/ kimarthaṁ vālī caitena sugrīvapriyakāmyayā, tadā vaire samutpanne na dagdho vīrudho yathā/ na hi veditavān manye hanūmān ātmano balam, yad dṛṣṭavān jīviteṣṭam klīṣyantam vānarādhipam/ etan me bhagavan sarvaṁ hanūmati mahāmune, vistareṇa yathātattvaṁ kathayāmarapūjita/* If I were not have met Hanuman, could I have attained Sugriva maitri and 'Sitaanveshana' ever! I still would not comprehend that as Sugriva and Vaali became rivals, I burnt off the davaanala vriksha and how Vaali too could have been burnt off in the same agni too! I guess that Hanuman was aware of his own latent energy. That was why his dear Sugriva was not saved far earlier! Deva vandya Maha Muni! Do kindly inform me more detailed information about Veera Hanuman. Then Agastya narrated the following: *satyam etad raghuśreṣṭha yad bravīṣi hanūmataḥ, na bale vidyate tulyo na gatau na matau parah/ amoghaśāpaiḥ śāpas tu datto 'sya ṛṣibhiḥ purā na veditā balaṁ yena balī sann arimardanaḥ/ bālye 'py etena yat karma kṛtam rāma mahābala, tan na varṇayituṁ śakyam atibāla - tayāśya te/* Raghukulatilaka Shri Rama! What all had been informed by you was indeed truthful. There would never be anybody else in 'srishti' like Hanuman, be it his bala-buddhi-gati and so on. Raghu - nandana! In the hoary past, a Maha Muni's 'shaapa mahima' was responsible to him to become aware his own magnificence. In his very childhood too he had performed such memorable acts which were unbelievable. Those days in his 'baalya dasha' what all that he had executed are unbelievable. Do listen to me carefully: *yadi vāsti tv abhiprāyas tac chrotuṁ tava rāghava, samādhāya matim rāma niśāmaya vadāmy aham/ sūryadattavarasvarṇaḥ sumerur nāma parvataḥ, yatra rājyam praśāsty asya keśarī nāma vai pitā/ tasya bhāryā babhūveṣṭā hy añjaneti pariśrutā, janayām āsa tasyām vai vāyur ātmajam uttamam/ śālīśūkasamābhāsam prāsūtemaṁ tadāñjanā, phalāny āhartukāmā vai niṣkrāntā gahane carā/* Raghunandana! Bhagavan Surya Deva's varadaana mahima, Hanuman's physique assumed ever golden colour, while his father Kesari was the King of Kesari Rajya near Sumeru Parvata. Kesari's wife was the well famed Devi Anjana. From her garbha was born the Anjana Putra Anjaneya. As Anjanaya was born in peak winter time he was of the pingala varna like of rice grain's agra bhaaga. One day mother Anjana

moved out of their ‘ashrama’, she desired to secure an ‘anjana phala’ by ‘vihanga maarga’. That precisely was the time that baala putra of Anjana felt hungry and thirsty and was crying away ceaselessly like Kartitaya in the sarakanda vana. *eṣa mātur viyogāc ca kṣudhayā ca bhṛṣārditaḥ, ruroda śiśur atyarthaṁ śiśuḥ śarabharād iva/ tatodyantaṁ vivasvantaṁ japāpuṣpotkaropamam, dadṛṣe phalalobhāc ca utpapāta raviṁ prati/ bālārkaḥhimukho bālo bālārka iva mūrtimān, grahitukāmo bālārkaṁ plavate ’mbara - madhyagaḥ/* As Anjana was away, Shishu Anjaneya then mistook Surya Deva as a luscious bright fruit and jumped off from his bed and tried all our efforts to jump up from the bed and got air floated up and up the sky. *etasmīn plavamāne tu śiśubhāve hanūmati, devadānavasiddhānām vismayaḥ sumahān abhūt/ nāpy evaṁ vegavān vāyur garuḍo na manas tathā, yathāyaṁ vāyuputras tu kramate ’mbaram uttamam/ yadi tāvac chiśor asya idṛṣau gativikramau, yauvanaṁ balam āsādyā kathaṁ vego bhaviṣyati/* As the saishava Anjanaputra was flying up and up, Deva Danava Yakshas were surprised thinking that this Vayuputra was seeking to reach the high skies, was he imitating Vayu Deva or Garuda Deva! If this shishu were like this, what could happen when he might be grown up to be youthful! *tam anuplavate vāyuh plavantaṁ putram ātmanaḥ, sūryadāhabhayād rakṣaṁs tuṣāracyaśīṭalaḥ/ bahuyojanasāhasraṁ kramaty eṣa tato ’mbaram, pitur balāc ca bālyāc ca bhāskarābhyāśam āgataḥ/ śiśur eṣa tv adoṣajña iti matvā divākaraḥ, kāryaṁ cātra samāyattam ity evaṁ na dadāha saḥ/* Then Vayu Deva was then concerned that this ‘shishu’ was heading to Surya then he might not be burnt off by the severity of Surya and thus carried loads of ice behind the child. In this manner, baalaanjaneya tried to make the best of his father’s speed and strength and had almost reached Surya Deva. Surya Deva realised that Vayuputra was indeed a child and having considered as a deva karya had therefore diminished his severity of heat to the minimum and did not burn off the shishu. *yam eva divasaṁ hy eṣa grahitūṁ bhāskaraṁ plutāḥ, tam eva divasaṁ rāhur jighṛkṣati divākaram/ anena ca parāmṛṣṭo rāma sūryarathopari, apakrāntas tatas trasto rāhuḥ candrārkamardanaḥ/ sa indrabhavanaṁ gatvā saroṣaḥ simhikāsutaḥ, abravīd bhrukūṭīm kṛtvā devaṁ devagaṇair vṛtam/ bubhuḥṣāpanayaṁ dattvā candrārkau mama vāsava, kim idam tat tvayā dattam anyasya balavṛtrahan/* That was the time that Rahu Deva was attempting to devour Surya. Anjaneya having noticed that Rahu Deva was trying to catch up the Surya Ratha, then Rahu the all potent devourer of Chandra and Surya had withdrawn from his abortive endeavour to devour Surya having been afraid of a third party intervention. Then Simhika Putra Rahu out of anger entered the Indra Bhavana and reprimanded Indra as to why he had allowed a third party to devour Surya instead against the established principle of the Universe! Rahu shouted at Indra: ‘Vritraasura vadha kaarana Vaasava! Why had you allowed this kind of intervention had been arrogated all by yourself! *adyāhaṁ parvakāle tu jighṛkṣuḥ sūryam āgataḥ, athānyo rāhur āsādyā jagrāha sahasā raviṁ/ sa rāhor vacanaṁ śrutvā vāsavaḥ sambhramānvitaḥ, utpapātāsanam hitvā udvahan kāñcanasrajam/ tataḥ kailāsakūṭābhaṁ caturdantaṁ madasravam, śṛṅgarākārīṇaṁ prāṁśuṁ svarṇaghaṇṭāṭṭahāsinam/ indraḥ karīndram āruhya rāhuṁ kṛtvā puraḥsaram, prāyād yatrābhavat sūryaḥ sahānena hanūmatā/* To day being the Amavasya day, I felt that I should get readied to devour Surya, but you seem to have most suddenly altered the principle, but why and how! Then Indra too was concerned and even was afraid of the intervention in the conduct of natural justice having been tampered with and ascended his Iravata vahana wit Rahu Deva ahead of him and discovered ‘baalaanjaneya’ in the action. *tataḥ sūryaṁ samutsṛjya rāhuṁ evam avekṣya ca, utpapāta punar vyoma grahitūṁ simhikāsutam/ utsṛjyārkam imaṁ rāma ādhāvantaṁ plavamgamam, dṛṣṭvā rāhuḥ parāvṛtya mukhaśeṣaḥ parāṇmukhaḥ/ indram āśaṁsamānas tu trātāraṁ simhikāsutaḥ, indra indreti samtrāsān muhur muhur abhāṣata/* Then Baalaanjaneya had mistaken Rahu as Surya and sought to attack Rahu instead of Surya and made a long jump forward at Rahu. Then Rahu got bewildered as strange situations were occurring that amavasya day! Then Simhika putra Rahu Deva had reached Indra for self defence screeching away! *rāhor vikrośamānasya prāḡ evālakṣitaḥ svaraḥ, śrutvendrovāca mā bhaiṣīr ayam enaṁ nihanmy aham/ airāvataṁ tato dṛṣṭvā mahat tad idam ity api, phalaṁ tam hastirājānam abhidudrāva mārutiḥ/ tadāsyā dhāvato rūpam airāvatajighṛkṣayā, muhūrtam abhavad ghoram indrāgnyor iva bhāsvaram/ evam ādhāvamānaṁ tu nātikruddhaḥ śacīpatiḥ, hastāntenātimuktena kuliśenābhyatādayat/* Indra then consoled Rahu and stated: ‘Rahu! Don’t you get alarmed, I shall soon subdue the one attacking you. Meanwhile, baalaanjaneya saw the Iravata on whose top Indra was seated and felt that the elephant too was interesting to be devoured in and started running after Iravata on which

Indra was seated upon. Now Shachipati Indra got furious as the child was getting berserk and hurled his Vajrayudha on the Vayuputra. *tato girau papātaiṣa indravajrābhitāḍitaḥ, patamānasya caitasya vāmo hanur abhājyata/ tasmims tu patite bāle vajratāḍanavihvale, cukrodhendrāya pavanaḥ prajānām aśivāya ca/ viṇmūtrāśayam āvṛtya prajāsv antargataḥ prabhuh, rurodha sarvabhūtāni yathā varṣāni vāsavaḥ/ vāyuprakopād bhūtāni nirucchvāsāni sarvataḥ, saṁdhibhir bhajyamānāni kāṣṭhabhūtāni jajñire/* As the vajrayudha was tossed at the Baala Vaanara, he fell down steeply on a parvata shikhara. Then the left HANU or the Jaw was broken and there after Anjaneya came to be called as HANUMAN! This resulted in the fury of Vayu Deva on Mahendra and having taken Anjaaa Putra into that very mountain cave had withdrawn him self thus impacting the ‘ucchvaasa-nishvaasaas’ or the normal breathing process of the common prajas. *niḥsvadham nirvaṣaṭkārām niṣkriyam dharmavarjitam, vāyuprakopāt trailokyam nirayastham ivābabhau/ tataḥ prajāḥ sagandharvāḥ sadevāsuraṁ mānuṣāḥ, prajāpatiṁ samādhāvan asukhārtāḥ sukhaiṣiṇaḥ/ ūcuḥ prāñjalayo devā darodaranibhodarāḥ, tvayā sma bhagavan sṛṣṭāḥ prajānātha caturvidhāḥ/* As the normal breathing was affected the Beings in srishti and triloka pranis were of ‘chetanaa shunyata’ or of any limb movement as of dead bodies being senseless and lifeless. In trilokas, there was neither ‘veda swadhyaya’ nor ‘yagjnaacharana’. Dharma Karmas were ceased and tribhubana pranis experienced ‘naraka yaatana’. Then, gandharva, devata, asura-manushyas made frantick appealed to the Srishtikarta Brahma Deva. Meanwhile devataas got their bowels bloated with mahodara roga. They addressed Brahma: ‘Bhagavan! You have made chaturvidha srishti and entrusted to Vayu Deva. *tvayā datto ’yam asmākam āyuṣaḥ pavanaḥ patiḥ, so ’smān prāṇeśvaro bhūtvā kasmād eṣo ’dya sattama, rurodha duḥkham janayann antahpura iva striyah/ tasmāt tvām śaraṇam prāptā vāyunopahatā vibho, vāyusaṁrodhajaṁ duḥkham idaṁ no nuda śatruhan/ etat prajānām śrutvā tu prajānāthaḥ prajāpatiḥ, kāraṇād iti tān uktvā prajāḥ punar abhāṣat/* Vayu Deva is our praneshwara and now as the antahpura strees we are incapacitated to live or lay dead; this situation is neither life nor of death. Hence our refuge unto you. Prajapati Deva! do very kindly relieve us from this Vayujanita naraka baadha at once. Then Brahma replied: *yasmin vaḥ kāraṇe vāyuś cukrodha ca rurodha ca, prajāḥ śṛṇudhvaṁ tat sarvaṁ śrotavyaṁ cātmanaḥ kṣamam/ putras tasyāmareṣena indreṇādyā nipātitaḥ, rāhor vacanam ājñāya rājñā vaḥ kopito ’nilaḥ/ aśarīraḥ śarīreṣu vāyuś carati pālayan, śarīram hi vinā vāyur samatām yāti reṇubhiḥ/ vāyuh prāṇāḥ sukham vāyur vāyuh sarvaṁ idaṁ jagat, vāyunā saṁparityaktaṁ na sukham vindate jagat/* Praja loka! Vayu Deva was annoyed due to a cause and effect cyclical impact. Indra got Rahu Graha’s complaint and hit Vayuputra and Vayu Deva got annoyed and stopped performing his normal duty of keeping your lives ticking. Thus indeed without Vayu the bodies of all the Beings are left high and dried. Hence in the case of non coperation of Vayu entire jagat is stand still. *tataḥ prajābhiḥ sahitaḥ prajāpatiḥ; sadevagandharva -bhujamgaguhyakah, jagāma tatrāsyati yatra mārutaḥ; sutam surendrābhihataṁ pragrhya saḥ/ tato ’rkavaiśvānarakāñcanaprabham; sutam tadotsaṅgagatam sadāgateḥ, caturmukho vīkṣya kṛpām athākarot; sadevasiddharṣibhujamgarākṣasaḥ/* Then Prajapati himself led a procession of Deva, Gandharva, Naaga, Guhyakaas and praja too reached Vayu Deva who was mourning his son’s loss of life and reached the Chaturmukha Brahma Deva who took pity on the child’s status of virtual non existence.

Sarga Thirty Six

Agastya Muni narrates Anjaneya’s origin-childhood leelaas- encounter with Surya, Indra’s vajra prahara, Vayu Deva stops breathings, Brahma’s revival of the child, his Muni’s shaapa of forgetfulness

Tataḥ pitāmahaṁ dṛṣṭvā vāyuh putravadhārditaḥ, śiśukaṁ taṁ samādāya uttasthau dhātur agrataḥ/ calatkuṇḍalamaulisraktapanīyavibhūṣaṇaḥ, pādayor nyapatad vāyus tisro ’vasthāya vedhase/ taṁ tu vedavidādyas tu lambābharaṇaśobhinā, vāyur utthāpya hastena śiśuṁ taṁ parimṛṣṭavān/ spṛṣṭamātras tataḥ so ’tha salīlam padmajanmanā, jalasiktaṁ yathā sasyaṁ punar jīvitam āptavān/ prāṇavantam imam dṛṣṭvā prāṇo gandhavaho mudā, cacāra sarvabhūteṣu saṁniruddham yathāpurā/ marudrogavinirmuktāḥ prajā vai muditābhavan, śītavātavinirmuktāḥ padminya iva sāmbujāḥ/ tatas triyugmas trikakut tridhāmā tridaśārcitaḥ, uvāca devatā brahmā mārutapriyakāmyayā/ bho

mahendrāgnivaruṇadhaneśvaramaheśvarāḥ, jānatām api tat sarvaṁ hitaṁ vakṣyāmi śrūyatām/ anena śiśunā kāryaṁ kartavyaṁ vo bhaviṣyati, dadatāsyā varān sarve mārutasyaśya tuṣṭidān/ tataḥ sahasranayanaḥ prītiraktaḥ śubhānanaḥ, kuśe śayamayīm mālām samutkṣipyedam abravīt/ matkarotsṛṣṭavajreṇa hanur asya yathā kṣataḥ, nāmnaiṣa kapiśārdūlo bhavitā hanumān iti/ aham evāsyā dāsyāmi paramaṁ varam uttamam, ataḥ prabhṛti vajrasya mamāvadhyo bhaviṣyati/ mārtaṇḍas tv abravīt tatra bhagavāms timirāpahaḥ, tejaso 'sya madīyasya dadāmi śatikām kalām/ yadā tu śāstrāṇy adhyetum śaktir asya bhaviṣyati, tadāsyā śāstraṁ dāsyāmi yena vāgmī bhaviṣyati/ varuṇaś ca varam prādān nāsyā mṛtyur bhaviṣyati, varṣāyutaśatenāpi matpāsād udakād api/ yamo 'pi daṇḍāvadhyatvam arogatvam ca nityaśaḥ, diśate 'sya varam tuṣṭa aviśādam ca saṁyuge/ gadeyaṁ māmikā nainaṁ saṁyugeṣu vadhiṣyati, ity evaṁ varadaḥ prāha tadā hy ekākṣipīṅgalaḥ/ matto madāyudhānām ca na vadhyo 'yaṁ bhaviṣyati, ity evaṁ śamkareṇāpi datto 'sya paramo varaḥ/ sarveṣāṁ brahmadaṇḍānām avadhyo 'yaṁ bhaviṣyati, dīrghāyus ca mahātmā ca iti brahmābravīd vacaḥ/ viśvakarmā tu dṛṣṭvainaṁ bālasūryopamaṁ śiśum, śilpinām pravaraḥ prāha varam asya mahāmatih/ vinirmītāni devānām āyudhāniḥa yāni tu, teṣāṁ saṁgrāmakāle tu avadhyo 'yaṁ bhaviṣyati/ tataḥ surāṇām tu varair dṛṣṭvā hy enam alaṁkṛtam, caturmukhas tuṣṭamukho vāyū āha jagadguruḥ/ amitṛāṇām bhayakaro mitṛāṇām abhayaṁkaraḥ, ajeyo bhavitā te 'tra putro mārutamārutiḥ/ rāvaṇotsādanārthāni rāmaprītikarāṇi ca, romaharṣakarāṇy eṣa kartā karmāṇi saṁyuge/ evaṁ uktvā tam āmantrya mārutaṁ te 'maraiḥ saha, yathāgataṁ yayuḥ sarve pitāmahapurogamāḥ/ so 'pi gandhavahaḥ putraṁ pragṛhya gṛham ānayaṭ, añjanāyāstam ākhyāya varam dattaṁ viniṣṛtaḥ/ prāpya rāma varān eṣa varadānabalānvitāḥ, balenātmani saṁsthena so 'pūryata yathārṇavaḥ/ balenāpūryamāṇo hi eṣa vānarapuṁgavaḥ, āśrameṣu maharṣiṇām aparādhyati nirbhayaḥ/ srugbhāṇḍān agnihotraṁ ca valkalānām ca saṁcayān, bhagnavicchinnavidhvastān suśāntānām karoty ayam/ sarveṣāṁ brahmadaṇḍānām avadhyāṁ brahmaṇā kṛtam, jānanta ṛṣayas taṁ vai kṣamante tasya nityaśaḥ/ yadā keśariṇā tv eṣa vāyūnā sāñjanena ca, pratiśiddho 'pi maryādāṁ laṅghayaty eva vānaraḥ/ tato maharṣayaḥ kruddhā bhr̥gvaṅgirasavaṁśajāḥ, śepur enam raghuśreṣṭha nātikruddhātimanyavaḥ/ bādhasa yat samāśritya balam asmān plavaṁgama, tad dīrghakālam vettāsi nāsmākaṁ śāpamohitaḥ/ tatas tu hṛtatejaujā maharṣivacanaujasā, eṣo śramāṇi nātyeti mṛdubhāvagataś caran/ aatha ṛkṣarajā nāma vālisugrīvayor pitā, sarvavānararājāsīt tejasā iva bhāskarāḥ/ sa tu rājyaṁ ciraṁ kṛtvā vānarāṇām hariṣvaraḥ, tatas tvarkṣarajā nāma kāladharmeṇa saṁgataḥ/ tasminn astamite vālī mantribhir mantrakovidaiḥ, pitrye pade kṛto rājā sugrīvo vāliṇaḥ pade/ sugrīveṇa samaṁ tv asya advaidhaṁ chidravarjitam, ahāryaṁ sakhyam abhavad anilasya yathāgninā/ eṣa śāpavaśād eva na vedabalam ātmanaḥ, vālisugrīvayor vairaṁ yadā rāma samutthitam/ na hy eṣa rāma sugrīvo bhrāmyamāṇo 'pi vālinā, vedayāno na ca hy eṣa balam ātmani mārutiḥ/ parākramotsāhamatipratāpaiḥ; sauṣṭilyamādhurya-nayānayaś ca, gāmbhīryacāturyasuvīryadhairyair; hanūmataḥ ko 'py adhiko 'sti loke/ asau purā vyākaraṇaṁ grahīṣyan; sūryonmukhaḥ pṛṣṭhagamaḥ kapīndraḥ, udyadgirer astagirīm jagāma; granthaṁ mahad dhārayad aprameyaḥ/ pravivivikṣor iva sāgarasya; lokān didhakṣor iva pāvakasya, lokakṣayeṣv eva yathāntakasya; hanūmataḥ sthāsyati kaḥ purastāt/ eṣo 'pi cānye ca mahākapīndrāḥ; sugrīvamainda - dvidivāḥ sanilāḥ, satāratāreyanalāḥ sarambhās; tvatkāraṇād rāma surair hi sṛṣṭāḥ/ tad etat kathitaṁ sarvaṁ yan mām tvaṁ paripṛcchasi, hanūmato bālabhāve karmaitat kathitaṁ mayā/ dṛṣṭaḥ sambhāṣitaś cāsi rāma gacchamahe vayam, evaṁ uktvā gatāḥ sarve ṛṣayas te yathāgatam, Raghavascha tamevaartham chintayaamaasa vismitaḥ/

As Brahma Deva had arrived, Vayu Deva kept Bala Hanuman on his arms fold and stood still for a while and having folded his legs down fell at Brahma's feet thrice over repeatedly. Brahma raised Vayu and Bala Hanuman. *spṛṣṭamātras tataḥ so 'tha salīlām padmajanmanā jalasiktaṁ yathā sasyaṁ punar jīvitam āptavān/ prāṇavantam imam dṛṣṭvā prāṇo gandhavaho mudā, cacāra sarvabhūteṣu saṁniruddhaṁ yathāpurā/* Just as the severely dried up agricultural fields receive gladdening rains, Kamala yoni Brahma Deva's ' mridu hastasprarsha' itself got Bala Hanuman got revived as 'punarjeevita'. As this miracle happened, the 'praana swarupa Vayu Deva' was pleased and removed the obstacle of breathing of sarva pranis. There after Brahma Deva- (who is 'triyugma sampanna' or three couples of six kinds of Aishvarya viz. Opulence, Dharmaacharana, Keerti, Prosperity, Jnaana and Vairagya- Tri Murtidhara viz. of Brahma, Vishnu, Shiva Tri Dasha or three stages of life viz. Baalya,

Pouganda, and Kaishora viz. three devataas of three avasthas or stages of life) addressed Indra, Agni, Varuna, Maha Deva , Kuberaadi devataas as follows: this balaka Anjaneya would bring in several karya iddhis to you all and to please Vayu deva, you may all gove your own boons. Then Indra garlanded the boy and said: *matkarotsrṣṭavajreṇa hanur asya yathā kṣataḥ, nāmnaiṣa kapiśārdūlo bhavitā hanumān iti/ aham evāsyā dāsyāmi paramaṁ varam uttamam, ataḥ prabhṛti vajrasya mamāvadhyo bhaviṣyati/* Since the vajrayudha as released from my hands had affected his ‘hanu’ or jaw the boy would henceforth be famed as Hanuman. Further he should henceforth be immune from Vajraayudha. Then Surya Deva gave the boon to Hanuman that he would always be immune from the severity of heat and Surya’s fury. Surya further gave the boon that Hanuman would gain the sarva shastra jnaana and be an orator of outstanding caliber. Then Varuna Deva gave the boon to Hanuman that he would be a deerghaayu for ten lakh years and would be immunised from ‘jala paataas’ for ever. Yama Dharma Raja blessed him to be ever freed from his yama danda prahaaraas. Then ‘pingala varna ekaakshi’ Kubera Deva gave the boon that in any kind of clash in yuddhaas, he would never be discontented and none ever could face an enemy who would be left alive. Bhagavan Shankara gave the boon that no trishula be ever hurt him nor be destroyed. Deva shilpi Vishvakarma the the Baala Hanuman would be invincible from any of his ‘astra shastra nirmitaas.’ Then finally Brahma Deva blessed Veeraanjaneya: *amitrāṇāṁ bhayakaro mitrāṇāṁ abhayamkaraḥ, ajeyo bhavitā te ’tra putro mārutamārutih/ Kaamarupah kaamachaaree kaamagah plavataam varah, bhavatyaaahagatih keertimaamshca bhavishyati/ rāvaṇotsādanārthāni rāmaprītikarāṇi ca, romaharṣakarāṇy eṣa kartā karmāṇi saṁyuge/* Maruta ! this famed son of yours Maaruti would be as much a ‘ simha swapna’ to his enemies as equally so helpful to his ‘mitras’ and none indeed would ever contol him ever. He could change his body as per his wish and so would be his speed as per his dsire too and this Kapishreshtha would be of sarvakaāaa Yashasvi!’ Having blessed Brahma Deva and Devendraadi Devas had dispeared and so did Gandhavaahana Vayu Deva too having left Bala Hanuman free to be himself. Thereafter, Baalaajaneya with no bounds of his own willfulness took to ‘swicchha vihaaraas’ and dauntlessly went around ‘muni maharshi ashramas’ with carefree irresponsibilities creating disorder and ‘tapo-agni karya bhanga kaaryaas’ nonchalantly. Shantachitta Muni Mahatmas witnessed their ‘yagjopaveeta paatra saamagris, agnihotra saadhanabhuta shruk-shruva, valkala vastraas torn off and uptet the muni ashramaas. *tato maharṣayaḥ kruddhā bhṛgvaṅgirasa -vaṁśajāḥ, śepur enaṁ raghuśreṣṭha nātikruddhātmanyavaḥ/ bādhasa yat samāśritya balam asmān plavaṅgama, tad dīrghakālāṁ vettāsi nāsmākaṁ śāpamohitaḥ/ tatas tu hṛtatejaujā maharṣivacanaujasā, eṣo śramāṇi nātyeti mṛdubhāvagataś caran/* Then the Bhṛigu- Angeera vamsheeyaadi vamsheeya Maharshis were dazed and severly annoyed at the ‘atyaacharaas of Baalaanjaneya’. Then they shouted at Bala Hanuman: ‘ Vaanara veera! The very reason of your awareness and the memory of the innumerable blessings and boons as were showered on you by Brahma and Devaas would be forgotten and wiped out from your memory screen although could be revived only after some any other party might remind you again and again. Thereafter Anjaneya had forgotten of his own inherent abilities unless reminded and had since been sobered down thereafter. Further he drifted off and visited places while wandering and reached Riksha Rajya. The Riksha Raja had reigned for long and was blessed with two vaanara putras named Vaali-Sugrivas. Vaali was made the Vanara Raja and Sugriva the yuva raja and both the brothers were closely attached together. Eventually when Vaali Sugrivas were seperated, even then neither of them was aware - much less Hanuman himself was aware of his inner abilities. But indeed, who else could be like him with his latent qualities of paraakrama, utsaaha, buddhi, pratapa, susheelata, madhurata, neeti-aneeti viveka, gambheerata, chaturata, uttama bala, and dhairya. Hanuman is a ‘vyakaranaadhyayaayi as also of ‘sutra-vritti-maha bhagya-sangraha mahaadhyayaayi, being ‘shastra jnaana and chhandaadhyana maha vidvaan’ comparable to Deva Guru Brishaspati.’ Then Maha Muni Agastya described about other Vaanara Veeraas like Sugriva, Mainda, Dwivida, Neela, Taara, Angada, Nala, Rambhaadi maha kapeeshvaraas too who were all of devaamsha sambhutaas. And so were Gaja, Gavaaksha, Gavaya, Mainda, Sandrushthra, Prabha, Jyotimukha, Nalaadi Vaanaraas and of course Jambavan like reechha pramukhas. As Agastya explained in some detail , Shri Rama was truly enlightened of the detailed background of Hanuman ! .

Sarga Thirty Seven

As Shri Rama was woken up from night long charcha with Agastya by 'Vandee jana' with praises. Then he enters Raja Sabha with Bharata Lakshmana Shatrughna Vibhishana, Sugriva , Hanumans too.

Following his memorable Rajyabhisheka and Maha Muni Agastya samvada on the previous night, Shri Rama was woken up by the Vandeejana in Kinnara swaraas sang his glories: 'Kakutsaanada kara sowmya swarupa Raghu veera, saakshaat Vishnu samaana, Brihaspati tulya praja paalana Prajapati tulya-bhaskara samaana - samudra - vayu deva gambheera yukta Maha Raja, bahu paraakhas! Nareshwara! You are of avichala Shankara samana yoddha shakti! Chandranasamana soumyata prayukta! There was none of the unprecedented fame and name of the erstwhile lineage of the glittering nakshatha maalaa samaana of maha rajaas now climaxed as Purna Chandra Rama Chandra! Purushottama! Your yuddha karya kushalata is undefeatable being of the nature of 'na bhuto na bhavishyati!' After snaana- agni ahutis along with his brothers and raja purohita Vishishthaadi Muni Panditas, Shri Rama entered to Raja Sabha. There were seated Vanara Raja Sugriva along with Angada, Hanuman, Jambavan, Sushena, Tara, Neela, Nala, Mainda, Dvidida, Kumuda, Sharabha, Shatabali, Gandhamaadana, Gaja, Gavaksha, Gavaya, Dhumra, Rambha and Jyotimukha. Rakshasa Raja Vibhishana too with his mantris too was seated. *Yathaa Deveshvaro nityamrishibhih, adhikastena rupena Sahasraakshaad virochate/* Just as Mahendra is surrounded by devatas of three crores of strength and of aneka rishis in the Indra Sabha, Shri Rama too was seated with his parivaara.

Sarga Thirty Eight

As Shri Rama was comfortably seated in his Raja Sabha, Kings Janaka-Kaikeya Raja-Kashi Rajas arrived to congratulate him and left, while 350 kings of far and near rajyas arrived too in admiration of Rama.

Evamaste mahaabaahurahanyahani Raghkavh, prashasat sarva karyani pourajaanapadeshucha/ Tatah katipayaahasuh Vaideham Mithilaadhipam, Raghavah praaajvalirbhutvaavaakyamevacha ha/ Bhagavan hi gariravyagraa bhavataa paalitaaya vayam, bhavatastejasogrena raavano nihato mayaa/ Ikshvaakunaam cha saveshah, atulaah preetayo raajan sambandhapurogamaah/Ekamuktvaa tu kaakuststham janako hrashthamaanasah prayayyou mithilaamsrimaanstamanugjnayaa/Vimṛśya ca tato rāmo vayasyam akutobhayam, pratardanaṁ kāśipatīm pariṣvajyedam abravīt/ darśitā bhavatā prītir darśitam sauhṛdam param, udyogaś ca kṛto rājan bharatena tvayā saha/ tad bhavān adya kāśeyīm purīm vārāṇasīm vraja, ramaṇīyām tvayā guptām supṛākārām sutorāṇām/ etāvad uktvā utthāya kākutsthaḥ paramāsanāt, paryaśvajata dharmātmā niranataram urogatam/ viśrjya taṁ vayasyam sa svāgatān pṛthivīpatīn, prahasan rāghavo vākyam uvāca madhurākṣaram/ bhavatām prītir avyagrā tejasā parirakṣitā, dharmas ca niyato nityam satyam ca bhavatām sadā/ yuṣmākaṁ ca prabhāvena tejasā ca mahātmanām/ hato durātmā durbuddhī rāvaṇo rākṣasādhipaḥ/ hetumātram ahaṁ tatra bhavatām tejasām hataḥ, rāvaṇaḥ sagaṇo yuddhe saputraḥ sahabāndhavaḥ/ bhavantaś ca samānītā bharatena mahātmanā, śrutvā janakarājasya kānane tanayām hṛtām/ udyuktānām ca sarveṣām pāṛthivānām mahātmanām, kālo hy atītaḥ sumahān gamane rocatām matiḥ/ pratyūcus taṁ ca rājāno harṣeṇa mahatānvitāḥ, diṣṭyā tvam vijayī rāma rājyam cāpi pratiṣṭhitam/ diṣṭyā pratyāhṛtā sītā diṣṭyā śatruḥ parājitaḥ, eṣa naḥ paramaḥ kāma eṣa naḥ kīrtir uttamā/ yat tvām vijayinaṁ rāma paśyāmo hataśātravam, upapannaṁ ca kākutstha yat tvam asmān praśamsasi/ praśamsārhaḥ hi jānanti praśamsām vaktum īdṛśīm, āpṛcchāmo gamiṣyāmo hṛdistho naḥ sadā bhavān/ bhavec ca te mahārāja prītir asmāsu nityadā, baadhamityeva raajaano haesheno paramanvitaah/

Maha baahu Shri Raghunatha had thus initiated his daily routine by being seated with his 'jaanapada vaasa praja' performing his daily routine of administration. Thereafter, Mithila Raja Janaka arrived and blessed his famed son- in- law and conveyed his heart felt congratulations to have killed Ravana the 'loka kanata ka' and departed. Similarly Kaikeya Raja too called on Shri Rama and blessed Shri Rama. Further

Kashi Raja arrived and having applauded cheering up Shri Rama left back to Varanaasi. *bhavatām prītir avyagrā tejasā parirakṣitā, dharmaś ca niyato nityam satyam ca bhavatām sadā/ yuṣmākaṁ ca prabhāvena tejasā ca mahātmanām/ hato durātmā durbuddhī rāvaṇo rākṣasādhipaḥ/ hetumātram aham tatra bhavatām tejasām hataḥ, rāvaṇaḥ sagaṇo yuddhe saputraḥ sahabāndhavaḥ/* Further Shri Rama found overwhelming responses of some three hundred Kings from far and near Kingdoms and having been cheered up by all of them, replied to them all on his madhura vaani addressed: Friends! I am truly beholden to you all for your affection and camaraderie. You are all dedicated to truthfulness and virtuosity. That indeed why you have kindly arrived here away from your kingship obligations. It was only owing to your blessings and best wishes that I was able to destroy the evil deeds of Ravanaasura the ‘loka maha kantaka’. Be it well known that I was only the figure head for this enormous success. It was all due to your encouragement and blessings that this could be accomplished. In fact entirety of Ravana putras, mantris, bandhu bandhavaas, and sevaka ganaas were all demolished and uprooted in the mahaa yuddha. As Janaka Raja nadini Devi Sita was forcefully kidnapped by dushtaatma Ravanaasura, Bharata might have intimated to you all. *bhavantaś ca samānītā bharatena mahātmanā, śrutvā janakarājasya kānane tanayām hṛtām/ udyuktānām ca sarveṣām pāṛthivānām mahātmanām, kālō hy atītaḥ sumahān gamane rocatām matiḥ/ pratyūcus taṁ ca rājāno harṣeṇa mahatānvitāḥ, diṣṭyā tvaṁ vijayī rāma rājyam cāpi pratiṣṭhitam/ diṣṭyā pratyāhṛtā sītā diṣṭyā śatruḥ parājitaḥ, eṣa naḥ paramaḥ kāma eṣa naḥ kīrtir uttamā/* Since then and now there was a very long gap of time and it appears that your kind courtesy of calling on me now is perhaps well justified.’ As Shri Rama explained like wise, the various Kings clapped with ‘harsha ninaadaas’ and stated ‘Rama! We are all extremely proud of you for this epic like sensational triumph climaxed with your Rajyaabhisheka. In fact this ‘prashamshaneeya maha vijaya’ is far beyond our combined capabilities worthy of accolades’. Having earnestly admired Shri Rama thus, the groups of co admiring Kings desired to depart back with admiration and approbation.

Sarga Thirty Nine

As the hundreds of Kings from far and near gave precious gifts of akshouhini senas, ‘dhana dhanyakanaka vaahanaas’, Rama was overwhelmed and donated away to Vaanara Veeras with personal attention.

Te prayātā mahātmānaḥ pāṛthivāḥ sarvato diśam, kampayanto mahīm vīrāḥ svapurāṇi prahr̥ṣṭavat/ akṣauhiṇī sahasraś te samavetās tv anekaśaḥ, hr̥ṣṭāḥ pratigatāḥ sarve rāghavārthe samāgatāḥ/ ūcuś caiva mahīpālā baladarpasamanvitāḥ, na nāma rāvaṇam yuddhe paśyāmaḥ purataḥ sthitam/ bharatena vayam paścāt samānītā nirarthakam, hatā hi rākṣasās tatra pāṛthivaiḥ syur na saṁśayaḥ/ rāmasya bāhuvīryeṇa pālītā lakṣmaṇasya ca, sukham pāre samudrasya yudhyema vigatajvarāḥ/ etāś cānyāś ca rājānaḥ kathās tatra sahasraśaḥ, kathayantaḥ svarāṣṭrāṇi vivīṣus te mahārathāḥ/ yathāpurāṇi te gatvā ratnāni vividhāni ca, rāmāya priyakāmārtham upahārān nṛpā daduḥ/ āsvān ratnāni vastrāṇi hastināś ca madotkaṭān, candanāni ca divyāni divyāny ābharaṇāni ca/ bharato lakṣmaṇas caiva śatrugṇas ca mahārathāḥ, ādāya tāni ratnāni ayodhyām agaman punaḥ/ āgatāś ca purīm ramyām ayodhyām puruṣarṣabhāḥ, daduḥ sarvāṇi ratnāni rāghavāya mahātmāne/ pratigr̥hya ca tat sarvaṁ prītiyuktaḥ sa rāghavaḥ, sarvāṇi tāni pradadau sugrīvāya mahātmāne/ vibhīṣaṇāya ca dadau ye cānye ṛkṣavānarāḥ, hanūmatpramukhā vīrā rākṣasāś ca mahābalāḥ/ te sarve hr̥ṣṭamanaso rāmadattāni tāny atha, śirobhir dhārayām āsur bāhubhiś ca mahābalāḥ/ papuś caiva sugandhīni madhūni vividhāni ca, māmsāni ca sumṛṣṭāni phalāny āsvādayanti ca/ evaṁ teṣāṁ nivasatām māsaḥ sāgro gatas tadā, muhūrtam iva tat sarvaṁ rāmabhaktyā samarthayan/ reme rāmaḥ sa taiḥ sārddham vānaraiḥ kāmārūpibhiḥ, rājabhiś ca mahāvīryai rākṣasaiś ca mahābalaiḥ/ evaṁ teṣāṁ yayau māso dvitīyah śaiśīraḥ sukham, vānarāṇām prahr̥ṣṭānām rākṣasānām ca sarvaśaḥ/

While leaving back to their respective kingdoms, the various Kings left back thousands of elephants, horses and foot soldier groups besides akshouhinish of senaas. The respective Kings stated: *ūcuś caiva mahīpālā baladarpasamanvitāḥ, na nāma rāvaṇam yuddhe paśyāmaḥ purataḥ sthitam/ bharatena vayam paścāt samānītā nirarthakam, hatā hi rākṣasās tatra pāṛthivaiḥ syur na saṁśayaḥ/ rāmasya bāhuvīryeṇa*

pālītā lakṣmaṇasya ca, sukhaṁ pāre samudrasya yudhyema vigatajvarāḥ/The various Kings asserted with self confidence even seeming like arrogance somewhat: ‘Shri Rama! We had never witnessed the Rama Ravana sangraama nor even a clue of it. Bharat had never given a hint of it on his return from Rama. If only we were aware of this ‘maha yuddha’ we too would have fought for you and surely devastated the ravana rakshas sena to ashes. Moreover, we would have nicely planned out to enable the maha setu bandhana in a matter of days and all of us would have uprooted Ravana and his rakshasa sena too within a few days instead of prolonging the battle!’ Having asserted thus, the Regional Kings donated dhana dhaanya-divyaabhusanana- mani mukta-pravalaabharanaas, rupavati daasis, radha ashva rathikaas and so on and having greeted Bharata-Lakshmana-Shatrughnas, left back to their respective kingdoms. *pratigṛhya ca tat sarvaṁ prītiyuktaḥ sa rāghavaḥ, sarvāṇi tāni pradadau sugrīvāya mahātmane/ vibhīṣaṇāya ca dadau ye cānye ṛkṣavānarāḥ, hanūmatpramukhā vīrā rākṣasās ca mahābalāḥ/ te sarve hr̥ṣṭamanaso rāmadattāni tāny atha, śīrobhir dhārayām āsur bāhubhiś ca mahābalāḥ/ papuś caiva sugandhīni madhūni vividhāni ca, māmśāni ca sumṛṣṭāni phalāny āsvādayanti ca/* Having been truly pleased with the endless gifts showered on Shri Rama, he distributed them all to Sugriva-Vibhishana-Vaanara Rakshasaas who had left to stone upturned in the erstwhile ‘maha sangrama’. There after, he took Hanuman and Angada on his laps and addressed Sugriva: ‘Sugriva! Angada is my suputra and Hanuman my mantri; these two had been my truthful advisers and thus deserve very special gifts.’ So saying Rama removed his own abharanaas and made them wear on their respective bodies. Later on Raghunadha looked with his benign glances at Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mainda, Dvidida, Jambavan, Gavaksha, Vinata, Dhunra, Baleemukha, Prajangha, Samnaada, Daromukha, Dadhimukha, and so on and handed over precious gifts. Thereafter Rama had heartily embraced and made him wear an ‘amulya mani haara’. *evam teṣāṁ nivasatām māsaḥ sāgro gatas tadā, muhūrtam iva tat sarvaṁ rāmabhaktyā samarthayan/ reme rāmaḥ sa taiḥ sārddham vānaraiḥ kāmārūpibhiḥ, rājabhiś ca mahāvīryai rākṣasaiś ca mahābalaiḥ/ evam teṣāṁ yayau māso dvitīyaḥ śaiśīraḥ sukham, vānarāṇām prahr̥ṣṭānām rākṣasānām ca sarvaśaḥ/* In this manner Rama had taken considerable time with the vaanara pramukhas felicitating them individually with his benevolent glances and thankful gazes, while Vaanara Bhallukas were thrilled with their heartfelt feelings with overflowing tears of joy and ecstasy.

Sarga Forty:

Shri Rama duly performs ‘satkaaraas’ to Vaanara-Bhalluka-Rakshasaas and provides farewell to them all.

Tathā sma teṣāṁ vasatām ṛkṣavānararakṣasām, rāghavas tu mahātejāḥ sugrīvam idam abravīt/ gamyatām saumya kiṣkindhām durādharṣaṁ surāsuraḥ, pālayasva sahāmātyai rājyaṁ nihatakaṇṭakam/ aṅgadaṁ ca mahābāho prītyā paramayānvitāḥ, paśya tvam hanumantaṁ ca nalaṁ ca sumahābalam/ suṣeṇaṁ śvaśuraṁ sūraṁ tārāṁ ca balinām varam, kumudaṁ caiva durdharṣaṁ nīlaṁ ca sumahābalam/ vīraṁ śatabalinṁ caiva maindaṁ dvididaṁ eva ca, gajaṁ gavākṣaṁ gavayaṁ śarabhaṁ ca mahābalam/ ṛkṣarājaṁ ca durdharṣaṁ jāmbavantaṁ mahābalam, paśya prītisaṁyukto gandhamādanam eva ca/ ye cānye sumahātmāno madarthe tyaktajīvitaḥ, paśya tvam prītisaṁyukto mā caiśāṁ vipriyaṁ kṛthāḥ/ evam uktvā ca sugrīvaṁ praśasya ca punaḥ punaḥ, vibhīṣaṇaṁ athovāca rāmo madhurayā girā/ taṅkāṁ praśādhi dharmeṇa saṁmato hy asi pārthiva, purasya rākṣasānām ca bhrātur vaiśvaraṇasya ca/ mā ca buddhiṁ adharme tvam kuryā rājan kathaṁ cana, buddhimanto hi rājāno dhruvam aśnanti medinīm/ ahaṁ ca nityaśo rājan sugrīvasahitas tvayā, smartavyaḥ parayā prītyā gaccha tvam vigatajvaraḥ/ rāmasya bhāṣitaṁ śrutvā ṛkṣavānararakṣasāḥ, sādhu sādhu iti kākutsthaṁ praśaśamsuḥ punaḥ punaḥ/ buddhir mahābāho vīryaṁ adbhutaṁ eva ca, mādhuṛyaṁ paramaṁ rāma svayambhor iva nityadā/ teṣāṁ evam bruvāṇānām vānarāṇām ca rakṣasām, hanūmatpraṇato bhūtvā rāghavaṁ vākyam abravīt/ sneho me paramo rājams tvayi nityaṁ pratiṣṭhitaḥ, bhaktiś ca niyatā vīra bhāvo nānyatra gacchati/ yāvad rāmakathāṁ vīra śroṣye ’haṁ pṛthivītale, tāvac charīre vatsyantu mama prāṇā na saṁśayaḥ/ evam bruvāṇaṁ rājendra hanūmantam athāsanāt, utthāya ca pariṣvajya vākyam etad uvāca ha/ evam etat kapiśreṣṭha bhavitā nātra saṁśayaḥ, lokā hi yāvat sthāsyanti tāvat sthāsyati me kathā/ carisyati kathā

yāval lokān eṣā hi māmikā, tāvac charīre vatsyanti prāṇās tava na saṁśayaḥ/ tato 'sya hāraṁ candrābhaṁ mucya kaṇṭhāt sa rāghavaḥ, vaidūryataralāṁ snehād ābabandhe hanūmati/ tenorasi nibaddhena hāreṇa sa mahākapiḥ, rarāja hemaśailendraś candreṇākrāntamastakaḥ/ śrutvā tu rāghavasyaitad utthāyotthāya vānarāḥ, praṇamya śirasā pādau prajagmus te mahābalāḥ/ sugrīvaś caiva rāmeṇa pariṣvakto mahābhujāḥ, vibhīṣaṇaś ca dharmātmā niranantaram urogataḥ/ sarve ca te bāṣpagalāḥ sāśrunetrā vicetasāḥ, saṁmūḍhā iva duḥkhena tyajante rāghavaṁ tadā/

Shri Rama then addressed Sugriva and Vibhishana along with their respective maha yoddhas who desired to Kishkindha and Lankapuri respectively. He advised Sugriva foremost: ‘Maha Baaho! Kindly look after Angada and Hanuman with ‘atyanta premapurna drishti’ forever. Treat with ‘premapurva drishti’ even the maha balvaan Nala, shvashuura or father in law Sushena, balavan shreshtha Taara, durdharsha veera Kumuda, Maha bali Neela, Veera Shatibala, Mainda, Dwivida, Gaja, Gavaksha, Gavaya, Mahabali Sharabha, Mahabalaparakrami Durjaya veera Riksha Raja Jambavan, and Gandhamaadana, besides parama paraaramis Rishabha, Supaatala, Kesari, Sharabha, Shumbha and Shahankachooda. Apart from these, all the other Vaanara veeraas too all deserve your excellent treatment.’ Then Shri Rama gave the parting advice to King Vibhishana too: ‘Rakshasa Raja! Do please conduct your kingship duties of ‘Lankaa shaasana’ as per ‘dharma and nyaaya’ always as indeed I rate you as an ‘ideal dharmagjna’ anyway. Your ‘Lanka nagara vaasis’, rahshasa praja, and your brother Kubera too deem you as a dharmagjna. Vibhishana Raja! never ever entertain any sort of ‘adharma maanasika dourbalyata’. To whosoever of a King does strictly tread the ‘dharma nyaaya maarga’ should be a King for very long. Raja Vibhishana! You and Sugriva should always recall our mutual bonds of memories and attitudes. Both of you should continue your blissful memories and affinities for ever.’ *rāmasya bhāṣitam śrutvā ṛṣkavānararākṣasāḥ, sādhu sādhu iti kākutsthaṁ praśaśamsuḥ punaḥ punaḥ/ buddhir mahābāho vīryam adbhutam eva ca, mādhyam paramam rāma svayambhor iva nityadā/* As Shri Rama expressed his heart felt feelings, the ‘bhalluka vaanara rakshasa ganaas’ were thrilled and profusely complemented Rama. They all expressed that Rama was like Brahma himself to have poured his heart out and greeted him instinctively slogging : ‘dhanya dhaanya’; they further asserted: ‘Maha Baahu Shri Rama! Your way of utterances and statements are truly like of Swayambhu Brahma Himself. Your mindset, flow of thoughts and expressions are replete with ‘parama madhurata’ and of convincing ‘vaak chaturata’. *teṣāṁ evam bruvāṇānām vānarāṇām ca rakṣasām, hanūmatpraṇato bhūtvā rāghavaṁ vākyam abravīt/ sneho me paramo rājāṁ tvayi nityam pratiṣṭhitāḥ, bhaktiś ca niyatā vīra bhāvo nānyatra gacchati/ yāvad rāmakathāṁ vīra śroṣye 'ham prṥthivītale, tāvac charīre vatsyantu mama prāṇā na saṁśayaḥ/ evam bruvāṇam rājendro hanūmantam athāsanāt, utthāya ca pariṣvajya vākyam etad uvāca ha/* Then Hanuman had politely addressed Sri Rama! ‘Maha Raja! May our mutual affinity be lasting or ever. May my nishchala bhakti too last for ever in a manner that none else could ever compete with. As long as the Rama Katha last on earth, may my breathing too be endless as long. May your divya chatitra be sung in the ever sonorous singings of Apsaraas for ever. Veera Prabho! By ever recalling your ‘charitraamrita’, may my memory power be ever expressed in highest tone like megha maalaas take me away in trances’. As Hanuman was in flights of fantasy likewise, Rama stood up from his ‘navaratnakhachita swarna simhaasana’ and embraced Hanuman tightly and aid: ‘Kapi shreshtha! Be that so for sure. *evam etat kapiśreṣṭha bhavitā nātra saṁśayaḥ, lokā hi yāvat sthāsyanti tāvat sthāsyati me kathā/ carīsyati kathā yāval lokān eṣā hi māmikā, tāvac charīre vatsyanti prāṇās tava na saṁśayaḥ/ tato 'sya hāraṁ candrābhaṁ mucya kaṇṭhāt sa rāghavaḥ, vaidūryataralāṁ snehād ābabandhe hanūmati/ tenorasi nibaddhena hāreṇa sa mahākapiḥ, rarāja hemaśailendraś candreṇākrāntamastakaḥ/* As long my life story is read and heard about in the universe so long you should be alive and kicking. Having so stated, Bhagavan Shri Rama removed his necklace akin to the glamour of purna chandra with a vaduryamani firmed up implanted in its center and as Hanuman wore it he was looking as if the Giri Raja Sumeru shikhara was getting radiant with the just born pournami chandra. *śrutvā tu rāghavasyaitad utthāyotthāya vānarāḥ, praṇamya śirasā pādau prajagmus te mahābalāḥ/ sugrīvaś caiva rāmeṇa pariṣvakto mahābhujāḥ, vibhīṣaṇaś ca dharmātmā niranantaram urogataḥ/ sarve ca te bāṣpagalāḥ sāśrunetrā vicetasāḥ, saṁmūḍhā iva duḥkhena tyajante rāghavaṁ tadā/* As Raghu Rama uttered the word ‘Good

Bye, the Maha Vaanara veeraas led by Sugriva touched Rama Paada sparshaas and had left most reluctantly. Sugriva and Vibhishanaas made ‘gaadhaaalinganaas’- tight embraces with tear flooded eyes, feeling ‘viraha vedanaas’ of reluctant ever departures. And so did Vaanara- Bhalluka- Rakshasaas too.

Sarga Forty One

Rama accepts Kubera’s ‘pushpaka vimana’-Bharata commends arrival of Rama Rajya already

*Visrjya ca mahābāhur ṛkṣavānaranārākṣasān, bhrātṛbhiḥ sahito rāmaḥ pramumoda sukhī sukhām/
athāparāhṇasamaye bhrātṛbhiḥ saha rāghavaḥ, śūsṛāva madhurām vāṇīm antarikṣāt prabhāṣitām/
saumya rāma nirīkṣasva saumyena vadanena mām, kailāsaśikharāt prāptam viddhi mām puṣkaram/
prabho/ tava śāsanam ājñāya gato ’smi dhanadam prati, upasthātum naraśreṣṭha sa ca mām
pratyaabhāṣata/ nirjitas tvam narendreṇa rāghaveṇa mahātmanā, nihatya yudhi durdharṣam rāvaṇam
rākṣasādhipam/ mamāpi paramā prītir hate tasmin durātmani, rāvaṇe saganē saumya
saputrāmātyabāndhave/ sa tvam rāmeṇa laṅkāyām nirjitaḥ paramātmanā, vaha saumya tam eva tvam
aham ājñāpayāmi te/ eṣa me paramaḥ kāmo yat tvam rāghavanandanam, vāher lokasya saṁyānam
gacchasva vigatajvaraḥ/ tacchāsanam aham jñātvā dhanadasya mahātmanaḥ, tvatsakāśam punaḥ
prāptaḥ sa evam pratigṛhṇa mām/ bādham ity eva kākutsthaḥ puṣpakaḥ samapūjayat, lājākṣataiś ca
puṣpaiś ca gandhaiś ca susugandhibhiḥ/ gamyatām ca yathākāmam āgacches tvam yadā smare, evam
astv iti rāmeṇa viśṛṣṭaḥ puṣpakaḥ punaḥ, abhipretām diśam prāyāt puṣpakaḥ puṣpabhūṣitaḥ/ evam
antarhite tasmin puṣpake vividhātmani, bharataḥ prāñjalir vākyam uvāca raghunandanam/ atyadbhūtāni
dṛśyante tvayi rājyaṁ praśāsati, amānuṣāṇām sattvānām vyāhṛtāni muhur muhuḥ/ anāmayāc ca
martyānām sāgro māso gato hy ayam, jīrṇānām api sattvānām mṛtyur nāyāti rāghava/ putrān nāryaḥ
prasūyante vapuṣmantaś ca mānavāḥ, harṣaś cābhyadhiko rājañ janasya puravāsinaḥ/ kāle ca vāsavo
varṣam pātayaty amṛtopamam, vāyavaś cāpi vāyante sparśavantaḥ sukhapradāḥ/ īdṛśo naś ciraṁ rājā
bhavatv iti nareśvara, kathayanti pure paura janā janapadeṣu ca/ etā vācaḥ sumadhurā bharatena
samīritāḥ, śrutvā rāmo mudā yuktaḥ pramumoda sukhī sukhām/*

As bhalluka-vaanara-rakshasaas departed to their respective destinations by the pushpaka vimana with contentment, Shri Rama was seated with his brothers Bharata-Lakshmana-Shatrughnas delightfully on a mid day and heard a ‘madhura vaani’ from the skies stating ‘ Shri Rama! Do kindly look at me. My Master Yaksha Raja Kubera had instructed to stating as follows: ‘ Vimaanottama! Maharma Maha Raja Shri Rama had since concluded Mahaasura Ravana’s devastation along with putra-bandhu- baandhava-sevaka ganaas ushering new era of ‘dharmodddhaarana’ and Vishva Shanti or universal peace and contentment. My instruction to you would be to serve him as his chariot. Hence Mahatma Rama Prabho! Kindly allow me to serve you. I am right at your disposal.’ Then Shri Rama replied: ‘ Vimana Raja Puskpaka! As this were so, I do welcome you, especially since Kubera’s ‘sahridayata’ had prompted him and should not be disregarded. Now for the time being you may depart and as and when I recall for you you may respond and reappear.’ Then Bharata had submitted to Shri Rama as follows: *evam antarhite tasmin puṣpake vividhātmani, bharataḥ prāñjalir vākyam uvāca raghunandanam/ atyadbhūtāni dṛśyante tvayi rājyaṁ praśāsati, amānuṣāṇām sattvānām vyāhṛtāni muhur muhuḥ/ anāmayāc ca martyānām sāgro māso gato hy ayam, jīrṇānām api sattvānām mṛtyur nāyāti rāghava*“ Veeravara Rama! You are of Deva swarupa and that is how under your ‘shaashana kaala’ your instant responses are of celestial nature. It was hardly a month passed after your ‘rajyaabhisheka’ and under your sovereignty and people talk ever commeting of your actions and reactions already. *putrān nāryaḥ prasūyante vapuṣmantaś ca mānavāḥ, harṣaś cābhyadhiko rājañ janasya puravāsinaḥ/ kāle ca vāsavo varṣam pātayaty amṛtopamam, vāyavaś cāpi vāyante sparśavantaḥ sukhapradāḥ/ īdṛśo naś ciraṁ rājā bhavatv iti nareśvara, kathayanti pure paura janā janapadeṣu ca/ etā vācaḥ sumadhurā bharatena samīritāḥ, śrutvā rāmo mudā yuktaḥ pramumoda sukhī sukhām* Even within this short span of time, the generation of sons and family members are in excellent health and even very old persons too are not afraid of disases and deaths. The women folk are contented with orderly and comfortable life and the citizenship of entire Ayodhya

Kingdom appear with ‘hrishta-pushta-aaroga anuraagaas’ already. Raja! all the puravaasis are with ‘harshollaasaas’ with timely rains and ‘sheetala sukha ullaasas’. Rama! All the ‘pura-jaanapada mahajanas’ are already feeling so contented that may suck kingship last for ever and ever. ‘As Bharata conveyed quoting the comments of Rama Rajya cities and villages, Shri Rama had displayed his expressions of satisfactions.

[Brief repeat of Agni Purana on Ramarajya: The perception, as to how a King should govern his Kingdom and the Subjects, was illustrated by Lord Rama to Laxmana. A King has to create wealth, increase it, protect it, and donate it. He should be humble-the humility arising out of victory, essentially after defeating the human senses of revenge, anger and retribution. He should be strong, magnanimous and forgiving, kind and protective. His support to the inferior and the needy is as significant as to punish and uproot the wicked and harmful. The human vices of greed, lust, dishonesty are but the reflections of a sick mind, which has no conviction or courage or helpfulness to the needy. Rama also advised considerable patience to deal with the timid, haughty and hurtful as these are indeed the traits of a villain. Once there is no ray of remorse nor trace of recovery then should arrive for the act of retribution to the culprit, indeed].

Sarga Forty Two

Shri Rama -Devi Sita’s Ashokavani Vihara-Devi Sita’s ‘garbhini sanketaas’- her desire to Gangaatata vihaara for Maha Muni ‘tapo deeksha kaarya darshana’

*Sa visrjya tato rāmaḥ puṣpakam hemabhūṣitam, praviveśa mahābāhur aśokavanikām tadā/
candanāgarucūtaiś ca tuṅgakāleyakair api, devadāruvanaiś cāpi samantād upaśobhitām/ priyaṅgubhiḥ
kadambaiś ca tathā kurabakair api, jambūbhiḥ pāṭalibhiś ca kovidāraiś ca saṁvṛtām/ sarvadā kusumai
ramyaiḥ phalavadbhir manoramaiḥ, cārupallavapūṣpādhyair mattabhramarasamkulaiḥ/ kokilair
bhṛṅgarājaiś ca nānāvarnaiś ca pakṣibhiḥ, śobhitām śataśaś citraiś cūtavṛkṣāvataṁsakaiḥ/
śātakumbhanibhāḥ ke cit ke cid agniśikhopamāḥ, nīlāñjananibhāś cānye bhānti tatra sma pādapāḥ/
dīrghikā vividhākārāḥ pūrṇāḥ paramavāriṇā, mahārhamāṇisopānasphaṭikāntarakuṭṭimāḥ/
phullapadmopalavanāś cakravākopaśobhitāḥ, prākāraiḥ vividhākārāiḥ śobhitāś ca śilātalaiḥ/ tatra tatra
vanoddeśe vaidūryamaṇisaṁnibhaiḥ, śādvalaiḥ paramopetāḥ pūṣpitadrumasaṁnyutāḥ/ nandanam hi
yathendrasya brāhmaṇaṁ caitraratham yathā, tathārūpaṁ hi rāmasya kānanam tan niveṣitam/
bahvāsanaḥropetām latāgrhasamāvṛtām, aśokavanikām sphītām praviśya raghunandanam/ āsane tu
śubhākāre puṣpastabakabhūṣite, kuthāstarāṇasaṁvīte rāmaḥ saṁniśasāda ha/ sītām saṁgrhya
bāhubhyām madhumaireyam uttamam, pāyayām āsa kākutsthaḥ śacīm indro yathāmṛtam/ māṁsāni ca
vicitrāṇi phalāni vividhāni ca, rāmasyābhyavahārārtham kiṁkarāś tūrṇam āharan/ upanṛtyanti rājānam
nṛtyagītaviśārādāḥ, bālāś ca rūpavatyāś ca striyaḥ pānavaśaṁ gatāḥ/ evam rāmo mudā yuktaḥ sītām
surucirānanām, ramayām āsa vaidehīm ahany ahani devavat/ tathā tu ramamāṇasya tasyaivam śīśiraḥ
śubhaḥ, atyakrāman narendrasya rāghavasya mahātmanah/ pūrvāhṇe paurakṛtyāni kṛtvā dharmēṇa
dharmavit, śeṣam divasabhāgārdham antaḥpuragato ’bhavat/ sītā ca devakāryāṇi kṛtvā paurvāhṇikāni
tu, śvaśrūṇām aviśeṣeṇa sarvāsām prāñjaliḥ sthitā/ tato rāmam upāgacchad vicitrabāhubhūṣaṇā,
triviṣṭape sahasrākṣam upaviṣṭam yathā śacī/ drṣṭvā tu rāghavaḥ patnīm kalyāṇena samanvitām,
praharṣam atulaṁ lebhe sādhu sādhu iti cābravīt/ apatyalābho vaidehi mamāyam samupasthitāḥ, kim
icchasi hi tad brūhi kaḥ kāmāḥ kriyatām tava/ prahasantī tu vaidehī rāmam vākyam athābravīt,
tapovanāni puṇyāni draṣṭum icchāmi rāghava/ gaṅgātīre nivīṣṭāni ṛṣiṇām puṇyakarmaṇām,
phalamūlāśinām vīra pādāmūleṣu vartitum/ eṣa me paramaḥ kāmō yan mūlaphalabhojiṣu, apy ekarātram
kākutstha vaseyam puṇyaśāliṣu/ tatheti ca pratijñātām rāmeṇākliṣṭakarmaṇā, visrabdhā bhava vaidehi
śvo gamiṣyasy asaṁśayam/ evam ukṭvā tu kākutstho maithilīm janakātmajām, madhyakakṣāntaram rāmo
nirjagāma suhradvṛtaḥ/*

Maha baahu Shri Rama then took garbhini Devi Sita to Ashoka Vana the ‘antahpura vihaara yogya upavana’ for her ‘manollaasa’. The joyous garden place was rich with excellent trees of chandana-agaru-chuuta-thunga/ coconut-raktachandana- devadaarus. Further, champa-ashoka-punnaaga-parijaata maha vrishaaas. This upavana was also rich with priyangku- kadamba-vakula-jambu-daadim-kovidaara vrikshaas too. Devi Sita was happily elated at the ‘ramaneeya phalapushpa shobhita Ashoka Maha Vana’. The picturesque Ashoka Vana was filled up with amazing ‘prakriti soundarya’ of flora and fauna with the abundance of kokila-bhringa raaja-shuka-hamsa-saarasa- ‘nissvanaas’ ever enriching the magnificence. *nandanam hi yathendrasya brāhmaṇaṁ caitrarathaṁ yathā, tathārūpam hi rāmasya kānanam tan niveśitam/ bahvāsanagrhopeṭām latāgrhasamāvṛtām, aśokavanikām sphītām praviśya raghunandanaḥ/ āsane tu śubhākāre puṣpastabakabhūṣite, kuthāstaraṇasaṁvīte rāmaḥ saṁniśasāda ha/ sītām saṁgrhya bāhubhyām madhumaireyam uttamam, pāyayām āsa kākutsthaḥ śacīm indro yathāmṛtam/* This ‘kreedaa-kaananana shobha’ of Shri Rama’s Ashoka vana was like that of Indra’s Nandana Vana or that of Brahma virachita Kuberas’s Chatra ratha vana, with numerous maha bhavanaas all around with fabled range of seating arrangements with ‘lataa mandapas’ while comfortable bed spreads and luxurious range of carpets. Just as Indra made Shachi Devi, Shri Rama made Sita too gave ‘madhu paana’. Similarly he provided excellent ‘rajochita bhogya padaardhaas’. At that time the highly skilled ‘nrithya yuvatis’ provided entertainment of ‘natya bhangimaas’. That was time Sita Ramas were like Arundhti-Vasishtas enjoying life after a fourteen year long ordeal of vana vaasa. *evam rāmo mudā yuktaḥ sītām surucirānanām, ramayām āsa vaidehīm ahany ahani devavat/ tathā tu ramamāṇasya tasyaivam śiśirah śubhaḥ, atyakraṇan narendrasya rāghavasya mahātmanah/ pūrvāhṇe paurakṛtyāni kṛtvā dharmēṇa dharmavit, śeṣam divasabhāgārdham antahpuragato ’bhavat/ sītā ca devakāryāni kṛtvā paurvāhṇikāni tu, śvaśrūṇām aviśeṣeṇa sarvāsām prāñjaliḥ sthitā/* After having concluded deva pujas as per schedule, Shri Rama was constantly engaged in Devi Sita ramanakaaryas/ Thus as Rama Sitas were enjoying their happy life, shishira ritu arrived and both continued their saturating daily rejoicings of ‘bhogabhagyas’. Dharmagina Shri Rama having carried on with his rajyadharma karyas on the first part of the day, the remainder ‘saayamkaala raatris’ were dedicated to mutual caressings and embracings. Devi Sita too was busy with ‘poorvaahnikaala Deva pujanaas’, seva to mothers in law, and the like of dhaarmika vidhis, and subsequently with ‘vichitra vastra bhushanas’ she was busy with her swami seva like Shachi Devi to Indra Deva. *tato rāmam upāgacchad vicitrabāhubhūṣaṇā, triviṣṭape sahasrākṣam upaviṣṭam yathā śacī/ drṣṭvā tu rāghavaḥ patnīm kalyāṇena samanvitām, praharṣam atulam lebhe sādhu sādhu iti cābravīt/ apatyālābho vaidehi mamāyam samupasthitaḥ, kim icchasi hi tad brūhi kaḥ kāmah kriyatām tava/ prahasantī tu vaidehī rāmam vākyam athābravīt, tapovanāni puṇyāni draṣṭum icchāmi rāghava/* Shri Rama with his vichitra baahu bhushanaas was ever at the service of Devi Sita again recalling the example of Indra- Shachis. Meanwhile, Rama noticed his darling’s ‘garbha suchanas’ and expressed exciting enthusiasic fervour and of suppressed emotions, stating aloud to her: ‘my hearty congratulations and felicitations to you! Then Rama addressed Devakanya samana Sita: ‘Videhanandini! Soon enough you should be blessed with a son or two; varaaroohaa! Please convey to me: what all could I do for you! How indeed your ‘manoradha’ could be fulfilled! *gaṅgātīre niviṣṭāni ṛṣṇām puṇyakarmaṇām, phalamūlāśinām vīra pādāmūleṣu vartitum/ eṣa me paramaḥ kāmō yan mūlaphalabhojiṣu, apy ekarātram kākutstha vaseyam puṇyaśāliṣu/ tatheti ca pratijñātam rāmeṇākliṣṭakarmaṇā, visrabdhā bhava vaidehi śvo gamiṣyasy asaṁśayam/* *evam uktvā tu kākutstho maithilīm janakātmajām, madhyakakṣāntaram rāmo nirjagāma suhradvṛtaḥ/* Then smilingly Devi Sita expressed shyly: Raghunandana! My wish would be to visit the divta tapovanaas on the banks of the sacred Ganga and the drishyaas of ‘Maha Muni tapasya-agni kaaryaas’ to my heart contentment! Then Rama who was fully prepared to do anything for his dearmost replied assuringly: ‘Videha nandini! Be rest assured, right tomorrow, we should be able to do so. Having assured her thus, Rama had departed to meet his friends and well wishers.

Sarga Forty Three

During his conversation with his childhood select and intimate friends, Rama gathered certain doubts of Devi Sita’s conduct due to Ravana’s harassment as were collected from the hearsay gossips of his prajaas.

Tatropaviṣṭam rājānam upāsante vicakṣaṇāḥ, kathānām bahurūpāṇām hāsyakārāḥ samantataḥ/ vijayo madhumattaś ca kāśyapaḥ piṅgalaḥ kuśaḥ, surājiḥ kāliyo bhadro dantavakraḥ samāgadhaḥ/ ete kathā bahuvīdhā parihāsaśamanvitāḥ, kathayanti sma samhr̥ṣṭā rāghavasya mahātmanah/ tataḥ kathāyām kasyām cid rāghavaḥ samabhāṣata, kāḥ kathā nagare bhadrā vartante viṣayeṣu ca/ mām āśritāni kāny āhuḥ paurajānapadā janāḥ, kiṁ ca sītām samāśritya bharatām kiṁ nu lakṣmaṇam/ kiṁ nu śatrughnam āśritya kaikeyīm mātaram ca me, vaktavyatām ca rājāno nave rājye vrajanti hi/ evam ukte tu rāmeṇa bhadraḥ prāñjalir abravīt, sthitāḥ kathāḥ śubhā rājan vartante puravāsinām/ayaṁ tu vijayaḥ saumya daśagrīvavadhāśritaḥ, bhūyiṣṭhaṁ svapure pauraiḥ kathyate puruṣarṣabha/ evam uktas tu bhadreṇa rāghavo vākyam abravīt, kathayasva yathātathyaṁ sarvaṁ niravaśeṣataḥ/ śubhāśubhāni vākyāni yāny āhuḥ puravāsināḥ, śrutvedānīm śubhaṁ kuryām na kuryām aśubhāni ca/ kathayasva ca visrabdho nirbhayo vigatajvaraḥ, kathayante yathā paurā janā janapadeṣu ca/ rāghaveṇaivam uktas tu bhadraḥ suruciraṁ vacaḥ, pratyuvāca mahābāhum prāñjalīḥ susamāhitaḥ/ śṛṇu rājan yathā paurāḥ kathayanti śubhāśubham, catvarāpaṇarathyāsu vaneṣūpavaneṣu ca/ duṣkaraṁ kṛtavān rāmaḥ samudre setubandhanam, akṛtaṁ pūrvakaiḥ kaiś cid devair api sadānavaiḥ/ rāvaṇaś ca durādharṣo hataḥ sabalavāhanaḥ, vānarāś ca vaśam nītā ṛkṣāś ca saha rākṣasaīḥ/ hatvā ca rāvaṇam yuddhe sītām āhṛtya rāghavaḥ, amarṣam pr̥ṣṭhataḥ kṛtvā svaveśma punar ānayat/ kīdr̥ṣam hṛdaye tasya sītāśambhogajam sukham, aṅkam āropya hi purā rāvaṇena balād dhṛtām/ laṅkam api punar nītām aśokavanikām gatām, rakṣasām vaśam āpannām katham rāmo na kutsate/ asmākam api dāreṣu sahanīyam bhaviṣyati, yathā hi kurute rājā prajā tam anuvartate/ evam bahuvīdhā vāco vadanti puravāsināḥ, nagareṣu ca sarveṣu rājañ janapadeṣu ca/ tasyaitad bhāṣitam śrutvā rāghavaḥ paramārtavat/ uvāca sarvān suhṛdaḥ katham etan nivedyatām, sarve tu śirasā bhūmāv abhivādya praṇamya ca, pratyūcū rāghavam dīnam evam etan na samśayaḥ/ śrutvā tu vākyam kākutsthaḥ sarveṣām samudīritam, visarjayām āsa tadā sarvāms tāñ śatruāpanaḥ/

Having assured the fulfillment of garbhini Sita's wife to take accompany him to witness the 'Sacred Gangaa teera Maha Muni tapo-yajna karyas', Shri Rama departed to see and spend time with his intimate friends for exchange of pleasantries and childhood slapsticks. His baalya mitras included: Vijaya-Madhumatta- Kaashyapa-Mangala- Kula-Suraaji-Kaaliya-Bhadra-Dattavakra-and Sumaagha. These friends were hilarious with haasya vinoda purna kathaas. Raghunatha asked : 'Bhadra! Which is now the talk of Ayhodhyanaagari and jaana padaas or villages! What all is being talked of about me, Sita, Bharata, Lakshmana Shatrughnaas, especially about maataa Kaikeyi! After all there should be discussions about Rajas , ther aachaara vyavahaaraas, rishi muni ashramaas and so on especially about the pluses and minuses or of successes and failures, or positive negative aspects.' Then Bhadra with folded hands replied ro Rama! ' Maha Raja! All these days, the puravaasi charchaas have been decidedly positive, especially your parakrama and 'Dashagrivavadha sambhanddhi charchaamshaas.' Then Rama asked Bhadra: ' Tell me what precisely could be the remarks and feelings about me specifically related to the shubha-ashubha soochanas either expressed or otherwise. Be frank and fearless as I assure you to correct my self as there ought to be some feelings of the township and of villages too'. Then Bhadra replied: *śṛṇu rājan yathā paurāḥ kathayanti śubhāśubham, catvarāpaṇarathyāsu vaneṣūpavaneṣu ca/ duṣkaraṁ kṛtavān rāmaḥ samudre setubandhanam, akṛtaṁ pūrvakaiḥ kaiś cid devair api sadānavaiḥ/ rāvaṇaś ca durādharṣo hataḥ sabalavāhanaḥ, vānarāś ca vaśam nītā ṛkṣāś ca saha rākṣasaīḥ/ hatvā ca rāvaṇam yuddhe sītām āhṛtya rāghavaḥ, amarṣam pr̥ṣṭhataḥ kṛtvā svaveśma punar ānayat/* Maha Raja! Listen to me. Puravaasi manushyas at the chouraahaas or four sided high roads, marketplaces, lanes and byelanes, and upavanaas do express their comments always'. Then, Bhadra was rather hesitant to his friend no doubt but the Maha Raja himself, and however blurted out: ' Indeed Rama was able to have performed the dushkara kaarya of setubandhana and the gigantic pathway across the southern ocean, the like of wich was beyond the vision of Deva Daanavaas! Further he led pioneering act of leading crores of vaanara-bhalluka maha sena and killed Mahaasura Ravana and his crores of rakshassas who shook the trilokas to doom and reestablished dharma in its essence. BUT, there is one hard reality which would spring up in one's imagination. Rama had no doubt brought Sita home, yet he himself doubted her chastity. *kīdr̥ṣam hṛdaye tasya*

*sītāsambhogajaṁ sukham, aṅkam āropya hi purā rāvaṇena balād dhṛtām/ laṅkāṁ api punar nītām aśokavanikāṁ gatām, rakṣasāṁ vaśam āpannāṁ kathāṁ rāmo na kutsate/ asmākaṁ api dāreṣu sahaṇīyaṁ bhaviṣyati, yathā hi kurute rājā prajā tam anuvartate/ evaṁ bahuvīdhā vāco vadanti puravāsinaḥ, nagareṣu ca sarveṣu rājāṇ janapadeṣu ca/*How Rama himself could reconcile to ‘Sita sambhoga janita sukha!’ Indeed; it was well known that Ravana at the time of his kidnapping Sita kept her on his laps, then he took her to a secluded place in his own antahpura especially the kreedaa-kaanan Ashokavani. In this manner she must have been coerced in the company of rakshasi stree since what all the king of lankapuri had stressed ought to have been carried out apparently. Hence King Rama! The pura vaasis as well as village folk do expresse their own impressions and misgivings.’ Then Rama asked other friends besides Bhadra and thry too corroborated what Bhadra had indicated. That was how Shri Rama had deeply felt that in view of the ‘lokopavaadaas’, Devi Seta thyaaga might have to be very seriously need to be considered!

Sarga Forty Three and Forty Four:

During his converasation with his childhood select and intimate friends, Rama gathered certain doubts of Devi Sita’s conduct due to Ravana’s harassment as were collected from the hearsay gossips of his prajaas.

Viśṛjya tu suhṛdvargaṁ buddhyā niścītya rāghavaḥ, samīpe dvāḥsthā āsīnam idaṁ vacanam abravīt/ śīghram ānaya saumitriṁ lakṣmaṇaṁ śubhalakṣaṇam, bharataṁ ca mahābāhuṁ śatrughnaṁ cāparājitam/ rāmasya bhāṣitaṁ śrutvā dvāḥstho mūrdhni kṛtāñjaliḥ, lakṣmaṇasya gr̥haṁ gatvā praviveśānīvāritaḥ/ uvāca ca tadā vākyam vardhayitvā kṛtāñjaliḥ, draṣṭum icchati rājā tvāṁ gamyatām tatra mā ciram/ bādham ity eva saumitriḥ śrutvā rāghavaśāsanam, prādravad ratham āruhya rāghavasya niveśanam/ prayāntaṁ lakṣmaṇaṁ dṛṣṭvā dvāḥstho bharataṁ antikāṭ, uvāca prāñjalir vākyam rājā tvāṁ draṣṭum icchati/ bharatas tu vacaḥ śrutvā dvāḥsthād rāmasamīritam, utpapātāsanāt tūrṇam padbhyām eva tato ’gamat/ dṛṣṭvā prayāntaṁ bharataṁ tvaramāṇaḥ kṛtāñjaliḥ, śatrughnabhavanaṁ gatvā tato vākyam jagāda ha/ ehy āgaccha raghuśreṣṭha rājā tvāṁ draṣṭum icchati, gato hi lakṣmaṇaḥ pūrvam bharataś ca mahāyaśāḥ/ śrutvā tu vacanaṁ tasya śatrughno rāmaśāsanam, śirasā vandya dharaṇīm prayayau yatra rāghavaḥ/ kumārān āgataṁ śrutvā cintāyākulitendriyaḥ, avākṣirā dīnamanā dvāḥsthāṁ vacanam abravīt/ praveśaya kumārāṁs tvaṁ matsamīpaṁ tvarānvitaḥ, eteṣu jīvitaṁ mahyam ete prāṇā bahiṣcarāḥ/ ājñaptāṣ tu narendreṇa kumārāḥ śuklavāsasaḥ, prahvāḥ prāñjalayo bhūtvā vivīṣus te samāhitāḥ/ te tu dṛṣṭvā mukhaṁ tasya sagrahaṁ śaśinaṁ yathā, saṁdhyāgatam ivādityaṁ prabhayā parivarjitaṁ/ bāṣpapūrṇe ca nayane dṛṣṭvā rāmasya dhīmataḥ, hataśobhaṁ yathā padmaṁ mukhaṁ vīkṣya ca tasya te/ tato ’bhivādya tvaritāḥ pāḍau rāmasya mūrdhabhiḥ, tasthuḥ samāhitāḥ sarve rāmaś cāśrūṇy avaritayāt/ tān pariṣvajya bāhubhyām utthāpya ca mahābhujāḥ, āsaneṣv ādhvam ity uktvā tato vākyam jagāda ha/ bhavanto mama sarvasvaṁ bhavanto mama jīvitam, bhavadbhiṣ ca kṛtaṁ rājyaṁ pālayāmi nareśvarāḥ/ bhavantaḥ kṛtaśāstrārthā buddhau ca pariniṣṭhitāḥ, sambhūya ca madartha ’yam anveṣṭavyo nareśvarāḥ/

Teṣāṁ samupaviṣṭānāṁ sarveṣāṁ dīnacetasāṁ, uvāca vākyam kākutstho mukhena pariśuṣyatā/ sarve śṛṇuta bhadrāṁ vo mā kurudhvaṁ mano ’nyathā, paurāṇāṁ mama sītāyāṁ yādṛśī vartate kathā/ paurāpavādaḥ sumahāṁs tathā janapadasya ca, vartate mayi bībhatsaḥ sa me marmāṇi kṛntati/ ahaṁ kila kule jāta iṣvākūṇāṁ mahātmanāṁ, sītāṁ pāpasamācārāṁ ānāyeyaṁ kathāṁ pure/ jānāsi hi yathā saumya daṇḍake vijane vane, rāvaṇena hṛtā sītā sa ca vidhvaṁsito mayā/ pratyakṣaṁ tava saumitre devānāṁ havyavāhanaḥ, apāpāṁ maithilīm āha vāyuś cākāśagocaraḥ/ candrādityau ca śaṁsete surāṇāṁ saṁnidhau purā, ṛṣīṇāṁ caiva sarveṣāṁ apāpāṁ janakātmaṁ/ evaṁ śuddhasamācārā devagandharva - saṁnidhau, laṅkādvīpe mahendreṇa mama haste niveśitā/ antarātmā ca me vetti sītāṁ śuddhāṁ yaśasvinīm, tato gr̥hītvā vaidehīm ayodhyāṁ ahaṁ āgataḥ/ ayaṁ tu me mahān vādaḥ śokaś ca hṛdi vartate, paurāpavādaḥ sumahāṁs tathā janapadasya ca/ akīrtir yasya gīyeta loke bhūtasya kasya cit, pataty evādhamaṁ lokān yāvac chabdaḥ sa kīrtiyate/ akīrtir nindyate daivaiḥ kīrtir deveṣu pūjyate, kīrtyarthaṁ ca samārambhaḥ sarva eva mahātmanāṁ/ apy ahaṁ jīvitam jahyāṁ yuṣmān vā

puruṣarṣabhāḥ, apavādabhayād bhūtaḥ kiṁ punar janakātmajām/ tasmād bhavantaḥ paśyantu patitaṁ śokasāgare, na hi paśyāmy ahaṁ bhūyaḥ kiṁ cid duḥkham ato 'dhikam/ śvas tvaṁ prabhāte saumitre sumantrādhiṣṭitaṁ ratham, āruhya sītām āropya viṣayānte samutsṛja/ gaṅgāyās tu pare pāre vālmīkeḥ sumahātmanaḥ, āśramo divyasaṁkāśas tamasātīram āśritaḥ/ tatrainām vijane kakṣe viṣṛja raghunandana, śīghram āgaccha saumitre kuruṣva vacanaṁ mama/ na cāsmi prativaktavyaḥ sītām prati kathaṁ cana, aprītiḥ paramā mahyaṁ bhavet tu prativārite/ śāpitās ca mayā yūyaṁ bhujābhyām jīvitenā ca, ye mām vākyāntare brūyur anunetuṁ kathaṁ cana/ mānayaṁtu bhavanto mām yadi macchāsane sthitāḥ, ito 'dya nīyatām sītā kuruṣva vacanaṁ mama/ pūrvam ukto 'ham anayā gaṅgātīre mahāśramān, paśyeyam iti tasyās ca kāmāḥ saṁvartyatām ayam/ evam uktvā tu kākutsstho bāṣpeṇa pihitekṣaṇaḥ, praviveśa sa dharmātmā bhrātṛbhiḥ parivāritaḥ/

Having ascertained the views of his close friends about what a cross section of Ayodhya praja's were feeling, Rama asked his dwaara paalaka to call for his younger brothers of Bharata-Lakshmana-Shatrughnas to meet him. Firstly the doorman reached Lakshmana to meet Shri Rama most urgently without delay and Lakshmana started off at once by his chariot to reach Rama. Thereafter Bharata was informed likewise as he too tried to reach Rama by quick walk. Having been informed likewise the dwarapalaka of Rama reached Shatrughna too and hastened him stating that Lakshmana Bharataas would have reached Rama buy now and hence reach King Rama at once. Thus all the younger brothers had arrived at King Shri Rama's palace. *te tu dṛṣṭvā mukhaṁ tasya sagrahaṁ śaśinaṁ yathā, saṁdhyāgatam ivādityaṁ prabhayā parivarjitam/ bāṣpapūrṇe ca nayane dṛṣṭvā rāmasya dhīmataḥ, hataśobhaṁ yathā padmaṁ mukhaṁ vīkṣya ca tasya te/* At that time, the brothers noticed that he was not his true self as he looked concerned and engaged in deep thoughts. His 'mukhaaravinda' was bereft of his usual enthusiastic sheen and luster. Then the brothers touched Rama's feet and desired to hear what would he like to say. Then they noticed that his eyes were wet with tears. He embraced them one by one and asked them to be seated and stated: *bhavanto mama sarvasvaṁ bhavanto mama jīvitam, bhavadbhiḥ ca kṛtaṁ rājyaṁ pālayāmi nareśvarāḥ/ bhavantaḥ kṛtaśāstrārthā buddhau ca pariniṣṭhitāḥ, saṁbhūya ca madartha 'yam anveṣṭavyo nareśvarāḥ/* Raja Kmaras! Hope you are all comfortable. This Kingdom of ours that we all had earned has been entrusted to me. You are all shastra vigijnataas and are capable of administering it safely with objectivity and maturity of thoughtfulness. This Kingdom of ours is our joint responsibility too. 'When Rama was stating in this rather strange manner, the brothers were looking askance. Then they wondered as to what indeed that he had been driving at further!

Sarga Forty Five continued:

Then having prefaced thus Shri Rama stated further thus: *sarve śṛṇuta bhadraṁ vo mā kurudhvaṁ mano 'nyathā, paurāṇām mama sītāyām yādṛśī vartate kathā/ paurāpavādaḥ sumahāns tathā janapadasya ca, vartate mayi bībhatsaḥ sa me marmāṇi kṛntati/ ahaṁ kila kule jāta iksvākūṇām mahātmanām, sītām pāpasamācārām ānayeyaṁ kathaṁ pure/ jānāsi hi yathā saumya daṇḍake vijane vane, rāvaṇena hṛtā sītā sa ca vidhvaṁsito mayā/* My dear brothers, may you all be blessed. Kingly listen to me attentively and with concentration now. I have been hearing som unsavory and unpleasant comments from the Ayodhya Rajya residents of late about the moral conduct of Devi Sita which are nasty nature piercing my very vitals. I was born into the glorious heritage of Ikshvaaku Maha Raja parampara and so was Devi Sita too of the famed Janaka Raja Vamsha. Lakshmana! You were well aware of how dushtaa Ravana had forcibly kidnapped Sita from the 'nirjana dandakaaranya' which was of course uprooted by me. Thereafter, my mind was clustered and confused within most severely. I wondered as to how could ever I return after the prescribed period of vanavaasa without her! *pratyakṣam tava saumitre devānām havyavāhanaḥ, apāpām maithilīm āha vāyuḥ cākāśagocaraḥ/ candrādityau ca saṁsete surāṇām saṁnidhau purā, ṛṣīṇām caiva sarveṣām apāpām janakātmajām/ evaṁ śuddhasamācārā devagandharva - saṁnidhau, laṅkādvīpe mahendreṇa mama haste niveśitā/* Sumitra Kumara! Do you not recall that having destroyed Ravana and followers, I had insisted that Sita should perform 'agni pravesha' and Agni Deva

himself in the presence of akaakaashachaari Vayu, Chandra, Surya and other Deva ganas as also samasta Rishis declared Janakanandini's 'nishpaapa ghoshana'. In that manner, in the presence of Indra himself extended his arms and dedicated her back to me. *antarātmā ca me vetti sītām śuddhām yaśasvinīm, tato grhītvā vaidehīm ayodhyām aham āgataḥ/ ayaṁ tu me mahān vādaḥ śokaś ca hr̥di vartate, pauraṇavādaḥ sumahāns tathā janapadasya ca/* My own antaratma does nodoubt confirms her purity and that was how I had brought her to accompany me to Ayodhya. Yet she is subjected 'mahapavaadaas' and 'loka nindaas'. Ayodhyapura vaasis and janapada prajas do ever carry this impression of misconduct and 'ashleelata' for ever. *akīrtir yasya gīyeta loke bhūtasya kasya cit, pataty evādharmāṁ lokān yāvac chabdaḥ sa kīrtyate/ akīrtir nindyate daivaiḥ kīrtir deveṣu pūjyate, kīrtyarthaṁ ca samārambhaḥ sarva eva mahātmanām/ apy aham jīvitam jahyām yuṣmān vā puruṣarṣabhāḥ, apavādabhayād bhūtaḥ kim punar janakātmajām/* The age old adage states that as long as any 'praani' is subjected by 'apakeerti' and 'loka ninda', that 'praani' would slip down to 'adholoakaas' and only after the due retribution process that the concened Being gets restored back to normalcy. Deva ganaas would always complement those who are generally known without 'loka ninda'. Dear brothers! Be assured that I might even perform my 'praana tyaga' and equally so of close near and dear ones. And as such 'Sita parityaaga' as per my firm resolve is unavoidable. *tasmād bhavantaḥ paśyantu patitam śokasāgare, na hi paśyāmy aham bhūyaḥ kim cid duḥkham ato 'dhikam/ śvas tvaṁ prabhāte saumitre sumantrādhiṣṭhitam ratham, āruhya sītām āropya viṣayānte samutsrjja/ gaṅgāyās tu pare pāre vālmikeḥ sumahātmanaḥ, āśramo divyasaṁkāśas tamasātīram āśritaḥ/* Hence, my clear instruction even having been drowned in 'shola samudra', and there may never be any other firm resolve, would be for 'Sita parityaaga' for noe. Sumitra Kumara! My instruction to you therefore should be that tomorrow early morning you may arrange Sumantu saaradhi to personally accompany Devi Sita to reach the Ayodhya's outer limits. On the other side of the border is the sacred Ganga is the 'Tamasaa tata' where Maharshi Valmiki's ashram. *tatrainām vijane kakṣe viśrjya raghunandana, śīghram āgaccha saumitre kuruṣva vacanam mama/ na cāsmi prativaktavyaḥ sītām prati katham cana, aprītiḥ paramā mahyam bhavet tu prativārite/ śāpitās ca mayā yūyam bhujābhyām jīvitena ca, ye mām vākyaṁtare brūyur anunetuṁ katham cana/* Near to that ashram there would be a 'nirjana vana' and there you may leave Devi Sita and return back and report to me. And I should not like to hear any further appeals or responses ant further. Therefore Lakshmana, you may leave now without cogitating any further about my instruction do this responsibility without any qualms of conscience. Be it well realised that this decisiveness of mine is on the oath on my very feet and life and thereagainst there might not be any sign of dissent. *mānayanantu bhavanto mām yadi macchāsane sthitāḥ, ito 'dya nīyatām sītā kuruṣva vacanam mama/ pūrvam ukto 'ham anayā gaṅgātīre mahāśramān, paśyeyam iti tasyās ca kāmāḥ saṁvartyatām ayam/ evam uktvā tu kākutstho bāṣpeṇa pihitekṣaṇaḥ, praviveśa sa dharmātmā bhrātr̥bhiḥ parivāritaḥ/* If only you dear brothers of mine have any respect for me, my clear insructions be followed without any sign of pleadings by shows of hysterics since you ought to attract my enmity for ever. Let Sita be therefore left behind on the banks of Ganga as that was her own wish to me just recently to witness the Rishi Maharshis performinng 'vedaadhyayana' and 'yagjnya kaaryaas' and hence that her own wish be fulfilled for now.' Having reassured himself Shri Rama had silently withdrawn within his own self silently shedding tears rolled down his cheeks and drawing long breathings.

Sarga Forty Six

Excited Sita accompanies Lakshmana to visit Ganga teera Muni ashramas but the latter knew the reality!

Tato rajanyām vyuṣṭīyām lakṣmaṇo dīnacetaṇaḥ, sumantram abravīd vākyaṁ mukhena pariśuṣyatā/ sārathe turagāñ śīghram yojayasva rathottame, svāstīrṇam rājabhavanāt sītāyās cāsanam śubham/ sītā hi rājabhavanād āśramam puṇyakarmaṇām, mayā neyā maharṣīṇām śīghram ānīyatām rathaḥ/ sumantras tu tathety uktvā yuktaṁ paramavājibhiḥ, ratham suruciraprakhyam svāstīrṇam sukhaśayyayā/ ādāyovāca saumitriṁ mitrāṇām harṣavardhanam, ratho 'yam samanuprāpto yat kāryam kriyatām prabho/ evam uktaḥ sumantreṇa rājaveśma sa lakṣmaṇaḥ, praviśya sītām āsādyā vyājahāra naraṣabhaḥ/ gaṅgātīre mayā devī munīnām āśrame śubhe, śīghram gatvopaneyāsi śāsanāt pārvathivasya

naḥ/ evaṃ uktā tu vaidehī lakṣmaṇena mahātmanā, praharṣam atulaṃ lebhe gamanaṃ cābhyarocayat/
vāsāṃsi ca mahārḥaṇi ratnāni vividhāni ca, grhītvā tāni vaidehī gamanāyopacakrame/ imāni
munipatnīnām dāsyāmy ābharaṇāny aham, saumitris tu tathety uktvā ratham āropya maithilīm, prayayau
śīghraturago rāmasyājñām anusmaran/ abravīc ca tadā sītā lakṣmaṇam lakṣmivardhanam, aśubhāni
bahūny adya paśyāmi raghunandana/ nayanam me sphuraty adya gātrotkampas ca jāyate, hṛdayam caiva
saumitre asvastham iva lakṣaye/ autsukyam paramam cāpi adhṛtiś ca parā mama, śūnyām iva ca paśyāmi
pṛthivīm pṛthulocana/ api svasti bhavet tasya bhrātus te bhrātṛbhiḥ saha, śvaśrūṇām caiva me vīra
sarvāsām aviśeṣataḥ/ pure janapade caiva kuśalam prāninām api, ity añjalikṛtā sītā devatā abhyayācata/
lakṣmaṇo 'rtham tu tam śrutvā śirasā vandyā maithilīm, śivam ity abravīd dhṛṣṭo hṛdayena viśuṣyatā/ tato
vāsam upāgamyā gomatītīra āśrame, prabhāte punar utthāya saumitriḥ sūtam abravīt/ yojayasva ratham
śīghram adya bhāgīrathījalām, śirasā dhārayiṣyāmi tryambakaḥ parvate yathā/ so 'śvān vicārayitvāśu
rathe yuktvā manojavān, ārohasveti vaidehīm sūtaḥ prāñjalir abravīt/ sā tu sūtasya vacanād āruroha
rathottamam, sītā saumitriṇā sārddham sumantreṇa ca dhīmātā/ athārdhadivasam gatvā bhāgīrathyā
jalāśayam, nirīkṣya lakṣmaṇo dīnaḥ praruroda mahāsvanam/ sītā tu paramāyattā dṛṣṭvā lakṣmaṇam
āturam, uvāca vākyam dharmajña kim idam rudiyate tvayā/ jāhnavītīram āśādyā cirābhilaṣitam mama,
harṣakāle kim artham mām viśādayasi lakṣmaṇa/ nityam tvaṃ rāmapādeṣu vartase puruṣarṣabha, kaccid
vinākṛtas tena dvirātre śokam āgataḥ/ mamāpi dayito rāmo jīvitenāpi lakṣmaṇa, na cāham evam śocāmi
maivam tvaṃ bālīśo bhava/ tārayasva ca mām gaṅgām darśayasva ca tāpasān, tato dhanāni vāsāṃsi
dāsyāmy ābharaṇāni ca/ tataḥ kṛtvā maharṣiṇām yathārham abhivādanam, tatra caikām niśām uṣya
yāsyāmas tām purīm punaḥ/ tasyās tad vacanam śrutvā pramṛjya nayane śubhe, titīrṣur lakṣmaṇo
gaṅgām śubhām nāvam upāharat/

Next morning the pale faced Lakshmana with the previous nightmares of his unprecedented responsibility entrusted by Rama called for Sumantra instructing him to accompany him as Devi Sita was desirous of visiting the Maharshi Ashramas on the banks of Pavitra Ganga. Then he approached Devi Sita and stated: Tvaya kilaisha nrupaturvaram vai yaachitah Prabhuḥ, nripena cha pratagjñaatama agjnapttascha - asharmam prati/ gaṅgātīre mayā devi munīnām āśrame śubhe, śīghram gatvopaneyāsi śāsanāt pārthivasya naḥ/ evaṃ uktā tu vaidehī lakṣmaṇena mahātmanā, praharṣam atulaṃ lebhe gamanaṃ cābhyarocayat/ Devi! It appears that you had asked Shri Rama prabhu to take you to visit Maha Muni Ashrama and as such he had directed me to accompany you. Devi! Videhanadini, I should therefore leave for the banks of the sacred Ganga for the purpose. As Lakshmana stated thus, Devi Sita was excited with joy and got readied at the earliest. vāsāṃsi ca mahārḥaṇi ratnāni vividhāni ca, grhītvā tāni vaidehī gamanāyopacakrame/ imāni munipatnīnām dāsyāmy ābharaṇāny aham, saumitris tu tathety uktvā ratham āropya maithilīm, prayayau śīghraturago rāmasyājñām anusmaran/ She explained to Lakshmana in excitement that she was taking along 'bahumuulya vastra aabhushanaas' for gifting away to Rishi patnis. Then Mithileshwari Sita was seated comfortably with Lakshmana behind and the chariot moved on. nayanam me sphuraty adya gātrotkampas ca jāyate, hṛdayam caiva saumitre asvastham iva lakṣaye/ autsukyam paramam cāpi adhṛtiś ca parā mama, śūnyām iva ca paśyāmi pṛthivīm pṛthulocana/ api svasti bhavet tasya bhrātus te bhrātṛbhiḥ saha, śvaśrūṇām caiva me vīra sarvāsām aviśeṣataḥ/ pure janapade caiva kuśalam prāninām api, ity añjalikṛtā sītā devatā abhyayācata/Then Devi Sita had some how felt a few 'apashakunas' as her right eye was shaking too often and so was her body parts. She addressed Lakshmana: 'I am some how experiencing some aberrations of my body as I find that in my vision that the earth was swinging getting dried up. Hope all my near and far dear ones are safe - your brothers and all our in laws are sound and happy.' On hearing her comments, Lakshmaa affirmed: may there be health and peace prevail to all. Meanwhile, the chariot reached the banks of River Gomati as Devi Sita addressed Sumantra to quicken the pace of the chariot as she was anxious to sprinkle the Ganga jala too soon. Soon enough the chariot reached the banks of Ganga by the mid-day. athārdhadivasam gatvā bhāgīrathyā jalāśayam, nirīkṣya lakṣmaṇo dīnaḥ praruroda mahāsvanam/ sītā tu paramāyattā dṛṣṭvā lakṣmaṇam āturam, uvāca vākyam dharmajña kim idam rudiyate tvayā/ As 'Bhagiradhi jala tarangas' were glanced at, Lakshmana had suddenly broken down bent forward and started crying away uncontrollably! Devi Sita got puzzled and exclaimed: 'Lakshmana! What has happened to you too

suddenly now! My long time wish is now fulfilled to reach the Sacred Ganga waters but inseat by our getting excited, why are you crying away in this manner! You have all anng been in the close company of shura vedera hri Rama, yet you get crumbled to earth weeping away now! / *tataḥ kṛtvā maharṣiṇām yathārham abhivādanam, tatra caikām niśām uṣya yāsyāmas tām purīm punaḥ/ tasyās tad vacanam śrutvā pramṛjya nayane śubhe, titīṣur lakṣmaṇo gaṅgām śubhām nāvam upāharat/Lakshmana! Shri Rama had all along been ever affectionate to you even far better than in me, but why are you crying away relentlessly now; for which reason! I am too anxious to get into the waters for sprinklings and quickly reach the muni asrhamas to donate away the maha saddhvis there and then return back to Ayodhya soon enough!*’ As she was speaking in such animated manner, the boatsman announced : the boat is ready for boarding in, sirs. There after Devi Sita and Lakshmana were settled in the boat quiet ly.

Sarga Forty Seven

Lakshmana facilitated Devi Sita to cross Ganga to the other side and gradually informed of Rama’s decision of ‘Sita parityaga’ due to ‘loka nindas’ about her morality but assuring Valmiki’s personal care.

Atha nāvam suvistīrṇām naisādīm rāghavānujaḥ, āruroha samāyuktām pūrvam āropya maithilīm/ sumantram caiva saratham sthīyatām iti lakṣmaṇaḥ, uvāca śokasam̐taptāḥ prayāhīti ca nāvikam/ tatas tīram upāgamyā bhāgīrathīyāḥ sa lakṣmaṇaḥ, uvāca maithilīm vākyam prāñjalir bāṣpagadgadaḥ/ hṛdgataḥ me mahac chalyaḥ yad asmy āryeṇa dhīmatā, asmin nimitte vaidehi lokasya vacanīkṛtaḥ/ śreyo hi maraṇam me ’dya mṛtyor vā yat paraṁ bhavet, na cāsminn īdṛṣe kārye niyojyo lokanindite/ prasīda na ca me roṣam kartum arhasi suvrate, ity añjalikṛto bhūmau nipapāta sa lakṣmaṇaḥ/ rudantaḥ prāñjalīm dṛṣtvā kāṅksantaḥ mṛtyum ātmanaḥ, maithilī bhr̥śasam̐vignā lakṣmaṇam vākyam abravīt/ kim idaṁ nāvagacchāmi brūhi tattvena lakṣmaṇa, paśyāmi tvām ca na svastham api kṣemaṁ mahīpateḥ/ śāpito ’si narendreṇa yat tvam sam̐tāpam ātmanaḥ, tad brūyāḥ sam̐nidhau mahyam aham ājñāpayāmi te/ vaidehyā codyamānas tu lakṣmaṇo dīnacetaṇaḥ, avānmukho bāṣpagalo vākyam etad uvāca ha/ śrutvā pariśado madhye apavādam sudāruṇam, pure janapade caiva tvatkr̥te janakātmaje/ na tāni vacanīyāni mayā devi tavāgrataḥ, yāni rājñā hṛdi nyastāny amarṣaḥ pṛṣṭhataḥ kṛtaḥ/ sā tvam tyaktā nṛpatinā nirdoṣā mama sam̐nidhau, paurāpavādabhītena grāhyaṁ devi na te ’nyathā/ āśramānteṣu ca mayā tyaktavyā tvam bhaviṣyasi, rājñāḥ śāsanam ājñāya tavaivaṁ kila daurhṛdam/ tad etaj jāhnavītire brahmarṣiṇām tapovanam, puṇyam ca ramaṇīyam ca mā viśadam kṛthāḥ śubhe/ rājñō daśarathasyaiṣa pitur me munipuṅgavaḥ, sakḥā paramako vipro vālmikīḥ sumahāyaśāḥ/ pādacchāyām upāgamyā sukham asya mahātmanaḥ, upavāsaparaikāgrā vasa tvam janakātmaje/ pativratātvam āsthāya rāmaṁ kṛtvā sadā hṛdi śreyas te paramam devi tathā kṛtvā bhaviṣyati/

Asking Sumantra to stay back, the crying ay Lakshmana sat in the boat as Devi Sith still wondering as to why Lakshmana was silently sobbing. After crossing the other side of the Bhagiradhi river, Lakshmana with folded hands addressed Devi Sita: ‘ Videhanandini! My heart is being pierced through sharp thorns and Raghurama had entrusted to me such a grievous responsibility due to which the entire society would never excuse me ever. In this context I am having to carry out a deadly duty or of having to die or confront ‘ mṛtyu devata’ herself. Devi! do very kindly blame me not’. So saying Lakshmana fell at her feet crying away ceaselessly. Then the astonished Devi Sita stated: *kim idaṁ nāvagacchāmi brūhi tattvena lakṣmaṇa, paśyāmi tvām ca na svastham api kṣemaṁ mahīpateḥ/ śāpito ’si narendreṇa yat tvam sam̐tāpam ātmanaḥ, tad brūyāḥ sam̐nidhau mahyam aham ājñāpayāmi te/ vaidehyā codyamānas tu lakṣmaṇo dīnacetaṇaḥ, avānmukho bāṣpagalo vākyam etad uvāca ha/* Lakshmana! What is the matter as I have been noticing that something atrocious matter has happened; hope Shri Rama is safe; am getting nervous now that what you have not been disclosing to me. Do tell me as I swear on me right now and instruct you to convey rightaway. *śrutvā pariśado madhye apavādam sudāruṇam, pure janapade caiva tvatkr̥te janakātmaje/ na tāni vacanīyāni mayā devi tavāgrataḥ, yāni rājñā hṛdi nyastāny amarṣaḥ pṛṣṭhataḥ kṛtaḥ/ sā tvam tyaktā nṛpatinā nirdoṣā mama sam̐nidhau, paurāpavādabhītena grāhyaṁ devi na te ’nyathā/ āśramānteṣu ca mayā tyaktavyā tvam bhaviṣyasi, rājñāḥ śāsanam ājñāya tavaivaṁ kila*

daurhṛdam/Then Lakshmana replied in a low and disturbed tone sobbingly: ‘Janaka nandini ! the nagara-jaanapada praja of Ayodhya Kingdom had been uttering the baseless allegations about your moral conduct and the Maja Raja Shri Rama left the Rajasabha suddenly. Devi! I am unable to explain the manner and stunned distress in which he could leave away the place and not hence dare to describe it. Even at the cost of blaming me now, King Rama even while being totally self convinced by himself but in view of ‘loka ninda’ had instructed me to leave you here and return away back forthwith. *tad etaj jāhnavītire brahmarṣiṇām tapovanam, punyam ca ramaṇīyam ca mā viśādam kṛthāḥ śubhe/ rājño daśarathasyaiṣa pitur me munipuṅgavaḥ, sakhā paramako vipro vālmīkiḥ sumahāyāsāḥ/ pādacchāyām upāgamya sukham asya mahātmanah, upavāsaparaikāgrā vasa tvaṁ janakātmaje/ pativratātvaṁ āsthāya rāmaṁ kṛtvā sadā hrđi, śreyas te paramaṁ devi tathā kṛtvā bhaviṣyati*/ Be not alarmed of my dim-witted statement now, but be assured that there are brahmarshis residing here on these very banks in their ashrams for your safety and upkeep. It is at this very ‘Ganga tata’, my dear father King Dasharadha’s close associate, the maha yashasvi Brahmarshi Munivara Valmiki has his ‘vishaala aashrama’ to tale fullest possible ‘maha raksha’ and the most comfortable residential amenities to you for your true satisfaction. Devi! May you always retain the memories of Shri Rama and follow the ideal way of living with irretrievable principle of ‘paativratya’. May you now be blessed with your purposeful living in this state of conception as a garbhini awaiting the arrival with famed ‘putra ratnas’!

Sarga Forty Eight

As Sita Devi fell unconscious and recovered, Lakshmana tried his best to soothen yet facing the reality she was overwhelmed with grief while Lakshmana departed and she was left dreading her fate ahead!

Lakṣmaṇasya vacaḥ śrutvā dāruṇaṁ janakātmajā, paraṁ viśādam āgamyā vaidehī nipapāta ha/ sā muhūrtam ivāsamjñā bāṣpavyākulitekṣaṇā, lakṣmaṇaṁ dīnayā vācā uvāca janakātmajā/ māmikeyaṁ tanur nūnaṁ sṛṣṭā duḥkhāya lakṣmaṇa, dhātrā yasyās tathā me ’dya duḥkhamūrtiḥ pradṛśyate/ kiṁ nu pāpaṁ kṛtaṁ pūrvaṁ ko vā dārair viyojitaḥ, yāhaṁ śuddhasamācārā tyaktā nṛpatinā satī/ purāham āśrame vāsaṁ rāmapādānuvartinī, anurudhyāpi saumitre duḥkhe viparivartinī/ sā kathaṁ hy āśrame saumya vatsyāmi vijanīkṛtā, ākhyāsyāmi ca kasyāhaṁ duḥkhaṁ duḥkhaparāyaṇā/ kiṁ ca vakṣyāmi muniṣu kiṁ mayāpakṛtaṁ nṛpe, kasmin vā kāraṇe tyaktā rāghaveṇa mahātmanā/ na khalv adyaiva saumitre jīvitam jāhnavījale, tyajeyaṁ rājavamśas tu bhartur me parihāsyate/ yathājñāṁ kuru saumitre tyaja mām duḥkhabhāginīm, nideśe sthīyatām rājñāḥ śṛṇu cedam vaco mama/ śvaśrūṇāṁ aviśeṣeṇa prāñjaliḥ pragraheṇa ca, śirasā vandya caraṇau kuśalaṁ brūhi pārthivam/ yathā bhrātṛṣu vartethās tathā paureṣu nityadā, paramo hy eṣa dharmah syād eṣa kīrtir anuttamā/ yat tvaṁ pauraṇaṁ rājan dharmeṇa samavāpnuyāḥ, ahaṁ tu nānuśocāmi svaśarīraṁ nararṣabha, yathāpavādam pauraṇāṁ tathaiva raghunandana/ evaṁ bruvantyām sītāyām lakṣmaṇo dīnacetaṇaḥ, śirasā dharaṇīm gatvā vyāhartuṁ na śaśāka ha/ pradakṣiṇaṁ ca kṛtvā sa rudann eva mahāsvanam, āuroha punar nāvaṁ nāvikaṁ cābhyacodayat/ sa gatvā cottaraṁ kūlaṁ śokabhārasamanvitaḥ, saṁmūḍha iva duḥkhena ratham adhyāruhad drutam/ muhur muhur apāvṛtya dṛṣṭvā sītām anāthavat, veṣṭantīm paratīrasthām lakṣmaṇaḥ prayayāv atha/ dūrasthaṁ ratham āloka lakṣmaṇaṁ ca muhur muhuḥ, nirīkṣamāṇām udvignām sītām śokaḥ samāviśat/ sā duḥkhabhārāvanatā tapasvinī; yaśodharā nātham apaśyati satī, ruroda sā barhiṇanādite vane; mahāsvanam duḥkhaparāyaṇā satī/

Having heard the heartless Lakshmana vachanaas, Devi Sita got swooned and collapsed to earth in bewiderment for some time. On gradual recovery she was able to say in extremely hushed up tone: *māmikeyaṁ tanur nūnaṁ sṛṣṭā duḥkhāya lakṣmaṇa, dhātrā yasyās tathā me ’dya duḥkhamūrtiḥ pradṛśyate/ kiṁ nu pāpaṁ kṛtaṁ pūrvaṁ ko vā dārair viyojitaḥ, yāhaṁ śuddhasamācārā tyaktā nṛpatinā satī/ purāham āśrame vāsaṁ rāmapādānuvartinī, anurudhyāpi saumitre duḥkhe viparivartinī/* Lakshmana! Surely Parama Vidhata had created me and my body only to suffer and toture my mind. As such, this is another stage of my existence with yet another spell for endurance. In the series of my purva janmaas, I ought to have perpetrated ‘maha paatakaas’ to have been cursed as ‘stree’ to suffer ever and

why indeed the Maha Raja had disowned me now. Sumitra nandana! In the past fourteen long years I had been ever following the foot steps of my dear husband ever upholding the principles of paarivratya with him or of his memories. *sā katham hy āsrame saumya vatsyāmi vijanīkṛtā, ākhyāsyāmi ca kasyāham duḥkham duḥkhaparāyaṇā/ kiṃ ca vakṣyāmi muniṣu kiṃ mayāpakṛtaṃ nṛpe, kasmin vā kāraṇe tyaktā rāghaveṇa mahātmanā/ na khalv adyaiva saumitre jīvitam jāhnavijale, tyajeyam rājavamśas tu bhartur me parihāsyate/ yathājñāṃ kuru saumitre tyaja mām duḥkhabhāginīm, nideśe sthīyatām rājñah śṛṇu cedam vaco mama/* But now Soumya Lakshmana! How indeed could I still persist further any longer with my lonely life without my ‘priyajana’ in an ashram life for ever. To whom should I cry for as one kind of duhkha leads to another, ever repetitively. Lashmana Prabho! If the munijana of the ashrama would question me as to why I was discarded to a maharshi ashrama, what kind of a reply be offered by me! Any way Sumitra nandana! Surely I could comfortably leave my life dedicating my life to mother Ganga here and now, but for Rama’s concern for the furtherance of his posterity. You may obey the instruction of Maha Raja and convey my padaabhivandanas to him. While you leave me to my fate now anyway, do me the favor of conveying my memories to my ‘vandaneeya stree janas’. My mothers-in law to whom I cherish my utmost respects be greeted with my prostrations while assuring them that Sita had always been of a ‘shuddha charita’. Lakshmana! Do further kindly convey to Maha Raja that he has to truthfully perform all his responsibilities on the basis of dharma in respect of theirs as also of his own dharmapatni. Lakshmana! Please further convey to my dear husband that since this is my garbhini state, he may yet look up once atleast.’ As Devi Sita stated thus, Lakshmana was overwhelmed with howlings being speechless. Some how he pulled out himself he bent down to earth : *pradakṣiṇam ca kṛtvā sa rudann eva mahāsvanam, āruroha punar nāvaṃ nāvikaṃ cābhyacodayat/ sa gatvā cottaram kūlam śokabhāra - samanvitaḥ, saṃmūḍha iva duḥkhena ratham adhyāruhad drutam/ muhur muhur apāvṛtya dṛṣṭvā sītām anāthavat, veṣṭantīm paratīrasthām lakṣmaṇaḥ prayayāv atha/* While ceaselessly resisting his cryings, he performed ‘pradakshinaas’ and said Nispaapa pativrate! Believe me I had never seen your purna swarupa all there years as I was ever content looking at your feet and possibly flashes of your face. Kindly forgive me for my impudent act of leaving you all alone. *dūrastham ratham ālokyā lakṣmaṇam ca muhur muhuḥ, nirīkṣamāṇām udvignām sītām śokaḥ samāviśat/ sā duḥkhabhārāvanatā tapasvini; yaśodharā nātham apaśyatī satī, ruroda sā barhiṇanādite vane; mahāsvanam duḥkhaparāyaṇā satī/* As Sita was weeping away too Lakshman who got into the chariot yet repeatedly looking back again and again and from a far distance both of them were overpowered with grief. She then found that there was none ever could save her as she kept on crying repeatedly.

Sarga Forty Nine

As informed by muni kumaras, Maharshi with his ‘diya drishti’ reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama stree to ensure her comfort.

Sītām tu rudatīm dṛṣṭvā ye tatra munidārakāḥ, prādravan yatra bhagavān āste vālmīkir agryadhīḥ/ abhivādya muneḥ pādaḥ muniputrā maharṣaye, sarve nivedayām āsus tasyās tu ruditasvanam/ adṛṣṭapūrvā bhagavan kasyāpy eṣā mahātmanaḥ, patnī śrīr iva saṃmohād virauti vikṛtasvarā/ bhagavan sādhu paśyemām devatām iva khāc cyutām, na hy enām mānuṣīm vidmaḥ satkriyāsyāḥ prayujyatām/ teṣām tad vacanam śrutvā buddhyā niścītya dharmavit, tapasā labdhacakṣuṣmān prādravad yatra maithilī/ tam tu deśam abhipretya kiṃ cit padbhyām mahāmuniḥ, arghyam ādāya ruciraṃ jāhvanītīram āśritaḥ, dadarśa rāghavasyeṣṭām patnīm sītām anāthavat/ tam sītām śokabhārāntām vālmīkir munipuṃgavaḥ, uvāca madhurām vāṇīm hlādayann iva tejasā/ snuṣā daśarathasya tvaṃ rāmasya mahiṣī satī, janakasya sūtā rājñah svāgatām te pativrate/ āyānty evāsi vijñātā mayā dharmasamādhinā, kāraṇam caiva sarvaṃ me hṛdayenopalakṣitam/ apāpām vedmi sīte tvām tapolabdhena cakṣuṣā, viśuddhabhāvā vaidehi sāmpratām mayi vartase/ āśramasyāvidūre me tāpasyas tapasi sthitāḥ, tās tvām vatse yathā vatsam pālayiṣyanti nityaśaḥ/ idam arghyam pratīccha tvaṃ visrabdhā vigatajvarā, yathā svagṛham abhyetya viśādām caiva mā kṛthāḥ/ śrutvā tu bhāṣitam sītā muneḥ paramam adbhutam, śirasā vandyā caraṇau tathety āha kṛtāñjaliḥ/ tam prayāntām munim sītā prāñjaliḥ pṛṣṭhato ’nvagāt, anvayād yatra

tāpasyo dharmanityāḥ samāhitāḥ/ taṁ dṛṣtvā munim āyāntaṁ vaidehyānugataṁ tadā, upājagmur mudā yuktā vacanaṁ cedam abruvan/ svāgataṁ te muniśreṣṭha cirasyāgamanam prabho, abhivādayāmaḥ sarvās tvām ucyatām kiṁ ca kurmahe/ tāsām tad vacanaṁ śrutvā vālmīkir idam abravīt, sīteyaṁ samanuprāptā patnī rāmasya dhīmataḥ/ snuṣā daśarathasyaiṣā janakasya sutā satī, apāpā patinā tyaktā paripālyā mayā sadā/ imām bhavatyāḥ paśyantu snehena paramena ha, gauravān mama vākyasya pūjyā vo 'stu viśeṣataḥ/ muhur muhūś ca vaidehīm parisāntvya mahāyaśāḥ, svam āśramaṁ śiṣyavṛtaḥ punar āyān mahātapāḥ/

Almost immediately that Lakshmana asked Devi Sita to descent from the chariot driven by Sumantra, she had sighted Rishi Kumaras who ran and approached Valmiki Maharshi and informed that a celestial female was sighted in the vicinity of the ashrama and was looking lost with her fatigued looks. The Muni kumaras said: 'Bhagavan! You may like to go and see her yourself, as she was looking like a divya stree just descended from the high skies. Prabho! She is right now seated on the banks of the sacred Ganga crying away helplessly. *teṣām tad vacanaṁ śrutvā buddhyā niścītya dharmavit, tapasā labdhacakṣuṣmān prādravad yatra maithilī/ taṁ tu deśam abhipretya kiṁ cit padbhyām mahāmuniḥ, arghyam ādāya ruciraṁ jāhvanūtīram āśritaḥ, dadarśa rāghavasyeṣṭām patnīm sītām anāthavat/ tām sītām śokabhārārtām vālmīkir munipuṁgavaḥ, uvāca madhurām vāṇīm hlādayann iva tejasā/* Having heard the agitated remarks of the Muni Vidyadhis, the Maharshi had atonce noticed on his diya drishti that Mithilesha kumari Sita was seated crying alone. Then along with the shishya kumaaraas, the Maharshi walked up to the 'ganga tata sthaana' and witnessed Shri Raghunaadha priya Devi Sita with her head down crying away in desperation. Then he addressed her soothingly and smilingly. *snuṣā daśarathasya tvām rāmasya mahiṣī satī, janakasya sutā rājñāḥ svāgataṁ te pativrate/ āyānty evāsi vijñātā mayā dharmasamādhinā, kāraṇam caiva sarvaṁ me hṛdayenopalakṣitam/ apāpām vedmi sīte tvām tapolabdhena cakṣuṣā, viśuddhabhāvā vaidehi sāmprataṁ mayi vartase/ āśramasyāvidūre me tāpasyas tapasi sthitāḥ, tās tvām vatse yathā vatsam pālayiṣyanti nityaśaḥ/* Pativrata Devi! welcome to you as the Dasharatha putra vadhu, Shri Rama's dharma patni, Mithila Raja Janaka putri, 'suswaagatam'. I have already realised the full details in my 'dharma samaadhi' about your arrival here, the reason of Rama's parityaga, the cause of his having to do so, the loka ninda. Dedi Sita! From my 'tapobala diva drishti' I am fully aware of your irreversible chastity and 'paativratya mahima'. Be patient for now and stay with me in this vishaala ashrama under my care and of the 'muni kaantaas and kanyaas' with all the comforts at your disposal. Dear daughter! Some of the taapasi strees are also here and they would look after you in this 'garbhaavastha'. *idam arghyam pratīccha tvām visrabdhā vigatajvarā, yathā svagrham abhyetya viśādam caiva mā kṛtāḥ/ śrutvā tu bhāṣitam sītā muneḥ paramam adbhutam, śirasā vandya caraṇau tathety āha kṛtāñjaliḥ/* Now do accept my 'kamanadala teertha' and be with 'nishinta- nirbhaya paristhiti'. Then Devi Sita was too pleased to accept the kind offer and followed the footsteps of the Maharshi towards the ashram. *taṁ prayāntaṁ munim sītā prāñjaliḥ pṛṣṭhato 'nvagāt, anvayād yatra tāpasyo dharmanityāḥ samāhitāḥ/ taṁ dṛṣtvā munim āyāntaṁ vaidehyānugataṁ tadā, upājagmur mudā yuktā vacanaṁ cedam abruvan/ svāgataṁ te muniśreṣṭha cirasyāgamanam prabho, abhivādayāmaḥ sarvās tvām ucyatām kiṁ ca kurmahe/* As Videhanandini was following the Maharshi, Valmiki Ashrama's annexure of the 'ashrama' and the muni patnis' had warmly welcomed Valmiki Maharshi who made the announcement: 'Devi Sita had kindly accepted his invitation to stay here with comfort. The Maharshi then addressed the Ashrama Strees, most of them being 'vridha punistrees' of the aged wives of their husbands as being ever devoted their vridha pandita shishyaas of the Maharshi Valmiki in his ashrama as follows: *snuṣā daśarathasyaiṣā janakasya sutā satī, apāpā patinā tyaktā paripālyā mayā sadā/ imām bhavatyāḥ paśyantu snehena paramena ha, gauravān mama vākyasya pūjyā vo 'stu viśeṣataḥ/ muhur muhūś ca vaidehīm parisāntvya mahāyaśāḥ, svam āśramaṁ śiṣyavṛtaḥ punar āyān mahātapāḥ/* She is the Raja Dasharatha putra Shri Rama's dharmapatni and Janaka Raja's putri; even being a nishpaapi parivrata shiromani was harassed by 'loka nindaas', Rama had to resort to the harsh step to 'bharya parityaga' being a parma dharma murti! It is now our bounden duty to provide all facilities of her comfort with 'shraddha gouravas' !

Sarga Forty Nine

As informed by muni kumaras, Maharshi with his ‘diya drishti’ reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort

Dr̥ṣṭvā tu maithilīm sītām āśramam sampraveśitām, samtāpam akarod ghoram lakṣmaṇo dīnacetanah/ abravīc ca mahātejāḥ sumantram mantrasārathim, sītāsamtāpajam duḥkham paśya rāmasya dhīmataḥ/ ato duḥkhataṛam kiṁ nu rāghavasya bhaviṣyati, patnīm śuddhasamācārām viśrjya janakātmajām/ vyaktam daivād aham manye rāghavasya vinābhavam, vaidehyā sārathe sāratham daivam hi duratikramam/ yo hi devān sagandharvān asurān saha rākṣasaiḥ, nihanyād rāghavaḥ kruddhaḥ sa daivam anuvartate/ purā mama pitur vākyair daṇḍake vijane vane, uṣito navavarṣāṇi pañca caiva sudāruṇe/ tato duḥkhataṛam bhūyaḥ sītāyā vipravāsanam, paurāṇām vacanam śrutvā nṛśaṁsam pratibhāti me/ ko nu dharmāśrayaḥ sūta karmany asmin ya-śohare, maithilīm prati samprāptaḥ paurair hīnārthavādibhiḥ/ etā bahuvīdhā vācaḥ śrutvā lakṣmaṇabhāṣitāḥ, sumantraḥ prāñjalir bhūtvā vākyam etad uvāca ha/ na samtāpas tvayā kāryaḥ saumitre maithilīm prati, dr̥ṣṭam etat purā vipraiḥ pitus te lakṣmaṇāgrataḥ/ bhaviṣyati dṛḍham rāmo duḥkhaprāyo ‘lpasaukhyavān, tvām caiva maithilīm caiva śatrughnabharatau tathā, samtyajiṣyati dharmātmā kālena mahatā mahān/ na tv idam tvayi vaktavyam saumitre bharate ‘pi vā, rājñā vo ‘vyāhṛtam vākyam durvāsā yad uvāca ha/ mahārājasamīpe ca mama caiva nararṣabha, ṛṣiṇā vyāhṛtam vākyam vasiṣṭhasya ca samnidhau/ ṛṣes tu vacanam śrutvā mām āha puruṣarṣabhaḥ, sūta na kva cid evam te vaktavyam janasaṁnidhau/ tasyāham lokapālasya vākyam tat susamāhitaḥ, naiva jātva anṛtam kuryām iti me saumya darśanam/ sarvathā nāsty avaktavyam mayā saumya tavāgrataḥ, yadi te śravaṇe śraddhā śrūyatām raghunandana/ yady apy aham narendreṇa rahasyam śrāvitaḥ purā, tac cāpy udāhariṣyāmi daivam hi duratikramam/ tac chrutvā bhāṣitam tasya gambhīrārthapadam mahat, tathyam brūhīti saumitriḥ sūtam vākyam athābravīt/

On way back to Ayodhya having dutifully left Devi Sita on the banks of Gang near Maharshi Valmiki Ashram initiated conversation to Ratha Saaradhi Sumantra. He said: ‘ look Sumantra! Shri Rama must now be feeling the absence of Sita Devi by now. How sad is the play of destiny. Is not Rama who could devastate Deva- Gandharva-Rakshasa- Asuras being the truthful ‘daivopaasaka’. Yet, by the father’s simple nod of his head had undergone the severest possible ‘aranya vaasa’ for as long a period of fourteen years! *tato duḥkhataṛam bhūyaḥ sītāyā vipravāsanam, paurāṇām vacanam śrutvā nṛśaṁsam pratibhāti me/ ko nu dharmāśrayaḥ sūta karmany asmin ya-śohare, maithilīm prati samprāptaḥ paurair hīnārthavādibhiḥ/* Now on top of that punishment, is now the ‘Sita Parityaga’ quite without cumpunction of his own conscience simply on the basis of some pura-jaanapada vaasis careless and casual remarks! Suta! What kind of justification is this kind of ‘dharma raashi upaasana’ and vindication of justice is this!’. Then Saaradhi Sumantra replied to Lalshmana: ‘Sumitra nandana! You should not get worked up in this manner about Mithileshwarikumari Devi Sita. You may or may not be aware of certain recalls of the past incidents right before in the presence of your dearmost father Dasharatha. *bhaviṣyati dṛḍham rāmo duḥkhaprāyo ‘lpasaukhyavān, tvām caiva maithilīm caiva śatrughnabharatau tathā, samtyajiṣyati dharmātmā kālena mahatā mahān/ na tv idam tvayi vaktavyam saumitre bharate ‘pi vā, rājñā vo ‘vyāhṛtam vākyam durvāsā yad uvāca ha/* Durvasa Maha Muni asserted to your father that his son Shri Rama would be most definitely experiencing several hurdles all through his life long. *mahārājasamīpe ca mama caiva nararṣabha, ṛṣiṇā vyāhṛtam vākyam vasiṣṭhasya ca samnidhau/ ṛṣes tu vacanam śrutvā mām āha puruṣarṣabhaḥ, sūta na kva cid evam te vaktavyam janasaṁnidhau/ tasyāham lokapālasya vākyam tat susamāhitaḥ, naiva jātva anṛtam kuryām iti me saumya darśanam/* Narashreshtha Lakshmana! Durvasa Maha Muni said likewise in the presence of Maharshi Vasishtha and viprottamaas too. Soumya Lakshmana! That was how Dasharatha Maha Raja too was fully aware of this and so am I ever since. *sarvathā nāsty avaktavyam mayā saumya tavāgrataḥ, yadi te śravaṇe śraddhā śrūyatām raghunandana/ yady apy aham narendreṇa rahasyam śrāvitaḥ purā, tac cāpy udāhariṣyāmi daivam hi duratikramam/ tac chrutvā bhāṣitam tasya gambhīrārthapadam mahat, tathyam brūhīti saumitriḥ sūtam vākyam athābravīt/* Raghunandana! Even being fully aware of such past happenings, Maha Raja Dasharadha instructed me

long ago but still I am giving this secret information to you today. Indeed one could never ever transgress ‘daiva vidhaana’. But do keep this information to yourself and not even to Bharata Shatrughnas.

Sarga Fifty

As informed by muni kumaras, Maharshi with his ‘diya drishti’ reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort

Tathā samcoditaḥ sūto lakṣmaṇena mahātmanā, tad vākyam ṛṣiṇā proktaṁ vyāhartum upacakrame/ purā nāmnā hi durvāsā atreḥ putro mahāmuniḥ, vasiṣṭhasyaśrame puṇye sa vārṣikyam uvāsa ha/ tam āśramam mahātejāḥ pitā te sumahāyaśāḥ, purodhasam mahātmānam didṛkṣur agamat svayam/ sa dṛṣtvā sūryasaṁkāśam jvalantam iva tejasā, upaviṣṭam vasiṣṭhasya savye pārśve mahāmuniḥ, tau muni tāpasaśreṣṭhau vinītas tv abhyavādayat/ sa tābhyām pūjito rājā svāgatenāsanena ca, pādyena phalamūlais ca so ‘py āste munibhiḥ saha/ teṣām tatropaviṣṭānām tās tāḥ sumadhurāḥ kathāḥ, babhūvuh paramarṣiṇām madhyādityagate ‘hani/ tataḥ kathāyām kasyām cit prāñjaliḥ pragraho nṛpaḥ, uvāca tam mahātmānam atreḥ putram tapodhanam/ bhagavan kimpramāṇena mama vaṁśo bhaviṣyati, kimāyus ca hi me rāmaḥ putrāś cānye kimāyusaḥ/ rāmasya ca sūtā ye syus teṣām āyuh kiyad bhavet, kāmyayā bhagavan brūhi vaṁśasyāsyā gatiṁ mama/ tac chrutvā vyāhṛtaṁ vākyam rājño daśarathasya tu, durvāsāḥ sumahātejā vyāhartum upacakrame/ ayodhyāyāḥ patī rāmo dīrghakālam bhaviṣyati, sukhinaś ca samṛddhāś ca bhaviṣyanty asya cānujāḥ/ kasmimś cit karaṇe tvām ca maithilīm ca yaśasvinīm, samtyajiṣyati dharmātmā kālena mahatā kila/ daśavarṣasahasraṇi daśavarṣaśatāni ca, rāmo rājyam upāsitvā brahmalokaṁ gamiṣyati/ samṛddhair hayamedhaiś ca iṣṭvā parapuraṁjayah, rājyavaṁśāś ca kākutstho bahūn samsthāpayiṣyati/ sa sarvam akhilaṁ rājño vaṁśasyāsyā gatāgatam, ākhyāya sumahātejās tūṣṇīm āsīn mahādyutiḥ/ tūṣṇīm bhūte munau tasmin rājā daśarathas tadā, abhivādya mahātmānau punar āyāt purottamam/ etad vaco mayā tatra muninā vyāhṛtaṁ purā, śrutam hṛdi ca nikṣiptam nānyathā tad bhaviṣyati/ evaṁ gate na samtāpaṁ gantum arhasi rāghava, sītārthe rāghavārthe vā dṛḍho bhava narottama/ tac chrutvā vyāhṛtaṁ vākyam sūtasya paramādbhutam, praharṣam atulam lebhe sādhu sādhu iti cābravūt/ tayoh samvadator evaṁ sūtalakṣmaṇayoḥ pathi, astam arko gato vāsam gomatyām tāv athoṣatuḥ/

Lakshmana got curious to know further more about Durvasa Maha Muni. Then Sumatra explained. Durvasa the Atri Putra spent chaturmaasya at Vasishtha Maharshis ashram once before. One day the Purohita Vasishtha Maharshi was visited by King Dasharatha too. The King then kept the Raja Kumara Shri Rama on his lap with affection narrating veera kshatriya stories. Curiously enough Dasharatha asked Durvasa about the lasting fame of Ikshvaaku vamsha as also about the longevity of himself and that of Raja Kumara Rama too. Dasharatha further asked as to how many sons that Rama once grown up might beget. Could you kindly explain in detail about the furtherance of the Ikshvaaku Vamsha! Then Maha Muni replied to Dasharatha as follows: *tac chrutvā vyāhṛtaṁ vākyam rājño daśarathasya tu, durvāsāḥ sumahātejā vyāhartum upacakrame/ ayodhyāyāḥ patī rāmo dīrghakālam bhaviṣyati, sukhinaś ca samṛddhāś ca bhaviṣyanty asya cānujāḥ/ kasmimś cit karaṇe tvām ca maithilīm ca yaśasvinīm, samtyajiṣyati dharmātmā kālena mahatā kila/* Ayodhyaa Rajya under the rule of Shri Rama would prosper for deergka kaala, yet he would have to be cursed by his wife’s absence for long too. Let me tell you now the background as to this was based on. Raja! In the hoary past, there were countless ‘Devaasura sangramaas’ in which Devas had an upper hand and the ever harassed daityas sought refuge from the wife of Bhṛigu Maharshi. There after daityas were freely moving about and Bhagavan Vishnu was enraged and tossed his chakra which killed Bhṛigu’s wife. But Bhṛigu reached Vishnu and gave a ‘shaap’ that he should be born as a human being and should suffer ‘patni viyoga’. It was due to that curse that Vishnu was reborn first as Vamana Deva and later as Shri Rama. *daśavarṣasahasraṇi daśavarṣaśatāni ca, rāmo rājyam upāsitvā brahmalokaṁ gamiṣyati/ samṛddhair hayamedhaiś ca iṣṭvā parapuraṁjayah, rājyavaṁśāś ca kākutstho bahūn samsthāpayiṣyati/ sa sarvam akhilaṁ rājño vaṁśasyāsyā gatāgatam, ākhyāya sumahātejās tūṣṇīm āsīn mahādyutiḥ/* Durvasa further continued to Dasharatha as follows:

‘Notwithstanding Bhrigu’s curse, Shri Rama should be ‘dirghayu’ for eleven thousand years with ‘dhana-dhaanya-yasho samapti’ and would also perform ‘ashvamedha yajna’ two successfully. So explained Sumantra to Lakshmana.

[Vishleshana on Bhrigu Maharshi: in general and from Devi Bhagavata Purana:

Maharshi Bhrigu was one of Brahma the Manasputras like Narada, Vasishtha, Atri, Gautama and so on. He was married to Khyati (the daughter of Daksha), Puloma (daughter of Kardama) and Usana. Two sons, Dhata and Vidhata and a daughter Shri were born to Khyati. Maharshi Bhrigu is also called Prajapati (creator) as he was created by Brahma to help him in the process of creation of the universe. Chyavana was his son from Puloma, Lakshmi was his daughter who was the wife of Vishnu also named as Bhargavi. Sukracharya, the preceptor of Daityas is a son of Bhrigu born to Usana. When the battle ensued between the Devatas and the Daityas, the Devatas led by Indra had the upper hand. Daityas went to their Guru, Sukracharya and sought his help, but as he left for severe Tapasya to please Maha Shiva to accomplish ‘Mrita Sanjivini mantra siddhi’, they sought refuge in Usana, the mother of Sukracharya, assured them protection and by using her powers froze the devatas. Devatas prayed to Vishnu to protect them and get them out of the predicament. Vishnu understood that the curse on devatas could not be annulled unless Usana was killed. But Usana being a woman without violating the precepts of dharma, disguised Himself as a ferocious beast and tried to scare Usana who in turn desired to turn Vishnu and Indra to ashes. In self defence, without having to infringe the principle and under the garb of self defence, even before her attempt to convert both to ashes and well before the words of the ‘shaap’ were spelt out, Vishnu killed Bhrigu’s wife with a sharp arrow and separated her head from her body. Once Usana was killed, her powers also left and Devatas became free but Bhrigu cursed Vishnu to take birth on earth and go through the cycles of birth and death and thus suffer like all humans. He brought his wife back to life with his powers. Vishnu accepted the curse of the Maharshi gracefully.

Devi Bhagavata Purana further explains further as follows: There were on-going battles between Devas and Demons, but the most potent war fought was that of Bali with Devas in which Danavas had an upper hand. But Lord Vishnu took the incarnation of Vamana and tricked Bali by asking for just three feet of land and occupied the entire Universe and suppressed Bali’s head to the Sub-terranean world as the third foot! Similarly Prahlada’s father Hiranyakasipu was killed taking the form of half-lion and half-man to escape the effect of Brahma’s boon. Thus each time Danavas got boons from Brahma, Lord Vishnu tried to search for the escape clauses of the boons secured after rigorous Tapasya and appeared as the saviour of Devas always. Thus brooding, Sukra Acharya, the son of Sage Bhrigu and Urjasvati, consoled Danavas and assured that some other strategy would have to be followed to achieve victory over Devas. Thus Danava Guru asked for patience and restraint and meanwhile practised a life of austerity and abstinence till he found a solution to the problem from Tapasya. The Acharya then meditated Lord Siva for several years together and finally pleased him for a boon. He explained that the various Tapasyas performed by Danava Kings in the past to Brahma and the boons obtained from him proved futile since they had only temporary impact and each time Lord Vishnu was discovering loopholes in the boons received. That was the reason why Lord Siva was approached for a solution as a boon, the kind of which should not have been granted to his opponent Brihaspati, the Deva Guru. Lord Siva in turn gave a very arduous method to follow namely to perform penance for thousand years lying upside down inhaling smoke from burnt husk. Meanwhile Deva Guru disguised himself as Sukracharya and gradually misguided Danavas and taught them a licentious and wicked life quite contrary to what Sukracharya advised before his departure for Tapasya. The Danavas were provoked by the Fake Danava Guru went on war against Devas who killed several Demons as the latter were disunited, indisciplined and weak. Sukracharya’s mother, Kavya, found that Devas were drawing too near to Danavas and protected them by putting Devas to deep sleep by requesting the Goddess of ‘Nidra’ (Slumber). Indra escaped the sleep as Lord Vishnu absorbed him into His body; He also used the Sudarsana Chakra (Wheel) and cut off Kavya’s head even ignoring that she was a woman that too the wife of Sage Bhrigu. The Sage was furious

on learning that Vishnu's Chakra cut Kavya's head and gave him a curse that Vishnu would be born again and again as a human being since He never cared for the killing of a woman and hence be punished by learning the misery of staying imprisoned for nine months each time before the births. Also by his mystic powers, the Sage revived his wife to come alive! Indra was afraid that Bhṛigu cursed Narayana and soon original Visvamisra would also return after securing the much desired Mantra from Lord Siva. So Indra made a plan and asked his daughter Jayanti to disguise herself as a maid and reach Visvamisra's hermitage and please his mother Kavya to start with and please the Sage in his duties subsequently which she did exceedingly well. Meanwhile Visvamisra secured a great boon from Lord Siva that he would be invincible to any force in the Universe. Lord Siva blessed the Sage with the Mantra. Also he was pleased with the services of Jayanti and desired to give boons to her. She revealed her identity as Indra's daughter and requested the Sage to marry her. Visvamisra agreed that she could be with him for ten years, that he would not attend to any outside task during the period and that she would not be visible to others. Indra's plan thus succeeded well. The fake Sukracharya (Bṛhaspati) too had a successful time. But after ten year's time Visvamisra left Jayanti and returned to Asuras and sought to expose the fake Sukracharya, but the fake Sage advised that he was real Sukracharya and the one who arrived just then was really fake! The real Sukracharya was not able to convince the foolish Danavas and having cursed them for not recognising him left in anger. Having fulfilled his mission, the fake Sukracharya or Bṛhaspati returned to Indra Loka. Danavas felt cheated and desired to convey their sincere apologies and thus approached Sukracharya with King Prahlaḍa in the lead. The Sage was furious as he felt insulted, while actually he took the trouble of severe Tapasya only for the welfare of the entire Danava community whereas they let him down badly by believing in Bṛhaspati in disguise. King Prahlaḍa pleaded with the Sage very earnestly and all the Danavas prostrated before the Guru to excuse them for their lack of gratitude and commonsense. Sukracharya understood from his intuition that the regrets expressed by Prahlaḍa and Danavas were genuine. He then narrated that Lord Brahma assured him of the King of Danava's coming to power soon and for the time being Danavas would have to lie low and await excellent times till Prahlaḍa's grandson would be born as Bali and reign the Three Worlds. What the Danava Guru told Prahlaḍa was so encouraging that he did not wait for more time and attacked the Devas; Devas lost the war. Indra was surprised at the defeat of Devas. He prayed to Devi Bhagavati at the instance of Deva Guru, Bṛhaspati. He extolled the unparalleled Glory of Devi as per 'Shakti Darsana' and described Her as the 'Tatvas' rooted to the material manifestation of Pancha Bhootas or Five Elements; the Tatvas include Maha Bindu, Nada Sakti and Misrama Bindu. She dwelt in five sheaths (Kosas) viz. Annamaya, Prana Maya Kosa, Manonmaya, Vignana Maya and Ananda Maya. She was the Vedas, Sastras, Upanishads, Mantras, Tantras and multi-routed final destination and so on. Devi Bhagavati was pleased and made Her extraordinary appearance in full form, packed with armoury and ornaments. Out of sheer panic, Danavas led by King Prahlaḍa fled away to Patala forthwith. Thus ended the unwarranted war declared by Danavas against Devatas who had other important duties to perform; thus the Devi's appearance was a warning to both Devas and Danavas that they should not waste mutual energies in frequent bickerings. Thus there was a Truce ending the War.]

Sarga Fifty Two

Recalling Maha Muni Durvasa's vachanas of 'Vamsha Kalyana' with special reference to Rama, Lakshmana faced Rama with trepidation and pacified him of Sita Viyoga to get back near normalcy.

*Tatra tām rajanīm uṣya gomatyām raghunandanaḥ, prabhāte punar utthāya lakṣmaṇaḥ prayayau tadā/
tato 'rdhadivase prāpte praviveśa mahārathaḥ, ayodhyām ratnasampūrṇām hṛṣṭapuṣṭajanāvṛtām/
saumitris tu paraṁ dainyaṁ jagāma sumahāmatih, rāmapāḍau samāsāḍya vakṣyāmi kim ahaṁ gataḥ/
tasyaivam cintayānasya bhavanam śaśisam̐nibham, rāmasya paramodāram purastāt samadṛśyata/ rājñas
tu bhavanadvāri so 'vatīrya narottamaḥ, avānmukho dīnamanāḥ prāviveśānīvāritaḥ/ sa dṛṣṭvā rāghavaṁ
dīnam āśīnam paramāsane, netrābhyām āsrupūrṇābhyām dadarśāgrajam agrataḥ/ jagrāha caraṇau
tasya lakṣmaṇo dīnacetaṇaḥ, uvāca dīnayā vācā prāñjaliḥ susamāhitaḥ/ āryasyājñām puraskṛtya visṛjya*

janakātmajām, gaṅgātīre yathoddīṣṭe vālmīker āśrame śubhe, punar asmy āgato vīra pādamūlam upāsitum/ mā śucaḥ puruṣavyāghra kālasya gatir īdṛśī, tvadvidhā na hi śocanti sattvavanto manasvinaḥ/ sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ, saṁyogā viprayogāntā maraṇāntaṁ ca jīvitam/ śaktas tvam ātmanātmānam vijetum manasaiva hi, lokān sarvāś ca kākutsṭha kiṁ punar duḥkham īdṛśam/ nedṛśeṣu vimuhyanti tvadvidhāḥ puruṣarṣabhāḥ, yadārthaṁ maithilī tyaktā apavādabhayān nṛpa/ sa tvam puruṣaśārdūla dhairyeṇa susamāhitaḥ, tyajemām durbalām buddhiṁ saṁtāpaṁ mā kuruṣva ha/ evam uktas tu kākutsṭho lakṣmaṇena mahātmanā, uvāca parayā prītyā saumitriṁ mitravatsalam/ evam etan naraśreṣṭha yathā vadasi lakṣmaṇa, paritoṣaś ca me vīra mama kāryānuśāsane/ nirvṛtiś ca kṛtā saumya saṁtāpaś ca nirākṛtaḥ, bhavadvākyaiḥ sumadhurair anunīto 'smi lakṣmaṇa/

On arrival back to Ayodhyapuri be the afternoon, Lakshmana was wondering as to how to face Shri Rama after getting down the chariot at the Rja Bhavana. By then King Rama was already seated on his simhasana with both of his eyes were full of tears. *āryasyājñām puraskṛtya viśṛjya janakātmajām, gaṅgātīre yathoddīṣṭe vālmīker āśrame śubhe, punar asmy āgato vīra pādamūlam upāsitum/ mā śucaḥ puruṣavyāghra kālasya gatir īdṛśī, tvadvidhā na hi śocanti sattvavanto manasvinaḥ/ sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ, saṁyogā viprayogāntā maraṇāntaṁ ca jīvitam/* Lakshmana then addressed Shri Rama: ‘Maha Raja! as directed by you in detail I had left Janaka nandini at the banks of Ganga near Maharshi Valmiki Ashrama as per the exact location prescribed and had just returned. Purusha Simha, kindly cry not since the Kaala Devata’s circumstantial pressures are irrevocable and buddhimaan maha veeras ought to reconcile gradually as time would pass on. In one’s own life time, each and every Being need to harden one’s respective physique and control emotions as per the passage of time; and in your own case surely, your capacity to suppress them is truly exrardinary. We are all aware about the pangs of viyoga baadha of stree, putra, mitras but the kaal nirnaya could only be the time healer as one’s own circumstances are truly variable. Kaakusthakula bhushana! Your capability for reconciliation to the vicsissitudes of life and that of ‘kaala prabhava’ are truly heroic. Yet, the need for carrying with you the stree-purusha-mitra-dhana sampatti becomes inevitable. *śaktas tvam ātmanātmānam vijetum manasaiva hi, lokān sarvāś ca kākutsṭha kiṁ punar duḥkham īdṛśam/ nedṛśeṣu vimuhyanti tvadvidhāḥ puruṣarṣabhāḥ, yadārthaṁ maithilī tyaktā apavādabhayān nṛpa/ sa tvam puruṣaśārdūla dhairyeṇa susamāhitaḥ, tyajemām durbalām buddhiṁ saṁtāpaṁ mā kuruṣva ha/ evam uktas tu kākutsṭho lakṣmaṇena mahātmanā, uvāca parayā prītyā saumitriṁ mitravatsalam/* Kakusthakulabhushana! You are born blessed with the union of hearts, antaratmas of Beings in trilokas, and for a spectacular human like you should indeed be able to contain the passing conditions and phases of life. A person of your ‘shitha pragjnyatva’, steadfastness, and self control might look odd to bear the pain in the heart for now. Raghunandana! A shreshtha purusha as you certainly are must never be blamed for weak heardness, in any case. Purushasimha! be brave for now and discard timidity; get rid of this ‘shoka buddhi’ and stop crying, while concentration on the Supreme right within your self.’ In this manner, Lakshmana sought to soothen Rama’s inner psyche. *evam etan naraśreṣṭha yathā vadasi lakṣmaṇa, paritoṣaś ca me vīra mama kāryānuśāsane/ nirvṛtiś ca kṛtā saumya saṁtāpaś ca nirākṛtaḥ, bhavadvākyaiḥ sumadhurair anunīto 'smi lakṣmaṇa/* Then Rama addressed Lakshmana: ‘Narashreshtha Lakshmana! I am alright now as I am thankful for your words of soothing the burst of my emotions. I must now seek to follow your heartfelt words and get back to normalcy. I am beholden to you for your earnest and timely counselling for my ‘manasshaanti’!

Sargas Fifty Three and Fifty Four

Having regained semi-normalcy, Rama sought to resume the regular Raja Sabha, recalling the example of King Nriga neglecting his Raja Dharma and was subjected to Vipra Shaapas to be a chameleon for yugas!

Having been pleased by the ‘saantvana vachanaas’, the recouped King Rama felt that four valuable days had passed and the daily proceedings of the Rajy Sabha had been upset there since. He then asked Lakshmana to have the convening of the normal proceedings of Rajyaanga Vyavahaasas and the cross

section of the praja including stree, purohita, pandita, mantris be called atonce. As Lakshmana got the Sabha convened accordingly, Shri Rama asserted: *pourakaaryaani y rajaa na karoti dine dine, samvrite narake ghore patitonaatra samshayah/ Shruyate hi puraa raajaa Nrugo naama mahaa yashaah, babhuva prithivipaalo brahmanyah satya vaak shuchih/* ‘Lakshmana! Who soever of the Kings would not attend the rajya sabhas daily, pass away ingloriously without ascertaining the ‘kashta sukhaas’ of his praja would be surely reach narakas where there would be no possibility of breathing except rarely to let him survive! In the olden ages, there was King named Nriga a maha tapasi, yashasvi, vipra bhakta, satyavaadi, and achhara-vichaata sampanna. Once he visited Pushkara Tirtha and gave away ‘mahaa pushkala daanas’ to veda pandita brahmanas of suvarnaabharanaas and as many as a crore of milch cows. Lakshmana! At that time Nriga Raja spotted a daridra-nityaagnihotra- bahu santaani brahmana from Kankala village and gave a cow and calf. Several years there after, that very brahmana had unfortunately lost the cow as apparently somebody stole the ‘go maata’. Ever seeking to locate that, the poor brahmana visited Kankhala village and tried to somehow locate the Go maata in good shape in a brahmana’s cottage. He addressed the go maata as Shabala. *Atha taam naamadheyena svaknovaacha brahmanah, aagaccha shabaletyevavam saa tu shishraava gouh svaram/ Tasya tam svaramaagjyaaya khudaartasya dwijasva vai anvagaat pushthitah saa gourganccchantam paavakopamam/ Yopi paalayate viprah sopi gaamanvagaadd dryutam, gatvaacha tamushim chashte gouriti satvaram, sparshitaa raajasimhena mama datta nrigenah/* As soon as the cow was called with affection saying ‘come here, come here’, she jumped forward with quick response. The brahmana of the Kankhala and the visitor brahmana entered into an arguments as the visitor brahmana asserted that Nriga Maharaja himself gifted Shabala himself. *Tato braahnanayorvaado mahaanaaseed vipaschitoh, vivandantou tatonyonyam daataaramabhijugmatuh/ Tou raajabhavana dwaari na praaptou Nrigashaasanam, ahoraatranyekaani vasantou krodhameeyatuh/ Uuchitascha mahaatmaanou taavibhou dwijasattamou, kriddhou parama samtaptou vaakyam ghoraabhisamhitam/* Then both vidwaan braahmanaas drove the cow fighting each other and reached the palace of the King. Then both of them kept on waiting for Raja darshana for several days and nights continuing their mutual bickerings. They lost their patience and with frustrated anger cursed them with extreme fury. *Aarthimnaam yasmaatvam naishi darshanam, adrushtah sarva bhutaanaam krukulaaso bhavishyasi/ Bahuvarsha sahasraani bahuvarsha shataanicha, shvyabhre twam krukuleebhuto deerghakaalam nivasityasi/* They both hurled their ‘shaapaas’ shouting at the King : Raja! we have been waiting for days and nights hoping you would provide justice to us about the ownership of this cow that you had donated to us. But you had been consistently refusing to meet us for your final judgment. Now our curse to you should be that you become a girgit or chameleon being a turncoat for thousands of years. *Upatsyate hi lokosmin yaduunaam keertivardhana, vaasudeva iti khyato vishnuh purusha vgrahah/ sate mokshuyataa shaapaad raajatasmaad bhavishyasi/ kritaa cha tena kaaleena nishkutatistey bhavishyasi/ Bhaaraavtaranaartham hi nara naraayanaavibhou, upastyate mahaaveeryom kalou yuga upasthite/* Only in the next dwapara yuga when Maha Vishnu would incarnate as Bhagavan Krishna then only you would be freed from this ‘shaapa’. Once again in the Kali Yuga, you should become Nara Narayana swarups.’

As Shri Rama continued to explain to about Rajarshi Nriga thus, Lakshmana explained that in those days of the yore, obviously brahmanottamas were worked up even by minor lapses and gave such long lasting ‘yugaantara maha shaapaas’ too! How did the Rajarshi react then. Rama explained: Then the Rajarshi having been notified by his dwaara paalakas, had literally ran after the brahmanottamaas and having realised that they had already left away, called for the mantris, purohitas, and purajanas and explained : ‘Sajjano! Brahmarshi Narada seated on a parvat raja came to me and informed of the details of the ‘maha viprottama shaapa’ but they seem to have left for brahma loka. Hence I have decided to make my son Vasu naamaka rajakumara as the King and asking the shilpis to get ready to dig up earth to make a platform for me lie down with ‘sugandha yukta pushpa vrikshas’ all around for me rest with cool breezes all around.’ Then the Rajarshi endeared the new King and addressed the son to follow the precepts of kshatriya dharma parayaana and explained: *Praaptavyaanaayeva praaproti gantanyanyeva gacchati, labdhanyaanyeva labhate duhkhaani sukhaanicha, purve jaatyantare vatsa maa vishaadam kurupva ha/* Dear son, as as per the ‘purva janma krita sukritaas’ only any Being’s present and future ‘plalaaphalaas’ are

reaped; and hence do not get too alarmed and concerned about me. Having this advised the new king and stated 'good bye' all the present maha jana had entered the pit.

Sarga Fifty Five

Asked about Ikshvaaku Kings ever busy with Yaginas, Rama cited King Nimi versus Brahmarshi Vasishtha and their mutual curses.

Thus Shri Rama explained to Lakshmana about the requirement of King's to be ever available responding to the needs of their 'prajaas'. Then Lakshmana was surprised at such past events related to Kings in general. Then he had specifically enquired of the Kings in the lineage of Ikshvaaku Vamsha. Then Shri Rama explained that of the twelve famed sons who were all of 'dharma paalakas and yuddha nipunata' and among them was the maha yashasvi Rajarshi Nimi was the outstanding. He built a famed Nimi Nagara on the banks of the Sacred Gautami River popular as 'Vijayanta' on the lines of Indra Puri itself. Then in due course of time, Nimi Chakravarti desired to perform such a maha yajna about with not only his praja by various other co- Kings and their prajaas too should speak high about. Thus having consulted his father another Manu Putra Ikshvaaku desired to invite the Raja Purohita the Brahmarshi shiromani Vasishtha as also Maharshis Atri, Angeera, and taponidhi Bhrigu too. *Tamuvaaacha Vashishthastu Nimim raajarshi sattamaam, vritoham purvamindrena anantaram pratipaalay/ Anantaram mahaa vipro Gautamah pratyapuurayat, Vsishthopi maha tejaa Indra yagjnamathaakaret/* Then having been honoured by the recognition of King Nimi's kind invitation to preside over his maha yajna, Brahmarshi Vasishtha explained that he had already been asked by Indra to preside over his maha yajna too, yet he could manage to reach at the appropriate time of King Nimi's 'maha purnaahuti' time, while the other preliminaries could be pioneered and completed by Maharshis Atri, Angeera and Bhrigus. Thus Vasishtha suggested to King Nimi. Accordingly, Nimi Rajarshi invited the brahmanottamaas apart from the ritviks. The main priests of Yajna Karyas are the Hota who recites the invocations especially of Rigveda; Atharvya is responsible for the physical and material details of the yajna and an erudite of Yajurveda; Udgaata is the chief chanter of the suktas and specialist Saama Gaana and responsible for pressing the Soma juice. Besides these are Brahmanas as Agneedhi and Prashastar, besides Purohita of course. The Maha Yajna was thus initiated and was completed after taking Nimi's deeksha for five thousand years. Meanwhile, Brahmarshi Vasishtha having completed his responsibility at the Indra Yajna arrived quickly to catch up with the Hortu karma of Nimi Yajna. But he found that that responsibility was already completed by Gautama Maharshi. On noticing the hotru karya, Brahma kumara Vasishtha got upset and furious at Rajarshi got fatigued and half asleep. He shouted at the King: *Yamaat tvamanya vritavaan maamavagjnaaya paarthiva, chetanena vinaabhuto dehaste paarthivaishyati/ Bhupaala Nime!* You have knowingly offended me by approaching another purohita and hence may your physical body be fallen off though not your existence otherwise being a Videha! Then King Nimi having been awoken from the half sleep realised the intent of the shaapa replied: *Tasmaat tavaapi brahmarshe chetanena vinaakritah, dehaha sa suchirapraakhya bhavishtaya na samshayah/* Brahmarshi! May your body fall down senseless. This Nimi fell down without body and Vasishtha fell down senseless.

[Vishleshana a) on King Nimi and Brahmarshi Vasishtha vide Devi Bhagavata Purana and b) Nine Yogindras explain to Videha Nimi's spiritual enquiries]

a) King Nimi of Ikshvasu dynasty was highly righteous and sought to perform a Maha Yagnya in the name of Devi Bhagavati; Sage Vasishtha who was the dynasty's Raja Guru agreed to be the Head Priest. At the arrived time when all the preparations were through, the Sage informed that Indra had called him too for a Sacrifice and sent word that King Nimi's Yagna be rescheduled. King Nimi went ahead with his function as per schedule. Vasishtha returned and cursed Nimi that his mortal body would fall off. The King gave a return curse likewise. But since Nimi's Yagna was not complete, he performed it as 'Videha' or without body as Lord Yama was pleased with the Sacrifice and gave him the option of another nice birth or enter

the first Jiva body of Brihaspati but the King chose the Videha option. Vasishtha had to pray to his father Brahma who arranged that he be reborn as **MitraVaruna**. In the past, Apsara Urvashi was infatuated by Mitra-Varuna and two issues were born, one was Agastya who became an ascetic and the other was Ikshvaku who became a King. Mitra Varuna's Jiva -body was still intact even before Brahma created original Vasishtha; the Jiva of the present Vasishtha now dropped as a return curse of King Nimi entered the duplicate body of Mitra Varuna without any loss of original Vasishtha's wisdom and Radiance!

b) Once **Maharaja Nimi**, son of Ikshvaku desired to perform a Sacrifice and requested Vasishtha to be the Head Priest, but Vasishtha was busy performing another Sacrifice for Indra and therefore asked Nimi to wait till he returned. But Nimi performed the Sacrifice without waiting for Vasishtha, who cursed Nimi, but Nimi too gave a curse to the Sage. As a result of the curses, both of them were dead, but as Mitra and Varuna desired Urvashi in lust and from their thoughts of lust revived Vasishtha. As regards, Nimi Maharaja, his body was preserved till the completion of the Sacrifice which was already in progress and once the Yagna was over, the Brahmanas requested Demi Gods to revive his body already preserved. Nimi did not opt for the revival of the physical body but his spiritual body continued to exist. It was that spiritual body of Nimi, known as King Videha (without physical Body) performed Soma-Yagnya and was blessed with the presence of **Nine Yogindras** viz. Kavi, Havir, Anthariksha, Prabuddha, Pippalayna, Havirhotra, Drumila, Chamasa and Karabhanjana.(Their lineage was: Swayambhu Manu or Priyamvata-Agnidhara-Nabhi-Rishabhadeva considered as the Plenary expansion of Lord Narayana Himself- one hundred sons, headed by Bharata of BharataVarsha fame, including the Nine Yogindras). The Nine Yogindras, who were highly learned in Spiritual Science preaching the path of attaining Absolute Truth travelling naked all over the Universe, explained the Principles of Seeking the Truth to King Nimi alias Videha and those who attended the Sacrifice.The pointed queries made to the Nine Yogindras by King Nimi (Videha) were: 1)What is the highest good? 2) What are the Principles of Dharma and the general inclinations conditioning human beings like 'Svabhava' (one's own nature or behavior), Acharya' (Tradition), Speech pattern and other lakshanas' (Traits) of Elevated human beings? 3) What is the external energy of Super Power? 4) How does one disassociate from Maya or Illusion? 5) How is a Brahmana (Devotee) identified? 6) What is 'Karma' (means of devotion) and its two major forms viz. materialistic or Spiritual (Kamuka or seeking oriented and Nishkama or Oriented to Almighty only) 7) What are the various Incarnations /Extensions of God? 8) What is the destination of a non-devotee? 9) What are the ideal forms of worship suited to the four ages (Yugas)? Yogindras explained that relentless pursuit of material desires, arising out of ignorance and leading to fear as conditioned by one's own nature and nurture, tends to sideline or marginalise the Super Energy and Its Extension Forms or Incarnations aimed at the Four Yugas and even if a human being were to perform acts of devotional services these would invariably aim at desire-fulfilling ends and not Spiritually oriented. This vicious circle of cause and effect ought to be wrecked to yield to the path of Bhagavatha Dharma or the Discipline of Faith. Increase in the duration of devotional time, gradual detachment, and enhancement of Awareness of the Super Energy are the Golden Means required.]

Sarga Fifty Six and Fifty Seven

Brahma's varapraapti to King Nimi and Vasishta for Mitra-Varuna 's combined virility due to meeting Urvashi in a Kumbha- King Pururana of Ikshvakus-Vashishtha' new body in the eyes of Videaha Nimi.

Understandably, Lakshmana's curiosity was raised further and asked Shri Rama as to how the Brahmarshi Vasishtha and Rajarshi Nimi were able to regain their bodies with their bhoutika karmendriyas of Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively. Then Shri Rama explained that Maha Muni Vasishtha having lost his form was absorbed in vaayu swarupa and approached Brahma and informed of what all had informed. Swayambhu Brahma stated: *Mitravarumja teja aavisha twam mahaa yashah, ayonijastvam bhavitaa tatraapi dwijasattama, dharmena nahataa yuktah punareshyasi me vasham/*

Mahayashasvi dwija shreshtha, you may enter the ayonija swarupa of Mitra and Varuna and dharma yukta putra rupa and as such be eligible for the status of my son of a Prajapati. As Brahma solved the riddle of Brahmarshi like wise, Brahmarshi prostrated at the feet of Brahma Deva and having resumed the Vayu swarupa had approached the Mitra Deva and Varuna Deva where were administering at the same place as receiving the worship of Devas at the same place. That was the time when Apsara shreshtha Urvashi was visiting along with her sakhiyaas precisely at that very place most coincidentally. That was the time when sundari Urvashi was fresh after bathing on Ksheera Saagara and Varuna in his mindset he felt attracted to her. He made advances to her and she replied with folded hands that Mitra Deva had already desired for me. But Varuna was infatuated then by Manmadha Baanaas and was unable to resist his intense passion for the Apsarasa Kanya. *Varunaswabhraveed vaakyam kandarpa shara peeritah, idam tejahsamuttrakshey kumbhesmin deva nirmite/ Evamusttrujya sushreni twayyaham varavarbini, kritakaamobhivishyaami yadi necchhasi sangamam/* Agonised by the Manmadha then Varunadeva was unable to resist any further told the Apsarasa that there was a deva nirmita kumbha right there and would like to deposit his 'veerya' right into it. Then Urvashi replied: Deva Varuna! Mitra Deva had already had similar 'kaama badha' and deposited his veerya too. Having so said the Apsara approached Mitra, who was terribly enraged and shouted on Urvashi: 'Duraacharini! I had already invited you but you had again tempted another one too; my shaap would therefore be that you should be a human female for years together. Durbuddhe! you may be born therefore at as the temptress of Rajarshi Pururava the Budha putra.' Then accordingly from Pururava- Urvashi samyoga then Ayu named putra was generated. After having been punished by Mitra Deva and having been wedded to Pururava on earth regained her Apsarasatva subsequently.

[Vishleshanas: on creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi from Matsya Purana]

Sage Narada enquired of Bhagavan Shankara about the origin of Agastya Muni and Vasishta. Maheswara explained that once Indra despatched Vayu and Agni to destroy Danavas and having successfully killed thousands of the enemies, ignored some Daityas like Taraka, Kamalaaksha, Paravasu, Kaladamshttra and Virochana as they fled away and concealed in deep Seas. The Danavas who hid themselves kept on tormenting human beings as also Devatas eventually. Indra ordered that Vayu and Agni should dry up the Sea water, especially to kill dangerous Daityas like Jambhasura, but the both the Devas argued that in the process of drying up the Seas even in a minor manner there would be serious havoc caused to crores of Jeevas. Indra was annoyed at their argument and cursed them to fall down on Earth from Swarga and both the Devas entered into a 'Jala Kumbha' or Water Pitcher as a single body. Meanwhile, Sages Nara and Narayana were in Tapasya on Gandhamadana Mountain, and Indra was concerned that they might not be a threat to his chair; he despatched a few Apsaras to the Mountain along with Kamadeva but their attempts to tempt the Maharshis failed. As the Apsaras continued to be stationed there, Narayana Rishi created a damsel of exquisite attraction from his thighs and named her Urvashi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvashi and they could not possibly tempt Nara Narayan Maharshis, after all! Mitra (Sun God) and Varuna (Rain God) happened to see the damsel and could not resist the fall of their combined semen of MitraVaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as 'Videha' or without body, but the King too gave a return curse; both Nimi and Vasishtha approached Lord Brahma who solved the problem by retaining Nimi's life in his Eyes and Vasishtha to be reborn to MitraVaruna since the latter's semen fell in the pitcher on seeing Apsara Urvashi. Subsequently Agastya married Lopamudra, absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the

Vindhyas. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying ‘Vatapi! Jeerno bhava’ and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! (Till date, devotees recite Lalita Sahasranama and Aditya Hridaya scripted by Agastya Muni. Vasishtha, the Brahmarshi was the arch-enemy of Rajarshi Viwswamitra ever since the latter claimed Nandini the Celestial Cow and fought a battle in which Viswamitra was defeated. The enmity continued till once both the Rishis cursed each other to become birds and finally Brahma had to intervene and convert them back as human beings) Agastya Muni satisfied Maheswara with ruthless penance for several years and secured boons of longevity for twenty five crores of years as long as thousand lives of Brahmas. The boon also covered that whosoever worshipped him for seven days for seven years with ‘Arghya’ or offering water addressing the Muni along with charities of a white cow and calf, silver vessel, and white clothes as follows would be blessed with good health, good Form, and contentment: *Kaashapushpa prateekaasha Agni Maruta Sambhava, Mitraavarunayoha putra kumbhayoney Namostutey/* The first Arghya would provide Good Form, the second one Bhuvarkloka and the third Swarloka.]

Sarga Fifty Seven continued

Heartily contented about the erstwhile Ikshvaku Vamasa King Nimi, his maha yagjna, Vasishtha purohita, their mutual shaapaas, Mitra Varuna janma, and Pururava janma as the next Ikshvaku King, Lakshmana got more and more curious and asked Shri Rama who in turn explained as follows: ‘Raghushreshtha! As Mitra and Varuna Devatas combined veerya was collected in the kumbha and two maha tejasvi brahmanas emerged and both were subsequently became Rishis. From the kumbha, Bhagavan Agastya emerged first but the one who emerged later denied that Mitra that he was not his son and walked off! Mitra’s semen was set in the kumbha first, then was deposited that of Varuna and after some time elapsed Mitra Varuna’s combined veerya came out as Vasishtha Mahamuni the subsequent Ikshvaku vamsha raja purohita. Soumya Lakshmana! Even well before King Ikshvaku’s king ship, Brahmarshi Vasishtha was the Raja purohita [Brahma Purana stated that Vaivashva Manu had Ikshvaaku, Nabhaga, Dhrushta, Sharyaayi, Narishyanta, Praamshu, Arishta, Karusha and Prushajghna] But now, Brahmarshi Vasishtha having been reborn again, Nimi came to know of this new and latest development of Vasishtha’s new and renewed birth. Lakshmana! Listen of this interesting development now: Raja Nimi being ‘videha’ still alive though not physically without panchendriyas but with mind and thinking capacity with praana the vital energy approached Manishi- Rishi and having requested him took deeksha for performing an yagjna and completed it successfully. Having thus completed asked Bhrigu Maharshi who assured that he could revive his physical form once again. Nimi was excited and along with Bhrigu Maharshi, devaas too were pro-cooperative. King Nimi was excited : *Evamuktah Suraaiah sarvairnimeschataabruvat, netreshu sarvabhitaanaam vaseya Surasattamaah/ Baadhamityeva vibudhaa Nimeshchatatadaabruvan, netreshu sarva bhutaanaam Vaayubhutacharishyasi/ Tvatkrite cha Nimishyanti chakshuumshi Prithiveepate, vaayubhuten charataa vishraamaartham muhurmuuh/* As devaas assured Videha Nimi at the instance of Bhrihu Maharshi, King Nimi was excited to visualize ‘samasta praanikoti’ moving about. The assurance to the videha Nimi welcomed the devaas, who on their arrival helped the Videha Deha of the King and performed ‘aarani mathana’ or churning of fire sticks with appropriate vedic mantras with force. *Mathanaanmithirityaarhurjjanaajjanakodbhavat, yasmaad videhaat sambhuto Vaidehastu tatah smitah/ Evam Videha raajascha Jaakah purvakobhavat, Mithisnaam mahaateejaastenaayam Mauthilobhavat/* As in the ancient past, ‘mantrokchaarana purvakahomaa’, Nimi’s ‘putra utpatti mathana’ began as in the past and Mithi was born. Lakshmana! Thus King Nimi of our Ikshvaaku vamsha too got perpetuated from king to king.’ Thus Shri Rama explained the historic background of Ikshvaaku Raja parampara to Lakshmana as he was too curious to learn of Ikshvaaku Rajas who had in the past had rather disregarded with the ‘praja vyavahaaraas’ with their own pursuits.

[Vishleshana on Ikshvaaku Vamsha recalled from Essence of Valmiki Bala Ramayana as follows

Bhavishya Purana explains "After the Pralay in **Treta Yuga**, King Sudarshan returned from Himalaya and revived Ayodhya Puri and thanks to the and the Holy Sages. King Sudarshan ruled for thousands of years and in course of Time, his son King Dilip initiated a new generation and King Raghu heralded the **Surya Vamsha** or the Raghu Vamsha. King Raghu's grandson Dasharatha had the unique privilege of securing Lord Shri Rama, the 'Avatar' of Bhagavan Vishnu. Surya Vamsha dominated from Shri Ram's son Kusha downward for hundreds of generations thereafter and the Kings were by and large virtuous, engaged in Yagnas and Agni Karyas, charities and the preservation of Dharma. Padma Purana is quoted: Vaivasvata Manu had ten sons, viz. Ila, Ikshvaaku, Kushanaabha, Arishta, Dhrushta, arishyant, Karusha, Mahabali Sharyati, Prushaghna, Naabhaga and **Ambarisha**. By dint of relentless Tapasya, Vaivasvata secured the boon from Brahma of becoming the Supreme Administrator of Prithvi of high virtue and Fortune and thus he became the First Manu Ever! Ila also became ambitious and wandered several places and by mistake entered the 'Sharavana' Garden, little knowing that who ever entered the Sharavana would instantly turn into a woman as per the instructions of Parameswara where Shiva Deva was alone with Devi Parvati. Even outside the Sharavana, Ila as a woman was attracted to Budha, the son of Chandra (Moon). Ila's brother Ikshvaku was worried about the disappearance of Ila and having realised the fact that any male entering the Sharavana would be converted as a female and that Ila also would have been converted like wise. Ikshvaku prayed to Shiva and as directed Ikshvaku announced Ashvamedha Yagna so that Ila as a female could be identified since the brave Ila would be definitely attracted to the Ashvamedha Yagna and the challenge of holding the horse. Indeed the Plan of Ikshvaku worked well and Ila was identified as the 'wife' of Budha, the son of Chandra. The female Ila became a Kimpurush for six months and as a woman for six months as per the boon of Shiva. As a Kimpurush, Ila also known as Sudyumna gave birth to three sons Utkal, Gaya and Haritashwa and they became the Kings of Utkal (Orissa), Gaya, and Haritashwa or Kuru. Ikshvaku became the King of Madhyadesha who begot hundred sons half of whom ruled the northern side of Meru and the others the Southern side. Kakustha was the eldest son of Ikshvaku and in that lineage was born Yuvanashwa and his great grandson was the famed Kuvalashva who killed the notorious demon Dundhumara. It was in this lineage that the illustrious Mandhata who was the Chakravarti of the Universe. In his lineage were the famous Purukutsa, Muchukunda, Harischandra, Dilip, Bhagiratha who brought the Sacred Ganga to Earth, Nabhaga, Ambarisha, Raghu, Dasaratha and the Incarnation of Lord Vishnu, the Epic Hero Shri Rama who killed Ravana and his able brothers Bharata, Lakshmana and Shatrughna; the Surya Vamsha of the clan of Ikshvaku was further extended by Kusha and Lava. Brahma Purana states: Vaivaswa had nine sons viz. **Ikshvaaku**, Naabhaga, Dhrushta, Sharyati, Narishyanta, Praamshu, Arishta, Karusha and Prushaghna. Once Vaivaswa performed one Yagna with the objective of begetting a daughter and Maharshi Mirtaavaruna was the Chief Priest; as the Maharshi offered a powerful oblation in the Agni Kunda, there emerged a maiden whom the Manu addressed as **Ila** and she took the permission of Matraavaruna and went near the Manu; the Manu blessed her, named her as Sudyumna and instructed her to expand Manu vamsha. She met Budha Deva in marriage and gave birth to **Puru**; she gave birth further to three sons viz. Utkal (whose Kingdom was the present Orissa), Gaya (the Capital of Gaya desha) and Vinataashva. Puru's Kingdom was distributed into parts to accommodate the nine sons too. Ikshvaaku became the Ruler of Madhyadesha. Ila and Sudyumna was one and the same but alternatively as a woman and as a man for each six months. Naashyanta's son was Shaka; Nabhaaga begot **Ambarisha**; Dhrishta and Karusha begot sons of the same name; Pramshu was issueless; Sharyati got twin children-a boy named Anarta and a girl Sukanya who was wedded to Chyavana Maharshi. Anarta begot Raiva, and the latter's son was **Raivata**, also known as Kakudmi who became the King of Kushasthala. Once Raivata accompanied by his daughter **Revati** visited Brahma loka and the latter was at that time engrossed in 'Gandharva Gaana'/ the songs of Gandharva; after the singing session, Brahma when told of the purpose of their visit viz. to bless his daughter of a suitable match for her, Brahma smiled and stated that during his visit to Brahma loka, Yugas rolled by but blessed Revati to return to their place and that she would definitely wed a Mahatma.

On return, the father and daughter discovered a complete change of their Place in Dwapara Yuga and on making local enquiries found **Balarama**, the elder brother of Krishnaas a suitable life-partner for Devi Revati; *thus the age-difference of Balarama and Devi Revati was a full Yuga!*]

Sargas Fifty Eight and Fifty Nine

King Yayati's yagina upset as Purohita Vasishtha was late-mutual 'shaapaas' as Yayati was bodiless and Vasishtha was 'vayuvileena' - Brahma arranges that joint sperm of Mitra Varunas to revive Vasishtha.

Lakshmana having heard Shri Rama's narration of how some of the Kings ticked off as in the case of Maharshis and faced consequences, Rama clarified that there were instances as to how even Shukracharya's caliber too hurled off shapaas to Kings of virtue too and cited the example of Nahushiputra Raja Yayati too for instance as that Raja had performed great service to his prajas always but had received considerable fame. Then he narrated the incident in detail to Lakshmana. 'King Yayati was married to Devi Sharmishtha whom he liked much due to her qualities of virtue despite her daitya parentage as her father was Vrishaparva daitya. He was also wedded to Devi Devayani, the daughter of Shukracharya the daitya guru. Sharmishtha's son was Puru while Devayani's son was Yadu. As the two sons of Yayati came of age, Yadu the son of Devayani one day complained to his mother Devayani that the father Yayati was always attracted to Shramishtha who was reluctant to develop nearness to Puru. Devayani too who had been noticing the differential treatment meted to her had burst out in jealousy as contrary to the equal attention to both the queens. Reacting sharply to her son Yadu's remarks, Devayani got worked up violently ignited with extreme distrust cried out and having reached Yayati shouted at him threatening that she along with her son Yadu would jump in to 'agnijvaalas' as both were feeling that they were being maltreated. Yayati was stunned at such allegation that indeed he had been treating both the queens equitably and why this flare of terrible inferiority complex and flare up jealousy! He tried his very best to pacify Devayani but to no avail as she kept on howling. Then as she desired, Devayani's father Shuracharya appeared on the scene and asked Devayani as to what was the matter! She replied in extreme rage as her body was shivering with anger and anguish: Muni Shreshtha father! I feel like jumping into agni jwaalaas or leap into endless ocean depths and die atonce as my husband would care a speck for me as he is deeply enamored and infatuated with his co wife. You cannot even imagine as by dear son too had been feeling miserable and is seeking to accompany me in my jumps into fiery flames or deep oceans. Having heard his dear daughter's 'akrandanaas', Shukracharya had reeled off his anger: *Yasmaanmaama jaanoshe Naahusha twam duraatmacaan, vayasaa jarayaa jeernah shaithilyamupayaasyasi/ Nahusha Kumara ! As you have proved your self, may your body be crumbled to 'vridhhapya' as with a tattered body!'* So saying Daitya Guru Shukraacharya left in anger.

Sarga Fifty Nine continued:

As Shukracharya gave the shaapa to his own son in law, King Yayati was stunned. Then he asked Yadu who too was with Devayani along with Yadu requested : Yadu my son! You are a dharma jnaata. Is it not possible for you to take over my 'vaardhyka dasha' for a few years and surely I would be able to repay you eventually. I am still in my middle age still fond of 'vishaya vaancchhas' as you could take over my 'vridhhapya' for now as you have a considerable life ahead. The ever cunning Yadu replied: Pita shri! You may perhaps approach your much dearer putrashri Puru. Then King Yayati approached Puru with a similar request and Puru replied most politely: '*Dhanyosmyanugruheetosmi tava sthitah/ Respected father! By performing this small and negligible duty should be carried out comfortably*'. Then Yayati was truly pleased whereafter Yayati performed sahasra yagnas and ruled over the kingdom for thousand years. Thereafter one day King Yayati called Puru and said: *Pratisschaasmi maha baaho shasavasya pratigrihaat, tvaam chaahamabhishekshyaami preetiya kuto naraadhipam/ Evamuktvaa sutum purum tyayaatirnahushaatmajah, Devayaaniik sutam kruddho Rajaa vaakyamuvaachah/ Rakshstvam mayaa jaatah kshatrarupo duraasadah, pratihamsi mamaagjnaam tvam prajaaarthe viphalobhava/ Maha baho*

Puru ! you had literally followed my instructions for which I am extremely pleased. I am hereby performing your rajyaabhisheka!’ Then calling Yadu, Yayati shouted angrily: I had made fun of my having been turned to old age. You may now forget fulfillment of your ambition to kingship and not even your progeny. I am your father, your guru too yet you had severely made fun of me ; now you would be born as a bhayankara rakshsa and your progeny too would be ungrateful to you far worse than yourself. Thereafter, Yayati having lived for long left for swarga loka. Later Puru shifted his rajadhani to Kashirajya Pratishthanapura while Yadu wandered in krounchavana.

[Vishkeshana on Yayaati from a)Maha Bhagavata Purana and b) Devi Bhagavata Purana

a) Yayati, the son of Nahusha became the King as Nahusha was transformed into a python due to his Maharashi’s shaapaas for his arrogance. Yayāti’s elder brother, Yati, was initially given the kignship but took to sanyaasashrama and Yayayati as a king considerable public appreciation. Eventually one day, Sharmishtha, daughter of the Danava Vishwaparva, and Devayani, daughter of Daitya Guru Shukracharya were bathing in a sarovara of the kingdom. After bathing, Sharmishtha confuses Devayani’s vastras by mistake exchanged. Devayani returned and shouted while jibing at their parentships as Sharmishtha as the daughter of Shukracharya and Vrishparva as their King. With the help of her servants, Sharmishtha threw the semi naked Devayani into a well. Later Yayati, son of Nahusha, helped Devayani to climb out of it. Eventually Yayati was facinated to both Sharmishtha and Devayani and their respetive fathers agreed. In due course, Devayani gave birth to two sons Yadu and Turvasu while Sharmishtha begot three sons Druhyu, Anu and Puru. In due course mutual jealousies and quarrels got intensified.Eventually Devayani felt that that her husband more ad more of time with Sharmishtha and complains to her father. The enraged Shkracharya cursedd Yayati with premature old age in punishment for inflicting such pain upon his daughter. Eventually Yayati asked to let one of the sons to agree to swap his old age while Yadu heckled at the request while Puru assured of his filial duty and agreed heartily. Yayati enjoyed the youth and attained swarga but cursed adu and made Pura the next King.

b) Sukracharya cursed King Yayati. The Sage’s daughter Devayani married the King but objected to live with his another wife Sarmishtha but still the King did not comply. The father of Devayani Sukracharya cursed that Yayati would become old and impotent. As the King entreated for forgiveness, the Sage’s curse was diluted that if any of his sons could take the position of Yayati’s old form instead, then he could regain his youth. The youngest son of Sarmishtha, Puru who bore his father’s curse and after Yayati, he became a youthful King, the ancestor of Panadavas and Kauravas. Veda Vyasa affirmed that being an upright King, Yayati was also in a position to reverse the curse of the Danava Guru but restrained from doing so and quietly conceded to assume the old age as after all he did not commit a great sin in asking his another wife Sarmishtha to bed; equally wonderful was the preparedness of Puru to take on the curse of the Sage and sacrificed his own youth for thousand years!]

Sargas Sixty and Sixty One

Maha Muni Chyavana and followers reach Shri Rama Praja Sabha explaining about the ‘atyaachaaraas’ on the praja and dharmatmas by Lavanasura by misusing a ‘shula’ as gifed by Shiva to his devoted father

*Tataḥ sumantras tv āgamya rāghavaṁ vākyam abravīt, ete nivāritā rājan dvāri tiṣṭhanti tāpasāḥ/
bhārgavaṁ cyavanaṁ nāma puraskṛtya maharṣayaḥ, darśanaṁ te mahārāja codayanti kṛtatvarāḥ,
prīyamāṇā naravyāghra yamunātīravāsinaḥ/ tasya tadvacanaṁ śrutvā rāmaḥ provāca dharmavit-
praveśyantām mahātmāno bhārgavapramukhā dvijāḥ/ rājñas tv ājñām puraskṛtya dvāḥstho mūrdhni
kṛtāñjaliḥ, praveśayām āsa tatas tāpasān sammatān bahūn/ śataṁ samadhikaṁ tatra dīpyamānaṁ
svatejasā, praviṣṭam rājabhavanaṁ tāpasānām mahātmanām/ te dvijāḥ pūrṇakalāsaiḥ sarvatīrthāmbu
satkṛtam, grhītvā phalamūlaṁ ca rāmasyābhyāharaṁ bahu/ pratigṛhya tu tat sarvaṁ rāmaḥ
prītipuraskṛtaḥ, tīrthodakāni sarvāṇi phalāni vividhāni ca/ uvāca ca mahābāhuḥ sarvān eva mahāmuniṁ,*

imāny āsanamukhyāni yathārham upaviśyatām/ rāmasya bhāṣitaṁ śrutvā sarva eva maharṣayaḥ, br̥ṣṣu rucirākhyāsu niṣeduh kāñcanīṣu te/ upaviṣtān ṛṣīṁs tatra dṛṣtvā parapuramjayah/ prayataḥ prāñjalir bhūtvā rāghavo vākyam abravīt/ kim āgamanakāryaṁ vaḥ kim karomi tapodhanāḥ, ājñāpyo 'haṁ maharṣīṇāṁ sarvakāmakaraḥ sukham/ idaṁ rājyaṁ ca sakalaṁ jīvitam ca hṛdi sthitam, sarvam etad dvijārthaṁ me satyam etad bravīmi vaḥ/ tasya tadvacanaṁ śrutvā sādhuṇvādo mahān abhūt, ṛṣīṇāṁ ugratapasāṁ yamunātīravāsinām/ ūcuś ca te mahātmāno harṣeṇa mahatānvitāḥ, upapannaṁ naraśreṣṭha tavaiva bhuvi nānyataḥ/ bahavaḥ pāṛthivā rājann atikrāntā mahābalāḥ, kāryagauravam aśrutvā pratijñāṁ nābhyarocayan/ tvayā punar brāhmaṇagauravād iyaṁ; kṛtā pratijñā hy anavekṣya kāraṇam, kuruṣva kartā hy asi nātra saṁśayo; mahābhayāt trātum ṛṣīṁs tvam arhasi/

Bruvadbhir evaṁ ṛṣibhiḥ kākutsṥo vākyam abravīt, kim kāryaṁ brūta bhavatām bhayaṁ nāśayitāsmi vaḥ/ tathā vadati kākutsṥe bhārgavo vākyam abravīt--- bhayaṁ naḥ śṛṇu yaṁ mūlaṁ deśasya ca nareśvara/ pūrvam kṛtayuge rāma daiteyaḥ sumahābalaḥ, lolāputro 'bhavaj jyeṣṥṥo madhur nāma mahāsurah/ brahmaṇyaś ca śaraṇyaś ca buddhyā ca pariniṣṭhitaḥ, suraiś ca paramodāraiḥ prītis tasyātulābhavat/ sa madhur vīryasaṁpanno dharme ca susamāhitaḥ, bahumānāc ca rudreṇa dattas tasyādbhuto varah/ śūlaṁ śūlād viniṣkṛṣya mahāvīryaṁ mahāprabham, dadau mahātmā supṛito vākyam caitad uvāca ha/ tvayāyam atulo dharmo matprasādāt kṛtaḥ śubhaḥ, prītyā paramayā yukto dadāmy āyudham uttamam/ yāvat suraiś ca vipraiś ca na virudhyer mahāsura, tāvac chūlaṁ tavedaṁ syād anyathā nāśam āpnuyāt/ yaś ca tvām abhiyūñjīta yuddhāya vigatajvaraḥ, taṁ śūlaṁ bhasmasāt kṛtvā punar eṣyati te karam/ evaṁ rudrād varaṁ labdhvā bhūya eva mahāsurah, praṇipatya mahādevaṁ vākyam etad uvāca ha/ bhagavan mama vaṁśasya śūlam etad anuttamam, bhavet tu satataṁ deva surāṇāṁ īśvaro hy asi/ taṁ bruvāṇaṁ madhum devaḥ sarvabhūtapatiḥ śivaḥ, pratyuvāca mahādevo naitad evaṁ bhaviṣyati/ mā bhūt te viphalā vāñī matprasādakṛtā śubhā, bhavataḥ putram ekaṁ tu śūlam etad gamiṣyati/ yāvat karasthaḥ śūlo 'yaṁ bhaviṣyati sutasya te, avadhyāḥ sarvabhūtānāṁ śūlahasto bhaviṣyati/ evaṁ madhur varaṁ labdhvā devāt sumahad adbhutam, bhavanaṁ cāsuraśreṣṭhaḥ kārayāṁ āsa suprabham/ tasya patnī mahābhāgā priyā kumbhīnaś hī yā, viśvāvasor apatyāṁ sā hy analāyāṁ mahāprabhā/ tasyāḥ putro mahāvīryo lavaṇo nāma dāruṇaḥ, bālyāt prabhṛti duṣṭātmā pāpāny eva samācarat/ taṁ putram durvinītaṁ tu dṛṣtvā duḥkhasamanvitaḥ, madhuḥ sa śokam āpede na cainaṁ kim cid abravīt/ sa vihāya imaṁ lokaṁ praviṣṭo varuṇālayam, śūlaṁ niveśya lavaṇe varaṁ tasmai nyavedayat/ sa prabhāvena śūlasya daurātmyenātmanas tathā, saṁtāpayati lokāṁs trīṇ viśeṣeṇa tu tāpasān/ evaṁprabhāvo lavaṇaḥ śūlaṁ caiva tathāvidham, śrutvā pramāṇaṁ kākutsṥa tvam hi naḥ paramā gatiḥ/ bahavaḥ pāṛthivā rāma bhayārtair ṛṣibhiḥ purā, abhayaṁ yācitā vīra trātāraṁ na ca vidmahe/ te vayaṁ rāvaṇaṁ śrutvā hataṁ sabalavāhanam, trātāraṁ vidmahe rāma nānyaṁ bhuvi narādhipam, tat paritrātum icchāmo lavaṇād bhayapīḍitāḥ/

As Shri Rama explained to Lakshmana about the utmost importance of an ideal kingship by always keeping a pulse on the opinions of common 'prajaas' and cited the lapses or successes in this context with special reference to Ikshvaaku vamsha, and had since convened the regular 'praja sabha' as representing a cross section of the Kingdom. In one such a sabha, one day arrived Bhṛigu Putra Chyavana Muni. The Maha Muni entered the Raja Sabha along with over hundred tapasvi Munis too. They gifted huge pots of 'maha punya nadi jalaas' and abundant 'phala-pushpa-kandamuulas' to the King and prajas. In turn King Rama gifted vastras-shawls-and priceless aabharanas to their respective strees, vidyardhis and their ashrama vaasis in profusion. Later on after exchange of mutual pleasantries, Rama asked Maha Muni Chyavana had pleasantly enquired: *kim āgamanakāryaṁ vaḥ kim karomi tapodhanāḥ, ājñāpyo 'haṁ maharṣīṇāṁ sarvakāmakaraḥ sukham/ idaṁ rājyaṁ ca sakalaṁ jīvitam ca hṛdi sthitam, sarvam etad dvijārthaṁ me satyam etad bravīmi vaḥ/ tasya tadvacanaṁ śrutvā sādhuṇvādo mahān abhūt, ṛṣīṇāṁ ugratapasāṁ yamunātīravāsinām/* Maharshis! Kindly inform us whether there might be a specific service which on behalf my kingdom that I might possibly performed! In fact, our entire kingdom is dedicated to dharma karyas and dharmagjnaas like you and these are not stated by lips but would be performed by our 'hridaya poorvaka baahu pada balaas'! As King Rama assured in that manner, Bhṛigu putra Chyavana Maha Muni was pleased and so were the follower Muni janaas too. *ūcuś ca te mahātmāno*

harṣeṇa mahatānvitāḥ, upapannam naraśreṣṭha tavaiva bhuvi nānyataḥ/ bahavaḥ pārthivā rājann atikrāntā mahābalāḥ, kāryagauravam aśrutvā pratijñām nābhyarocayan/ tvayā punar brāhmaṇa - gauravād iyaṁ; kṛtā pratijñā hy anavekṣya kāraṇam, kuruṣva kartā hy asi nātra saṁśayo; mahābhayāt trātum ṛṣiṁ tvam arhasi/ Chyavana Muni then replied: ‘Narashreshtha! Trust me to say that in the entire bhumandala we are over last refuge, and none else indeed. We had been visiting a series of other rajyas but having heard as to what was expected of us had never responded positively , much less re-assuringly! But we are all confident that you should be most certainly done with positive result and success.

[Vishleshana on Maharshi Chyavana a) Maha Bhagavata Purana and b) Chyavana’s encounter with Parrot Kunjal

a) Manu Vivaswanta gave birth to ten sons including Ikshvaku, Saryati, Nabhaga and Prushaghna. Saryati gave birth to Sukanya. The latter when she came of age visited a forest once along with her companions and playfully pried into a bush while amused about what she thought were glowing worms. But they were actually the eyes of a Muni named Chyavana performing Tapas with eyes wide open and in the process got blinded. The girl got confused when blood oozed out from the bush and ran away. The blinded Muni realised that a young princess did the indiscretion and gave a Shaap that the entire military force of the King should suffer with stoppage of their excretions. Meanwhile Sukanya conveyed to the King of her playful rashness and of the Muni’s shaap. King Saryati along with Sukanya approached the Muni and prostrated to him seeking unreserved pardon; the King offered the young Sukanya to wed the old Muni so that she could serve the Muni in his blindness. In course of time, Sukanya got used to family life serving the blind Muni in his daily puja and other chores. She excelled herself in her ‘Pativratya’ or undisputed devotion to her husband. One day, the two Ashvini Kumars who were the Physicians of Devas passed by the Ashram of Chyavana Muni and were highly impressed with the selfless and ideal service being performed by Sukanya as an example of Pativratiya. They cured the Muni’s blindness and the grateful Chyavana offered a boon to the Ashvini Kumars. The latter desired that they would like to have access to ‘Amrit’ which was provided to Devas but was denied to them. Chyavana Muni made a request to Indra but he refused. The Muni took up this as an insult to him and performed an elaborate Yagna in favour of Brahma Deva and the latter who was pleased by the Muni’s Yagna instructed Ashvini Kumars to accord the same status to Devas and thus have access to the drink of Amrita ever since.

b) Sage Chyavan of Bhargava Vamsha undertook an extensive ‘Tirtha Yatra’ (religious tour) visiting Sacred Places of Worship nearby the Holy Rivers Narmada, Sarasvati and Godavari. He reached Omkareshwar Tirtha and having taken bath and worship, rested under a tree on the banks of the Tirtha; he overheard the conversation of a Parrot named Kunjal with its sons viz. Ujjwal, Samujjwal, Vijjwal and Kapinjal. The Sage learnt from the conversation of Kunjal and sons that they were ardent devotees and that Kunjal was a highly enlightened bird. By the evening there was a family union of the parrots for food and rest in their nest over the tree, under which the Sage sat. As Kunjal desired to recite Stories to them, the elder son Ujjwal asked the father to explain about Gyan (Enlightenment), followed by Dhyaan (meditation), Vratas (Conducted Worships), Punya (The fruits of Good Works) and hundred names of Bhagavan. About Gyan, Kunjal explained that there was a State of Bliss called Kaivalya or Moksha which was a Unique Form of Extreme Happiness devoid of ‘Duhkha’ or Sorrow, unreachable by normal vision or feeling. The Bird said: *Yatha deepo nivaasastho nischalo Vaayuvartitah, Prajjvalan-naashayet sarvamandhakaaram mahaamatye/ taddosha viheenatma bhavatyeva niraashraah/* (Such Kaivalya State of Gyaanatma which is spotless, steady and holdless is like a lustrous mass of Lamp which wipes out darkness around). That luminosity is the stable origin of Universal Existence called ‘Atma’ or the Super Soul which has no friend or enemy, no pleasure nor grief and no attachment nor greed. The Soul is devoid of senses, feelings, impulses and reactions. The awareness of that Singular Super Soul is Gyana. Now Dhyana is the meditation of that Super Soul known by countless names and epithets and is in either ‘Niraakara’ Form or ‘Akaara’ Form. ‘Nirakara Dhyana’ is possible only to Yogis who could visualise the

Abstract Form through the Vision of Gyana. The ‘Saakara Rupa’ assumes Human Form with recognisable limbs; for instance Bhagavan Vishnu is easily identified with four arms with Shankhu, Chakra, Gada and Saranga with golden head gear and silk dress etc. and facilitates Dhayana. Vratas are formatted worships as per the Deity targetted, the specific day as scheduled according to Maasa- Paksha- Tithi- Vaara- Nakshatra and as configured. For instance Vratas like Jaya, Vijaya, Papanashini, Jayanti, and Manoraksha Vratas are executed on Ekadashi / Dwadashi days; there are also regular Vratas like Krishnashtami which are of repetitive nature. There are innumerable Vratas observed all over Bharat as per specified formats and each one of these has far reaching impact in diminishing the burden of sins and improving the ‘Punya’ Accounts].

Sarga Sixty One to follow:

As Shri Rama enquired of the ‘kaarya vivarana’ for which Chyavana Maha Muni had arrived with co Munis, Chyavana explained: In the Samuchi desha there had been a severe problem and explained as follows: In the Satya Yuga of the remote past, there was a buddhimaan daitya who was vipra bhaka and ‘sharanaagata vatsala’ ever engaged in ‘dharmaanushthaana’ and a renowned Shiva bhakta. Bhagavan Parama Shiva was pleased with his bhakti and gifted a ‘shakti shaali shula’ stating that he could possess with him for self defence and as long as it should not be utilised against brahmana- devataas; Bhagavan Shiva further asserted that he could destroy all his enemies and get back to him. Then the daitya sought a further request to Bhagavan that the shula be given to his putra and he consented. Subsequently the asura shreshtha named Madhu got a gigantic sundara bhavana and started living with a Mahaprabha Kumbhanasi the daughter of Vishvaivasu lineage. *tasyāḥ putro mahāvīryo lavaṇo nāma dāruṇaḥ, bālyāt prabhṛti duṣṭātmā pāpāny eva samācarat/ taṁ putraṁ durvinītaṁ tu dr̥ṣṭvā duḥkhasamanvitaḥ, madhuḥ sa śokaṁ āpede na cainaṁ kiṁ cid abravīt/ sa viḥāya imaṁ lokaṁ praviṣṭo varuṇālayam, śūlaṁ niveśya lavaṇe varam tasmai nyavedayat/* Madhu’s son was Lavana a ruthless ‘bhayankara dushtatma’ unpopular as a born sinner. Madhu was truthfully seething ever with anger, anguish and hatred. Then finally Raja Madhu being unable to control the ever multiplying complaints of his prajaas had left to kingdom to its degenerated goings on and started liking in the subterranean samudra. *.sa prabhāvena śūlasya daurātmyenātmanas tathā, saṁtāpayati lokāns trīn viśeṣeṇa tu tāpasān/ evaṁprabhāvo lavaṇaḥ śūlaṁ caiva tathāvidham, śrutvā pramāṇaṁ kākutstha tvaṁ hi naḥ paramā gatiḥ/* As of now, Shri Rama! Lavanasura happened to retain the ‘Maha Shula’ accomplished from Maha Deva which was invincible.’ Shri Rama had patiently heard from Chyavana Maha Muni. The Muni further stated: *bahavaḥ pāṛthivā rāma bhayārtair ṛṣibhiḥ purā, abhayaṁ yācitā vīra trātāraṁ na ca vidmahe/ te vayaṁ rāvaṇaṁ śrutvā hataṁ sabalavāhanam, trātāraṁ vidmahe rāma nānyaṁ bhuvi narādhipam, tat paritrātum icchāmo lavaṇād bhayapīditāḥ/* Shri Rama! Even since for long times these severely affected Munis now with me had been tapping countless kings so far and now reached you for decisive action. We all pray you to save from the Lavanasura’s ever increasing atyaacharaas on the munis, brahmanas and the rest of the sections of the kingdom too!

Sargas Sixty Two-Three-and Four

Having enquired of Chyavanaadi Munis about details of misdeeds about Lavanaasura, Rama selected Shatrughna to destroy him, briefing him of minute details and facilitated him with Ayodhya Sena

Tathokte tān ṛṣīn rāmaḥ pratyuvāca kṛtāñjaliḥ, kimāhāraḥ kimācāro lavaṇaḥ kva ca vartate/ rāghavasya vacaḥ śrutvā ṛṣayaḥ sarva eva te, tato nivedayām āsur lavaṇo vayḍhe yathā/ āhāraḥ sarvasattvāni viśeṣeṇa ca tāpasāḥ, ācāro raudratānityaṁ vāso madhuvane sadā/ hatvā daśasahasrāṇi simhavyāghramṛgadvipān, mānuṣāṁś caiva kurute nityaṁ āhāraṁ āhnikam tato ‘parāni sattvāni khādate sa mahābalaḥ, saṁhāre samanuprāpte vyādītāsya ivāntakaḥ/ tac chrutvā rāghavo vākyam uvāca sa mahāmuniḥ, ghātayiṣyāmi tad rakṣo vyapagacchatu vo bhayaṁ/ tathā teṣāṁ pratijñāya munīnāṁ ugratejasāṁ, sa bhrātṛṇ sahitān sarvān uvāca raghunandanah/ ko hantā lavaṇaṁ vīrāḥ kasyāṁśaḥ sa

vidhīyatām, bharatasya mahābāhoḥ śatrughnasyāthavā punaḥ/ rāghaveṇaivam uktas tu bharato vākyam abravīt, aham enaṁ vadhiṣyāmi mamāṁśaḥ sa vidhīyatām/ bharatasya vacaḥ śrutvā śauryavīrya - samanvitam, lakṣmaṇāvarajas tasthau hitvā sauvarṇam āsanam/ śatrughnas tv abravīd vākyam prañipatyā narādhipam, kṛtakarmā mahābāhur madhyamo raghunandanah/ āryeṇa hi purā śūnya ayodhyā rakṣitā purī, saṁtāpaṁ hṛdaye kṛtvā āryasyāgamanaṁ prati/ duḥkhāni ca bahūnīha anubhūtāni pārthiva, śayāno duḥkhaśayyāsu nandigrāme mahātmanā/ phalamūlāśano bhūtvā jaṭācīradharas tathā, anubhūyedṛśaṁ duḥkham eṣa rāghavanandanah, preṣye mayi sthite rājan na bhūyaḥ kleśam āpnuyāt/ tathā bruvati śatrughne rāghavaḥ punar abravīt, evaṁ bhavatu kākutstha kriyatām mama śāsanam/ rājye tvāṁ abhiṣekṣyāmi madhos tu nagare śubhe, niveśaya mahābāho bharataṁ yady avekṣase/ śūras tvāṁ kṛtavidyāś ca samarthaḥ saṁniveśane, nagaraṁ madhunā juṣṭaṁ tathā janapadān śubhān/ yo hi vaṁśaṁ samutpāṭya pārthivasya punaḥ kṣaye, na vidhatte nṛpaṁ tatra narakam sa nigacchatī/ sa tvāṁ hatvā madhusutaṁ lavaṇaṁ pāpaniścayam, rājyaṁ praśādhi dharmēṇa vākyam me yady avekṣase/ uttaraṁ ca na vaktavyam śūra vākyāntare mama, bālena pūrvajasyājñā kartavyā nātra saṁśayaḥ/ abhiṣekaṁ ca kākutstha pratīcchasya mayodyatam/ vasiṣṭhapramukhair viprair vidhimantrapuraskṛtam/

Evam uktas tu rāmeṇa parāṁ vrīḍāṁ upāgataḥ, śatrughno vīryasaṁpanno mandaṁ mandam uvāca ha/ avaśyaṁ karaṇīyaṁ ca śāsanam puruṣarṣabha, tava caiva mahābhāga śāsanam duratikramam, ayaṁ kāmakaro rājyaṁ tavāsmi puruṣarṣabha/ evam ukte tu śūreṇa śatrughnena mahātmanā, uvāca rāmaḥ saṁhṛṣṭo lakṣmaṇaṁ bharataṁ tathā/ saṁbhārān abhiṣekasya ānayadhvaṁ samāhitāḥ, adyaiva puruṣavyāghram abhiṣekṣyāmi durjayam/ purodhasaṁ ca kākutssthau naigamān ṛtvijas tathā, mantriṇas caiva me sarvān ānayadhvaṁ mamājñayā/ rājñāḥ śāsanam ājñāya tathākurvan mahārathāḥ, abhiṣeka - samārambhaṁ puraskṛtya purodhasaṁ, praviṣṭā rājabhavanaṁ puraṁdaragṛhopamam/ tato 'bhiṣeko vavṛdhe śatrughnasya mahātmanah, saṁpraharṣakaraḥ śrīmān rāghavasya purasya ca/ tato 'bhiṣiktaṁ śatrughnam aṅkam āropyā rāghavaḥ, uvāca madhurāṁ vāṇīm tejas tasyābhipūrayan/ ayaṁ śaras tv amoghas te divyaḥ parapuraṁjayah, anena lavaṇaṁ saumya hantāsi raghunandana/ sṛṣṭaḥ śaro 'yaṁ kākutstha yadā śete mahārṇave, svayambhūr ajito devo yaṁ nāpaśyan surāsurāḥ/ adṛśyaḥ sarva - bhūtānāṁ tenāyaṁ hi śarottamaḥ, sṛṣṭaḥ krodhābhībhūtena vināśārthaṁ durātmanoḥ, madhukaiṭabhayor vīra vighāte vartamānayoḥ/ sraṣṭukāmena lokāṁs trīṁs tau cānena hatau yudhi, anena śaramukhyena tato lokāṁs cakāra saḥ/ nāyaṁ mayā śaraḥ pūrvāṁ rāvaṇasya vadhārthinā, muktaḥ śatrughna bhūtānāṁ mahāṁs trāso bhaved iti/ yac ca tasya mahac chūlaṁ tryambakeṇa mahātmanā, dattaṁ śatruvināśāya madhor āyudham uttamam/ tat saṁnikṣīpya bhavane pūjyamānaṁ punaḥ punaḥ, diśaḥ sarvāḥ samālokyā prāpnoty āhāram ātmanaḥ/ yadā tu yuddham ākāṅkṣan kaś cid enaṁ samāhvayet, tadā śūlaṁ grhītvā tad bhasma rakṣaḥ karoti tam/ sa tvāṁ puruṣaśārdūla tam āyudhavivarjitam, apraviṣṭapuraṁ pūrvāṁ dvāri tiṣṭha dhṛtāyudhaḥ/ apraviṣṭaṁ ca bhavanaṁ yuddhāya puruṣarṣabha, āhvayethā mahābāho tato hantāsi rākṣasaṁ/ anyathā kriyamāṇe tu avadhyāḥ sa bhaviṣyati, yadi tv evaṁ kṛte vīra vināśam upayāsyati/ etat te sarvam ākhyātāṁ śūlasya ca viparyayam, śrīmataḥ śitikaṇṭhasya kṛtyaṁ hi duratikramam/

Evam uktaḥ tu kākutsthaṁ praśasya ca punaḥ punaḥ, punar evāparaṁ vākyam uvāca raghunandanah/ imāny aśvasahasrāṇi catvāri puruṣarṣabha, rathānāṁ ca sahasre dve gajānāṁ śatam eva ca/ antarāpanavīthyaś ca nānāpaṇyopaśobhitāḥ, anugacchantu śatrughna tathaiva naṭanartakāḥ/ hiraṇyasya suvarṇasya ayutaṁ puruṣarṣabhac grhītvā gaccha śatrughna paryāptadhanavāhanaḥ/ balaṁ ca subhṛtaṁ vīra hṛṣṭapuṣṭam anuttamam, saṁbhāṣya saṁpradānena rañjayasva narottama/ na hy arthās tatra tiṣṭhanti na dārā na ca bāndhavāḥ, supṛito bhṛtyavargas tu yatra tiṣṭhāti rāghava/ ato hṛṣṭajanākīr - ṇāṁ prasthāpya mahatīm camūm, eka eva dhanuṣpānis tad gaccha tvāṁ madhor vanam/ yathā tvāṁ na prajānāti gacchantāṁ yuddhakāṅkṣiṇam, lavaṇas tu madhoḥ putras tathā gaccher aśaṅkitaḥ/ na tasya mṛtyur anyo 'sti kaścid dhi puruṣarṣabha darśanaṁ yo 'bhigaccheta sa vadhyo lavaṇena hi/ sa grīṣme vyapayāte tu varṣarātra upasthite, hanyās tvāṁ lavaṇaṁ saumya sa hi kālo 'sya durmateḥ/ maharṣīṁs tu puraskṛtya prayāntu tava sainikāḥ, yathā grīṣmāvaśeṣeṇa tareyur jāhnavījalam/ tataḥ sthāpya balaṁ sarvaṁ nadītīre samāhitāḥ, agrato dhanuṣā śārdhaṁ gaccha tvāṁ laghuvikrama/ evam uktas tu rāmeṇa śatrughnas tān mahābalān, senāmukhyān samānīya tato vākyam uvāca ha/ ete vo gaṇitā vāsā yatra yatra nivatsyatha, sthātavyaṁ cāvirodhena yathā bādhaḥ na kasya cit/ tathā tāṁs tu samājñāpya niryāpya ca

mahad balam, kausalyām ca sumitrām ca kaikeyīm cābhyavādayat/ rāmaṁ pradakṣiṇaṁ kṛtvā śirasābhipraṇamya ca, rāṇeṇa cābhyanujñātaḥ śatrughnaḥ śatrutāpanaḥ/ lakṣmaṇaṁ bharataṁ caiva praṇipatya kṛtāñjaliḥ, purodhasaṁ vasiṣṭhaṁ ca śatrughnaḥ prayatātmavān, pradakṣiṇaṁ atho kṛtvā nirjagāma mahābalaḥ/

As Maha Munis led by Bhṛigu Putra Chyavana described about the Lavanaasura, Shri Rama asked them as to what were the ‘ahaara aachaara vyavahaaraas’, then they replied that Lavana was fond of humans especially of the raw flesh of Munis. His ‘aachara vyavaharaas’ were full of cruelty, brutallity and horror. He would normally reside in Madhuvanaas. He could daily kill thousands of simha-vyaaghra-mriga-pakshi-manuhyas. At his hungry times, he would stand ready to attack like Yama Raja and whatever would be handy.’ Then Rama assured the Muni ganaas to get concered any further and to be freed of praana bhaya any further. Then he asked his brothers as to who could kill and free from the menace of Lavanaasura forthwith. He smiled and asked Bhrata or Shatrughna! Bharata had readily replied: respected brother Shri Rama! I should most certainly kill Lavanaasura with ease and as such my share be kindly reserved. Then Shatrughna jumped up from his throne and said : ‘Already my middle brother Yashasvi Lakshmana had performed too many rakshasa samhaaraas to his massive credit. As far brother Bharata was concerned he should have been tired off all these years what with having missed Rama, the unending misery there of quite apart from the even demanding responsibility of administering the Ayodhya Maha Rajya. As such, may I be entrusted with this task of destroying the Nishachara Lavanaasura.’ Then King Shri Rama agreed to Shatrughna’s volunteering to take up the task and smilingly declared: ‘ Dear Shatrughna, my youngest dear brother! ‘Be it so as you have volunteered. Once you would get rid of this Lavanaasura, I would entrust the responsibility of Kingship of Madhu Nagara on the banks of the ever Sacred River Yamuna. I would not be interested in destroying Madhara Nagara and annex that kingdom as that kind of action would be blame worthy and immoral attracting naraka loka nivasa. On your killing Lavnaasura which you are blessed most certainly with, while then Mahatma Raja Purohita and brahmana brindaas would perform your Rajyaabhisheka straight away.

Stanzas of Sarga Sixty Three as followed:

As Shri Rama addressed Shatrughna to assure rajyabhisheka to him for killing Lavanaasura, the latter felt too shy and replied: Kakutsa Nareshwara! I am not only feeling embarassed but also feel that my words might be improper and ill justified by the norms of dharma and nyaaya. Yet I could not defy your ruling. Veera! your words would be those of veda shasanaas . Actually I should not have offered myself as elders might take my egoistic words to be of bravado. But now what all had been stated ought to be obeyed and complied with’. As Shatrughna stated thus, Rama was truly impressed and pleased. Then he asked Lakshmana to have the rajyaabhisheja saamagri assuring that he would have the Shatrughnaa’s rajaabhisheka performed . He also instructed Purohita, vaidika vidwans, and an advance alert to the pura vaasis. Then Shatrughna’s rajyaabhisheka got initiated and smasta pura vaasis were excited to participate. The scene was reminded of Devas led by Indra performed Maha Skanda’s ‘ Deva senapatitva’. Then Devis Kousalya, Sumatra and Kaikeyi were blissful. As Shatrughna’s rajyabhisheka was on progress then Yamuna teera vasis were assured that Duratma Lavaasura was already killed by Shatrughna. Following the abhisheka, Shri Rama addressed Shatrughna: ‘Soumya! I am herewith blessing you with a divya maha baana with which Lavanaasura would be destroyed with for ever. *adṛśyaḥ sarva -bhūtānāṁ tenāyaṁ hi śarottamaḥ, sṛṣṭaḥ krodhābhibhūtena vināśārthaṁ durātmanoḥ, madhukaitabhayor vīra vighāte vartamānayoḥ/ sraṣṭukāmena lokāṁs trīṁs tau cānena hatau yudhi, anena śaramukhyena tato lokāṁś cakāra saḥ/* Recall that in the remote past, the ever invincible Maha Vishnu relaxing on the Kshera Sagara while none of devaas and other celestials could vision them ever as Maharnava shaayi. When Madhu Kaitabhas were killed by a single arrow in the context of Hayagriva Swarupa and thereafter sarva loka rachana was initiated.’ This indeed that very ayudha!

[Vishleshana on Madhu Kaitabhaas vide Devi BhagavataPurana :

When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound 'Vagbija' the Seed Mantra (Seed 'Bija' and 'Vak' the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra's repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. 'The Parasakti's Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus-head sprouting from Maha Vishnu's navel, tried the age-old four means. He tried to use 'Sama (Counselling) 'Dana' (Gifting or bribing), 'Bheda' (put one against another) and finally 'Danda' (Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya's discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of 'Tamo Guna' - Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Maha Sakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or 'Svacchanda Maranam'. Maha Sakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Sakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Sakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of 'Dharma Yuddha', partly by trickery and partly by Maya or Illusion.]

nāyaṁ mayā śaraḥ pūrvam rāvaṇasya vadhārthinā, muktaḥ śatrughna bhūtānām mahāṁs trāso bhaved iti/ yac ca tasya mahac chūlam tryambakeṇa mahātmanā, dattaṁ śatruvināśāya madhor āyudham uttamam/ tat samnikṣīpya bhavane pūjyamānam punaḥ punaḥ, diśaḥ sarvāḥ samālokyā prāpnoty āhāram ātmanah/ Shri Rama then addressed Shatrughna: Dear brother! When I killed Ravanaasura, I did not have to utilise this amogha baana a that could have destroyed too many enemies. Normally, as and when enemies encounter and challenge Lavana then only he would pull out his shula awarded by Maha Dva other wise he would keep it safe in puja griha.yadā tu yuddham ākāṅkṣan kaś cid enaṁ samāhvayet, tadā śūlam grhītvā tad bhasma rakṣaḥ karoti tam/ sa tvam puruṣaśārdūla tam āyudhavivarjitam, apraviṣṭa - puram pūrvam dvāri tiṣṭha dhṛtāyudhaḥ/ apraviṣṭam ca bhavanam yuddhāya puruṣarṣabha, āhvayethā

mahābāho tato hantāsi rākṣasaṁ/ anyathā kriyamāṇe tu avadhyah sa bhaviṣyati, yadi tv evaṁ kṛte vīra vināśam upayāsyati/ etat te sarvaṁ ākhyātāṁ śūlasya ca viparyayam, śrīmataḥ śitikanṭhasya kṛtyaṁ hi duratikramam/ Now I suggest you may quietly attack him when he would not possess the gifted ‘shula’ suddenly and pierce this maha baana into his heart. Brother Shatrughna! Even before Lavanaasura could enter the rakshasa griha, attack him by sheer surprise with this ‘amogha baana’ and assuredly you should be comfortably destroy him. Otherwise with the Shiva shula it would be simply impossible to reach the asura to yamaloka!’

Sarga Sixty Four as follows

As was briefed to Shatrughna as above, Shri Rama further explained that some four thousand horsemen, two thousand charioteers, hundred elephants and related shastra astra arrowsmen as well as sufficient food materials besides nartaki-vadya brindas for your vijaya yatra. The sena would be too enthusiastic as they and their families would be contented with dhana dhanya surpluses. *ato hṛṣṭajanākīr -nām prasthāpya mahatīm camūm, eka eva dhanuṣpānis tad gaccha tvam madhor vanam/ yathā tvām na prajānāti gacchantāṁ yuddhakāṅkṣiṇam, lavaṇas tu madhoḥ putras tathā gaccher aśaṅkitaḥ/ na tasya mṛtyur anyo ’sti kaścid dhi puruṣarṣabha darśanam yo ’bhigaccheta sa vadhyo lavaṇena hi/* Thus the well contented and well fed and strong soldiers of sizeable magnitude would be ahead and well backed up by you and you would have only enjoy your Yuddha Yatra to gladden your heart. Shatrughna! You would have to merely utilise only a single arrow as advised by me especially the Madhu Putra Lavanaasura should not be aware of your vijaya yatra and most certainly about the surprise attack plan to be locked up all within your mind. Purushottama Shatrughna! I had already explained to you, once Lavanasura faces you with his shula, further happenings could be disastrous. Soumya! Let this ‘greeshma ritu’ be over and varshakaala arrive, that should be the appropriate season for Lavanaasura vadha kaala nirnaya! Let the Shatrugna sena reach ganga teera on the other side meanwhile, and you may make your move with your dhanush alone with quietude.’ As Shri Rama advised elaborating his brief, Shatrughna initiated his action by calling for the senapati and instructing the details, paid pranaamas to Devis Kousalya, Sumitra and Kaikeyi, made ‘pradakshina-paadaabhivandana’ to Shri Rama-Bharata-Lakshmanas, prostrations to Raja Purohita Brahmarshi Vasitha, and finally once again to Shri Ramaalingana and made his ‘shubha prasthaana’ from Ayodhyapuri to the ‘Gangaatata’ along with the sena.

Sarga Sixty Five

Under Rama’s directive left for Lavanasura Shatrughna reached Valmiki ashram for a night halt and ‘aatithya’- Maharshi narrated ancient Ikshvaku King’s curse from Vasishtha and and redemption too

Prasthāpya tad balaṁ sarvaṁ māsamātrositaḥ pathi, eka evāśu śatrughno jagāma tvaritas tadā/ dvirātram antare śūra uṣya rāghavanandanah, vālmīker āśramam puṇyam agacchad vāsam uttamam/ so ’bhivādya mahātmānaṁ vālmīkiṁ munisattamam, kṛtāñjalir atho bhūtvā vākyam etad uvāca ha/ bhagavan vastum icchāmi guroḥ kṛtyād ihāgataḥ, śvaḥ prabhāte gamiṣyāmi pratīcīm vāruṇīm diśam/ śatrughnasya vacaḥ śrutvā prahasya munipuṁgavaḥ, pratyuvāca mahātmānaṁ svāgataṁ te mahāyaśaḥ/ svam āśramam idaṁ saumya rāghavāṇām kulasya ha, āsanam pādyam arghyam ca nirviśaṅkaḥ pratīccha me/ pratigṛhya tataḥ pūjām phalamūlam ca bhojanam, bhakṣayām āsa kākutsthas tṛptim ca paramām gataḥ/ sa tu bhuktvā mahābāhur maharṣiṁ tam uvāca ha, pūrvam yajñavibhūtiyam kasyāśramasamīpataḥ/ tasya tadbhāṣitam śrutvā vālmīkir vākyam abravīt, śatrughna śṛṇu yasyedaṁ babbhūvāyata -nam purā/ yuṣmākaṁ pūrvako rājā sudāsasya mahātmanaḥ, putro mitrasaho nāma vīryavān atidhārmikaḥ/ sa bāla eva saudāso mṛgayām upacakrame, cañcūryamānaṁ dadṛśe sa śūro rākṣasadvayam/ śārdūlarūpiṇau ghorau mṛgān bahusahasraśaḥ bhakṣayāṇāv asaṁtuṣtau paryāptim ca na jagmatuḥ/ sa tu tau rākṣasau dṛṣtvā nirmṛgam ca vanam kṛtam, krodhena mahatāviṣṭo jaghānaikam maheṣuṇā/ vinipātya tam ekam tu saudāsaḥ puruṣarṣabhaḥ, vijvaro vigatāmarṣo hataṁ rakṣo ’bhyaivaikṣata/ nirīkṣamānaṁ tam dṛṣtvā sahāyas tasya rakṣasaḥ, samīpam akarod ghoram saudāsam

cedam abravīt/ yasmād anaparāddham tvaṁ sahāyaṁ mama jaghnivān, tasmāt tavāpi pāpiṣṭha pradāsyāmi pratikriyāṁ/ evaṁ ukṭvā tu taṁ rakṣas tatraivāntaradhīyata, kālaparyāyayogena rājā mitrasaḥo 'bhavat/ rājāpi yajate yajñam tasyāśramasamīpataḥ, aśvamedham mahāyajñam taṁ vasiṣṭho 'bhyapālayat/ tatra yajño mahān āsīd bahuvarṣagaṇāyutān, samṛddhaḥ parayā lakṣmyā devayajñasamo 'bhavat/ athāvasāne yajñasya pūrvavairam anusmaran, vasiṣṭharūpī rājānam iti hovāca rākṣasaḥ/ adya yajñāvasānānte sāmīṣaṁ bhojanam mama, dīyatām iti śīghraṁ vai nātra kāryā vicāraṇā/ tac chrutvā vyāhṛtaṁ vākyam rakṣasā kāmarūpiṇā, bhakṣasaṁskārakuśalam uvāca pṛthivīpatiḥ/ haviṣyam sāmīṣaṁ svādu yathā bhavati bhojanam, tathā kuruṣva śīghraṁ vai paritūṣyed yathā guruḥ/ śāsanāt pāṛthivendrasya sūdaḥ sambhṛāntamānasah, sa ca rakṣaḥ punas tatra sūdaveṣam athākarot/ sa mānuṣam atho māṁsam pāṛthivāya nyavedayat, idaṁ svāduhaviṣyam ca sāmīṣaṁ cānnaṁ āhṛtam/ sa bhojanam vasiṣṭhāya patnyā sārddham upāharat, madayantyā naravyāghra sāmīṣaṁ rakṣasā hṛtam/ jñātvā tadāmiṣaṁ vipro mānuṣaṁ bhojanāhṛtam, krodhena mahatāviṣṭo vyāhartum upacakrame/ yasmāt tvaṁ bhojanam rājan mamaitad dātum icchasi, tasmād bhojanam etat te bhaviṣyati na saṁśayaḥ/ sa rājā saha patnyā vai prāṇipatyā muhur muhuḥ, punar vasiṣṭhaṁ provāca yad ukṭam brahmarūpiṇa/ tac chrutā pāṛthivendrasya rakṣasā vikṛtaṁ ca tat, punaḥ provāca rājānam vasiṣṭhaḥ puruṣarṣabham/ mayā roṣaparītena yad idaṁ vyāhṛtaṁ vacaḥ, naitac chakyaṁ vṛthā kartum pradāsyāmi ca te varam/ kālo dvādaśa varṣāṇi śāpasyāsyā bhaviṣyati, matprasādāc ca rājendra atītaṁ na smariṣyasi/ evaṁ sa rājā taṁ śāpam upabhuḡyārimardanaḥ, pratibhe punā rājyaṁ prajāś caivānnapālayat/ tasya kalmāṣapādasya yajñasyāyatanam śubham, āśramasya samīpe 'smin yasmin pṛcchasi rāghavaḥ tasya tām pāṛthivendrasya kathāṁ śrutvā sudāruṇāṁ, viveśa parṇasālāyāṁ maharṣim abhivādya ca/

As Shatrughna Sena having travelled for a couple of days and nights, reached the precincts of Vaalmiki ashrama . *bhagavan vastum icchāmi guroḥ kṛtyād ihāgataḥ, śvaḥ prabhāte gamiṣyāmi pratīcīm vāruṇīm diśam/ śatrughnasya vacaḥ śrutvā prahasya munipuṁgavaḥ, pratyuvāca mahātmānam svāgataṁ te mahāyaśaḥ/ svam āśramam idaṁ saumya rāghavāṇāṁ kulasya ha, āsanam pādyam arghyam ca nirviśaṅkaḥ pratīccha me/ pratigrhya tataḥ pūjām phalamūlam ca bhojanam, bhakṣayām āsa kākutsthas tṛptim ca paramām gataḥ/* He then had the darshana bhagya of the Maharshi Valmiki and having prostrated to the Maharshi said: Bhagavan! I am here on account of King Shri Rama's duty and seek our shelter for me and the sena overnight and next morning itself we would like to the paschima disha under the rule of Varun Deva. Maharshi Valmiki smiled pleasantly and assured his swagata vachanas; he asserted that this indeed should be under the control of Raghu vamsha any way!' So saying were provided all the amenities of 'aasana-paadya-arghya-phala moola bhojana triptis' to all the guests. *sa tu bhuktvā mahābāhur maharṣim tam uvāca ha, pūrvam yajñavibhūtiyam kasyāśramasamīpataḥ/ tasya tadbhāṣitam śrutvā vālmikīr vākyam abravīt, śatrughna śṅṇu yasyedaṁ babhūvāyatanam purā/* Then Shatrughna having been overwhelmed with Maharshi's 'atithi satkaaras' enquired of Valmiki: 'Maha Muni! I find here in the ashram the remains of 'praacheena yajña kaarya yupaadi upakaranas'! of whose were those yajamaana Nareshas. I am inquisitive, do pardon my over-curiosity!' Then the Maharshi explained as follows: 'Among you purvaja rajas there was one named Sudasa whose descendant was Veerasaha alias Mitrasaha an 'atyanta dharmaatma'. Once Sudasaputra Mitrasha as a youth went on a hunting spree and witnessed two rakshasas who were berserk devouring thousand and odd animals yet renamed hungry. Sudasa went wild with anger and having raised his dhanurbaanaas and killed one of the rakshasas. Then the second rakshasa shouted that Sudasa putra that at no provocation his friend was killed and hence he should certainly take revenge and having asserted thus disappeared by the 'rakshas maya vidya'. In course of time Mitrasaha became Ayodhya Raja and performed Ashwamedha Yajña as Raja Purohita Vasishtha by his tapobala had well guarded the ashvamedha from rakshas elements. That ashvamedha yajña was cotiued for thousand years. At the Yajña samaapti samana, that yuvaavastha kaala Mitrasha's killing of one rakshas's second friend then assumed the form of Vasishtha raaja purohita's maya swarupa and asked King Mitrasaha: *adya yajñāvasānānte sāmīṣaṁ bhojanam mama, dīyatām iti śīghraṁ vai nātra kāryā vicāraṇā/ tac chrutvā vyāhṛtaṁ vākyam rakṣasā kāmarūpiṇā, bhakṣasaṁskārakuśalam uvāca pṛthivīpatiḥ/ haviṣyam sāmīṣaṁ svādu yathā bhavati bhojanam, tathā kuruṣva śīghraṁ vai paritūṣyed yathā guruḥ/ śāsanāt pāṛthivendrasya sūdaḥ sambhṛāntamānasah, sa ca rakṣaḥ punas tatra sūdaveṣam*

athākarot/Raja! Today is the ‘yagjna pari samaapti’. You should consume ‘maamsa bhojana’. Then Mitrasaha instructed the Royal kitchen incharge to get ready with a ‘maamsa bhojana’. As per the instruction of the King himself the ‘maamsa yukta havish’ was got ready forthwith . sa bhojanam vasiṣṭhāya patnyā sārddham upāharat, madayantyā naravyāghra sāmīṣam rakṣasā hṛtam/ jñātvā tadāmiṣam vipro mānuṣam bhojanāhṛtam, krodhena mahatāviṣṭo vyāhartum upacakrame/ yasmāt tvaṁ bhojanam rājan mamaitad dātum icchasi, tasmād bhojanam etat te bhaviṣyati na samśayah/ Then Maharshi Valmiki explained to Shatrughna further as follows: ‘ Nara shreshtha Shatrughna! King Mitrasaha along with his dharmapatni queen Madayanti kept before the real Brahmarshi Vasishtha who arrived by then. The latter realised that the havishanna was full of ‘maanava maamsa’ and went wild with uncontrollable and seething anger; he shouted : Raja! You have the audacity to keep the cooked human flesh before me as the havishaanna! May you be a rakashasa by yourself!’ As Vasishtha cursed thus sprinkling mantra jalaas to both the King and Queen, they were both horrified and broke down crying away. *sa rājā saha patnyā vai praṇipaty muhur muhuḥ, punar vasiṣṭham provāca yad uktam brahmarūpiṇa/tac chrutā pāṛthivendrasya rakṣasā vikṛtam ca tat, punaḥ provāca rājānam vasiṣṭhaḥ puruṣarṣabham/ mayā roṣaparītena yad idam vyāhṛtam vacaḥ, naitac chakyaṁ vṛthā kartum pradāsyāmi ca te varam/ kālō dvādaśa varṣāṇi śāpasyāsyā bhaviṣyati, matprasādāc ca rājendra atītam na smarisyasi/* Then the King anong with his queen fell at the feet of Brahmarshi Vasishtha and cried out hoarse and explained: Brahmarshi! Some body had masqueraded and deceived us by assuming your swarupa and instructed us to have prepared this kind of ‘nara maamsa’ as the ‘havishaanna’ and accordingly this had been cooked likewise.’ Then Vasishtha by then having realised by his celestial vision what must have happened stated that his shaapa would be irretrievable, yet I would accord a boon to you. Thus shaapa would be valid for twelve years hence and there after when you regain your respective statuses would be on your memory screens ever. *evam sa rājā tam śāpam upabhujyārīmardanaḥ, pratibhe punā rājyam prajāś caivānvaṇapālayat/ tasya kalmāṣapādasya yajñasyāyatanaṁ śubham, āśramasya samīpe ’smiṁ yasmin prcchasi rāghava/ tasya tām pāṛthivendrasya kathām śrutvā sudāruṇām, viveśa parṇaśālāyām maharṣim abhivādya ca/* That was how Shatrusudana Shatrughna! These happen to be the ‘Kalashapaada Yagjna saamagri that you are visualising thus now’. Then Shatrughna having heard thus, touched the Maharsha Valmiki’s paada padmas and retired inside the parnashaala for the night rest.

Sarga Sixty Six

Coincidentally, Shatrughna was the single witness of the proceedings of Ikshvaaku Vamsha vridddhi of Kusha Lava Janma of Shri Rama-Devi Sita’s twin sons at his destined halt at Valkmki Ashrama

Yām eva rātriṁ śatrughna parṇaśālām samāviśat, tām eva rātriṁ sītāpi prasūtā dāarakadvayam/ tato ’rdharātrasamaye bālakā munidārakāḥ, vālmīkeḥ priyam ācakhyuḥ sītāyāḥ prasavaṁ śubham, tasya rakṣām mahātejaḥ kuru bhūtavinaśinīm/ teṣām tad vacanaṁ śrutvā munir harṣam upāgamat, bhūtaghnīm cākarot tābhyām rakṣām rakṣovinaśinīm/kuśamuṣṭim upādāya lavaṁ caiva tu sa dvijaḥ, vālmīkiḥ pradadau tābhyām rakṣām bhūtavinaśinīm/ yas tayoh pūrvajo jātaḥ sa kuśair mantrasamṣkṛtaiḥ, nirmārjanīyas tu bhavet kuśa ity asya nāmataḥ/ yaś cāparo bhavet tābhyām lavena susamāhitāḥ, nirmārjanīyo vṛddhābhir lavaś ceti sa nāmataḥ/ evam kuśalavau nāmnā tāv ubhau yamajātakau, matkṛtabhyām ca nāmabhyām khyātiyuktau bhaviṣyataḥ/ te rakṣām jagṛhus tām ca munihastāt samāhitāḥ, akurvaṁś ca tato rakṣām tayor vigatakalmaṣāḥ/ tathā tām kriyamāṇām tu rakṣām gotraṁ ca nāma ca, samkīrtanaṁ ca rāmasya sītāyāḥ prasavau śubhau/ ardharātre tu śatrughnaḥ śuśrāva sumahat priyam, parṇaśālām gato rātrau diṣṭyā diṣṭyeti cābravīt/ tatha tasya prahrṣṭasya śatrughnasya mahātmanaḥ, vyatītā vārṣikī rātriḥ śrāvaṇī laghuvikramā/ prabhāte tu mahāvīryaḥ kṛtvā paurvāhnikam kramam, munim prāñjalir āmantrya prāyāt paścānmukhaḥ punaḥ/ sa gatvā yamunātīram saptarātroṣitaḥ pathi, ṛṣiṇām puṇyakīrtinām āśrame vāsam abhyayāt/ sa tatra munibhiḥ sār--dham bhārgavapramukhair nṛpaḥ, kathābhir bahurūpābhir vāsam cakre mahāyaśāḥ/

Even on the very night of Shatrughna's arrival at Maharshi Valmiki's ashrama and latter's narration of the ancient Ikshvaaku King's yagya kaaryas that Devi Sita was blessed with the birth of twin sons. At that very midnight, the elderly women of the annex to the ashram approached Maharshi Valmiki and requested him to the 'sutika pradesha' and provide 'rakshasa vinaasha raksha vyavastha'. *kuśamuṣṭim upādāya lavaṁ caiva tu sa dvijaḥ, vālmīkiḥ pradadau tābhyāṁ rakṣāṁ bhūtavinaśinīm/ yas tayoh pūrvajo jātaḥ sa kuśair mantrasaṁskṛtaiḥ, nirmārjanīyas tu bhavet kuśa ity asya nāmataḥ/ yaś cāparo bhavet tābhyāṁ lavena susamāhitaḥ, nirmārjanīyo vṛddhābhir lavaś ceti sa nāmataḥ/* Then Maharshi Valmiki collected binds of kushaagra collections together for 'mantra yukta raksha vidhi upadesha' to the new arrival 'baalakas' and asked the elderly stree who facilitated the 'sukha prasava' to sprinkle the rakshodakas' on the mother Devi Sita. As that 'marjana karyakrama' had been successfully done by the elderly vridha stree as prescribed, the baby boy who emerged foremost was named by the Maharshi as **Kusha**, and after the marjana of the second arrival boy was named as **Lava**, thus the 'nama karana samskaara' was concluded by the Pitaamaha samaana Valmiki Maharshi. *evaṁ kuśalavau nāmnā tāv ubhau yamajātakau, matkṛtabhyāṁ ca nāmahyāṁ khyātiyuktau bhaviṣyataḥ/ te rakṣāṁ jagṛhus tām ca munihastāt samāhitāḥ, akurvaṁś ca tato rakṣāṁ taylor vigatakalmaṣāḥ/ tathā tām kriyamāṇāṁ tu rakṣāṁ gotraṁ ca nāma ca, saṁkīrtanam ca rāmasya sītāyāḥ prasavau śubhau/ ardharātre tu śatrughnaḥ śuśrāva sumahat priyam, parṇaśālāṁ gato rātrau diṣṭyā diṣṭyeti cābravīt/ avīt/* In this manner, the Maharshi asserted the twin brothers named Kusha and Lava would be famed on 'bhumandala' for ever! Then as vridha stree were stating in high pitched voices about the names of Shri Rama and Devi Sita, their gotra, vamsha, parentage details at the 'naama karana samayocchaaranas' as stated by the Maharshi, Shatrughna was indeed thrilled. Subsequently and soon enough, Shatrughna approached Devi Sita at the parna shaala and asserted: 'Mother Sita Devi! I am indeed highly fortunate and feel ecstatic to see and meet you and the Kusha Lava Putras too as of my personal privilege. May Almighty bless you for the soonest Rama Sita samagama with the chiranjevi Kusha Lavaas too!' Thereafter Satrugna having secured from Valmiki Maharshi and the all concerned proceeded along with Chavanaadi Munis for the most desirable destruction of Lavanaasura vadha!

Sarga Sixty Seven

On way to reach the cruel Lavanaasura, Shatrughna enquired of further details of the Asura from Chyanana Muni who detailed that Mandhata of Ikshvakus was killed by Parama Shiva Shula

Atha rātryāṁ pravṛttāyāṁ śatrughno bhṛgunandanam, papraccha cyavanam vipram lavaṇasya balābalaṁ/ śūlasya ca balaṁ brahman ke ca pūrvam nipātītāḥ, anena śūlamukhena dvandvayuddham upāgataḥ/ tasya tadbhāṣitaṁ śrutvā śatrughnasya mahātmanah, pratyuvāca mahātejās cyavano raghunandanam/ asaṁkhyeyāni karmāṇi yāny asya puruṣarṣabha, ikṣvākuvaṁśaprabhave yad vṛttam tac chṛṇuṣva me/ ayodhyāyāṁ purā rājā yuvanāśvasuto balī, māndhātā iti vikhyātas triṣu lokeṣu vīryavān/ sa kṛtvā pṛthivīm kṛtsnām śāsane pṛthivīpatiḥ, suralokam atho jetum udyogam akaron nṛpaḥ/ indrasya tu bhayaṁ tīvram surāṇām ca mahātmanām, māndhātari kṛtodyoge devalokajigīṣayā/ ardhasanena śakrasya rājyārdhena ca pāṛthivah, vandyamānaḥ suragaṇaiḥ pratijñām adhyarohata/ tasya pāpam abhiprāyam viditvā pākāśāsanah, sāntvapūrvam idam vākyaṁ uvāca yuvanāśvajam/ rājā tvam mānuṣe loke na tāvat puruṣarṣabha, akṛtvā pṛthivīm vaśyāṁ devarājyaṁ ihecchasi/ yadi vīra samagrā te medinī nikhilā vaśe, devarājyaṁ kuruṣveha sabhṛtyabalavāhanah/ indram evam bruvāṇam tu māndhātā vākyaṁ abravīt, kva me śakra pratihataṁ śāsanam pṛthivītale/ tam uvāca sahasrākṣo lavaṇo nāma rākṣasaḥ, madhuputro madhuvane nājñām te kurute 'nagha/ tac chrutvā vipriyam ghoram sahasrākṣeṇa bhāṣitam, vrīḍito 'vānmukho rājā vyāhartum na śaśāka ha/ āmantrya tu sahasrākṣam hriyā kim cid avānmukhaḥ, punar evāgamac chrīmān imam lokam nareśvaraḥ/ sa kṛtvā hṛdaye 'marṣam sabhṛtyabalavāhanah, ājagāma madhoḥ putram vaśe kartum aninditaḥ/ sa kāṅkṣamāṇo lavaṇam yuddhāya puruṣarṣabhaḥ, dūtam saṁpreṣayām āsa sakāśam lavaṇasya saḥ/ sa gatvā vipriyāny āha bahūni madhunaḥ sutam, vadantam evam tam dūtam bhakṣayām āsa rākṣasaḥ/ cirāyamāṇe dūte tu rājā krodhasamanvitaḥ, ardayām āsa tad rakṣaḥ śaravṛṣṭyā samantataḥ/ tataḥ prahasya lavaṇaḥ śūlam jagrāha pāṇinā, vadhāya

sānubandhasya mumocāyudham uttamam/ tac chūlaṁ dīpyamānaṁ tu sabhṛtyabalavāhanam, bhasmīkṛtya nṛpaṁ bhūyo lavaṇasyāgamat karam/ evaṁ sa rājā sumahān hataḥ sabalavāhanah, śūlasya ca balaṁ vīra aprameyam anuttamam/śvaḥ prabhāte tu lavaṇaṁ vadhiṣyasi na saṁśayaḥ,agrhitāyudham kṣipraṁ dhruvo hi vijayas tava/

On the way forward with the mission to ‘Lavanaasura Vadha’ Shatrughna enquired of the fuller details of Lavanaasura and the Maha Muni Chyavana explained that the most wretched and indescribable ‘dushta charyaas’ were countless, especially in reference to your Ikshvaaku vamsha King Mandhata, the Yuvanaashvaputra, the ‘loka prakhyaata maha paraakrami’, who had brought the entire Prithivi under his single control as the singular chakravarti. He then eventually desired to seek Deva Loka Vijaya. Then Indra knowing the mind of Mandhata and expressed his insinuations to Mandhata: *rājā tvaṁ mānuṣe loke na tāvat puruṣarṣabha, akṛtvā pṛthivīm vaśyāṁ devarājyaṁ ihecchasi/ yadi vīra samagrā te medinī nikhilā vaśe, devarājyaṁ kuruṣveha sabhṛtyabalavāhanah/ indram evaṁ bruvāṇaṁ tu māndhātā vākyam abravīt, kva me śakra pratihataṁ śāsanam pṛthivītale/ tam uvāca sahasrākṣo lavaṇo nāma rākṣasaḥ, madhuputro madhuvane nājñāṁ te kurute ’nagha/* ‘Maha Raja Mandhata! How is it that you feel you could even ever imagine to conquer Indra Loka as you had still not conquered even the ‘vistaara bhuloka kingdoms’ even.’ As Mandhata asked as to who else still uncontrolled on earth, Indra specified ‘Madhuvana Madhuputra Lavanaasura’. As Mandhata was put to shame, he retreated from Indra Loka this his amathya, senapati and senas and back to martyas loka and attacked Madhu putra Lavanaasura. *tataḥ prahasya lavaṇaḥ śūlaṁ jagrāha pāninā, vadhāya sānubandhasya mumocāyudham uttamam/ tac chūlaṁ dīpyamānaṁ tu sabhṛtyabalavāhanam, bhasmīkṛtya nṛpaṁ bhūyo lavaṇasyāgamat karam/ evaṁ sa rājā sumahān hataḥ sabalavāhanah, śūlasya ca balaṁ vīra aprameyam anuttamam/śvaḥ prabhāte tu lavaṇaṁ vadhiṣyasi na saṁśayaḥ,agrhitāyudham kṣipraṁ dhruvo hi vijayas tava/* The asura was amused and smilingly took to his hands the ‘Parama Shiva Kataakshasamyukta Maha Shula’ which as was hurled gained ‘prachanda vaayu teevrata’ and soon enough converted Mandhata and his vishaala sena to heaps of ash. Next morning, having spent the night proceeded to Madhavanas where Lavanaasura resided assuring that Shatrughna should be blessed to kill Lavanasura by the day.

Sargas Sixty Eight and Sixty Nine

Having arrived at Madhupuri attacking Lavanasura suddenly, Shatrughna followed Shri Rama Vachanas as the asura was without Shiva Shula but attacked with Vishnu Baana that killed Madhu Kaitabhas

Kathāṁ kathayatām teṣāṁ jayaṁ cākāṅkṣatām śubham, vyatītā rajanī śīghraṁ śatrughnasya mahātmanah/ tataḥ prabhāte vimale tasmin kāle sa rākṣasaḥ, nirgatas tu purād viro bhakṣāhāra-pracoditah/ etasmin antare śūrah śatrughno yamunām nadīm, tīrtvā madhupuradvāri dhanuṣpānir atiṣṭhata/ tato ’rdhadivase prāpte krūrakarmā sa rākṣasaḥ, āgacchad bahusahasraṁ prāṇinām udvahan bharam/ tato dadarśa śatrughnaṁ sthitam dvāri dhṛtāyudham, tam uvāca tato rakṣaḥ kim anena kariṣyasi/ īdṛśānām sahasrāṇi sāyudhānām narādhamā, bhakṣitāni mayā roṣāt kālam ākāṅkṣase nu gatohyasi/ āhāraś cāpy asaṁpūrṇo mamāyaṁ puruṣādhamā, svayaṁ praviṣṭo nu mukhaṁ katham āsādyā durmate/ tasyaivaṁ bhāṣamāṇasya hasataś ca muhur muhuḥ, śatrughno vīryasaṁpanno roṣād āsrūṇy avartayat/ tasya roṣābhibhūtasya śatrughnasya mahātmanah, tejomayā marīcyas tu sarvagātrair viniṣpatan/ uvāca ca susaṁkruddhaḥ śatrughnas taṁ niśācaram, yoddhum icchāmi durbuddhe dvandvayuddhaṁ tvayā saha/ putro daśarathasyāham bhrātā rāmasya dhīmataḥ, śatrughno nāma śatrughno vadhākāṅkṣī tavāgataḥ/ tasya me yuddhakāmasya dvandvayuddhaṁ pradīyatām, śatrus tvaṁ sarvajīvānām na me jīvan gamiṣyasi/ tasmiṁs tathā bruvāṇe tu rākṣasaḥ prahasann iva, pratyuvāca naraśreṣṭhaṁ diṣṭyā prāpto ’si durmate/ mama mātṛṣvasur bhrātā rāvaṇo nāma rākṣasaḥ, hato rāmeṇa durbuddhe strīhetoh puruṣādhamā/ tac ca sarvaṁ mayā kṣāntam rāvaṇasya kulakṣayam, avajñāṁ purataḥ kṛtvā mayā yūyam viśeṣataḥ/ na hatāś ca hi me sarve paribhūtās tṛṇaṁ yathā, bhūtāś caiva bhaviṣyāś ca yūyam ca puruṣādhamāḥ/ tasya te yuddhakāmasya yuddhaṁ dāsyāmi durmate, īpsitam yādṛśaṁ tubhyaṁ sajjaye yāvad āyudham/ tam uvācātha śatrughnaḥ kva me jīvan gamiṣyasi, durbalo ’py

āgataḥ śatrur na moktavyaḥ kṛtātmanā/ yo hi viklavayā buddhyā prasaram śatrave dadau, sa hato mandabuddhitvād yathā kāpuruṣas tathā/

Tac chrutvā bhāṣitam tasya śatrughnasya mahātmanah, krodham āhārayat tīvram tiṣṭha tiṣṭheti cābravīt/ pāṇau pāṇim viniṣpiṣya dantān kaṭakaṭāyya ca, lavaṇo raghuśārdūlam āhvayām āsa cāsaḥkṛt/ tam bruvāṇam tathā vākyam lavaṇam ghoravikramam, śatrughno deva śatrughna idaṁ vacanam abravīt/ śatrughno na tadā jāto yadānye nirjitās tvayā, tad adya bāṇābhihato vraja tam yamasādanam/ ṛṣayo 'py - adya pāpātman mayā tvām nihataṁ raṇe, paśyantū viprā vidvāṁsas tridaśā iva rāvaṇam/ tvayi madbāṇanirdagdhe patite 'dya niśācara puram janapadam cāpi kṣemam etad bhaviṣyati/ adya madbāhuniṣkrāntaḥ śaro vajranibhānanaḥ, pravekṣyate te hṛdayam padmam aṁśur ivārkajaḥ/ evam ukto mahāvṛkṣam lavaṇaḥ krodhamūrchitaḥ, śatrughnorasi cikṣepa tam śūraḥ śatadhācchinat/ tad dṛṣtvā viphalam karma rākṣasaḥ punar eva tu, pādapān subahūn grhya śatrughne vyasṛjad balī śatrughnaś cāpi tejasvī vṛkṣān āpatato bahūn, tribhiś caturbhir ekaikaṁ ciccheda nataparvabhiḥ/ tato bāṇamayam varṣam vyasṛjad rākṣasor asi, śatrughno vīryasaṁpanno vivyathe na ca rākṣasaḥ/ tataḥ prahasya lavaṇo vṛkṣam utpātya līlayā, śīrasy abhyahanac chūram srastāṅgaḥ sa mumoha vai/ tasmin nipatite vīre hāhākāro mahān abhūt, ṛṣiṇām deva saṁghānām gandharvāpsarasām api/ tam avajñāya tu hataṁ śatrughnam bhuvī pātitaṁ, rakṣo labdhāntaram api na viveśa svam ālayam/ nāpi śūlam prajagrāha tam dṛṣtvā bhuvī pātitaṁ, tato hata iti jñātvā tām bhakṣān samudāvahat/ muhūrtāl labdhasaṁjñas tu punas tasthau dhṛtāyudhaḥ, śatrughno rākṣasadvāri ṛṣibhiḥ saṁprapūjitaḥ/ tato divyam amogham tam jagrāha śaram uttamam, jvalantaṁ tejasā ghoram pūrayantaṁ diśo daśa/ vajrāṇanam vajravegam merumandara gauravam, nataṁ parvasu sarveṣu saṁyugeṣv aparājitaṁ/ asṛkcandanadigdhāṅgam cārupatram patatṛiṇam, dānavendrācalendrāṇām asurāṇām ca dāruṇam/ tam dīptam iva kālāgnim yugānte samupasthite, dṛṣtvā sarvāṇi bhūtāni paritrāsam upāgaman, sadevāsuraṁ gandharvaṁ samunim sāpsarogaṇam, jagad dhi sarvam asvastham pitāmaham upasthitaṁ/ ūcuś ca devadeveṣāṁ varadam prapitāmaham, kaccil lokakṣayo deva prāpto vā yugasamkayaḥ/ nedṛśam dṛṣṭapūrvam na śrutam vā prapitāmaha, devānām bhayaśaṁmoho lokānām saṁkṣayaḥ prabho/ teṣāṁ tad vacanam śrutvā brahmā lokapitāmanaḥ, bhayakāraṇam ācaṣṭe devānām abhayaṁkaraḥ/ vadhāya lavaṇasyājau śaraḥ śatrughnadhāritaḥ, tejasā yasya sarve sma saṁmūdhāḥ surasattamāḥ/ eṣo hi pūrvam devasya lokakartuḥ sanātanaḥ, śaras tejomayo vatsā yena vai bhayam āgatam/ eṣa vai kaṭabhasyārthe madhunaś ca mahāśaraḥ, sṛṣṭo mahātmanā tena vadhārtham daityayos tayoh/ evam etaṁ prajānīdhvam viṣṇos tejomayam śaram, eṣa caiva tanuḥ pūrvā viṣṇos tasya mahātmanah/ ito gacchatā paśyadhvam vadhyaṁānam mahātmanā, rāmānujēna vīreṇa lavaṇam rākṣasottamam/ tasya te devadevasya niśamya madhurām giram, ājagmur yatra yudhyete śatrughnalavaṇāv ubhau/ tam śaram divyasaṁkāśam śatrughnakaradhāritaṁ, dadṛśuḥ sarvabhūtāni yugāntāgnim ivotthitaṁ/ ākāśam āvṛtam dṛṣtvā devair hi raghunandanaḥ, siṁhanādam muhuḥ kṛtvā dadarśa lavaṇam punaḥ/ āhūtaś ca tatas tena śatrughnena mahātmanā, lavaṇaḥ krodhasaṁyukto yuddhāya samupasthitaḥ/ ākarṇāt sa vikṛṣyātha tad dhanur dhanvinām varaḥ, sa mumoca mahābāṇam lavaṇasya mahorasi, uras tasya vidāryāśu praviveśa rasātalam/ gatvā rasātalam divyam śaro vibudhapūjitaḥ, punar evāgamat tūrṇam ikṣvākukulanandanam/ śatrughnaśaranirbhinno lavaṇaḥ sa niśācaraḥ, papāta sahasā bhūmau vajrāhata ivācalaḥ/ tac ca divyam mahac chūlam hate lavaṇarākṣase, paśyatām sarvabhūtānām rudrasya vaśam anvagāt/ ekeṣupātena bhayam nihatya; lokatrayasyāśya raghupravīraḥ, vinirbabhāv udyatacāpabāṇas; tamaḥ praṇudyeva sahasraraśmīḥ/

By the next morning having been well equipped with bakshya padardhas and having crossed Yamuna River reached Madhu Vana Puri Dwara by the mid day, Shatrughna with his dhanur baanaas screamed very loudly as there were resounds returned from the skies challenging Lavanasura: tato dadarśa śatrughnam sthitaṁ dvāri dhṛtāyudham, tam uvāca tato rakṣaḥ kim anena kariṣyasi/ idṛśānām sahasrāṇi sāyudhānām narādhamā, bhakṣitāni mayā roṣāt kalam ākāṅkṣase nu gatoḥyasi/ āhāraś cāpy asaṁpūrṇo mamāyam puruṣādhama, svayam praviṣṭo nu mukham katham āsādyā durmate/ Then having seen Shatrughna with astra shasstras, the rakshasa replied: 'Naraadhama! Do you think that I should shiver looking at your aayudhaas! How many thousandas of such naraadhamas like you had never returned

except by their anxiety to die at my hands. Looks that Kala Devata should be dancing away on your fat head. Purushaadharma! In fact my hunger had not yet been satisfied too. And you have on your own quite voluntarily come across before me without having to be searched for! *tasyaivaṃ bhāṣamāṇasya hasatāś ca muhur muhuḥ, śatrughno vīryasaṃpanno roṣād āsrūṇy avartayat/ tasya roṣābhibhūtasya śatrughnasya mahātmanah, tejomayā marīcyas tu sarvagātrair viniṣpatan/ uvāca ca saṃkrudhah śatrughnas tam niśācaram, yoddhum icchāmi durbuddhe dvandvayuddham tvayā saha/ putro daśarathasyāham bhrātā rāmasya dhīmataḥ, śatrughno nāma śatrughno vadhākāṅkṣī tavāgataḥ/* On hearing the heckling bravados, Shatrughna's enraged looks were like agni jvaalas and the eyes were so fierce as were shedding hot tears. As his entire personality was radiant with the essence of 'parama veerata' swelling out and across, Shatrughna replied: Oh coward Rakshadaadharma! Would you not like to choose 'Dvandva yuddha'. Beware! I happen to be the brother of Shri Rama who had uprooted Ravana'sura and his clan of followers. My very name is Shatrughna the shatru samhaara; now I have arrived to ensure your termination. Then the Rakshasa made a 'vikattaksha haahaas' and said: yes, Ravana was my maternal aunt Shurpanakha's brother; this is another provocation for me to avenge a prateekaara further. It was shameful that my aunt was put to shame despite her being a woman. *na hatās ca hi me sarve paribhūtās tṛṇam yathā, bhūtās caiva bhaviṣyās ca yūyam ca puruṣādhamāḥ/ tasya te yuddhakāmasya yuddham dāsyāmi durmate, īpsitam yādṛṣam tubhyaṃ sajjaye yāvad āyudham/ tam uvācātha śatrughnaḥ kva me jīvan gamiṣyasi, durbalo 'py āgataḥ śatrur na muktavyaḥ kṛtātmanā/ yo hi viklavayā buddhyā prasaram śatrave dadau, sa hato mandabuddhitvād yathā kāpuruṣas tathā/* Once a naraadhama of your dirty clan would dare to fight with me, how indeed that golden opportunity be lost, after all! Durmate! You wish to fight with me, is it not so. Yes, I should grant your wish, let me raise and straighten my dhanush baanaas'. Then, Shatrughna asserted : 'Durmate! Now you ought to be left right into your own death trap. No buddhimaan purusha could ever lose an opportunity to the enemy's offer to get killed soon. Rakshasa! Look all around now for just once before your non-existence of Shri Raghunadha shatru!!

Shatrughna then continued addressing Lavanaasura: ' Rakshasa! Well before you were able to destroy the Veera Maha Purushas, especially of my clan like Chakravarti Mandhaata, then Shatrughna was not born by then unfortunately. Now the force of my arrows would be such as to reach you to Yama loka too soon. Duratma! Just as Deva Gandhrava Maharshi brindas were elated and heaved long sighs when lokakantaka Ravanaasura was killed by my revered elder brother Shri Rama, now 'vidvan bramana maha munis' would be personally gracing your duraachaaraas on them with your non existence and personally see you end to their greatest relief ! *tvayi madbāṇanirdagdhe patite 'dya niśācara puram janapadam cāpi kṣemam etad bhaviṣyati/ adya madbāhuniṣkrāntaḥ śaro vajranibhānanaḥ, pravekṣyate te hṛdayam padmam aṃśur ivārkaḥ/ evam ukto mahāvṛkṣam lavaṇaḥ krodhamūrchitaḥ, śatrughnorasi cikṣepa tam sūraḥ śatadhācchinat/* Nishachara! Now my severe arrows like 'agni jvaalaas' should end up with your death blows as the Nagara- Jaanapada Prajas should celebrate with elation and relief. Once my 'hastagata baanaas' pierce through your chest like Surya Kirana prerita Kamalaas then they blow it up into thousand pieces. Then as Shatrughna declared with affirmation then Lavaasura was seemingly fainted yet having pulled off maha vrikshaas attacked Shatrughna who in turn released baana varshaas. Meanwhile, Lavanaasura's rakshasa ganaas too pulled off maha vrikshas as Shatrughna had set threes and fours of baana paramparaas and smashed the vrishas. Meanwhile Lavanaasura pulled off a giant sized sky rise Vriksha on Shatrughna who too felty dizzy and simultaneously Rishi, Deva samuha, Gandharaapsaaraas too made 'haa haa kaaraas'. *tam avajñāya tu hataṃ śatrughnam bhuvi pātitaṃ, rakṣo labdhāntaram api na viveśa svam ālayam/ nāpi sūlam prajagrāha tam dṛṣtvā bhuvi pātitaṃ, tato hata iti jñātvā tān bhakṣān samudāvahat/ muhūrtāl labdhasaṃjñas tu punas tasthau dhṛtāyudhaḥ, śatrughno rākṣasadvāri ṛṣibhiḥ samprapūjitaḥ/ tato divyam amogham tam jagrāha śaram uttamam, jvalantaṃ tejasā ghoram pūrayantaṃ diśo daśa/* As Shatrughna fell down, Lavanaasura felt relieved momentarily as Shatrughna might have been killed. That was how he felt that some how he should have wanted to visit his residence and pull off the Parama Shiva Shula. But most fortunately for Shatrughna, he recovered and stood up erect with his 'dhanurbaanaas' in tact. Soon enough Shatrughna commenced divya-amogha baanaas on dasha dishas on Lavanaasura and the rakshasaas surrounding right around the Mahaasura. Meanwhile, deva-gandharva-

muni-apsaraas approached Brahma deva about the on going ‘jagadavastha’ due to the Lavanaasura-Shatrughna maha ghora yuddha. *teṣāṃ tad vacanam śrutvā brahmā lokapitāmanah, bhayakāraṇam ācaṣṭe devānāṃ abhayamkaraḥ/ vadhāya lavaṇasyājau śaraḥ śatrughnadhārītah, tejasā yasya sarve sma sammūdhāḥ surasattamāḥ/ eṣo hi pūrvam devasya lokakartuḥ sanātanaḥ, śaras tejomayo vatsā yena vai bhayam āgatam/ eṣa vai kaiṭabhasyārthe madhunaś ca mahāśaraḥ, sṛṣṭo mahātmanā tena vadhārtham daityayos tayoh/* Then Brahma had coolly and smilingly replied and assured that by his vision Shatrughna had just pulled off one adviteeya baana [which Shri Rama handed over to Shatrughna already] which would most certainly kill Lavanaasura. He said : ‘Dear sons! This sanaatana maha baana was in the past was released by Maha Vishnu to devastate Madhu Kaitbha Mahasuras by assuming Hayagreeva swarupa. *evam etaṃ prajānīdhvaṃ viṣṇoḥ tejomayaṃ śaram, eṣa caiva tanuḥ pūrvā viṣṇoḥ tasya mahātmanah/ ito gacchatā paśyadhvaṃ vadyamānaṃ mahātmanā, rāmānujena vīreṇa lavaṇam rākṣasottamam/ tasya te devadevasya niśamya madhurām giram, ājagmur yatra yudhyete śatrughnalavaṇāv ubhau/* Only Maha Vishnu was aware of this ‘tejomaya baana mahaatmya’ as that was of the ‘yugaantara rahasya’. Now you may all therefore leave back worriless and peaceminded.’ As Devaadhi Deva Brahma Himself assured , they all flocked back at the Sharughna-Lavanaasura yuddha pradesha. *taṃ śaram divyasaṃkāśam śatrughnakaradhārītam, dadṛśuḥ sarvabhūtāni yugāntāgnim ivotthitam/ ākāśam āvṛtaṃ dṛṣṭvā devair hi raghunandanaḥ, simhanādaṃ muhuḥ kṛtvā dadarśa lavaṇam punaḥ/ āhūtaś ca tatas tena śatrughnena mahātmanā, lavaṇaḥ krodhasamukto yuddhāya samupasthitah/ Aakarṇāt sa vikṛṣyātha tad dhanur dhanvinām varaḥ, sa mumoca mahābhāṇam lavaṇasya mahorasi, uras tasya vidāryāśu praviveśa rasātalam/* ‘That ‘parama praacheena mahitaa yukta Maha Vishnu Divyaastra’ that ravaged the ‘purva yuga mahasuraas’ came alive with ever roaring ‘agni jvaalaas’ as of pralaya kaala. From the high skies Deavaadi celestials raised ‘mahotsaaha simhanaadaas’ in favor of the Shatrughna Kumara who had then assumed ‘pramakrodha swarupa’ confronting the wretched Lavanaasura. He had drawn the Divyaastra of Maha Vishnu Himself as of ‘aakarnaanta rupa’ with straightened hands hitting right at the chest of Lavanaasura. *gatvā rasātalam divyaṃ śaro vibudhapūjitah, punar evāgamat tūrṇam ikṣvākukula - nandanam/ śatrughnaśaranirbhinno lavaṇaḥ sa niśācaraḥ, papāta sahasā bhūmau vajrāhata ivācalah/* Having penetrated into the very heart of the Asura the diivya baana reached rasaatala and returned back to Shatrughna’s ‘baana tuneera’. As Sharughna’s divya bana having killed the nishaachara, the divya shula of Bhagavan Parama Shiva had reached Maheshwara Himself. Thus at the behest of Shri Rama, Shatrughna had succeeded in relieving the Maha Muni Chyavanadimunis and of the praja too.

Sarga Seventy

By Ramaanugraha, Shatrughna established himself well as the King of Madhuraapuri - administered it very ably for praja soukhya- took a break after fourteen years, sought to return to Ayodhya

Hate tu lavaṇe devāḥ sendrāḥ sāgnipurogamāḥ, ūcuḥ sumadhurām vāṇīm śatrughnām śatrutāpanam/ diṣṭyā te vijayo vatsa diṣṭya lavaṇarākṣasaḥ, hataḥ puruṣaśārdūlavaram varaya rāghava/ varadāḥ sma mahābāho sarva eva samāgatāḥ, vijayākāṅkṣiṇas tubhyam amogham darśanam hi naḥ/ devānāṃ bhāṣitaṃ śrutvā śūro mūrdhni kṛtāñjaliḥ, pratyuvāca mahābāhuḥ śatrughnaḥ prayatātmavān/ imām madhupurīm ramyām madhurām deva nirmītām, niveśam prapnuyām śīghram eṣa me 'stu varo mataḥ/ taṃ devāḥ prītamanaso bādham ity eva rāghavam, bhaviṣyati purī ramyā śūrasenā na saṃśayaḥ/ te tathoktvā mahātmāno divam ārurūhus tadā, śatrughno 'pi mahātejās tām senām samupānayat/ sā sena śīghram āgacchac chrutvā śatrughnaśāsanam, niveśanam ca śatrughnaḥ śāsanena samārabhat/ sā purī divyasaṃkāśā varṣe dvādaśame śubhā, niviṣṭā śūrasenānām viṣayaś cākutobhayaḥ/ kṣetrāṇi sasya yuktāni kālē varṣati vāsavaḥ, arogā vīrapuruṣā śatrughnabhujapālītā/ ardhaacandrapratīkāśā yamunātīraśobhitā, śobhitā grhamukhyaiś ca śobhitā catvarāpaṇaiḥ/ yac ca tena mahac chūnyam lavaṇena kṛtam purā, śobhayām āsa tad vīro nānāpaṇyasamṛddhibhiḥ/ tām samṛddhām samṛddhārthaḥ śatrughno bharatānujaḥ, nirīkṣya paramaprītaḥ param harṣam upāgamat/ tasya buddhiḥ samutpannā niveśya madhurām purīm, rāmapādaḥ nirīkṣeyaṃ varṣe dvādaśame śubhe/

As Shatrughna had ultimately accomplished Lavanaasura Vadha, Indra- Agni-and other Devatas approached him and asked him to seek any kind of boon. Shatrughna requested that the Deva Nirmita Ramaneeya Madhupuri, which Shri Rama made him to be the King of, be ever prosperous and peaceful. Thereafter Shatrughna commenced to stay at Madhupuri from the Shravana month then till the Varsha season for about twelve years thereafter being the public had comfortable and dharmika jeevana having appointed Shurasena as the in charge of the jaanapada areas. The entire praja had then spent their lives with 'sukha suraksha suvidhas'. As blessed by Indraadi Devas, there were timely rains, plentiful dhana-dhaanya-daana-dharmas, Madhupuri picked up distinguished 'desha keerti'. The capital city was as clean with its formation of roads, streets, market places, and the quality of citizens as those of the jaanapada villages which were totally neglected in the raakshasa rajya especially in the context of safety and welfare when the pura vaasis and jaanapada vaasis were never sure of a tomorrow or the following minutes *sā purī divyasamkāśā varṣe dvādaśame śubhā, niviṣṭā śūrasenānām viśayaś cākutobhayaḥ/ kṣetrāṇi sasya yuktāni kāle varṣati vāsavaḥ, arogā vīrapuruṣā śatrughnabhujapālītā*/The Madhuraapuri then eventually flourished as a 'kraya-vikraaya yogya vasthus' as the place of reputed business center from the neighboring kingdoms too . The plentitude and business climate of the kingdom had indeed gladdened the heart of Shatrughna ever within a few years of time. Further the Kingdom was was blessed with timely rains and orderly seasons with health and wealth. *tasya buddhiḥ samutpannā niveśya madhurām purīm, rāmapādaū nirīkṣeyaṁ varṣe dvādaśame śubhe*/ Having been contented with the life for twelve long years, Shatrughna became rather nostalgic and longed for Shri Rama darshana developing a strong will to visit back Ayodhyapuri.

Sargas Seventy One and Two

King Shatrughna left for Ayodhya after a twelve year gap-reached Vakmiki ashram- got thrilled by Kusha Lava Ramayana 'sangeeta'-took leave of Sita and Valmiki-met Rama who granted a week's sojourn

Tato dvādaśame varṣe śatrughno rāmapālītām, ayodhyām cakame gantum alpabhṛtyabalānugah/ mantriṇo balamukhyāṁś ca nivartya ca purodhasaṁ, jagāma rathamukhyena hayayuktena bhāsvatā/ sa gatvā gaṇitān vāsān saptaṣṭau raghunandanaḥ, ayodhyām agamat tūrṇaṁ rāghavotsukadarśanaḥ/ Sa bhuktvaan narashrishtho geetamaadhuryamuttamma, shushraava Ramacharitam tasmin kaale yathaakramam / Tantreelala samaayutam tristhaan karanaanvitam, shushraava Ramacharitam tasminkaake puraa kritam/ Taanyaksharaani satyaani yathaa vrittaani purvashah, shrutvaa purusha shadulo visagjnyo baashpalochanaḥ/ Sa muhurtamivaasangine vinishvasya muhurmuhuh, tasmin geete yathaavrittam vartamaanamivaashrunot/ Padagaanuscha ye raajastaam, avaangmusvaachaa deenaascha hyaascharyamiti chaabruvan/

sa praviśya purīm ramyām śrīmān ikṣvākunandanaḥ, praviveśa mahābāhur yatra rāmo mahādyutiḥ/ so 'bhivādya mahātmānaṁ jvalantaṁ iva tejasā, uvāca prāñjalir bhūtvā rāmaṁ satyaparākramam/ yad ājñaptaṁ mahārāja sarvaṁ tat kṛtavān aham, hataḥ sa lavaṇaḥ pāpaḥ purī sā ca niveśitā/ dvādaśaṁ ca gataṁ varṣaṁ tvām vinā raghunandana, notsaheyam aham vastuṁ tvayā virahito nṛpa/ sa me prasādaṁ kākutstha kuruṣvāmitavikrama, mātṛhīno yathā vatsas tvām vinā pravasaṁy aham/ evaṁ bruvāṇaṁ śatrughnaṁ pariṣvajyedam abravīt, mā viśādaṁ kṛthā vīra naitat kṣatriya ceṣṭitam/ nāvasīdanti rājāno vipravāseṣu rāghava, prajāś ca paripālyā hi kṣatradharmaṇa rāghava/ kāle kāle ca mām vīra ayodhyām avalokitum, āgaccha tvaṁ naraśreṣṭha gantāsi ca puraṁ tava/ mamāpi tvaṁ sudayitāḥ prāñair api na samśayaḥ, avāśyaṁ karaṇīyaṁ ca rājyasya paripālanam/ tasmāt tvaṁ vasa kākutstha pañcarātraṁ mayā saha, ūrdhvaṁ gantāsi madhurām sabhṛtyabalavāhanaḥ/ rāmasyaitad vacaḥ śrutvā dharmayuktaṁ mano 'nugam, śatrughno dīnaya vācā bāḍham ity eva cābravīt/ sa pañcarātraṁ kākutsstho rāghavasya yathāñīyā, uśya tatra maheśvāso gamanāyopacakrame/ āmantrya tu mahātmānaṁ rāmaṁ satyaparākramam, bhārataṁ lakṣmaṇaṁ caiva mahāratham upāruhat/ dūraṁ tābhyām anugato lakṣmaṇena mahātmanā, bhārataṁ ca śatrughno jagāmāsu purīm tadā/

Accompanied by his principal mantris and senapatis, besides a partial sena having been retained for the rajya raksha, King Shatrughna moved out towards Ayodhyapuri. On the way, he visited Maharshi Valmika ashram with plentiful gifts of bhojana- samrudha phala-vastu-vastra- paaritoshikaas. Having prostrated at the feet of the Maharshi, the latter congratulated Shatrughna at Lavanaasura dushkara Vadha. The Maharshi stated that Shri Rama had to undergo insurmountable impediments at each and every step forward, to destroy Ravanaasura. But indeed, but Shatrughna was able to forward Lavanaasura to yamaloka with far less comparable ease and time though of similar objective of ‘dharma paripaalana’ anyway. Having so said soothingly, the Maharshi extended hospitality of bhojanaadi vishraanti satkaaraas sumptuously. *Sa bhuktvaan narashrishtho geetamaadhuryamuttamma, shushraava Ramacharitam tasmīn kaale yathaakramam / Tantroelala samaayutam tristhaan karanaanvitam, shushraava Ramacharitam tasmīn kaake puraa kritam/* As King Shatrughna had excellent relaxation, he heard the sonorous singing along with instrumental music describing the details of Ramaayana covering Shri Rama- Devi Sita parinaya- their fourteen year ‘vana vaasa’- the cruelty of Ravanaasura- Ravana vadha- Rama’s pattabhisheka- Devi Sita’s praja ninda and Maharshi Valmiki ashrama and the arrival of Kusha-Lava Kumaras! This Ramacharitra was sung being ‘Kavya baddha- Kaavya gaana-veena laya’; it was appropriately modulated being ‘hridaya- katha-muurdha sthaanaas’ as per the ‘ucchaarana of mandra-madhyasma- taara swara bhedoccharanaas’ in ‘sanskrita bhaasha’ abiding to ‘vyakarana- chhanda-kaavya- sangeeta shastra lakshana sampanna ganochita taala baddha!’. *Taanyaksharaani satyaani yathaa vrittaani purvashah, shrutvaa purusha shadulo visagjnyo baashpalochanah/ Sa muhurtam ivaasangine vinishvasya muhurmuhuh, tasmīn geete yathaavrittam vartamaanamivaashrunot/ Padagaanuscha ye raajastaam, avaangmusvaachaa deenaascha hyaascharyamiti chaabruvan/* The ‘madhuraadhi madhura gaana kushalata’ was such that the listeners hear-feel-cogitate about the ‘sanniveesaas’ or the precise context experiences of elation-or sadness-or anxiety- or relief- or suspense. Narration of that maha kavya’s every word-sentence-sequence was at once an experience of make-belief as was happening then and there. On listening to the shows of reality, Shatrughna was dazed and swooned for good time bursting away crying often, feeling relieved at times, and kept in suspense cogitating what might follow next. Indeed there were countless ‘sanniveesaas’ of tension and possible expectations. Those who accompanied the King Shatrughna kept expressing: What is this! Where are we! Why should this happen! How surprising and shocking! Could this be believable!’ As the singing session was over, the dazed Shatrughna and the party left for the night sleep, yet unable to lie down restlessly.

Sarga Seventy Two continued:

Next morning after ‘nithya karmaacharana’- Devi Sita’s padaabhivandana- Kusha Lava hridayaalingana- and prostrations to Maharshi Valmiki, as followed by ‘ashrama vaasi kritagjnaabhivaadanas’, King Shatrughna left for Ayodhya with his entourage. Having reached Ayodhya and made ‘padaabhivandana’ to Shri Rama stating: *yad ājñaptam mahārāja sarvaṁ tat kṛtavān aham, hataḥ sa lavaṇaḥ pāpaḥ purī sā ca niveśitā/ dvādaśaṁ ca gataṁ varṣaṁ tvāṁ vinā raghunandana, notsaheyam aham vastum tvayā virahito nṛpa/ sa me prasādam kākutstha kuruṣvāmitavikrama, mātṛhīno yathā vatsas tvāṁ vinā pravāsāmy aham/* Maha Raja! You had entrusted me a duty and accordingly achieved the same successfully as duratma Lavanaasura was killed and I have been administering his kingdom to the best of my ability. Raghunandana! I have been staying aloof from you for fourteen long years so far but now I would not be able to do so any further . Amita parakrami Kaakusthya! No child could stay without a father figure for a pretty long period and hence you must show mercy for me now by making an alternate arrangement. Then Shri Rama smiled encouragingly: *nāvasīdanti rājāno vipravāseṣu rāghava, prajāś ca paripālīyā hi kṣatradharmaṇa rāghava/ kāle kāle ca mām vīra ayodhyāṁ avalokitum, āgaccha tvam naraśreṣṭha gantāsi ca puram tava/ mamāpi tvam sudayitaḥ prāṇair api na saṁśayaḥ, avaśyam karaṇīyam ca rājyasya paripālanam/* Raghukula bhushana Shatrughna! It does not behove of Kings to reside in ‘paradeshas’ and be their Kings there. You should always remember the bounden duty of Kshatriya Kings and never ever infringe that ‘Kshaatra karvavya’. Nara shreshtha Raja! You may however keep sojourns occasionally no doubt. You must realise that you are my beloved youngest brother being

as dear as my own ‘praana’. Yet at the same time ‘rajya paripaalana’ is your basic ‘kartavya’ as a King of a ‘rajya’. *tasmāt tvam vasa kākutstha pañcarātram mayā saha, ūrdhvaṁ gantāsi madhurām sabhṛtyabalavāhanaḥ/ rāmasyaitad vacaḥ śrutvā dharmayuktaṁ mano’nugam, śatrughno dīnaya vācā bāḍham ity eva cābravīt/* Now therefore you may enjoy our company for a week long holiday from your Kingship responsibility and move off with your sevakaas, mantris, and sena back to Madhurapuri. As per Rama’s considered advice as per Kshatriya dharma, Shatrughna had acceded in compliance.

Sargas Seventy Three and Four

Vriddha brahmana brings his son’s dead body to Rama Sabha accusing the King of ‘akaala marana’ - Narada explains that an ineligible tapasvi as per Scriptures was responsible against varnaashramadharma!

As Shri Rama had thus seen off Sharughna back to his Kingdom had convened his Raja Sabha of his ‘Ayodhya Praja’. While he was fully seized of serious discussions of the Raja Karyaas, there appeared at the Sabha an old brahmanottama shouting away with huge cryings along with the dead body of a brahmana boy. The vriddha brahmana shrieked in terrible anguish stating that the dead boy was merely of thirteen years and ten months. He further cried out with anguish that he and his wife too would not be reconcile this shock of putra shoka and should possibly die themselves due to this enormous heartbreak. The vriddha brahmana further howled: *Na smarayaanritam hyuktam na cha himsaam smaraamyaham, sarveshaam praaninaam paapam na smaraami kadaachana/ Kenaadya dushkritenaayam baala eva mamaatmajah, akritvaa pitrukaaryaani gato vaivastakshayam/ Nedrusham dushta purvam me shrutam vaaghoradarshanam, mrityurapraapta kaalkaanaam Raamasya vishayehyayam/* In my long dharmic life, I had never ever lied by either tongue of heart nor ever hurt a creature consciously or unconsciously. Yet my dear son had since been sent to yamaraja griha before his baalyaavastha itself. This had never happened or even heard about in the Shri Rama Rajya everbefore. This kind of ‘akaala mrityu’ had neither been heard or experienced before. *.Raamasya dushkritam kinchinmahadasti na shamshayah, yathaa hi vishayasthaanaam baalaanaam mrityuraagatah/ Nahyaanya vishayasthaanaam baalaanaam mrityuto bhayam, sa raajajeevaasvainam baalam mrityuvashamgatam/* This is now evident that in this so called Rama Rajya, there must have been some dushkarmaas have come to thrive of late leading to such as this ‘akaala baala mrityu’. Even among the neighbouring Kingdoms, there had not been this type of premature deaths. Naresh Rama! Now either you should revive the life of my son or get prepared for the ‘atma hatyas’ of myself and my wife too. As far as you are concerned, Naresha! May there be be sukha shanti in your rajya with bhraatru putra poutraas ever! Then one might as well surmise that this Ikshvaaku Vamsha had now become an ‘anaadha’. Having having hoarsely cried out the vriddha vipra vara fainted down crestfallen.

Sarga Seventy Four continued

Tathā tu karuṇaṁ tasya dvijasya paridevitam, śuśrāva rāghavaḥ sarvaṁ duḥkhaśokasamanvitam/ sa duḥkkena susaṁtupto mantriṇaḥ samupāhvayat, vasiṣṭhaṁ vāmadevaṁ ca bhrātṛmś ca sahanaigamān/ tato dvijā vasiṣṭhena sārddham aṣṭau praveśitāḥ, rājānaṁ devasaṁkāśaṁ vardhasveti tato ’bruvan/ mārkaṇḍeyo ’tha maudgalyo vāmadevaś ca kāśyapaḥ, kātyāyano ’tha jābālir gautamo nāradas tathā/ ete dvijaṣabhāḥ sarve āganeṣūpaveśitāḥ, mantriṇo naigamāś caiva yathārham anukūlataḥ/ teṣāṁ samupaviṣṭānāṁ sarveṣāṁ dīptatejasāṁ, raghavaḥ sarvaṁ ācaṣṭe dvijo yasmāt praroditi/ tasya tadvacanaṁ śrutvā rājā dīnasya nāradaḥ, pratyuvāca śubhaṁ vākyaṁ ṛṣiṇāṁ saṁnidhau nṛpaṁ/ Shri Rama was indeed flustered at the ‘vriddha vipra mahaavilaapa’ and having stood up stunned had accosted his mantris, Raja Purohita Vasishtha, and Bharata Lakshmanas. Then eight Maharshis too arrived viz. Markandeya-Moudgulya-Vaamadeva-Kashyapa-Jaabaali-Gotama and Narada. They remarked to Rama: ‘ It appears a vriddha brahmana would appear to have been on a ‘dharna’ or a demonstration with his son’s dead body accompanied by his wife! *śṛṇu rājan yathākāle prāpto ’yam bālasaṁkṣayaḥ, śrutvā kartavyatām vīra kuruṣva raghunandana/ purā kṛtayuge rāma brāhmaṇā vai tapasvinaḥ,*

abrāhmaṇas tadā rājan na tapasvī katham cana/ tasmin yuge prajvalite brahmabhūte anāvyṛte, amṛtyavas tadā sarve jajñire dīrghadarśinaḥ/ Maharshis explained in detail : Maha Raja Shri Rama! in the course of Satya Yuga Kaala, only Brahmanaas were performing tapasya to the Unknown Almighty and as a result there were maha tejasvis and their utterances were ever truthful. Those brahmanas were trikaals darshis and never had the ‘akaala mrityu dasha’ ever. *tatas tretāyugam nāma mānavānām vapuṣmatām, kṣatriyā yatra jāyante pūrveṇa tapasānvitāḥ/ vīryeṇa tapasā caiva te ’dhikāḥ pūrvajanmani, mānavā ye mahātmānas tasmīns tretāyuge yuge/ brahmakṣatram tu tat sarvaṁ yat pūrvam aparaṁ ca yat, yugayor ubhayor āsīt samavīryasamanvitam/ apaśyantas tu te sarve viśeṣam adhikam tataḥ, sthāpanam cakrire tatra cāturvarṇyasya sarvataḥ/* Thereafter arrived Treta Yuga when Kshatriyas became prominent with their ‘sudhrudha shareeras’ and will power too and they too took to tapasya about the Unknown. Yet, the tretaa yuga ‘maha purushaas’ were couching away the ‘kshaatra dharma’ with the essence of tapasya. Thus there were Rajarshis apart from Maharshis and either of them ever engrossed in dharmika kaaryaas like yagjnas with mutual cooperation. Then Manu and all of dharmapravakta brahmana-kshatriyottamaas having noticed the specilalities and deficiencis of each other had set up the chaurvarna vyavastha. Thus in the Treta Yuga, the ‘varnaashrama dharma pradhaana vidhana’ gained populatity. *adharmah pādama ekam tu pātayat pṛthivītale, adharmeṇa hi saṁyuktās tena mandābhavan dvijāḥ/ tataḥ prāduṣkṛtām pūrvam āyusaḥ pariniṣṭhitam, śubhāny evācaraml lokāḥ satyadharmaparāyaṇāḥ/ tretāyuge tv avartanta brāhmaṇāḥ kṣatriyāś ca ye, tapo ’tapyanta te sarve śuśrūṣām apare janāḥ/ sa dharmah paramas teṣām vaiśyaśūdrām athāgamat, pūjām ca sarvavarṇānām sūdrāś cakrur viśeṣataḥ/* Then the norms of dharmadharma became popular in the passage of time. Eventually as the subsequent stage of the ‘dwiteeya paada’ of treta yuga itself the density of adharm heralded the arrival of dwaapara yuga in the kaala maana or the passage of the Time Cycle. Purushottama! During the Dwapara Yuga - which litertally is a gateway to pure enough dharmna and the precincts of adharm - would eventually arrive .*tasmin dvāparasamkhyāte tapo vaiśyān samāviśat, na sūdro labhate dharmam ugraṁ taptam naraśabha/ hīnavarṇo naraśreṣṭha tapyate sumahat tapaḥ, bhaviṣyā sūdrayonyām hi tapaścaryā kalau yuge/adharmah paramo rāma dvāpare sūdradhāritah, sa vai viśayaparyante tava rājan mahātapāḥ, sūdras tapyati durbuddhis tena bālavadho hy ayam/ yo hy adharmam akāryam vā viśaye pārthivasya hi, karoti rājaśārdūla pure vā durmatir naraḥ, kṣipram hi narakam yāti sa ca rājā na samśayaḥ/* In the dwaapara yuga therefore the eligibility of dharm karyaacharana would henceforth be accorded to Vaishyas two as ‘dwijas’ or the twice born before and after yagjnopa dharana vidhi. But despite the passage of time from the Satya- Treta-Dwaparas, the varnaashrama vyavastha denied the eligibility of dharmacharata as prescribed in the Scriptures to the heena varga. Maha Raja! therefore, decidedly only if a mind- distorted ‘heena varga manushya would infringe this established principle and take to the dharmika tapasya as per Scriptures then that low class person would deserve retribution. BUT NOT OTHERWISE. Therefore thi Vriddha Brahmana should be blessed with and his young son’s death be reversed. The Scriptures assure that a King would administer his praja on the truthful dharmika pravritti would be eligible to one sixth of his the ‘praja janita shubha karma phala’ Hence please spend a part of that punya and ensure if there were any ‘neecha jaati’ person performing the kind of ‘dhatmika tapasya’ which would be considered as a ‘dushkarma’. *sa tvam puruṣaśārdūla mārgasva viśayam svakam, duṣkṛtām yatra paśyethās tatra yatnam samācara/ evam te dharmavṛddhiś ca nṛṇām cāyurvivardhanam, bhaviṣyati naraśreṣṭha bālasyāsya ca jīvitam/* Therefore Puruaha Shardula! Seek to locate in your Rama Rajya at once if a low class citizen were to be performing a ‘dharmika tapsya’ as prescribed in the Sacred Scriptures , and hence this ‘akaala marana’ as retribution of Natural Justice. Once that ineligible tapasya is stopped, then suterly this dead brahmana boy should get his life revived, by utilising the King’s one sixth portion of the totality of the Ayodhya Praja’s dharmacharana! ‘

[Vishleshana on a) Yuga Dharmas and b) Chaturvarna Vyavastha as per Manu Smriti

a) During Krita Yuga Dharma and Truth certainly run on four feet as in the case of a ‘Go Maata’, since those exceptional practitioners of Adharma neither attain prosperity nor fulfillment of Life. But the predominance of Dharma gradually gets distorted over the subsequent Yugas of Treta-Dwapara-Kali

Yugas and untruthfulness or falsity, and dominance of ‘Arishad Vargas’ of Kaama, Krodha, Lobha, Moha, Mada, Matsaras or excessive desires, anger/ego, avarice, anger, infatuation, and envy, thus affecting the proportions of two thirds, half, and quarter in the respective yugas. During the Satya Yuga, there was fulfillment all around due to excellent health, longevity, affluence, success; invariably the Life Span was of 400 human years, but in the subsequent Yugas the span had been 300, 200, and 100 years maximum; in fact the phase wise longevity dwindled from 100, 75, 50 and hardly 25 in Kali yuga’s first-second, third and fourth ‘Paadas’ as described in Puranas. As per the evolution of Yugas, human beings tend to dissipate the intensity of Dharma from the Satya-Treta-Dwapara-Kali Yugas. During Krita Yuga, ‘Tapas’ was the principal way of Life, in Treta Yuga significance is accorded to ‘Jnaana’ or Acquisition of Knowledge, in Dwapara Yuga, significance is attached to Yagjnas and Sacrifices or Austerities, but in Kali Yuga it is the aspect of ‘Daana’ or sincere charity that is emphasised; this is obviously due to the incapability of Human Beings acquiring true knowledge, nor observe ‘karma kanda’ but atleast perform charitable deeds.

b) Maha Tejasvi Prajapati of the Universe created Chatur Varnas of Brahmana-Kshatriya-Vaishyetaaras and defined their duties. As regards the functions and obligations of Brahmanas, these are enumerated as six viz. Acquisition of Knowledge, Teaching and Training, Performing Yagjnas and Teaching other Brahmanas to perform, and giving and accepting Daanaas or Charities. Kshatriyas are duty bound to provide Security to the Society and the Public, providing charity, organising yajna karyas, and conducting just and impartial administration. Vaishyas are required to promote Industry, and Trading, bestowing charities, providing loans and agriculture and allied business activities. Persons of the fourth caste of the Society were assigned the duty of service to the Society. Since it is stated that human beings who were born above the Creator’s navel were superior to other species, Swayambhu Prajapati decided to create Brahmanas from His face, as they are expected to observe and propagate Dharma by their intense knowledge and of the nuances of Virtue and Justice; they are also duty bound to despatch ‘havya-kavyas’ to Devas and Pitru Devas respectively; Devatas like Vaayu and Pitru Devatas are the recipients by way of Yajna Karyas performed essentially by ‘Mantras’ aloud by their mouths or from within by their tongues. Brahmanas are also the custodians of Dharma and Divine Knowledge as also of life long agents of Dharma. Indeed, as human race is the best of all Beings of ‘Sthaavara Jangamas’, the outstanding persons of Brahmanas are the repositories of intellect and it is only through them alone that ‘Dharma Prachaara’ is possible due to their austerities. The Chaturvidha ‘Jeevanaakaankshas’ or the four fold objectives of Life’s total fulfillment viz. ‘Dharma- Artha- Kaama- Mokshas’ are possible only the category of ‘Dwijas’ or the twice-born indeed; once having been given birth as Brahmanas, the second and equally significant second birth is that by of Devi Gayatri and of one’s own father as the Guru. On this count the twice born one’s viz. Brahmana-Kshatriya-Vaishyas too are as important becoming eligible after the ‘Upanayana Samskaara’ and of Gayatri Upadesha. Thus the Dwijas are all well qualified to observe the full range of ‘Brahmana Kartavyas’ including Brahma Yajna.

Sargas Seventy Five and Seventy Six

As per Narada’s advice, Rama by pushpaka searched for a low class tapasvi performing vedokta tapasya and found one Shambuka doing ‘devatva vaanchha tapasya’, killed him to revive vipra baalaka’s life.

Nāradasya tu tad vākyam śrutvāmṛtamayaṁ yathā, praharṣam atulaṁ lebhe lakṣmaṇam cedam abravīt/ gaccha saumya dvijaśreṣṭhaṁ samāśvāsaya lakṣmaṇa, bālasya ca śarīraṁ tat tailadroṇyāṁ nidhāpaya/ gandhaiś ca paramodārais tailaiś ca susugandhibhiḥ, yathā na kṣīyate bālas tathā saumya vidhīyatām/ yathā śarīre bālasya guptasyākliṣṭakarmanah, vipattiḥ paribhedo vā bhaven na ca tathā kuru/ tathā samdiśya kākutstho lakṣmaṇam śubhalakṣaṇam, manasā puṣpakaṁ dadhyāv āgaccheti mahāyaśāḥ/ iṅgitam sa tu vijñāya puṣpako hemabhūṣitaḥ, ājagāma muhūrtena saṁpīpaṁ rāghavasya vai/ so ’bravīt pranato bhūtvā ayam asmi narādhipa, vaśyas tava mahābāho kimkaraḥ samupasthitaḥ/ bhāṣitaṁ ruciraṁ śrutvā puṣpakasya narādhipaḥ, abhivādya maharṣiś tān vimānaṁ so ’dhyarohata/ dhanur gṛhītvā tūṇim ca khagdaṁ ca ruciraprabham, nikṣipyā nagare vīrau saumitribharatāv ubhau/ prāyāt pratīcīm sa marūn

vicinvaṁś ca samantataḥ, uttarām agamac chrīmān diśaṁ himavadāvṛtam/ apaśyamānas tatrāpi svalpam apy aṭha duṣkṛtam, pūrvām api diśaṁ sarvām athāpaśyan narādhipaḥ/ dakṣiṇām diśaṁ ākrāmat tato rājarṣinandanāḥ, śaivalasyottare pārśve dadarśa sumahat saraḥ/ tasmin sarasi tapyantaṁ tāpasam sumahat tapaḥ, dadarśa rāghavaḥ śrīmāṁl lambamānam adho mukham/ athainaṁ samupāgamya tapyantaṁ tapa uttamam, uvāca rāghavo vākyam dhanyas tvam asi suvrata/ kasyām yonyām tapovṛddhavartase dṛḍhavigrama, kautūhalāt tvām prcchāmi rāmo dāśarathir hy aham/ manīṣitas te ko nv arthaḥ svargalābho varāśrayaḥ, yam aśritya tapas taptaṁ śrotum icchāmi tāpasa/ brāhmaṇo vāsi bhadraṁ te kṣatriyo vāsi durjayaḥ, vaiśyo vā yadi vā śūdraḥ satyam etad bravīhi me/

As Brahmarshi Narada assured of the revival of the dead ‘vipra baalaka’, Shri Rama felt mighty relieved and happy. He asked Lakshmana to have the body of the boy duly anointed with ‘sugandha yukta taila nimajjana’ and asked for the ‘puspaka vimana’. Having touched the feet of the Maharshis who appeared in the Rama Raja Sabha assuring that the Brahmana balaka’s body would come alive provided a low caste tapasvi be located in his kingdom and reprimanded, Shri Rama ascended the pushpaka vimana, while asking Bharata Lakshmana’s to take over the duty of ‘nagara raksha.’ Then having been armed with his dhanush baanaas and ayudhas he searched foremost the pashchima disha of his Rajya and reached the utara disha which was surrounded by the mountain range of Himalayas. Having not spotted any indication of a ‘nimna jaati taapasvi’, Rama directed the Pushpaka towards the eastern disha and there too there was none engaged in deep tapasya, exceptong in the well renouned Muni Ashramas. *dakṣiṇām diśaṁ ākrāmat tato rājarṣinandanāḥ, śaivalasyottare pārśve dadarśa sumahat saraḥ/ tasmin sarasi tapyantaṁ tāpasam sumahat tapaḥ, dadarśa rāghavaḥ śrīmāṁl lambamānam adho mukham/ athainaṁ samupāgamya tapyantaṁ tapa uttamam, uvāca rāghavo vākyam dhanyas tvam asi suvrata/* Then Dasharatha Nandana Raghunaadha directed his pushpaka vimana to follow the southern course of his Kingdom. There he spotted a tapsvi totally engrossed in deep tapasya with his head and chin down. He descended the pushpaka and addressed the tapasvi, having intimated as to who was he being the King of Ayodhya. Rama addressed the tapasvi: ‘Tapodhana! May you be blessed for performing such deep ‘tapasya’; if I am not too inquisitive, who are you! *kasyām yonyām tapovṛddhavartase dṛḍhavigrama, kautūhalāt tvām prcchāmi rāmo dāśarathir hy aham/ manīṣitas te ko nv arthaḥ svargalābho varāśrayaḥ, yam aśritya tapas taptaṁ śrotum icchāmi tāpasa/ brāhmaṇo vāsi bhadraṁ te kṣatriyo vāsi durjayaḥ, vaiśyo vā yadi vā śūdraḥ satyam etad bravīhi me/* Of which of the ‘chatur varnaas’ do you belong to as you really perhaps not like a ‘dwija’! Indeed the severity and commitment that I find in your tapassya would appear to be unusual and even odd! Are you a vipravara, or a kshatriya, or a vanijya pramukha!’ As King Raghu Rama insisted, the ‘taapasvi’ replied hesitatingly..

Tasya tadvacanāṁ śrūtvā rāmasyākliṣṭakarmanāḥ, avākṣirās tathābhūto vākyam etad uvāca ha/ śūdrayonyām prasūto ’smi tapa ugraṁ samāsthitaḥ, devatvaṁ prārthaye rāma saśarīro mahāyaśaḥ/ na mithyāhaṁ vade rājan devalokajigīṣayā, śūdraṁ mām viddhi kākutstha śambūkam nāma nāmataḥ/ bhāṣatas tasya śūdrasya khaḍgaṁ suruciraprabham, niṣkṛṣya kośād vimalaṁ śiraś ciccheda rāghavaḥ/ tasmin muhūrte bālo ’sau jīvena samayujyata, tato ’gastyāśramapadaṁ rāmaḥ kamalalocanaḥ, sa gatvā vinayenaiva taṁ natvā mumude sukhī/ so ’bhivādyā mahātmānam jvalantam iva tejasā, ātithyam paramaṁ prāpya niṣasāda narādhipaḥ/ tam uvāca mahātejāḥ kumbhayonir mahātapāḥ, svāgataṁ te naraśreṣṭha diṣṭyā prāpto ’si rāghava/ tvam me bahumato rāma guṇair bahubhir uttamaḥ, atithiḥ pūjanīyaś ca māma rājan hṛdi sthitaḥ/ surā hi kathayanti tvām āgataṁ śūdraghātinam, brāhmaṇasya tu dharmeṇa tvayā jīvāpitaḥ sutaḥ/ uṣyatām ceha rajanīm sakāśe mama rāghava, prabhāte puspakeṇa tvam gantā svapuram eva hi/ idaṁ cābharaṇam saumya nirmītam viśvakarmaṇā, divyam divyena vapuṣā dīpyamānam svatejasā, pratigrhṇīṣva kākutstha matpriyam kuru rāghava/ dattasya hi punar dānam sumahat phalam ucyate, tasmāt pradāsyē vidhivat tat pratīccha naraṣabha/ tad rāmaḥ pratijagrāha munes tasya mahātmanaḥ, divyam ābharaṇam citraṁ pradīptam iva bhāskaram/ pratigrhya tato rāmas tad ābharaṇam uttamam, āgamaṁ tasya divyasya praṣṭum evopacakrame/ atyadbhutam idaṁ brahman vapuṣā yuktam uttamam, katham bhagavatā prāptaṁ kuto vā kena vāhṛtam/ kutūhalatayā brahman

prcchāmi tvām mahāyaśaḥ, āścaryāṇām bahūnām hi nidhiḥ paramako bhavān/ evaṁ bruvati kākutssthe munir vākyam athābravīt, śṛṇu rāma yathāvēṛttaṁ purā tretāyuge gate/

As King Shri Rama himself confronted the taapasvi, he pulled his head down and in a low and rather ashamed face muttered: *sūdrayonyām prasūto 'smi tapa ugraṁ samāsthitaḥ, devatvaṁ prārthaye rāma saśarīro mahāyaśaḥ/ na mithyāhaṁ vade rājan devalokajigīṣayā, sūdraṁ mām viddhi kākutsstha śambūkaṁ nāma nāmataḥ/ bhāṣatas tasya sūdrasya khaḍgaṁ suruciraprabham, niṣkṛṣya kośād vimalaṁ śiraś ciccheda rāghavaḥ/* Maha Raja! I am actually of the low caste of the 'chaturvaranas' and my ambition would be to reach and attain swarga with my existing physical bodily existence. Kakutsstha kula bhushana! Do kindly accept my self confession. My deep and crucial desire is to humble Deva Loka and my ambition is to defame the Indra Loka. My mind might be distorted but my determination is firm and unshakable. That is precisely why I am resiting to this ghora tapasya; be it well known that I am proud name is Shudra Shambuka!' As such arrogant reply was heard, Shri Rama got furious pulled out his shining sharp from his waist 'kosha' and slashed Shambuka mastaka. As Shambuka's head rolled off on earth, Deva Gandharvaadi Celstials raised 'harsha ninaadaas' while Rama requested Indra Deva as follows: 'Mahendra! As all the Devaadi celestials are overjoyed, my genuine and well justified boon by kindly gtanted to revive the life of the dead balaka lying at the door step of my Rajya Sabha!' Indra Deva smiled and assured: Shri Rama! Be contented now. The brahmana baalaka is already up and alive and right now is meeting his bandhu janaas already and disappeared. *tasmin muhūrte bālo 'sau jīvena sama - yuyyata, tato 'gastyāśramapadaṁ rāmaḥ kamalalocanaḥ, sa gatvā vinayenaiva taṁ natvā mumude sukhī/ so 'bhivāḍya mahātmānaṁ jvalantam iva tejasā, ātithyaṁ paramaṁ prāpya niṣasāda narādhipaḥ/ tam uvāca mahātejāḥ kumbhayonir mahātapāḥ, svāgataṁ te naraśreṣṭha diṣṭyā prāpto 'si rāghava/*The moment the Shambuka was made into pieces, it was at that very moment the vipra balaka stood up alive. Rama! Now I suggest that you may like to now visit ahead Agasthyaashrama now. Then Rama nodded his hear to Indra Deva and instructed the pushpaka vimana to reach Kumbhaja Rishi Agastya. Then Maha Muni Agastya welcomed Rama: *tvām me bahumato rāma guṇair bahubhir uttamaḥ, atithiḥ pūjanīyaś ca māma rājan hr̥ḍi sthitaḥ/ surā hi kathayanti tvām āgataṁ sūdraghātinam, brāhmaṇasya tu dharmeṇa tvayā jīvāpitaḥ sutaḥ/ uṣyatām ceha rajanīm sakāśe mama rāghava, prabhāte puṣpakeṇa tvām gantā svapuram eva hi/* Your gesture to visit my ashram is truly appreciable. Kindly spend this night here . You are indeed like 'saakshaat' like Shriman Narayana. You have just now slashed off the adharma paraayana Shambuka and saved the life of the Vipra putra! Do kindly accept these 'aabharanaas' too which should add further dazzle to what you are already wearing as they were the prized ones which Vishvakarma had manifested. These ornaments are worthy of personality of your standing only.' As the Maharshi endeared Rama, he said: 'Maharshi! the established convention had been that Kshatriya Kings should offer 'daanaas' to pandita brahmanas of vastu-kanakaabharanas but not the other way around! Instantly Agastya explianed: 'Raghu nandana! In the past Satya yuga, there was no concept of Kingships as the 'praja' by themselves were of supremacy and freedom. But subsequently, in the 'treta yuga' the convention changed as Indra was the first ever Tri Loka Prabhu. Then Indra asked select prajas to become Devas and thus he became Devendra. Indra distributed his kingship duties of Prithivi, Aapas, Tejas, Vayu and Akasha. As this type of distribution of duties to select Devatas, Brahma had a Kshupa or what one would call a 'Chheek' or Sneeze and then that Kshupa became the foremost King on Earth! Thus Varuna as a part of Indra's tejas looked after the physical part of the Prajas, Kubera of the dhana prapti, and Yama Raja the duty of 'danda' or retribution of deeds and misdeeds. Now, Shri Rama! These aabharanaas are of 'Indra Sambandha' and are worthy of your kind acceptance!' Shri Rama was overawed by the justification of the Maharshi Agastya offerings of the divyaabharanas, as the Maharshi further enlightened of the happenings in the on going Treta Yuga too further!

Sargas Seventy Seven and Seventy Eight

As Shri Rama accepted the divyaabharanas from Agasthya Maharshi, the latter explained how and why those aabharanas were gifted to him by a dead king as had to resort to 'shava bhakshana' was relieved.

Purā tretāyuge hy āsīd aranyam bahuvistaram, samantād yojanaśataṁ nirmṛgaṁ pakṣivarjitam/ tasmin nirmānuṣe 'raṇye kurvānas tapa uttamam, aham ākramituṁ śaumya tad aranyam upāgamam/ tasya rūpam aranyasya nirdeṣṭuṁ na śasāka ha, phalamūlaiḥ sukhāsvādair bahurūpaiś ca pādapaiḥ/ tasyāranyasya madhye tu saro yojanam āyatam, padmotpalasamākīrṇam samatikrāntaśaivalam/ tad āścaryam ivātyartham sukhāsvādam anuttamam, arajaskaṁ tathākṣobhyaṁ śrīmatpakṣigaṇāyutam/ tasmin saraḥsamīpe tu mahad adbhutam āśramam, purāṇam puṇyam atyartham tapasvijanavarjitam/ tatrāham avasaṁ rātriṁ naidāghīm puruṣarṣabha, prabhāte kālyam utthāya saras tad upacakrame/ athāpaśyaṁ śavaṁ tatra supuṣṭam ajaram kva cit, tiṣṭhantaṁ parayā lakṣmyā tasmīns toyāśaye nṛpa/tam artham cintayāno 'haṁ muhūrtaṁ tatra rāghava, viṣṭhito 'smi sarastīre kiṁ nv idaṁ syād iti prabho/ athāpaśyaṁ muhūrtāt tu divyam adbhutadarśanam, vimānam paramodāram hamsayuktaṁ manojavam/ atyartham svargiṇam tatra vimāne raghunandana, upāste 'psarasām vīra sahasraṁ divyabhūṣaṇam, gānti geyāni ramyāṇi vādayanti tathāparāḥ/ paśyato me tadā rāma vimānād avaruhya ca, tam śavaṁ bhakṣayām āsa sa svargī raghunandana/ tato bhuktvā yathākāmaṁ māmsaṁ bahu ca suṣṭhu ca, avatīrya saraḥ svargī samspṛaṣṭum upacakrame/ upaspr̥śya yathānyāyāṁ sa svargī puruṣarṣabha, āroḍhum upacakrāma vimānavaram uttamam/ tam aham devasaṁkāśam ārohantaṁ udīkṣya vai, athāham abruvaṁ vākyaṁ tam eva puruṣarṣabha/ ko bhavān devasaṁkāśa āhāraś ca vigarhitaḥ, tvayāyaṁ bhujyate saumya kiṁ karthaṁ vaktum arhasi/ āścaryam idṛśo bhāvo bhāsvaro devasaṁmataḥ, āhāro garhitaḥ saumya śrotum icchāmi tattvataḥ/

Bhuktvā tu bhāṣitaṁ vākyaṁ mama rāma śubhākṣaram, prāñjaliḥ pratyuvācedaṁ sa svargī raghunandana/ śṛṇu brahman yathāvṛttaṁ mamaitat sukhaduḥkhaṇyaḥ, duratikramaṇīyaṁ hi yathā pṛcchasi mām dvija/ purā vaidarbhako rājā pitā mama mahāyaśāḥ, sudeva iti vikhyātas triṣu lokeṣu vīryavān/ tasya putradvayaṁ brahman dvābhyāṁ strībhyāṁ ajāyata, aham śveta iti khyāto yavīyān suratho 'bhavat/ tataḥ pitari svaryāte paura mām abhyaśecayan, tatrāham kṛtavān rājyaṁ dharmeṇa susamāhitaḥ/ evaṁ varṣasahasrāṇi samatītāni suvrata, rājyaṁ kārayato brahman prajā dharmeṇa rakṣataḥ/ so 'haṁ nimitte kasmīns cid vijñātāyur dvijottama, kāladharmaṁ hṛdi nyasya tato vanam upāgamam/ so 'haṁ vanam idaṁ durgam mṛgapakṣivivarjitam, tapaś cartuṁ praviṣṭo 'smi samīpe sarasaḥ śubhe/ bhrātaraṁ surathaṁ rājye abhiṣicya narādhipam, idaṁ saraḥ samāsādyā tapas taptaṁ mayā ciram/ so 'haṁ varṣasahasrāṇi tapas trīṇi mahāmune, taptvā suduṣkaraṁ prāpto brahmalokam anuttamam/ tato mām svargasamsthaṁ vai kṣutpipāse dvijottama, bādhethe paramodāra tato 'haṁ vyathitendriyaḥ/ gatvā tribhuvanaśreṣṭhaṁ pitāmahaṁ uvāca ha, bhagavan brahmaloko 'yaṁ kṣutpipāsāvivarjitaḥ/ kasyeyaṁ karmaṇaḥ prāptiḥ kṣutpipāsāvaśo 'smi yat, āhāraḥ kaś ca me deva tan me brūhi pitāmaha/ pitāmahas tu mām āha tavāhāraḥ sudevaja, svādūni svāni māmsāni tāni bhakṣaya nityaśaḥ/ svaśarīraṁ tvayā puṣṭam kurvata tapa uttamam, anuptaṁ rohate śveta na kadā cin mahāmate/ dattaṁ na te 'sti sūkṣmo 'pi vane sattvaniṣevite, tena svargagato vatsa bādhyase kṣutpipāsayaḥ/ sa tvam supuṣṭam āhāraiḥ svaśarīram anuttamam, bhakṣayasvāmṛtarasaṁ sā te tṛptir bhaviṣyati/ yadā tu tad vanam śveta agastyah sumahān ṛṣiḥ, ākramiṣyati durdharṣas tadā kṛcchād vimokṣyase/ sa hi tārayituṁ saumya śaktaḥ suragaṇān api, kiṁ punas tvām mahābāho kṣutpipāsāvaśaṁ gatam/ so 'haṁ bhagavataḥ śrutvā devadevasya niścayam, āhāraṁ garhitaṁ kurmi svaśarīraṁ dvijottama/ bahūn varṣagaṇān brahman bhujyamānam idaṁ mayā, kṣayaṁ nābhyeti brahmarṣe tṛptiś cāpi mamottamā/ tasya me kṛcchrabhūtasya kṛcchrād asmād vimokṣaya, anyeṣāṁ agatir hy atra kumbhayonim ṛte dvijam/ idam ābharaṇam saumya tāraṇārthaṁ dvijottama, pratigṛhṇiṣva brahmarṣe prasādam kartum arhasi/ tasyāham svargiṇo vākyaṁ śrutvā duḥkhasamanvitam, tāraṇāyopajagrāha tad ābharaṇam uttamam/ mayā pratigṛhīte tu tasmin ābharaṇe śubhe, mānuṣaḥ pūrvako deho rājarṣeḥ sa nanāśa ha/ pranaṣte tu śarīre 'sau rājarṣiḥ parayā mudā, tṛptaḥ pramudito rājā jagāma tridivaṁ punaḥ/ tenedaṁ śakratulyena divyam ābharaṇam mama, tasmin nimitte kākutṣtha dattam adbhutadarśanam/

Aagstya Maha Muni then explained to Shri Rama that in earlier part of the Treta Yuga there a 'vistruta vana' of hundred yojanas square which neither had of Pashus nor of Pakshis. Then Agastya located that mahavana whih was replete with vriksha-puspha-phala sampada and felt ideal for tapasya. He had

eventually located yojana square sarovara with jala pakshis like chakravaaka- hamsaas with lotus islands. Moved by the tranquility of the place, the Maha Muni desired to locate a place for constructing an ashram and meanwhile he located an ashram already. But that ashram was totally empty. He readied himself to bathe in the sarovara but spotted a dead body! He then heard the approaching sounds of a vimana landing on the banks of the sarovara and found apsaras kanyas on thousands with glittering aabharanaas. They rested there and initiated a series of singing and dancing sessions. As the apsaras having thoroughly enjoyed their outing had since left away. There after arrived a celestial purusha descended from the high skies and performed the ‘shava bhakshana’ and having washed his hands and feet had consumed the sarovara janaas, and got readied for his departure by his pushpaka vimana. Then Agastya Muni was confounded in his thoughts and dared to ask the Vimana Purusha! *ko bhavān devasaṁkāśa āhāraś ca vigarhitah, tvayāyam bhujiyate saumya kiṁ karthaṁ vaktum arhasi/ āścaryam īdṛśo bhāvo bhāsvaro devasaṁmataḥ, āhāro garhitah saumya śrotum icchāmi tattvataḥ/* Soumya! Devopama Purusha! May I venture to ascertain as to who are you indeed! How is it that you had just concluded the eating of the deadbody flesh! I am truly puzzled at seeing this strangest scene! Would it be possible to very kindly explain this strange and uncommon incident!

Sarga Seventy Eight continues:

Agastya Maha Muni continued his interesting narration to Shri Rama: ‘The celestial purusha explained to me thus- ‘Brahmanottama! Your kind question for which you are expecting me of a truthful reply would be close to my heart and its experiences of sukha dukkhaas alike : ‘My dear and respected father was the King of Vidarbha named Sudeva who was well reputed in his contemporary world. He had two wives and their sons, one happened to me as by the name of Sweta the elder and my younger brother was named Suratha. As the father passed away, I as the elder son had successfully ruled the kingdom for some thousand years there since. Then I had handed over the Kingdom to Suratha and performed tapasya and accomplished Brahma Loka. But to my dismay I was experiencing hunger and thirst very strangely. Then my physique had pangs repetitively. I approached Brahma Deva and explained my predicament. Brahma then replied to me as follows: *pitāmahaś tu mām āha tavāhāraḥ sudevaḥ, svādūni svāni māṁsāni tāni bhakṣaya nityaśaḥ/ svaśarīraṁ tvayā puṣṭaṁ kurvatā tapa uttamam, anupṭaṁ rohate śveta na kadā cin mahāmate/ dattaṁ na te ’sti sūkṣmo ’pi vane sattvaniṣevite, tena svargagato vatsa bādhyase kṣutpipāsayā/ sa tvam supuṣṭaṁ āhāraiḥ svaśarīraṁ anuttamam, bhakṣayasvāmṛtarasaṁ sā te tṛptir bhaviṣyati/* Pitamaha Brahma then explained to me: ‘Sudeva nandana! You should daily visit bhuloka and satisfy your pangs of hunger and thirst and that would be your daily sustenance. While you were performing excellent tapasya for long time, you had only taken ample care of your own needs of hunger and thirst but never thought of ‘daanaas’ to the needy around you ever, even while being rich enough as a former King! Further never performed naivedyas to Devas nor ‘jalochita tarpnas’ to Pitru Devatas ever engaged in selfish and deerghakaala tapasya just for your own personal advantage ignoring the ever expecting bhuk-pyaasa janaas’. Your own body was all the same looked after by ‘naanaa vidha bhakshya bhojya paaneeyaas’ sumptuously and lavishly. Therefore you should have to satisfy with ‘shava bhakshana’ at a secluded and appointed place and the requirement of quenching the need of thirst there near. *yadā tu tad vanaṁ śveta agastyah sumahān ṛṣiḥ, ākramiṣyati durdharṣas tadā kṛcchād vimokṣyase/ sa hi tārayitum saumya śaktaḥ suragaṇān api, kiṁ punas tvām mahābāho kṣutpipāsāvaśaṁ gatam/ so ’haṁ bhagavataḥ śrutvā devadevasya niścayam, āhāraṁ garhitaṁ kurmi svaśarīraṁ dvijottama/ bahūn varṣagaṇān brahman bhujiyamānam idaṁ mayā, kṣayaṁ nābhyeti brahmarṣe tṛptiś cāpi mamottamā/* Further Brahma Deva assured the King that once the durdhashya Maharshi Agastya should visit this ‘parama shanti vana’ and bless you the fulfillment of your hunger and thirst problem, then only you would be assured of true brahma loka prapiti to be qualified.’ Having explained as above, King Sudeva addressed Agastya further: *idaṁ ābharaṇaṁ saumya tāraṇārthaṁ dvijottama, pratigrhṇīṣva brahmarṣe prasādaṁ kartum arhasi/ tasyāhaṁ svargiṇo vākyam śrutvā duḥkhasamanvitam, tāraṇāyopajagrāha tad ābharaṇam uttamam/ mayā pratigrhṇite tu tasminn ābharaṇe śubhe, mānuṣaḥ pūrvako deho rājarṣeḥ sa nanāśa ha/* ‘Soumya Vipravara! May you be blessed by the Almighty! You have arrived here for my

sake alone to solve my several years long of Brahma Vachanas. You have liberated me and am daring to offer you as my liberator these celestial aabharanaas for your very kind acceptance. Brahmarsi! These divyaabhushanas would yield 'suvarna-dhana-vastra-bhakshya bhogyas and ananya prati aabharanaas' further. Muni shreshtha! These aabharanaas would provide 'samasta kaamnaa mano vaancchita bhogas' to their recipients.' As the King handed over the 'aabharanaas', the dead body which the King had been eating and surviving all those years had vanished as the king had retuned to brahma loka for ever.

Sargas Seventy Nine, Eighty, Eighty One and Eighty Two

Agastya explains origin of Ikshvaaku Putras- youngest son Danda's Rajya with Purohita Shukracharya- Danda's manabhanga of Acharya putri- Acharya's shaapa of Danda Rajya since turned as dandakaranya- Rama returns back to Ayodhya from Agastyaashrama

*Tad adbhutatamaṁ vākyaṁ śrutvāgastyasya rāghavaḥ, gauravād vismayāc caiva bhūyaḥ praṣṭum
pracakrame/ bhagavaṁs tad vanaṁ ghoram tapas tapyati yatra saḥ, śveto vaidarbhako rājā katham tad
amṛgadviyam/ niḥsattvaṁ ca vanaṁ jātaṁ śūnyaṁ manujavarjitam, tapaś cartum praviṣṭaḥ sa śrotum
icchāmi tattvataḥ/rāmasya bhāṣitaṁ śrutvā kautūhalasamanvitam, vākyaṁ paramatejasvī vaktum
evopacakrame/ purā kṛtayuge rāma manur daṇḍadharāḥ prabhuḥ, tasya putro mahān āsīd ikṣvākuḥ
kulavardhanaḥ/ taṁ putraṁ pūrvake rājye nikṣīpya bhuvi durjayam, pṛthivyāṁ rājavamśānāṁ bhava
kartety uvāca ha/ tatheti ca pratijñātaṁ pituḥ putreṇa rāghava, tataḥ paramasaṁhṛṣṭo manuḥ punar
uvāca ha/ prīto 'smi paramodārakartā cāsi na saṁśayah, daṇḍena ca prajā rakṣa mā ca daṇḍam
akāraṇe/ aparādhiṣu yo daṇḍaḥ pātyate mānaveṣu vai, sa daṇḍo vidhivan muktaḥ svargaṁ nayati
pārthivam/ tasmād daṇḍe mahābāho yatnavān bhava putraka, dharmo hi paramo loke kurvatas te
bhaviṣyati/ iti taṁ bahu saṁdiṣya manuḥ putraṁ samādhinā, jagāma tridivaṁ hṛṣṭo brahmalokam
anuttamam/ prayāte tridive tasminn ikṣvākur amitaprabhaḥ, janayiṣye katham putrān iti cintāparo
'bhavat/ karmabhir bahurūpaiś ca tais tair manusutaḥ sutān, janayām āsa dharmātmā śataṁ
devasutopamān/ teṣāṁ avarajas tāta sarveṣāṁ raghunandana, mūḍhaś cākṛtividyaś ca na śuśrūṣati
pūrvajān/ nāma tasya ca daṇḍeti pitā cakre 'lpatejasah, avaśyaṁ daṇḍapataṇaṁ śarīre 'sya bhaviṣyati/
sa paśyamānas taṁ doṣaṁ ghoram putrasya rāghava, vindhyaśaivalayor madhye rājyaṁ prādād
arimḍama/ sa daṇḍas tatra rājābhūd ramye parvatarodhasi, puraṁ cāpratimaṁ rāma nyaveśayad
anuttamam/ purasya cākaron nāma madhumantam iti prabho, purohitaṁ cośanasam varayām āsa
suvratam/ evaṁ sa rājā tad rājyaṁ kārayat sapurohitaḥ, prahṛṣṭamanujākīrṇam devarājyaṁ yathā divi/*

*Etad ākhyāya rāmāya maharṣiḥ kumbhasambhavaḥ, asyām evāparam vākyaṁ kathāyām upacakrame/
tataḥ sa daṇḍaḥ kākutṣṭha bahuvarṣagaṇāyutam, akarot tatra mandātmā rājyaṁ nihatakaṇṭakam/ atha
kāle tu kasmīnś cid rājā bhārgavam āśramam, ramaṇīyam upākṛāmac caitre māsi manorame/tatra
bhārgavakanyāṁ sa rūpeṇāpratimāṁ bhuvi, vicarantīm vanoddeśe daṇḍo 'paśyad anuttamām/sa dṛṣṭvā
tām sudurmedhā anaṅgaśarapīḍitaḥ, abhigamya susaṁvignaḥ kanyāṁ vacanam abravīt/ kutas tvam asi
suśroṇi kasya vāsi sutā śubhe, pīḍito 'ham anaṅgena pṛcchāmi tvām sumadhyame/ tasya tv evaṁ
bruvāṇasya mohonmattasya kāmīnaḥ, bhārgavī pratyuvācedaṁ vacaḥ sānunayam nṛpam/ bhārgavasya
sutām viddhi devasyākliṣṭakarmanah, arajāṁ nāma rājendra jyēṣṭhām āśramavāsinīm/ guruḥ pitā me
rājendra tvam ca śiṣyo mahātmanah, vyasanam sumahat kruddhaḥ sa te dadyān mahātapāḥ/ yadi vātra
mayā kāryam dharmadrṣṭena satpathā, varayasva nṛpa śreṣṭha pitaram me mahādyutim/ anyathā tu
phalam tubhyaṁ bhaved ghorābhisamhitam, krodhena hi pitā me 'sau trailokyam api nirdahet/ evaṁ
bruvāṇam arajāṁ daṇḍaḥ kāmaśarārditaḥ, pratyuvāca madonmattaḥ śirasya ādhāya so 'ñjalim/ prasādam
kuru suśroṇi na kālam kṣeptum arhasi, tvatkṛte hi mama prāṇā vidīryante śubhānane/ tvām prāpya hi
vadho vāpi pāpam vāpi sudāruṇam, bhaktaṁ bhajasva mām bhīru bhajamānam suvihvalam/ evam uktvā
tu tām kanyāṁ dorbhyām gr̥hya balād balī, visphurantīm yathākāmam maithunāyopacakrame/ tam
anartham mahāghoraṁ daṇḍaḥ kṛtvā sudāruṇam, nagaram prayayau cāśu madhumantam anuttamam/
arajāpi rudantī sā āśramasyāvidūrataḥ pratikṣate susaṁtrastā pitaram devasaṁnibham/*

idam ābharaṇaṁ saumya tārāṇārthaṁ dvijottama, pratigrhṇīṣva brahmaṛṣe prasādaṁ kartum arhasi/ tasyāhaṁ svargiṇo vākyam śrutvā duḥkhasamanvitam, tārāṇāyopajagrāha tad ābharaṇam uttamam/ mayā pratigrhīte tu tasminn ābharaṇe śubhe, mānuṣaḥ pūrvako deho rājarṣeḥ sa nanāśa ha/ pranaṣte tu śarīre 'sau rājarṣiḥ parayā mudā, tṛptaḥ pramudito rājā jagāma tridivam punaḥ/ tenedaṁ śakratulyena divyam ābharaṇaṁ mama, tasmin nimitte kākutstha dattam adbhutadarśanam/

Sa muhūrtād upaśrutyā devarṣir amitaprabhaḥ, svam āśramaṁ śiṣya vṛtaḥ kṣudhārtaḥ saṁnyavartata/ so 'paśyad arajāṁ dīnāṁ rajasā samabhiplutāṁ, jyotsnāṁ ivāruṇagrastāṁ pratyūṣe na virājatīm/ tasya roṣaḥ samabhavat kṣudhārtasya viśeṣataḥ, nirdahann iva lokāṁs trīṇ śiṣyāṁś cedam uvāca ha/ paśyadhvam viparītasya daṇḍasyāviditātmanaḥ, vipattim ghorasaṁkāsāṁ kruddhāṁ agniśikhāṁ iva./ kṣayo 'sya durmateḥ prāptaḥ sānugasya durātmanaḥ, yaḥ pradīptāṁ hutāśasya śikhāṁ vai spraṣṭum icchati/ yasmāt sa kṛtavān pāpam īdṛśaṁ ghoradarśanam, tasmāt prāpsyati durmedhāḥ phalaṁ pāpasya karmaṇaḥ/ saptarātreṇa rājāsau sabhṛtyabalavāhanaḥ, pāpakarmasamācāro vadhaṁ prāpsyati durmatiḥ/ samantād yojanaśataṁ viśayam cāsya durmateḥ, dhakṣyate pāmsuvarṣeṇa mahatā pākaśāsanaḥ/ sarvasattvāni yāniḥa sthāvarāṇi carāṇi ca, mahatā pāmsuvarṣeṇa nāśaṁ yāsyanti sarvaśaḥ/ daṇḍasya viśayo yāvat tāvat sarvasamucchrayaḥ, pāmsubhuta ivālakṣyaḥ saptarātrād bhaviṣyati/ ity uktvā krodhasaṁtapas tam āśramanivāsinam, janaṁ janapadānteṣu sthīyatām iti cābravīt/ śrutvā tūśasano vākyam sa āśramāvasatho janaḥ, niṣkrānto viśayāt tasya sthānaṁ cakre 'tha bāhyataḥ/ sa tathoktvā munijanam arajāṁ idam abravīt, ihaiva vasa durmedhe āśrame susamāhitā/ idam yojanaparyantaṁ saraḥ suruciraprabham, araje vijvarā bhuṅkṣva kālāś cātra pratikṣyatām/ tvatsamīpe tu ye sattvā vāsam eṣyanti tām niśāṁ, avadhyāḥ pāmsuvarṣeṇa te bhaviṣyanti nityadā/ ity uktvā bhārgavo vāsam anyatra samupākramat, saptāhād bhasmasādbhūtaṁ yathoktaṁ brahmavādinā/ tasyāsau daṇḍaviśayo vindhyaśaivalasānuṣu, śapto brahmaṛṣiṇā tena purā vaidharmake kṛte/ tataḥ prabhṛti kākutstha daṇḍakāraṇyam ucyate, tapasvinaḥ sthītā yatra janasthānam atho 'bhavat./ etat te sarvam ākhyātāṁ yaṁ mām pṛcchasi rāghava, saṁdhyāṁ upāsitum vīra samayo hy ativartate/ ete maharṣayaḥ sarve pūrṇakumbhāḥ samantataḥ, kṛtodako naravyāghra ādityaṁ paryupāsate/ sa tair ṛṣibhir abhyastaḥ sahitair brahmasattamāiḥ, ravir astaṁ gato rāma gacchodakam upaspr̥śa/

Riṣer vacanam ājñāya rāmaḥ saṁdhyāṁ upāsitum, upākramat saraḥ puṇyam apsarobhir niṣevitam/ tatrodakam upaspr̥śya saṁdhyāṁ anvāsyā paścimāṁ, āśramaṁ prāviśad rāmaḥ kumbhayoner mahātmanaḥ/ asyāgastyo bahugunaṁ phalamūlaṁ tathauśadhīḥ, śākāni ca pavitrāṇi bhojanārtham akalpayat/ sa bhuktavān naraśreṣṭhas tad annam amṛtopamam, prītaś ca parituṣṭaś ca tām rātrim samupāvasat/ prabhāte kālyam utthāya kṛtvāhnikam arimdamāḥ, ṛṣiṁ samabhicakrāma gamanāya raghūttamaḥ/ abhivādyābravīt rāmo maharṣiṁ kumbhasaṁbhavam, āpṛcche tvām gamiṣyāmi mām anujñātum arhasi/ dhanyo 'smy anugrhitō 'smi darśanena mahātmanaḥ draṣṭum caivāgamiṣyāmi pāvanārtham ihātmanaḥ/ tathā vadati kākutsṭhe vākyam adbhutadarśanam, uvāca paramaprīto dharmanetras tapodhanaḥ/ atyadbhutam idam vākyam tava rāma śubhākṣaram, pāvanaḥ sarvalokānām tvam eva raghunandana/ muhūrtam api rāma tvām ye nu paśyanti ke cana, pāvitāḥ svargabhūtāś te pūjyante divi daivataiḥ, ye ca tvām ghoracakṣurbhir īkṣante prāṇino bhuvī, hatāś te yamadāṇdena sadyo nirayagāmināḥ/ gaccha cāriṣṭam avyagraḥ panthānam akutobhayam, praśādhi rājyaṁ dharmeṇa gatiḥ hi jagato bhavān, evam uktas tu muninā prāñjaliḥ prpagraho nṛpaḥ/ abhyavādayata prājñas tam ṛṣiṁ puṇyaśīlinam/ abhivādyā muniśreṣṭhaṁ tāmś ca sarvāṁś tapodhanān, adhyārohat tad avyagraḥ puṣpakam hemabhūṣitam/ tam prayāntaṁ munigaṇā āśīrvādaiḥ samantataḥ, apūjayan mahendrābham sahasrākṣam ivāmarāḥ/ svasthaḥ sa dadṛṣe rāmaḥ puṣpake hemabhūṣite, śaśī meghasamīpastho yathā jaladharāgame/ tato 'rdhadivase prāpte pūjyamānas tatas tataḥ, ayodhyāṁ prāpya kākutsṭho vimānād avarohata./ tato viśṛjya ruciraṁ puṣpakam kāmagaṁinam, kakṣyāntaravinikṣiptaṁ dvāḥsthaṁ rāmo 'bravīt vacaḥ/ lakṣmaṇaṁ bharaṭaṁ caiva gatvā tau laghuvikramau, māgāmanam ākhyāya śabdāpaya ca mām ciram/

As Agastya Maha Muni explained about 'divyaabharanas', as to how the Vidarbha Desha King who did long tapsya despite ignoring daana dharmaś had no doubt attained brahma loka yet could not overcome

his hunger and thirst and had to necessarily resort to ‘shava bhakshana’ daily, Shri Rama was highly excited and requested Agastya to describe far more about that enthralling narration. Then the Maha Muni explained further: ‘ Shri Rama! This happening was of Satya Yuga when Manu Deva was administering bhu loka. There after arrived King Ikshvaku whom Manu Deva desired to establish kingship under his and progeny’s control till ‘Treta Yugantara’. Manu however cautioned with some do’s and don’t’s. *prīto ’smi paramodārakartā cāsi na samśayah, daṇḍena ca prajā rakṣa mā ca daṇḍam akāraṇe/ aparādhiṣu yo daṇḍaḥ pātyate mānaveṣu vai, sa daṇḍo vidhivan muktaḥ svargaṁ nayati pārthivam/ tasmād daṇḍe mahābāho yatnavān bhava putraka, dharmo hi paramo loke kurvatas te bhaviṣyati/* Manu advised Ikshvaku: ‘No doubt you should establish the Raja Parampara of Ikshvaks but by displaying the danda should not utilise it indiscriminately. Once the danda or punishments thereof were inappropriate and not as per established principles and well defined norms, then the kings would reach naraka loka or vice versa to swarga loka. Thus Manu Deva cautioned Ikshvaku to strictly abide by the Manu Smṛiti. Manu Deva thus cautioned King Ikshvaku that danda prayoga must always weighed by a ‘tulaa bhaara’ or as of a sensitive balance. Having thus providing the do’s and don’t’s, Manu Deva disappeared for Brahma loka

[Vishleshana on Manu Smṛiti reg. Aachara-Vyavahara-Prayaschittha Khandas]

Manu Smṛiti comprises three Khaandas or Branches viz. Aachara Khaanda, Vyavahara Khaanda, and Prayaschittha Khaanda. *Aachara Khaanda* comprising twelve chapters describes Charurvarna Dharmas, Chaturashrama Dharmas, Ahnika Vidhis or Daily Duties, Snaatakaadi grihastha dharmas, Loukika Aapatkaala Dharmas, Vivaahaadi Dharmas, Stree and Putra Dharmas, Shraaddha / Pitru Yagnas, etc. *Vyavahara Khaanda* comprising eight chapters delineates Raja Dharmas, Shanti Bhadratas or Maintenance of Peace and Administration, Defence, Finance-Taxes-Budgeting, Banking, Industry and Commerce, and so on. The third and final is *Prayaschittha Khaanda* consisting of twelve chapters is a compendium of various types of atonements of committing sins, against the prescribed principles of ‘Dharmaacharana’ or the Golden Path of Virtue and Justice.]

Further stanzas as followed:

prayāte tridive tasminn ikṣvākur amitaprabhaḥ, janayiṣye katham putrān iti cintāparo ’bhavat/ karmabhir bahurūpaiś ca tais tair manusutaḥ sūtān, janayām āsa dharmātmā śataṁ devasutopamān/ teṣām avarajas tāta sarveṣām raghunandana, mūḍhaś cākṛtividyaś ca na śuśrūṣati pūrvajān/ As Manu Deva disappeared, King Ikshvaku was totally concerned as to further the seriatum of further kingships in the generations ahead to follow the established principles. Happily thereafter ever, such kind of hundred Ikshvaku putras were born as were deeply dedicated to yajna- daana-tapasya vidhi karma dharmaachara Manu Putras born. Raghu Nandana Rama! However the youngest of there hundred Manu putras turned out to be a moodha-vidyaa viheena was never engaged in ‘bhraatru seva’ and he was named as Danda. *nāma tasya ca daṇḍeti pitā cakre ’lpatejasah, avaśyam daṇḍapatanam śarīre ’sya bhaviṣyati/ sa paśyamānas tam doṣam ghoram putrasya rāghava, vindhyaśaivalayor madhye rājyam prādād arimḍama/ sa daṇḍas tatra rājābhūd ramye parvatarodhasi, puram cāpratimam rāma nyaveśayad anuttamam/ purasya cākaron nāma madhumantam iti prabho, purohitam cośanasam varayām āsa suvratam/ evam sa rājā tad rājyam kārayat sapurohitah, prahṛṣṭamanujākīrṇam devarājyam yathā divi.* Shri Rama! That kanishtha putra named Danda was allotted the bhayankara desha between Vindyaachaka and Shaibala parvata. There the Danda Raja had created an excellent Madhumanta Nagara where Shunyaacharya was the Raja Purohita. Indeed their Madhumanta Rajya with Danda Raja-Purohita Shukracharya was surprisingly like that of Indra- Brihaspati combination!

Sarga Eighty continued:

Maha Muni Agastya further continued his narration that for a good duration of several years King Danda was quite successful in his Rajyaanga. On a hearty and happy ‘chaitra maasarabha’, the King reached

Raja Purohita Shukraachaarya's ashrama to felicitate and seek his blessings. There he saw Shuracharya's sarvaanga soundarya putri and having been stung by Manmadha banaas approached her and stated: 'Sundari! Whose kanya are you and am truly infatuated with you right now! Then the kanya replied: Raja! You must be by now realise that I am the daughter of Shukraachaaya named Araja and my respectful father is the Raja Guru and the Rajya purohita. She then requested the King not to forcefully touch her body as I am the unmarried kanya under the control of the father. Nara shreshtha! You are fully aware that my father is a maha tapasvi and if he were to get furious you would be doomed. If you are really interested in me then you ought to be self controlled for now and seek my father's permission to be your life partner. But your 'svecchhachara prayatna' to have my body should most definitely lead to disastrous consequences.' Then the madonmatta King Danda replied: 'Kindly allow me, don't you waste time as I am dying for you; never worry even if I am cursed or even killed! I am your servant! Please me merciful for now'. Having stated thus the King lost control and ravished her and left while the pitiable daughter was dazed awaiting her father's arrival.

Sarga Eighty One continued:

Afer a while, having realised the most heinous and ever deplorable sinful act of the King notwithstanding his daughters's pleadings rushed back to the ashram with his disciples, Shuracharya saw his dear daughter Araja was crumbled crying away and yelled addressing his sishyas: See the state of the devastated condition that my daughter due to the 'atyaachaara' of that atrocious sinner whom one should be ashamed to call him King of this Rajya! *kṣayo 'sya durmateḥ prāptaḥ sānugasya durātmanah, yaḥ pradīptām hutāśasya śikhām vai spraṣṭum icchati/ yasmāt sa kṛtavān pāpam īdṛśam ghoradarśanam, tasmāt prāpsyati durmedhāḥ phalam pāpasya karmaṇah/ saptarātreṇa rājāsau sabhṛtyabalavāhanah, pāpakarmasamācāro vadham prāpsyati durmatih/* May this 'durbuddhi duratma Raja' realise his encountering Vinaasha Kaala forthwith deserving to be thrown into 'mahaagni jwalaas'. That atrocious King had committed a maha pataka of 'guru putri sheela bhagnata'; most certainly his papa karma phala is totally ripe to be sliced off. This 'papa karmaachanana durbuddhi naresaha' be extinct within seven further nights along with putra-sena-savaari sahita for certainty. *samantād yojanaśatam viṣayam cāsyā durmateḥ, dhakṣyate pāmsuvarṣeṇa mahatā pākāśāsanah/ sarvasattvāni yānīha sthāvarāṇi carāṇi ca, mahatā pāmsuvarṣeṇa nāśam yāsyanti sarvaśah/ daṇḍasya viṣayo yāvat tāvat sarvasamucchrayah, pāmsubhuta ivālakṣyah saptarātrād bhaviṣyati/* Further more his hundred 'yojana vistrita rajya' be lashed by Indra Deva with sandstorms and such heavy 'varshapaataas' making the rajya totally extinct. May the 'sthaavara jangamas' of this kingdom be drowned with the uncontrollable 'varsha paatas'. May thus the Danda Rajya disappear finlly'. As soon as the fumed up Shukracharya concluded 'maha shapaas' the ashrama vaashis and the citizens hurried uo their exit from the rajya. Then he addressed his daughter: 'you dim-witted daughter of mine ! behave now the parmeshwara dhyaana and wait near one yojana sarovara here with no fear or anxiety till your encouraging times to arrive . This place where you are staying would not be affected and would be free from anykind of anxiety or disquiet while meeting all your requirements.' As per the Maha Muni Shukraacharyas shaapa the remnants of the king and kingdom vanished.' Thus Agasthya Mahamuni had described in some detail quenching the thirst of curiosity of Shri Rama about the erstwhile stages of Ikshvaaku Maha Vasha as initiated from the Manu Mahatma and the age old King Ikshvaaku. He further explained : *tataḥ prabhṛti kākutstha daṇḍakāraṇyam ucyate, tapasvinaḥ sthitā yatra janasthānam atho 'bhavat./ etat te sarvam ākhyātam yan mām prcchasi rāghava, samdhyām upāsītum vīra samayo hy ativartate/ ete maharṣayah sarve pūrṇakumbhāḥ samantataḥ, kṛtodako naravyāghra ādityam paryupāsate/ sa tair ṛṣibhir abhyastah sahitair brahmasattamaih, ravir astam gato rāma gacchodakam upasprśa/* Shri Rama! That entire pradesha between Vindhya and Shavala giri as was dvastated by the shaapa of Shukraacharya is now known as dandakaaranya. This place where Tapasvis and Munis have their ashramas is now known as Janasthaana! Rama! You got curious of the genesis and the initial geneologyof Ikshavaku Maharaja! Now I have tried to trace back Ishvaaku from Manu Deva and about the foremost sons of Ikshvaku right upto the formation of Dandakaaranya and the present 'Janasthaana' too!

Sarga Eighty Two continued

As then directed by Agastya Maha Muni, Rama proceeded to the Sarovara where Apsaras often arrive by the day fall time, for the ‘saayam sandhya kaalalopaasana’ and Devi Gayatri Smarana. For the subsequent ‘saayam bhojana’ the host Agastya made elaborate bhojana to Shri Rama and his retinue with kanda-moola-jaraavastha nivaarama oushdhis and the bhaksya bhogya paaneeyaas. Then after some vishraanti Rama asked his permission from Agastya Maha Muni as the latter showered complements on Rama as follows: *muhūrtam api rāma tvām ye nu paśyanti ke cana, pāvītāḥ svargabhūtās te pūjyante divi daivataiḥ/ ye ca tvām ghoracakṣurbhir īkṣante prāṇino bhuvi, hatās te yamadaṇḍena sadyo nirayagāmināḥ/ gaccha cāriṣṭam avyagraḥ panthānam akutobhayam, praśādhi rājyaṁ dharmeṇa gatiḥ jagato bhavān/* Shri Rama! If only even for a muhurtakaala, one attains a glimpse of your divya darshana, he would certainly be eligible for ‘swargaadhikaari’ with the opportunity of venetating Indraadi devatas directly! Those other praanis who would neither see you nor extol about, you might however be destined to yama loka. Ikshvaaku kula shreshtha! May you thus leave for Ayodhya with contentment with no issues on way but with auspiciousness. *evam uktas tu muninā prāñjalīḥ prapagraho nṛpaḥ/ abhyavādayata prājñas tam ṛṣim puṇyaśīlinam/ abhivādya munisreṣṭhaṁ tāmś ca sarvāms tapodhanān, adhyārohat tad avyagraḥ puṣpakaṁ hemabhūṣitam/* Thus Maha Muni Agastya blessed as Rama too had sincerely did the ‘padaabhivandana’ for the enormous courtesies received and perched in the puspaka vimana..

Sarga Eighty Three

On return to Ayodhya afer killing immoral tapasvi for reiving the dead vipra baalaka threby, Rama proposed Rajasuya Yajna, as appreciative Bharata assured consolidation of several rajyas thereafter

Tac chrutvā bhāṣitam tasya rāmasyākliṣṭakarmanāḥ, dvāḥsthaḥ kumārāv āhūya rāghavāya nyavedayat/ dṛṣṭvā tu rāghavaḥ prāptau priyau bharatalakṣmaṇau, pariṣvajya tato rāmo vākyam etad uvāca ha/ kṛtam mayā yathātathyaṁ dvijakāryam anuttamam, dharmasetumato bhūyaḥ kartum icchāmi rāghavau/ yuvābhyām ātmabhūtābhyām rājasūyam anuttamam, sahito yaṣṭum icchāmi tatra dharmo hi śāśvataḥ/ iṣṭvā tu rājasūyena mitraḥ śatrunibarhaṇaḥ, suhutena suyajñena varuṇatvam upāgamat/ somaś ca rājasūyena iṣṭvā dharmeṇa dharmavit, prāptaś ca sarvalokānām kīrtiṁ sthānam ca śāśvatam/ asminn ahaṇi yac chreyaś cintyatām tan mayā saha, hitaṁ cāyati yuktaṁ ca prayatau vaktum arhataḥ/ śrūtā tu rāghavasyaitad vākyam vākyaviśāradaḥ, bhārataḥ prāñjalir bhūtvā vākyam etad uvāca ha/ tvayi dharmāḥ paraḥ sādho tvayi sarvā vasuṁdharā, pratiṣṭhitā mahābāho yaśaś cāmitavikrama/ mahīpālās ca sarve tvām prajāpatim ivāmarāḥ, nirīkṣante mahātmāno lokanāthaṁ yathā vāyam/ prajāś ca pītṛvad rājan paśyanti tvām mahābala, pṛthivyām gatibhūto ’si prāṇinām api rāghava sa tvam evamvidhaṁ yajñam āhartāsi kathaṁ nṛpa, pṛthivyām rājavamśānām vināśo yatra dṛśyate/ pṛthivyām ye ca puruṣā rājan pauraṣam āgatāḥ, sarveṣām bhavitā tatra kṣayaḥ sarvāntakopamaḥ/ sa tvam puruṣaśārdūla guṇair atulavikrama, pṛthivīm nārhaṣe hantum vaśe hi tava vartate/ bharatasya tu tad vākyam śrutvāmṛtamayaṁ yathā, prahaṛṣam atulaṁ lebhe rāmaḥ satyaparākramaḥ/ uvāca ca śubhām vāṇīm kaikeyā nandī - vardhanam, prīto ’smi parituṣṭo ’smi tavādya vacanena hi/ idaṁ vacanam aklībaṁ tvayā dharmasamāhitam, vyāhṛtaṁ puruṣavyāghra pṛthivyāḥ paripālanam/ eṣa tasmād abhiprāyād rājasūyāt kratūttamān, nivartayāmi dharmajña tava suvyāhṛtena vai/ prajānām pālanam dharmo rājñām yajñena sammitaḥ, tasmāc chṛṇomi te vākyam sādhuḥktaṁ susamāhitam/

Having had comfortably returned from the search of the ‘duratma nimnajaati tapasvi’ who desired to attack Indra but was killed by him reviving the life of the dead brahmana vidyardhi and further visiting Maha Muni Agastya, Rama returned to Ayodhya by pushpaka vimana and called for Bharata Lakshnanas. *kṛtam mayā yathātathyaṁ dvijakāryam anuttamam, dharmasetumato bhūyaḥ kartum icchāmi rāghavau/ yuvābhyām ātmabhūtābhyām rājasūyam anuttamam, sahito yaṣṭum icchāmi tatra dharmo hi śāśvataḥ/*

*iṣṭvā tu rājasūyena mitraḥ śatrunibarhaṇaḥ, suhuteṇa suyajñeṇa varuṇatvam upāgamat/Raghuvamshi Raja Kumaras Bharata Lakshmanas! I have since already accomplished the raja dharma of reviving the life of the vipra kumara by locating and killing the dushta nimna jaata kapata tapasvi. Now I would like to take up another significant raaja dharma of performing Dharma setu Rajasuya yagjna. Both of you Bharata Lakshmaas are like my two mighty shoulders to achieve the fame of successfully performing the yaaga. Do recall that Mitra Deva the ‘samasta shatru samhaari’ performed the aahutis to Agni and attained the status of Varuna having dutifully completed Rajasuya maha yagjna. Further: *somaś ca rājasūyena iṣṭvā dharmeṇa dharmavit, prāptaś ca sarvalokānām kīrtim sthānam ca śāśvatam/ asminn ahani yac chreyaś cintyatām tan mayā saha, hitam cāyati yuktam ca prayatau vaktum arhatha/* Dharmagjna Soma Devata too had successfully made the anussthana of rajasuya yagjna and achieved ‘sarva loka keerti’ by the ‘shubha karyaacharana’! That is why, dear brothers you should be seated with me and decide which all responsibilities that you could take over for the grand success of the ‘maha raajasuya maha karya.’ As Shri Rama stated thus, Bharta with folded hands replied! *tvayi dharmah paraḥ sādho tvayi sarvā vasumdhara, pratiṣṭhitā mahābāho yaśaś cāmitavikrama/ mahīpālāś ca sarve tvām prajāpatim ivāmarāḥ, nirīkṣante mahātmāno lokanāthaḥ yathā vāyam/ prajāś ca pīṭvad rājan paśyanti tvām mahābala, pṛthivyām gatibhūto ‘si prāṇinām api rāghava’ sa tvam evaṁvidhaḥ yajñam āhartāsi katham nṛpa, pṛthivyām rājavamsānām vināśo yatra dṛśyate/* Maha parakrimi Maha Raja! Indeed you are the very profile of Dharma! The entire prithvi is dependent on and guided by your example of ‘dharma karmacharana’. Just as Devendra and Devatas follow the footprints of Prajapati Brahma and follow the principles enunciated by Him as of the Loka naadha, the manavas too are ever dependent by your exemplary deeds. Mahabali Raghunandana! Just as the sons look up to the example of their fathers, all the co rajaas too seek to follow the thoughts and deeds of the Maha Raja. Now as you have decided on performing the Raja suya with success no other Raja could claim supremacy on the bhumandala.’ As Bharata asserted thus, Rama was extremely pleased and addressed Bharata: ‘Kaikeya nandana! I am indeed pleased with your expressions of frankness and factualities. This sankalpa of Rajasuta should result the unity and indivisibility of Prithvi and its invincibility against evil forces within and without too. When the rajasuya sankalpa sprouted in my heart, your excellent annotation about the unity and consolidation of prithi and its innumerable kingdoms was truly realistic and most practical and well appreciated indeed!*

Sargas Eighty Four, Eighty Five and Eighty Six

Lakshmana explains the uniqueness of Ashwamedha Yagjna and cited the example of Indra’s such Yagjna relieved of his brahma hatya dosha consequent on his killing Vritraasura a brahmana.

tathoktavati rāme tu bharate ca mahātmāni, lakṣmaṇo ‘pi śubhaḥ vākyam uvāca raghunandanam/ aśvamedho mahāyajñāḥ pāvanāḥ sarvapāpmanām, pāvanas tava durdharṣo rocatām kratupuṁgavaḥ/ śrūyate hi purāvṛttaḥ vāsava sumahātmāni, brahmahatyāvṛtaḥ śakro hayamedhena pāvitaḥ/ purā kila mahābāho devāsurasamāgame, vṛtro nāma mahān āsīd daiteyo lokasammataḥ/ vistīrṇā yojanaśatam ucchritas triguṇaḥ tataḥ, anurāgeṇa lokāms trīn snehāt paśyati sarvataḥ/ dharmajñāś ca kṛtajñāś ca buddhyā ca pariniṣṭhitaḥ, śāśāsa pṛthivīm sarvām dharmeṇa susamāhitaḥ/ tasmin prasāsati tadā sarvakāmadughā mahī, rasavanti prasūtāni mūlāni ca phalāni ca/ akṣṛṣṭapacyā pṛthivī susampannā mahātmanāḥ, sa rājyaḥ tādṛśaḥ bhunkte sphītaḥ adbhutadarśanam/ tasya buddhiḥ samutpannā tapaḥ kuryām anuttamam, tapo hi paramaḥ śreyas tapo hi paramaḥ sukham/ sa nikṣīpya sutaḥ jyeṣṭhaḥ paureṣu paramēśvaram, tapa ugram upātiṣṭhat tāpayan sarvadevatāḥ/ tapas tapyati vṛtre tu vāsavaḥ paramārtavat, viṣṇuḥ samupasaṁkramya vākyam etad uvāca ha/ tapasyatā mahābāho lokā vṛtreṇa nirjitāḥ, balavān sa hi dharmātmā nainam śakṣyāmi bādhitum/ yady asau tapa ātiṣṭhed bhūya eva sureśvara, yāval lokā dhariṣyanti tāvad asya vaśānugāḥ/ tvam cainam paramodāram upekṣasi mahābala, kṣaṇaḥ hi na bhaved vṛtraḥ krudde tvayi sureśvara/ yadā hi prītisaṁyogaḥ tvayā viṣṇo samāgataḥ, tadā prabhṛti lokānām nāthatvam upalabdhaḥ/ sa tvam prasādaḥ lokānām kuruṣva sumahāyaśaḥ,

*tvatkṛtena hi sarvaṁ syāt praśāntam ajaraṁ jagat/ ime hi sarve viṣṇo tvāṁ nirīkṣante divaukasah,
vṛtraghatena mahatā eṣāṁ sāhyaṁ kuruṣva ha/ tvayā hi nityasaḥ sāhyaṁ kṛtam eṣāṁ mahātmanām,
asahyam idam anyeṣāṁ agatīnām gatiḥ bhavānan/*

*Lakṣmaṇasya tu tad vākyam śrutvā śatrunibarhaṇaḥ, vṛtraghātam aśeṣeṇa kathayety āha lakṣmaṇam/
rāghaveṇaivam uktas tu sumitrānandavardhanaḥ, bhūya eva kathāṁ divyāṁ kathayām āsa lakṣmaṇaḥ/
sahasrākṣavacaḥ śrutvā sarveṣāṁ ca divaukasām, viṣṇur devān uvācedaṁ sarvān indrapurogamān/
pūrvaṁ sauḥḍdabaddho 'smi vṛtrasya sumahātmanaḥ tena yuṣmat priyārthaṁ vai nāhaṁ hanmi
mahāsuram/ avaśyaṁ karaṇīyaṁ ca bhavatām sukham uttamam, tasmād upāyam ākhyāsyē yena vṛtram
haniṣyatha/ tridhā bhūtaṁ kariṣyē 'ham ātmānaṁ surasattamāḥ, tena vṛtram sahasrākṣo haniṣyati na
saṁśayaḥ/ eko 'mso vāsavaṁ yātu dvitīyo vajram eva tu, tṛtīyo bhūtalaṁ śakras tato vṛtram haniṣyati/
tathā bruvati deveṣe devā vākyam athābruvan, evam etan na saṁdeho yathā vadasi daityahan/ bhadraṁ
te 'stu gamiṣyāmo vṛtrāsuraavadhaiṣiṇaḥ bhajasva paramodāravāsavaṁ svena tejasā/ tataḥ sarve
mahātmanāḥ sahasrākṣapurogamāḥ, tad aranyaṁ upākrāman yatra vṛtro mahāsuraḥ/ te 'paśyaṁs tejasā
bhūtaṁ tapantam asurottamam, pibantam iva lokāṁs trīn nirdahantam ivāmbaram/ dṛṣṭvaiva
cāsurāśreṣṭhaṁ devās trāsam upāgaman, katham enaṁ vadhiṣyāmaḥ katham na syāt parājayaḥ/ teṣāṁ
cintayatām tatra sahasrākṣaḥ puraṁdaraḥ, vajraṁ pragṛhya bāhubhyāṁ prahiṇod vṛtramūrdhani/
kāḷāgnineva ghoreṇa dīpteneva mahārciṣā, prataptaṁ vṛtraśirasi jagat trāsam upāgamaḥ/ asaṁbhāvyam
vadhaṁ tasya vṛtrasya vibudhādhipaḥ, cintayāno jagāmāṣu lokasyāntaṁ mahāyaśāḥ/ tam indraṁ
brahmahatyāṣu gacchantam anugacchati, apatac cāsya gātṛeṣu tam indraṁ duḥkham āviśat/ hatārayaḥ
pranaṣṭendrā devāḥ sāgnipurogamāḥ, viṣṇuṁ tribhuvaṇaśreṣṭhaṁ muhur muhur apūjayan/ tvāṁ gatiḥ
paramā deva pūrvajo jagataḥ prabhuh, rathārthaṁ sarvabhūtānām viṣṇutvam upajagmivān/ hataś cāyam
tvayā vṛtro brahmahatyā ca vāsavam, bādhate suraśārdūla mokṣaṁ tasya vinirdiśa/ teṣāṁ tad vacanaṁ
śrutvā devānām viṣṇur abravīt, mām eva yajatām śakraḥ pāvayiṣyāmi vajriṇam/ puṇyena hayamedhena
mām iṣṭvā pākaśāsanāḥ, punar eṣyati devānām indratvam akutobhayaḥ/ evaṁ saṁdiśya devānām tām
vāṇīm amṛtopamā, jagāma viṣṇur deveśaḥ stūyamānas triviṣṭapam/*

*Tathā vṛtravadhaṁ sarvam akhilena sa lakṣmaṇaḥ, kathayitvā naraśreṣṭhaḥ kathāśeṣam upākramat/ tato
hate mahāvīrye vṛtre devabhayaṁkare, brahmahatyāvṛtaḥ śakraḥ saṁjñāṁ lebhe na vṛtrahā/ so 'ntam
āśritya lokānām naṣṭasaṁjñō vicetanaḥ, kālaṁ tatrāvasat kaṁ cid veṣṭamāno yathoragaḥ/ atha naṣṭe
sahasrākṣe udvignam abhavaj jagat, bhūmiś ca dhvastasaṁkāśā niḥsnehā śuṣkakānanā/ niḥsrotasaś
cāmbuvāhā hradāś ca saritas tathā, saṁkṣobhaś caiva sattvānām anāvṛṣṭikṛto 'bhavat/ kṣīyamāṇe tu loke
'smin saṁbhrāntamanasaḥ surāḥ, yad uktaṁ viṣṇunā pūrvaṁ tam yajñāṁ samupānayan/ tataḥ sarve
suragaṇāḥ sopādhyāyāḥ sahasṛibhiḥ, tam deśam sahitā jagmur yatrendro bhayamohitaḥ/ te tu dṛṣṭvā
sahasrākṣaṁ mohitaṁ brahmahatyayā, tam puraskṛtya deveṣam aśvamedhaṁ pracakrire/ tato
'śvamedhaḥ sumahān mahendrasya mahātmanaḥ, vavṛdhe brahmahatyāyāḥ pāvanārthaṁ nareśvara/ tato
yajñasamāptau tu brahmahatyā mahātmanaḥ, abhigamyābravīd vākyam kva me sthānaṁ vidhāsyatha/ te
tām ūcus tato devās tuṣṭāḥ prītisamanvitāḥ, caturdhā vibhajātmānam ātmanaiva durāsade/ devānām
bhāṣitaṁ śrutvā brahmahatyā mahātmanām, saṁnidhau sthānam anyatra varayām āsa durvasā/
ekenāmśena vatsyāmi pūrṇodāsu nadīṣu vai, dvitīyena tu vṛkṣeṣu satyam etad bravīmi vaḥ/ yo 'yam
amśas tṛtīyo me strīṣu yauvanaśāliṣu, trirātraṁ darpaparnāsu vasiṣyē darpaghātini/ hantāro brāhmaṇān
ye tu prekṣāpūrvam adūṣakān, tāmś caturthena bhāgena saṁśrayiṣyē suraṣabhāḥ/ pratyūcus tām tato
devā yathā vadasi durvase, tathā bhavatu tat sarvaṁ sādhasyaṁ yathepsitam/ tataḥ prītyānvitā devāḥ
sahasrākṣaṁ vavandire, vijvaraḥ pūtapāpmā ca vāsavaḥ samapadyata/ praśāntaṁ ca jagat sarvaṁ
sahasrākṣe pratiṣṭhate, yajñāṁ cādbhutasamkāśaṁ tadā śakro 'bhyapūjayat/ īdṛśo hy aśvamedhasya
prabhāvo raghunandana, yajasva sumahābhāga hayamedhena pāṛthiva/*

There after Lakshmana having heartily congratulated Shri Rama to decide on dutifully performing the Rajasuya Maha Yajina, while Bharata too welcomed assuring the aspect of close togetherness of numberless rajyas under a single umbrella without mutual bickerings. Lakshmana further commended the proposal citing the example of Indra too who was smitten by brahma hatya mahaa paataka had performed

Ashvamedha yajina and got purified. Then Lakshmana refreshed Shri Rama's memory. When there broke out a maha yuddha between Devatas and Asuras, there was a brahmana king named Vritrasura who stood always erect and firm with his physique of a staggering hundred yojanas width and three hundred yojanas of height. His kingdom was on typical principles of dharma and nyaaya and his praja were prosperous with 'dhana dhanya sampadas' and of arogya always. In course of time he desired to perform tapasya. He then entrusted his kingdom to his eldest son Madhureshwara and took to 'ghora tapasya.' Then Indra and Devatas were some what concerned and apprehensive that after realising various boons he might become invincible in tri lokas and they might have to be under his subjugation subjected to his whims and fancies, especially as he was a born asura. They approached Vishnu and prayed that some how Vritraasura should not become invincible and sought for a solution to the impending trouble.

Sarga Eighty Five continued

Then Shri Rama asked Lakshmana to briefly narrate the story of Vritrasura Vadha and Lakshmana narrated as follows: 'As Indraadi Devas approached Vishnu then the latter replied: *pūrvam sauḥṛdabaddho 'smi vṛtrasya sumahātmanah tena yuṣmat priyārtham vai nāham hanmi mahāsuram/ avaśyam karaṇīyam ca bhavatām sukham uttamam, tasmād upāyam ākhyāsyē yena vṛtram haniṣyatha/ tridhā bhūtam kariṣyē 'ham ātmānam surasattamāḥ, tena vṛtram sahasrākṣo haniṣyati na saṁśayaḥ/ eko 'mśo vāsavaḥ yātu dviṭīyo vajram eva tu, tṛtīyo bhūtalam śakras tato vṛtram haniṣyati/* Indraadi Devas! Even earlier to your arrival here and having to inform me of your justified apprehensions, I have been thinking a way to overcome the problem of Vritraasura! Yes, Vritrasura vadha appears to be inevitable. Now, the methodology of doing so appears to be three phased. Firstly, a part of my 'amsha' or the inherent 'tejas' be absorbed into the psyche or innerconsciousness of Indra, then a vajrayudha be secured, and let Indra descend down to bhutala. (Vishnu's suggestion implies bhutala raksha due the anticipated fall on the physique of a staggering hundred yojanas width and three hundred yojanas of height!). Hence the three phased formula suggested by Vishnu'. Then Indraadidevas were extremely grateful and returned back to swarga. physique of a staggering hundred yojanas width and three hundred yojanas of height. *tataḥ sarve mahātmānaḥ sahasrākṣapurogamāḥ, tad arāṇyam upākrāman yatra vṛtro mahāsurah/ te 'paśyāms tejasā bhūtam tapantam asurottamam, pibantam iva lokāms trīn nirdahantam ivāmbaram/ dṛṣṭvaiva cāsuraśreṣṭham devās trāsam upāgaman, katham enam vadhiṣyāmaḥ katham na syāt parājayaḥ/* Having had Vishnu darshana and his marga darshana, Indra and Devas reached that very spot where Vritraasura was deeply engaged his ghora tapasya. The asura's mammoth physique was emitting agni jwaalaas as though trilokas would be burnt off reaching the high skies. One look at the vritraasura in that state sent shock waves down the spines of the deva samuhaas wondering as to how and whether the Mahaasura could ever be killed! *teṣāṁ cintayatām tatra sahasrākṣaḥ purāṁdaraḥ, vajram pragṛhya bāhubhyām prahiṇod vṛtramūrdhani/ kālāgnineva ghoreṇa dīpteneva mahārceṣā, prataptaṁ vṛtraśirasi jagat trāsam upāgamat/ asaṁbhāvyam vadham tasya vṛtrasya vibudhādhipaḥ, cintayāno jagāmāśu lokasyāntam mahāyaśāḥ/ tam indram brahmahatyāśu gacchantam anugacchati, apatac cāsyā gātreṣu tam indram duḥkham āviśat/* Even as Devas were in disbelief thus, Mahendra lifted both his forceful hands and struck right at the mahasura's 'mastaka'; Indra Deva's vajrayudha emitted 'agni jwaalaas' ever jumping higher and higher and thumped his huge head which rolled down while the earth quaked wobbling and bhutala vaasis were shocked and swooned. Indeed 'niraparaadha Vritraasuru vadha' was certainly not justifiable especially being a 'brahmana hatya'; then instantaneously the 'lokaa loka-partyantaras' were of 'andhakaaramaya pradeshas'! As Indra made an effort to move, his physical parts fell down broken. *hatārayaḥ pranaṣṭendrā devāḥ sāgnipurogamāḥ, viṣṇum tribhuvaṇaśreṣṭham muhur muhur apūjayan/ tvaṁ gatiḥ paramā deva pūrvajo jagataḥ prabhuḥ, rathārtham sarvabhūtānām viṣṇutvam upajagmivān/* As Deva shatru got killed and Indra disappeared, samasta deva ganaas were rattled and ran to reach Maha Vishnu. They sobbed and howled and performed 'stuti-pujas' to the last refuge point of vaikuntha with desperation, especially as their chief Indra was nonexistent. *teṣāṁ tad vacanam śrutvā devānām viṣṇur abravīt, mām eva yajatām śakraḥ pāvayiṣyāmi vajriṇam/ punyena hayamedhena mām iṣṭvā pākaśāsanah, punar eṣyati devānām indratvam akutobhayaḥ/ evam saṁdiśya*

devānām tām vāṇīm amṛtopamā, jagāma viṣṇur deveśaḥ stūyamānas triviṣṭapam/ Then Vishnu took the form of Indra and suggested that let Indra perform worship to me as the Yagjna Purusha and then the vajradhaari be purified by dutifully performing Ashvamedha Yagjna. Vishnu then assured once Devendra in my very form would do as prescribed, he would be freed from the heinous brahma hatya maha pataka!

Sarga Eighty Six as explained further:

Narrating further that as Maha Vishnu suggested that the disappeared Indra in Vishnu rupa should revive himself by performing Ashvamedha yagjna, then in the presence of Devas, Brihaspati the Deva Guru initiated the Ashvamedha in the presence of Devas. *devānām bhāṣitam śrutvā brahmahatyā mahātmanām, saṁnidhau sthānam anyatra varayām āsa durvasā/ ekenāmsena vatsyāmi pūrṇodāsu nadīṣu vai, dvitīyena tu vṛkṣeṣu satyam etad bravīmi vaḥ/ yo 'yam aṁśas tṛtīyo me strīṣu yauvanaśāliṣu, trirātram darpaparṇāsu vasiṣye darpaghātini/ hantāro brāhmaṇān ye tu prekṣāpūrvam adūṣakān, tāmś caturthena bhāgena saṁśrayiṣye suraśabhāḥ/* At the yagjna samaapti, then the Brahma hatya dosha asked Deva Guru as to where that could be seated. The reply was : ‘durjaya shakti swarupa Brahma hatye!’ Get divided in parts instead of being a single entity. Then that amorphous form divided itself into four divisions and demanded place in Indra’s body. It declared that for four months it would like to be of jala swarupa and reside in rivers, another portion as ‘bhushthapita’ or settled all across the earth., the third segment would be in youthful women for three nights as their menses period, and the fourth part would wish to ever remain in the form of those cruel ‘manavas’ who would be killing brahmanas. Then Deva Guru accorded his approval and the trilokas assumed normalcy. Then Lakshmana addressed Shri Rama! ‘Raghunandana! Such was the unique significance of Ashvamedha Yagjna worthy of dutiful performance, as a preamble to Rajasuya Maha Yagjna.

Sargas Eighty Seven- Eighty Eight- Eighty Nine and Ninety

Lakshmana re-emphasised the ashvamedha yagjna mahatmya by yet another example of King Ila cursed by Maha Deva Himself with monthly change over of purushava and Streetva!

Tac chrutvā lakṣmaṇenoktam vākyam vākyaviśāradaḥ, pratyuvāca mahātejāḥ prahasan rāghavo vacaḥ/ evam etan naraśreṣṭha yathā vadasi lakṣmaṇa, vṛtraghātam aśeṣeṇa vājimedhaphalam ca yat/ śrūyate hi purā saumya kardamasya prajāpateḥ, putro bāhlīśvaraḥ śrīmān ilo nāma sudhārmikah/ sa rājā pṛthivīm sarvām vaśe kṛtvā mahāyaśaḥ, rājyam caiva naravyāghra putratv paryapālayat/ suraiś ca paramodārair daiteyaiś ca mahāsuraiḥ, nāgarākṣasagandharvair yakṣaiś ca sumahātmabhiḥ/ pūjyate nityaśaḥ saumya bhayārtai raghunandana, abibhyamś ca trayo lokāḥ saroṣasya mahātmanah/ sa rājā tādṛśo hy āsīd dharme vīrye ca niṣṭhitah, buddhyā ca paramodāro bāhlīkānām mahāyaśaḥ/ sa pracakre mahābāhur mṛgayām rucire vane, caitre manorame māsi sabhṛtyabalavāhanah/ prajaghne sa nṛpo 'raṇye mṛgāñ śatasahasraśaḥ, hatvaiva tṛptir nābhūc ca rājñas tasya mahātmanah/ nānāmṛgānām ayutam vadhyamānam mahātmanā, yatra jāto mahāsenas tam deśam upacakrame/ tasmīns tu devadeveśaḥ śailarājasutām haraḥ, ramayāmāsa durdharṣaiḥ sarvair anucaraiḥ saha/ kṛtvā strībhūtam ātmānam umeśo gopatidhvajaḥ, devyāḥ priyacikīṛṣuḥ sa tasmin parvatanirjhare/ ye ca tatra vanoddeśe sattvāḥ puruṣavādinah, yac ca kim cana tat sarvam nārīsamjñam babhūva ha/ etasminn antare rājā sa ilaḥ kardamātmajaḥ, nighnan mṛgasahasrañi tam deśam upacakrame/ sa dṛṣtvā strīkṛtam sarvam savyālamṛgapakṣiṇam, ātmānam sānugam caiva strībhūtam raghunandana/ tasya duḥkham mahat tv āsīd dṛṣṭvātmānam tathā gatam, umāpateś ca tat karma jñātvā trāsam upāgamat/ tato devam mahātmānam śitikanṭham kapardinam, jagāma śaraṇam rājā sabhṛtyabalavāhanah/ tataḥ prahasya varadaḥ saha devyā mahāyaśaḥ, prajāpatisutam vākyam uvāca varadaḥ svayam/ uttiṣṭhottīṣṭha rājarṣe kārdameya mahābala, puruṣatvam ṛte saumya varam varaya suvrata/ tataḥ sa rājā śokārtāḥ pratyākhyāto mahātmanā, na sa jagrāha strībhūto varam anyam surottamāt/ tataḥ śokena mahatā śailarājasutām nṛpaḥ, praṇipaty mahādevīm sarveṇaivāntarātmanā/ īśe varāṇām varade lokānām asi bhāmini,

amoghadarśane devi bhaje saumye namo 'stu te/ hṛdgataṁ tasya rājarṣer vijñāya harasamnidhau
 pratyuvāca śubhaṁ vākyam devī rudrasya sammatā/ ardhasya devo varado varārdhasya tathā hy
 aham, tasmād ardham grhāṇa tvaṁ strīpumsor yāvad icchasi/ tad adbhutatamaṁ śrutvā devyā varam
 anuttamam, samprahṛṣṭamanā bhūtvā rājā vākyam athābravīt/ yadi devi prasannā me rūpeṇāpratimā
 bhuvi, māsaṁ strītvam upāsītva māsaṁ syām puruṣaḥ punaḥ/ īpsitaṁ tasya vijñāya devī surucirānanā,
 pratyuvāca śubhaṁ vākyam evam etad bhaviṣyati/ rājan puruṣabhūtas tvaṁ strībhāvaṁ na smariṣyasi,
 strībhūtaś cāparaṁ māsaṁ na smariṣyasi pauruṣam/ evam sa rājā puruṣo māmam bhūtvātha kārdamih,
 trailokyasundarī nārī māsam ekam ilābhavat/

Tām kathām ilasambaddhām rāmeṇa samudīritām, lakṣmaṇo bharataś caiva śrutvā paramavismītau/ tau
 rāmam prāñjalībhūtvā tasya rājño mahātmanah, vistaram tasya bhāvasya tadā papracchatuḥ punaḥ/
 katham sa rājā strībhūto vartayām āsa durgatim, puruṣo vā yadā bhūtaḥ kām vṛttim vartayaty asau/ tayos
 tad bhāṣitaṁ śrutvā kautūhalasamanvitam, kathayām āsa kākutṣṭhas tasya rājño yathā gatam/ tam eva
 prathamam māsaṁ strībhūtvā lokasundarī, tābhiḥ parivṛtā strībhīr ye 'sya pūrvaṁ padānugāḥ/ tat
 kānanam vigāhyāsu vijahre lokasundarī, drumagulmalatākīrṇam padbhyām padmadalekṣaṇā/ vāhanāni
 ca sarvāṇi samtyaktvā vai samantataḥ, parvatābhogavivare tasmīn reme ilā tadā/ atha tasmīn vanoddeṣe
 parvatasyāvidūrataḥ, saraḥ suruciraprakhyam nānāpakṣigaṇāyutam/ dadarśa sā ilā tasmīn budham
 somasutam tadā, jvalantaṁ svena vapuṣā pūrṇam somam ivoditam/ tapantaṁ ca tapas tīvram
 ambhomadhye durāsadam, yaśak saram kāmagamam tāruṇye paryavasthitam/ sā taṁ jalāśayam sarvaṁ
 kṣobhayām āsa vismitā, saha taiḥ pūra puruṣaiḥ strībhūtai raghunandana/ budhas tu tām nirīkṣyaiva
 kāmabāñbhīpīditaḥ, nopalebhe tadātmānam cacāla ca tadāmbhasi/ ilām nirīkṣamāṇaḥ sa
 trailokyābhyadhikām śubhām, cintām samabhyatīkrāmat kā nv iyaṁ devatādhikā/ na devīṣu na nāgīṣu
 nāsuriṣv apsaraḥsu ca, dṛṣṭapūrvā mayā kā cid rūpeṇaitena śobhitā/ sadṛśīyam mama bhaved yadi
 nānyaparigrahā, iti buddhiṁ samāsthāya jalāt sthalaṁ upāgamat/ sa āśramam samupāgamaḥ catasraḥ
 pramadās tataḥ, śabdāpayata dharmātmā tāś cainaṁ ca vavandire/ sa tāḥ papraccha dharmātmā
 kasyaiśa lokasundarī, kimartham āgatā ceha satyam ākhyāta māciram/ śubhaṁ tu tasya tadvākyam
 madhuraṁ madhurākṣaram, śrutvā tu tāḥ strīyaḥ sarvā ūcur madhurayā girā/ asmākam eṣā suśroṇī
 prabhutve vartate sadā, apatiḥ kānanānteṣu sahāsmābhīr aṭaty asau/ tad vākyam avyaktapadam tāsām
 strīṇām nīsamya tu, vidyām āvartanīm punyam āvartayata sa dvijaḥ/ Atra kimpurusheerbhutvaa
 shailarodhasi vastyathga, aavasastu girivaavasmisheeghrameva vidheeyataam/

śrutvā kimpuruṣotpattim lakṣmaṇo bharatas tadā, āścaryam iti cābrūtām ubhau rāmam janeśvaram/
 atha rāmaḥ kathām etām bhūya eva mahāyaśaḥ, kathayām āsa dharmātmā prajāpatisutasya vai/ sarvās
 tā vidrutā dṛṣṭvā kimnarīḥ ṛṣisattamaḥ, uvāca rūpasampannām tām strīyam prahasann iva/ somasyāham
 sudayitaḥ sutaḥ surucirānane, bhajasva mām varārohe bhaktyā snigdheṇa cakṣuṣā/ tasya tadvacanam
 śrutvā śūnye svajanavarjitā, ilā suruciraprakhyam pratyuvāca mahāgraham/ aham kāmakarī saumya
 tavāsmi vaśavartinī, praśādhi mām somasuta yathecchasi tathā kuru/ tasyās tad adbhutaprakhyam śrutvā
 harṣasamanvitaḥ, sa vai kāmī saha tayā reme candramasaḥ sutaḥ/ budhasya mādhave māsaḥ tām ilām
 rucirānanām, gato ramayato 'tyartham kṣaṇavat tasya kāmīnaḥ/ atha māse tu sampūrṇe pūrṇendu -
 sadṛśānanah, prajāpatisutaḥ śrīmāñ śayane pratyabudhyata/ so 'paśyat somajam tatra tapyantaṁ
 salilāśaye, ūrdhvaḥ nirālambaṁ tām rājā pratyabhāṣata/ bhagavan parvataṁ durgam praviṣṭo 'smi
 sahānugaḥ, na ca paśyāmi tat saṁyam kva nu te māmakā gatāḥ/ tac chrutvā tasya rājarṣer
 naṣṭasamjñasya bhāṣitam, pratyuvāca śubhaṁ vākyam sāntvayan parayā girā/ āsmavarṣeṇa mahatā
 bhṛtyās te vinipātītāḥ, tvaṁ cāśramapade supto vātavarṣabhayārditaḥ/ samāśvasiḥi bhadram te nirbhayo
 vigatajvaraḥ, phalamūlāśano vīra vasa ceha yathāsukham/ sa rājā tena vākyena pratyāśvasto
 mahāyaśaḥ, pratyuvāca śubhaṁ vākyam dīno bhṛtyajanakṣayāt/ tyakṣyāmy aham svakam rājyam nāham
 bhṛtyair vinā kṛtaḥ, vartayeyam kṣaṇam brahman samanujñātum arhasi/ suto dharmaparo brahmañ
 jyeṣṭho mama mahāyaśaḥ śāśabindur iti khyātaḥ sa me rājyam prapatsyate/ na hi śakṣyāmy aham gatvā
 bhṛtyadārān sukhānvitān, prativaktum mahātejah kim cid apy aśubhaṁ vacaḥ, tathā bruvati rājendre
 budhaḥ paramam adbhutam, sāntvapūrvam athavāca vāsas ta iha rocatām/ na samtāpas tvayā kāryaḥ

*kārdameya mahābala, saṁvatsaroṣitasyeha kārayiṣyāmi te hitam/ tasya tadvacanāṁ śrutvā
budhasyākliṣṭakarmaṇaḥ, vāsāya vidadhe buddhiṁ yad uktāṁ brahmavādinā/ māsaṁ sa strī tadā bhūtvā
ramayaty anīṣaṁ śubhā, māsaṁ puruṣabhāvena dharmabuddhiṁ cakāra saḥ/ tataḥ sa navame māsi ilā
somasutātmajam, janayām āsa suśronī purūravasam ātmajam/ jātamātram tu suśronī pitur haste
nyaveśayat, budhasya samavarṇābham ilāputraṁ mahābalaṁ/ budho 'pi puruṣībhūtaṁ samāśvāsya
narādhipam, kathābhī ramayām āsa dharmayuktābhir ātmavān/*

*Tathoktavati rāme tu tasya janma tad adbhutam, uvāca lakṣmaṇo bhūyo bharataś ca mahāyaśāḥ/ sā priyā
somaputrasya saṁvatsaram athoṣitā, akarot kiṁ naraśreṣṭha tat tvaṁ śamsitum arhasi/ tayos tad
vākyamādhuryaṁ niśamya paripṛcchatoḥ, rāmaḥ punar uvācemām prajāpatisute kathām/ puruṣatvaṁ
gate śūre budhaḥ paramabuddhimān, saṁvartaṁ paramodāram ājuhāva mahāyaśāḥ/ cyavanam
bhṛguputraṁ ca munim cāriṣṭaneminam, pramodanam modakaram tato durvāsasam munim/ etān sarvān
samānīya vākyajñas tattvadarśinaḥ, uvāca sarvān suhṛdo dhairyeṇa susamāhitaḥ/ ayam rājā mahābāhuḥ
kardamasya ilāḥ sutāḥ, jānītainaṁ yathā bhūtaṁ śreyo hy asya vidhīyatām/ teṣāṁ saṁvadatām eva tam
āśramam upāgamat, kardamaḥ sumahātejā dvijaiḥ saha mahātmabhiḥ/ pulastyaś ca kratuś caiva
vaṣaṭkāras tathaiva ca, omkāraś ca mahātejās tam āśramam upāgaman/ te sarve hṛṣṭamanasaḥ
parasparasamāgame, hitaiṣiṇo bāhli pateḥ pṛthag vākyam athābruvan/ kardamas tv abravīd vākyam
sutārthaṁ paramaṁ hitam, dvijāḥ śṛṇuta madvākyam yac chreyaḥ pāṛthivasya hi/ nānyaṁ paśyāmi
bhaiṣajyam antareṇa vṛṣadhvajam, nāśvamedhāt paro yajñāḥ priyaś caiva mahātmanaḥ/ tasmād
yajāmahe sarve pāṛthivārthe durāsadam, kardamenaivam uktās tu sarva eva dvijarṣabhāḥ, rocyanti sma
taṁ yajñam rudrasyārādhanam prati/ saṁvartasya tu rājarṣiḥ śiṣyaḥ parapuraṁjayāḥ/ marutta iti
vikhyātas taṁ yajñam samupāharat, tato yajño mahān āsīd budhāśramasamīpataḥ, rudraś ca paramaṁ
toṣam ājagāma mahāyaśāḥ/ atha yajñasamāptau tu prītaḥ paramayā mudā, umāpatir dvijān sarvān
uvācedam ilām prati/ prīto 'smi hayamedhena bhaktyā ca dvijasattamāḥ, asya bāhlipateś caiva kiṁ
karomi priyam śubham/ tathā vadati deveśe dvijās te susamāhitāḥ, prasādayanti deveṣāṁ yathā syāt
puruṣas tv ilā/ tataḥ prītamanā rudraḥ puruṣatvaṁ dadau punaḥ, ilāyai sumahātejā dattvā
cāntaradhīyata/ nivṛtte hayamedhe tu gate cādarśanam hare., yathāgataṁ dvijāḥ sarve agacchan
dīrghadarśinaḥ/ rājā tu bāhlim utsṛjya madhyadeśe hy anuttamam, niveśayām āsa puraṁ pratiṣṭhānam
yaśaskaram/ śaśabindus tu rājāsīd bāhlyāṁ parapuraṁjayāḥ, pratiṣṭhāna ilo rājā prajāpatisuto balī/ sa
kāle prāptavāṁl lokam ilo brāhman anuttamam, ailāḥ purūravā rājā pratiṣṭhānam avāptavān/ īdrśo hy
aśvamedhasya prabhāvaḥ puruṣarṣabhau, strībhūtaḥ pauraṣaṁ lebhe yac cānyad api durlabham/*

Sarga Eighty Seven explained:

Shri Rama was impressed and pleased as to how Indra was rid of 'brahma hatya paataka' due to the killing of Vritraasura by performing 'ashwa medha yajna' as prescribed by Deva Guru Brihaspati. Then Rama desired Lakshmana whether he was aware Raja Ila, his streetva prapti for a month-Ila and Budha samaagama and Pururavotpati- and Ila's purushatva prapti by virtue of 'Ashvamedha anushthana'! Then Rama explained of that ancient happening to Lakshmana: ' Sumitra Putra! In the ancient times Prajapati Kardama putra was Baahlika Desha Raja named Ila a truthful Dharmatma. He brought the entire prithi undre his control and became the Chakravarti. He was ever kind to Deva-Daitya-Naaga- Raakshasa-Gandharva-Yakshaas too and all of them used to venerate him respectfully. Once in the Chaitra month of Vasanta ritu went on a 'mriga pakshi vihara' on a hunting spree along this his 'sainya'. In that long period hunting he might have killed some ten thousand animals and in the process reached various kingdoms and happened to visit that particular area where Bhagavan Kartikeya was born. There at adjoining place Bhagavan-Bhagaviti Shiva and Parvati were relaxing around the waterfalls from the high mountains. In the vrishabha dhvaja ratha, Bhagavan assumed the 'Naareeshwara swarupa', and accordingly the pakshi-pashus too turned to was stree swarupas instantly! *ye ca tatra vanoddeśe sattvāḥ puruṣavādināḥ, yac ca kiṁ cana tat sarvaṁ nārīsamjñam babhūva ha/ etasminn antare rājā sa ilāḥ kardamātmajāḥ, nighnan mṛgasahasrāṇi taṁ deśam upacakrame/ sa drṣṭvā strīkṛtaṁ sarvaṁ savyālamṛgapakṣiṇam, ātmānam sānugaṁ caiva strībhūtaṁ raghunandana/* All the male form animals had attained female forms the

astonished King Ila had to perforce stopped hunting as thousands of animals. Not only that the raajas sena too attained ‘streetva’ and so was the King himself! *tasya duḥkham mahat tv āsīd dṛṣṭvātmānam tathā gatam, umāpateś ca tat karma jñātvā trāsam upāgamat/ tato devam mahātmānam śitikaṇṭham kapardinam, jagāma śaraṇam rājā sabhṛtyabalavāhanah/* In that feminine form, the King Ila was terrified, bashful and cried out helplessly. Then the King and his soldiers ran towards Bhagavan Neelakantha and prostrated with desperation. *tataḥ prahasya varadaḥ saha devyā mahāyāśāḥ, prajāpatisutaṁ vākyam uvāca varadaḥ svayam/ uttiṣṭhotttiṣṭha rājarṣe kārdameya mahābala, puruṣatvam ṛte saumya varam varaya suvrata/ tataḥ sa rājā śokārtāḥ pratyākhyāto mahātmanā, na sa jagrāha strībhūto varam anyam surottamāt/* Then Maheshwara as seated besides Maha Devi Parvati smiled and said: Maha Raja! what is your wish! You may ask me any boon, excepting transformation of streetva or back as of Purushatva or manhood. Then the King hept on crying away as Maha Deva was not relenting. *tataḥ śokena mahatā śailarājasutāṁ nṛpaḥ, praṇipaty mahādevīm sarveṇaivāntarātmanā/ īśe varāṇāṁ varade lokānām asi bhāmini, amoghadarśane devi bhaje saumye namo 'stu te/ hṛdgataṁ tasya rājarṣer vijñāya harasāmnidhau, pratyuvāca śubham vākyam devī rudrasya sammatā/ ardhasya devo varado varārdhasya tathā hy aham, tasmād ardham gṛhāṇa tvaṁ strīpūṁsor yāvad icchasi/* As Maheshwara was not agreeable, King Ila fell at the feet of Giri Rajakumari Devi Uma: ‘Sampurna vara pradaayani! Samasta Loka Maataa!’ May this divyadarshana of yours be regarded as fruitless. Do very kindly help me from this most unfortunate present predicament. Having truly appreciated the trepidation and practical predicament that indeed as a woman the King would certainly not be possible to administer as a chakravarti and preserve the high standards of ‘kshaatra dharma paripaalana’, Devi Girija suggested: Raja! I might grant you the status of ‘Ardha Naareeshwara’ and you might consider it instead of ‘sampurna streetva’ or as a fulfilled female. I should therefore suggest this ‘via-media’ proposition. I might further grant to you the option as to for how long you wish to be of ‘purushatva’ and of ‘streetva’ alternatively! The King felt relieved at the golden kind of formula that Jagajjanani Mother Parvata Raja Putri had very kindly granted. *tad adbhutatamaṁ śrutvā devyā varam anuttamam, samprahṛṣṭamanā bhūtvā rājā vākyam athābravīt/ yadi devi prasannā me rūpeṇāpratimā bhuvi, māsam strītvam upāsītā māsam syām puruṣaḥ punaḥ/ ipsitaṁ tasya vijñāya devī surucirānāṁ, pratyuvāca śubham vākyam evam etad bhaviṣyati/ rājan puruṣabhūtas tvaṁ strībhāvam na smarisyasi, strībhūtaś cāparam māsam na smarisyasi pauruṣam/ evam sa rājā puruṣo māmaṁ bhūtvātha kārdamiḥ, trailokyasundarī nārī māsam ekam ilābhavat/* He then further requested: Mother of the Universe: If could mercifully grant me ‘purushatva’ for one month and ‘streetva’ for the next alternatively, I would be truly obliged! As Parvati consented, King Ila then turned as a youthful ‘parama triloka sundari!

Sarga Eighty Eight explained:

As Shri Rama narrated the ancient timed happening of King Ila turning to streetva and purushatva by Shiva Parvati’s Ardha Naareeshvarava, Lakshmana Bharatas were truly amazed and desired to learn further! Then Shri Rama was pressed by the younger brothers narrated further: ‘ In the first month King Ila turned as a Tribhuvana Sundari and was moving about freely in vriksha-pushpa vanaas with cooling water ponds as ‘hamasa gamana paada padmas’. Then she reached like a ‘vistruta parvata madhya bhaga bhramani’ or like a youthful pretty female of stunning beauty on the sprawling mid mountainous tops freely. At that time as she reached a ‘sarovara’, Soma Putra Budha was engaged in deep tapasya. *sā tam jalāśayam sarvaṁ kṣobhayām āsa vismitā, saha taiḥ pūra puruṣaiḥ strībhūtai raghunandana/ budhas tu tām nirīkṣyaiva kāmabāṇābhipīḍitaḥ, nopalebhe tadātmānam cacāla ca tadāmbhasi/ ilām nirīkṣamāṇaḥ sa trailokyābhyadhikāṁ śubhām, cintām samabhyatikrāmat kā nv iyaṁ devatādhikā/ na devīṣu na nāgīṣu nāsuriṣv apsaraḥsu ca, dṛṣṭapūrvā mayā kā cid rūpeṇaitena śobhitā/* Looking at the yuva tapasvi Ila in her stree swarupa was terribly attracted and along with other strees jumped into the sarovara thinking of the tapasvi as she had never seen a male that too of youthful body features of purna chandra’s brilliance . Simultaneously Budha too having heard the ‘kolaahala’ of youthful women jumping into the sarovara noticed the outstanding charm of Ila in the stree swarupa and was instatanly hit by ‘Manmadha Baanaas’ of uncontrollable feelings of love and lust. He felt that she was surely a triloka sundari and wondered as

to who was the new arrival! Is she some one who was far above the cut of ‘Devanganas’, Nagavadhus, Aprasasa Kanyas as never seen nor imagined of!’ Then having left back to his ashram, Budha enquired of the youthful strees. He asked them: ‘who indeed are you all and who is is this beauty beyond my expression!’ Then the reply was that none of us would know neither ourselves nor about her as we all had been wandering freely and carefreely!’ Then Budha stated: *Atra kimpurusheerbhutvaa shailarodhasi vastyathga, aavasastu girivaavasmisheeghrameva vidheeyataam/* All of you should now become Kimpurushis (Kinnarees) and be around the slopes of thess mountains and reside there for good. You would be blessed with good ‘udyaana vanaas’ full of trees, flowers and excellent fruits. You would all be also blessed with husbands to be called as ‘Kimpurushaas’.

Sarga Eighty Nine continued as follows:

Shri Rama then continued this amazing background of Kinnara Kimpurushas. As the Kinnareyas had thus been despatched away, Budha approached Ila in the attractive sundari stree form and stated sweetly: ‘Sumukhi! I am the Soma Deva’s putra named Budha. Do kindly accept me as your husband and provide me swarga sukhas since I am passionately obsessed with you. Then ‘she’ replied: ‘Soumya Soma Kumara! I happen to be a free woman moving about as a truly independent woman. Yet, I do appreciate your way of innocent open heartedness. Hence I have no hesitation in accepting your offer.’ She had acquiesced yieldingly the kaamaatura Budha spent to his heart’s content for the entire vaishaakha month. Later on at the next morning the Prajapati Putra King Ila woke up from the bed while the Soma Putra Budha was already performing his tapasya on the ‘jalaashaa’. As if from a dream, Ila was surprised and asked Budha: ‘ Bhagavan! I had climbed an insurmountable mountain in this manner and wonder what happened to my ‘sena’!’ Thus Rajarshi Ila had really no memory or even a small awareness of what all had happened especially about his ‘streetva’ or womanhood. Budha by his celestial vision realised the entire backdrop of what all happened to the King Ila. He then explained : Maha Raja! due to a huge sand storm and heavy rains, your soldiers had been staying in an ashram. Now, you too may relax and enjoy phala-moola bhojana in comfort. Then the King replied that he should return back to to his rajya too soon even without his army. Then Budha suggested that he might as well wait for a month with comfort for nine months that repetitively as then by the king’s alternating streetva- purushatva month after month , Budha should secure a son to be named Pururava. Eventually, Budha putra came of ‘upanaana yogya - avastha’, eventually.

Sarga Ninety to follow

As Shri Rama narrated the extremely interesting King Ila- his streetva-Budha and Pururava, the paramodaara Budha Deva took pity on King Ila and during his alternative monthly turn of the King’s Purushatva welcomed Bhriguputra Chyavana Muni, Arishtanemi, Pramodana, Modakara and Durvasa Munis. Budha explained about King Ila , the Kardama Prajapati Putra, and that they would all be aware of what all had been happening to him between the swinging pendulum of streetva and purushava every month! As Budha Deva was explaining thus, Kardama Prajapati too arrived at the Budhaashrama. And so did Pulastya, Kratu, Vashatkaara and Omkaaraasa too. Then there was an open discussion as to how to rescue from the acute problem of King Ila. *nānyam paśyāmi bhaiṣajyam antareṇa vṛṣadhvajam, nāśvamedhāt paro yajñāḥ priyaś caiva mahātmanah/ tasmād yajāmahe sarve pārthivārthe durāsadam, kardamenaivam uktās tu sarva eva dvijarṣabhāḥ, rocayanti sma taṁ yajñam rudrasyārāadhanam prati/ samvartasya tu rājarṣiḥ śiṣyaḥ parapuramjayah, marutta iti vikhyātas taṁ yajñam samupāharat/* Then Prajapati Kardama addressed: Viprottamaas! Excepting the single manner of pleasing Maha Deva Himself, the disease facing King Ila could be ever doctored and cured. This involves the King Ila himself ought to dutifully execute Ashvamedha Yajna addressing Maha Deva and pleasing Him’. As Kardama Prajapati stated, there was an unanimous decision of the Muni Maharshis and Rudraaraadhana was initiated and ‘Yagjnyaanushthaana kaaya krama’ was was launched by Rajarshi Marutha who presided

tato yajño mahān āsīd budhāśramasamīpataḥ, rudraś ca paramam toṣam ājagāma mahāyaśāḥ/ atha yajñasamāptau tu prītaḥ paramayā mudā, umāpatir dvijān sarvān uvācedam ilām prati./prīto 'smi hayamedhena bhaktyā ca dvijasattamāḥ, asya bāhlipateś caiva kiṃ karomi priyam śubham/ tathā vadati deveśe dvijās te susamāhitāḥ, prasādayanti deveśam yathā syāt puruṣas tv ilā/ tataḥ prītamanā rudraḥ puruṣatvam dadau punaḥ, ilāyai sumahātejā dattvā cāntaradhīyata/ Then Budha left the ashram and the maha yajna concluded most successfully and Maha Rudra was pleased and approached King Ila and addressed the muni brahmana ganaas all and stated that he was quite contented with the 'Yajna karyakrama' as invoked by him and totally dedicating to him. He had finally declared King Ila to lasting 'puruṣatva' as a King of lasting glory. Finally, Shri Rama addressed the mahatmya of ashvamedha yajna citing the examples of Indra to be relieved of brahma hatya pataka and King Ila from the 'streetva-puruṣatva durdasha' as the golden examples.

Sargas Ninety One and Ninety Two

As per Rama's requests, invitees of Co Raja- Maharshi-Brahmana- prajas- Vaanara Rakshasa arrived as elaborate vyavastha of bhojana- nivasaadis arranged-and 'bhubhramana of Yajñaashva' initiated

Etad ākhyāya kākutstho bhrātṛhyām amitaprabhaḥ, lakṣmaṇam punār evāha dharmayuktam idam vacaḥ/ vasiṣṭham vāmadevaṃ ca jābālim atha kaśyapam, dvijāms ca sarvaprararān āśvamedhapuraskṛtān/ etān sarvān samāhūya mantrayitvā ca lakṣmaṇa, hayaṃ lakṣmaṇasampannam vimokṣyāmi samādhinā/ tad vākyam rāghaveṇoktam śrutvā tvaritavikramah, dvijān sarvān samāhūya darśayām āsa rāghavam/ te drṣṭvā devasamkāśam kṛtapādābhivandanam, rāghavam sudurādharṣam āsīrbhiḥ samapūjayan/ prāñjalis tu tato bhūtvā rāghavo dvijasāttamān, uvāca dharmasamīyuktam āśvamedhāśritam vacaḥ/ sa teṣāṃ dvijamukhyānām vākyam adbhutadarśanam, āśvamedhāśritam śrutvā bhṛśam prīto 'bhavat tadā/ vijñāya tu matam teṣāṃ rāmo lakṣmaṇam abravīt, preṣayasva mahābāho sugrīvāya mahātmane/ sīghram mahadbhir haribhir bahibhiś ca tadāśrayaiḥ, sārddham āgaccha bhadram te anubhoktuṃ makhottamam/ vibhīṣaṇas ca rakṣobhiḥ kāmagaṇa bahubhir vṛtaḥ, āśvamedham mahābāhuḥ prāpnotu laghuvikramah/ rājānaś ca naravyāghra ye me priyacikīrṣavaḥ, sānugāḥ kṣipram āyāntu yajñabhūmim anuttamām/ deśāntaragatā ye ca dvijā dharmaparāyaṇāḥ, nimantrayasva tān sarvān āśvamedhāya lakṣmaṇa/ ṛṣayaś cā mahābāho āhūyantām tapodhanāḥ, deśāntaragatā ye ca sadārāś ca maharṣayaḥ/ yajñavāṇtaś ca sumahān gomatyā naimiṣe vane, ājñāpyatām mahābāho tad dhi puṇyam anuttamam/ śatām vāhasahasrāṇām taṇḍulānām vapuṣmatām, ayutam tilamudgasya prayātva agre mahābala/ suvarṇakoṭyo bahulā hiraṇyasya śatottarāḥ, agrato bharataḥ kṛtvā gacchatv agre mahāmatih/ antarāpaṇavīthyaś ca sarvāms ca naṭanartakān, naigamān bālavyāddhāms ca dvijāms ca susamāhitān/ karmāntikāms ca kuśalāṇ śilpinaś ca supaṇḍitān, mātaraś caiva me sarvāḥ kumārāntahpurāṇi ca/ kāñcanīm mama patnīm ca dīkṣārham yajñakarmani, agrato bharataḥ kṛtvā gacchatv agre mahāmatih/

Tat sarvam akhilenāśu prasthāpya bharatāgrajāḥ, hayaṃ lakṣmaṇasampannam kṛṣṇasāraṃ mumoca ha/ rtvigbhir lakṣmaṇam sārddham āśve ca viniyujya saḥ, tato 'bhyagacchat kākutsthaḥ saha sainyena naimiṣam/ yajñavāṇtam mahābāhur drṣṭvā paramam adbhutam, praharṣam atulam lebbe śrīmān iti ca so 'bravīt/ naimiṣe vasatas tasya sarva eva narādhipāḥ, ājagmuḥ sarvarāṣṭrebhyas tān rāmaḥ pratyapūjayat/ upakāryān mahārhamś ca pārvivānām mahātmanām, sānugānām naraśreṣṭho vyādideśa mahādyutiḥ, annapānāni vastrāṇi sānugānām mahātmanām, bharataḥ saṃdadāv āśu śatrughnasahitas tadā/ vānarāś ca mahātmanāḥ sugrīvasahitās tadā, viprāṇām praṇatāḥ sarve cakrire pariveṣaṇam/ vibhīṣaṇas ca rakṣobhiḥ sragvibhir bahubhir vṛtaḥ, ṛṣīṇām ugratapasām kimkaraḥ paryupasthitah/ evam suvihito yajño hayamedho 'bhyavartata, lakṣmaṇenābhiguptā ca hayacaryā pravartitā/ nānyaḥ śabdo 'bhavat tatra hayamedhe mahātmanah, chandato dehi visrabdho yāvat tuṣyanti yācakāḥ, tāvad vānararakṣobhir dattam evābhyadṛśyata/ na kaś cin malinas tatra dīno vāpy atha vā kṛśaḥ, tasmin yajñavare rājño hṛṣṭapuṣṭajanāvṛte/ ye ca tatra mahātmanāḥ munayaś cirajīvinaḥ, nāsmaraṃs tādrśam yajñam dānaughasamalamkṛtam/ rajatānām suvarṇānām ratnānām atha vāsasām, anīśam dīyamānānām nāntaḥ samupadrṣyate/ na śakrasya na somasya yamasya varuṇasya vā, īdrśo drṣṭapūrvō na evam ūcus

tapodhanāḥ/ sarvatra vānarās tasthuḥ sarvatraiva ca rākṣasāḥ, vāso dhanāni kāmibhyaḥ pūrṇahastā dadur bhṛśam/ īdṛśo rājasimhasya yajñāḥ sarvaguṇānvitāḥ, samvatsaram atho sāgram vartate na ca hīyate/

Having interacted with Bharata Lakshmanas about the examples of the glory of dutifully performing Ashvamedha Maha Yagjna , then Shri Rama asked Lakshmana to request the presence of ‘Brahmanaagra ganyas’ and Maharshis Visishtha, Vaamadeva, Jaabaali, Kashyapaadis as also a ‘shubha lakshana yuta - ashva’ too. As the guests arrived accordingly, he made the announcement of his decision to duly performing the maha yagjna. He was then pleased by the auspicious a’sheervachanaas’ of the brahmana-maharshis. Further, Rama asked Lakshmana to invite Vaanara Raja Sugriva and ‘prasiddha Vaanara veeras’ as also the Rakshasa Raja Vibhishana along with his mantri- rakshasa followers too, besides those brahmanas, rishis along with their strees and families of this rajya who had gone outside too . Those sangeeta- nirithya- naataka shiromanis too be invited too. As Lakshmana sent his invitations for th ashvamedha yagjna , Rama was pleased with the grand presence at the ‘vishala yagjna mandapa’ at the ‘naimishaaranya gomati nadi teera’. Then elaborate arrangements were made for ‘aahaara-shayya- kreedaa vinoda- vyaapaara-manoranjana nritya naataka vyavasthas’ for the millions of invitees of ‘baalya-koumaara- yuva- proudha-vaardhakya praja samuhas’.

Sarga Ninety Two

As the full arrangements were made elaborately and meticulously, Shri Rama along with sena proceeded forward to Naimishaaranya having retained ‘Ritvikasahita Lakshmana’ for the suraksha of the Ashva Kaksha. Having reached there, Rama was truly amazed and got gladdened to see the ‘adbhuta-vishaala yagjna mandapa’. He was also appreciative of the fabulous arrangements of anna-paana-vastra-adi vyavasthas as organised. Bharata Shatrughnaas were charged with the responsibility of ever memorable Rajokta Swagata Atithi Satkaaraas. Sugriva sahita maha maanasī vaanaraas were looking after the ‘parama pavitra sanchatittha brahmana bhojanas’ while Vibhishana along with his select rakshasas looked after the essential needs of ‘tapasvirishi sevaa kaaryakramas’. Mahabali Nara shreshtha Shri Rama himself along with his sevakaas was dutiful to ensure the atithya vyavastha of co Rajas and was delighted to honour them with appropriate gifts. *evam suvihito yajño hayamedho ’bhyavartata, lakṣmaṇenābhi - guptā ca hayacaryā pravartitā/ nānyaḥ śabdo ’bhavat tatra hayamedhe mahātmanah, chandato dehi visrabdho yāvat tuṣyanti yācakāḥ, tāvad vānararakṣobhir dattam evābhyadṛśyata/ na kaś cin malinas tatra dīno vāpy atha vā kṛśaḥ, tasmin yajñavare rājño hr̥ṣṭapuṣṭajanāvṛte/* Thus the ‘Ashvamedha Yagjna kaarya shubhaarambha’ was initiated and so did the ‘Lakshmana samrakshana yukta bhumandala bhramama’ of the Yagjnaashwa too or the intiation of the the sacrificial horse’s wanderings of the earth. Then the single watchword of the Ashvamedha was that no word be heard of disappointment from the needy prajas nor there be a word of shortfall of supplies even temporarily. Thus even as any body of the public expressed a wish, be it a food item or of a daily need, the consumer world would get fulfilled forthwith. Then among the invited praja, Shri Rama had only saw the well fed and well contented commonality and nothing else. *sarvatra vānarās tasthuḥ sarvatraiva ca rākṣasāḥ, vāso dhanāni kāmibhyaḥ pūrṇahastā dadur bhṛśam/ īdṛśo rājasimhasya yajñāḥ sarvaguṇānvitāḥ, samvatsaram atho sāgram vartate na ca hīyate/* Vaanara Rakshasaas were thus ever ready standing erect with their hands with vastra-dhana-aahaaras in plentiful magnitudes. Raja simha Shri Rama thus launched the ‘maha ashvamedha yagjna’ which was to span several years thesinece!

Sargas Ninety Three and Ninety Four

In the context of Rama’s ashvamedha yagjna, Maharshi Valmiki arrives with Kusha Lava kumaras as the latter rendered tuneful shaastriya singing of Ramayana in Rama Sabha which thrilled all and Rama too!

Vartamāne tathābhūte yajñe paramake 'dbhute, saśiṣya ājagāmāśu vālmīkir munipuṅgavaḥ/ sa dṛṣṭvā divyasamīkāśam yajñam adbhutadarśanam, ekānte ṛṣivātānām cakāra utajāñ śubhān/ sa śiṣyāv abravīd dhr̥ṣṭo yuvām gatvā samāhitau, kṛtsnam rāmāyaṇam kāvyam gāyatām parayā mudā/ ṛṣivāṇeṣu punyeṣu brāhmaṇāvasatheṣu ca, rathyāsu rājamārgēṣu pārthivānām gr̥heṣu ca/ rāmasya bhavanadvāri yatra karma ca vartate, ṛtvijām agrataś caiva tatra geyam viśeṣataḥ/ imāni ca phalāny atra svādūni vividhāni ca, jātāni parvatāgreṣu āsvādyāsvādya gīyatām/ na yāsyathaḥ śramaṁ vatsau bhakṣayitvā phalāni vai, mūlāni ca sumṛṣṭāni nagarāt parihāsyatha/ yadi śabdāpayed rāmaḥ śravaṇāya mahīpatih, ṛṣiṇām upaviṣṭānām tato geyam pravartatām/ divase viṁśatih sargā geyā vai parayā mudā, pramāṇair bahubhis tatra yathoddiṣṭam mayā purā/ lobhaś cāpi na kartavyaḥ svalpo 'pi dhanakāṅkṣayā, kim dhanenāśrama - sthānām phalamūlopabhoginām/ yadi pṛcchet sa kākutstho yuvām kasyeti dārakau, vālmīker atha śiṣyau hi brūtām evam narādhipam/ imās tantrīḥ sumadhurāḥ sthānam vā pūrvadarśitam, murchayitvā sumadhuram gāyetām vigatajvarau/ ādiprabhṛti geyam syān na cāvajñāya pārthivam, pitā hi sarvabhūtānām rājā bhavati dharmataḥ/ tad yuvām ṛṣṭamanasau śvaḥ prabhāte samādhinā, gāyetām madhuram geyam tantrīlayasamanvitam/ iti samdiśya bahuśo munih prācetasas tadā, vālmīkih paramodāras tūṣṇīm āsīn mahāyaśāḥ/ tām adbhutām tau hṛdaye kumārau; niveśya vāṇīm ṛṣibhāṣitām śubhām, samutsukau tau sukham ūṣatur niśām; yathāśvinau bhārgavanītisaṁskṛtau/

Tau rajanyām prabhātāyām snātau hutahutāśanau, yathoktam ṛṣiṇā pūrvam tatra tatrābhyagāyatām/ tām sa śuśrāva kākutsthaḥ pūrvacaryām tatas tataḥ, apūrvām pāṭhya jātim ca geyena samalamīkṛtām/ pramāṇair bahubhir baddhām tantrīlayasamanvitām, bālābhyām rāghavaḥ śrutvā kautūhalaparo 'bhavat/ atha karmāntare rājā samānīya mahāmuniṁ, pārthivāmś ca naravyāghraḥ paṇḍitān naigamāms tathā/ pauraṇikāñ śabdavito ye ca vṛddhā dvijātayaḥ, etān sarvān samānīya gātārau samaveśayat/ hṛṣṭā ṛṣigaṇās tatra pārthivāś ca mahaujaśaḥ, pibanta iva cakṣurbhyām rājānam gāyakau ca tau/ parasparam athocus te sarva eva samam tataḥ, ubhau rāmasya sadṛśau bimbād bimbam ivoddhṛtau/ jaṭilau yadi na syātām na valkaladharau yadi , viśeṣam nādhigacchāmo gāyato rāghavasya ca/ teṣām samvadatām evam śrotṛṇām harṣavardhanam, geyam pracakratus tatra tāv ubhau munidārakau/ tataḥ pravṛttam madhuram gāndharvam atimānuṣam, na ca tṛptim yayuḥ sarve śrotāro geya saṁpadā/ pravṛttam āditāḥ pūrvam sargān nāradaadarśanāt, tataḥ prabhṛti sargāmś ca yāvadviṁśaty agāyatām/ tato 'parāhṇasamaye rāghavaḥ samabhāṣata, śrutvā viṁśatisargāms tām bharatām bhrātṛvatsalaḥ/ aṣṭādaśa sahasrāṇi suvarṇasya mahātmanoḥ, dadasya śīghram kākutstha bālayor mā vṛthā śramaḥ/ dīyamānam suvarṇam tan nāgrhṇītām kuśilavau, ūcatuś ca mahātmanau kim aneneti vismitau/ vanyena phalamūlena niratu svo vanaukasau, suvarṇena hiranyena kim kariṣyāvahe vane/ tathā tayoh prabruvatoḥ kautūhalasamanvitāḥ, śrotāraś caiva rāmaś ca sarva eva suvismitāḥ/ tasya caivāgamaṁ rāmaḥ kāvyasya śrotum utsukaḥ, papraccha tau mahātejās tāv ubhau munidārakau/ kimpramāṇam idam kāvyam kā pratiṣṭhā mahātmanaḥ, kartā kāvyasya mahataḥ ko vāsau munipuṅgavaḥ/ pṛcchantām rāghavam vākyam ūcatuḥ munidārakau, vālmīkir bhagavān kartā saṁprāpto yajñasaṁnidhim, yenedam caritam tubhyam aśeṣam saṁpradarśitam/ ādiprabhṛti rājendra pañcasarga śatāni ca, pratiṣṭhā jīvitam yāvat tāvad rājāñ śubhāśubham/ yadi buddhiḥ kṛtā rājāñ śravaṇāya mahāratha, karmāntare kṣaṇī hūtas tac chṛṇuṣva sahānujaḥ/ bādham ity abravīd rāmas tau cānujñāpya rāghavam, prahṛṣṭau jagmatur vāsam yatrāsau munipuṅgavaḥ/ rāmo 'pi munibhiḥ sārddham pārthivaiś ca mahātmabhiḥ, śrutvā tad gītāmādhuryam karmaśālām upāgamat/

As the preparations for the Ashvamedha Yajna preparations were in full swing, Valmiki Maha Muni had arrived along with his followers as an attractive parna shala was erected for him with plenty of swadishta kanda moola phalas as the vasati griha was ideally located with all comforts. Then he asked the well built sishyas Kusha Lava to initiate Ramayana Kaavya Gaana. He also suggested that the boys should go on singing Ramayana at 'brahmana nivasa sthaanaas', lanes and byelanes, raja margas, and 'raja jana nivasa sthaanaas'. Then Maha Muni Valmiki suggested that as and when the boys might like to keep biting sweet and juicy fruits when tired and resume singing after due rest. yadi śabdāpayed rāmaḥ śravaṇāya mahīpatih, ṛṣiṇām upaviṣṭānām tato geyam pravartatām/ divase viṁśatih sargā geyā vai parayā mudā, pramāṇair bahubhis tatra yathoddiṣṭam mayā purā/. Maha Muni further advised his

shishya kumaaraas that in case they were to sing Ramayana before Rishi Muni ganaas, then their behavior should be ideal and excellent. ‘As I had already taught you varied and several shlokaas of Ramayana Kaavya in several sargas, you may keep reciting atleast twenty sargas at a stretch. With the assistance of this veena instrument’s ‘tantris’ when touched by your soft fingers would create sweet sounds and the ideal places are here around for your singing ‘swara yukta madhura gaanaas’ from your soft lips; you may thus enjoy your self and more certainly of your ever admiring audiences too. At the commencement of your singing itself you should straightaway sing Ramayana without introductory ‘aalaapanaas’. Your behaviour especially before the King should be highly devoted and well mannered so as to readily command the king’s affection for you . *yadi prcchet sa kākutstho yuvām kasyeti dāarakau, vālmiker atha śiṣyau hi brūtām evaṁ narādhipam/ imās tantrīḥ sumadhurāḥ sthānam vā pūrvadarśitam, mūrchayitvā sumadhurām gāyetām vigatajvarau/ ādiprabhṛti geyām syān na cāvajñāya pārthivam, pitā hi sarvabhūtānām rājā bhavati dharmataḥ/ tad yuvām ḥṛṣṭamanasau śvaḥ prabhāte samādhinā, gāyetām madhurām geyām tantrīlayasamanvitam/* In case Maha Raja might enquire as to whose sons you were, you must only and politely reply that you were Maharshi Valmiki sishyas. This Veena has seven strings and from them one could listen to very sweet and heartenig ‘swaraas’. May you make the best of the opportunity by both of you singing most in perfect unison sonorously of the ever readily absorbing Ramayana Maha Kavya. Right at the beginning without introductory ‘aalaapanaas’ the Kavya gaana should be started off at once. But make sure that there should never be even a sign of complex that the king might be disliked about and hence be of humility, dutiful politeness and of modesty. Both of you with concentration and with ‘indriya nigraha’ or high self restraint should thus start off ‘laya baddha veenaa madhura gaana’ of Ramayana Maha Kavya’. As Maharshi Valmiki gave a detailed briefing, Kusha Lava Kumaaras slept off comfortably by the night.

Sarga Ninety Four to follow:

By the following morning, having duly performed ‘snaana-sandhya-samidha homa kaaryakramaas’ had initiated Ramayana Gaana. *tām sa śuśrāva kākutsthaḥ pūrvacaryām tatas tataḥ, apūrvām pāṭhya jātim ca geyena samalamkṛtām/ pramāṇair bahubhir baddhām tantrīlayasamanvitām, bālābhyām rāghavaḥ śrutvā kautūhalaparo ’bhavat/* Shri Raghunadha too heard the Ramayana Kavya Gaana in the audience of Acharyas and felt that the Gaana shaili was in perfection with all the nuances of ‘swara-aalaapana-rachanaa vishesha sangeeta yukta apurva shaili.’ The madhura gaana was unique by way of ‘bahu sankhyaa pramaanaas’ such as of ‘dhvani pariccheda saadhana bhuta triaavritaas’ of ‘dyuta-madhyama-vilambitas’ being of ‘Saptavidha swara bheda siddhas’ having been well tuned being veenaa laya gaana’.

[Note- Ref. Visleshana of Sangita-Swara Shastra from Narada Purana vide Essence of Valmiki Bala Ramayana]

Further stanzas to follow:

atha karmāntare rājā samānīya mahāmunīn, pārthivāms ca naravyāghraḥ paṇḍitān naigamāms tathā/ paurāṇikāñ śabdavito ye ca vṛddhā dvijātayaḥ, etān sarvān samānīya gātārau samaveśayat/ Then Shri Rama convened a Maha Sabha of Muni-Raja-Vedavetta pandita- Pouraanika, Vayyaakarana, Swara - Sangeeta Lakshana Jnaataas, Saamudrika Lakshana Jnaataas and so on. *tataḥ pravṛttam madhurām gāndharvam atimānuṣam, na ca tṛptim yayuḥ sarve śrotāro geya saṁpadā/ pravṛttam āditaḥ pūrvam sargān nāradaadarśanāt, tataḥ prabhṛti sargāms ca yāvadviṁśaty agāyatām/ tato ’parāḥṣasamaye rāghavaḥ samabhāṣata, śrutvā viṁśatisargāms tān bharataḥ bhrātṛvatsalaḥ/ aṣṭādaśa sahasrāṇi suvarṇasya mahātmanoḥ, dadasva śīghram kākutstha bālayor mā vṛthā śramat/* Then the Muni Kumaraas initiated the divya Ramayana Maha Gana. They set up tuning the strings of the Veena and sang tunefully as the entire audience was exhilarated and mesmerised. The ‘samasta sabhaa sadaas’ felt that the Kusha Lava Twin brothers were just like Shri Rama in their ‘haava-bhaavaas’ as of his own sons. By

the noon time the Ramaayana Maha Madhura Gaana was completed and King Rama asked Bharata and arrange eighteen thousand swarna mudraas at once. Then Kusha Lava Kumaras were taken aback while offered by the King stating: ‘Maha Raja! We are vana vaasis as ‘phala moola jeevana nirvaahakaas’ and what indeed could we ever use these gold-silvers in the aranyas’. Then Shri Rama asked them with utmost curiosity: *kimpramāṇam idaṁ kāvyam kā pratiṣṭhā mahātmanah, kartā kāvyasya mahataḥ ko vāsau munipuṁgavaḥ/ pr̥cchantam rāghavam vākyam ūcatur munidārakau, vālmīkir bhagavān kartā samprāpto yajñasaṁnidhim, yenedaṁ caritaṁ tubhyam aśeṣam sampradarśitam/* Kumaraas! What is the shloka samykha on this Maha Kavya; who indeed is the Mahatma who scripted this Ramayana. Then the Muni Kumaras replied: Maha Raja! This had covered of your own life story and the author is Bhagavan Valmiki Maharshi who had kindly arrived here at the Yajna Bhumi. The total number of this Maha Kavya is precisely twenty four thousands shlokas and one hundred ‘upaakhyaanaas’ .ādiprabhrti rājendra pañcasarga śatāni ca, pratisthā jīvitam yāvat tāvad rājañ śubhāśubham/ yadi buddhiḥ kṛtā rājañ śravanāya mahāratha, karmāntare kṣaṇī hūtas tac chṛnuṣva sahānujah/ bādhām ity abravīd rāmas tau cānujñāpya rāghavam, prahr̥stau jagmatur vāsam yatrāsau munipuṁgavaḥ/ Maharaja! In this maha kavya there are Five Hundred Sargas and Six Khandas, apart from that of Uttara Khanda still under process by then. Naresha! In case you are interested in hearing the entire Maha Kavya, you may ask for us at an appointed time of your convenience during this yajna kaarya here when your dear brothers might also be present!

Sargas Ninety Five and Ninety Six

Being pleased with Kusha Lava Ramayana Gaana, Shri Rama calls for Valmiki who certifies their origin and as Devi Sita accompanied him asserts her paativratya in a maha sabha of Tapasvis and public alike.

Rāmo bahūny ahāny eva tad gītāṁ paramādbhutam, śuśrāva munibhiḥ sārdaṁ rājabhiḥ saha vānaraiḥ/ tasmin gīte tu vijñāya sītāputrau kuśilavau, tasyāḥ pariśado madhye rāmo vacanam abravīt, madvaco brūta gacchadhvam iti bhagavato ’ntikam/ yadi śuddhasamācārā yadi vā vītakalmaṣā, karotv ihātmanah śuddhim anumānya mahāmuniḥ/ chandaṁ munes tu vijñāya sītāyās ca manogatam, pratyayam dātukāmāyās tataḥ śamsata me laghu/ śvaḥ prabhāte tu śapatham maithilī janakātmajā, karotu pariśanmadhye śodhanārtham mameha ca/ śrutvā tu rāghavasyaitad vacaḥ paramam adbhutam, dūtāḥ samprayayur vātāṁ yatrāste munipuṁgavaḥ/ te praṇamya mahātmānaṁ jvalantam amitaprabham, ūcus te rāma vākyāni mṛdūni madhurāṇi ca/ teṣāṁ tad bhāṣitaṁ śrutvā rāmasya ca manogatam, vijñāya sumahātejā munir vākyam athābravīt/ evaṁ bhavatu bhadram vo yathā tuṣyati rāghavaḥ, tathā kariṣyate sītā daivataṁ hi patih striyāḥ/ tathoktā muninā sarve rāmadūtā mahaujasah, pratyetya rāghavam sarve munivākyam babhāṣire/ tataḥ prahr̥ṣṭaḥ kākutsthaḥ śrutvā vākyam mahātmanah, ṛṣīṁs tatra sametāṁs ca rājñas caivābhyabhāṣata/ bhagavantaḥ saśiṣyā vai sānugaś ca narādhipāḥ, paśyantu sītāśapatham yaś caivānyo ’bhikāṅkṣate/ tasya tadvacanam śrutvā rāghavasya mahātmanah, sarveṣam ṛṣimukhyānām sādhuvādo mahān abhūt/ rājānaś ca mahātmānaḥ praśamsanti sma rāghavam, upapannam naraśreṣṭha tvayy eva bhuvi nānyataḥ/ evaṁ viniścayam kṛtvā śvobhūta iti rāghavaḥ, visarjayām āsa tadā sarvāṁs tāñ śatrusūdanaḥ/

Tasyām rajanyām vyuṣṭāyām yajñavātagato nṛpaḥ, ṛṣīṁ sarvān mahātejāḥ śabdāpayati rāghavaḥ/ vasiṣṭho vāmadevaś ca jābālir atha kāśyapaḥ, viśvāmitro dīrghatapā durvāsāś ca mahātapāḥ/ agastyo ’tha tathāśaktir bhārgavaś caiva vāmanaḥ, mārkaṇḍeyaś ca dīrghāyur maudgalyaś ca mahātapāḥ/ bhārgavaś cyavanaś caiva śatānandaś ca dharmavit, bharaadvājaś ca tejasvī agniputraś ca suprabhaḥ/ ete cānye ca munayo bahavaḥ samśitavratāḥ, rājānaś ca naravyāghrāḥ sarva eva samāgatāḥ/ rākṣasāś ca mahāvīryā vānarāś ca mahābalāḥ, samājagmur mahātmānaḥ sarva eva kutūhalāt/ kṣatriyāś caiva vaiśyāś ca śūdrāś caiva sahasraśah, sītāśapathavikṣārtham sarva eva samāgatāḥ/ tathā samāgatam sarvam aśvabhūtam ivācalam, śrutvā munivaraś tūrṇam sasītaḥ samupāgamat/ tam ṛṣīm pr̥ṣṭhataḥ sītā sāvagacchad avānmukhī, kṛtāñjalir bāṣpagalā kṛtvā rāmaṁ manogatam/ tāṁ dṛṣtvā śrīm ivāyāntīm brahmāṇam anugāminīm, vālmīkeḥ pr̥ṣṭhataḥ sītām sādhukāro mahān abhūt/ tato halahalā śabdah

sarveṣāṃ evaṃ ābabhau, duḥkhajena viśālena śokenākulitātmanām/ sādhu sīteti ke cit tu sādhu rāmeti cāpare, ubhāv eva tu tatrānye sādhu sādhu iti cābruvan/ tato madhyam janaughānām praviśya munipuṃgavaḥ, sītāsahāyo vālmīkir iti hovāca rāghavam/ iyaṃ dāśarathe sītā suvratā dharmacārīṇī, apāpā te parityaktā mamāśramasamīpataḥ/ lokāpavādabhītasya tava rāma mahāvrata, pratyayam dāsyate sītā tām anujñātum arhasi/ imau ca jānakī putrāv ubhau ca yamajātakau, sutau tavaiva durdharṣo satyam etad bravīmi te/ pracetaso 'haṃ daśamaḥ putro rāghavanandana, na smarāmy anṛtaṃ vākyam tathemaṃ tava putrakau/ bahuvarṣasahasrāṇi tapaścaryā mayā kṛtā, tasyāḥ phalam upāśnīyāṃ apāpā maithilī yathā/ ahaṃ pañcasu bhūteṣu manahṣaṣṭheṣu rāghava, vicintya sītām śuddheti nyagrhnām vananirjhare/ iyaṃ śuddhasamācārā apāpā patidevatā, lokāpavādabhītasya dāsyati pratyayam tava/

As Kusha Lavaas were still continuing Ramayana Shraavya as Rishi-Raja-Vaanra pramukhas were keenly following. There then arose a common feeling whether the Kumaras were only the Shri Rama Putras themselves! Even Shri Rama suspected thus as he recalled that as to who was the father of the boys they only replied that there were the shishyas of Maharshi Valmiki. Then he sent his messengers to approach the Maharshi that he desired for meeting the Maharshi. Then Rama felt within himself: *yadi śuddhasamācārā yadi vā vītakalmaṣā, karotv ihātmanah śuddhim anumānya mahāmuniṃ/ chandam munes tu vijñāya sītāyās ca manogatam, pratyayam dātukāmāyās tataḥ śamsata me laghu/ śvaḥ prabhāte tu śapatham maithilī janakātmajā, karotu pariśanmadhye śodhanārtham mameha ca/* 'If only Maharshi would certify the 'paativratya and parishuddhata' of Devi Sita, then I would seek Maharshi's approval to be present herself here and make her declare her 'pramaana of parishuddhata' to the public of Ayodhya.' Then Shri Rama despatched his intimate persons to explain of his heart felt desire. The Maharshi was elated and asserted about Devi Sita's paativrathya and was excitedly replied: May this so happen; Devi Sita would be able to abide by Rama's instruction as indeed her husband is her Pratyaksha Devata! *evaṃ bhavatu bhadram vo yathā tuṣyati rāghavaḥ, tathā kariṣyate sītā daivatam hi patiḥ striyāḥ/ tathoktā muninā sarve rāmadūtā mahaujasaḥ, pratyetya rāghavam sarve munivākyam babhāṣire/ tataḥ prahr̥ṣṭaḥ kākutṣṭhaḥ śrutvā vākyam mahātmanah, ṛṣīṃs tatra sametāṃs ca rājñas caivābhyabhāṣata/ bhagavantah saśiṣyā vai sānugaś ca narādhipāḥ, paśyantu sītāśapatham yaś caivānyo 'bhikāṅkṣate/* Later on as the Maharshi's words were so soothing that Rama addressed the co rajas and maharshis and declared: 'are you all interested in Devi Sita's 'shapadha grahana' about her 'paativratya' and her purity of body and heart right on the presence of the public.'! Then the response was uproarious from maharshis, rajas and praja shreshthas; they all praised Rama that such a possibility would be possible only in ramarajya and no where else on prithvi. Then the joyous crowd departed awaiting the excitement of the following day.

Sarga Ninety Six follows:

On the following day as Shri Ramachandra reached the yajna shaala, a multitude of Maharshis were present such as Vasishtha, Vaamadeva, Jaabaali, Kaashyapa, Vishvamitra, Deerghatama, Maha Tapasvi Durvasa, Pulsatya, Shakti, Bhargava, Vaamana, deerghajeevi Markandeya, Maha Yashasvi Moudgalya, Garga, Chyavana, Dharmajna Shataananda, Tejasvi Bharadwaja, Agniputra Suprabha, Narada, Parvata, Maha yashasvi Gautama, Kaatyayana, Suyagna, and Taponidhi Agastya besides many other tapasi rishis. Then Mahabali Raakshasa Vaanaraas too surrounded with 'maha koutuhala vasha buddhi'. Naanaa desha teekshna vrata dhaaris too off chaturvarnaas too were present in the historic event. For the pratyaksh darshana and of the unmissable 'drishya' of Devi Sita's shapadha grahana, all the 'karma nishtha- jaana nishtha- yoga nishta mahatmaas' too were present as were intimated of Munivara Vaalmiki's accompanying Devi Sita. *tām dr̥ṣṭvā śrīm ivāyāntīm brahmānam anugāminīm, vālmīkeḥ pr̥ṣṭhataḥ sītām sādhu kārō mahān abhūt/ tato halahalā śabdaḥ sarveṣāṃ evaṃ ābabhau, duḥkhajena viśālena śokenākulitātmanām/ sādhu sīteti ke cit tu sādhu rāmeti cāpare, ubhāv eva tu tatrānye sādhu sādhu iti cābruvan/ tato madhyam janaughānām praviśya munipuṃgavaḥ, sītāsahāyo vālmīkir iti hovāca rāghavam/* Then following the footsteps of Maharshi Valmiki, Devi Sita entered the ever mammoth Jana Maha Sabha with her head down, both her hands folded like Shrutis follow Brahma as the the maha sabha

jana samuhas went berserk with cryings of ‘dhanya dhanya’! At that time samasta darshaka praja cried out loudly and some with suppressed emotions. Both Shri Rama and Devi Sita alike displayed their gratitude for their compassion and sympathy for them. Then Maharshi Valmiki stated: *iyam dāśarathē sītā suvratā dharmacārīṇī, apāpā te parityaktā mamāśramasamīpataḥ/ lokāpavādabhītasya tava rāma mahāvratā, pratyayam dāsyate sītā tām anujñātum arhasi/ imau ca jānakī putrāv ubhau ca yamajātakau, sutau tavaiva durdharṣo satyam etad bravīmi te/* ‘Dasharathanandana! This Devi Sita is an outstanding ‘uttama vrata paalaka dharma paraayani’. But you had discarded her being afraid of ‘lokaapavaadaas’ near my ashrama. Now she is prepared to submissively assert her ‘bhoutika-maanasika parishuddaata’ herself. These Kumaraas named Kusha and Lava are the twin brothers from her ‘garbha’ and like you they too are shaping as ‘maha shura veeras as of your genes. *pracetaso ’ham daśamaḥ putro rāghavanandana, na smarāmy anṛtam vākyam tathemaṁ tava putrakau/ bahuvarṣasahasrāṇi tapaścaryā mayā kṛtā, tasyāḥ phalam upāśnīyām apāpā maithilī yathā/ aham pañcasu bhūteṣu manahṣaṣṭheṣu rāghava, vicinityā sītām śuddheti nyagṛhṇām vananirjhare/* *iyam śuddhasamācārā apāpā patidevatā, lokāpavādabhītasya dāsyati pratyayam tava/* Raghu kulanandana! I am the tenth son of Varuna Deva pracheta. There could never be an untruth from my tongue. Indeed these are your own suputras. Be this known that I had performed deep tapasya for thousand years; may such tapasya phala be trashed if I swear that Mithileshwari Devi Sita has any kind of impurity in her mind. I had never erred by my ‘manas-vaani-kriya’ or manasaa- vaachaa-karmana. She was left alone and she had been under my care ever since and her acharana has been of ‘sarvatha shuddha murtitva’ or of ever spotless shine.

Sargas Ninety Seven, Ninety Eight and Ninety Nine

Devi Sita’s shapatha grahana and rasaatalala pravesha-Rama’s distress and Brahma reminder of Rama as avatara purusha- Rama’s long life and several yaginas with Sita’s suvarna pratima- glory of Rama Rajya.

Vālmīkinaivam uktas tu rāghavaḥ pratyabhāṣata, prāñjalir jagato madhye dṛṣṭvā tām devavarṇinīm/ evam etan mahābhāga yathā vadasi dharmavit, pratyayo hi mama brahmaṁs tava vākyair akalmaṣaiḥ/ pratyayo hi purā datto vaidehyā surasamnidhau, seyam lokabhayād brahmann apāpety abhijānatā, parityaktā mayā sītā tad bhavān kṣantum arhati/ jānāmi cemaṁ putrau me yamajātau kuśilavau, śuddhāyām jagato madhye maithilyām prītir astu me/ abhiprāyam tu vijñāya rāmasya surasattamāḥ, pitāmahaṁ puraskṛtya sarva eva samāgatāḥ/ ādityā vasavo rudrā viśve deśā marudgaṇāḥ, aśvināv ṛṣigandharvā apsarāṇāṁ gaṇās tathā, sādhyāś ca devāḥ sarve te sarve ca paramarṣayaḥ/ tato vāyuḥ śubhaḥ puṇyo divyagandho manoramah, taṁ janaugham suraśreṣṭho hlādayām āsa sarvataḥ/ tad adbhutam ivācintyam nirīkṣante samāhitāḥ, mānavāḥ sarvarāṣṭrebhyaḥ pūrvam kṛtayuge yathā/ sarvān samāgatān dṛṣṭvā sītā kāṣāyavāsini, abravīt prāñjalir vākyam adhodṛṣṭir avānmukhī/ yathāham rāghavād anyam manasāpi na cintaye, tathā me mādhavī devī vivaram dātum arhati/ tathā śapantīyam vaidehyām prādūrāsīt tad adbhutam, bhūtalād utthitam divyam siṁhāsanam anuttamam/ dhriyamāṇam śirobhis tan nāgair amitavikramaiḥ, divyam divyena vapuṣā sarvaratnavibhūṣitam/ tasmiṁs tu dharaṇī devī bāhubhyām grhya maithilīm, svāgatenābhinandyainām āsane copaveṣayat/ tām āsanagatām dṛṣṭvā praviśantīm rasātalam, puṇyavrṣṭir avicchinnā divyā sītām avākirat/ sādhu kārāś ca sumahān devānām sahasotthitāḥ, sādhu sādhu iti vai sīte yasyās te śīlam īdṛśam/ evam bahuvidhā vāco hy antarīkṣagatāḥ surāḥ, vyājahrur hr̥ṣṭamanaso dṛṣṭvā sītāpraveśanam/ yajñavāṭagatās cāpi munayaḥ sarva eva te, rājānaś ca naravyāghrā vismayān noparemiṣe/ antarīkṣe ca bhūmau ca sarve sthāvarajaṅgamāḥ, dānavāś ca mahākāyāḥ pātāle pannagādhipāḥ/ ke cid vineduḥ samhr̥ṣṭāḥ ke cid dhyānaparāyaṇāḥ, ke cid rāmam nirīkṣante ke cid sītām acetanāḥ/ sītāpraveśanam dṛṣṭvā teṣām āsīt samāgamah, taṁ muhūrtam ivātyartham sarvam sammohitam jagat/

Tadāvasāne yajñasya rāmaḥ paramadurmanāḥ, apaśyamāno vaidehīm mene śūnyam idam jagat, śokena paramāyatto na śāntīm manasāgamat/ viśṛjya pāṛthivān sarvān ṛkṣavānaranarākṣasān, janaugham brahmanukhyānām vittapūrṇam vyasarjayat/ tato viśṛjya tān sarvān rāmo rājīvalocanaḥ, hr̥ḍi kṛtvā tadā sītām ayodhyām praviveśa saḥ/ na sītāyāḥ parām bhāryām vavre sa raghunandanaḥ, yajñe yajñe ca

patnyartham jānakī kāñcanī bhavat/ daśavarṣasahasrāṇi vājimedham upākarot, vājapeyān daśaguṇāṁs tathā bahusuvārṇakān/ agniṣṭomātirātrābhīyāṁ gosavaiś ca mahādhanaiḥ, tje kratubhir anyaiś ca sa śrīmān āptadakṣiṇaiḥ/ evaṁ sa kālāḥ sumahān rājyasthasya mahātmanah, dharme prayatamānasya vyatīyād rāghavasya tu/ r̥kṣavānararakṣāṁsi sthitā rāmasya śāsane, anurajyanti rājāno ahany ahani rāghavam/ kāle varṣati parjanyaḥ subhikṣaṁ vimalā diśaḥ, hṛṣṭapuṣṭajanākīrṇaṁ puraṁ janapadas tathā/ nākāle mriyate kaś cin na vyādhiḥ prāṇinām tadā, nādharmas cābhavat kaś cid rāme rājyaṁ praśāsati/ atha dīrghasya kālasya rāmamātā yaśasvinī, putrapautraiḥ parivṛtā kāladharmam upāgamat/ anvīyāya sumitrāpi kaikeyī ca yaśasvinī, dharmam kṛtvā bahuvidhaṁ tridive paryavasthitā/ sarvāḥ pratiṣṭhitāḥ svarge rājñā daśarathena ca, samāgatā mahābhāgāḥ saha dharmam ca lebhire/ tāsāṁ rāmo mahādānaṁ kāle kāle prayacchati, mātṛṇāṁ aviśeṣeṇa brāhmaṇeṣu tapasviṣu/ pitṛyāṇi bahuratnāni yajñān paramadustarān, cakāra rāmo dharmātmā pitṛṇ devān vivardhayan/

As Maharshi vouchsafed Devi Sita's character and purity of physical-mental and spiritual blemishes, she stood amidst the 'prajaaneeka' and having glanced Rama once addressed him as follows: *evam etan mahābhāga yathā vadasi dharmavit, pratyayo hi mama brahmaṁs tava vākyair akalmaṣaiḥ/ pratyayo hi purā datto vaidehyā surasāmnidhau, seyaṁ lokabhayād brahmann apāpety abhijānatā, parityaktā mayā sītā tad bhavān kṣantum arhati/ jānāmi cemaṁ putrau me yamajātau kuśīlavau, śuddhāyāṁ jagato madhye maithilyāṁ prītir astu me/* Mahabhaga! You are fully aware of the virtuosity of 'dharmanyaayaas' for sure. Now this had since been said about me earlier and vindicated now is understandable. Earlier too that kind of agni pareeksha in the presence of devas did happen and thus I got admission in your premises. But as there were serious public allegations and hence I was left away high and dry for which too you might excuse me too. Now I guess that since I was blessed with twin kumaraas, the public was happy and they had sought to forget and forgive. Now even Deva Samuhas headed by Brahma had arrived here to ascertain Rama nirnaya at th time of Sita's 'shapadha'. Even Adbhutha-Vasu-Rudra Deva-Marudgana-Saadhya Devas-Maharshis-Naga-Garuda-Siddha ganas too had arrived to hear Shri Rama nirnaya and the suspense therebefore. Vayu Deva too has since cooled down to mild flows with fragrant smells to enthuse the maha prajasamudaaya as collected her.' So saying, Devi Sita halted for a while, she folded her hands, and lowering her looks down, she resumed again and stated thus: *yathāhaṁ rāghavād anyam manasāpi na cintaye, tathā me mādHAVī devī vivaram dātum arhati/Manasaa karmanaa vaachaa yathaa Raamam samarchaye, tathaa me Maadhavi Devi vivaram daatumarhati/Yayaitat satyamuktam me vedmi raamat param na cha,tathaame Maadhavi devi vivaram daatumarhati/* If only have had never touched endearingly any Para Purusha except Shri Raghunadha Shri Rama either mentally much less physically, may Mother Prithvi accept me in her fold. I have always had executed Shri Rama's 'aaraadhana' by way of manasa-vaacha - kriya rupa and if this assertion of mine be truthful, may Bhagavati Prithvi accept me in her fold. *tathā śapantyāṁ vaidehyāṁ prādurāsīt tad adbhutam, bhūtalād utthitam divyaṁ siṁhāsanam anuttamam/ dhriyamāṇaṁ śirobhis tan nāgair amitavikramaiḥ, divyaṁ divyena vapuṣā sarvaratnavibhūṣitam/* As Videhakumari Devi Siita had thaken a Satya Pratigjna, there was a roar of Bhumi or a partial quake of earth and one could vision a glittering golden throne and a 'divya ratna vibhushita Naaga Devatas' lifting up at Devi Sita's divya paada dwayas. *tasmims tu dharaṇī devī bāhubhyāṁ grhya maithilīm, svāgatenābhinandyainām āsane copaveṣayat/ tām āsanagatām dr̥ṣṭvā praviśantīm rasātalam, puṇyavr̥ṣṭir avicchinnā divyā sītām avākirat/ sādhu kārāś ca sumahān devānām sahasotthitāḥ, sādhu sādhu iti vai sīte yasyās te śīlam īdṛśam/* Then Prithvi Devi gave her divya darshana being seated on the throne and having softly lifted Devi Sita's body, made her seated on her laps as both the Devis Prithvi and Sita were well settled as the earthly cover got gently closed. There were 'harshanaadaaas' alike by the celestials and maharshi tapasvis hailed as the prajaaneekas who were mesmerised and confounded.

[Vishleshana on Devi Sita's 'Parandhaama' and an over view of termination of Ramaavataara vide Padma Purana in Essence:

After the successful completion of Ashvamedha Yagna, Shri Rama continued his normal routine of observing celibacy and administration. Shatrughna killed Lavanaura and ruled Madhurapuri; Bharat administered both the banks of River Sindhu and controlled Gandharvas; Lakshman conquered Madra desha, installed his sons as the Kings and returned to Rama for providing service to him. Shri Rama did Ashvamedha Yagna, after installing a Golden Pratima of Sita; in fact he performed several Yagnas in the same manner. Sage Valmiki exhorted Rama about Sita's spotlessness and piety time and again and Shri Rama finally opined that indeed he was fully aware of her chastity and purity but since the allegation came from the Praja (Public), Sita should prove her innocence before the people. Sita then declared in a huge Sabha that if she performed puja to any body else excepting Shri Ram in her mind, thought, tongue or action then my mother Bhudevi might take her into her mother's fold. Immediately, there was an Earth-quake and Sita entered into a huge cleavage. (at Sitamarhi , Bihar) Bhudevi herself lifted Sita into her belly and the great Garuda, the Carrier of Lord Vishnu, lifted her from Rasatala to Vishnu loka as seated on a Golden Throne. After Sita's disappearance, Shri Rama ruled for eleven thousand years. One day, an old Tapasvi came to see Shri Ram and told him that none should enter his Chamber while he was giving an important message from Lord Brahma in secrecy. Shri Rama called Lakshmana and instructed that none should be allowed to enter as long as he was conversing with the Tapasvi and otherwise that person should be punishable with death. Lakshman himself stood at the door and ensured that none would disturb. The Tapasvi conveyed that since the death of Ravana, Kumbhakarna and other demons Rama was to live for eleven thousand years and that it was time for Rama to leave Earth and return to Vaikuntha. While this secret conversation was going on, Durvasa Maharshi arrived and wished to meet Shri Rama, but Lakshmana declined entry stating that a representative of Brahma was in an important conversation and that he could not see Shri Rama then. Durvasa grew angry and threatened Lakshmana with a severe curse if he did not permit entry. As there was no other alternative between Rama's instruction and Durvasa's threat of curse, Lakshman entered River Sarayu, taking his original Swarupa of Ananta Naga with thousand hoods. After the meeting with Kaala Deva in the form of the old Tapasvi, Rama realised that Lakshman also having gone, it was time for him also to terminate his 'Avatar'; he established Kusha in Kushavati Kingdom and Lava in Dwaravati as their Kings. Taking a hint from Shri Rama, Vibishana, Sugriva, Jambavan, Hanuman, Neela, Nala, Sushena and Nishada Raja Guha arrived. Shatrughna performed the coronation of his sons at Ayodhya. The rest of them said that they would not like to stay back on Earth in the absence of Rama even for a moment. But Rama asked Vibishana to continue in power at Lanka for long time and instructed Hanuman to continue on Earth forever to sustain the message of Shri Rama. The rest of them accompanied Shri Rama into the Sacred Sarayu River. Bharat, Shatrughna, and all the citizens of Ayodhya along with their wives, Mantris, Servants, Vedikas, Brahmanas, the nearby animals, birds, and all other Beings who accompanied Shri Rama never looked back. As Shri Rama went deep into the River, Lord Brahma, Devas, Rishis and all Celestial Beings extolled Raghunatha even as He took the Huge Form of Maha Vishnu with his four hands along with Bharata as Shankha, Shatrughna as Chakra, as also Gada with Shri Devi and Bhudevi beside Him.]

Sarga Ninety Eight continued:

As Rishi Muni Praja Vanaras were bewildered at the Sita Parandhama, Shri Rama kept on crying away incessantly; he wept loudly that Devi Sita was no more visible except on memory screens now. ' It was for the first time that she was visible after long 'Sitanveshana' with untold and relentless efforts. On return from Ayodhya, there had been such fast twists and twirls of fate. Pujaniya Bhagavati Devi Vasundhara! Do kindly return to me my Sita! Other wise, I would have to display my anguished anger on you. Are you really aware of the consequences of my anger! Truly saying that you are my mother - in-law; King Janaka was entrusted the responsibility to upbringing her. Either you return Sita to me or let me join her in rasatala as I had been repeatedly deprived me of her companionship. Be that paatala or svarga, but I would not be able to miss her any further! As Rama was beating his chest out like wise, with anguish and frustration, Brahma Deva appeared along with Devas. *Rama Rama na santaapam kartumarhasi suvrata, smara twam purvakam bhaavam mantramchaamitrakarshana/* 'Rama! Do recall

your ‘purva swarupa smarana’ of Vaishnavatva. He said that Saadhvi Sita was ‘sarvathaa shuddha paraayana’ and was desirous of your nearness for some time and had since returned to her ‘parandhaama’ to amuse the Naaga loka for some time. Thereafter once again, she would return to your ‘Saaketa dhaama’. Meanwhile your ‘charitra sambandha divya kaavya Ramaayana’ would detail and be popular for ever. Eversince your birth your life had been detailed with a mix of sukha-duhkhas as of ideal mortals. Shri Rama! This Ramayana is truly depictive of your entire life. *Aadikaavyamidam Rama twayi savram pratishthitam, nanyorhati kaavyaanaam yashobhaaga Raaghavaadrute/* Shri Rama! This indeed is the adi kaavya of lasting fame in which none of your activities were hidden and are ever truthful. You may yourself go through yourself with concentration. Now what would happen ahead too had been delineated in the ‘antima bhaaga’ as the Uttara Ramayana. This too may be read or heard aloud in the company of Rishis. Raghunandana! You are a sarvotkrishtta Rajarshi! One ought to hear-or read and ponder about your own life story ever foremost’. Having so detailed, Brahma Deva disappeared. Then Shri Rama looked at Maharshi Valmiki and stated that indeed it would be of interest to read the Uttara Ramayana too. There after the Maharshi returned back to the ashram along with Kusha Lavas too.

Sarga Ninety Nine continued: Next morning Shri Rama invited reputed Munis and asked his sons Kusha Lavas to initiate the ‘bhavishya jeevana sambandha utara khanda ramaayana’. At the termination of the ashvamedha yajna, Rama was truly drowned in deep distress. In the absence of Devi Sita he felt disillusioned with ‘samsaara’. Thereafter as the asvamedha yajna was concluded, Rama returned to Ayodhya. Thereafter, he initiated living with the sons and never even thought of remarriage being of ‘ekapatnivrata’. At each of the subsequent yajna karyaas, the need for a ‘saha dharmachaarini’ was then fulfilled by a golden pratima of Devi Sita. *Dasha varsha sahasraani vaajimedhaanathaa karit, vaajapeyaan dadhagunaantasthaa bahusuvarnakaan/* He had thus executed ten thousand years long yajna karyaas, and ‘asankhya suvarna mudra dakshinas’. Thus the entire bhumandala rajaas were too happy to be his ‘subsidiaris’ quite beside his own prajaas were well contented under his administration. Vaanara-bhalluka-rakshasas were ever under his unique administration. *Kaale varshati parjanya subhiksham vimalaa dishah, hrishtha pushtha janaakeernam puram janapadaastathaa/* In the Rama Rajya, the clouds were yielding timely rains and there were no ‘akaala mrityus’ of anysort. The praja was ever happy and joyous with aarogya always without tapatrayas of ‘Adhi Bhoudika’ or Ailments of Physical Nature; ‘Adhyatmika’ or of Mental-Psychological Nature; and ‘Adhi Daivika’ or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. Adhyatmika based Tapaas are either due to ‘Shaaririka’ (physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka.

Sargas Hundred and Hundred One

At the instance of Bharta’s maternal uncle’s message, Rama readily agreed to attack Gandharva Desha and following the victory, Bharata kumaras Taksha and Pushkala set up two saamanta rajyas happily

*Kasya cit tv atha kālasya yudhājīṭ kekayō nṛpaḥ, svagurum preṣayām āsa rāghavāya mahātmane/
gārgyam aṅgirasah putram brahmarṣim amitaprabham, daśa cāśvasahasrāṇi prītīdānam anuttamam/
kambalāni ca ratnāni citravastram athottamam, rāmāya pradadau rājā bahūny ābharaṇāni ca/ śrutvā tu
rāghavo gārgyam maharṣim samupāgatam, mātulasyaśvapatinah priyam dūtam upāgatam/ pratyud -*

gamyā ca kākutsthaḥ krośamātraṁ sahānugaḥ, gārgyaṁ saṁpūjayām āsa dhanam tat pratigrhya ca/ prṣṭvā ca prītidaṁ sarvaṁ kuśalaṁ mātulasya ca, upaviṣṭam mahābhāgaṁ rāmaḥ praṣṭum pracakrame/ kim āha matulo vākyam yadarthaṁ bhagavān iha, prāpto vākyavidāṁ śreṣṭha sākṣād iva brhaspatiḥ/ rāmasya bhāṣitaṁ śrutvā brahmarṣiḥ kāryavistaram, vaktum adbhutasamkāśam rāghavāyopacakrame/ mātulas te mahābāho vākyam āha nararṣabha, yudhājīta prītisaṁyuktaṁ śrūyatām yadi rocate/ ayam gandharvaviṣayaḥ phalamūlopaśobhitaḥ, sindhor ubhayataḥ pārśve deśaḥ paramaśobhanaḥ/ taṁ ca rakṣanti gandharvāḥ sāyudhā yuddhakovidāḥ, śailūṣasya sutā vīrās tisaḥ koṭyo mahābalāḥ/ tān vinirjitya kākutstha gandharvaviṣayaṁ śubham, niveśaya mahābāho dve pure susamāhitaḥ/ anyasya na gatis tatra deśaś cāyam suśobhanaḥ, rocatām te mahābāho nāhaṁ tvām anṛtaṁ vade/ tac chrutvā rāghavaḥ prīto maharṣer mātulasya ca, uvāca bāḍham ity evaṁ bharataṁ cānvavaikṣata/ so 'bravīd rāghavaḥ prītaḥ prāñjalipragraho dvijam, imau kumārau taṁ deśam brahmarṣe vijayiṣyataḥ/ bharatasyātmajau vīrau takṣaḥ puṣkala eva ca, mātulena suguptau tau dharmeṇa ca samāhitaḥ/ bharataṁ cāgrataḥ kṛtvā kumārau sabalānugau, nihatya gandharvasutān dve pure vibhajiṣyataḥ/ niveśya te puravare ātmajau saṁniveśya ca, āgamiṣyati me bhūyaḥ sakāśam atidhārmikaḥ/ brahmarṣim evam uktvā tu bharataṁ sabalānugam, ājñāpayām āsa tadā kumārau cābhyāsecayat/ nakṣatreṇa ca saumyena puraskṛtyāṅgiraḥ sutam, bharataḥ saha sainyena kumārābhyām ca niryayau/ sā senā śakrayukteva naragān niryayāv atha, rāghavānugatā dūram durādharṣā surāsuraiḥ/ māmsāśīni ca sattvāni rakṣāmsi sumahānti ca, anujagmuś ca bharataṁ rudhirasya pipāsaya/ bhūtagrāmāś ca bahavo māmsabhakṣāḥ sudāruṇāḥ, gandharvaputramāmsāni bhoktukāmāḥ sahasraśaḥ/ simhavyāghrasṅgālānām khecarāṇām ca pakṣiṇām, bahūni vai sahasrāṇi senāyā yayur agrataḥ/ adhyardhamāsam uṣitā pathi senā nirāmayā 7090025c hr̥ṣṭapuṣṭajanākīrṇā kekayaṁ samupāgamat/

śrutvā senāpatiṁ prāptaṁ bharataṁ kekayādhipaḥ, yudhājīta gārgyasahitaṁ parām prītim upāgamat/ sa niryayau janaughena mahatā kekayādhipaḥ, tvaramāṇo 'bhicakrāma gandharvān devarūpiṇaḥ/ bharataś ca yudhājīta ca sametau laghuvikramau, gandharvanagaraṁ prāptaḥ sabalau sapadānugau/ śrutvā tu bharataṁ prāptaṁ gandharvās te samāgatāḥ, yoddhukāmā mahāvīryā vinadantaḥ samantataḥ/ tataḥ samabhavad yuddhaṁ tumulaṁ lomaharṣaṇam, saptarātraṁ mahābhīmaṁ na cānyatarayor jayaḥ/ tato rāmānujaḥ kruddhaḥ kālasyāstraṁ sudāruṇam, saṁvartaṁ nāma bharato gandharveṣv abhyayojayat/ te baddhāḥ kālāpāśena saṁvartena vidāritāḥ, kṣaṇenābhihatās tisas tatra koṭyo mahātmanā/ taṁ ghātaṁ ghorasamkāśam na smaranti divaukasaḥ, nimeśāntaramātreṇa tādṛśānām mahātmanām/ hateṣu teṣu vīreṣu bharataḥ kaikayīsutaḥ, niveśayām āsa tadā samṛddhe dve purottame, takṣam takṣaśilāyām tu puṣkaram puṣkarāvataḥ/ gandharvadeśo ruciro gāndhāraviṣayaś ca saḥ, varṣaiḥ pañcabhir ākīrṇo viṣayair nāgaraiś tathā/ dhanaratnaughasampūrṇo kānanair upaśobhite, anyonyasamgharṣakṛte spardhayā guṇavistare/ ubhe suruciraprakhye vyavahārair akalmaṣaiḥ, udyānayānaughavṛte suvibhaktāntarāpane/ ubhe puravare ramye vistarair upaśobhite, gr̥hamukhyaiḥ surucirair vimānaiḥ samavarṇibhiḥ/ śobhite śobhanīyaiś ca devāyatanavistaraiḥ, niveśya pañcabhir varṣair bharato rāghavānujaḥ, punar āyān mahābāhur ayodhyām kaikayīsutaḥ/ so 'bhivādya mahātmanām sākṣād dharmam ivāparam, rāghavaṁ bharataḥ śrīmān brahmāṇam iva vāsavaḥ/ śaśaṁsa ca yathāvṛttaṁ gandharvavadham uttamam, niveśanam ca deśasya śrutvā prīto 'sya rāghavaḥ/

As the Rama Rajya was settled for thousand of years, one day Kaikeyadesha Raja the maternal uncle of Bharata sent Brahmarshi Gargya and presented himself with ten thousand horses, kambalas and various vichirta vastraabharanaas as Shri Rama, Bharata Lakshmanas had heartily welcomed the Brahmarshi and conveyed the message of King Yudhajit that he was for the time camping at the Sindhu Nadi banks which was a picturesque place of pushpa-phala samriddhi and would be happy if Bharata too could visit the place for enjoying prakriti soundarya. Brahmarshi Gargya further asked to convey that on the other banks of the Sindhu River was the Gandharva Rajya ruled by Gandharva Raja named Shilusha with some three crore gandharvas who were not only yoddhas of high caliber being astra-shastra sampannas. Gargya Maharshi further conveyed to Rama of what Kng Yudhajit asked to convey to Shri Rama to subdue to the Gandharvas and take over Gandharva Nagara as that kingdom was well worth conquering. Having thus heard of what Kaikeya Raja, Shri Rama looked at Bharata and assured the Brahmarshi that Bharata and

his kumaras named Taksha and Pushkala would take over the kingship of the Gandharva Desha eventually. ‘May these Kumaras headed by Bharata attack gandharvas and th Gandharva Raja and Raja kumaras be killed and convert the Gandarva Desha be bifurcated as duel kingdoms under Taksha and Pushkala’. Having declared thus Shri Rama performed the rajyabhisheka to Bharata Kumaras. Therafter, Mahashi Gargya decided on the shubha dina-mrigashira nakshatra for the vijaya yatra under the command of Bharata. On way, the Bhrata Sena took the blessings of Kaikeya Raja Yudhhajita and proceeded to the Gandharva Rajya.

Sarga Hundred one continued further: As Kaikeya Raja heard this hearty development of Shri Rama’s decisiveness, he agreed to join the Rama Bharata Sena too . Then the ‘maha sangrama’ was declared and coninued for seven days and nights. Manusha body parts started floating in the streams of of blood flows as the aayudha praharas of shakti-shula-gada- dhanush sounds hit sky high clouds turning red from blue colors. *tato rāmānujah kruddhaḥ kālasyāstraṁ sudāruṇam, saṁvartam nāma bharato gandharveṣv abhyayojayat/ te baddhāḥ kālapāśena saṁvartena vidāritāḥ, kṣaṇenābhihatās tistras tatra koṭyo mahātmanā/ taṁ ghātāṁ ghorasaṁkāśaṁ na smaranti divaukasah, nimeṣāntaramātreṇa tādrśānām mahātmanām/* Then Ramanuja Bharata got intensley infuriated and released ‘atyanta bhayankara mahastra’ named Samvarta which in a matter of minutes devastated three crore gandharvas. Indeed that kind of maha samgrama was reminiscent od Rama Ravana yuddha. *hateṣu teṣu vīreṣu bharataḥ kaikayīsutaḥ, niveśayām āsa tadā samṛddhe dve purottame, takṣaṁ takṣaśilāyām tu puṣkaram puṣkarāvatau/Taksham Tahshashilaayaam tu pushkalam pushkalaavate/ gandharvadeśo ruciro gāndhāraviṣayaś ca saḥ, varṣaiḥ pañcabhir ākīrṇo viṣayair nāgarais tathā/* Having thus occupied the gandhava desha, Bharata had instantly decided to bifurcate the erstwhile Gandharva Desha .Manohara Gandharva desha had since been named as Takshashila Nagari under the rule of Taksha Raja and Pushkala Nagari under the rule of Pushkala Raja. *ghanaratnaugha -sāmpūrṇo kānanair upaśobhite, anyonyasaṁgharṣakṛte spardhayā guṇavistare/ ubhe suruciraprakhye vyavahārair akalmasaiḥ, udyānayānaughavṛte suvibhaktāntarāpaṇe/ ubhe puravare ramye vistarair upaśobhite, gr̥hamukhyaiḥ surucirair vimānaiḥ samavarṇibhiḥ/* These two Nagaras were of dhana-dhanya-ratna bharaas with prosperous green fields and both the kingdoms were of outstanding camaraderie and ‘bhratru prema’, with ‘vritti-vyaapaara shuddha saralataas.’ On return to Ayodhya, Bharata conveyed the best possible settlement of his kumaras, thanks to the ready response of Shri Rama to occupy the Gandharva Desha, at the instance of his maternal uncle as ably and deftly conveyed by Brahmarshi Gargya.

Sarga Hundred Two

Eventually, Lashmana Kumaras named Angada and Chandraketu got settled at Angadeeya and Chandrakanta Rajyas

Tac chrutvā harṣam āpede rāghavo bhrātṛbhiḥ saha, vākyam cādbhutasamkāśaṁ bhrātṛṇ provāca rāghavaḥ/ imau kumārau saumitre tava dharmaviśāradau, aṅgadaś candraketuś ca rājyārḥau dr̥ḍhadhanvinau/ imau rājye ’bhiṣekṣyāmi deśaḥ sādhu vidhīyatām, ramaṇīyo hy asaṁbādho rametām yatra dhanvinau/ na rājñām yatra pīdā syān nāśramāṇām vināśanam, sa deśo dr̥śyatām saumya nāparādhyāmahe yathā/ tathoktavati rāme tu bharataḥ pratyuvāca ha, ayaṁ kārāpatho deśaḥ suramaṇyo nirāmayaḥ/ niveśyatām tatra puram aṅgadasya mahātmanah, candraketoś ca ruciraṁ candrakāntam nirāmayaṁ/ tad vākyam bharatenoktam pratijagrāha rāghavaḥ, taṁ ca kṛtā vaśe deśam aṅgadasya nyaveśayat/ aṅgadiyā purī ramyā aṅgadasya niveśitā, ramaṇīyā suguptā ca rāmeṇākliṣṭakarmanā/ candraketus tu mallasya mallabhūmyām niveśitā, candrakānteti vikhyātā divyā svargapurī yathā/ tato rāmaḥ parām prītiṁ bharato lakṣmaṇas tathā, yayur yudhi durādharṣā abhiṣekaṁ ca cakrire/ abhiṣicya kumārau dvau prasthāpya sabalānugau, aṅgadaṁ paścimā bhūmiṁ candraketum udaṇmukham/ aṅgadaṁ cāpi saumitir lakṣmaṇo ’nujagāma ha, candraketos tu bharataḥ pārṣṇigrāho babhūva ha/ lakṣmaṇas tv aṅgadiyāyām saṁvatsaram athoṣitaḥ, putre sthite durādharṣe ayodhyām punar āgamat/ bharato ’pi tathaivoṣya saṁvatsaram athādhikam, ayodhyām punar agamya rāmapādāv upāgamat/

ubhau saumitribharatau rāmapādāv anuvratau, kālām gatam api snehān na jajñāte 'tidhārmikau/ evaṁ varṣasahasrāṇi daśateṣāṁ yayus tadā, dharme prayatamānānām paurakāryeṣu nityadā/ vihr̥tya lākaṁ paripūrṇamānasāḥ; śrīyā vṛtā dharmapathe pare sthitāḥ, trayāḥ samiddhā iva dīptatejasā; hutāgnayaḥ sādhu mahādhvare trayāḥ/

Shri Rama was extremely delighted that Bharata Putras Taksha Pushkalas were well settled in their own rajyas happily and addressed Lakshmana that his putras Angada and Chandraketu too were dharma paraakramis and they too deserve and ripe for rajyaabhishekaas. *tathoktavati rāme tu bharataḥ pratyuvāca ha, ayaṁ kārāpatho deśaḥ suramaṇyo nirāmayāḥ/ niveśyatām tatra puram aṅgadasya mahātmanah, candraketoś ca ruciraṁ candrakāntaṁ nirāmayam/ tad vākyam bharatenoktaṁ pratijagrāha rāghavaḥ, tam ca kṛtā vaśe deśam aṅgadasya nyaveśayat/ aṅgadīyā purī ramyā aṅgadasya niveśitā, ramaṇīyā suguptā ca rāmeṇākliṣṭakarmanā/ candraketus tu mallasya mallabhūmyām niveśitā, candrakānteti vikhyātā divyā svargapurī yathā/* Then Bharata suggested as follows: ‘Arya Shri Rama! That Kaarupapatha Desha is stated to be very attractive and the prajas there are with no fear of roga vyaadhis but are of ‘dharma vyavaharis’. It should be appropriate for Angada to set up a ‘Nagara Rajya’ on the lines of Ayodhya the City Kingdom as that place indeed is reputed for excellent health being an ‘arogya vardhini’; that city state be named as Angadeeya. Further, Chandraketu is well known as a ‘malla yuddha vishaarada’ and the Malla Desha there could be a Chandrakanta puri with could be developed as of Swargaloka’s Amaravati Puri.’ As Bharata suggested, Rama Lashmanaas were delighted with contentment. Then Shri Rama had duly performed rajyaabhishekas. In the course of time, Sumitra kumara Lakshmana along with Bharata accompanied Angada Kumara to Angadeeya as also Chandeaketu to Chandrakanta puri and having got settled the kumaras over a year’s time returned to Ayodhya. Subsequently, Rama Rajya lasted for a thousand years under the benign Kingship of Ayodhya.

Sargas Hundred Three and Hundred Four

At the behest of Brahma, Kaala Devata arrives and conveys to Shri Rama in a ‘one to one’ secrecy that Vishnu as Shri Rama might like to terminate Ramavataara as Rama too agrees

Kasyacit tv aṥa kālasya rāme dharmapathe sthite, kālas tāpasarūpeṇa rājadvāram upāgamat/ so 'bravī lakṣmaṇaṁ vākyam dhṛtimantaṁ yaśasvinam, mām nivedaya rāmāya saṁprāptaṁ kāryagauravāt/ dūto hy atibalasyāhaṁ maharṣer amitaujasah, rāmaṁ didṛkṣur āyātaḥ kāryeṇa hi mahābala/ tasya tadvacanaṁ śrutvā saumitris tvarayānvitaḥ, nyavedayata rāmāya tāpasasya vivakṣitam/ jayasva rājan dharmeṇa ubhau lokau mahādyute, dūtas tvām draṣṭum āyātas tapasvī bhāskaraprabhaḥ/ tad vākyam lakṣmaṇenoktaṁ śrutvā rāma uvāca ha, praveśyatām munis tāta mahaujās tasya vākyadhṛk/ saumitris tu tathety uktvā praveśayata tam munim, jvalantaṁ iva tejobhiḥ pradahantaṁ ivāṁsubhiḥ/ so 'bhigamyā raghuśreṣṭhaṁ dīpyamānaṁ svatejasā, ṛṣir madhurayā vācā vardhasvety āha rāghavam/ tasmai rāmo mahātejāḥ pūjām arghya purogamām, dadau kuśalam avyagraṁ praṣṭum caivopacakrame/ pṛṣṭhaś ca kuśalaṁ tena rāmeṇa vadatām varaḥ, āsane kāñcane divye niṣasāda mahāyaśāḥ/ tam uvāca tato rāmaḥ svāgataṁ te mahāmune, prāpayasva ca vākyāni yato dūtas tvam āgataḥ/ codito rājasimhena munir vākyam udīrayat, dvandvam etat pravaktavyam na ca cakṣur hataṁ vacaḥ/ yaḥ śṛṇoti nirīkṣed vā sa vadhyas tava rāghava, bhaved vai munimukhyasya vacanaṁ yady avekṣase/ tatheti ca pratijñāya rāmo lakṣmaṇam abravīt, dvāri tiṣṭha mahābāho pratihāraṁ visarjaya/ sa me vadhyaḥ khalu bhavet kathām dvandvasamīritām, ṛṣer mama ca saumitre paśyed vā śṛṇuyā ca yaḥ/ tato nikṣipyā kākutstho lakṣmaṇam dvārasaṁgrahe, tam uvāca munim vākyam kathayasveti rāghavaḥ/ yat te manīṣitaṁ vākyam yena vāsi samāhitaḥ, kathayasva viśaṅkas tvam mamāpi hṛdi vartate/

śṛṇu rāma mahābāho yadartham aham āhataḥ, pitāmahena devena preṣito 'smi mahābala/ tavāham pūrvake bhāve putraḥ parapuraṁjaya, māyāsambhāvito vīra kālaḥ sarvasamāharaḥ/ pitāmahaś ca bhagavān āha lokapatiḥ prabhuḥ, samayas te mahābāho svarlokān parirakṣitum/ saṁkṣipyā ca purā lokān māyayā svayam eva hi, mahārṇave śayāno 'psu mām tvam pūrvam ajījanaḥ/ bhogavantaṁ tato

nāgam anantam udake śayam, māyayā janayitvā tvam dvau ca sattvau mahābalau/ madhum ca kaiṭabham caiva yayor asthicayair vṛtā, iyaṁ parvatasambādhā medinī cābhavan mahī/ padme divyārkaśaṁkāśe nābhyām utpādya mām api, prājāpatyaṁ tvayā karma sarvaṁ mayi niveśitam/ so 'ham saṁnyastabhāro hi tvām upāse jagatpatim, rakṣāṁ vidhatsva bhūteṣu mama tejaḥ karo bhavān/ tatas tvam api durdharṣas tasmād bhāvāt sanātānāt, rakṣārtham sarvabhūtānām viṣṇutvam upajagmivān/ adityām vīryavān putro bhrātṛṇām harṣavardhanaḥ, samutpanneṣu kṛtyeṣu lokasāhyāya kalpase/ sa tvām vitrāsyamānāsu prajāsu jagatām vara, rāvaṇasya vadhākāṅkṣī mānuṣeṣu mano 'dadhāḥ/ daśavarṣasahasrāṇi daśavarṣaśatāni ca, kṛtvā vāsasya niyatim svayam evātmanaḥ purā/ sa tvām manomayaḥ putraḥ pūrṇāyur mānuṣeṣv iha, kālo naravaraśreṣṭha samīpam upavartitum/ yadi bhūyo mahārāja prajā icchasy upāsītum, vasa vā vīra bhadram te evam āha pitāmahaḥ/ atha vā vijigīṣā te suralokāya rāghava, sanāthā viṣṇunā devā bhavantu vigatajvarāḥ/ śrutvā pitāmahenoktaṁ vākyam kālasamīritam, rāghavaḥ prahasan vākyam sarvasamhāram abravīt/ śrutaṁ me devadevasya vākyam paramam adbhutam, prītir hi mahatī jātā tavāgamanasambhavā/ Trayaanaamapi lokaanaam karyaartham mama sambhavah, bhadram testu gamishyaami yata evaahamaagatah/

In course of time, saakshaat Kaala Tapasvi arrived in Ayodhya and approached Lakshmana stating that he was Maharshi Atibala's messenger and that he should intimate of his arrival to Shri Rama and . As Lakshmana intimated Shri Rama accordingly, the Kaala Tapasvi approached the latter and stated: that the outstanding Kingship of Shri Rama accorded him the 'vijaya prapti' of 'iha loka' and 'para lokas' too. I have arrived here as the messenger of a Maha Tapasvi who had asked me convey a message to Rama personally. Then Lakshmana conveyed Shri Rama about of the new arrival and what all he stated. Then Shri Rama welcomed the taapasvi, offered 'paada-arghya-pujana-suvarnaasanadi' courtesies and asked as to what was that he desired to convey. *codito rājasimhena munir vākyam udīrayat, dvandvam etat pravaktavyam na ca cakṣur hataṁ vacaḥ/ yaḥ śṛṇoti nirīkṣed vā sa vadhyas tava rāghava, bhaved vai munimukhyasya vacanam yady avekṣase/ tatheti ca pratijñāya rāmo lakṣmaṇam abravīt, dvāri tiṣṭha mahābāho pratihāram visarjaya/ sa me vadhyaḥ khalu bhavet kathām dvandvasamīritām, ṛṣer mama ca saumitre paśyed vā śṛṇuyā ca yaḥ/* Then the Maha Muni stated that what he was about to convey to Rama was meant only for him ONLY. Any third party who might hear and know of should be worthy of being killed by Rama or Lakshmana. Then Shri Rama instructed Lakshmana to guard the entrance gate of the chamber as any third entrant seeking to enter be worthy of being killed at once. Having stated thus, Shri Rama assured the Maha Muni to convey in one to one secrecy.

Sarga Hundred and Four continued: *śṛṇu rāma mahābāho yadartham aham āhataḥ, pitāmahena devena preṣito 'smi mahābala/tavāham pūrvake bhāve putraḥ parapuraṁjaya, māyāsambhāvito vīra kālāḥ sarvasamāharaḥ/ pitāmahaś ca bhagavān āha lokapatiḥ prabhuḥ, samayas te mahābāho svarlokān parirakṣitum/ saṁkṣipyā ca purā lokān māyayā svayam eva hi, mahārṇave śayāno 'psu mām tvām pūrvam ajījanaḥ/* Maha Satyashaali Maha Raja! Pitamaha Brahma had commanded me to convey these words to you and you may please listen to me carefully. 'In my purvaastha, at the time of Hiranyagarbha's utpatti kaala, I was manifested by 'Maya' as the 'Sarva Samhaarakara Kaala Devata'. Lokanatha Brahma has asked me to convey to you that you Soumya! you had made the pratigjna of 'dharma raksha and loka raksha' and that had pratigjna had since been fulfilled. Kindly recall that in your purva kaala, you were resting on maha samudra and by the interaction of Maha Maya you had initiated 'Loka shrishti'. *bhogavantam tato nāgam anantam udake śayam, māyayā janayitvā tvam dvau ca sattvau mahābalau/ madhum ca kaiṭabham caiva yayor asthicayair vṛtā, iyaṁ parvatasambādhā medinī cābhavan mahī/ padme divyārkaśaṁkāśe nābhyām utpādya mām api, prājāpatyaṁ tvayā karma sarvaṁ mayi niveśitam/* Then as you were relaxing on the bed of 'Ananta Sangjna Maha Naaga' and Maha Maya, two Maha Balis named Madhu Kaitabhas were created as the asthi samuhas and you entrusted me the task of giving life to them and this 'srishti rachana maha bhaara' too thereafter! As you being reptued as Pamma naabha there emerged a Suryasamaana divya kamala on which I as Brahma was seated entrusted with the maha karya of Srishti Rachana. *so 'ham saṁnyastabhāro hi tvām upāse jagatpatim, rakṣāṁ vidhatsva bhūteṣu mama tejaḥ karo bhavān/ tatas tvam api durdharṣas tasmād bhāvāt sanātānāt,*

rakṣārthaṁ sarvabhūtānāṁ viṣṇutvam upajagmivān/ adityāṁ vīryavān putro bhrātṛṇāṁ harṣavardhanaḥ, samutpanneṣu kṛtyeṣu lokasāhyāya kalpase/ sa tvaṁ vitrāsyamānāsu prajāsu jagatāṁ vara, rāvaṇasya vadhākāṅkṣī mānuṣeṣu mano 'dadhāḥ/ As this responsibility was entrusted to me, I begged of you to manifest in me the inherent 'Jnaana Shakti and Kriya Shakti'. Then having acceded to my request, you became evident as 'Aparimeya Sanatan Purusha Swarupa Jagat paalaka Vishnu Rupa.' Then from Aditi Garbha was born Parakrami Vaanara Avataara and there since you had enhanced the Indraadi Deva Shakti for Loka Raksha and Dharma paripaalana. *daśavarṣasahasrāṇi daśavarṣaśatāni ca, kṛtvā vāsasya niyatīm svayam evātmanaḥ purā/ sa tvaṁ manomayaḥ putraḥ pūrṇāyur mānuṣeṣv iha, kālo naravaraśreṣṭha samīpam upavartitum/ yadi bhūyo mahārāja prajā icchasy upāsītum, vasa vā vīra bhadraṁ te evam āha pitāmahaḥ/ atha vā vijigīṣa te suralokāya rāghava, sanāthā viṣṇunā devā bhavantu vigatajvarāḥ/* Further there had been arranged an eleven thousand years of longevity as was accorded for you in the martya loka. Nara shreṣṭha! You had by now reached that limit. As per your own sankalpa as Maha Vishnu that life limit had been reached and it would be the time for you to join us. In case you so decide or desire, then that might be on your own volition, but the time limit prescribed would be over. In case you feel like reaching Vishnu loka back again, you may attain the 'paramdhaama'. That indeed was the message of Brahma Deva, which as a truthful messenger am providing to you Shri Rama! That was how Kaala Devata concluded.' Then Shri Rama had heard the Kaala Devata's adbhuta Brahma vachana. He replied that his incarnation was for loka kalyana, and as that objective having been accomplished in the martya loka I am indeed ready to get back to my Vishnu Loka. Sarva samhara Kaala Devata! As Brahma Deva suggested I am ready to oblige right away!'

Sarga Hundred and Five

Even as Kaala Maharshi arrived for Shri Rama for a secret meet but simultaneously Durvasa too arrived and embarrassed Lakshmana had to hear possible evil forebodings, but Rama just reached Durvasa.

Tathā tayoh kathayator durvāsā bhagavān ṛṣiḥ, rāmasya darśanākāṅkṣī rājadvāram upāgamat/ so 'bhigamya ca saumitrim uvāca ṛṣisattamaḥ, rāmaṁ darśaya me śīghraṁ purā me 'rtho 'tivistate/ munes tu bhāṣitam śrutvā lakṣmaṇaḥ paravīraḥ, abhivādya mahātmānaṁ vākyam etad uvāca ha/ kiṁ kāryaṁ brūhi bhagavan ko vārthaḥ kiṁ karomy aham, vyagro hi rāghavo brahman muhūrtaṁ vā pratikṣatām/ tac chrutvā ṛṣiśārdūlaḥ krodhena kaluṣīkṛtaḥ, uvāca lakṣmaṇaṁ vākyam nirdahann iva cakṣuṣā/ asmin kṣaṇe mām saumitre rāmāya prativēdaya, viṣayaṁ tvāṁ puraṁ caiva śapiṣye rāghavaṁ tathā/ bharataṁ caiva saumitre yuṣmākaṁ yā ca saṁtatīḥ, na hi śakṣyāmy aham bhūyo manyuṁ dhārayitum hṛdī/ tac chrutvā ghorasāṅkāśaṁ vākyam tasya mahātmanaḥ, cintayām āsa manasā tasya vākyasya niścayam/ ekasya maraṇaṁ me 'stu mā bhūt sarvavināśanam, iti buddhyā viniścitya rāghavāya nyavedayat/ lakṣmaṇasya vacaḥ śrutvā rāmaḥ kālāṁ viśrjya ca, niṣpatya tvaritaṁ rājā atreḥ putraṁ dadarśa ha/ so 'bhivādya mahātmānaṁ jvalantaṁ iva tejasā, kiṁ kāryam iti kākutsthaḥ kṛtāñjalir abhāṣata/ tad vākyam rāghaveṇṇoktaṁ śrutvā munivaraḥ prabhuḥ, pratyāha rāmaṁ durvāsāḥ śrūyatām dharmavatsala/ adya varṣasahasrasya samāptir mama rāghava, so 'ham bhojanam icchāmi yathāsiddham tavānagha/ tac chrutvā vacanaṁ rāmo harṣeṇa mahātānvitaḥ, bhojanaṁ munimukhyāya yathāsiddham upāharat/ sa tu bhuktvā muniśreṣṭhas tad annam amṛtopamam, sādhu rāmeti sambhāṣya svam āśramam upāgamat/ tasmin gate mahātejā rāghavaḥ prītāmānasaḥ, saṁsmṛtya kālāvākyāni tato duḥkham upeyivān/ duḥkhena ca saṁtaptatāḥ smṛtvā tad ghoradarśanam, avānmukho dīnamanā vyāhartuṁ na śaśāka ha/ tato buddhyā viniścitya kālāvākyāni rāghavaḥ, naitad astīti coktvā sa tūṣṇīm āsīt mahāyaśāḥ/

As Kaala Devata in the form of a Tapasvi was ushered in by Lakshmana to have a one-to-one conversation as conveyed by Brahma to Shri Rama the avatara of Maha Vishnu, Maharshi Durvasa too arrived and asked Lakshmana for admission for meeting Shri Rama on an urgent issue. Lakshmana having greeted the Maharshi requested the latter to wait just for a while as Shri Rama was already engaged with a secret one-to-one another urgent conversation with Kaala Tapasvi. Then Maharshi Durvasa got infuriated and screamed at Lakshmana as follows: *asmin kṣaṇe mām saumitre rāmāya*

*prativedaya, viṣayaṁ tvāṁ purāṁ caiva śapiṣye rāghavaṁ tathā/ bharataṁ caiva saumitre yuṣmākaṁ yā ca saṁtatiḥ, na hi śakṣyāmy ahaṁ bhūyo manyuṁ dhārāyituṁ hṛdi/*Sumitra Kumara! You must convey that I am waiting here and have arrived here. Otherwise this Kingdom, this Ayodhya, yourself, Shri Rama this Bharata Desha and all your families would be destroyed in case of my ‘shaapa’ or the irreversible curse. *tac chrutvā ghorasamkāśaṁ vākyam tasya mahātmanah, cintayām āsa manasā tasya vākyasya niścayam/ ekasya maraṇaṁ me ’stu mā bhūt sarvavināśanam, iti buddhyā viniścitya rāghavāya nyavedayat/ lakṣmaṇasya vacaḥ śrutvā rāmaḥ kālāṁ viśrjya ca, niṣpatya tvaritaṁ rājā atreḥ putraṁ dadarśa ha/* Lakshmana was rattled up by Durvasa vachanaas and as the Kaala Maharshi’s conversation with Shri Rama was almost concluded, ran to Rama and conveyed about the goings on thereoutside. Then Rama having concluded the meeting of Kaala Maharshi hurried up toward Durvasa Maharshi. By that time, Durvasa Maharshi got somewhat cooled down and addressed Shri Rama: *adya varṣasahasrasya samāptir mama rāghava, so ’haṁ bhojanam icchāmi yathāsiddhaṁ tavānagha/’* Raghunandana! I had kept ‘upavaasa’ for a thousand year long duration and have brought the bhojana here for sharing it with you.’ Shri Rama was too pleased to share the same along with the Maharshi. Thereafter, Shri Rama recalled the details of what all the Kaala Devata conveyed were perplexing and ruminated long time introspectively.

Sargas Hundred Six and Seven

Being aware of Rama’s decision to die, Lakshmana begged Rama to kill him but Rama disowned as that was like killing- Lakshmana stopped his breathing- Rama made Kusha Lavas as independent kings.

Avān mukham atho dīnaṁ dṛṣtvā somam ivāplutam, rāghavaṁ lakṣmaṇo vākyam hṛṣto madhuram abravīt/ na saṁtāpaṁ mahābāho madarthaṁ kartum arhasi, pūrvanirmāṇabaddhā hi kālasya gatir īdṛśv/ jahi mām saumya visrabdaḥ pratijñāṁ paripālāya, hīnapratijñāḥ kākutṣtha prayānti narakam narāḥ/ yadi prītir mahārāja yady anugrāhyatā mayi, jahi mām nirviśaṅkas tvāṁ dharmam vardhaya rāghava/ lakṣmaṇena tathoktas tu rāmaḥ pracalitendriyaḥ, mantriṇaḥ samupānīya tathaiva ca purodhasaṁ/ abravīc ca yathāvr̥ttaṁ teṣāṁ madhye narādhipaḥ, durvāso ’bhigamaṁ caiva pratijñāṁ tāpasasya ca/ tac chrutvā mantriṇaḥ sarve sopādhyāyāḥ samāsata, vasiṣṭhas tu mahātejā vākyam etad uvāca ha/ dṛṣṭam etan mahābāho kṣayaṁ te lomaharṣaṇam, lakṣmaṇena viyogaś ca tava rāma mahāyāśaḥ/ tyajainam balavān kālo mā pratijñāṁ vr̥thā kṛthāḥ, vinaṣṭāyāṁ pratijñāyāṁ dharmo hi vilayaṁ vrajet/ tato dharme vinaṣṭe tu trailokyē sacarācaram, sadevarṣigaṇaṁ sarvaṁ vinaṣyeta na saṁśayaḥ/ sa tvāṁ puruṣaśārdūla trailokyasyābhipālānam, lakṣmaṇasya vadhenādya jagat svasthaṁ kuruṣva ha/ teṣāṁ tat samavetānāṁ vākyam dharmārthasaṁhitam, śrutvā pariśado madhye rāmo lakṣmaṇam abravīt/ visarjaye tvāṁ saumitre mā bhūd dharmaviparyayaḥ tyāgo vadho vā vihitaḥ sādḥūnām ubhayaṁ samam/ rāmeṇa bhāṣite vākye bāṣpavyākulitekṣaṇaḥ, lakṣmaṇas tvaritaḥ prāyāt svagrhaṁ na viveśa ha/ sa gatvā sarayūtīram upaspr̥śya kṛtāñjaliḥ, nigr̥hya sarvasrotāṁsi niḥśvāsaṁ na mumoca ha/ anucchvasantaṁ yuktaṁ taṁ saśakrāḥ sāpsarogaṇāḥ, devāḥ sarṣigaṇāḥ sarve puṣpair avakiraṁs tadā/ adṛśyaṁ sarvaṁ anujaiḥ saśarīraṁ mahābalaṁ, pragṛhya lakṣmaṇaṁ śakro divaṁ saṁpraviveśa ha/ tato viṣṇoś caturbhāgam āgataṁ surasattamāḥ, hṛṣṭāḥ pramuditāḥ sarve ’pūjayan ṛṣibhiḥ saha/

Viśrjya lakṣmaṇaṁ rāmo duḥkhaśokasamanvitaḥ, purodhasaṁ mantriṇaś ca naigamāṁś cedam abravīt/ adya rāje ’bhīṣekṣyāmi bharataṁ dharmavatsalam, ayodhyāyāṁ patiṁ vīraṁ tato yāsyāmy ahaṁ vanam/ praveśayata saṁbhārān mā bhūt kālātyayo yathā, adyaivāhaṁ gamiṣyāmi lakṣmaṇena gatāṁ gatim/ tac chrutvā rāghavenoktaṁ sarvāḥ prakṛtayo bhṛṣam, mūrdhabhiḥ praṇatā bhūmau gatasattvā ivābhavan/ bharataś ca viśaṁjño ’bhūc chrutvā rāmasya bhāṣitam, rājyaṁ vigarhayām āsa rāghavaṁ cedam abravīt/ satyena hi śape rājan svargaloke na caiva hi, na kāmāyē yathā rājyaṁ tvāṁ vinā raghunandana/ imau kuśilavau rājann abhiṣiñca narādhipa, kosaleṣu kuśaṁ vīraṁ uttareṣu tathā lavam/ śatrughnasya tu gacchantu dūtās tvaritavikramāḥ, idaṁ gamanam asmākaṁ svargāyākhyāntu māciram/ tac chrutvā bharatenoktaṁ dṛṣtvā cāpi hy adho mukhān, paurān duḥkhena saṁtaptān vasiṣṭho vākyam abravīt/ vatsa rāma imāḥ paśya dharaṇīm prakṛtīr gatāḥ, jñātva iṣāṁ īpsitaṁ kāryaṁ mā caiṣāṁ vipriyaṁ

*kṛthāḥ/ vasiṣṭhasya tu vākyena utthāpya prakṛtījanam, kiṁ karomīti kākutsthaḥ sarvān vacanam
 abravīt/tataḥ sarvāḥ prakṛtayo rāmaṁ vacanam abruvan, gacchantam anugacchāmo yato rāma
 gamiṣyasi/ eṣā naḥ paramā prītir eṣa dharmah paro mataḥ, hṛdgatā naḥ sadā tuṣṭis tavānugamane
 dṛḍhā/ paureṣu yadi te prītir yadi sneho hy anuttamaḥ, saputradārāḥ kākutstha samaṁ gacchāma
 satpatham/ tapovanam vā durgam vā nadīm ambhonidhiṁ tathā, vayan te yadi na tyājyāḥ sarvān no
 naya tsvāra/ sa teṣāṁ niścayaṁ jñātvā kṛtāntaṁ ca nirīkṣyaca, paurāṇām dṛḍhabhaktiṁ ca bādham ity
 eva so 'bravīt/ evaṁ viniścayaṁ kṛtvā tasminn ahani rāghavaḥ, kosaleṣu kuśaṁ vīraṁ uttareṣu tathā
 lavam/ abhiṣiñcan mahātmānāv ubhāv eva kuśilavau, rathānām tu sahasrāṇi trīṇi nāgāyutāni ca/ daśa
 cāśvasahasrāṇi ekaikasya dhanam dadau, bahuratnau bahudhanau hṛṣṭapuṣṭajanāvṛtau/ abhiṣicya tu tau
 vīrau prasthāpya svapure tathā, dūtān saṁpreṣayām āsa śatrughnāya mahātmane/*

As Ramachandra was almost closing his life like Rahugrasta Purnachandra, he was feeling about Lakshmana touching his head and body, then Lakshmana soothened his feelings saying: ‘Maha baaho! Kindly do not worry for me as I am too is destined as per ‘kaala gati’ tied up with one’s own erstwhile ‘karma phala’. Soumya Rama! I humbly bend my feet to very kindly kill me without least hesitation for which I would make a pratigjana that you would never get naraka prapri. If you truthfully possess heartfelt love and attachment for me, may your ‘dharma vriddhi’ be ever assured by doing so. As the entire mantri-brahmana- maharshi-praja mandali was shaken up with this never expectable nor imaginable request by Lakshmana to Shri Rama as the never ever inseparable brothers, Maha tejasvi Vasishtha Maharshi asserted: *dṛṣṭam etan mahābāho kṣayaṁ te lomaharṣaṇam, lakṣmaṇena viyogaś ca tava rāma mahāyaśaḥ/ tyajainam balavān kālo mā pratijñām vṛthā kṛthāḥ, vinaṣṭāyām pratijñāyām dharmo hi vilayaṁ vrajet/ tato dharme vinaṣṭe tu trailokye sacarācaram, sadevarṣigaṇam sarvaṁ vinaśyeta na saṁśayaḥ/ sa tvaṁ puruṣaśārdūla trailokyasyābhipālanam, lakṣmaṇasya vadhenādyā jagat svasthaṁ kuruṣva ha/* Maha Yashasvi Shri Rama! At this very time of epic like ‘climatic catastrophe’, right along with you a countless ‘praja samuha’ are in any way facing a crisis of Rama Lakshmana maha viyoga as I have already felt by my futuristic vision. Kaala Devata is invincible and those desicions are insurmountable. I should therefore in all earnestness appeal to you to end up Lakshmana. His pratigjna should not be unfructified and untruthful. Certainly, ‘dharma lopatva’ or any shortcomings and defiance of virtue could devastate trilokas inclusive of Rishi Maharshis too. Purusha Simha! Keeping in view of tribhuvana raksha, do please sacrifice Lakshmana. This bold act of sacrifice could only keep the balance of sampurna jagat and its sustenance!!’ As Vasishtha Maharshi addressed Shri Rama, the latter told Lakshmana: ‘Sumitra nandana! I am performing your ‘parityaaga’ or totally abandoning you; it is stated universally that when ‘saadhu purushas’ discard a person that that would be as bad as killing them away!’ As Lakshmana was told so, Lakshmana had burst out crying away, left for the River Sarayu, having performed ‘aachamana’ of the punya nadi and having performed complete ‘indriya nigraha’ stopped the intake of praana vaayu, even as Indriyaadi Devaas, Rishi ganas and all the celestial beings performed pushpa varshaas. Thus the ‘chaturdha amsha’ or the one fourth of Shri Rama got obliterated for ever.

As Shri Rama was disillusioned with Lakshmana parityaga too, close on the heels of Devi Sita parityaagaa too, then purohita-mantri-majaa janaas of the Kingdom appealed to Shri Rama to duly perform Bharata pattaabhisheka soon. Then Rama desired that the rajyabhisheka saamagri be fetched too soon to let him also be free for ever. But Bharrata reacted too sharply to assert as follows: ‘Maha Raja! may I swear by my honour and truthfulness that neither the kingship or ‘swarga maha bhogaas’ are desirable for me’. Then he continued suggesting: *imau kuśilavau rājann abhiṣiñca narādhipa, kosaleṣu kuśaṁ vīraṁ uttareṣu tathā lavam/ śatrughnasya tu gacchantu dūtās tvaritavikramāḥ, idaṁ gamanam asmākaṁ svargāyākhyāntu māciram/* Raghu nandana! I request you to soon perform the ‘Rajyaabhi - sheka’ to Kumaaraas Kusha and Lava; the dakshina Koshala to Kusha and the northern to Lava. Let a messenger be sent at once to Shatrughna and be advised of all these developments. *tac chrutvā bharatenoktaṁ dṛṣṭvā cāpi hy adho mukhān, paurān duḥkhena saṁtaptān vasiṣṭho vākyam abravīt/ vatsa rāma imāḥ paśya dharaṇīm prakṛtīr gatāḥ, jñātvaiṣāṁ īpsitaṁ kāryaṁ mā caiṣāṁ vipriyaṁ kṛthāḥ/ vasiṣṭhasya tu vākyena utthāpya prakṛtījanam, kiṁ karomīti kākutsthaḥ sarvān vacanam abravīt/ tataḥ*

sarvāḥ prakṛtayo rāmaṁ vacanam abruvan, gacchantam anugacchāmo yato rāma gamiṣyasi/ Then Vasishtha having been astonished all these developments addressed Shri Rama: ‘ Look at the fate of all these praja of yours; do consider the opinions of them too. Then there was ready response from them: ‘Raghunandana! Where ever you intend do or go to, we are all ready to follow behind. We all the stree purushaas follow your ‘sanmarga’ or the supreme path of righteousness and virtue. *tapovanam vā durgam vā nadīm ambhonidhiṁ tathā, vayam te yadi na tyājyāḥ sarvān no naya īsvara/ sa teṣāṁ niścayam jñātvā kṛtāntam ca nirīkṣyaca, paurāṇām dṛḍhabhaktiṁ ca bādham ity eva so ’bravīt/* Swami Shri Rama! Be it to a tapovana, or maharanyas, or maha nadis or saagaraas; we all beseech you to let us blindly yet faithfully follow you; if you decide to leave us you ought to allow us to follow you to paralokaas even. Then Rama having so agreed, fulfilled his last kartavya of Kusha Kumara having made the rajyabhisheka of dakshina koshala desa and of Lava Kumara of the utara koshala desha hand despatched them to their respective kingdoms. Later on he sent a messenger to Shatrughna.

Sarga Hundred Eight

As per ‘Ramaagjna’ Shatrughna too reported to follow Rama- Sugriva Vibhishanas too arrived to follow Rama yet insrtucted that Hanuman- Jambavan- Mainda Dwividas-Vibhishana to remain till Pralaya kaala.

Te dūtā rāmaavākyena coditā laghuvikramāḥ, prajagmur madhurām śīghraṁ cakrur vāsam na cādhvani/ tatas tribhir aho rātraiḥ saṁprāpya madhurām atha, śatrughnāya yathāvṛttam ācakhyuḥ sarvam eva tat/ lakṣmaṇasya parityāgam pratijñām rāghavasya ca, putrayor abhiṣekaṁ ca paurānugamanam tathā/ kuśasya nagarī ramyā vindhyaparvatarodhasi, kuśāvatīti nāmnā sā kṛtā rāmeṇa dhīmatā/ śrāvitā ca purī ramyā śrāvatīti lavasya ca, ayodhyām vijanām caiva bharataṁ rāghavānugam/ evaṁ sarvaṁ nivedyāśu śatrughnāya mahātmane, viremus te tato dūtās tvara rājann iti bruvan/ śrutvā taṁ ghorasaṁkāśam lakṣayam upasthitam, prakṛtīs tu samāntīya kāñcanam ca purohitam/ teṣāṁ sarvaṁ yathāvṛttam ākhyāya raghunandanaḥ, ātmanaś ca viparyāsam bhaviṣyam bhrātṛbhiḥ saha/ tataḥ putradvayam vīraḥ so ’bhyāśiñcan narādhipaḥ, subāhur madhurām lebhe śatrughātī ca vaidīśam/ dvidhākṛtvā tu tāṁ senām mādhurīm putrayor dvayoḥ, dhanadhānyasamāyuktau sthāpayām āsa pārthivau/ tato visṛjya rājānam vaidīśe śatrughātinam, jagāma tvarito ’yodhyām rathenaikena rāghavaḥ/ sa dadarśa mahātmānam jvalantam iva pāvakam, kṣaumasūkṣmāmbharadharaṁ munibhiḥ sārddham akṣayaiḥ/ so ’bhivādyā tato rāmaṁ prāñjaliḥ prayatendriyaḥ, uvāca vākyam dharmajño dharmam evānucintayan/ kṛtvābhiṣekaṁ sutayor yuktaṁ rāghavayor dhanaiḥ, tavānugamane rājan viddhi mām kṛtaniścayam/ na cānyad atra vaktavyam dustaram tava śāsanam, tyaktum nārhasi mām vīra bhaktimantaṁ viśeṣataḥ/ tasya tām buddhiṁ aklībām vijñāya raghunandanaḥ, bādham ity eva śatrughnam rāmo vacanam abravīt/ tasya vākyasya vākyānte vānarāḥ kāmārūpiṇaḥ, ṛkṣarākṣasasaṁghāś ca samāpetur anekaśaḥ/ devaputrā ṛṣisutā gandharvānām sutās tathā, rāma kṣayam viditvā te sarva eva samāgatāḥ/ te rāmaṁ abhivādyāhuḥ sarva eva samāgatāḥ, tavānugamane rājan saṁprāptāḥ sma mahāyaśaḥ/ yadi rāma vināsmābhir gacches tvaṁ puruṣarṣabha, yamadaṇḍam ivodyamya tvayā sma vinipātītāḥ/ evaṁ teṣāṁ vacaḥ śrutvā ṛṣkavānararakṣasām, vibhīṣaṇam athovāca madhuraṁ ślakṣṇayā girā/ yāvat prajā dhariṣyanti tāvat tvaṁ vai vibhīṣaṇa, rākṣasendra mahāvīrya laṅkāsthaḥ svaṁ dhariṣyasi/ prajāḥ saṁrakṣa dharmeṇa nottaram vaktum arhasi/ tam evam uktvā kākutstho hanūmantam athābravīt, jīvite kṛtabuddhis tvaṁ mā pratijñām vilopaya/ matkathāḥ pracariṣyanti yāval loke harīśvara/ tāvat tvaṁ dhārayan prāñān pratijñām anupālāya/ tathaivam uktvā kākutsthaḥ sarvāms tām ṛkṣavānarān, mayā sārddham prayātetī tadā tām rāghavo ’bravīt/

As per Rama’s directive, a messenger was despatched to King Shatrughna to reach Ayodhya at once and after the messenger reached Shatrughna came to know of all the goings-on there as of Shri Rama pratigjna, Lakshmana deha parityaga, Kusha Lava’s rajyabhisheka and Ayodhya puravaasis decision to follow Rama pursuant his final departure. Meanwhile, Rama arranged Kushavati Nagara nirmana near the border of Vindhya parvata as well as Shrivasti naama Rajya for Lava Kumara. Then as Ayodhyapuri having been emptied both Rama and Bharata proceeded to Saaketa Puri. Then after performing the

rajyabhisheka of his sons too Shatrughna reached Rama after a three day travel and touched Rama ‘padaabhivandanana’. Meanwhile having known of the swift and tragic developments at Shri Rama’s end, Sugriva, Vaanara-Bhalluka, Vibhishana Rakshasaas too arrived. *yadi rāma vināsmābhir gacches tvam puruṣarṣabha, yamadaṇḍam ivodyamya tvayā sma vinipātītāḥ/* Rama! We have all resolved to follow you and in case you refuse to do so, may this be realised that we fall down ourselves with yama dandaas. Sugriva further said that he had already performed Amgada rajyabhisheka and had decided to follow to Rama. Then Rama having smiled at Sugriva and said : Sakha Sugriva! Do listen to me please! I would not be able to leave you to devaloka anyway for my further parandhama.’ He looked at Vibhishana then and said: ‘Vibhishana, as long as your praja were all arrive, till then you should be the king ever performing nitya pujaas to Ikshvaku kula devata Shri Sheshashaayi Bhagavan Vishnu. *tam evam uktvā kākutstho hanūmantam athābravīt, jīvite kṛtabuddhis tvam mā pratijñām vilopaya/ matkathāḥ pracariṣyanti yāval loke harīśvara/ tāvat tvam dhārayan prāṇān pratijñām anupālaya/ tathaivam uktvā kākutsthaḥ sarvāms tām ṛkṣavānarān, mayā sārdaṁ prayātetī tadā tām rāghavo* ’bravīt/ Having advised Vibhishana like wise, Shri Rama looked on Veeraanjanaya and said that he must be alive and ever active. He further stated: ‘Harishvara! As long as Ramaayana prachaara were to last till that time he be ever active. Then Hanuman prostrated at Rama’s feet and asserted: ‘Bhagavan! As long as I were to be alive, till then Ramayana Mahima would be lasting too.’ Subsequently Bhagavan Shri Rama addressed as follows: ‘Brahma putra Jambavan, Vibhishana, Hanuman, Mainda and Dwivida as also Vaanara Veeras Mainda and Dwivida would be alive till maha pralaya kaala.’

Sargas Nine and Ten Hundred

As ‘Ayodhya Purajana’ and others desirous of ‘Rama Parandhaama Yatra’ to River Sarayu, Brahma welcomed Rama as Maha Vishnu while his countless followers were blessed with Sanaatana Loka Prapti.

Prabhātāyām tu śarvāyām pṛthuvakṣā mahāyaśāḥ, rāmaḥ kamalapatrākṣaḥ purodhasam athābravīt/ agnihotraṁ vrajaty agre sarpir jvalitapāvakam, vājapeyātapatraṁ ca śobhayānam mahāpatham/ tato vasiṣṭhas tejasvī sarvaṁ niravaśeṣataḥ, cakāra vidhivad dharmyaṁ mahāprāsthānikam vidhim/ tataḥ kṣaumāmbaradharo brahma cāvartayan param, kuśān gṛhītvā pāṇibhyām prasajya prayayāv atha/ avyāharan kva cit kim cin niśceṣṭo niḥsukhaḥ pathi, nirjagāma gṛhāt tasmād dīpyamāno yathāmśumān/ rāmasya pāśve saye tu padmā śrīḥ susamāhitā, dakṣiṇe hrīr viśālākṣī vyavasāyas tathāgrataḥ/ śarā nānāvidhāś cāpi dhanur āyativigraham, anuvrajanti kākutstham sarve puruṣavigrahāḥ/ vedā brāhmaṇarūpeṇa sāvitrī sarvarakṣiṇī, omkāro ’tha vaṣaṭkāraḥ sarve rāmam anuvratāḥ/ ṛṣayaś ca mahātmānaḥ sarva eva mahīsurāḥ, anvagacchanta kākutstham svargadvāram upāgatam/ tam yāntam anuyānti sma antaḥpuracarāḥ striyaḥ, savṛddhabālādāsīkāḥ savarṣavarakimkarāḥ/ sāntaḥpuraś ca bhārataḥ śatrughnasahito yayau, rāmavratam upāgamyā rāghavaṁ samanuvratāḥ/ tato viprā mahātmānaḥ sāgnihotrāḥ samāhitāḥ, saputradārāḥ kākutstham anvagacchan mahāmatim/ mantriṇo bhrtyavargāś ca saputrāḥ sahabāndhavāḥ, sānugā rāghavaṁ sarve anvagacchan prahr̥ṣṭavat/ tataḥ sarvāḥ prakṛtayo hr̥ṣṭapuṣṭajanāvṛtāḥ, anujagmuḥ pragacchantam rāghavaṁ guṇarañjitāḥ/ snātam pramuditaṁ sarvaṁ hr̥ṣṭapuṣpam anuttamam, dṛptaṁ kilikilāśabdaiḥ sarvaṁ rāmam anuvratam/ na tatra kaś cid dīno ’bhūd vr̥ḍito vāpi duḥkhitaḥ, hr̥ṣṭam pramuditaṁ sarvaṁ babhūva paramādbhutam/ draṣṭukāmo ’tha niryānam rājño jānapado janaḥ, samprāptaḥ so ’pi dṛṣṭvaiva saha sarvair anuvrataḥ/ ṛkṣavānararakṣāmsi janāś ca puravāsinaḥ, agachan parayā bhaktyā pṛṣṭhataḥ susamāhitāḥ/

Adhyardhayojanam gatvā nadīm paścān mukhāśritām, sarayūṁ puṇyasalilām dadarśa raghunandanāḥ/ atha tasmin muhūrte tu brahmā lokapitāmahaḥ, sarvair parivṛto devair ṛṣibhiś ca mahātma bhiḥ/ āyayau yatra kākutsthaḥ svargāya samupasthitaḥ, vimānaśatakoṭibhir divyābhir abhisamvṛtaḥ/ papāta puṣpavṛṣṭiś ca vāyumuktā mahaughavat, tasmims tūryaśatākīrṇe gandharvāpsarasamkule, sarayūsālilām rāmaḥ padbhyām samupacakrame/ tataḥ pitāmaho vānīm antarikṣād abhāṣata, āgaccha viṣṇo bhadraṁ te diṣṭyā prāpto ’si rāghava/ bhrātṛbhiḥ saha devābhair praviśasva svakām tanum, vaiṣṇavīm tām mahātejas tad ākāśam sanātanam/ tvam hi lokagatir deva na tvām ke cit prajānate, rte

māyām viśālākṣa tava pūrvaparigrahām/ tvam acintyaṁ mahad bhūtam akṣayaṁ sarvasaṁgraham, yām icchasi mahātejas tām tanuṁ praviśa svayam/ pitāmahavacaḥ śrutvā viniścitya mahāmatih, viveśa vaiṣṇavaṁ tejaḥ saśarīraḥ sahānujaḥ/ tato viṣṇugataṁ devaṁ pūjayanti sma devatāḥ, sādhyā marudgaṇāś caiva sendrāḥ sāgnipurogamāḥ/ ye ca divyā ṛṣigaṇā gandharvāpsarasaś ca yāḥ, suparṇanāgayakṣāś ca daityadānavarākṣasāḥ/ sarvaṁ hṛṣṭaṁ pramuditaṁ sarvaṁ pūrṇamanoratham, sādhu sādhu iti tat sarvaṁ tridivaṁ gatakalmaṣam/ atha viṣṇur mahātejāḥ pitāmaham uvāca ha, eṣāṁ lokāṇ janaughānām dātum arhasi suvrata/ ime hi sarve snehān mām anuyātā manasvinaḥ, bhaktā bhājayitavyāś ca tyaktātmānaś ca matkṛte/ tac chrutvā viṣṇuvacanaṁ brahmā lokaguruḥ prabhuḥ, lokān sāntānikān nāma yāsyantīme samāgatāḥ/ yac ca tiryaggataṁ kiṁ cid rāmam evānucintayat, prāṇāṁ tyakṣyati bhaktyā vai samtāne tu nivatsyati, sarvair eva guṇair yukte brahmalokād anantare/ vānarāś ca svakām yonim ṛkṣāś caiva tathā yayuḥ, yebhyo viniḥsṛtā ye ye surādibhyaḥ susāmbhavāḥ/ṛṣibhyo nāgayakṣebhyas tāṁs tān eva prapedire, tathoktavati deveśe gopratāram upāgatāḥ/ bhejire sarayūṁ sarve harṣapūrṇāśruviklavāḥ, avagāhya jalam yo yaḥ prāṇī hy āsīt prahṛṣṭavat/ mānuṣaṁ deham utsṛjya vimānam so 'dhyarohata, tiryagyonigatāś cāpi samprāptāḥ sarayūjalam/ divyā divyena vapuṣā devā dīptā ivābhavan, gatvā tu sarayūtoyam sthāvarāṇi carāṇi ca, prāpya tat toyavikledaṁ devalokam upāgaman, devānām yasya yā yonir vānarā ṛṣka rākṣasāḥ/ tām eva viviṣuḥ sarve devān niḥṣīpya cāmbhasi, tathā svargagataṁ sarvaṁ kṛtvā lokagurur divam, jagāma tridaśaiḥ sārdaṁ hṛṣṭair hṛṣṭo mahāmati/

On that fateful yet eventful day, Kamalanayana Shri Rama requested the Rajya Purohita requested him to prepare for the 'Maha Prasthana Yatra with the 'Vidhipurvaka Vaajapeya Yajna Chatraadi Karyakrama'. To Shri Rama's right side was Shri Devi and on his left side Bhu Devi; Shri Devi was holding a Kamal Pushpa and Bhu Devi the Vyaavasaayaka (Samhaara) Shakti. Then Shri Rama was holdinbg his vishala dhanush and on the other side the astra-shastras. Amid the Veda paatha parayana four maha Veda Brahmana Panditas were reciting aloud ahead of Shri Rama and the brothers and the 'prabhrutas' for the maha prasthaana. Besides the Chatur Veda pathana the following vipra panditas was reciting Devi Gayatri-OM kaara-Vashatkaaras with utmost bhakti baava. Those Rishi-Brahmanas too were seeking to reach the Brahma Dwaara ahead. Antahpura strees, baala- vriddhaasi- daaseejana- sevakaas too following towards the Pavitra Sarayu there behind the procession. Bharata Shatrughna and their respetive strees too were carrying their agnihotras from various lanes and bly lanes. Samasta Mantri-Bhrityavarga'a along wih strees-putras-pashus-bandhavaas were following Shri Rama with vijayotsava harsha dhwaanaas. They were all high spirited with cheerful feelings with harsha naadaas. *tataḥ sarvāḥ prakṛtayo hṛṣṭapuṣṭa -janāvr̥tāḥ, anujagmuḥ pragacchantāṁ rāghavaṁ guṇarāṇjitāḥ/ snātaṁ pramuditaṁ sarvaṁ hṛṣṭapuṣṭam anuttamam, dṛptaṁ kilikilāśabdaiḥ sarvaṁ rāmam anuvratam/* Hrishtha pushta Manushuyas and samasta prajaa janas were recalling the sweet memories of Rama Rajya mahakaalas; thus proceeded the 'maha jana sammuhaas of stree-purusha-pashu pakshi, bandhu bandhavas; in the Maha Yatra what with fearlessness and more so of 'hridaya prasannata' and above all of a great relief of self assurance of 'sarva paapa raahityata'. So were Vanara bhalluka ganaas after snaana niyamas joined the 'maha prasthaana'. *na tatra kaś cid dīno 'bhūd vr̥ḍito vāpi duḥkhitaḥ, hṛṣṭaṁ pramuditaṁ sarvaṁ babhūva paramādbhutam/ draṣṭukāmo 'tha niryāṇam rājño jānapado janaḥ, samprāptaḥ so 'pi dṛṣṭvaiva saha sarvair anuvrataḥ/ ṛkṣavānararakṣāṁsi janāś ca puravāsinaḥ, agachan parayā bhaktyā pr̥ṣṭhataḥ susamāhitāḥ/* None and none at all among the prajaaneeka following Shri Rama was of deena-duhkha or lajjita or forlorn-sorrowful or ashamed of for the Rama's Antima Divya Yatra. Those groups of onlookers who were merely seeking to those in the procession were so inspired to enthusiastically jumped right in. Thus the Bhalluka-Vaanra- Rakshas-Puravaasis were thus dutifully and truly religiously with 'Bhakti Vishvaasaas' joined the 'Shri Rama Maha Prasthaana'.

Sarga Hundred and Ten follows: From some one and half yojana away Ayodhya, Raghukulanandana Shri Rama proceeded his 'maha prasthaana' towards the western side to reach the Sacred River Sarayu. Having arrived there, an ideal spot on the Sarayu banks was selected by Rishi Brahmanas. Just at that time, Loka Pitamaha Brahma accompanied by Deva samuhaas and RishiMunis too arrived at the

PARANTHAAMA with seven crores of Divya Vimanaas. The ‘akaasha mandali’ turned as ‘jyotirmaya mandala’ while down at the spot of praranthaama was replete with pavitra-sugandhita-sukha daayi vayu as if Deva Samuhas were mildly throwing ‘divya pusha raashis’ as ‘manda varsha paramparaas’. Then Brahma Pitamha from up the skies addressed Shri Rama: *bhrātr̥bhiḥ saha devābhiḥ praviśasva svakām tanum, vaiṣṇavīm tām mahātejas tad ākāśam sanātanam/ tvam hi lokagatir deva na tvām ke cit prajānate, rte māyām viśālākṣa tava pūrvaparigrahām/ tvam acintyaṁ mahad bhūtam akṣayaṁ sarvasaṁgraham, yām icchasi mahātejas tām tanum praviśa svayam/* ‘Maha Baho! May you now enter with your own chosen celestial form along with your brothers Maha Tejasvi Parameshvara. You may perhaps like to Chaturbhuja Vishnu Rupa or like the ‘Akaasha maya Sanatana Avyakta Para Brahma’ being the Tri Lokamaya Nirlipta Form of the Ever Present-Ever Potent- Ever Unknown . Your puratana patni Yoga Maya- Hladini Shakti Swarupa being Devi Sita be too join you as the Maha Maya.’ As Brahma stated with ‘paravashatva’ of endless bliss Shri Rama entered the Maha Vishnu Swarupa with his brothers with his four hands along with Bharata as Shankha, Shatrughna as Chakra, as also Gada with Shri Devi and Bhu Devi beside Him. Then Indra-Agni and all the other Devas, Saadhya-Marudganaas were absorbed in Shri Rama’s Maha Vishnu Swarupa as Divya Rishi-Gandharva-Apsaraa-Garuda- Naaga-Yaksha-Daitya-Daanava- Rakshasaas extolled Bhagavan’s ‘guna gaana sammohitaas’. Then Brahma Deva made an announcement to Maha Vishnu: Bhagavan! All the dutiful followers of your form of Shri Rama would now enter the Santaanaka Loka as the Saaketa Dhaama’s anga bhaaga! Then Vaanara-bhallukas returned to their respective devaamshaas. Similarly Pashu pakshis and Sthhaavara jangama praanis which were absorbed on the Sarayu at that time too reached the Santaanaka Saaketa dhaama.

Sarga Hundred and Eleven

Sampurna Ramayana’s Upasamhara and Mahatmya

Shri Rama-Devi Sita’s ‘Putra Dwaya’ Kusha Lava Kumaras commended Maha Vishnu-Maha Prakriti’s incarnations as hidden in the chataachara pranis as Avayktam- Shasvatam- Anantam-Ajam- Ayvyaam - Vishnum. *Tatah pratishthito Vishnuh swarga loke yathaa puraa, yena vyaaptamidam sarvam trailokyam sacharaacharam/* Bhagavan Shri Rama had thus been reinstalled as being an incarnation of Maha Vishnu. That Shri Rama Paavana Charitra is being constantly commended by Deva-Gandharva- Siddha Maharshis as Ramayana Kaavya Shravana. *Idamaakhyaanamaayushyam soubhaagyam paapanaashanam, Raamaayanam Vedaasam shraddheshu shraavayed buddhaah/ paapaanyapi cha yah kuryaadhanyahani maanavah, pathatyekamapi shloka paapaat sa parimucyate/* This prabandha kaavya is a gateway to longevity and prosperity besides being sin destroyer Ravayana is as good as Vedaas as vidwan purushas need to read and hear about. Its pathana assures suputras for putra heenaas and soubhagya to ‘dhana heenaas’. If just one shloka pathana a day or even one ‘charana’ even would ensure paapa naashana to that extent. Any person who recites for others would richly deserve of vastra-go-suvarna daanaas as the suntustha vaachakaas are pleased with deva samuhas. Indeed this Ramayana Prabandha Kavya yields ayurvridhi as ‘prati dina pathana’ bestows ‘paraloka sanmaana’. He or she with seriousness and concentration could read either at ‘praatahkala, or madhyaahna or sayam kaala’ would remain ever contented. Ramayana is of Gayatri Swarupa. *Yasitvadam Raghu naadhasya charitam sakalam pathet, sosukshaye Vishnu lokam gacchhatyeva na samshayah/ Chaturvargarpradam nityam charitam Raghavasyatu, tasmaad yatnavataa nityam shrotavyam paramam sdaa/ Shrunvan Ramayanam bhaktyaa yah paadam padameva vaa, sa yaati braahmanah sthaanam Brahmanaa pujiyate sadaa/* ‘Shri Raghu naadha charitra sampurma pathana-shrotra-niddhidhyaasana ought to bestow Vishnu dhaama Vaikuntha. Raghavendra Charitra is the easy passage for accomplishing ‘chaturvidha dharmarth kaamamokshas’ in one’s own iha janmaa too.

ANNEXTURE

VISHLESHANAS OF THE ESSENCE OF VALMIKI RAMAYANA

(Khandas of Baala-Ayodhya-Aranya-Kishkindha-Sundara-Yuddha-Uttara)

NOTE: PAGES 194 TO 203 DETAIL THE KHANDA CONTENTS AND SARGA DETAILS
AND
FURTHER PAGES ACTUAL TEXTS OF VISHLESHANAS

ESSENCE OF BAALA RAMAYANA

Sarga one: Valmiki enquires of Brahmarshi Narada to identify the Purushottama of Tretayuga - Vishleshana- Ikshvaaku Vamsha; Rules of 'Dharma Yuddha' ; Chitrakuta mountain; Agastya ; Shabari; Anjaneya; origin and illustrative stutis; Rama Rajya; Ideal kingship; Ashvamedha Yagyna Vishleshana - Explanatory Note: Ikshvaaku Vamsha-

Sarga Five: From the ongoing Vaivaswa Manvantara till King Dasharatha to Shri Rama.

Vishleshana on Sagara Chakravarti to Bhagiratha; Ayodhya; Kingship duties

Sarga Fourteen: Ashvamedha yajna performed gloriously

Visleshana on: Homa kunda- bhojanas of bhakshya-bhojya-lehya- choshya- paneeyaas; Ritviks of yajna;

Sarga Fifteen : Putra Kaamekshi Yajna- Celestials preparing for arrival of Maha Purusha

Vishleshana: Putra Kamekshti from Dharma Sindhu.

Sarga Seventeen: As Rama-Lakshmana-Bharata-Shatrughnas were born thus, Indra and Devas manifested 'Vaanaraas' including Hanuman with Ashta Siddhis. Visleshana on Ashta siddhis .

Sarga Eighteen: Dasharatha distributes 'payasa' to queens Koushalya-Sumitra- Kaikeyi Samskaras to Ramaadi Kumaras; Vishleshana on Star-wise birth results; Naama karana- Janmaadi Samskaras; Dolarohana - dugdha paana- jalapuja- Suryaavalokana- nishkramana- Anna Praashana - 'Dhanurveda' (The Science of Archery and Weaponry) and Rules of Battle; Lakshmana the manifestation of Adi Shesha;

Sargas Nineteen-Twenty-Twenty One : Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vishleshana: Brahmarshi Vishvamitra: 1. Gayatri Mantra- Vishvamitra and Harischandra-Vishvamitra and Vasishta as their rivalry leads to be birds-

Sarga Twenty four: Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hid; the reason was that Indra killed brahmana Vritraasura. Vishleshana: on Vritrasura and Indra's Brahma hatya dosha- They enter 'Tataka Vana'

Sarga Twenty nine: Vishvamitra takes Rama brothers to the 'Vamana Ashrama '

Vishleshana on Bali Chakravarti and Vamana avatara

Sarga Thirty Five-Six-Seven: By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- Vishleshana on Skanda Janma : Padma-Skanda-Matsya Puranas

Sarga Thirty Eight/ Nine: King Sagara's tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa. Sagara planned Ashvamedha yagna, Indra stole the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Vishleshana: Adho lokas- Kapila Maharshi.

Sargas Forty to Forty Two: Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gave up hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha. Vishleshanas on 1) Gokarna Tirtha and 2) on Bhagiratha from Brahma Vaivarta and Maha Bhagavata Puranas.

Sargas Forty Three and four: Bhagiratha standing by foot fingers, invoked Maha Deva Vishleshanas: on Gangotri and Haridwara; Devi Ganga: post Bhagiratha

Sarga Forty five: Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas Vishleshanason Kashyapa and Diti and Aditi; Masya Purana: on Kurmaavatara, 'Amrita Mathana', Kaalakuta and Devi Mohini; Maha Bhagavatga Purana: Mammoth Churning of Ocean for 'Amrit')

Sarga Forty Six: Having failed to secure Amrit, Diti- daitya mother- seeks to destroy Indra Vishleshanas: Brahmanda Purana: Diti revengeful of Indra and 'Pumsavana' Sacrifice; Maha Bhagavata about Marud Ganas: As Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside, cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts.

Sarga Forty Eight and Nine : Sumati showed the way to Gautama Ashram en route Mithila. Vishleshana: Indra assuming Gautama's form takes Ahalya to bed, the latter's wife - a supreme Pativrata Ganesha Purana.

Sarga Fifty Eight-Nine-Sixty: Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; Vishleshana: Vishvamitra creates Trishanku swarga

Sargas Sixty One and two: Ambarisha performs Yagjna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis. Vishleshana on Pushkara Tirtha from Kurma- Padma Puranas and Maha Bharata.

Sarga Sixty six: Vishvamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the Dhanush; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Vishleshana: Nimi and Daksha Yagnya.- Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.

Sarga Seventy: In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiratha- Ambareesha-Nahusha-Yayati-Naabhaga- Aja-and Dasharatha. Vishleshanas on: Pruthu-Yuvanashra-Mandhata-Purukusta- Muchukunda-Nahusha- and Yayati.

Sargas Seventy Four- Five-Six: After the festivities concluded, guests were showered with precious gifts, the groom's party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting 'Rama Rama' with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever! Vishleshanas on Madhu Kaitabha daityas; Parashu Rama- Kartaveeryarjuna from Ganesha-Brahmanda Puranas.

ESSENCE OF VALMIKI AYODHYA RAMAYANA

Sarga Twelve: Dasharatha's remorse at Kaikeyi's undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - [Vishleshanas about Kings Shiabya and Alarka]

Sarga Thirteen: Dasharatha's intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors-

[Vishlesana on Yayati]

Sarga Fourteen: Kaikeyi's stubbornness to relent - Vashishta Maharshi's intervention fails and Charioteer Sumantra asked for Rama's arrival at the King's Palace [Vishleshana on Vamanavatara was detailed in Essence of Vaalmiki Bala Ramayana but some excerpts are given for ready reference]

Sarga Twenty One: Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt psyche, but Rama explains that 'pitru vaakya paripaalana' ought to be his life's motto and dharma [Vishleshanas on 1. Bhagiratha and 2. Parashu Rama]

Sarga Twenty Five: With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa' and she relented finally [Vishleshanas: Vritrasura- Dadhiti-Indra ; Vinata - Garuda- Amrita .

Sarga Twenty Seven: Devi pleads her accompanying Rama for the forest life.

[Vishlesana of Ashta Siddhis]

Sarga Thirty: Devi Sita sobs heavily and Rama had to finally concede

[Vishleshana 1. on Devi Savitri- Satyavan- Yama Raja- and Satyavan's Lasting relief and 2. Surya Deva and Sanjana Devi]

Sarga Forty: Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated; - [Vishleshana on Meru Mountain and Surya Deva]

Sarga Fifty: Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight- and Nishada Raja Guha welcomes them-[Vishleshana on Parama Shiva's 'Jataajuta' vide Sarga Forty Three of Valmiki Baala Ramayana is quoted]

Sarga Fifty Two: Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumamtra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- [Vishleshanas: 1) on Vaanaprastha Dharma as quoted from Manu Smriti -2) on Prayaga]

Sarga Fifty Four: Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - Vishleshana on Chitrakoota

Sarga Fifty Six: Ramas reach Chitrakoota-Maharshi Valmiki at ashram- latter teaches Lakshmana to build 'Rama Kuteera'-Vishleshana on Vaastu Shastra : Matsya Purana

Sarga Sixty Four: Having revealed details of the Muni hatya, the helpless cryings of his blind parents, Vriddha Muni's curse that Dasaradha would die in son's absence, Dasharatha collapsed to death! [Vishleshanas : i) on the process of death- ii) departed jeevatma-iii: Yama- iv: Mrityu Sukta]

Sarga Sixty Seven: Maharshi assemble with Purohita Vasishta to decide on the successor King - [Vishleshana on an Ideal Kingship vide Manu Smriti-Achaara Khanda]

Sarga Seventy Six: Raja Dasharatha's 'antyeshti' / 'dahana samskaara' [Vishleshanas from Taittiriya Aranyaka : The departed 'jeevatma' discarding life behind is accompanied by Lord Yama- departed Soul-Pushan- Sayavari / cow- widow-and Agni]

Sarga One Hundred: Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- [Vishleshanas 1) on King's administrative skill 2) on Videsha Neeti as per Manu Smriti]

Sarga One Hundred and Three: Rama-Sita-Lakshmanas cry away at father's death-offerings of tarpana and pinda daana -[Vishleshana on Tapana Vidhaana]

Sarga One Hundred and Seven: Shri Rama instructs Bharata to return to Ayodhya at once[Vishleshanas in reference to a) Gayaasura and b) Puta / Prithu Chakravarti]

Sarga One Hundred and Ten: Vasishta traces the geneology of Ikshvaku-Vamsha and asks to uphold its fame and assume Kingship as the eldest son of Dasharatha [Vishleshana of Varaha:]

Sarga One hundred and Eighteen: Devis Anasuya and Sita exchange views-
Anasuya gives gifts to Sita- Sita describes her 'swayamvara'
[Vishleshana on Savitri and Rohini Devi Pativrataas: 1. Sati Savitri: (Refer Sarga Thirty above.)]

ESSENCE OF VALMIKI ARANYA RAMAYANA

Sarga One: Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas'
[Vishleshana on Bali Vaishva Deva from 'Dharma Sindhu']

Sarga Eleven: Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama
and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi
who lauds the glory of Agastya
Vishleshana on a) Creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi
and b) Agastya Muni dries up the Ocean and enables to destroy the demon Kalakeya- Matsya-Padma
Puranas respectively

Sarga Thirteen: Maharshi Agastya complements Devi Sita as a 'pativrata' and directs
Rama Lakshmanas to construct Panchavati Ashram

Vishleshana on Devi Arundhati

Sarga Fourteen: On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra
Raja Jatayu who vividly explains the family background of Jatayu

[Vishleshana on Daksha Prajapati and Kashyapa from Puranas

Sarga Fifteen: The compact and vastu based 'Panchavati Parnashaala' of Rama-Sita-
Lakshmanas reside comfortably

Vishleshana on Vaastu Shaanti

Sarga Sixteen: Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta
Ritu and Godavari Snaanasaas

[Vishleshana on a) Rithus / Seasons; abd b) on the Sacred River Godavari and the excellence
of bathings in the River

Sarga Twenty three: Khara then noticed dushshakunas like donkey brayings and squeaks of
vultures from the sky, but having ignored these, Khara reaches Shri Rama 'ashrama'

[Vishlashana on premonitions of death in general terms to humans sourced from Markandeya Purana]

Sarga Thirty Nine: Maarecha seeks to further convince Ravanaasura as Mareecha⁶⁹
entered having assumed the form of a Maya Harina or a feigned deer

[Vishleshanaas as per Essence of Valmiki Bala Ramayana vide Sargas Twenty Nine and Seventy
respectively on Bali Chakravarti and Nahusha respectively

Sarga Forty Eighty: Ravanaasura explains his own background and valor and Devi Sita
ignores and discounts

[Vishleshana on Shachi Devi and Indra]

Sarga Sixty One: Shri Rama and Lakshmanas got intensely frustrated with their
extensive search for Devi Sita

[Vishleshana on Vamana Deva and Bali Charavarti for ready reference vide Essence of Valmiki Baala
Ramayan]

Sarga Sixty Two: Rama's anguish - his sustained efforts with Lakshmana- following
Maya Mriga's southern direction- recognising fallen Sita's dried up flowers and ornaments-
and signs of a recently fought battle!

Vishleshana on Tripuraasura Vijaya from i) Linga Purana-ii) Ganesha Purana

Sargas Sixty Three and Sixty Four: Lakshmana seeks to cool down the unbelievable
rage and anger and recounts the fundamenatal features of self restraint while getting ready to display his
outstanding bravery in human like and Gods like battle!

1.[Ref Essence of Valmiki Ayodhya Ramayana-Sarga Twelve on Yayati-Yadu-Puru]

2. Vishleshana vide Bhagavad Gita is quoted in this context

Sarga Sixty Six: Shri Rama performs the ‘dahana samskara’ of Jatayu
[Vishleshana on Dahana samskara for human beings is explained vide Sarga 76 of Essence of Valmiki Ayodhya Ramayana.]

Sarga Seventy: As Kabandha Rakshas’s mortal remains secured ‘daah samskara’ by
Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama’s friendship
with the exiled Vaanara King Sugriva

[Vishleshana on Neeti Chandrika in Telugu language as translated into English as the Essence of Neeti Chandrika vide the website of kamakoti.org . - [Brief Vishleshana of Vaali-Sugrivas

Sarga Seventy Three: Rama Lakshmanas proceed towards Matanga Vana and meet
Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.
[Vishleshana on Yogini Shabari]

ESSENCE OF VALMIKI KISHKINDHA RAMAYANA

Sarga One: On reaching Pampa Sarovara Rama was excited at its natural grandeur especially Sita’s absence, Lakshmana solaces- as they approached Rishyamooka, Vanaras and Sugriva.
[Vishleshana on Pampa Sarovara recalled from Sarga 71 of Valmiki Ramayana’s Aranya Khanda]

Sarga Three: Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama21
Lakshmanaas by their appearance as Hanuman was pleased;
[1. Vishleshana on Anjaneya on his origin and illustrative stutis- a ready repeat reference vide Essence of Valmiki Bala Ramayana 2. Vedaangas

Sarga Seven: As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage Rama’s inner feelings and assures ‘karya siddhi’ finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too!

[1. Brief Vishleshana on Tri Gunas 2. ‘Arishad Vargas’ vide Bhagavad Gita and Kathopanishad:]

Sarga Twelve: Shri Rama’s feat of destroying Seven Taala Trees in a row- Sugriva’s challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa- Rama explains the problem of Vaali Sugriva identity.

[Vishleshana on the identity of Ashvini Kumars from Surya Purana]

Sarga Thirteen: Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni.

[Vishleshana on Tri Agnis: a) Varaha b) Brahmanda Puranas.

Sarga Seventeen: Falling before death, Vaali heavily criticizes Rama for his stealthiness, undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery!

[Vishleshana on Bhagavan Hayagriva and Madhu Kaitabhas vide Devi Bhagavata Purana]

Sarga Eighteen: Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies point by point and fully justifying action in releasing his frightful arrow, yet with sympathy

[Vishleshana on Chakravarti Mandhata from Maha Bhagavata Purana]

Sarga Twenty Four: Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them ;

[Vishleshana on Indra’s killing Vritrasura vide Devi Bhagavata and Maha Bhaganvata Puranas]

Sarga Twenty Five: Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali’s ‘dahana samskara/ jalaanjali’ by Angada -

Vishleshana samskara for human beings as explained vide Sarga 76 of Essence of Valmiki Ayodhya Ramayana]

Sarga Twenty Seven: Rama Lakshmana's dialogues at their of Prasravana Giri Cave
[Vishleshana on Tungabhadra]

Sarga Twenty Eight: Shri Rama describes to Lakshmana about the features of Varsha Ritu
[Vishleshana on Shat Ritus or Six Seasons from Taittiriya Arankaya]

Sargas Thirty Four and Thirty Five: Sugriva faces the wrath of Lakshmana and Tara
continues to soothen Lakshmana by her tactical talks

Vishleshanaa : 1. on Prayaschittas (Atonements): sourced from Parashara Smriti and Manu Smriti and
2. Visleshana on Chandra Deva's inseparability of Devi Rohini vide Varaha Purana

Sarga Thirty Nine: As Shri Rama had sincerely thanked the efforts in mobilising an ocean like
Vanara Sena to fight his battle against Ravanaasura, the grateful Sugriva returns back for further action
[Vishleshana on Anuhlada- Shachi Devi-and Indra]

Sarga Forty: Now that the full backing of Vanara Sena along with enthused dedication of
'Swami Karya', Rama instructed Sugriva to take off the efforts of 'Sitaanveshana' in the eastern direction
[Vishleshana on Sapta Dweepas from Brahma Purana] [Ready Ref. Vishleshana repeated in brief about
Vaamana Deva and Balichakravarti vide Essence of Valmiki Ramayana as released by the website of
kamakoti .org/books

Sarga Forty Three:Sugriva explains the significance of the northern direction for
Sitanveshana under the leadership of Shatabali of several 'vaanara veeraas' [Vishleshana on Manasa
Sarovara]

Sarga Forty Five:While despatching the four directional Vaanara Sena, the text of
Sugriva's encouraging remarks were as follows:

[Vishleshana on Agastya Maharshi and the reason for being ever residing in the Southern Bharata]

Sarga Fifty Six: Gridhra Raja Sampati arrives and frightens Vanaras initially but on hearing about the
noble deed of 'Sitaanveshana' makes friends - Sampati then hears of Ravana's killing of Jatayu, his
younger brother.

[Vishleshana on Sampati the elder brother of Jatayu vide Sarga 14 of Essence of Valmilki Araanya
Ramayana for ready reference]

Sarga Fifty Seven: Angada places the badly hurt body of Sampati from the mountain top
and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali's death- and
his 'aamarana upavaasa'

[Brief Vishleshana on Riksha Raja the father of Vaali-Sugrivas]

Sarga Sixty and Sixty One: Sampati's interaction with his preceptor 'Nishakara Rishi'
and explains as to how the wings of both his and his brother Jatayu's wings were burnt in a competition
with Surya in the latter's triloka parikrama!

[Vishleshana on Surya Deva's bhu -pradakshina: Sources Vishnu Purana and Matsya Purana]

Sarga Sixty Five: As Angada asked select Vanara yoddhas of their ability to cross
and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this
impossible and daring act.

Vishleshana of Vamana's Virat Swarupa from Vaamana Purana

ESSENCE OF VALMIKI SUNDARA RAMAYANA

Sarga One: Veera Hanuman leaps off the Ocean towards Ravana's Lanka, gets welcomed
on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka
[Vishleshana 1) on Anjaneya's self confidence to cross the Maha Sagara, his decisiveness as expressed
by himself vide Sarga 67 of Kishkindha Ramayana 2) Vishleshana on Sagara Chakravarti: as sourced
from Maha Bhagavata Purana]

Sarga Two: Description of Lankapuri's beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodaya.

[Vishleshanas on a) Bilwa Swarga of Maga Nagas b) Kubera]

Sargas Seven and Eight: Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas [Vishleshana on Maha Lakshmi Swarupas]

Sarga Nine: In the process of 'Devi Sitaanveshana' in the Pushpaka Vimana in Ravana's residence, Hanuman witnessed countless 'strees' of youthful charm being playful inside; why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married! [Vishleshanas a) on Maharshi Vasishtha and Kama Dhenu Shabala- b) Panchendriyas]

Sarga Ten: In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita! [Vishleshana on Devi Mandodari]

Sarga Twelve: Hanuman in his remote thoughts wondered and was even concerned of Devi Sita's very existence but quickly recovered from such apprehensions resumed 'Sitanveshana' yet again with confidence and belief!

[Vishleshana on Continued Endeavor towards success vide Bhagavad Gita]

Sarga Thirteen: Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return disappointed. Yet, Sampati assured and visited 'Ashoka Vaatika' [Vishleshana on Sampati's assurance to Vaanara Sena vide Kishkindha Ramayana Sarga 63]

Sarga Fifteen: Hanuman yet in his miniature form finally visioned Devi Sita near a 'Chaitya Praasaada Mandira' and identified her and felt ecstatic [Vishleshana on Sankhya Shastra vide Brahma Sutras]

Sarga Sixteen: Hanuman having finally ensured that Devi Sita was visioned, felt that as to why she, an outstanding Pativrata, why and how Ravana has been disgusting, yet sad. Vishleshana on Rama killing Karbandha who described his 'Atma Katha' ref. Sarga 69, Aranya Khanda]

Sarga Twenty Three: Select Rakshasis of learning like Ekajata-Harijata-Vikata- and Durmukhi extoll the qualities of bravery of Ravanaasura while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship

[Vishleshana on Prajapatis, Adityas, Rudras, Vasus and Ashvini Kumars]

sarga Twenty Seven: Even as the cruelmost Rakshasis surrounded Devi Sita to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic forebodes of 'Lanka Vinaashana' too soon [Vishleshana of two birds seated on the same branch of a tree- source Mundaka Upanishad]

Sargas Twenty Eight and Twenty Nine: Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness

[Vishleshana on Indra entering Devi Diti's garbha sourced from Maha Bhagavata Purana:]

Sarga Thirty Five: Devi Sita finally concedes Hanuman's genuineness- then he describes Rama's 'guna ganaas', how Rama missed her, Sugriva's help repaying Rama's help by killing Vaali- Sampati's guidance to reach her.

[Vishleshana on a) Vedas and Vedangas b) [Comprehensive Vishleshana on a) Kesari-Shambanaada-Anjana Kumari; b)-Vayu Deva and Anjana Devi-c) Glory of Anjaneya d) Hanuman and Ravanaasura]

Sarga Thirty Six: Maha Veera Hanuman bestows Shri Rama's finger ring to Devi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama's arrival too soon!

[Vishleshana on Danava Anuhlaada-Shachi Devi- Indra]**Sarga Forty:** Devi Sita reiterated what Anjaneya should convey to Rama about her threats while handing over hair clip to Shri Rama;

Hanuman reiterates his reaching Rama's soonest.

[Vishleshana on the sources of precious pearls from Essence of Soundarya Lahari]

Sarga Forty Eight: Shattered with putra shoka and humiliation, Ravana finally asked Indrajit to use his brahmastra to end up the menace of Hanuman and save the Rakshasa Samrajya and his personal prestige and fame at stake!

[Vishleshana on Astra Vidya and illustrative 'Mantrika Astras]

Sarga Fifty: Pretending as bounded by Indrajit's Brahmaastra, though Brahma granted his immunity, Hanuman faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he was Shri Rama's messenger.

[Vishleshana on 1. Nandishwara and 2. Baanasura]

Sarga Fifty One: Addressing Ravana, Veera Hanuman detailed Shri Rama's 'Prabhava' and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury.

[Vishleshana on Ravana's disgraced encounter with Vaali]

Sarga Fifty Two: Infuriated by Hanuman's insinuations of Ravana's record of failures and praising Rama's successes, Ravana orders the vanara be killed-Vibhishana pleads against killing a messenger, as Ravana heeds

[Vishleshana on Ravana's origin, family background and accomplishments in brief]

[Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana]

Sarga Fifty Four: Hanuman's vengeful 'Lanka Dahana and Vidhvamasha' as the Rakshasas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta!

[Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana]

ESSENCE OF VALMIKI YUDDHA RAMAYANA

Sarga Four: Rama Lakshmana Sugrivas followed by Maha Vanara Sena advances to the shores of Maha Samudra with confidence to initiate the massive task of 'Setu Bandhana'

[Vishleshana on Surya- Chandra-Shukraadi Grahas-Sapta Rishi Mandala- Dhruvas] [Vishleshana on Tarakasura Samhara by Skanda Deva]

Sarga Nine:As Rakasha Veeras assured Ravana of assurances with bravado unminded of enemy strength,Vibhishana requests him to respectfully return Devi Sita safe to Rama and save Lanka's glory and of generations. [Vishleshana on Tapatrayas]

Sarga Nine:As Rakasha Veeras assured Ravana of assurances with bravado unminded of enemy strength,Vibhishana requests him to respectfully return Devi Sita safe to Rama and save Lanka's glory and of generations. [Vishleshana on Tapatrayas]

Sarga Fourteen:Vibhishana appeals Ravana to release Devi Sita , praising Rama and his valour - Prahasta heckles Vibhishana- as the latter retorts that neither Ravana with 'vyasnaas' nor his followers could match Rama ;[Vishleshana on Sapta Vyasanas of Kings]

Sarga Eighteen:Shri Rama being a 'sharanaagama rakshaka' replies to Sugriva ,but Veera Anjana Putra, and asks the Vanara King to allow his darshan

[Brief Vishleshana on Shibi Chakravarti and how Indra and Agni Deva tested his spirit of self sacrifice]

Sarga Nineteen:Following in-house deliberation by select Vanara Veeras about Vibhishana's Vibhishana's protection, Shri Rama, a 'sharanaagata rakshaka', finally consents and even assures Kingship after Ravana's imminent death. [Vishleshana on Ashta Dikpaalakas]

Sarga Twenty Two:Maha Sagara himself personified restraining Rama's fury-advised Vanara's 'maha shilpi', the method of constructing 'Setu Bandhana' to facilitate Ramas and the huge Vaanara Sena to cross the Maha Sagara [Vishleshana on Squirrel and Setu Bandhana]

Sarga Twenty Six: Ravana asserted not release Devi Sita any way, yet asked Sarana about about Vanara yoddhas and the latter mentioned Angada, Nala, Shweta, Kumuda, Chanda, Rambha, Sharabha, Panasa, Krodhana, Gavaya [Vishleshana on Ashta Bhiravas]

Sarga Thirty Three: As Devi Sita was drowned in 'duhka saagara' on seeing Rama's severed head, as shown by Mayavi Ravana, dharma buddhi Sarama Rakshsi reveals the truth asserting Rama Vijaya, assuaging Devi's fears

[Vishleshana on a) the Saptaashvas and Surya Ratha - b) Meru Pradakshina by the Sun Chariot]

Sarga Thirty Five: Buddhimaan Maalyavaan, on behalf of the Maha Mandali, appealed for appealed to 'Sandhi' with the impending attack by Rama citing 'neeti shastra' and especially due to several 'apashakunas' faced by Lankapuri.

[Brief Vishneshana on Fourteen Maha Vidyas and Principles of Neeti Shastra][Vishleshana on the impact of Kaala maana and the weakening of yuga dharmas: Excerpts from Manu Smirti- and Markandeya, Brahmanada and Bhavishya Puranas:]

Sarga Forty: Suddenly Sugriva spotted Ravana at his residential roof, was unable to control to control his anger jumped down challenging him for 'malla yuddha' - as Ravana felt that Sugriva was too good and thus disappeared. [Vishleshana on 'Malla Yuddha Chatur Mandala Prakaara and Shashtha Sthaana Vivarana' by Bharata Muni.]

Sarga Forty Three: Dwandva Yuddha of Ravana- Vaanara Bhallukas day long yuddha between Indrajit- Angada, Jambumali- Hanuman, Shatrughna-Vibhishana, Gaja-Neela, Prathasa-Sugriva, Virupasha-Lakshmana and so on.[Vishleshana on Maheshwara-Andhakaasura dwandva yuddha']

Sarga Forty Five: As Rama Lakshmanas were tied down by 'Nagaastra' by Indrajit in hiding, Vaanara Shreashthas tried to locate him who too were the victims of Indrajit's astras as the bewildered Maha Vanaras broke down too. [Vishleshana on Indrajit]

Sarga Forty Eight: As Sita was broken down in disbelief, she wondered whether whether Saamudrika Shastra -and Astrological Precepts were truthful assuring final success, but Trijata assured so too yet with hurdles.[Vishleshana on Saamudrika Shastra on women in general]

Sarga Fifty: Vibhishana distressed at Lakshmana unrecovered, Rama decides to withdraw from the battle; Sushena advises Hanuman to get herbs from Sanjeevani Parvata-Garuda lands frees from 'naaga bandhana' [Vishleshana on Garuda Deva, the Vinata Nandana]

Sarga Sixty Nine: As Ravana felt the never dreamt of Kumbhakarna's fall, Trishira cooled down his anguish while Ravana Putras /cousin kumaras readied yet Narakantaka too resisted much as Angada removed him dead- [Vishleshana on a) Shambarasura- Indra and b) Narakasura and Vishnu]

Sarga Eighty Seven: Indrajit heckles Vibhishana for discarding his 'swadhama' to join Rama but Vibhishana details of his Poulastya ancestry, highlights Ravana's 'duraachaaras' and to get ready to be soon killed by Lakshmana!

[Vishleshana on Bhuta Bali]

Sarga Eighty Eight: Lakshmana-Indrajit exchange of hot words followed by fierce battle mutually yet physically hurting each other on and on but never tired despite blisters and flows of blood as Vibhishana attacked Indrajit.

[Vishleshana on Panchaagnis]

Sarga Hundred and Thirteen: Hanuman reached Ashoka Vaatika for Sita darshana- talked at length - she complemented him a lot yet desired not to kill the rakshasis who were after all instructed by Ravana - both proceeded to Rama.

[Vishleshana on Ashtanga Gunas]; [Vishleshana on Hunter-Tiger-Bhalluka reference by Devi Sita to Hanuman as the latter asked her permission to destroy rakshasis threatening her for months].

Sarga Hundred and Fifteen: Rama asserted that he underwent several issues to resurrect Dharma although Sita's freedom now was only incidental - as she stayed under Ravana's care for long, he would free her seeking her own comfort

[Vishleshana on Agastya and Daitya brothers Vaataapi and Ilvala as sourced from Matsya Purana]

Sarga Hundred and Seventeen: As Devi Sita entered 'agni jvaalaas' set by Lakshmana with Rama's implicit awareness, sarva deva mandali headed by Brahma praised Rama as of Vishnu avatara and Sita as Maha Lakshmi

[Vishleshana of Ashta Vasus, Ekaadasha Rudras, Saadhaka Devataas, and Ashvini Kumaraas][Brief Vishleshana on select Purusha Sukta's select stanzas].

Sarga Hundred and Nineteen: Maha Deva complemented Rama and pointed out at Dasharadha's Soul from Swarga as the latter blessed Rama stating that he redeemed his soul as Ashtavakra did to his father and assured Kingship with glory.

[Vishleshana on Ashtavakra and his father Kahola].

Final Sarga Hundred Twenty Eight : Bharata's handing over Ayodhya Rajya- Sita Rama Nagara Yatra-Rajyabhisheka- [Brief Vishleshana on Rama Rajya from Agni Purana]

Essence of Valmiki Baala Ramayana

Sarga one: Valmiki enquires of Brahmarshi Narada to identify the Purushottama of Tretayuga - Vishleshana- Ikshvaaku Vamsha; Rules of 'Dharma Yuddha' ; Chitrakuta mountain; Agastya ; Shabari; Anjaneya: origin and illustrative stutis; Rama Rajya; Ideal kingship; Ashvamedha Yagyna Vishleshana - Explanatory Note: Ikshvaaku Vamsha- Vishleshana - Explanatory Note: Ikshvaaku Vamsha: : Bhavishya Purana explains "After the Pralay in **Treta Yuga**, King Sudarshan returned from Himalaya and revived Ayodhya Puri and thanks to the and the Holy Sages. King Sudarshan ruled for thousands of years and in course of Time, his son King Dilip initiated a new generation and King Raghu heralded the **Surya Vamsha** or the Raghu Vamsha. King Raghu's grandson Dasharatha had the unique privilege of securing Lord Shri Rama, the 'Avatar' of Bhagavan Vishnu. Surya Vamsha dominated from Shri Ram's son Kusha downward for hundreds of generations thereafter and the Kings were by and large virtuous, engaged in Yagnas and Agni Karyas, charities and the preservation of Dharma. Padma Purana is quoted: Vaivasvata Manu had ten sons, viz. Ila, Ikshvaaku, Kushanaabha, Arishta, Dhrushta, arishyant, Karusha, Mahabali Sharyati, Prushaghna, Naabhaga and **Ambarisha**. By dint of relentless Tapasya, Vaivasvata secured the boon from Brahma of becoming the Supreme Administrator of Prithvi of high virtue and Fortune and thus he became the First Manu Ever! Ila also became ambitious and wandered several places and by mistake entered the 'Sharavana' Garden, little knowing that who ever entered the Sharavana would instantly turn into a woman as per the instructions of Parameswara where Shiva Deva was alone with Devi Parvati. Even outside the Sharavana, Ila as a woman was attracted to Budha, the son of Chandra (Moon). Ila's brother Ikshvaku was worried about the disappearance of Ila and having realised the fact that any male entering the Sharavana would be converted as a female and that Ila also would have been converted like wise. Ikshvaku prayed to Shiva and as directed Ikshvaku announced Ashvamedha Yagna so that Ila as a female could be identified since the brave Ila would be definitely attracted to the Ashvamedha Yagna and the challenge of holding the horse. Indeed the Plan of Ikshvaku worked well and Ila was identified as the 'wife' of Budha, the son of Chandra. The female Ila became a Kimpurush for six months and as a woman for six months as per the boon of Shiva. As a Kimpurush, Ila also known as Sudyumna gave birth to three sons Utkal, Gaya and Haritashwa and they became the Kings of Utkal (Orissa), Gaya, and Haritashwa or Kuru. Ikshvaku became the King of Madhyadesha who begot hundred sons half of whom ruled the northern side of Meru and the others the Southern side. Kakustha was the eldest son of Ikshvaku and in that lineage was born Yuvanashwa and his great grandson was the famed Kunalashwa who killed the notorious demon Dundhumara. It was in this lineage that the illustrious Mandhata who was the Chakravarti of the Universe. In his lineage were the famous Purukutsa, Muchukunda, Harischandra, Dilip, Bhagiratha who brought the Sacred Ganga to Earth, Nabhaga, Ambarisha, Raghu, Dasaratha and the Incarnation of Lord Vishnu, the Epic Hero Shri Rama who killed Ravana and his able brothers Bharata, Lakshmana and Shatrughna; the Surya Vamsha of the clan of Ikshvaku was further extended by Kusha and Lava. Brahma Purana states: Vaivaswa had nine sons viz. **Ikshvaaku**, Naabhaga, Dhrushta, Sharyati, Narishyanta, Praamshu, Arishta, Karusha and Prushaghna. Once Vaivaswa performed one

Yagna with the objective of begetting a daughter and Maharshi Mirtaavaruna was the Chief Priest; as the Maharshi offered a powerful oblation in the Agni Kunda, there emerged a maiden whom the Manu addressed as **Ila** and she took the permission of Matraavaruna and went near the Manu; the Manu blessed her, named her as Sudyumna and instructed her to expand Manu vamsha. She met Budha Deva in marriage and gave birth to **Puru**; she gave birth further to three sons viz. Utkal (whose Kingdom was the present Orissa), Gaya (the Capital of Gaya desha) and Vinataashva. Puru's Kingdom was distributed into parts to accommodate the nine sons too. Ikshvaaku became the Ruler of Madhyadesaha. Ila and Sudyumna was one and the same but alternatively as a woman and as a man for each six months. Naashyanta's son was Shaka; Nabhaaga begot **Ambarisha**; Dhrishta and Karusha begot sons of the same name; Pramshu was issueless; Sharyati got twin children-a boy named Anarta and a girl Sukanya who was wedded to Chyavana Maharshi. Anarta begot Raiva, and the latter's son was **Raivata**, also known as Kakudmi who became the King of Kushasthala. Once Raivata accompanied by his daughter **Revati** visited Brahma loka and the latter was at that time engrossed in 'Gandharva Gaana'/ the songs of Gandharva; after the singing session, Brahma when told of the purpose of their visit viz. to bless his daughter of a suitable match for her, Brahma smiled and stated that during his visit to Brahma loka, Yugas rolled by but blessed Revati to return to their place and that she would definitely wed a Mahatma. On return, the father and daughter discovered a complete change of their Place in Dwapara Yuga and on making local enquiries found **Balarama**, the elder brother of Krishnaas a suitable life-partner for Devi Revati; *thus the age-difference of Balarama and Devi Revati was a full Yuga!*

Rules of 'Dharma Yuddha' or a Battle for Justice. Once a battle is decided mutually, there should be a lead time for the preliminaries,- a week's time- to offer prayers to 'Ganesha' viz. the very First God to worship and the 'Trimurthies' (Triumverate) viz. Brahma, the Creator, Vishnu the Preserver and Eswar, the Destroyer; to 'Dikpalas' (the Gods of Four Directions); 'Rudras' the Gods of Killings; the 'Nava Grahas' (Gods of Planets) as also of Stars; and Aswini Devatas and Rivers. The Army assembles at the eastern point of the Capital City before the departure and at the start off of the March should be rejoiced by Victory Slogans and reverberation of musical instruments. There would not be a recall or a faltering step once the march is flagged off. After covering a good distance of a couple of miles, there might be a brief stop over for rest/ regrouping/ prayers. The King (Chief) should not intervene in the battle directly till the very end. But, he should be behind at a distance to keep up the morale of the Army. There should be formations of an elephant each in the center, defended by four chariots of four horses each, each horse defended by four infantrymen, who should be in the forefront, defended behind by archers and horses and behind them be 'Yantramuktas' or mechanically propelled explosives. The attacking men should have the pride of place- be it in the infantry, or on horses or chariots or 'Yantramuktas' and comparatively less courageous and defensive forces should be in the rear. A person killed in a war deserves 'Veera Swarga', equivalent to performing 'Yagnas' and a soldier who runs away or shows his back or wantonly avoids confrontation would be considered not only as a criminal in the eyes of Law but as a sinner or murderer of a Brahmin in the eyes of God. At the same time, the defeated soldiers are to be let back honourably by the victorious side with grace. It would be a sin to maltreat the defeated soldiers, slay the persons unarmed, perpetrate revenge of any kind to the citizens of the defeated kingdom, especially the spectators, scribes, women and children and take advantage of any kind to the defenceless. (*Agni Purana*)

Now about the Yuddha Dharmas of a Kshatriya King. In the course of 'Dharma Paalana' or of the observance of virtuous authority, then in the context of a battle with a foreign invader against his own Kingdom, then irrespective of the ability or otherwise, the King has to spare no effort in the battle and fight tooth and nail till the last drop of his blood. *Sangraameshvanivartitvam prajaa -naam chaiva paalanam, shushrushaa braahmananaam cha raajnaam shreyaskaram param/Aahaveshu mithonyonyam jighaansanto maheek -shitah, yudhyamaanaah param shaktyaa svargam yaantyaparaan mukhaah/* To retreat and show his back running away from the battle field has no room for 'kshaatrava dharma' and so also his service to braahmana is so imperative and binding. In an open battle, a true kshatriya desirous of securing 'veera swarga' should never resort to devious ways of killing an enemy like using secret weaponry or by using blazing or poisonous arrows to secure the kill. Also striking a eunuch, an opponent seeking mercy, a person who flees from the fight, or simply withdraws from the fight is not

commendable. Equally so would be a fight against a half asleep, unguarded, disarmed, or already engaged in a different enemy, or an onlooker enemy is not worthy of commendation. Killing an enemy with wounds on his body, or with broken weaponry, one in his retreat with disgrace is also not the quality of a purposeful fight. When a kshatriya warrior is killed even as he runs away from the battle, then a part of the sin is ascribed to the King as the Commander-in-Chief. Equally so as the valiant fights but gets killed in the battle, a part of the Veera Swarga's benefit is due to the King. The chariots, horses, elephants, military equipment, grain, women, gold and properties of the defeated King automatically gets gained to the winning King, but such possessions of the win over has necessarily to be shared by the soldiers too, lest the King's name and title as the 'Chhatrapati' or the Overall Master becomes a misnomer! Further the duty of the King would be to revive the memory of the illustrious fallen heroes and provide adequate wherewithal to his families. *Alabdham chaiva lipseta labdham rakshet prayatnatah, rakshitam vardhaye - chchaiva vriddham paatreshu nikshipet/ Etachchaturvidham vidyaat purushaatha prayojanam, asya nityamanushthaanam samyak kuryaadatandritah/* or Whatever is not available in one's life, efforts be made to secure it, whatever is so secured be properly retained safe, besides what ever is retained in tact, try to improve the same; these are the four kinds of Purushardhas of Dharma- Artha- Kaama- Mokshas, and these principles of human aspirations be pursued without fail. Once a particular desire is not fulfilled then that be accomplished even by 'danda' or force, once so gained do seek to maintain it, and do try to improve and so on. A King is well equipped with 'danda' and that alone which the commonality of the public could enforce an objective with. But never try the means of deceit or roundabout guile as that path would certainly dig up flaws and deviations from what is aimed at. An enemy within or from outside could sooner or later discover ways and means of the policy objective by picking holes like when a tortoise could hide its limbs and would as such fail. Hence the direct approach to strike by force as the public has no alternative but to follow and the world around is left in wonder and admiration. The enemy too can be awed by the direct approach and would have no option. A lion uses its strength while a crane pretends meditation in patience, like a wolf snatches by trickery, but like a hare makes a double retreat. Even the external enemies would not prolong the victory by the Saama-Daana- Bhedopaayas for the fear of danda! A farmer knows as to how to cut off and sweep the weeds to preserve the crop and so does a King in protecting his Kingdom by destroying the enemies. Nevertheless, there is a word of caution by the Learned; in the event of an external enemy being either more powerful or of similar strength, then the stop in steps of Saama-Daana- Bhedas need to be employed and commended. This policy is worthy of following in the external context certainly. Referring to the domestic scene, the extent of utilising 'danda' or force might boomerang only if honesty is truly proven and only to the extent of what unreasonable and evil minded critics beyond the conviction level of the honest and duty bound masses of public as a King of dharmic values could certainly gauge. Indeed the King ought to realise the cut off limits of utilising the danda as that ought to be proven as 'pro bono publico' or as of the larger interests of the general public. Even protecting the farm produce, the weeds of opposing forces be nipped as the King's prime priority is to preserve Kingship itself. *Saamaadinaamupaayaanaam chaturnaamapi panditaah, saamadandau prashansanti nityam raashtraabhivridhaye/ Yathoddharati nirdaataa kaksham dhaanyam cha rakshati, tathaa rakshennripo raashtram hanyaachha paripanthinah/* or either of rashness or ignorance, no King could possibly pull down his own kingdom, along with himself, his family and his subjects by resorting to self-defeating measures which might ruin the self, as after all his own life-force is that of his entire kingdom. Just as torturing the bodies of his limbs and senses is as severe as torturing the King himself! Hence thoughtful governance of his kingdom in turn aims at prosperity of himself and vice versa.]

Vishleshana on Chitrakuta Mountain:

Chitrakut: Most significant fact is that Lord Shri Ram along with Devi Sita and brother Lakshman spent years together at this 'Tapobhumi' or Meditation Land of Sanctity- where Maharshi Atri and his illustrious follower Munis stayed too- during his forest life as per his father Dasharatha's wish. Chitrakut is some 15 km from Karvey Station is on Manikpur-Jhansi Line of Indian Railways. At Chitrakut, the parikrama or circumambulation of Kamadagiri /mountain and Shri Rama Darshan are the significant tasks. The

parikrama is to take some five days of some 30 km. Starting from Raghava Prayaga 'snana' at Sitapur-Koti Tirtha, Sita Devi's Kitchen, Hanuman Dhara-Keshavaghar, Pramodavana, Janaki kund, Sirasa vana, Spkatika shila, Anasuya- Gupta Godavari snana, Kailasa Parvata darshana- and from Chabepura to Bharat kupa and Rama Shayya or Rama's bed. On way in the Parikrama occur Mukharavinda where snana is of importance followed by temples of Hanuma, Saakshi Gopala, Lakshmi Narayana, Shri Ramas sthaana, Tulasidasa nivasa, Kaikeyi and Bharata Mandirs, Charana Paduka Mandir. There are three most hallowed 'Charana Chinha' or foot prints of Lord Shri Rama viz. Charana Paduka or His footwear prints, Janaki kunda and 'Sphatika shaala'. The specific Spot where Bharata met Rama for the first time and the molten stone of Rama's footprint is visible still. Among other hallowed Places nearby Charana Paduka are Lakshman Hill and Lakshman Mandir, Janaki Kund, Anasuya-Atri Ashram, Gupta Godavari and so on. Nearby Chitra kut are Ganesha Kund, Valmiki Ashram, Viradha Kunda, Sharabhanga Ashram, Sutikshan Ashram and Rama Vana.]

[Vishlesana or delineation about Agastya- from Matsya Purana: Sage Narada enquired of Bhagavan Shankara about the origin of Agastya Muni and Vasishtha. Maheswara explained tha once Indra despatched Vayu and Agni to destroy Danavas and having successfully killed thousands of the enemies, ignored some Daityas like Taraka, Kamalaaksha, Paravasus, Kaladamshttra and Virochana as they fled away and concealed in deep Seas. The Danavas who hid themselves kept on tormenting human beings as also Devatas eventually. Indra ordered that Vayu and Agni should dry up the Sea water, especially to kill dangerous Diatyas like Jambhasura, but the both the Devas argued that in the process of drying up the Seas even in a minor manner there would be serious havoc caused to crores of Jeevas. Indra was annoyed at their argument and cursed them to fall down on Earth from Swarga and both the Devas entered into a 'Jala Kumbha' or Water Pitcher as a single body. Meanwhile, Sages Nara and Narayana were in Tapasya on Gandhamadana Mountain, and Indra was concerned that they might not be a threat to his chair; he despatched a few Apsaras to the Mountain along with Kamadeva but their attempts to tempt the Maharshis failed. As the Apsaras continued to be stationed there, Narayana Rishi created a damsel of exquisite attraction from his thighs and named her Urvashi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvashi and they could not possibly tempt Nara Narayan Maharshis, after all! Mitra (Sun God) and Varuna (Rain God) happened to see the damsel and could not resist the fall of their combined semen of Mitravaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as 'Videha' or without body, but the King too gave a return curse; both Nimi and Vasishtha approached Lord Brahma who solved the problem by retaining Nimi's life in his Eyes and Vasishtha to be reborn to Mitravaruna since the latter's semen fell in the pitcher on seeing Apsara Urvashi. Subsequently Agastya married Lopamudra, absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the Vindhyas. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying 'Vatapi! Jeerno bhava' and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! [Till date, devotees recite Lalita Sahasranama as inspired by 'Vaagdevatas' as also the 'Aditya Hridaya' scripted by Agastya Muni. Vasishtha, the Brahmarshi was the arch-enemy of Rajarshi Vishvamitra ever since the latter claimed Nandini the Celestial Cow and fought a battle in which Visvamitra was defeated. The enmity continued till once both

the Rishis cursed each other to become birds and finally Brahma had to intervene and convert them back as human beings].

Vishleshana on Shabari;

Shabari was a tribal girl curious to know what 'dharma' was all about and approached Matanga Maharshi at the foothills of Rishyamukha mountain; the Rishi accepted her as his student and ever since lived in his ashram teaching her in his service. As years passed by she became old walking with a stick and plucking berry fruits from the gardens of the ashram; meanwhile Matanga Muni achieved 'Maha Samaadhi' in 'padmaasana' posture, while assuring her to await the arrival of Shri Rama Lakshmanas. As the latter finally did arrive, she brought basketful of berry fruits and after biting and tasting the fruits only offered them to Rama and Lakshmana declaring to the world that sincere 'bhakti' would be the 'moksha maarga'; and thus the 'Shabari Ramayana' emphasizing Bhakti for Bliss. Rama gave the discourse to Shabari about the nine folded bhakti viz. 'Satsang' or affinity with followers of Truthful Virtue - 'Shravana' or hearing all about Dharma- 'Guru Seva' or Service and Following of a Guide- 'Japa' or constant repetition of the Sacred Name of Paramatma- 'Bhajana' or chorus singing in praise of the Lord as an expression in the public and selfless service to the society- and finally 'bhakti' or intense devotion without expectation recalling Bhagavad Gita's : **Karmanyevaadhikaraste maa phaleshu kadaachana, maa karma heturbhuuh maate sangostva karmani/** One has only the liberty to 'do' but never demand the return fruits about which one has no control. Yet never abstain from the performance surely expected of the person. 'Karma Phala' is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to the person concerned. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to 'jadatva' or total lack of initiative!]

Brief Vishleshana on Anjaneya: Origin and Illustrative Stories

Origin) Kesari the son of Gautami Rishi and Kesari's wife Anjana secured a grand son named *Hanuman* with the 'Amsa' (facet) of Parama Shiva and Vayu Deva too was responsible in the birth of the boy. Mistaking Surya Deva for a red-coloured fruit, the boy was tempted to fly skyward tried to hold Surya Deva, as Indra threw his Vajra on Hanuman's body and Ravana tried to hold Hanuman's tail but Hanuman never left his firm hold of Surya Deva. Ravana kept on fighting for a year in vain and tried to wriggle out of Hanuman's powerful clasp. Meanwhile Rishi Vishrava arrived at the spot and eulogised Hanuman to release Ravana the terror of the Universe. There after Hanuman resided for long time at Pampapura on the banks of Pampa River as a strong fixture and was thus acclaimed as 'Sthanu'. Also since Ravana who had dictated the World and controlled Devas was humiliated by *Anjaneya*, his name and fame spread as *Hanuman: Nighnanta cha Suraan mukhyam Ravanam Lokaraavanam, Nihanti Mushthirbhayah sa Hanumaaniti vishrutah.* (Ravana who was in the habit of badly hurting Devas and related Demi-Gods and killing Vishnu- Bhaktas without mercy had thus been restrained badly and received a jolt by Hanuman; the 'Mushtighatas' or 'Hanus' (beatings of closed hand grasps) damaged Ravana was the reason why Hanuman was named as such. Lord Brahma informed Hanuman that during the twenty eighth Tretayuga's first Part of Vaivaswa Manvantara, Bhagavan Vishnu would take the Incarnation of Shri Rama and that he would achieve Rama's unreserved devotion to Hanuman and destroy the clan of Ravana, his cruel brothers and sinful sons. (Bhavishya Purana)

Vishleshana or analysis

Rama Rajya: The perception, as to how a King should govern his Kingdom and the Subjects, was illustrated by Lord Rama to Laxmana. Agni Purana has described Rama's Percepts of an Ideal King: A King has to create wealth, increase it, protect it, and donate it. He should be humble-the humility arising

out of victory, essentially after defeating the human senses of revenge, anger and retribution. He should be strong, magnanimous and forgiving, kind and protective. His support to the inferior and the needy is as significant as to punish and uproot the wicked and harmful. The human vices of greed, lust, dishonesty are but the reflections of a sick mind, which has no conviction or courage or helpfulness to the needy. Rama also advised considerable patience to deal with the timid, haughty and hurtful as these are indeed the traits of a villain. Once there is no ray of remorse and there is no trace of recovery from the pent-up senses of ego, impoliteness and audacity, then the time to end the culprit has arrived. *Bhavishya Purana*. **Ideal Kingship:** Manu Deva then describes the ways of conduct and dharmas of a King about his origin and keys to his success as a popular and famed head of a nation. On attaining kingship to a deserving and select kshatriya origin, the King is coronated by the prescribed Vedic Principles to assume the duties expected as from a Head of the Kingdom. This is so when a Leader of the Society has to establish an authoratative Institution based essentially on Dharma and Nyaya and above all to ensure safety and security as an Integrated Identity among the comity of co-kingdoms. Hence the group of Devas like Indra, Surya, Vaayu, Yama, Agni, Varuna, Chandra and Kubera confer Kingship to the most suitable Kshatriya as per Vedic Verses hence as the unique representative of the lusters and magnificences of the combinations of the representative Devas; indeed like a Sun God the King becomes too radiant to gaze and provides the great source of authority and power sourced from the respective Devas of warmth yet heat of Agni, sweep and speed of Vaayu, placidity and coolness of Chandra, sternness and demand of justice/ virtue of Yama, ample food and sustenance of Varuna, and the auspiciousness and prosperity of Kubera! Even a King as an infant is worthy of respect and awe as there is a worthy King in him and ought to be so venerated. Indeed, careless approach and casual treatment paid to an infant king, who is no doubt, backed up the strong foundations of Kingship as from Vedic Principles, as Agni could provide warmth as also burn the whole family and property as of 'lock-stock- and barrel'! A King with his 'kaarya siddhi' or the success of his purpose as per the prevalent circumstances of 'Desha Kaala Tatwa' seeks to attain 'dharma siddhi' as he assumes varied features of kshama, krodha, mitrata, or even pratikaara or revenge! A King indeed is 'sarva tejomaya' or all powerful as he could usher in Devi Lakshmi or around prosperity, or his anger might invite mrityu or death. If a King is annoyed even by default, the victim's misfortune kicks off and his indignation is certain to mritu! *Tasmaad dharmam yamishteshu sa vyavasyennaraadhipah, anishtam chaapyanishteshu tam dharmam na vichaalayet/ Tasyaartho sarvabhutaanaam goptaaram dharmama -atmajam, brahmatejomayam dandam- asrijat purvameeshvarah/* or that is why the dharmas originally created by the institution of Kingship are such as never to be infringed upon and hence the age old principles are such as shaped by the conscience of any King either of mercy or of punishments. This why any of the 'sthaavara-jangamaas' or of moving-immovable nature in Srishti are driven by the impulses of their own consciences too and the interpretations of respective Kingships as per 'desha - kaala- paristhitis' or of contemporary situations need necessarily to be upheld and observed. Hence punishments truly represent the King, his Purushtva of assertion and of unquestionable Leadership ; punishment only governs, protects, and sustains vigilance even in sleep or casualness as the constant guard and caution. *Sameekshya sa dhritah samyak sarvaa ranjayati prajaah, asameekshya praneetastu vinaashayati sarvatah/* Once punishment is made applicable and enforced, it uproots the evil but once gets lax then attracts further evil. In the case of a King's negligence of punishment, the defaulted person once saved perpetuates the evil as a fried fish about to be pitch-forked spared or soft cotton piece turns into an iron rod! In case a King spares a criminal from punishment, a crow would steal a pitru pinda or a dog sniff or lick a sacrificial food just as a person of illfame forcefully occupies another's lawful house in possession since *dandasya hi bhayaat sarvam jagad bhogaaya kalpate/* or the entire world loses the grip

of fear and becomes all kinds of illegal perversions. Once a rod is spared then even a child is spoilt; Deva, Daanava, Gandharva, Raakshasa, Pakshi, Sarpas too once spared would be victimised with evil; being devoid of 'daanda', the conduct of all the beings in Srishti gets sullied and in respect of human beings varnaashrama dharmas are severely broken irretrievably paving way for vices and engendering evil forces *Yatra shyaamo lohitaaksho dandashcharati paapahaa, prajaastatra na muhyanti netaa chet saadhu pashyati/ Tasyaahuh sampranetaaram raajaanam satyavaadinam, sameekshya kaarinam praajnam dharma kaamaartha kovidam/* That exactly why the concept of Kingship or Leadership is stated as the hinge and hold of the sensitive balance of virtue and vice; where punishment is due it ought to stalk around assuming black color and of red eyes demolish blemishes and sins. Moreso it is in the context of fulfilling the four human aspirations of Dharma-Artha-Kaama-Moksha in a measured manner; indeed hence is the presence of Leadership as assumed by a King. Kingship is defined as who is aware and conscious of the are of punishing and sparing the stick ; *tam raajaa pranayansamyak trivargena abhivardhate* or He is the ideal King who is truthfully wedded to the principles of virtue and nyaaya, modest and ideal earnings for the Self and dependents besides spare for charity, and controlled and regulated by moderate and just desires; but certainly not to fulfill sensual pleasures, deceitful ways of flippant lives and of selfish motivations. When punishment is prescribed it may not be palatable to unrelenting minds, but when the king concerned does not proclaim it in a non commensurate manner without adequately examining or hiding facts of the case, then the King if partial in judgment is not spared too and might affect his family even. Once the King and his family is ruined, then the store of 'adharmaas' so collected might affect not only his possessions of castles, his territories and his 'praja' and their fortunes also. Contrarily a champion of Dharma and Nyaya would carve a niche not merely among the co-kings but as in respect of Maharshis and even Devas might secure a qualification for Brahmatva! A continuous series of undue punishments out of hiding facts or ignoring them and issued by an unjust King would have repercussions on the disgrace and ruin of his deputies down the line in the Vamsha and might adversely affect those concerned like Ministers, Army Commanders and so on as involved in the declarations of judgments. Further on, even the Sages would feel the guilt and the thought processes of Devas receiving 'havyas' at the Agni Karyas in the Kingdom might be disturbed! Hence: *Shuchinaa satyasandhena yathaa shaastaanusaarinaa, pranetum shakyaate dandah susahaayena dheemataa/ Svaraashtre nyaaya vrittaah syaad bhrishadashcha shatrushu, suhritsvajihmah snigdheshu braahmaneshu kshamaanvitah/* The ideal most King is such sagacious, truthful and intelligent kind of unique followers of Dharma and Nyaya, ably assisted by equally professional deputies, and indeed his judgments for or against punishments or rewards are stated to be one among the countless ones of his worthy race. The fame of such rarity are like drops of oil spreading fast in running flows of water. However the ill fame of a King unworthy of his title and seat tends to act like butter on the water flows steadily till the day of doom. The idealism of Kingship upholds the dignities of the Chatur Varnas and ensures their continuity.. Such Kings of rarity are stated to possess their daily routine as follows: in the early mornings itself, they attend the congregations of the learned and the aged vidwans of Rig-Yajur-SaamaVedas and discuss the specifics of Dharmas and of Administrative Principles involved. They worship and honour such vidwans appropriately and abide by their teachings as discussed. Such exemplary Kings are never harmed but enjoy longevity and prosperity. They are modest and that modesty makes them imperishable. For want of modesty, several Kings in history had perished along with their belongings and on the other hand hermits in forests had turned to be Kings. *Veno vinashtovinayaatnahushashchaiva paarthivah/Sudaah paija vanashchaiva sumukho nimireva cha/ Prithustu vinayaad raajyam praaptavaan manureva cha, Kuberashcha dhanaishvaram brahmannyam chaiva Gaadhijah/* In the historical introspective, illustrious

Chakravartis or Emperors like Vena, Nahusha, Sudaasa, Yavana, Sumukha, and Nimi perished out of their questionable and evil conduct. On the other hand Prithu and Manu flourished as Chakravatis out their outstanding modesty and impeccable character and Kubera gained the position of Dhanaadyaksha and one of the Ashtapalakas of the Universe. Vishwamitra the illustrious son of Gaadhi a Kshatriya by birth attained the status of an elevated Brahmana by the dint of perseverance, tapsya and conduct. The King should perfectly understand the aspirations of the common persons of the day especially in avoiding the pitfalls of co-Kings and most unhesitatingly try to initiate steps in constructing such a Capital City and never even seek to his own personal comfort but ensure his deputies and staff as well as the public of the Kingdom to live with comfort and safety. Towards this end, he needs to construct a fortress protected by vagaries of seasons and possible eventualities of diseases or natural disasters. Such a fortress of distinction and status be suitably equipped with defence forces to ensure safety from attacks of beasts, robbers, internal forces of revolution, external foes and such elements and fortified with weapons, grains, cattle and fodder, ample water and tools, as also Vidwans, artisans, and representatives of chatur varnas, and above all Purohitaas or Priests and Ritvigs to duly perform various smarta karmas of auspicious nature besides the shroutha karmas of daily agni karyas and Sacrifices. *Yajeta raajaa kratubhirvi vidhairaapta dakshinaih, dharmartham chaiva viprebhyo dadyaad bhogaan dhanaani cha/ Saanvatsarikamaaptaishcha raashtraadaahaarayad balim, syaachchaamnaayaparo loke varteta pitrivatnrishu/* The King has to be such as always engaged in Ashwamedhaadi yajnas attracting learned Brahmins to receive gifts and charities of golden ornaments, precious clothes and so on besides providing employment to workers as also the participating crowds of public with feasts. Indeed the King is stated more than a father and protector of the interests of one and all. As the citizens of the Kingdom are responsive of the noble activities of the King and the band of his officials of commitment ensuring peace and safety, the taxes are paid on time and general business climate is salutary and hence the economy is sound and attracts investments from the public and from foreign kingdoms too. Besides plugging in loopholes of business transactions, the King too motivate the officials down the line with incentives, moral persuasion and punishments against inefficiency or corruption. As Brahmana Vidyathis emerge out of Guru Kula after Vedaadhyayana are suitably gifted and trained for more and more tough assignments to preserve and promote dharmaacharana since *nidhir braahmanobhi dheeyate* or indeed Brahmanas are the treasures installed by the Kings that could neither be lost nor robbed; such treasures could also not be split, nor perish as they are ever-sustained by the purity and blaze of Agni itself. *Samamabraahmane daanam dvigunam braahmanabrue, praadheete shatasaahasramanantam veda -paarage/ Paatrasya hi visheshena shraddadhaanatayaiva cha, alpam vaa bahu vaa pretya daanasya phalamashnute/* While charity is offered to any of Varnas then there would be good returns of 'sukrita phala', but once that daana is given to a Brahmana the returns get doubled; once that daanas are executed to a well read and knowledgeable Brahmana, the fruits get further intensified hundred thousand fold, while the recipient is a Veda Vedanga paaranga, then he demands 'anantha phala'! Even if a 'daana' were given as per one's own ability, then undoubtedly a deserving status is accomplished in the higher worlds. (Manu Smriti)

Reverting back to stanzas 94 -96: The most illustrious personality of Treta Yuga having successfully poineered over hundred Asvamedha Yagjnas having executed ten thousand crores of daanaas especially of milch cows had kept up the flag of dharma atop, reigned for 11 thousand years and then got absorbed in the time cycle.

Vishleshana on Ashvamedha Yajna from Brihadaranyaka Upanishad: I.i.1) Om/ Ushaa vaa ashwasya medhyasya shirah, Suruyaschakshuh Vaatah Praanah Vyaattaragnir- vaishwaanarah Samvatsara Atmaashwasya medhasya/ Dyauh prishtham Antarikshamudaram Prithivi paajasyam Dishah paarshve

Avaantardishah parshwah Rutavongaani Maasaashrthamaasascha parvaani ahoraatraani pratishthaah nakshatraanyasthaanaani Nabho maamsaani/ Uvadyam sikataah sindhavo gudaah yakruccha klomaanascha parvataah Aoushadhyascha vanaspatayascha lomaani udyan purvaarthah, oshadhayascha vanaspatayascha lomaani, udyan purvaardhah nimlochan jaghanaardhah, yad vijrumbhate tad vidyotate, yad vidhunute tat stanayati yanmehati tad vasshati; vag evasyavaak/ (Om, while comparing an Ashwamedha or Horse Sacrifice to Nature, then Ushahkaala or the early dawn is comparable to its head, its breathing or life-force as Air, its eyes like Surya, its open mouth as Agni/ Fire or Vaishwanara and the body of the 'Ashwa' as comparable to a Year or better still the 'Kaalamaana' or the time Cycle; its back as 'Swarga'; its belly like sky; its hoof like Earth; its sides like one fourths of a year; its limbs like the Seasons of a Year; its body bone joints like months and fortnights; its hooves like days and nights; its bones like Nakshatras or Stars; and its flesh like clouds. The Sacrificial horse's food in the stomach is like sand, its blood vessels are rivers, liver and spleen are comparable to mountains and the hairs like herbs and tree. The rising Surya is the horse's forepart while the hind part like the Sun set. The horse's yawns are comparable to lightnings and its body shakes and shrieks are like thunders; its urination is like downpour rainfall and neighing is like sound waves!) (I.i.2) Aharvaa ashvam purastaan mahimaanvajaayata tasya purve samudre yonih, Ratiriyenam paschan mahimaanvajaayata tasyaapare; Samudrayonih etauvaa ashvam mahimaanavanabhithah samvabhuvatu, Hayo bhutvaa Devaan avahat vaaji gandharvaan arvaasuraan ashvo manushyaan samudra evasya bandhuh samudro yonih/ (The dawn arises as the Swarna Kumbha or golden vessel - 'Dipti Samanyat' - Mahiman appears in front of the Sacrificial Horse pointing out the day ahead and its origin is the Eastern Sea; at the dusk time or the evening the Rajata Kumbha or the Silver Vessel is kept on the rear side of the horse pointing to the arrival of night; its source is the Western Sea. These two sacrificial vessels are kept on the front and rear sides of the Sacrificial Horse thus indicating the dawn and dusk. The context differs in respect of Horse Sacrifice: it is called Haya Medha in respect of Devas, Vaajina Medha for Gandharvas, Arva Medha for Asuras and Ashwa Medha for human beings. Indeed, Sea is the common relative for Devas, Gandharvas, Asuras and human beings alike!)

Sarga Five: From the ongoing Vaivaswa Manvantara till King Dasharatha to Shri Rama.

Vishleshanas on Sagara Chakravarti to Bhagiratha; Ayodhya; Kingship duties

[Vishleshana of Sagara Chakravarti and Bhagiratha: Maha Bhagavata Purana is quoted: Harischandra and his wife displayed unprecedented determination and tenacity to uphold Virtue and Self-sacrifice. The Son Rohitasya was brought back to life and was made the King, while Harischandra and wife Chandramati were provided instant places in Heavens. Visvamitra helped to populate the Kingdom and set examples of Dharma and surrender to Almighty. Harischandra's lineage after his son, Rohitasya was followed by sons Haritha-Champa-Sudeva-Vijaya-Bharuka-Vakra-Bahuka and Sagara (Sa-Gara ie born with poison, as Bahuka's co-wives tried to poison the boy's mother). Emperor Sagara performed Asvamedha (Horse) Sacrifice and Indra hid the horse which was discovered by the unruly 60,000 sons of Sagara, nearby the place where Sage Kapila was practising Sankhya Yoga and when disturbed badly, the Sage burnt all of them into ashes by his power. Sagara's son by another wife, Asamanjasa or Ansuman pursued the search of the Sacrificial Horse and found the Horse where Kapila was in meditation. Ansuman begged of the Sage about the whereabouts of his cousins and was informed that the hooligans were burnt to death and could be brought back to life only when washed by the River of Ganges which could only be brought down to Earth from the Skies. The Sacrifice of Horse having been performed by Sagara, Ansuman began

his devotion to Lord Siva to bring Ganges down to Earth. But neither he nor his father Dilipa could succeed in the mission. It was for **Bhagiradha** to pursue the operation further. If Harishandra gave an eternal memory in truthfulness and integrity, a person of the same dynasty proved as a role model in tenacity. His life's mission was to bring Ganges down to Earth from Heavens. Bhagiradha's prayers were indeed granted by Mother Ganges to the devotee but warned him that the force of the flow from the Heavens to Earth could be withstood by no less than Lord Siva Himself! Bhagiradha never stopped his grand endeavour and worshipped Lord Siva with austerity and purity who agreed, not only because of the sincerity with which the devotee desired to fulfill the long-standing family wish but also owing to the reason of Universal advantage. The Lord assumed a massive body and controlled the force of the River flowing from Lord Vishnu's feet and bore the brunt of the impact on His head in His 'Jatajut' or twisted hairs and released but a portion of the Holy River. Bhagiradha directed the fiery flow by riding a fast Chariot and brought it to the place where the ashes of his forefathers were purified and their souls liberated to Heavens. Till date, humanity continues to be grateful to him for the ever lasting memory of his gigantic efforts in our reaping the fruits of his labour in the huge land-mass covering entire 'Aryavarta' (Northern India)!!

[Vishleshana on Ayodhya:*Ayodhya:Akaaro Brahmatah proktam Yakaaro Vishnuruchyate, Dhakaaro Rudra rupascha Ahodhyaanaama raajate/ Sarvopa Paatakaairyuktair rahmahatyaadi paataakai, Na yodhyaa shaktate yasmaattaam ayodhyaam tato viduh/* (Skanda Purana, Vaishnava Khanda Ayodhyaa) Ayodhyaa is defined as ' A- kaara is Brahma, Ya-kaara is Vishnu and Dha-kaara is Rudra Swarupa; thus Ayodhya is a composite form of Tri Murthis. Maha Pataakas too are demolished by naming the Name of Ayodhya!) Valmiki Ramayana in Bala kaanda exclaims: *Manunaa Maanavendrena saa Puri nirmitaa swayam/* (Manu confirms that he himself constructed Ayodhya himself!) In his opening introduction of Ayodhya Kaanda of Skanda Purana, Maha Muni Suta greets Bhagavan Shri Rama saying: *Namaami Parama- atmanam Ramam rajiva lochanam, Atasikusuma shyamam Ravanaantaka mavyayam /* (My greetings to Lord Shri Rama the Paramatma who is lotus eyed and of blue colour the terminator of the cruel and vile Ravanaasura). Ayodhya puri is so sacrosanct that sinful beings could ever enter it, let alone reside there! From his right foot thumb emerged Ganga and Sarayu river got manifested from left foot thumb. That is why both the Rivers are Sacred and worthy of prostrations and bathing in these rivers is as effective as destroying Brahma hatya sin. Even before the Avatara of Shri Rama, Ayodhya was the Capital of Surya Vamsha Kings of Ikshvaku; the latter was the son of Vaivashwata Manu and to this dynasty belonged to the illustrious Bhagiratha, Ambarisha, Nahusha, Yayati, Nabhaga, Ajan and Dasharatha. Skanda Purana in Vaishnava Khanda, Ayodhya Mahatmya gives the account of Veda Vijnana Vishnu Sharma whose severe Tapasya attracted Maha Vishnu darshana and the Pandita's request to him him the boon of constant Vishnu darshana; in turn Maha Vishnu instructed Sudarshana Chakra to dig up Bhumi and bring up Ganga from Patala Loka and the resultant Sacred Water flow was materialised as *Chakra Tirtha*. Earlier, Brahma himself resided at Ayodhya even before the incarnation of Shri Rama and hence the emergence of *Brahma Kund*. Brahma conveyed to Devas about the significance of this Tirtha -as given in Skanda Purana- would be such as that whoever performed formal snana at the Kund and gave away daana would have been deemed as securing Ahwamedha yagna phala and blessed to fly as clad in Divya Vastras to Brahma Loka for residing there till the ensuing Pralaya. From Brahma kunda to the not too far Sarayu River is *Runa Vimochana Tirtha* where Muni Lomasha popularised specially among his followers who were delighted as the debts of one's very existence by way of births and deaths to parents and sons and the teacher, quite apart from the material debts of the current and past 'janmas' are cleared by snanas at the Tirtha. To the east of the Runa Vimochana Tirtha is the *Paapa mochana Tirtha*. Skanda

Purana narrates the story of Panchala desha Brahmana was Maha Paapi who became conscious of his heaping stocks of sins and casually heard the conversation of a Group of Sadhus visiting Ayodhya. He visited Paapa Vimochana Tirtha along with them and happened to bathe on a Maagha Krishna Chaturdashi and also performed daana karyas and he realised an unusual transformation in his psyche and was surprised to vision a Viman beckoning him and flew to Vishnu dhaam. Ahead of the glorious Paapa machana Tirtha is the *Sahasra dhaara Tirtha* which is known for demolishing all obstacles in life and overcoming enemies by mere snaana with faith and mental discipline. This indeed was the very Tirtha where after the close of the entire Ramayana, Lord Shri Rama instructed Lakshmana to bathe and by his own Mantra Shakti assume the Form of Adi Sesha! Actually, the background was that when Shri Ram who had once had an important visitor viz. Kaal Devata about which even Lakshman was unaware and instructed Lakshman not to enter and allow any visitor to enter either. Lakshman was faithfully guarding the entry of Rama Nivas by taking sincere rounds up and down the 'dwaar'. Meanwhile Maha Tapaswi Durvasa Maharshi who is noted for his short temper arrived and affectionately asked Lakshmana to let Ram inform of his arrival for Rama darshan. Lakshman being aware of Duravas's shaapa shakti alerted Rama of the Muni's arrival. With a view to protect his own Satya Vak Paripalana of Lakshman's disobedience despite his instruction, Rama had to resort to the extreme step of asking Lakshmana to perform Prana tyaga of Lakshmana. As Lakshmana took the form of Adishesha and visited Indra Loka even as the Sahasra Manis and their luster vanished, the lest the Tirtha place on Sarayu diminish significance, Indra and Devas arrived on the Spot ensured and in fact doubled its glory and sanctity and named it Sahasra Dhaara Tirtha and Lord Shri Rama blessed the title too for the benefit of posterity and Loka Kalyan. *Swarga dwaara dhaara*: Skanda Purana further describes as follows: Every Tirtha darshana has one's own benefits yet Swaga dwaara Tirtha has its own: Pratah kaala snana, japa-tapa-havana-upavasa-darshana-dhyaana-adhyana- daanas have their distinct results and those beings like the Chatur varna humans, mriga-pakshi-jala chara-krimi keetakaadi pranis happen to die at this Tirtha are qualified to direct access to Swarga and Vaikuntha dhaam. Bhagavan Vishnu in his Avatara Swarupas, especially of Shri Rama with his wife and brothers are stated at this Tirtha to select beings for their respective Punya Phalas and decide their 'nirnyas' based on their own past karmas overshadowing their contributions at the Swarga dwaar snaanas and punya karma mix. And so does the presence of Kailasha Vaasi along with Devi Parvati and their followers woul oversee the process of selection of Beings for the Higher Loka Prapti, asserts the Skanda Purana. Near Swarga dwaara is the Nageshwara nath Mandir; it is stated that originally this Murti was originally made of Kusha grass but later King Vikramadiyta resurrected and re-established the Idol with Veda mantras in a move to revive several 'Praachina' or age old Mandirs in Ayodhya. Yatris perform Pinda daana at Swarga dwaar Ghat with great devotion and bhakti. *Chandra Sahasra Tirtha* where Chandra sahasra vrata Udyapana is performed as also Argha danas are done on every Purnima Tithis to Chandra-Rohini Devis. *Swarna Tirtha* where Maharshi Vishwamitra's sishya Koutsa Muni called on Raghu Rama once and said that he wished for so much of wealth which he desired to give to his Guru which Rama too might nor possess. Shri Rama thought for a while and requested the Muni to please stay back in his court of Ayodhya overnight. Then Shri Rama invited Kubera Deva to bring considerable gold and on receiving it gave it away to Koutsa Muni. Next morning, Rama gave away all the gold given by Kubera and kept up his word by redonating the same to the Muni and truly satisfied him. This Swarna Tirtha had thus attained a gold-bestowing reputation and fulfill the material desires of who ever performed worship by way of snaana- daana-Japas with utmost faith. One of Ayodhya's major Mandirs is *Kanak Bhavan* which is quite big and mention worthy whis was supposed to be of Shri Ram's 'antahpura' or the interior palace hall where Devi Sita resided too. (There are big sized Sita Rama Idols

seated on a throne together in the Mandir as also the idols of the very past which were however smaller. From Kanaka Bhavan away is the most famed **Shri Rama Janma Sthaana** which was stated to have been rebuilt as Masjid Babri ; this Masjid which became the hot controversy was partially destroyed to make way for the original now albeit as a small make believe Mandir. Near to Rama Janma Sthaana are Sita Rasoyi or kitchen, Kopa bhavan or the Place where the love-fight Rama- Sita couple stayed; Ratna Simhasan or the Royal Throne made of jewels, Ananda Bhavan or the Palace of Joy, Ranga Mahal or the Hall of Music and Dance etc. The other Places worthy of visiting in Ayodhya's Sarayu River banks include *Lakshman Ghat* with a five feet Lakhmana Swami in the Mandir exclusively dedicated to him; *Ahalya Ghat* where Lord Rama is stated to have performed Yagna; *Hanuman gadhi* on an elevated sixty steps an Lord Hanuman in seated form; *Darshaneshwar*, *Mani Parvat* with Ashoka Stupa of broken 200 ft; *Dantana Kund* where Rama was stated to have had his mouth wash, where also Gautama Buddha, while in Ayodhya too rested. Dasharatha kund was the Place some few km. away on Sarayu River banks where King Dasharatha's 'Antya Dahana' was stated to have been performed. A mini- Parikrama of some 4 km around Ayodhya touches Ramaghat, Raghunadha Das gaddi, Sita kund, Agni Kund, Vidya kund, Mani Parvat, Kubera parvat, Sugriva parvat, Lakshman ghat, Swarga dwaar and back to Ram ghat. While no doubt Shri Rama Navami Celebrations on Chaitra Shukla Navami are famed for several days every year, Shravana Shukla Paksha festivities and Sarayu River snaaas are considered as sacred, especially on Kartika Purnima)]

Vishleshana on Kingship Duties : A King is expected to be an earthly version of God, responsible for creating happiness and welfare, preserving security and prosperity and punishing the evil and disobedient. He is expected to set examples, without favour or fear. He should be above suspicion or indiscipline, promote competition and justice, encourage diligence and duty. His Coronation is a multi-splendered spectacle with elaborate Rituals and Sacrifices, fun and fanfare, feasts and festivities and gifts and gratitudes to poor and unprivileged. On taking over the Kingship, he makes a series of appointments and postings of Priminister and Ministers, Top Officials and Advisers and a whole lot of Workforce at various levels. A Military General has to be a Kshatriya or Brahmin, a Treasurer has to have keen knowledge of Jewels, a Charioteer should be an expert of horses& elephants as also an outstanding ability of conducting chariots with alacrity on the battle fields, Doctors of experience and proven merit, and likewise persons of outstanding ability in each and every discipline and tested loyalty to the King and the Court. Each official of any level has to be well behaved, honest, diligent and above all types of temptations. There has to be a completely decentralised system of Governance, within a well- set and publicly announced framework of Rules and there could never be an exception unless with the approval of the King who makes the Law or its Interpretation. There has to be a strong and widespread network of espionage and surveillance to the grass root levels to protect the interests of the Kingdom, the King, Officials and law-abiding citizens. Criminals are severely punished and Loyalists are assured of peaceful existence. The course of Law is not only just and swift but also should look to be convincing, transparent and unambiguous. The fiscal and monetary policy of the Government should also be uniform, impartial and well defined. Taxes are fixed as per the Sacred Texts and the process of tax collection has to be smooth, timely and automatic. Defaulters or protesters have to get opportunities to approach the Concerned Officials. Property Rights are also to be well defined, especially in respect of the poor, women, children, orphans and disabled and regular courts of civil and criminal cases are to be dealt with within approved time frames. There are various techniques used to let the offenders make confessions, the most significant ones being, 'Sama' (persuasion), 'Dana' (Gifting), 'Bheda' (divide interests), 'Danda' (punish), 'Maya' (Decieve or create make- believe situation), 'upeksha' (ingore) and 'mayajal' (jugglery). Punishments accorded to offenders not only punitive but more than that they serve as examples to ensure that others perpetrate similar offences. For example, a thief who steals Gold or Jewellery has his hands cut. A Brahman who provides wrong or misleading witness would be banished from the Kingdom. In case anybody kills cows, horses, elephants or camels would be summarily executed. Cases of abduction of a

woman, or of poisoning, arson too attract execution. Disloyalty by a woman to husband or vice versa have their facial parts cut, torn by dogs and paraded in public.(Manu Smriti)

Sarga Fourteen: Ashva medha yagjna performed gloriously

Visleshanas on: Homa kunda- bhojanas of bhakshya-bhojya-lehya- choshya- paneeyaas; Ritviks of yagjna;

Vishleshana on Ritviks: Homa Kunda [Taittireeya Aaranyaka: Construction of Homa Kunda: As the northern side altar , a knee deep pit be dug up filled with water up to the ankle as covered with lotus leaves, stalks and lotus flowers. There on flat platform be devised and Agni is placed. Then the Brahmapada notionaly raise questions: Why this Agni is stated to be ‘pranite’ or revered and ‘chiyate’ or gathered together! The replies re given: Agni is revered as placed waters; Agni is gathered as it is called ‘Ahitagni’ the one fostering auspicious -ness as also to safe guard the trilokas with celestial mobility. There is another type of ‘abhitaani’ or stationary Fire especially due to the concern of water sprinkles and also to protect ‘abhishikta’ deities. This procedure termed ‘Arunaketuka’ is stated common to yagjna varieties such as ‘Agnihotra- Darsha purnaamaasa-Pashubandhana and Chaturmasya; these applications are practised with yagjnas or more appropriately the Yagja kratus. Shandika Maharshi when raises a question as to which kind of Agni’s worship is commended; the reply obviously states that such yagjna karya as yields advantages all through the year as termed as ‘Saatvitram Agni’ apparently targetting Surya Deva and even beyond. Indeed the universe is full of water and nothing else and Prajapati emerged on a lotus leaf with a unique wish. As a thought appeared on his mental retina, that thought got converted as a speech; *tad vaachaa vadati, tatkarmanakaroti* or once the speech emerges, then that leads to action; then that action symbolises a Veda Mantra! Initially thus a desire led to mind. The primary thought blossomed as the flower of reality. Rig Veda vide 10.129.4 is aptly quoted: *Kaamastadagre samavartataadhi manaso retah prathamam yadaaseet / sato bandhusati niravindann / hrudi prateeshyaa kavayo maneesheti/* or right at the very beginning of Virat Swarupa had the wish to manifest ‘Srishti’ and that thought like a ‘beeja srijana saamardhya’ or the ability to generate the seed was caused. Once the unique thought of a highly personified knowledge occurs then that intense thought takes the form of Reality! It is said that Sages have the impulse of mind which leads to fruition. This very Vedic Triplet of ‘hridaa-manasaa-maneesha’ is confirmed vide Rig Veda I.61.2 : *Asmaaidu praya iva prayaami bharaamyangyusham baadh suvritti, Indraaya hridaa manasaa maneesahaa pratnaaya dhiyo marjayanta/* or we offer a limited ‘havishya samaana stotra’ as an ideal chant for ‘sharu vinaashana’; Rishi ganas offer sacred stotras by way of hridaya-manas-buddhi! Consequent on the desire to undertake creation, Prajapati having performed tapas, shook off his body and a small mass of flesh got generated and three Maharshis appeared viz. Aruna-Ketavah-Vaakarashana and stood up. From His long nails appeared Vaikhaanasa; from His long hairs or ‘Vaalaas’ emerged Vaalakhilyaas from whose essence water got generated. There after from the waters , kurma or tortoise crawled therein. Prajapati addressed the kurma: have you emerged from my ‘twang’ or skin and ‘maamsa’ or flesh. Kurma replied in the negative and said that even in the ancient times, that the concept of ‘Purushatvam’ or virility of the universe accomplished its existence; the tortoise then assumed thousand heads and thousand eyes; the thousand eyes flashed from the waters. Then the Creator Prajapati exclaimed : *Tamabraveet / tvam vai poorvagn samabhoohu / tvamidam poorvah kurushveti /* or ‘ indeed, you were born well before I came into existence; since you were the first , you created the universe well before me! Having confessed thus the Virat Purusha picked water from the primordial ocean from his hands and deposited a fistful water towards the easterly direction uttering the mantra ‘ evaa hyeva’! *Tat Aditya udtishthat, saa praachee dik/*

Aditya then stood uptowards the easterly direction; Arunaketu Deva then deposited water in the southern direction pronouncing the mantra : ‘evaahy vagna’ when Arunaketu Agni manifested. Then Arunaketu offered firstful of water to the western direction with the mantra ‘eaahi vaayu’ and Vayu Deva manifested upwards from the ocean. Then Arunaketu Deva offered water in the northern direction with the mantra ‘evaahi Indra’ and Indra Deva manifested. As Arunaketu offered to the ‘Antariksha’ with the mantra ‘evaahi Pushan’ and the Antariksha Devata Pushan manifested. Arunaketu further deposited water into the space stating ‘eaahi deva’ then ‘Deva manushyaa Pitarah Gandharva apsarasas’ got manifested. Further on, waterdrops were sprinkled by the Virat Prusha and the waters fell down: *‘taabhyo~suraa rakshaagmsi pishaachaashchodatishann / tasmaatte paraabhavann | viprudbhyo hi te samabhavann’* or there got manifested asuras, raakshasaas, pishachis and were defeated and destroyed subsequently. Then the waters enveloped the mighty womb and Swayambhu Manu . Rig Veda vide 10.121.7 states: *Apo ha yadbrihareer vishvamaayangarbha dadhaanaa janayantiragnim, tato Devataanaam samavarta - taasurekah kasmai Devaaya havishaa vidhema/* or even before srishti, a massive form of water or the ‘Mula Kriyaasheela Tatwa’ got overshadowed; this got conceived as a ‘garbha’ and from there emerged Agni-Akaasha and there followed the primeform of Praana the Vital Energy which was worshipped with unanimity and utter sincerity! From the waters in mass or in smaller units got created and so did the Celestial Swarupa of Pajapati on his own as ‘atmaana aatmaanam’ as Self Created. Thus Prajapati the Self Generated, created the worlds, all the Beings, Directions, Intermediate Lokas, and so on. He enters within every Being, every feature and facet, within-without, inside and outside out, comprehensively and intrinsically. Indeed He is omni-present, omni potent and omni-scient! 125.1-9: Preparation of Homa Kunda: The preparation of the homakunda or the Fire Altar arranged in the northern direction as dug up knee deep and filled with water. On the top of the altar are lotus leaves spread over and the ‘Hiranya Purusha’ installed; *Tapo vai pushkaraparnam satyagmrutmaha amrutam purushaha, etaavadvaa vaasti yaavadetat yaavadevasti tadavarundhe* / The lotus leaf is the tapo vedi; Satya or the personification of Truth as the ‘rukma’ or the golden shine- and Amritam or Immortality; indeed the divine combination is of ‘satyam-rukma-amritam’. He next step is to instal Kurma the Sacred Tortoise which indeed is the ‘medha’ or the essence of water as stated to have been derived from Swarga; Kurma is the Supreme Purusha existent well before Prajapati the ‘karta of srishti’ or chief of Creation. Now the prayer of the Karta of the agjna: May we secure continuous flows of water by the help of ‘Tisra Paramaja’ Agni, Vayu, Bhaskara. Thereafter, let this Homa Kunda be filled in by the powers concerned. Let the powers represented by the bricks at the Homa Kunda be enhanced by the mantra of *Indra ghosha vasubhih*. The Yagjna karta may then prepare five compartments or sections each with Agni in ‘pancha chitayh’ or five layers decorated by special things like Yavan et.c. The worshipper then places five lotus flowers in each compartment representing ‘Panchaagnis’ viz. Aahavaniya, Gaarhapatya, Dakshina, Sabhya, and Vasatya. Now the second brick named ‘lokaprana’ or the large brick named Virat of five feet representing bhumi, antariksha, swarga; dishas or directions, and ‘paroraja’ or what is beyond swarga; the space fillings are of ‘loka praana’. *ya etamagninchinute / ya uchainamevam veda* / or He who worships Agni Deva illuminates like the Viraja or the Emperor !]

There were maganimous bhojanas of bhakshya-bhojya-lehya- choshya- paneeyaas [Pancha Bhakshya or fried and other savoury or sweet food items, Bhojya basic eatables like cereals, Lehya or those consumed with the use of tongue, choshya or consumed by using lips and paaneeyas or drinkables] daily in separate halls as per varnas of Brahmana-Kshatriya- Vaishya-Service classes and of respective sex. The elderly- youth-child of men and women besides of disabled or ill persons were served and ever contented. *Deeyatam deyataamannam vaasaamsi vividhaanicha, iti sanchoditastra tathaa chakuraneshah/* The

watch words among the invitees as pronounced loud and clear often declared by the volunteers of the kingdom's 'annashalaas' were: Take the Food and Take New Clothes! The freshly cooked food, especially the cereals were of the magnitudes of mountain heaps! All the populace as the guests of the yajna coming from far and near were of uniform voice of total contentment and happiness. There were several voluntary groups of Brahmanas performing recitations of 'vedamantras' attracted by the mesmerised audiences. In fact there were 'sadasyas' of the contingent of panditas engaged in the yajna karmas were such as not all round erudites, veda vyakarana -adi panditas, brahmacharya paalakaas and 'bahushrutas' or experts in more than one vedas, besides being 'tarka-meemaamsa pravenas'. In the formal yajna in progress, there arrived a time for tying six sturdy and standing bulls to be tied to firmly fixed wooden polesticks on earth. The strong poles be preferably made of devadar wood. These should be six some with twenty one clothings dressed up and arranged in six rows firmly. The work force needed to be well trained and the hardening of the erectness of the poles, tying the clothings and their presentable uniformity of cloth, colour and design pattern. The poles should be 504 inches height with eight angled each and the overall presentability be smoothening to the objective looks. The designed and colored clothing on the polls be scented with 'pushpa chandan' in worship and looked up in an areal manner would look awesome to the celestials above. Now, the bricks arranged on the yajnavedi were sprinkled with mantras by brahmana panditas and placed inside the 'agni kunda' by the King. The emerging 'Agni jvaalaas' gradually pick up speed and wide spread by way of convection, conduction and radiation in eighteen directions. Further, the polls as arranged are stated to bundle up with tree hundred each of pashu-pakshi-sarpas as having been under the control of various Devas and thus get subdued. Meanwhile, Patta Mahishi or the Prime Queen Devi Koushalya already seated with the King would be requested to sprinkle sacred waters on the Horses for the sacrifice as also on the three swords of length and sharpness and touch them. Then she would spend the entire night beside the sacrificial horses at the 'Ashva shaala' voluntarily in the name and glory of 'dharma'. Then *Hotaardharvyustathathod graataa hastena samayojayan, mahishyaa parivritthhaaya vaavaataamparaam tathaa/* Subsequently, the priests named hota-adharvyu and Udgaataa joined their hands together on the sacrificial horse.

Vishneshana on the Ritviks of Yajna: The main priests of Yajna Karyas are the Hota who recites the invocations especially of Rigveda; Athavyu is responsible for the physical and material details of the yajna and an erudite of Yajurveda; Udgaata is the chief chanter of the suktas and specialist Saama Gaana and responsible for pressing the Soma juice. Besides these are Brahmanas as Agneedhi and Prashastar, besides Purohita of course. Thereafter, the private part of the Horse for the Sacrifice is burnt and the specified body parts of the animal are sacrificed in the flames of Agni Deva along with the recitation of the relevant chants in chorus. As per the Kalpa Sutra, the duration of Ashvamedha yajna comprises three phases; on the first day the phase comprises Chatushtoma or Agnishtoma. The second phase on the following day is called Ukthya and third phase in the final day is named Atiraatra. *Jyotishthomaayusheechaiva atiraatrou cha nirmitou, abhijid vishv ajit chaivamaaptoryaamou maha kratuh/*

Maha Kratus are considered as Jyotishthoma, Aayush homa, Ari raatraas twice over, Abhijit the fifth, Vishvajit the sixth, Aaptyoryaamas as the Maha Kratu as the substitutes in times thereafter the relevance of Ashvamedha Yajna. After the successful execution of the Ashvamedha Yajna, King Dasharatha donated away the eastern part of Ayodhya to the Hota, the northern portion to Udgaata, the southern part to Brahma and thus his empire. Then, the Rikvikas stated that instead of giving away the territories of the land, the King be pleased to donate them : *Maniratnam suvarnam vaa gaavo yadvaa samudyatam, tat prayacchha nrip shreshtha dharanyaa na prayojanam/* Narashreshtha! You might as

well donate to us Mani- Ratna-Suvasas or Cows and such precious materials and what avail could be the territories of land to us! Then Dashartha entrusted the task of distribution of ten lakh cows, crores of gold mudras and four time more of silver mudras for distribution. The totality of the Brahman hood then blessed the unique King who had successfully performed the Maha Yajna stating: *Bhavishyanti sutaa raajaschatvaaraste kulodvaahah/* You should be blessed with foursome capable sons of everlasting virtue and glory!

Sarga Fifteen : Putra Kaamekshi Yajna- Celestials preparing for arrival of Maha Purusha

Vishleshana: Putra Kamekshti from Dharma Sindhu.

[Vishleshana on Putra Kameshthi Yajna vide 'Dharma Sindhu': **Putra Kaameshti Yagna:** Agni-Homaas aiming at the birth of a son. On the sixth day after the menses of his wife, the Karta as 'Sa Bharya' settles after Abhyangana and Pranayaamas and initiates Sankalpa of *Putra Kaamah Putra Kaameshthim karishye* followed by Swasti Vaachanaas, Naandi Shraaddha and Agni Pratishtha initiated with the Mantra : *Chakshuhi Aajyenaatra pradhaanam, Agnim Pancha Vaaram Varunam Pancha Vaaram Vishnum Prithivim Vishnum Somam Suryaa Saaitreem paayasena sheshena swishta kritam/* ie. by the Aajyaas or offerings of 'Payasa' to the Main Agni five times, to Varuna five times and to Vishnu Prithivi, Vishnu Soma, Surya and Savitri and perform Swishta kruta and so on. During the 'nirvapapana' or the interval/ inactive time, silently cook 'charu' (ghee, milk of white cow with white calf and grains) and place sixty fistfulls of Rupaas at the Yaajya bhaaga and make *Pancha dashaahutis* (fifteen oblations) to Agni with the following Mantras:*Om Aatey Garbho yonimaitu punaanbaana ivaishudhim, Aaveero jaayataam putraste dashamaasyah swaahaa/ Agnaya idam namah/Karomitey prajaapatyamaa garbho yonimaitutey, Anunah putro jaayataamashlono pishaacha dheeta swaahaa/ Agnim idam namah/Pumaamstey putro naastim pumaananujaayataam, Taani bhadraani beejaanrushabha jayantunou swaaha/ Idam namah/ Agnayah/Yaani bhadraani beejaanrushabhaa janayantinah, Taistwam putraanvidaswa saa prasudhenukaa bhava swaahaa/ Agnayah idamnamah/Kaamahssamrudbhayataam mahdyamaparaajitameva mey, Yam kaamam kaamaye Devatam me vaayo samarthaya swaahaa /Agnayam idam namah/Agniraitu pratham Devataanaam Sosyai Prajaam munchatu Mrityu paashaat, Tadayam Raajaa Varunonumayataam yatheyam Streepoutramagham na rodaatswaahaa/ Varunaayedam/Imaamagnistraayataam Gaarhapatyah Prajaamasyai nayatu deerghamaayuh, Ashunyopasthaa jeevataasmatu Maataa poutra maanandamabhi prabuddhyataamiyam swaahaa/ Varunaayedam/Maathey gruhe nishi ghosha uttaadanyatra twadyabhyutyah samvishantu, Maatwam vikeshyura Aavadhishtaa jeevapatni Patilokey, Viraja pashyanti Prajaah sumanasayamaanaa swaahaa/ Varunaayedam/Aprajastaam poutra mrityum paapmaanamrutamaagham, Sheershanah srajamivonmuchiadvisha dabhayah pratimunchami paasham swaahaa/ Varunaayedam /Devakrutam Brahmanam kalpamaanam tena hanmiyonishadah pishaachaan/ Kravyaado mrityuna gharaanpaatayaami deerghaayustwa jeevantu putraah swaahaa/ Varunaayedam/Nejamesheti tistrunaam Vishnustwashtaa garbha kartaa Vishnu prithiviVishnuyonanushthup, Nneja mesham, Vishnuva , yatheyam prithivi , prithivya vishnu sreshthana, vishnuva, Somo dhenum Raahugano Gautamah Somastrishthup/ Somo dhenum, Somayedam, Ttaam Pushan Suryaa Saavitri trishthup, Paayasa charu homeyvi, Taam Pushacchiva/ (Thus Fifteen Homaas are required to be done with the above detailed Mula Mantraas viz: Aatey garbho-- Karomi tey-Pumaastey Putro-Yaani bhadraani- Kaamah samudbhavataam-Agniretu-Imaamagnisraayataam-Maa tey gruhye-Aprajastaam-Deva kutam Braahmanam-Nejamesha-Yatheyam Prithivi- Vishno sreshthana-Somam dhenu-Taam Pushan- Taam Pushacchiva). After the Aahutis, Swishtakruta homa etc. are performed and the Bharta should touch the Patni's 'naabhi' and complete the Putra Kameshti with Go daana and Bhojana Dakshinaas to Brahmanas as they sleep in the night on darbha mats on the ground.]*

Sarga Seventeen: As Rama-Lakshmana-Bharata-Shatrughnas were born thus, Indra and Devas manifested 'Vaanaaraas' including Hanuman with Ashta Siddhis. Visleshnana on Ashta siddhis .

[Vishleshana on Ashta Siddhis: or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on.]

Sarga Eighteen: Dasharatha distributes 'payasa' to queens Koushalya-Sumitra- Kaikeyi Samskararas to Ramaadi Kumaras; Vishleshana on Star-wise birth results; Naama karana- Janmaadi Samskaras; Dolarohana - dugdha paana- jalapuja- Suryaavalokana- nishkramana- Anna Praashana - 'Dhanurveda' (The Science of Archery and Weaponry) and Rules of Battle; Lakshmana the manifestation of Adi Shesha;

[Vishleshana on Nakshatra Phala (Star-wise birth results): Readings as per Nakshatra (Star)-wise birth of various human beings were narrated by Sanandana Maharshi to Narada Muni as follows: Those born in *Ashwini* are handsome and fond of wearing ornaments. *Bharani*-born are capable to perform and speak truthfully. *Krittika*-born tends to eatless, steady-minded, and conversational but have soft corner for other women. *Rohini* born are wealthy, *Mrigashitaites* are luxurious; *Ardra*-born violent, stubborn and criminal-minded; *Punarvasu* born are even-minded, and well behaved but suffer bad health; Persons born in *Pushya* Nakshatra are imaginative like Poets and are happy-go-lucky. Those persons who are born in *Aslesha* are rude, obstinate, ungrateful, low-minded and uncouth. *Magha* born are rich, devoted and happy. If born in *Purva Phalguni*, the persons are charitable, adjustable, sociable and conversationalists. Born of *Uttara Phalguni* are wealthy and comfortable. *Hasta* born are shameless, mean-minded and crooks. Persons born in *Chitra* are well dressed, beautiful and charming. *Swati* born are virtuous, moralistic, kind hearted and charitable. *Vishakhaites* are greedy, deceptive, cunning and harsh. Born of *Anuradha*, the persons are fond of travel and non-resident. *Jyeshtha* born are principled and contented. Persons born in *Mula Nakshatra* are wealthy, happy and helpful. If born of *Purvashadha* and *Uttarashadha*, the persons concerned are happy- go- lucky and hearty /disciplined and virtuous respectively. *Shravanites* are rich, happy and famous; while born of *Dhanishta*, the persons concerned are donors, wealthy and courageous. A person born of *Shatabhisha*, the persons win over opponents but are susceptible of bad practices. Born of *Purvabhadra*, the persons concerned are heavily prone to feminine influence and rich; while *Uttrabhadraites* are independent, assertive, speech-makers, attractive and joyful. Finally, those born in *Revati* are energetic, enterprising, rich and pure-hearted.

Meshaadi Chandra Raashi Janma Phala: Those born in *Mesha Raashi* are passionate, enterprising and grateful; *Vrisha Raasi*: Charming, charity-minded and tolerant; *Mithun Raashai*: Comfort-loving and diplomatic; *Karka Raashi*: Controlled by opposite sex and short statured; *Simha Raashi*: Egoistic, enterprising, stable-minded and comfort-oriented; *Kanya Raashi*: Soft-natured, virtuous and well-meaning; *Tula Raashi*: Learned, broad-minded and wealthy; *Vrischika Raashi*: Loka Puja, unhealthy and injury-prone; *Dhanu Raashi*: Poets, Architects, Artistic and wealthy; *Makara Raashi*: Unenthusiastic

to perform, wasteful, vagabond but attractive; *Kumbha Raashi*: Desirous of possessing ‘Para Stree’ and ‘Para Dhan’; and *Meena Raashi*: Artistic, dreamy and easy-loving.] Source: Narada Purana
Visleshana on Naama karana vide Dharma Sindhu:

Nama karana: On the eleventh or twelfth day of the child’s birth, Namakarana is required to be performed. Some say that although ‘Ashoucha’ continues upto the tenth day of the birth, Nama Karana might as well be performed on that day itself. To Kshatriyas this function needs to be done on the thirteenth or the sixteenth day; to Vaishyas on the sixteenth or the twentieth day and to Shudras on twenty second or the month-end. However, in the ‘Mukhya Kaala’ on the birthday of the child, it is stated that there is no deed for specially ascertaining the Punya Tithi Nakshatraas for the Nama karana if done on the ‘Mukhya Kaala’ or the day of the birth although the Gouna Kala or the time of birth would need be examined from the angle of Yoga since one should avoid the Vaidhruti-Vyateepaata Sankranti Grahanas, Amavasya etc. If not possible to perform the Namakarana in the Mukhya kaala, then the Propitious timings are on Tithis barring Chaturthi, Shashthi, Ashtami, Navami, Dwadashi, Chaturdashi and Purnima; Soma, Bhdha, Guru and Shukra Vaaraas are suitable; Ashwini, Uttara, Uttaraashaadha, Uttaraabhadra, Rohini, Mrigasirsha, Punarvasu, Pushya, Hasta, Swaati, Anuraadha, Shravana, Dhanishtha, Shatabhisha and Revati are good; Vrishabha, Simha and Vrishchika Lagnaas are good. Now there could be four kinds of names that are ascribed to a child: Devataa naamaas are as per Ishta Devas; second alternative is on the basis of Maasaas as illustrated as follows: *Chaitraadi maasa naamaani Vaikunthodha Janardana Upendro Yagna Purusho Vaasudevastathaa Harih Yogishah Pundarikaakshah Krishnonantochyuta stathaa Chakreeti Dwaadashaitaani Naamaani kramaadaahurmaniishinah/* (All these names are on the basis of Chandramaana). The third criterion is as per Nakshatraas in : *Ashvayuk, Aapabharana, Kartikah, Rouhinah, Margasirshah, Ardraakah, Punarvasu, Tishyah, Aasleshah, Maghah, Purvaaphalgunah, Uttaraaphagunah, Hastah, Chaitrah, Swaati, Vashaakhah, Anuraadhah, Jyaishtah, Moolakah, Purvaashaadhah, Uttaraashaadhah, Abhijitah, Shraavanah, Shravishtah, Shata bhishak, Pooravaa –Proushtha paadah, Utaraa proushtakpadah, and Raivatah/* As per Jyotisha Grandhaas the names could be on the lines of ‘chu-che-cho-la Ashwiniproktaa’ like Chelesha, Cholesha or Lakshmana starting with the name of the Nakshatra. But Shrouta Granhaas are not in agreement to this method. Shaankhaayanaas follow the method of naming the boys on the basis for Nakshatra in another way: like those born in Kritika are named as Agni Sharma. The fourth method is of Vyaavahaarika use or socialised version. For boys the name might contain ‘Samaakshara’ or of even number like of the second, fourth, six letters and for girls odd-number names. Normally the words like Sharma-Shastri are suffixed to Brahmana boys or Varmanas in the case of Kshatriyas, Guptaas in reference to Vaishyas and Daasas for Shudras. Even if the earlier Samskaaraas like Garbha dhaana, Pumsavana, Seemanta, Paada Kruccha, Artha Krucchaadi were not performed earlier, the ‘parihaara prayaschitta homas’ and ‘pratyamaanaaya daanaas’ be executed and make the Sankalpa of Namakarana vidhaana: *Asya Kumaarasyaayurabhi vridhhi dwaaraa vyavahaara siddhi beeja garbha samudbhavaino nibarhana dwaaraa Shri Parameshwara preetyartham Naama karmka cha tantrena karishye/*—Then the Swasti Vaachanaas would be recited: *Jaata karma naama karmanoh Punyaaham bhavanto bruvantu/*—*Asya Kumarasya Jaata karmaney yetannaamney cha Swasti bhavanto bruvantu/* Then Brahmanas would write down on rice grains in a silver plate the Vyavahaarika Naama of the son which the father would announce to the invitees audibly and clearly followed by other formalities including Mangala Geetas, Brahmana Dakshinas and Bhojanaas.]

Teshaam janmakriyaadeebi sarva karmaanya kaarayat, teshaam keturiva jyeshto Ramo ritikarah pituh/Maharshi Vasishtha had performed various 'samskaaraas' at the appropriate timings of days, months and years.

Vishleshana on Janmaadi Samskaras:

[Dolarohana or Anadolaa Shayana- dugdha paana- jalapuja- Suuryaavalokana- nishkramana- Anna Praashana] [by seating the child on the mother's lap and slowly administering the 'Paayasa' made of ghee, honey, milk and curd mix (without jaggery) from a gold or bronze vessel by hand with a gold ornament like a ring along with appropriate Mantras. After the Anna Prashana the child is left free to crawl towards a nearby destination where attractive and colourful Vastras, ornaments, books, knife, pen and so on so that the first thing that he or she would get attracted to and touch or grab would decide as to what would be in his or her life ahead; *Agratodha parinyasya Shilpa Vastuuni Sarvashah Shastraani chaiva Vastraani tatah pashyettu Lakshanam/Prathamam yatsrusheyd baalah Pustakaadi Swayam tadaa, Jeevikaatasya Baalasya tey naiva tu bhavishyati/- Karna Vedha* or piercing the ear lobes by a golden needle to Kshatriyas as against silver to Brahmanas - Drishthi dosha nivritta rakshaa vidhi or to overcome evil looks with the mantra: *Praatassangava Madhyaahna Saayaahneshu cha Sandhyayoh, Mahaa nishi Sadaa raksha Kamsaarishtha nishudana/ Yadgorajah Pishaachaamcha Grahaan Maatru grahaanapi, Bala grahaanvisheshena chindhi chindhi Mahaa bhayaan/ Traahi traahi Harey nityam twadrakshaa bhushitam Shubham/* (Do protect my child from evil looks and provide shield to my child in the mornings, afternoons, evenings and nights; do safeguard my child from cruel animals, serpents, pishachaas, Grahas, Matru Grahas, Maha Bhayanaka Bal Grahas, and demolish all such Evil Spirits and Forces; do also those provide Raksha to all who provide guard to my the defenders of my child!) - Choodaa Karana to be accomplished either from the first to five years after the birth of the child say at the Prathama Kesha Khandana on completion the first year upto the Samskaaraas of Upanayana depending on the family traditions and one's own convenience, preferably. Maagha-Phalguna-Vaishakha-Jyeshtha Months during Shukla Paksha- Vidyarambha or Initiation of Aksharaabhyasa is best performed in the 'Uttaraayana' of the fifth year of the child when Surya is not in Kumbha Raashi. Shukla Paksha is suitable; even Krishna Paksha is agreeable barring the last three Tithis. Dwiteeya, Triteeya, Panchami, Dashami, Ekadashi and Trayodashi are auspicious. Ashwini, Mrigaseesha, Ardra, Punarvasu, Pushya, Hasta, Chitra, Swaati, Anuradha, Shravana, Dhanishtha, Shatabhishak, and Revati are appropriate to recite *Om Namah Siddhamiti Akaaraadikshakaaraantaan varnaascha vilikhya sampujya praangmukham krutwaa Aksharaani trivaaram vaachayitwaa Vidyaarambham kaarayet/ - Upanayana: Garbhashtameshu brahmanamupanayeeta, Garbhekaada sheshu Raajanyam, garbha dvadasheshu Vaisyam, Vasanto greeshmah sharadityutsavo varnaanu purvenu iti/* (Apastamba Sutra states that upanayana be performed by the eighth year to Brahmanas, eleventh year to Kshatriyas and twelfth year to Vaishyas; the suitable Seasons for performing Upanayana are Vasanta, Greeshma and Sharad Seasons respectively)] *Sarve vedavidah Shuraah sarve loka hito rataah, sarvajnaanopa sampannaah sarve samuditaa gunaih/ Teshaamapi maha tejaa Ramah* satyaparaakramah, ishtah sarvasya lokasya shashana iva nirmalah/ *Gaja skandheshva pushthe cha rathacharyaasu sammatah, dhanudvedi cha niratah piruh shushrune ratah/* As King Dasharatha was heartily delighted that his eldest son Shri Rama had blossomed as Veda Dharma Vidwaan and also a 'Parama Veera Shura' a mighty person of bravery and glory, besides displaying qualities 'pro bono publico' or of enormous public welfare. He was indeed like an untarnished full moon. He could ride on an elephant top with grace and self confidence or ride on a speedy horse with the same ease as an intrepid warrior. He was an ardent son following the basic principle of 'pitru vakya

parapalata' or true follower of what the father's word of wish would in spirit and will. On top of all these attributes of glory, Rama was a champion of Dhanur Vidya.

Vishleshana on 'Dhanurveda' (The Science of Archery and Weaponry) and Rules of Battle:

'Dhanurveda' or the knowledge of Archery and Weaponry is an important aspect covered in Agni Purana. Mainly five categories of weaponry are stated to have been used in the days of yore, viz. 'Yantramukta' launched from Yantra (machinery/ engines), including arrows released from bows; 'Pani Mukta' or thrown by hands, like stones or spears; 'mukta sandharita' ie. flung or withdrawn by hands; the weapons like swords invariably used by hands; and 'amukta' used by brute force such as duels/wrestling. The use of bow and arrows is an art by itself: the bow ('dhanush') with a tightly fitted strong string, making an arch form and the arrow drawn back as far as possible to be released while chanting a prayer to the respective Gods like 'Agni' (Fire), 'Vayu' (Wind), 'Indra' (Chief of Devas), 'Varuna' (God of Rain), Serpent ('Naga') etc. appropriate to an occasion. The opponent would naturally retaliate and the initiator should have the knowledge to anticipate an opposite action and the fight keeps going depending the tolerance and attacking power of an archer. In addition to the set of bows and arrows, a warrior is also equipped with an arrow-hive to store the arrows to be hung behind in the back, armoury protecting the chest, neck, hands, legs, feet, groins, back and of course the head, a belt to accommodate a sword, a dagger, a noose, a mace, an iron chain, and most of all a shield. The charioteer, the horses and a strong chariot are to be suitably equipped too. The art of handling each item of defence and offence to one's own advantage is an integral part of 'Dhanurveda' training and skill management, which alone is the answer for the success of the battle discipline.

Vishleshana on Lakshmana the manifestation of Adi Shesha: Adi Shesha was the first born to Kasahyapa Maharshi and Devi Kadru, followed by Vaasuki- Airavata-Takshaka and thereafter the sarpa generation of Iravata, Mahapadma, Kambala, Ashwatara, Shankha, Karkotaka, Dhananjaya, Kaliya and so on. As most of Shesha's younger brothers were cruel bent upon harming other beings, especially the cousin brothers like Garuda, Shesha was disgusted by the cruel took to austere penances, lived on air and meditated in places including Gandhamadhana, Badrikashrama, Gokarna, Pushkara and Himalayas. His penances were so severe that his flesh, skin and muscles dried up and became skeletal. Lord Brahma was pleased and blessed as Shesha requested Brahma to let his mind under control for ever. Brahma then instructed to go beneath the unstable earth and stabilize it. Shesha agreed and went to the netherworld and stabilized earth with his hood. Shesha is also depicted with a massive form that floats coiled in space on Ksheera Saagara as the bed on which Maha Vishnu lies as of thousand hoods each ornamented with glittering precious crowns.

Sargas Nineteen-Twenty-Twenty One : Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vishleshana: Brahmarshi Vishvamitra: 1. Gayatri Mantra- Vishvamitra and Harischandra-Vishvamitra and Vasishta as their rivalry leads to be birds-

Vishleshana on Brahmarshi Vishvamitra:

1. Gayatri Mantra: Thrice a day dvijas are expected to perform Gayatri Mantra and during the Invocatory and Viniyogas or attributions of Gayatri / Shiro Mantras state: *Tatsavituriti Vishwamitra Rishih Gayatri chaandah Savitaa Devataa Apojyotiriti Sirasah Pajapatirishi yajuschhando BrahmagniVaayu Suryaa Devataah/* Brahmarshi 'Vishva Mitra' credited as the unique reviver of Gayatri Mantra vide Rigveda's third mandala.

2. Origin of Vishvamitra: In the days of yore, Sage Bhrigu's son Maha Muni Rucheek was on 'Tirtha Yatra' and reached a Place called Bhojkat on the banks of River Kaushiki, ruled by King Gaadhi. As the Muni was at the River for taking his 'Snaan', he saw an extraordinarily pretty girl and on enquiry came to learn that she was the daughter of the King named Tribhuvan Sundari who arrived there to worship Devi Gauri in the Temple there with the desire to secure a suitable husband. Sage Rucheek approached King Gaadhi with a proposal to marry his daughter and the latter did not relish the offer since the Sage was old

and none too handsome but could not directly convey the negative reply as the Sage might curse either the King or his daughter. He had indirectly suggested that he would expect 'Kanya sulkam' or dowry as per the Royal Tradition and the dowry would be seven hundred white horses with black ears which could run as fast as wind; the King felt that this kind of difficult demand would surely dissuade the Sage. On the other hand, Sage Rucheek prayed to Devatas and recited sixty four Ruchas (stanzas) in Chanda or symmetry invoking seven hundred mighty horses coloured white with black ears along with strong riders who could run like wind! That specific Ghat of Ganges was thus known as 'Ashva Tirtha'. As per the earlier understanding the King could not wriggle out and had to marry off the daughter to the Muni. Almost after the wedding, the Muni told the bride that he was going off for performing Tapasya and asked her for a boon. The bride's mother advised the daughter to ask the Sage for an excellent boy full of Brahmana's virtues for herself and for a brave Kshatriya boy for the Queen. The Sage performed 'Putreshtu Yagna' to fulfill the desires of the daughter and her mother, viz. a boy of great Brahmanik radiance and another boy with unusual Kshatriya's vivacity respectively and gave away two seedlings one for herself and another for her mother. He instructed that his wife should embrace a Pipal Tree and her mother should embrace a 'Bargad' Tree after consuming the respective seedlings. But the daughter and the mother wanted to test the Sage and thus exchanged the seedlings and the trees. The Sage discovered that exchanges of the seedlings and the trees took place and got quite angry, but the young wife sincerely begged the husband to conceive a boy with Brahmanic qualities although he might have the Kshatriya background. The Sage replied that there could not be a reversal of the situation, yet the boy born of Kshatriya origin might however be an illustrious Sage or a Rajarshi. Thus were born Vishwamitra to Tribhuvansundari and Jamadagni to the Queen. Jamadagni begot Parasurama who not only destroyed King Kartaviryarjuna for killing Sage Jamadagni but also wiped out Kshatriyas in a series of twenty one battles and uplifted the supremacy of Brahmanas as a race. On the other hand, Vishwamitra became a Rajarshi with the qualities of a Brahmana. After Gaadhi, Vishwamitra became the King. (Skanda Purana)

Thus Vishwamitra was of the Kshatriya clan as the King of Kanyakubja, a famed warrior of koushika vamsha and the son of King Gaadhi. Once King Vishwamitra on a hunting spree with his mighty entourage happened to visit Maharshi Vasishtha at his ashram and was treated him and his large army with a sumptuous lunch and discovered Kaama Dhenu the celestial cow the ashram. Vishwamitra was fascinated and wanted the cow for himself so that his 'praja' would never face shortage of food. As Vasishtha refused, the King pondered that true might never wrested with battle skills but only with austerities and relentless tapasya. Vishwamitra spent many years in the pursuit of his goal and faced many obstacles like . For instance, his meditations were once interrupted when he was seduced by Menaka.[Mahabharata describes Vishwamitra's relationship with Menaka resulting in a daughter, Shakuntala]. He returned to his meditations, but was forced to re-start again and again. Finally, he returned to Bramarshi Vasishtha and eavesdropped and heard the conversation of Vasishtha and his wife Arundhati, and learnt that Vasishtha had been always encouraging Vishwamitra all along as the King turned Maharshi was steadfast in his Tapasya despite several hurdles and material attractions and physical weaknesses throughout his journey to enlightenment. Ashamed of his anger towards Vasishtha, Vishwamitra began to hit his head against a wall. Vasishtha rushed out to stop Vasishtha and Vishwamitra fell to the ground. As his head touched the feet of Vasishtha, Vishwamitra felt a divine current course through his body. He also went into spontaneous state of 'samadhi' when he heard Gayatri Mantra which he kept on repeating for long. Vasishtha during Vishwa -mitra's Enlightenment and acquisition of Celestial Energies conferred the title of 'Brahma-rishi' to him.

2. Vishvamitra and Harischandra: King Harishchandra on a hunting expedition, he heard the cries of a woman asking for help. Armed with a bow and arrow, he went in the direction of the sound. The sound was an illusion created by Vighnaraja, the Lord of the obstacles. Vighnaraja was trying to disturb the tapasya of Vishvamitra and entered the body of Harishchandra who in turn started abusing Vishvamitra. This disturbed Vishvamitra's tapasya even as Harishchandra came to his senses and realized that the Sage was extremely angry with him, and apologized. Then commenced the 'Agni Pareeksha' Harischandra who was renowned for his outstanding Truthfulness. As though Ganesha prompted Vishvamitra by testing the tenacity of Vishvamitra and the glory of Truthfulness of the King alike, the episode of Satya Harischandra got initiated. The King promised to fulfill any of the Vishvamitra's desires to get rid of his guilt. The King requested to perform Rajasuya Yagna. There after, when Harischandra offered 'dakshina' to Vishvamitra, the latter surprised the King and demanded his entire kingdom and all his possessions excepting him, his wife Devi Chandramati and son Rohitasya and left the palace. Vishvamitra further demanded another dakshina when Harischandra sold off himself, his wife and son too. The Sage maltreated them all and Harischandra decided to leave for Kashi in utter poverty. Vishvamitra reached there too and reminded about the dues of Dakshina since a month passed meanwhile. Harischandra's wife offered that she could be sold off to pay for the Dakshina. The King fainted at her proposal and she fainted too. But since the Sage gave an ultimatum to pay off at least a part payment by that evening, the couple decided that she was sold in an open market place as a slave of any taker. A Brahmana came forward to buy her and some amount was paid to Vishvamitra, but the young son Rohit did not leave his mother and she begged the Brahmana, who already started insulting and even beating her in the presence of her husband and the Public, finally agreed to allow the son to stay along with her in his home. A few days later, Vishvamitra appeared in the form of 'Kaal' (Mrityu/ the Deity of Death) and demanded that atleast another instalment of the payment due to him at once; Harischandra had no other option to sell himself to a Chandala, even while reminiscing his past stature and the absence of his virtuous wife and the dear son. The Chandala gave him the duty of holding a stick to burn off dead bodies and be loyal to the Master and carry out his meanest errands. The Great Harischandra finally got rid of Vishvamitra even if he had to perform the most wretched and heinous duties; he lost his identity and carried on with past memories which also faded away with the passage of time and led a mechanical and handfull existence. One fateful day, a woman arrived at the burial ground with a dead body of her son, stated to have been dead as a result of a snake bite. The crying woman recognised the person with his stick with which he was used to burn off dead bodies for years now, and even as he had a dishevelled and ugly hair and beard, with depressed cheeks and hollow eyes. The former Queen- the wife of King Harischandra was herself half clad and hardly identifiable, with her dead son on her lap; she had tired eyes after incessant cries and was looking completely exhausted and hysteric. A man called Harischandra- a non-entity- vaguely felt he saw her somewhere! At last, he recognised her and their dead son and hugged her and the son's body, arranged the dead son on a huge pyre and was about to consign to flames. His wife decided to immolate herself but Harischandra felt that he was not free even to do so without his Master's permission. Finally he decided to join his wife's immolation even if he were to go to hell and the couple performed their last prayers to Almighty. Just at that nick of time several Deities headed by Dharma made their appearance; they included Sadhyaganas, Vishvadeva, Marutganas, Lokapalas, Nagamani, Siddhaganas, Gandharvas, Rudraganas, the two Ashvini Kumaras, Sage Vishvamitra and Lord Indra too. The dead Rohit was revived and presented himself in a Prince's attire. Harischandra and his wife were blessed and were invited to reach Heaven but the King hesitated as he did not secure his Master's permission; Dharmaraja declared that he himself was the Chandala and approved of the Royal Couple to

fly by the Pushpak Vimana to Swarga. Lord Indra stated that all the Deities were extremely happy with the Values of Dharma, Sacrifice, Dedication and Truthfulness that were amply demonstrated by the King, his wife and their son and as such the three were fully entitled to Swarga. Indra sprinkled ‘Apamrutyu vinaashaka Amrit’/ the Ambrosia that negated death on the Pyre where the dead body of Rahul was kept and the various Deities showered fresh fragrant flowers and Indra personally invited the Threesome to Swarga; .but Harischandra hesitated and said that the Citizens of Ayodhya were highly anguished at our misfortune and hence the King and family alone could not depart to Swarga committing betrayal; the sins of Brahmahatya, Guruhatya, Gohatya, Streehatya are as deplorable as Bhaktahatya; therefore Bhagavan Indra! Kindly return to Swarga, since the pleasure of visiting that Place would not accord as much happiness of our reaching Swarga as our staying in this ‘Bhu Naraka’ along with our Bhaktas! Thus our resolve is to stay back with our own well-wishers only. Lord Indra was taken aback by the decision of Harischandra and did concur with his proposal as an unusual and exceptional occurrence! Sage Sukracharya commended the example of Harischandra and stated as follows: *Harischandrasamo Raja na bhuto na Bhavishyati!*

3. Vishvamitra and Vashishtha: an interesting rivalry of Vasishtha and Viswamitra and their mutual curses to become birds : After emerging from his penance under water for twelve long years, the Guru of the King Harischandra, Sage Vasishtha, came to learn that Viswamitra tormented the King and his family to such unendurable limits as taking away their Kingdom, freedom of existence, and near extinction of their lives. It was due to the enduring capacity of the King that even Deities like Indra, Dharma and Dikpalakaas complemented him and his family as was so felt by Vasishtha too.. Quite incensed by the deplorable acts of Viswamithra, he gave a Curse saying: *Tasmadduraatma Brahmadvida yajvinaamavatopakah macchhapahato moodhaha sa bakatvamavaapsyati* (Due to this reason, that evil-minded stupid who is a hater of Brahmanas and who seeks to spoil Yagnas being performed by them be cursed to become a stork!). But Viswamitra came to know of the curse and gave a return curse to Vasishtha to say: *Twamaadi bhavasvet* (You become a Partridge!). By virtue of their mutual curses, both the Sages turned out to be birds and kept on quarrelling with each other screeching and shrieking and becoming a nuisance in the surroundings. Lord Brahma himself, as accompanied by Deities sought to bring about truce to the fighting Baka (Stork) and Aaadi (Partridge) but to no effect. Finally, Lord Brahma over-ruled the mutual curses of the Sages and restored their original forms. Vasishtha and Viswamitra felt ashamed of them; Brahma explained to Vasishtha that the extreme actions taken by Sage Viswamitra against Harischandra and family were only to put them to test but not out of spite or jealousy; even Dharma Raja was an actor in the drama that was initiated by Maha Ganapati Himself! Harischandra and family as also the great illustrious Well-wisher Subjects of Ayodhya were amply rewarded at the end thus explained Lord Brahma.

Sarga Twenty four: Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hid; the reason was that Indra killed brahmana Vritraasura. Vishleshana: on Vritrasura and Indra’s Brahma hatya dosha- They enter ‘Tataka Vana’

Vishleshana on Vritrasura and Indra’s Brahma hatya dosha:

Indra kills Trisira and Vritra and his penance: Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially ‘Panchagni Sadhana’ hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne,

Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive, as after all Indra had committed a heinous crime of killing a Brahmana out of pride and fear. Meanwhile Vritra formulated his plans of attack and grouped a vengeful and desperate army of Danavas as his support. As the dooms day arrived, Indra and Devas were attacked and a furious Danava clan fought for hundred years and Indra leapt for life from Elephant 'Airavata' and ran by foot and Varuna, Vayu, Agni and all other Planetary heads and Devatas, Gandharvas, Kinnaras and so on fled too incognito. At one stage Vritra caught hold of Indra and literally devoured him. All the Deva Chiefs prayed to Deva Guru to somehow save Indra and Brihaspati managed Vritra to yawn with his mouth wide open and somehow helped Indra to manage to bale out from his mountain-cave like mouth of Vritra! As Indra and Devas fled and hid themselves from Vritra, the latter ruled Heavens for thousand years and Devas continued sporadic efforts to defeat Vritra and Danavas but to no avail. Indra and Devas approached Maha Deva for help and together along with Maha Vishnu prayed to Maha Devi and got Her blessings. Some senior Sages went in a delegation to Vritra requesting for truce with Indra and Devas. Vritra agreed that the truce be agreed provided that his death should take place neither during day or night, with a dry or liquid substance or by wood, stone, thunderbolt and similar substance. The Sages agreed to the conditions. But Vritra's father Visvakarma cautioned the son that past history was a witness to Indra's vicious acts and that he would certainly strike Vritra at an opportune time; he said that Indra was such a crook that he killed the foetus of his own mother's sister Diti by entering into her womb by Anima and other Siddhis and killing it into pieces; by taking the form of Sage Gautam and cheated the Sage's wife Ahalya into bed, and recently killed Trisira on the suspicion that he might usurp his throne and so on. In course of the function like 'Suthika Sauchak' ie one month after birth till 'Samavartan' or boy returning from 'Gurukula' after studies. Meanwhile Rahul came to realise that Varun had been demanding the Naramedha and ran away. After some time when he came to know that his father was extremely ill with dropsy as a result of Varuna's curse, Rahul wanted to return home but Lord Indra advised him against it. Sage Vasishtha the well wisher Guru of Harischandra suggested that an alternate way of performing Naramedha as approved by Scriptures was neither day nor night but the twilight time. It was wrongly deduced that it was Indra who killed Vritra, but the actual position was that Maha Bhagavati entered and energised the Sea foam and terminated Vritra. That was why Maha Bhagavati was known as 'Vritranihantri'. [Srimad Maha Bhagavatha Purana stated that Maha Vishnu advised Devas to implore Sage Dadhichi to spare his backbone which was converted into a thunderbolt by Visvakarma the Architect of Devas with which was killed Vritra by Indra.] Badly hurt by the sense of guilt that he killed a Brahmana the result of which would be that of a Great Sin of 'Brahma paataka' as this would be a second sin of killing Trisura, who was also a Brahmana, Indra felt miserable and hid himself in the stalk of a lotus in the deep ditch in Manasarovar lake. As Indra was absconding for a long time, another Indra King Nahusha was installed, and puffed up by the new position Nahusha asked for Sachi Devi to serve him, as he was the King then. Sachi asked for some time Indra befriended Vritra and when the latter was roaming on the Sea beach he

took advantage of the situation and sent his thunderbolt to dip itself in the froth of the Sea waves and killed Vritra as the time time to make sure that her husband was really hiding or dead. She prayed to Devi Maha Bhagavati and explained her predicament to Her. Maha Devi asked Sachi to accompany a female messenger named Visvakama; they went by an air-borne vehicle to Manasarovar where she met Indra who was frightened with the sense of guilt hiding inside the stalk of a lotus. On narrating the happenings of the new Indra, his desire to own Sachi as his wife, her asking him for time, praying to Maha Devi and the messenger Visvakama helped locating Indra, the latter advised Sachi to allure Nahusha into a forest by a Vehicle meant for Sages. She returned to Nahusha who borrowed the 'Vimana' (air plane) of Sages who understood the deceit of Nahusha and allowed both of them to board the vehicle saying : SARPA SARPA, which had the double meaning of ' Get In and go' and also 'Serpent, Serpent'!The Great Muni was whipped by Nahusha to let the Vehicle go fast. The Vehicle dropped Nahusha in the thick of a forest who took the shape of a huge serpent and picked up the real Indra and Sachi Devi back to Heavens safe, when all the Devas were happy that original Indra returned! Nahusha secured his liberation only after the Maha Bharata was over and the Five Pandavas passed through the forest and King Dharmaraja answered the questions correctly from his serpent formation and liberated him too. By the Grace of Devi Bhagavati, Indra was reinstated and the curse of his 'Brahma Hatya Pathaka' (killing a Brahmana) was already dissolved by way of atonement and sufferance in hiding at 'Manasarovara'. Such was the Supreme Justice that Devi Maya did to every being without favour or prejudice. The powerful 'Karma' or Fate works equitably to Tri Murthis downward to a grass blade, but the norms change with the passage of Yugas from Satya to Treta to Dvapara and Kali Yuga when the percentage of Gunas would witness radical change by way of reduction to Satvik, medium to Rajas and maximum to Tamas and when the peak reaches to Tamas, it then would be time for Universal Dissolution! [Source: Devi Purana]

Sarga Twenty nine: Vishvamitra takes Rama brothers to the 'Vamana Ashrama '

Vishleshana on Bali Chakravarti and Vamana avatara

Vishleshana on Bali Chakravarti and Vaamanaavataara: Maha Puranas especially Matsyaadis described but Vamana Purana is quoted:

Chakravarti Bali of Daityas took over the reins of Trilokas from Virochana the son of Prahlada and the great Grand father of Hiranyakashipu, Devas lost power in Swarga and the mighty Mayasura and Shambara flew the Flag of Vijayanti too. Yet, the Daityas were steeply engaged in Dharmik deeds, and they were guarding the Sky providing stability all-around. There was complete absence of sinners in the Kingdom and Dharma was predominate; Dharma was established on four feet except on one; all the Deputised Kings were performing Administration ideally and all the Four Varnaas of population were observing Dharma perfectly. It was at that opportune time that the Coronation of Bali Chakravarti took place amidst the chantings of Victory by all concerned. Devi Lakshmi appeared and congratulated at Bali's Elevation to Supremacy along with her 'Amsaas' like the Devis named Hreem, Kirti, Dyuti, Prabha, Dhruti, Kshama, Bhuti, Ruddhi , Divya, Mahamati, Shruti, Smriti, Ida, Shanti, Pushti, Kriya, and also select Apsaraas. Meanwhile, Devataas were disillusioned at their discomfiture and the climax of Bali's high status especially because of Daitya King's unchallenged success owing to his Dharma Paalana and the lack of any record of Evil deeds by Daityas; they were also denied their shares of Yahna Phalaas. They approached their mother Aditi for solace and advice and in turn she reached her husband Kashyapa Muni. Kashyapa found the situation was delicate and even Brahma might find it difficult as strictly speaking the record of Daityas was above board! Brahma advised that the only way out would be that Tapasya and Aditi would perform strict Tapasya to Vishnu Deva and seek the most difficult boon of Vishnu taking birth as their son! The Couple reached the Banks of Kshira Samudra at a holy spot called Amrita, performed austere Tapasya and 'Kaamada Vrata' for thousand years by controlling their Indriyas, observing silence and Kashyapa chanted Veda Yukta Sukta called Parama Stuti as follows:

‘Deva Deva, Eka Shringa, Vrishaarchi, Sindhuvrusha, Vrishaakapi, Suravrisha, Anaadi Sambhava, Rudra, Kapila, Vishvaksena, Sarva Bhuapati, Dhruva, Dharmaadharma, Vaikuntha, Vrishaa Karta, Anadi - madhya nidhana, Dhanajaya, Shrutishrava, Prushna Teja, Nijajaya, Amriteshaya, Sanaatana, Tridhaama, Tushita, Mahaa Tatwa, Lokanaatha, Padmanaabha, Virinchi, Bahurupa, Akshaya, Akshara, Havyabhuj, Khandaparashu, Shakra, Munjikesha, Hamsa, Mahaa Dakshina, Hrishikesha, Sukshma, Mahaniyama - dhara, Viraja, Lokapratishtha, Arupa, Agraja, Dharmaja, Dharmanaabha, Gabhastunaabha, Shatakratunaabha, Chandra Ratha, Surya Teja, Aja, Sahasra shira, Sahasrapaada, Adhomukha, Maha Purusha, Purushottama, Sahasrabaahu, Sahasra Murti, Sahasrasya, Sahasra Sambhava! I prostrate before you and touch your feet; You are commended as Sahasratva, Pushpahaasa, Charama / Sarvotthama; You are known as Vushta and Vashatkaara; You are Agrya or Sarvotthama, Yagna Praashita or Bhokta, Sahasra dhaara; You are the Bhur-Bhuva-Swah Swarupa; Veda Vedya or Recognisable through Vedas; Brahmashaya, Brahmanapriya; Dhyouh or Sarvavyapi like the Sky; Maatarishwa or Speedy like Vayu; Dharma, Hota, Potha / Vishnu; Mantaa, Netaa, Homa hetu or the Root Cause of Homa; Vishvateja, Agrya or Sarvasreshtha, Subhanda or like the Huge Patrarupa encompassing all Dishaas; You are worthy of Yajana or Ijya; Sumedha, Samidha, Mati, Gati, and Daataa; You are Moksha, Yoga, Srashta or the Supreme Creator; Dhata / Dhaarana and Poshana Karta; Parama Yagna, Soma, Dikshita, Dakshina and Vishwa; You are Sthavira, Hiranyanaabha, Narayana, Trinayana, Adityavarna, Aditya Teja, Maha Purusha, Purushottama, Adi Deva, Suvikrama, Prabhakara, Shambhu, Swayambhu, Bhugtaadi, Maha Bhuta, Vishwa Bhuta, and Vishwa; You are the Samsaara Raksha, Pavitra, Vishwa bhava or Vishwa Srashta, Urthwa Karma or Uttama Karma, Amrita or Everlasting, Divaspati, Vaachaspati, Ghrutaarchi, Anantakarma, Vamsha, Pragvamsha, Vishwapa or Vishwa Paalaka, Varada or the Bestower of boons; and finally, You are the Hotraatma or who is responsible for producing Agnihotra by way of the seventeen counted Aksharaas or Letters viz. Four ‘Aashraavayas’ plus four ‘Astu Shroushads’ plus two ‘Yajaas’ plus five ‘Yajaamahyes’ and again two ‘Vashats’ Aditi made a commendatory appeal to Janaardana separately and said: ‘Prabho! I am grieving with unimaginable anguish which could be destroyed only by you. My Salutations to You Bhagavan who sports lotus garlands and Pushakara malaas; You are the Adi Vidhata who is an embodiment of propitiousness! You are Kamala Nayana, Padmanaabha, the Creator of Brahma, Atmajanma, Lakshmi Pati, Indriya damana, worthy of darshan only by Samayama Yogis, Sudarshana and Khadga dhaari! Only those ‘Atmagyanayuta’ Yagnakartas, Yogadhyaanis and Yoga Saadhakaas could aspire to visualise your Gunarahita Brahma Swarupa! May I pay my obeisances to you Sharanga Dhari Deva! as you occupy the whole world in a Gross Form and yet possess the tiniest Form which is invisible! Those persons who do not make efforts to visualise you do not get your Darshan any way, but those who have no other desire in life excepting you would readily witness you are blessed with your image in their hearts always for the asking! Your unbelievable Jyoti or extraordinary Radiance is all-pervading in the entire Universe in which you are present invisibly and contrarily the Universe is but an integral segment of You Parama Deva! In other words, You are all over the Universe, the Universe was created by you and in fact the Universe is of Yours! My humble greetings to you the original Prajapati! Pitara Sreshtha! Devata Swami! Shri Krishna! Here are my Pranaams again and again! You are the Supreme Objective of Pravritti and Nivritti Deeds (Ritualistic and Directly unswerving approach) and the Unique Decider of bestowing Swarga or Moksha the Eternal Bliss! My namashkaaraas to you Vishuddha Swarupa as even my taking your very name and memory would smash all my sins! You are the Avinaashi or Indestructible; Akhilaadhara or the Mighty Clutch of the Entirety; the Only Reliever of the Trap of Birth-Death Cycle! You are perceptible through Yagnaas, the Yagna Murti, the Yagna Sthita and Yagna Purusha! Vedas commend you, Vedajnaas sing your hymns, You are the ‘Vidwadjanaashraya’ or the one who is fond of the Company of Vidwadjanaas. My Most Revered Paramaatma! The whole Vishwa is your Creation, Sustenance and also the Termination thus You are the Vishva Kartha, Vishva Bharta and the Vishwa Harta! I pray to that Highest Magnificence who materialised Surya Swarupa and destroyed darkness for good. To that Sarveswara, the Ajanma, Avyaya, Srashta and Vishnu who is fully aware of the Truth about me and the transparency and earnestness of my Prayers that I am prostrating with humility craving him to grant my wish! As both Kashyapa Muni and Devi Aditi made their Soul-full Prayers, the

impossible Darshan of Bhagavan Vishnu appeared and granted the wish that he would indeed assume His Incarnation with a view to reinstate Indra and Devas to Swarga and Trilokas.

As Aditi got concieved and Bhagavan Vishnu agreed to do so, Prithvi got tremored , Mountains were shaken, and Sapta Samudras were agitated with wobbles of waves and there was strangeness all-around! Bali Chakravarti felt that there were considerable changes in the Nature as mountians were trembling and high Sea tides were on new high and more so Daityas were experiencing paleness and loss of their normal instincts of courage, assertiveness and egoism. Bali approached his grand father Prahlada and asked for the causes of these omens and premonitions. Parama Bhakta Prahlada deeply meditated Bhagavan Srihari and visualised the latter in the Garbha of Devi Aditi and had fleeting scenes of Ashtaadasha Vasus, Ekadasha Rudras, Dwadasha Adityas, two Ashvini Kumaraas, Forty Nine Maruts, Sandhyas, Vishwa Devas, Gandharvas, Nagas, Rakshasaas, his Son Virochana, Bali Chakravarti, Jambha, Kujumbha, Narakasura, Baana, and several other Daityas, Pancha Bhutas, Seas, Mountains, Rivers, Satpa Dwipaas, Brahma, Shiva, Nava Grahas, Daksha and other Prajapatis, Sapta Rishis and so on. Prahlada gave a heavy exhalation and conveyed the datails what all he visioned and said that the Greatest Narayana in would soon be descending on Earth in his incarnation as Vamana Deva! Bali could not comprehend the full import of what Prahlada underlined and expressed his surprise whether Vamana Deva could be ever comparable with the Senior most Rakshasaas like Viprachitta, Shibi, Sankha, Ayamshanku, Hayashira, Ashwa Shira, Bhanga kaara, Maha Hanu, Kakkuraaksha and Durjaya. As Bali talked in such thoughtless comparisons with Paramatma and some examples of Danavas however mighty they might be, Parhlada got highly infuriated and shouted at Bali that there could not be bigger immature fool and hollow minded; he said that Bali's evil frame of mind would certainly lead the entire Vamsha of Daityas to doom. 'Bali! I have not come across a King of this kind who is evil-minded and dull-witted that could blame the Devaadhi Deva, Maha Bhaga, Sarva Vyaapi Vaasudeva; the names of the Daityas that you have taken as the so-called Mighty as also of Brahma and Devas were created by that Paramatma; indeed with just one 'Amsa' of myriad of his Amshaas, he created the whole 'Charaacharaas' and 'Samasta Vibhutis' or Manifestations including you, me, Daityas, Parvataas, Vrikshaas, Rivers, Forests, Samudraas, Sapta Dwipas, and so on and He is Sarva-Vandya, Sarva-Vyapi, and Sarva-Vidita; would there be a Vivekaheen-Murkha-Durbuddhi like you who would pass judgments on Him! What-ever are the reasons due to which you are faulting your Guru/ your father, or his father who is me or the Parama Guru who is Paramatma might be best known to you! Your talking slightly against Narayana is by far the worst since it tantamounts to cutting my head and it is to set right those feelings of pride and egotism that I am giving you a 'Shaap' / Curse that soon you would be dislocated from your Kingdom, Aishwarya, and ego. Chakravarti Bali was distraught and distressed at this most unforunate happening of Prahlada's curse and was ashamed of himself for his rash, thoughtless and sinful belittling of Bhagavan's uniqueness which had understandably stirred up the anger of a legendary Bhakta of the unparalleled stature of Prahlada. He confessed that there was a total loss of his mental faculties when he conversed at that time due to superciliousness and over-enthusiasm of having defeated Devas which propelled his traits of arrogance; indeed his remarks had correcrly hurt his grand father who was fully justified in giving him an irreparable curse but far worse than the curse, his behaviour which hurt elders, like Prahlada, who built a reputation of the family as Narayana Bhaktas, was sullied in the memory of future generations. This was humiliating to the Vamsha that he was squarely responsible! He begged of Prahlaadaa's forgiveness which he did not deserve and would feel repentant ever day and night. Prahlaada appretiated Bali's remorse and said that he was incensed up at that moment and the anger led him to obsession which lost his mentral equilibrium that caused the pronoucement of the curse, for which he felt extremly sad. But a lesson was provided to Bali and fully converted him as a Parama Bhakta of Narayana.

Mean while, Devi Aditi deliverd a lovely male child in short stature when Nature assumed a blossomed freshness that was rare, the Gagana Mandala was clean without any trace of pollution and Vayu was pleasantly soft and nicely odoured quite unfamiliar in the human world. The proud parents invited Brahma to perform Jaatakarma and Namakarana as **Vamana Murti.Brahma Stuti to Vamana Deva** :It was at that time when Brahma could not suppress his emotions and broke in his ecstasy into an instant

Eulogy as follows:’ Victory to you Adheesha, Ajeya, Vishwa Guru Hari, Ananta who is devoid of Birth and End; Achyuta, Ajiota, Asesha, Avyakta Sthita Bhagavan, Paramaarth Purti Nimita, Sarvajna who distinguishes Jnaana and Jneya, Asesha Jagat Saakshi, Jagat Kartaa, Jagat Guru, Jagat-Ajagat Sthita or Existent in Charaachara; Paa lana-Pralaya Swami, Akhila, Asesha, Sarva Hridaya Sthita; Adi-Madhyama-Anta Swarupa; Samasta Jnaana Murti, Uttama, Visualisable only by Mumukshaas, Mukti Sadhana by Yoga sevitaas, Nitya Prasanna and Parameshwara who is ornamented by Dama, Kshama and such other qualities; Atyanta Sukshma Swarupa, Durjeya or realisable with great difficulty; Sthula (Gross) and at the sametime AtiSukhsma (Tiniest); Indriya Sahita and Indriya Rahita; Mayaayuta yogastitha; Sesha shaayi Avinaashi; Bahurupa dhaari; Ekadamshttra Prithvyoddhaara Varaha Rupa or Varaha Rupa who lifted Earth with a single tusk; Hiranyakahipa vakshasthala vidirna Nrisimha; Maya Vaamanarupa dhara; Mayaavruta Samsaara dharana Parameswara or the Holder of Samsara surrounded by Maya; Dhyaananeeka Swarupa dhaarana karaa; Eka Vidhi Vibho! You are the epitome of Buddhi / Intellect; Jagaddharma marga Sthita Prabho! Myself, Shankara, Indra, Sanakaadi Munis and Maha Yogiganaas had failed to understand about you as we are all shrouded by Vishnu Maya; who else could gauge your personality excepting your self! Only those who are dedicated to you and are ever-engaged with your constant ‘Araadhana’ could have a chance of pleasing you and none else. Ishwreshwara! Ishaana! Vibho! Bhavana! Vishwatma! Pruthulochana! Vishwa Prabhava or Srishti kaarana! Vishnu! May you grow from strength to strength! Victory to you Paramatma!’ As Bhagavan Hrishikesha was prayed to by Brahma, the former smiled and said that in the past Indra and Devas and Kashyapa Muni as also Devi Aditi paid their homages and recited Stotras to him and he assured that he would assume the incarnation of Vamamna Murti; he further assured that he would have Indra and Devatas reinstated as Trilokaadhipatis soon. In course of time Brahma offered Krishna Mrigacharma to Bhagavan and Brihaspati performed Upanayana and Yagnopaveeta dharana; Marichi Maharshi gifted Palaasha danda, Visishtha gave kamandalu, Angira Muni gave a Silk Vastr, Pulaha Muni gave a mat as Aasana, and various other Munis taught the Vatu the purport of Omkaara, Vedas, Shastras, Sankhya Yoga, Darshana Yuktis etc. Having been trained in all these disciplines, Vamana Deva had one fine morning left for the Yagna Shaala of Bali Chakravarti as the latter was executing a Sacred Yagna while carrying his mat, danda /stick, chhatra / umbrella and kamandulu / water vessel. Danava Guru Shukracharya was aware that Vishnu Deva in the form of Vamana Murti was arriving at the Yagna and briefed Bali Chakravarti to be extremely careful as Vishnu was a sauve and highly talented person to put words in the mouths of the opponents. The Guru reminded Chakravarti that the latter denied the age-old practice of rights to yagna’s shares to Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say ‘no’ to it! Bali told the Danava Guru: *Brahman katha -maham bruyaamanyapihi yachitah, Naastiti kim Devasya Samsaarasyaaghahaarinah/ Vratopa- vaasairvividhairyah Prabhurgrunhatey Harih, Sa mey vakshyati deheeti Govindah kimato -dhikam? Naasteeti yanmayanoktamanyeshaamapi yaachataam, Vakshyaami kathamaaya -tey tadadya chaamarechutey/Shlaagha eva hi veeraanam Daanaacchaapt samaagamah, Na badhaakaari yadyaanam tadanga Balavat smrutam/* (Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and ‘Veera purushaas’ would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya: *YatagjnaatwaaMunisreshtha!Daanavighna karenamey, Naiva Bhavyam Jagannaatheey Govidey samupastitheey!* (By understanding the above, Munisreshtha! Please do not create ‘Daana Vighnaas’ or hurdles in the execution of the Charity!). As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered ‘Arghya’, ‘Aasana’, Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his

wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: *Sarva Devamayam rupam darshayaamaasa tatksanaat/ Chandra Suryoutu nayaney dyouh shirascharanou Kshitih, Paadaangulyah Pishaachaastu Hastaangulya –scha Gruhakaah/ Vishvedevaascha jaanusthaa janghey Saadhyaah Surottamaah, Yakshaa naksheshu sambhuta rekhaapsaraastathaa/ Drushtirruksaanya seshaani keshaah Suryamshvah Prabho, Taarakaa romakupaani romeshu cha Maharshayah/ Baahavo vidishatasya Dishaah Shrotrey Mahatmanah, Ashvinou Shravaney tasya naasaa Vayurmahaatmanah/ Prasadey Chandramaa Devo Mano Dharmah samaashritah, Satyasyaabhavad Vaani Jihvaa Devi Saraswati/ Greevaarditirdeva mataa Vidyaastadvalayastathaa, Swargadwaaramabhunmaitrah twashtaa Pushaa cha vai bhruvou/ Mukhe Vaishvaanarschaascha vrushanou tu Prajaapatih, Hridayamcha Param Brahma Pumstwam vai Kashapo Munih/ Prushthesya Vasavo Devaa Marutah Sarva saandhishu, Vakshasthaley tathaa Rudro Dharryachaasya Mahaarnavah/ Udarey chaasya Gandharvaa Marutascha Mahaabalaah, Lakshmirmedhaa Dhrutih Kaantih Sarv Vidyaascha vai Katih/ Sarvajyoteesham Yaaneeha Tapascha Paramam mahat, Tasya Devaadhi Devasya tejah prodbhutamuttamam/ Tanou Kukshishu Vedaascha jaanuni cha Mahaamakhaah, Ishtayah pashavaschaasya Dwujanaam cheshtitaanicha/ Tasya Devamayam rupam drushtaa Vishnormahaatmanah, Upasarpanti tey Daityaah patangaa iva paavaakam/ Chakshurastu Mahaa Daityaah Paadaangushtham gruheetavaan, Dantaabhyaam tasya vai greevaa mangushtheynaahana dharih/ Prathamya Sarvaansuraan Paadahastathalairvibhuh, Krutwaa Rupam Mahaakaayam Samjahaaraashu Modineem/ Tasya Vikramato Bhumim Chandraadityaou stanaantarey, Nabho Vikramamaanasya sakhidesho stitathaarvibhou/Param Vikramaanasya jaanumuley Prabhaakarou, Vishnoraastaam sthitasyaitow Devapaalana jkarmani/ Jitwaa Lokatrayam taamscha hatwaachaasura pungavaan, Purandaraaya Trailokyam dadou Vishnururukramah/*

(Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranass were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the ‘Homa Phalas’ at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni

Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.

Ityetat kathitam asya Vishnor mahatmyamutthamam, Shrunuyaadyo Vamanasya Sarva Paapaih pramuchyate/ Bali Prahlada samvaadam mantritam Bali Shakrayo, Baleyrvishnoscha charitam ye smarishyanti Maanavaah/ Naadhayo Vyadhayestashaam na cha Mohaakulam Manah, Chuturaajye nijam Raajyamishta- praptim Viyogawaan/ Samaapnoti Mahabhaagaa Narah shrutwa kathaamimaam/ Brahmano Vedamaapnoti Kshatriyo Jayatey Mahim, Vaishyo Dhana Samruddim cha Shudrah Sukhamaampunuyaat, Vaamanasya Matmyam shrunvan Paapaih pramuchyate/ (Whosoever hears of this narration of Vamana Charitra and Mahatmya would have no 'Adhi-Vyadhis' or external and internal problems and be freed from sins; Brahmanas would attain Veda Prapti, Kshatriyas of Victories, Vaishyas of Dhana Samruddhi and Shudras enjoy happiness; As they read or hear of Prahlada-Bali Samvada or of Bali and Vishnu Charitra, one would avoid situations of Official hindrances and achieve the desired goals of life.))

Sarga Thirty Five-Six-Seven: By boat from Shonabhadra to Ganges, Vishvamisra explains about flows of Ganges - birth of Skanda- Vishleshana on Skanda Janma : Padma-Skanda-Matsya Puranas

Vishleshana on Kartikeya: There are three versions of Skanda Deva janana in Padma Purana, Skanda Purana and Matsya Puranas; especially in regard to Skanda Kumara Janma

Padma Purana first :Tarakasura was too powerful to Devas whose soldiers were badly bruised and ran without direction. Indra and Devas approached Brahma and he replied that none excepting a seven day son of Shiva and Devi Parvati, called 'Kartikeya' could kill Tarakasura and none else in the world. At this juncture, Indra prayed to Sage Narada to advise further plan in the context of the birth of Kartikeya. The Sage designed a route-map of action, first to approach Himavanta and his wife Mena as also Parvati to prepare them to wed Mahadeva; to secure access to Mahadeva for his consent to let Parvati assist the former in his daily Pujas and approach Kama Deva and Rati Devi to stealthly despatch 'Pushpa Baanas' or Amorous Arrows of Love in favour of Parvati while she was in service to Mahadeva. But the Plan did not quite succeed as Mahadeva's eyes searched for Kama Deva and burnt him off with his third eye. As Devi Rati prayed to Maha Deva, the latter assured that Kama Deva would soon be created again as 'Ananga' or devoid of Physique. As Devi Parvati was shaken by the news of Kama Deva's turning into ashes, she decided to take to Tapasya; her father Himavan addressed the daughter to say: 'U' 'Ma' meaning 'Don't do so'! But still she left to such a Place to perform rigorous Tapasya where even Devas did not desire to visit and was so inaccessible at the heights of Himalayas. As the Plan as scripted by Narada Muni was not yet in place, Indra prayed to 'Sapta Rishis' to intervene. The Rishis tested her unambiguous decision to perform the severe Tapasya by arguing with her that she was bent on marrying Maha Deva and none else; in fact she became angry with the Rishis that she reacted sharply against them and even condemned them to suggest any other name as her spouse excepting Shiva Deva. Sapta Rishis approached Maha Deva, underlined Parvati's strong mental make up to wed only Maha Deva and emphasised the angle of 'Loka Kalyan' or the Universal Cause of destroying Tarakasura which could be accomplished only through the wedding with Parvati. For a number of years, Shiva and Parvati were in a joyful mood after their marriage and there was little news for Indras and Devas about the possible arrival of Kartikeya who alone could terminate Tatakasura. Agni Deva took the form of a parrot and entered the Palace of Shiva and Parvati who found that Parvati was enjoying a bath in a Sarovar playing with lotus flowers and Lord Shiva was resting in his bed. She found six Krittikas in the Sarovar and told them that she was desirous of seeing the water drops inside the lotus bulbs; the Kritthikas replied in fun that they would show the water drops provided they allow them also to share the joy of a child in her 'garbha'! The Krittikas further said that they should allow them too to own the child as their own as much as that of Devi Parvati and she agreed to the mutual deal; Krittikas showed the water drops inside the lotus bulb and drank them. As soon as she drank the water drops, there emerged a handsome and healthy boy from Devi Parvati's right abdomen with Sun-like luster and a powerful Physique wearing a 'Shula' and 'Ankush' in

both of his hands. He was called 'Kumar' as many entities claimed parentage mainly of course by Lord Shiva and Devi Parvati but also the Kritikas and even Agni. The boy had six brilliant faces and was popularly called by several names viz. Vishakha, Shanmukha, Skanda, Shadaanana and Kartikeya. Brahma, Vishnu, Indra and various Devas gifted the Child several valuable souvenirs like Chandan, Malas, Dhup, Toys, Umbrellas, and Bhushans and instantly appointed him as the Senapati or the Commander-in-Chief of Devas. Lord Vishnu presented several 'Ayudhas' or Arms; Kubera provided ten lakh of Yaksha Sena; Agni gave his Tej (Radiance) and Vayu provided speed as his 'Vahan' (Chariot). Kumar desired to ascertain as to what he could do for them and in one voice they wanted the demon Tarakasura to be killed and Kumar assured saying: So be it! Inspired by what Skanda Deva guaranteed, Indra sent an emissary to Tarakasura saying that soon Indra and Devas would arrive to destroy the demon and his followers. Danavas wondered that an additional Shakti must have joined the Deva Sena as otherwise they would not dare send a messenger alerting them to come prepared for a battle! Tarakasura remembered Brahma's boon to him with the qualification of the risk of his death in the hands of a boy! Even Kalanemi and other Daityas had creepy feelings about the might of the stranger who joined the Deva Sena. As Tarakasura finally saw the so-called additional Shakti, he laughed away and made fun of the baby boy; he said that Devas did great injustice in projecting him ahead of them so that they could conveniently run away if need be! Kumar replied that there was no need to make fun of us since in a battle of 'Shastras', there was the brain power that was important but not the brute force; moreover, one did not require a huge serpent to kill an opponent but even a tiny snake could finish off the enemy by a small bite of poison! Bala Surya was always difficult to look at and never under-estimate a boy! Even as Kumar's reply was over, the Asura threw a musala but the reply by way of a mighty Chakra from Kumar was instantaneous. The Daitya threw a metallic Bhindipal which Kumar stopped merely by one of his hands. Kartikeya targetted a ferocious mace which made ear-blowing sound and the demon was hardly able to escape its impact. The demon then realised that this boy was not an ordinary kid and one had to be tough with him; he used a very powerful Shastra which was undone by Kartikeya instantly. Then Kartikeya came into his form and massacred thousands of demons and the so-called mighty demons like Kalanemi could hardly defend themselves and ran away to save their skins. As a last resort, Tarakasura hit Kumar's vahana of Peacock and going wild with this act, Kumara finally used the 'Nirmal Shakti' in his hands and threw it with force and speed and the Shakti dazzled the demon's vision; he tried his best but could not evade it since it flew behind wherever he went and ultimately pierced into his heart as the mountain-like Tarakasura fell making a thud, like a cloud-burst and the handful soldiers of the huge army of Danavas left behind alive ran for their lives. Devas went into a state of ecstasy with loud shouts and battle-cries of relief showering fragrant flowers all around, Gandharvas sang earsplitting songs of victory, Apsaras danced with gay abandon and the whole Universe wore a memorable look of unprecedented carnival. Vishnu and Brahma were highly satisfied that finally Dharma and Nyaya were vindicated by Kumara. Maha Deva and Devi Parvati seated on Nandi with Ganesha and Kartikeya flew across to Kailasa Mountain witnessing festivities all along the route!

Skanda Purana: Indeed the unprecedented and the Most Glorious Wedding of Siva-Parvati was the unique talk of the entire Universe. At the Wedding 'Muhurat', Himavan declared: 'I, Himavan of the Gotra and clan of Mountains have the greatest privilege of offering the hand of my daughter Devi Parvati to Parama Siva in the august presence of Brahma and Vishnu. In turn, I wish to know the Gotra and Vamsa of Bhagavan'. As Sage Narada lifted his Veena instrument, Himavan stopped Narada not to play on it as a reply about the Gotra and Vamsa of Bhagavan; Narada told Himavan that the Gotra and Vamsa of Maha Siva was 'Naad' or Sound and that was why Narada lifted the Veena as a reply! Bhagavan is 'Naadamaya' or the Embodiment of Naada and one could realise Siva only through Naada, as He has no Gotra and no Vamsa since He is above these nomenclatures and yet belongs to all Gotras and all Vamsas. He has neither beginning nor end; He is the Most Supreme Energy beyond comprehension! Then Himavan gave the 'Kanyadaan' or the offering of his daughter saying: 'Imam Kanyaam thubhyamaham dadami Parameswara! Bharyartham prathi gruhneeshva' (Parameswara! I am offering my daughter as

your 'Dharma Patni'; kindly accept). After wedding, Maha Deva and Devi Parvathi moved on to Mountain Gandhamadan to a luxurious and lonely place for their honeymoon. As Bhagavan's virility was so potent that parts of humanity were getting destroyed and Vishnu asked Agni Deva to take the form of a Hermit and asked Parvati to donate it and extended his hand which was immediately consumed by Agni even before Her eyes. Parvati got angry and cursed Agni to become 'Sarva Bhakshak' or he who consumes everything. Agni could not bear the brunt of the virility of Maha Siva and begged Him to show a way to pass it on to someone; Siva advised that the same be planted into virtuous women and Sage Narada annotated that such women of high merit taking bath on an early morning in the instant month of Magha would be attracted to Agni and his hot flames and they would be the best choice for the transfer of the virility in particles. As advised by Narada, Kritthikas approached Agni seeking warmth from the cold morning and Agni transferred some drops of virility to the ladies through their skin pores. Kritthikas got pregnant and their angry husbands gave a curse to them to roam on the Sky. They became Stars in a constellation and aborted their pregnancies. The major portion of the virility got left however on top of the Himalayas which was lifted by a crane and pushed into Ganges and the drops which were radiant like fire sparks got meshed up in the river bed plants (Sarkhand) of Ganges, who carried the foetus to a secluded place in the bushes thus emerging a Six Headed Child Kartikeya! As soon as the boy of highly chiselled face and limbs was born with extraordinary splendour, there was such illumination that travelled all over the Three Worlds instantly. Siva Deva and Devi Parvati appeared at once on their Vrishaba carrier and were overwhelmed with parental love and affection. Soon Brahma, Vishnu, Indra and the entire Devaloka assembled and so did Rishis, Yakshas, Gandharvas and all Celestial Beings. Veerabhadra and Pramathaganas as also the whole entourage of Maha Deva were ecstatic with boundless rapture. Devas put their chins up with indescribable relief that it would not be far for the greatest menace of Takakasura to be devastated by the new arrival on the scene! The whole atmosphere was of liberation, festivity and celebration. The Deities commenced preparations of war to kill Tarakasura but a Celestial Voice was heard that victory would be assured only under the Leadership of Kartikeya and hence all the Devas requested Skanda to become the Chief of the Army of Devas. Meanwhile, Devasena, the daughter of Mrityu Devata, became his wife and hence Skanda was known as Deva Senapati. Kartikeya led the army of Devas of the rank of Indra, Agni, Vayu, Kubera and Yama Dharma Raja and was seated on an elephant. Tarakasura arrived with a huge army of mighty warriors who dominated and controlled the opponents initially. Indra's 'Vajra' was overpowered by Tarakasura's weapon called Shakti and wounded Indra. King Muchukunda who fought for Devas and sought to stop the domination of Daityas but Tarakasura felled him on the ground; Muchukunda wanted to use the 'Brahmaastra' but was restrained by Sage Narada as that weapon would no doubt create havoc but would be ineffective to destroy Tarakasura and hence Kartikeya would have to be warmed up gradually. Veerabhadra swung into action and slaughtered thousands of Demons; Tarakasura realised that Veerabhadra was not easy to control and thus used his 'Maya' and assumed a thousand arms. Lord Vishnu suggested that the time was ripe to kill the Big Demon before he became more powerful and asked Skanda to charge him. With his mighty weapon Shakti on hand, Kartikeya chased Tarakasura but the latter retaliated with his own 'Shakti' and even got Skanda unconscious for a while. After quickly recovering his poise, Kartikeya prayed to his parents and released the Maha Shakti which was fortified with the blessings of Bhagavan and Bhagavati and finally annihilated Tarakasura who incidentally was a Great Siva Bhakta! But Siva Himself was so pleased at the valour of the lad who was more than a match to the Greatest Demon of the times who sent shock waves across the Three Worlds! While Devas and Gandharvas were engaged in unending praises and noise of resounding musical notes, Rishis were engaged in Vedic Hymns to please Kartikeya and there was ecstasy across the Globe.

Matsya Purana: The whole Universe was charged with myriad emotions as Shiva as the groom and the party arrived at the bride's palace. At the 'Kalyana Mandapa', the Parvata Raja Himavan was in a state of dazed ecstasy since Parama Shiva himself was his son-in-law. *Pranateynaachalendrena Pujitotha Chaturmukhah, Chakaara vidhinaa Sarvam Vidhimantra purah saram/* (Parvata Raja performed puja

with respects to Brahma and with the full course of formal Mantras, the wedding was celebrated in tradition and dignity); *Sharveya Paanigrahana maagneena saakshikamakshatam, Daataa Mahibhrutaam Natho hota Devaschaturmukhah/ Varah Pashupati Saakshaat Kanyaa Vishaaranistathaa* (Then Parama Shiva wedded Parvati with Agni Saakshi or in the presence of Agni, when Daata / donor was Himavaan, Brahma as Hota (the Head Priest), Shiva as the bride groom and bride as Aranibhuta Devi Parvati.). Devas were extremely happy that the best was yet to happen; Indra gifted a golden umbrella, Gandharvas sang tuneful songs, Apsaras danced to their best, Kinnaras organised instrumental extravaganza and the whole world celebrated, but of course Daityas and Danavas who had ruled for thousand years were highly dejected quite understandably. After a few days the new couple of Shiva and Devi Parvati took permission of Parvata Raja Himavaan and moved back to Mandarachala. Years passed by and Shiva and Parvati continued to enjoy their marital bliss. Out of fun, Bhagavan Shiva teased Parvati once as follows: *Shareerey mama tatwaangi sitey bhaasya sitadyutih, Bhujangee vaasita shuddhaa samslishtaa chandaney tarow/ Chandraatapena sampruktaa ruchirambaraa tathaa, Rajaneevaasitey pakshey drushti dosham dadaasimey/* (Devi Parvati! As your physical colour is rather dark and mine is fair, it looks that a dark serpent is circling a chandana tree! Also, there is a simile -comparison- of a shining Moon against the background of dark cloud on the sky!). Understandably, Parvati was not amused, and in fact, badly hurt, when Shankara made these remarks even as a joke. Instantly, she left out home and proceeded to perform 'Tapasya' to Brahma for a number of years to change her body colour. Any amount of pleading and supplication by Shiva did not change her mind. Meanwhile, the son of Andhakasura and the brother of Bakasura called 'Aadi' performed strict 'Tapas' to Brahma Deva and asked for the boon of 'Amaratwa' or immunity from death. As Brahma could not grant this advantage, Aadi amended the request that he should be able to convert his Body Form as per his wish; Brahma agreed provided that the Daitya could do so only twice. As Veerak was guarding the Entry Point of Shankara and as it was not possible to enter 'Shiva dwar', Aadi converted his Form as a snake and entered Shankara's abode through an under ground hole and slithered in; thereafter Aadi assumed the Form of Devi Parvati, approached Maha Deva and pretended that she had given up Tapasya as the severity of meditation just to change of body colour from 'Krishna Varna' to 'Gaura Varna' was not worth the strict regimen. Parama Shiva was happy initially that she changed her mind and returned back to him. But on second thoughts and knowing that Parvati would not take a flippant decision to return without achieving her objective, he suspected the fake Parvati and killed the 'Mayavi' Daitya. The original Parvati Devi's Tapasya pleased Brahma Deva and blessed her to change her body colour as she pleased either as of Gaura (white)Varna or of Shyama Varna; Parvati returned home to Maha Deva but the unwitting Veeraka, the 'Dwarapalaka' refused her entry to her own house! As any amount of convincing did not help Veeraka, Devi Gauri was tired out to reason him and finally gave a 'Shaap' that he would be born as a human and after the duration of the curse would return to her again. Parama Shiva was so excited as Gauri entered his interior bed room that a delegation of Devas headed by Indra was turned out saying that he was busy. Indra detailed Agni Deva to take the form of a parrot and peep in through a window as to what was happening inside their bed-chamber. Exactly at that time, the parrot peeped in when Shiva-Parvati were actually seen in action on their bed; Shiva noticed the parrot and recognised Agni. He scolded Agni and said now that he created 'Vighna' (obstacle) between him and Parvati and hence he might as well rectify the situation by drinking up his virility. The highly explosive drops shining like molten gold punctured Agni's belly and got spread over the Maha Sarovar nearby. Several lotus flowers which got sprouted all over in the deep waters emitted strong and fragrant scents and the intoxication affected 'Krittikas' who happened to bathe in the Sarovar; the Krittikas desired to take the lotus leaves home but Devi Parvati jocularly remarked to the Krittikas that she could take the drops of water on the lotus leaves as well. In turn Krittikas joked that they would take the water home, provided the child born of the water consumed by them should have equal right to the motherhood of the boy so born! As the deal was struck between Krittikas and Parvati, the Krittika damsels gave the lotus leaves as also the water drops to Parvati. Subsequently, Devi Parvati drank up the water around the lotuses and from her right and left 'kukshis' gave birth to two male children later united into one and the child who had the extraordinary radiance of Surya Deva; each of the Six Krittikas shaped up one head each of the child; thus the boy was

named 'Kumara' by Parvati; 'Kartikeya', 'Shanmukha', 'Shadvaktra' by the Krittikas and as 'Vishakha' or the different 'Shakhas' / branches of the lotus leaves that carried the golden drops. On Chaitra Shukla Shashthi, the child was declared as the 'Deva Senapati' / the Commander-in- Chief of Devas. Vishnu gifted varieties of 'Ayudhas' / Arms and 'Astras' or Mantrik Arrows. Kubera presented him a lakh-strong of yaksha army. Vayu Deva gave him a 'Mayura Vahana' / Peacock Carrier, while Twashta Prajapati gifted a toy in the form of a Cock which could change its form as the boy wished. All the Devas presented souvenirs, prostrated before Skanda and extolled him." Our Greetings to You, Kamarupa Shanmukha! You are Kumara, the radiant son of Maha Shiva and the destroyer of Danavas; your physical form is the glow of rising sun and of the heat of Agni; you are appropriately adorned, the Army Chief of Devas; the dreadful on the battle front; Guhya Rupa, the abolisher of fear in Trilokas in the Form of a Child; gifted with broad and clear eyes; Vishaakhaa! Our reverences to you as the practitioner of Maha Vratas; you are a terror in battle fields although of pleasant visage otherwise; you have a peacock as your carrier and wear a Keyura / wrist bangles; the high flier of flags; the bestower of boons to devotees; the high profile symbol of courage and strength; you possess a Magnificent Form. This was how Indra and Devas extolled Skanda.) Even as Kumara was replying to assure Devas that very soon the desire of retrieving their lost glories would be fulfilled, an emissary of Tarakasura arrived and conveyed their Chief's message to Indra with a warning not to repeat his past mistakes of challenging a giant Daitya of the stature of that great Tarakaura who shook up the Universe and converted Devas as his servants; he also remarked that instead of playing balls and toys, the baby boy Skanda should gradually get acclimatised to battle fields and face mighty Asuras much later in life! As Tarakasura was in a jocular mood, Skanda Deva said: 'Taraka! Never under-estimate the 'Shakti' of a kid; can you not realise that a baby serpent could perform permanent damage to you and that a boy who has 'Alpaakshara Gyan' in releasing 'Astras' could reach you directly to Naraka! Even while Skanda was conversing like this, Taraka threw a 'Mudgara' (hammer) and an agile Kumara destroyed it with his 'Vajrayudha'; Taraka threw a 'Bhindapaal' which was destroyed by Kumara's own hands. Skanda materialised a Gada / Mace and despatched it against Kalanemi Daitya who became furious and rained a stream of Arrows. These arrows had little impact on Skanda. Instead, Kalanemi and his associates were thrashed by Kumara and they had to sprint from the battle lines. Takakasura then appeared center-stage and was furious in releasing a powerful arrow which hurt Kumara Swami's 'Mayura Vahana'; The infuriated Skanda and threw the most potent 'Shakti Baana' which was indeed the decisive point that sealed Tarakasura's fate and the greatest menace in the Trilokas who dominated the scene for thousands of years was finally destroyed, even as Devas sounded 'dundhubhis' (large drums) and showered rose petals which filled up the Earth, Sky and the Nether lokas with the fragrance of Parijata flowers from Swarga. Gandharvas and Kinnaras sang mellifluous praises of Kumara and his proud parents, Apsaras were ecstatic and Sapta Rishis recited Mangala Mantras. Those who read or hear about the glories of Skanda would neither have sins nor diseases but lead a contented life ahead!]

Sarga Thirty Eight/ Nine: King Sagara's tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa. Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones- Vishleshanas: Adho lokas- Kapila Maharshi.

Vishleshana on Adho Lokas [The lokas underneath the Seas occupy as much an area as Prithvi; the span of Earth is seventy thousand yojanas, height too is as much. The expanse of Patalas too is as much; these lokas are Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patalas and each of these lokas has an expanse of ten thousand yojanas. The colour of these lokas is black, white, yellow, red, grey and golden respectively. The inhabitants of these lokas are Daityas, Danvaas and Nagas.. These lokas enjoy extreme illumination from the 'Manis' (diamonds) on the hoods of the Nagas. The inhabitant serpents and Daityas revel in themselves with festivities and luxurious delicacies of food, wine and intoxication for long hours of time without concerns and worries. They enjoy good time by way of swims in Sarovaras, rivers and

lotus-ponds and deal with all kinds of valuable possessions. Underneath these Lokas shines Bhagavan Vishnu's 'Tamoguna Rupas' as Sesha Naga named as Anantha, worshipped by Siddhas, Devatas, Devarshis and Daityas alike. Lying under the entire Universe, the mighty Sesha Deva bears the brunt of the Prithvi and the 'Charaachara Jagat. Source Brahma Purana'].

As Sagara Kumaras entered 'Rasatala', a mountain like Diggaja was as Virupaksha which supports earth was visioned on the sky. When ever this 'diggaja' seeks to rest then there are earthquakes. [Earth is stated as being protected from eight directions be celestial elephants protecting the Eight Directions viz. North, South, East and West and their spouses North East, South East, North West and South West] Sagara putras made a parikrama or circumambulation of the Diggaja while seeking entry into Rasatala. As they commenced digging up Rasatala from the western side they found the diggaja and then visioned another Diggaja named Shvetabhadrā supporting Earth again. As the Sagara Kumaras continued the digging of Rasatala for the missing Sacrificial Horse, Bhagavan Vishnu in the form of Kapila Maharshi reddened his eyes while the mighty Sagara Putras were engrossed in the unilateral task of digging again and again. They finally found the Sagara Chakravartis Yagnyaashva just near around the Maharshi. *asmākaṁ tvaṁ hi turagaṁ yajñīyaṁ hṛtavān asi, durmedhas tvaṁ hi saṁprāptān viddhi naḥ* *sagarātmajān/ śrutvā tad vacanaṁ teṣāṁ kapilo raghunandana, roṣeṇa mahatāviṣṭo humkāraṁ akarot tadā/ tatas tenāprameyena kapilena mahātmanā, bhasmarāśīkṛtāḥ sarve kākutstha sagarātmajāḥ/* As soon as hardworking Sagara Putras cited the 'Yagnaashva' grazing in the vicinity of a Maharshi, they started shouting with anger with pent up emotions of frustrations for several days and nights stating ' you the wicked Maharshi! how dare you had hidden the Sacrificial Horse here as it had been grazing grass coolly here; now we the mighty have arrived; be it well realised that we are the mighty sons of the almighty Chakravarti Sagara himself! The Maharshi on hearing the braggings of Sagara Kumaras made a 'humkaara' in raging fury and the totality of the sixty thousand valiant force were burnt to ashes.

Vishleshana on Kapila Maharshi: Kapila Maharshi is named for Saankhya Yoga viz. Samanvaya: Understanding by Interpretation. Upanishads and Vedas too comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Consciousness that the Ancient Scriptures seek to comprehend but not by a secondary Source of what is loosely designated as the Self Consciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either. Brahma Purana explains how King Vena abandoned Vedas and all precepts of Dharma but the huge gathering of Sages over powered and killed the King, while Kapila advised the Sages to churn the King's thighs and recoverd Nishads or hunters even as from Vena's right hand Prithu Chakravarti was manifested! The latter saved Earth again from 'akaala' due to lack of very long rainlessness for severall yoears drought and BhuDevi came happy and green all over with crops! Brahma Purana also mentions Sage Kapila in the context of Sagara Chakravarti's thousand strong sons seeking to Pandava's Ashvamedha Yagjna's sacrificial and disturbed Kapila Maharshi -Vishnu Hmself?-in his deep sleep and when got awoken, the brilliance in his eyes burnt all the thousand strong progeny but four of Sagara's fore fathers to ashes, leaving few survivors of the family lineage.

Sargas Forty to Forty Two: Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gaveup hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha. Vishleshanas on 1) Gokarna Tirtha and 2) on Bhagiratha from Brahma Vaivarta and Maha Bhagavata Puranas. . Vishleshana on Gokarna Kshetra: *Gokarna Kshetra: Atha Gokarnamaasaadya Trishu lokeshu vishrutam, Samudra madhye Rajendra Sarva loka namaskrutam/ Yatra Brahmaadayo Devaa Manushyascha tapodhanaah, Bhuta Yakshaah Pishasas -cha Kinnraah samagoragaah/ Siddha Chaarana Gandhharvaa Maanushaah Pannagaastathadhaa, Saritah Saagarah shailaa upaasita Umapatim/ Tareshaanam samabhyarcha Tri raatroposhito narah, Dashaaswedhaamaapnoti Gaanapatyam cha vindati/ Uposhya*

dwaadashaa raatram krutaartha jaayate narah, Tasminneva tu Gayatryaah sthaanam trilokya vishrutam/ Tiraatramushitastatra gosahasra phalam labhet/ (The fame of Gokarna is well known all over the Trilokaas, as greeted to all the Lokaas in the Sumudras. All the Loka are greeted to Maha Deva Shankara to whom Brahmaadi Devas, Tapodhan Rishis, Bhuta-Yaksha-Pishcacha-Kinnara-Naaga-Siddha-Chaarana-Gandharva-Manushya-Saagara-Sarita- Parvataadis do always prostrate and worship. Among all these species who observe fasting for three nights at a stretch are stated to secure the performance of ten Ashwamedha Yajna phala and a senior member of Shiva ganas and in the case of fasting twelve nights accomplish Shiva Sayuja itself! At Gokarna , the Place of Devi Gayatri who is the most revered and the most popular Deity among the three lokas and here if ove performs fasting for three nights continuously is stated to be eligible for achieving thousand Go-danaas!) The Gokarna Kshetra-one of the Mukti Kshetras acclaimed by Parashurama- which is situated in North Karnataka near Mangalore in Western India along with Karwar coast of Arabian Sea and Western Ghats, literally meaning the Cow's ear, is the abode of Mahabaleshwar the Maha Deva of Physical strength. Lord Shiva emerged from the cow likened to Mother Earth and the shape of the Kshetra is of a ear too at the confluence of two rivers viz. Gangavali Aghanashani. Varaha Purana describes that Bhagavan Shankara assumed the form of a deer and moved around freely once; Brahma Deva, Indra and other Devas searched for Maha Deva but could not till they realised finally that Shiva assumed the swarupa of a deer. They tried to seize the horns but Shiva as the deer disappeared though the horns were caught. One horn was established at Gokarna, another at Bhagalpur, Bihar as Shringeshwara and the third at Indra Loka . Maha Bhagavata describes that Ravanaasura, the Epic Villain of Ramayana, pleased Maha Deva and secured the boon of Shiva's Atma Linga and desired to carry the Linga to his Kingdom in Lanka; Sage Narada scented about the boon given by Shiva to Ravana and got worried that the Asura would become immortal by worshipping the Atma Linga daily; he alerted Lord Vishnu who spread the net of Vishnu Maya and Ravana felt that evening was nearing for his Snaana-Sandhya Puja Vidhi; he beckoned a passer by cow herd boy to hold the Atma Linga just for a while but the boy- who actually was Lord Ganesha who was prewarned by Narada-replied that he was in a great hurry and could not wait but would call Ravana by his name thrice; even while Ganesha in disguise shouted Ravana's name thrice, the latter just returned but the Atma Linga was kept on ground and the boy disappeared. He made all his efforts to lift up the Linga but to no avail. In the process of the struggle, only the top portion of the Linga fell at Gokarna and the rest of the pieces of the Linga were thrown away at Suratkal where Sadashiva Temple was built and other pieces fell on Sajjeshwara, Guneshwara and Dhareshwara some kms. of distances away, while the cloth covering the Atma Linga fell off at Mrideshwara now called Marudeshwara at Kanduka Hill surrounded by three sides by Arabian Sea. Mahabaleshwara at Gokarna Kshetra has established great significance-even as other places like Sajjeshwara.].

Bhagiratha having renounced Kingdom performed deep tapasya at the Maha Tirtha of Gokarna;

Bhagīrathas tu rājarṣir dhārmiko raghunandana, anapatyo mahātejāḥ prajākāmāḥ sa cāprajāḥ/ sa tapo dīrgham ātiṣṭhad gokarṇe raghunandana, ūrdhva bāhuḥ pañcatapā māsāhāro jitendriyaḥ/ tasya varṣasahasrāṇi ghore tapasi tiṣṭhataḥ, supṛīto bhagavān brahmā prajānām patir īśvaraḥ/ Having entrusted the duties of Kingship to his Ministers, Mahrma Bhagiratha retired to deep tapasya at the popular Gokarna Tirtha with the singular determination of bringing Devi Ganga to bhuloka from the high skies. The tapasya was stated to have exceeded for thousand years as he kept his shoulders erect and atop with unbent knees while worshipping the Five Fires with unfailing limb control, while eating morsels of food on monthly basis. Brahma Deva was pleased with the rigorous tapasya and asked him for a boon. Bhagiratha replied: *yadi me bhagavān prīto yady asti tapasaḥ phalam, sagarasyātmajāḥ sarve mattaḥ*

salilam āpnuyuh/ gaṅgāyāḥ salilaklinne bhasmany eṣām mahātmanām, svargaṁ gaccheyur atyantam sarve me prapitāmahāḥ/ deya ca saṁtator deva nāvasīdet kulam ca naḥ, ikṣvākūṇām kule deva eṣa me 'stu varaḥ paraḥ/ Brahma Deva!! As you are pleased, do bless me to enable me to bring Devi Ganga from the high skies to earth so that my ancestors get purified with her flows so that the latter could be purified and attain salvation. He further requested that his posterity of Ikshvaku Vamsha be glorious for ever. Brahma Deva replied : Bhagiratha! As you have the virtuous ambition to bless the past and future generations, I am happy to approve both of your justifiable proposals. Devi Ganga being the elder sister of Devi Parvati the splendor of Parama Shiva, my advice to you should be to pray and please Him. Moreover , Bhudevi would not be able to withstand the force and fury of Devi Ganga from the high skies, the solution should be to meditate to Trishuladhaari Maha Deva foremost.

Visleshana on Bhagiratha:

Brahma Vaivarta Purana is quoted briefly about "Ganga": Bhagirath's efforts, Puja to her and final restoration as Vishnu's wife: Of the two wives of King Sagara viz. Vaidarbhi and Shaibya, Asamanjasa was born to Shaibya while Vaidarbhi delivered a 'Maamsa pinda' (piece of meat); Vaidarbhi meditated to Bhagavan Shankara sincerely and the latter arrived in the form of a Brahmana and cut the piece of meat into thousand pieces and turned out as so many sons. As they grew of age, the thousand sons accompanied a Rajasuya Yagna's horse of King Sagara and behaved flippantly with Kapila Muni while in Tapasya and the furious Muni burnt off the thousand sons into ash. As the King approached the Muni for clemency, the latter assured that if Sacred Ganga were brought from heavens to the ashes of the sons cursed by him, their souls would attain salvation. Asamanjasa and his son Amshuman resorted to Tapasya to Devi Ganga for long time and died but the son of Amshuman named the legendary **Bhagirath** was fortunate to vision Shri Krishna who in turn instructed Devi Ganga who in any case was to descend to Bhuloka owing to Sarasvati's curse and the pursuant dispensation of Bhagavan Vishnu. Shri Krishna blessed Ganga not only to provide Mukti to Sagara's sons but purify the sins of the troubled human beings through out Kali Yuga who would bathe in Ganga and worship her; even by saying 'Gangey Gangey' from a distance the devotees would be relieved of their sins and if per chance any Prani died while touching Ganga, that Prani would surely attain Vaikuntha! Narada Muni enquired of Narayana Maharshi about the formal procedure of worship to Ganga desirous of reaping maximum advantages. In fact, King Bhagirath was stated to have followed the following procedure as described by the Maharshi. He performed worship to six Deities before qualifying the puja to Ganga Devi, viz. Shri Ganesha, Bhagavan Surya, Agni Deva, Vishnu, Shiva and Bhagavati Parvati. Subsequently, Bhagiratha prayed to Devi Ganga as follows: 'You are pure like the white champaka flower ready to demolish the sins of those worshipping you as you have been materialised by the Vighraha of Paramatma Shri Krishna who had given you the status of thousands of 'Sharatkaala Chandras' as you are the most propitious Narayana Priya, always peaceful and smiling with adornments of Malati Pushpa garlands, 'chandana bindus' on your broad forehead shining prominently with 'Sinduri bindu'; with pearl like teeth and profusely kind eyes; with such soft feet that put the most delicate white lotus petals to shame; surrounded by Devatas, Siddhas, Muni Ganas and Tapasvis. I greet that Maha Ganga who only knows to bestow boons, purify sinners and enhance the levels of devotees to finally reach peaks of Self-Realisation on par to Mukti. After performing Dhyana on the above lines, the devotee would carry out 'Shodshopa -chaaraas' of Asana, Paadya, Arghya, Snaana, Anulepana, Dhupa, Deepa, Naivedya, Tambula, Sheetala Jala, Vastra, Aabhushana, Maalaa, Chandana, Aachamana and Shayya. Thus dedicating his total self Bhagirath

requested Ganga to follow that route which passed through where the ashes of Sagara Putras were rested as a result of Muni Kapila's curse, thus receiving the epithet of 'Bhagirathi'.

Maharshi Narayana conveyed an interesting episode to Narada about a Radha Mahotsava which was being celebrated on a Kartika Purnima at a Rasamanadali. Devi Saraswati took up her Veena and created mellifluous tunes in perfect Tala Swaras and Brahma was delighted to gift a rare 'Ratna' as a gift. Shiva gifted an invaluable 'Mani', Krishna gifted Koustubha, Devi Radha presented a wonderful Navaratna Maala and various Devatas gifted their own gifts too. Meanwhile Bhagavan Shankara rendered a fantastic Poem which was scripted with highly invigorating usage of select words that shook up the moods of the Raasleela congregation. On hearing the extraordinary piece of rendition, the entire audience was spell bound in unbelievable rapture and ecstasy and took time to gain normalcy. But the Rasamandala was in deep distress as Radha and Krishna were not traceable. There was an 'Akaasha Vani' or a Celestial Voice which directed Bhagavan Maha Deva to materialise Tantra Shastra and create Mantras and Kavachas that would be appropriate to the Tantras to be thus created. In reply, Shankara made a vow by swearing over 'Gangaajal' which was present in Shiva's 'kamandalu' (vessel) which indeed was the Sangam of Radha and Krishna who were untraceable so far in the Raasa Sabha that was spell bound hitherto pursuant to Shiva's rendition! After the effect of curses by Sarasvati to Ganga and Lakshmi to assume their own Rupas on Martya Loka, lasting for Kali Yuga's five thousand years, the respective Devis reached back to Vaikuntha and including the Rupa of Devi Tulasi got materialised as Four Wives of Shri Hari; these four wives reached their positions, representing also like Four Vedas. Indeed these formations of Sarasvati, Ganga, Tulasi and Lakshmi were of Bhagavan Shri Hari's ramifications

Maha Bhagavatha Purana quoted:: If Harishandra gave an eternal memory in truthfulness and integrity, a person of the same dynasty proved as a role model in tenacity. His life's mission was to bring Ganges down to Earth from Heavens. Bhagiradha's prayers were indeed granted by Mother Ganges to the devotee but warned him that the force of the flow from the Heavens to Earth could be withstood by no less than Lord Siva Himself! Bhagiradha never stopped his grand endeavour and worshipped Lord Siva with austerities and purity who agreed, not only because of the sincerity with which the devotee desired to fulfill the long-standing family wish but also owing to the reason of Universal advantage. The Lord assumed a massive body and controlled the force of the River flowing from Lord Vishnu's feet and bore the brunt of the impact on His head in His 'Jatajut' or twisted hairs and released but a portion of the Holy River. Bhagiradha directed the fiery flow by riding a fast Chariot and brought it to the place where the ashes of his forefathers were purified and their souls liberated to Heavens. Till date, humanity continues to be grateful to him for the ever lasting memory of his gigantic efforts in our reaping the fruits of his labour in the huge land-mass covering entire 'Aryavarta' (Northern India)!

Sargas Forty Three and four: Bhagiratha standing by foot fingers, invoked Maha Deva

Vishleshana: on Gangotri and Haridwara; Devi Ganga: post Bhagiratha

Vishleshana on Gangotri and Haridwara

Gangotri: Several and detailed references have been made in Brihaddharma Purana, Maha Bharata Vana Parva, Padma Purana, Skanda Purana, Brahma Purana, Vishnu Purana, Devi Bhagavata, Brahma Vaivarta Purana, Agni Purana, Matsya Purana, Brahmanda Purana, Vayu Purana, Skanda Purana and so on. In fact, Skanda Purana has also provided Ganga Sahasra Naama highlighting Devi Ganga Mahatmya. *Na Ganga sadrusham tirtham na Devah Keshavaatparah/* says Padma Purana. Maha Bhagavata describes as follows: *Dhatuh kamandalujalam tadurukamasya paadaavanejana pavitrayaa Narendra, Swadhuirnyana -bhasi saa patati nimaarshi Lokatrayam Bhagavatovishdeva keertih/* (Bhagavati Ganga which originated from the left thumb of the Holy feet of Vishnu's three legs spread over the total universe occupying Earth-Higher and Lower Lokas got materialised to wash off the sins of all beings). From Brahma Loka to Himalayas it appeared in streams called Sita, Alaknanda, Chakshu and Bhadra flowing in four directions; the grand and gigantic flow of Alaknanda jumped down the heights of Hemakuta and other

mountains towards the southern direction and finally merges into the Great Oceans. The specific Place where Ganga is originated that is Gangotri, is the ideal Place where tarpanas and upavasas are performed and by observing these duties human beings there stated to have accrued the Vajapeya Yagna phala and acquire Brahma: *Gangodbhedam samaasadya triraatroposhito Narah, Vajapeyamaapnoti Brahma bhuto bhavet sadaa/* While Ganga is stated to be pure and hallowed, the three Maha Tirthas are stated to be Gangotri, Prayaga and Ganga Sagara or the exit point of merger with the Seas: *Trishu snaaeshu durlabha, Gangodbabhe de Prayage Ganga Saagra sangame/* Talking about the dos and don'ts of Ganga Snana, Brahmanda Purana emphasises as follows: Achamana, Shoucha, nirmalya-mala visarjana, gatra samvahana, kreedha, pratigraha, rati, anyatirtha bhaava, anyatirtha prashamsha, samtaara or swimming, malotsarga are the twelve tasks to be avoided in Ganga. But most desirable tasks in Ganga are Pitru tarpana with tila mixed water, dahana samskara, tata nivasa or residing at the banks of Ganga Pravaha, Ganga keertana, darshana-sparsha-jala paana, mantra yukta snaana, upavaasa, Veda pathana, Purana shravana, nitya Ganga Smarana, Ganga Sahasra naama stotra, Ganga Vrataacharana, Indira nigraha, Dana prakriya, homaacharana, Sandhya Vandana, Dharmaacharana, and Bhakti bhava in general. Snaana-Tarpana-Pitru Karyaacharana on Solar and Lunar eclipse timings, janma dina worships, parva dina snaana-daana-homa kriyas are all stated to have far reaching phalas. Conducting Yajnas would fetch outstanding results.

Haridwar: Swarga dwarena tattulyam Gangadwaram na samshayah, Tartaabhishekam kurvita kotitirthe samahitah/ Labhate Pundarikamcha kulam chaiva samudbhavet, Tatraika ratri vasena gosahasraphalam labhet/ Saptagange trigange cha shakraavate cha tarpayan, Devaan pitruscha vidhivat punye lokey maheeyate/ Tatah kankhale snatwaa triratroposhito narah, Ashwamedhaapnoti Swarga lokam cha gacchati/ -Padma Purana, Adikhanda, Tirtha Yatra Parva (Haridwar is undoubtedly akin to Swarga Dwara. Those who bathe at the Ganga there are as good as taking bath at Crores of Tirthas, reaping the fruits of performing Pundarika Yajna and bringing to repute one's own Vamsha. Stayintg at Haridwar over night bestows the return of charities of Sahasra Godaana. Performing Sacred Snanas at the banks of Sapta Ganga, Tri Ganga and Shakravarta and offering Deva Pitru Tarpanas would establish themselves with name and fame in these Lokas; thereafter performing sacred baths at Kankhala and observe fasting for three successive nights shall indeed reap the benefit of Ashwamedha Yagna and after the termination of life shall take to the path of Swarga) Haridwar is also called Haradwar, Ganga Dwaar and Mayapuri. It is stated to be a combine of Five 'Puris' viz. Mayapuri, Haridwar, Kankhal, Jwalapur and Bhimgoda. It was at this Place that Brahmarshi Narada was enlightened by Sapta Rishis by way of a Maha Bhagavata Saptah in a large gathering of Munis and Vishnu Bhaktas. The most significant spot in Haridwar is Brahma Kunda or what is popularly known as 'Hari ki Pairs'. Besides Ganga Dwar or Brahma kund or Hari ki paidi are situated in Haridwar another four Tirthas viz. Kushavarta, Bilwakesara, Nila Parvata and Kankhal- *Gangadware Kushavarte Bilwake Nilaparvate, Snaatwa Kankhale Tirthe punarjanma na vidyate/* (Vidhi poorvaka Snaana and Darshana of Bhagawan Vishnu would certainly qualify for no rebirth and Vaikuntha Prapti at each of these.) These Five Sacred Places represent Pauranic Significance as follows: *Brahma Kunda or Hari ki Pairs or Vishnu's foot steps:* Chakravarti Bhagirath had the outstanding reputation of bringing down Ganga from Vishnu's feet in Vaikuntha down to Kailasha as absorbed in the 'Jata jootas' or Maha Deva's course head-hair pleats. As Bhagirath further did Tapsya to Maha Deva, the Holy Ganga flowed down to Earth and another King Sweta prayed to Brahma Deva to let parts of the River to flow to his Kingdom and the flows came upto Brahma Kunda. Since Bhartruhari the brother of King Vikramaditya performed penances to Maha Deva on the banks of Brahma Kund and achieved Salvation, Vikramaditya constructed steps of the Kunda famed subsequently as *Hari ki Paidi*. This has come down as the legend of the yore. *Gavu ghat:* The southern side of Brahma Kund has come to acquire the popularity of redeeming Go hatyhadhi patakas by the Sacred Bathings at the Gavu ghat. *Kushavarta ghat:* Once Dattatreya performed severe 'Tapas' on the banks of Ganga not far from Gavu ghat as he kept his belongings viz. Kusha or the mat of Kusha grass, clothing and kamandalu or the water vessel on the banks of Ganga; one fierce wind blew away these items on the banks in circular fashions and since then the Ghat was then christened as Kushavarta. 'Pitru Karyas' and 'Pinda Danas' especially on

Mesha Samkranti days are stated to go a long way resulting in 'Punar janma naasti' or no rebirth again. It is at this Ghat there is the Mandir of Shravana nath. Vishnu Ghat, Maya Devi Mandir, Ganesh ghat, Narayani Shila, Niladhara and Nileshtar, Kalimandir, Chandi Mandir, Anjani Mandir being that of Hanuman's mother, and Gouri Shankar Mandir are all lined up there. *Bilwakeshwar*: Not far from 'Hari ki Paidi' the Bilwakeshwar Mandir is stated to be the erstwhile abode of Maha Ashwatara Naga of Patala who frequented it for Maha Deva darshan and 'snaanas' at this Tirtha is stated to bestow the Shiva Tulya status. *Kankhal*: This is the Sacred Tirtha which is the joint flow of Niladhara and Kankhal where nomad Munis used to necessarily halt and wash off all traces of 'Khal' or wickedness. *Daksheshwar Maha Deva* Mandir assumes outstanding significance in view of its Pouranic background of Daksha Prajapati's Brihaspati Yagna to which his daughter Sati Devi's non invitation due to his hatred to his son-in-law Parama Shiva but still she attended the Yagna and was extremely offended by her father and as such resorted to the extreme step of self immolation in 'Yogaagni' when Maha Deva went berserk with fury, totally destroyed the yagna and beheaded Daksha Prajapati. With a view to mitigate the unusual fury of Maha Deva, Vishnu had to use his Chakra and quietly sliced off Sati Devi's mortal remains and threw away into fifty one pieces which eventually came to be famed as so many Shakti Peethas signifying Devi Sati's body parts as are venerated till date with awe and wonder. As Devas prayed to Maha Deva in torrential 'Stuti', He gradually cooled down and being a known embodiment of mercy and forgiveness, relented to the Prayers of Devas and allowed the beheaded Daksha to replace the latter's head with that of the goat meant for sacrifice at the ruined yagna and revived the Prajapati back to life! That is why this Holy Place is of unusual Mahatmya and yatri to Haridwar and is stated that their yatra would be futile without worship at Daksheshwar Maha Deva! This Holy Tirtha attracts unprecedented yatri on Shiva Ratri for its legendary background! Besides the above Tirthas, Haridwar has other Tirthas too like Sati Kund, Kapila Sthan, Bhima Gouda, Sapta Dhara, Satya Narayana Mandir and Veerabhadreshwar each of which has their own background! From Haridwar to approx. forty miles is situated *Shuka taal* where Vyasa Maharshi's son Shuka Deva taught Maha Bhagavata Purana within a week's time to Pandava's descendant King Parikshit on the banks of Ganga. *Devaband* or Devivan some 8 km near Mujaffarnagar off Shaharanpur is known for Durga Mandir where *Durga Saptashati* was recited first as believed by 'Vidwamsas' of erudition.]

Vishleshana on Devi Ganga -Post Bhagiratha: a) Devi Bhagavata Purana details as follows: Chain reaction of Ganga -King Mahabhishta-Ashta Vasus- King Shantanu- Gangeya Bhishma: There was a virtuous King Mahabhishta of Ikshvaku Dynasty who pleased Indra with a series of 'Asvamedha' and 'Vajapeya' Sacrifices and attained Indra Loka after his death. Once he had attended the Court of Lord Brahma and along with him was seated Devi Ganga. He was immensely attracted to her and she too reciprocated with her amorous glances. Brahma got disturbed and cursed both of them to take to human lives as husband and wife. Mahabhishta opted to be the son of King Pratapa of Puru Dynasty. At the same time Ashta-Vasus (Eight Vasus) of the Celestial Region headed by Vasu Prithi and their families visited Sage Vasishtha's 'Ashram' and admired 'Kama Dhenu' the Sacred Cow whose milk bestowed diseaseless longevity and sublime happiness. The wife of one of the Vasus, Dyau was impressed with the Cow and quietly stole it and its calf. Sage Vasishtha found in his 'Diya Drishti' (Celestial Vision) that Nandini the Sacred Cow was in the custody of Vasu Dyau and cursed all the Vasus to be turned as human beings. Being highly repentant, the Vasus beseeched Vasishtha to dilute the effect of the curse and out of compassion the Sage agreed to one year's human life to seven Vasus as their involvement was indirect but Vasu Dyau should have a full life time. The Vasus, who knew about Brahma's curse to Ganga Devi, approached her to give birth to Seven Vasus of one year's human life each and one life time's existence to the last born Vasu. But this was agreed to subject to the condition that her prospective husband should agree to freedom of her action without any reservation and if he did not, she would quit as the husband. Eventually, Ganga waited on the banks of River Ganges and awaited the arrival of King Pradipa of Kuru Dynasty for meditation. The King arrived to perform 'Surya Namaskaras' on the river bed and Ganga appeared as a charming woman and sat straightaway on his right lap, indicating thereby that the place was to seat a son / daughter. The damsel identified herself as Ganga Devi and replied that she would await his

son's arrival who was yet to be born. In course of time, King Pradipa got his son, Shantanu, and as he grew as a handsome youth advised him to meet Ganga Devi who would propose but cautioned that he should not ask her questions and agree to whatever she asked. Accordingly, Ganga Devi, the eternal beauty, agreed to wed Shantanu and agreed to her conditions unilaterally. She gave immense happiness to Shantanu, who became the King after his father's abdication of the throne. After a year, they were blessed with a boy, but she took the baby and submerged him in the flow of Ganga! To his great surprise, Shantanu witnessed the horror of the child's cruel drowning in the flow but dared not say one word to his wife. This happening was repeated again and again for seven times and as the eighth child was born, Shantanu protested and Ganga as per their contract left, but requested that the boy be named as Gangeya. ii) Brahma Vaivarta Purana explains about 'Mutual curses of Lakshmi, Saraswati and Ganga':

Originally Lakshmi, Saraswati and Ganga were the wives of Shri Hari in Vaikuntha. Saraswati felt that Shri Hari was getting fonder of Ganga and complained to Lakshmi but Lakshmi was neutral. Saraswati was irritated and cursed Lakshmi to become a tree as she was insensitive. Ganga felt bad that Saraswati was unnecessarily interfering and cursed Saraswati; this led Saraswati to curse Ganga. Reacting to these curses, Shri Hari gave dispensations as follows: Lakshmi would be born as a tree in the house of King Dharmadhwaja and become the wife of Asura Shankhachuda, a Vishnu devotee and later on turn out to be Shri Hari's dear wife and live for ever as Tulasi and also as a River named Padmavati in Bharata Varsha; Devi Ganga due to Saraswati's curse would become a Holy River to demolish the sins of those who take baths on her waters and eventually flow down in Bharata Varsha due to the persistent efforts of Bhagirath and be called as Bhagirathi and be the wife of Samudra who was also of Shri Hari's 'Amsha' and at the same time be at the 'Shiva Sthaan'; and Saraswati as a result of Ganga's curse would become the wife of Brahma; and finally Lakshmi who was of Satwa Tatwa without any anger or jealousy and would be Shri Hari's own wife eventually. As Shri Hari gave the dispensations as follows, all the three Devis viz. Lakshmi, Saraswati and Ganga embraced each other and felt ashamed of their indiscretions which resulted in the repercussions and prayed to Bhagavan Shrihari as to when the arrangements would terminate and the latter pacified the Devis that he would not only ratify the curses that they made to each other but also retain their positions in Vaikuntha with equal attentions and affections to all the three Devis. Saraswati would keep half 'Amsha' in Bharata Varsha and half with Brahma and the total Amsha with himself (Shri Hari); similarly in respect of Ganga, half of Vishnu's Amsha would be Bhagirathi in Bharata Varsha sanctifying the Beings and by slashing their sins there and the rest of Amsha remaining intact with himself as also have the unique privilege of remaining on Shankara's holy head; as regards Lakshmi, one Amsha would be Tulasi as also as River Padmavati for Kali Yuga's five thousand years and all the Devis would return to Vaikuntha thereafter. The occurrence of the curses among the Devis and the arrangements that were made about them by Shri Hari had some hidden meaning: even while there were several Tirthas in Bharata Varsha, there was a great need for some outstanding Rivers and Punya Kshetras where not only devotees of Shri Hari, but even hopeless sinners and 'Nastiks' (atheists) should have possibilities for self-improvement. That was the reason for the emergence of these Sacred and sin-washing Rivers for quick-if not instant- relief to them. Bhagavan Vishnu indicated that there were several persons, who thrived on cheating, making false promises, social parasites, promise breakers, 'Vishwaas ghaatis', givers of wrong and misleading evidences, occupiers of others' properties and belongings; those who discard parents and blood-relatives; swindle or forcibly bamboozle others etc. The purpose of the Sacred Tirthas like Ganga, Padma and Saraswati was thus to exonerate and correct such misled persons to reform them.

Sarga Forty five: Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas Vishleshanason Kashyapa and Diti and Aditi; Masya Purana: on Kurmaavatara, 'Amrita Mathana', Kaalakuta and Devi Mohini; Maha Bhagavatga Purana: Mammoth Churning of Ocean for 'Amrit' Vishleshana on Kashyapa Maharshi and Diti and Aditi. Brahmanda Purana describes: The progeny of Kashyapa Maharshi thus represented the high-points of Virtue and Evil as though the Worlds were on balance. Kashyapa's wives truly characterised the facets of the Positive and Negative Forces as reflected

in their offspring and their descendants: *Aditirdharmashila tu Balasheelaa Ditistathaa, Tapahsheelaa tu Surabhirmaayaasheelaa Danustathaa/ Gandha –sheelaa Munischaiva Krodhaadhyayana shaalini/ Geetasheelahyarishtaa tu Krura sheelaa Khashaa smrutaa, Krodhasheelaa tathaa Kadru Krodhaacha Shuchi shaalini/ Vaahasheelaa tu Vinataa Taamraa vai ghatashalini, Iraanagraha sheela tu hyanaayur – bhakshaney rataa/ Matrustulyaabhijaatascha Kashyapaatmajaa Prabho!* (Devi Aditi is a natural epitome of Virtue; Diti is a sign of Might and Valour; Surabhi is a Tapaswini and the mother of cows and buffalos; Danu is a Mayavati and the mother of Daanavas; Muni is a Gandha Shila; Krodha is Adhyana Sheela; Arishta is a Geeta sheela or has an aptitude for music; Khasa is a symbol of cruelty and wickedness; Kadru is the representation of anger and revenge; Krodha is a natural icon of Purity; Vinata is prone to Vahanas and thus the mother of the illustrious Garuda Deva the Vehicle of Vishnu Bhagavan and Aruna Deva the Charioteer of Surya Deva; Tamra Devi is a byword of Evil and immorality and the mother of Raakshasas; Ira is the emblem of kindness and morality; and Anayu stands for pleasure and enjoyment. These are the natural characteristics of the wives of Kashyapa Muni as truly reflected in their offspring too. Indeed, Kashyapa Vamsha stood for Dharma, Kshama, Buddhi, Satpravartana and Competence on one side and Adharma, Jealousy, Ignorance, Misbehavior, Viciousness, Cruelty, and utter depravity on the other! It produced Devas, Danavas, Rakshasas, Yakshas, Piscachaas, Gandharvas, Apsaras, Sarpas, Pashu-Mriga-Pakshi-Vriksha-Lataas. All these features are amply manifested among Manavas and are deeply immersed in the whirlpool of Samsara- at times displaying virtue and at other times demonstrating viciousness as they are always targetted with the grand mix of the Satvika-Raajasika and Tamasika Gunas; they are ostensibly motivated by the Chaturvidha Purusharthaas of Dharma-Artha-Kaama-Moksha!

Maharshi Vishvamitra then explained to Shri Rama that both Daityas and Devatas had both sought ‘Amaratva’ of Longevity for ever. But the question got raised as to who should become eligible for the ‘amaratva’. Then both Daityas and Devatas decided to execute ‘Ksheera Sagara Mathana’ or the churning of the Ocean of Milk. (Of the Sapta Samudras Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water , Ksheera Sagara on which Maha Vishnu himself is stated to flout as resting on Adi Shesha was decidedly the best). Thus having resolved both Devas and Daityas along with their respective characteristics of Dharma and Adharma. (Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni.; Diti's sons were the daityas, danavas and Rakshasas). Having decided thus they mutually approached Vaasuki Sarpa to be the massive belt of Mandharaachala for the gigantic task. [Vasuki: Underneath Bhumi are the Nether Worlds viz. Atala, Vitala, Sutala, Talaatala, Rasatala, Mahatala and Patala. The soil in Atala is stated to be of black soil, of Vitala the ground was of palewhite, Sutala of blue, Talatala of yellow colour, Rasatala of gravel covered ground, Mahatala of Rocky Ground and of Patala of Gold. The Palaces of Asuras of Namuchi the enemy of Mahendra, besides of other demons like Mahananda, Kabandha, Bhima, Suladanta, Dhanjaya, Nagendra were all glittering examples of opulence and material happiness in Atala and other Lokas. In Sutala were the noted Daitya-Rakshasa-Serpent Kings like Mahajambha, Karbandha, Hayagriva, Nikumbha, Bhima, Suladanta, Dhananjaya, Nagendra, Kalia and so on. Shankha, Gomukha, Kakutpada, Asvatara, Kambala, Takshaka stayed at Vitala; Prahlada, Taraka, Puranjana etc were in Rasatala; Kalanemi, Gajakarna were in Mahatala; and among other illustrious serpents Maha Sesha and Vaasuki were stated to be in Patala. It was Vaasuki who was tied all around the Mandhara mountain as the churner and Kurma Vishnu as the balancer at the time of Amtita Mathana!] As both the parties of Devas on one side of Vasuki holding the serpent's tail with dharmic awareness and Daityas with ‘ahamkara’ or self ego holding the head of Vasuki got positioned for the churning. In the process, multitudes of Daityas perished as being burnt off by the poisonous flames emitted from the mouth of the Vasuki Snake. As the churning of the Ocean thus having progressed, there appeared on the high skies a massive poisonous fire ball called ‘halaahala’ and threatened to have brought earth into ash. *Atha Devaa Mahadevam Shankaram sharanaarthiah, jagmuh Pashupati Rudram traahi traacheeti tushtuvuh/* As all the Devas collected at the tail side of Vaasuki made a desperate appeal to Pashupati Rudra, the latter responded to the prayers even as Maha Vishnu too appeared but appealed to Maha Shiva stating that as the ultimate of the univeres the latter should kindly gulp up the ‘halaahalaagni’

in upright standing posture. Then *Halaahalam visham ghoram sanjagnaahaamritopamam/* Maha Deva being Mrityunjaya retained the most poisonous ‘halaahalaagni’ in his throat- lest the lokas in his stomach be not get dislocated with the poisonous flames. Maharshi Vishvamitra then addressed Raghunandana and further explained that the mammoth task of Ksheera Sagara Mathana continued. But then followed another havoc as Mandhara Mountain slipped down into Pataala under the Ocean of Milk. Devatas and Gandharvas as were participating in the task of churning made a frantic appeal to Maha Vishnu to save and pull the mountain falling down so that they might not all be crushed under the weight of the mountain. *Iti shrutvaa Hrisheekeshah kaamatham rupamaasthitah, parvatam prushthatah kritvaa shishaye trayodadhou Harih/*In response to the frantic appeals my Devas placed at the side of the tilt of the gigantic mountain, Maha Vishnu had spontaneously assumed the incarnation of Kurma the massive tortoise so that the mountain could be balanced thereon of its topped up hardness. Some thousand years of churning thereafter, then appeared Dhanvantari the personification of Ayurveda with a ‘danda’ or handstick on one hand and a Kamandalu or vessel of pure water (stated to be of Vishnu himself depicted with four hands, with one of them carrying Amrita, and the other holding shanka- chakra-and a leech!) as well as a group of Apsaras of outstanding physical beauty and charm. [Apsaras: The celestial dancers of feminine beauty and grace ‘par excellence’, skilled in dance and music, such as the ageless Rambha, Menaka, Menaka, Urvashi, Tilottama, Ghritaachi, Mishkarekshi, Vapu, Viprachitti, Purvachitti, Sahajanya, Karnika, Punjikasthala, Vishvachi and so on. Tilottama and Urvashi are believed among those Apsaras to have generated from the ‘amrita mathana’. Apsaras are stated to be closely associated with celestial singers and musicians. At the time of Amrita Mathana, Indra Deva was believed to have opted to enhance the elegance of his court. Apsaras enjoy the reputation or otherwise to have dislocated the tapsya of renowned Maharshis as Brahmarshi Vishvamitra him self was a case in point!] These Apsaras are stated to be of sixty crore strong, nay countless! But none of the Apsaras could ever be the formal wives of maharshis, deva daanavas or of terrestrial or celestial beings, except for casual sex. Then further ‘samudra mathana’ resulted in the creation of Vaarunis who were ever intoxicated by wines and hard liquor always in search of husbands but only the celestials but not of vicious daityas. In fact the term of ‘Sura’ was always used in the context of Devas and the rest of Celestials, and ‘Asuras’ were those denied of drinking wine and other intoxicants! That was the reason of Vaaruni Devataas getting readily attracted to Devas! As the churning progressed, Ucchaistava the best of horses, and Koustubha the best of priceless diamonds emerged. As the ever full pot of Amrita became visible in the hands of Dhanvantari, there was a stampede and fierce battle opened as that indeed was the ultimate and ambitious target of Samudra Mathana! Innumerable Deva Danavas perished in the open and all out war, Lord Vishnu took to the mesmerising form of Mohini Devi and the huge battle of Deve-Asuras ceased suddenly. She then brought in a truce and made them seated in groups on either side - ostensibly, with a view to orderly distributing the ‘ambrosia’ for which the all out endeavour for thousands of years got climaxed to a reality! While distributing amrita, Vishnu in the form of Mohini Devi distributed amrit to Devas totally, and from the side of Danava Daityas as the distribution was about to be ended by Devi Mohini, two of the daityas viz. Rahu and Ketu stealthily shifted over the group of Devas. The omniscient Vishnu as Mohini patronized Rahu and Ketu did receive drops of the elixir and joined the group of Nava grahas, for subtle reasons. Ther after Indra retained the seat of kingship of Svarga as Rishis and other Devatas were pleased too.

[References from Matsya Purana and Maha Bhagavata on Samudra Mathana:

Masya Purana: on Kurmaavatara, ‘Amrita Mathan’, Kaalakuta and Devi Mohini:

As Danava Guru Shukracharya secured Sanjeevani Vidya from Maha Deva after thousands of penance and meditation to enable Danavas and Daityas the restore their lives, especially after their killings in battles with Devas, there were series of victories of Danavas and all the like minded evil forces, while Injustice and Vice prevailed in suppression of Virtue, Justice and Peace. In response to a delegation of Devas led by Indra and Deva Guru, Brahma appealed against passion for battles and enmities. He also called King Bali the Head of Daityas and Danavas and to refrain from frequent quarrels with Devas and

suggested a Master Plan for the mutual benefit of Devas, Gandharvas and like minded allies on the one hand and Daityas, Danavas, Rakshaas, Nagas and Yakshas on the other. The Plan proposed by Brahma was follows: Both Daityas and Devas should jointly organise the Project of ‘Kshira Sagara Mathana’; approach Vishnu under the leadership of King Bali to revive the Form of ‘Kurma’ (Tortoise) present in Palala loka; request Mandarachala or the Mountain of Mandara to be the churning rod; pray to ‘Sehsha Nag’ or the Giant Serpent who bears the weight of the entire Universe to be the long and strong rope to be used for the churning. As planned the joint delegation prayed to Bhagavan Kurma lying in Patala loka first and the latter agreed readily saying: *Thrailokya dhaarineynaapi na glanir-mama jaayatay, Kimu Mandarakaat Kshudraat gutikaa samnibhaadiha/* (I have no problem in holding the Mandhara Mountain for this noble cause as this so like a pebble for me!) Later on when the delegation approached Sesha Nag, he replied: *Brahmanda veshatinaanaapi Brhahmaanda mathanenavaa, Na mey glanirbhaved dehey kimu Mandara vartaney!* (If I could bear the brunt of the Universe what is the problem in holding it while churning and rotating it!). At that time, Kurma Deva was right underneath the Mountain, but neither Daityas nor Devas could rotate the mountain much less churn it. The delegation reached Vaikuntha and prayed to Vishnu under the Leadership of Bali, when Vishnu was in Yoga Nidra lying on Sesha Nag on Ksheera Samudra, as follows: *Namo loka trayadhaksha tejasaa jita bhaskara, Namoh Vishno Namoh Jishno Namastey Kaitabhardana/ Namah sargakriyaakartrey Jagatpaalayatey Namah, Rudrarupaaya Sharvaaya Namah Samharakaariney/ Namah Shulaayudhadhrushya Namoh Daanava-ghaatiney, Namah Traayaakranta Trailokyaaayaabhavaaya cha/ Namah Prachanda Daitreyndrakulakaala mahaanala, Namoh naabhihrudodbhuta padmagarbha Mahabala/ Padmabhuta Mahabhuta karthrey hatrey Jagatpriya, Janitaa Sarvalokeshya kriyaa kaarana kaariney/ Amaraari vinaashaaya Mahaasamara shaaliney, Lakshmi mukhaabja madhupa namah keerti nivaasiney/ Asmaakamamaratwaaya ghritayaam ghriyataa - mayam, Mandarah Sarvashailaanaamayutaatayaayuta vistrutah/ Anantabala baahu bhyamavasht abhaika paaninaa, Madhyataamamrutam Deva Swadhaa Swaadhaartha kaaminam/* (Bhagavan Vishnu, Jishnu, Trilokaadhyaksha! our sincere greetings to you; You are the famed demolisher of Kaitabha; The Creator, the Presever and also the Destroyer of the whole world with Trishula in your hands; You expanded and occupied in merely three steps of yours all the Three Lokas; You are like the Agni who put the total ‘Vamsha’ or the race of the frightful of Daitya Clan into flames and ash; You materialised Brahma from the lotus of your navel; You are the Jagatkarta, Harta and Priya; the Karya, Karana and Karta or the Deed, the Doing and the Doer; Our endeavours are due to create ‘Amrit’ for ‘Amaratwa’ or everlasting life; kindly enable with your mighty arms the ‘Manthana’ or churning of the Madarachala in the Ksheera Sagara!) As Bhagavan agreed to do so and initiated the circling of Sesha Nag around the Mountain, the Daityas and Danavas out of bravado held the head of Sesha Nag’s thousand mouths that emitted poisonous flames and many of them perished even before the process of churning; Devas on the other hand held the tail and manouvered it. As both the churning got momentum, both the Parties were extremely tired and Indra materialised cool showers to reduce the tiresomeness. Lord Brahma alerted and encouraged with cheerings and heartening remarks periodically to both the face-drawers and tail-enders of the Sesha Nag. As the churning of the ten thousand yojana wide Mountain continued, from its top fell down several groups of elephants, eight-footed Sharabha animals, wild lions, tigers, boars and bears, crores of fearful poisonous reptiles, besides heavy and tall trees, branches, fruits, leaves, medicinal herbs and plants into the Ocean. The resultant pulp of the ‘Manthan’ of the materials dropped from the Mountain produced ‘Varuni’ and its energizing smell pleased Devas and Danavas and became refreshed and mightier; the speed of churning pepped up and Bhagavan Vishnu held the sides of the Mountain by his shoulders-grip and the radiance of the jewels on the thousand hoods was reflected on the blue dazzle of Vishnu’s shoulders and hands looking like a ‘Brahma danda’ even as thousands of roars and lightnings emerged from the deafening sounds of clouds above and sky-rise sea tides below. From the tail side of the Sesha Nag, Indra, Aditya, Rudragana, Vasugana, and other Devas were getting more and more active while the Rakshasa ganas including the powerful Viprachit, Namuchi, Vritra, Shambar, Dwimurtha, Vajradamshttra and Rahu, all headed by King Bali were displaying their respective energies with arrogance and self-pride. In the process countless animals, fishes, reptiles and other varieties of Seas and the under-Sea Beings were destroyed in millions. Unfortunately however there was no

indication of the much awaited ‘Amrit’ and all the Parties concerned were fully exhausted and disappointed. They all in one voice of unanimity prayed to Bhagavan Vishnu once again and the Lord assured them: *Balam dadaami sarveshaam karmaitad ye samaasthitaah, Kshubhyataam kramashah Sarvair Mandarah parivartataam*/ (To all the persons involved in this Manthana Venture, I am according ‘Shakti’ herewith and all concerned should perform their maximum from now on). As the action had improved manifold now, there was *Purna Chandra*, who emerged with the illumination of hundred Surys yet with extraordinary coolness that would readily bring about breezy freshness to the whole world. Then *Devi Lakshmi* was materialised with considerable grace and gorgeousness who desired to opt for Bhagavan Vishnu; she was followed by *Sura Devi and Ucchaishwa* and these were granted by Asuras to Indra as they were rather keen only for Amrita. Then followed the emergence of *Koustubh Mani* and that was gifted away to Vishnu to adorn the ornament on his broad chest. Further on, there was a *Parijata Vriksha*, which had bunches of flowers whose intoxicating fragrance filled up all over the gardens of Swarga. Eventually, there occurred dense and blue smoke which appeared all over the Ocean and reached the sky as well, when all the participants of the Churning were unable to increasingly bear it and had to temporarily call off the action as there were poisonous flames and fumes surrounding them, choking them all and killing several of them. Meanwhile, a highly frightful figure making terrible noises descended from the pitch dark clouds; as Daityas and Devas were frightened to the core and Bhagavan Vishnu interrogated that horrendous figure as to who that it was! The reply came to Vishnu that it was *KAALAKUTA VISHA* and that could devour the whole Universe instantly, that it emerged pursuant to the huge scale churning of Ksheera Samudra and that all the participants should at once take the refuge of Maha Deva. The panicky Deva-Danavas as well as Brahma and Vishnu made a bee-line to a Golden Cave on the top of Mandara Mountain which too was a Principal participant of the Manthana Drama. At the Entry Gate of ‘Shiva Nivasa’, Ganeswara took Maha Deva’s permission to let the agitated Devotees in as they all in a chorus commended Shiva (**Shiva Stuti**) as follows: *Namah Virupaksha Namaste Divyachakshusey/ Namah Pinaaka hastaaya Vajrahastaaya dhanviney/ Namah trishula hastaaya Dandahastaaya Dhurjatey, Namastrailokya naathaaya Bhutagraama shareeriney/ Namah Suraari hantrey cha Somaagnya kaaryagnya chakshushey, Brahmaney chaiva Rudraaya Namastey Vishnu –rupeney/ Brahmaney Vedarupaaya Namastey Deva rupiney, Saamkhya yogaaya Bhutaanaam Namastey Shaambhavaaya tey/ Manmathaayaanga vinaashaaya Namah Kaalakshayankara, Ramhasey Deva Devaaya Namastey Vasuretasey/ Eka Viryaya Sarvaaya Namah Pinga kapardiney, Uma bhartrey Namastubhyam Yagna Tripura ghaatiney/ Shuddha bodha prabuddhaaya Muktakaivalya rupiney, Lokatraya vidhatrecha Varunendraagni rupiney/ Ruyasussama rupaaya Purushaayeswaraaya cha, Agraaya chaiva chograaya Vipraay Shurti chakshusey/ Rajasey chaiva Satvaaya Tamasey Timiraamaney, Anintya nityabhaavaaya namo nityacharaatmaney/ Vyaktaaya chai vyaktaaya Vyaktaavyaktaanaya vai namah, Bhaktaanaamaarti naashaaya Priyanaraayanaayacha/ Umaapriyaaya Sharvaaya Nandivaktraaschitaaya cha, Rutu manvata kalpaaya Paksha maasa dinaatmaney/ Nanaarupaaya Mundaaya Varuutha Pruthu dandiney, Namah Kapaalahastaaya Digvaasaaya Shikhandiney/ Dhaniney rathiney chaiva yatayey Brahmachaariney, Ityevamaadi charitaih stutantu tubhyam namo namah/* (Virupaaksha! Divya netradhaariney! Our obeisances to you; you carry Pinaka, Vajra and Dhanush; our reverences to you! Jataadhaari! you hold Trishula and Danda in your hands, our sincere respects to you; You are the Trilokanatha and the Swarupa of all ‘Pranis’ / Beings; our greetings to you the annihilator of ‘Deva Shatrus’; the Possessor of ‘Chandraagni Surya Rupas’ as also of Brahma, Vishnu and Rudra Rupas; You are the Swarupas of Brahma, Veda and Rudra Rupas; You are also the Sankhya Swarupa and the unique provider of Propitiousness to all the Beings; You are the destroyer of Kamadeva’s physique of love and the terminator of Kaala Deva; You are the Vegashali, Devadhi Deva and Vasureta; Sarva Shreshtha, Vira, Sarva Swarupa and wearer of the yellow coloured ‘Jataas’/ twisted hair; Umanatha, Tripura Vinaashaa! The Epitome of Pure Form of ‘Jnaana’/ knowledge; Triloka Vidhata; The Swarupa of Varuna, Indra, Agni; the Rupa of Ruk, Yajur and Sama; Purushottama, Parameswara, Sarva Shreshtha, Bhayankara, Brahmana Swarupa; the Possessor of Satwa, Rajasa and Tamasa Gunas; Andhakaara Rupa, Achintya, Nitya, Nityacharaatma; Perceivable and Unperceivable; the demolisher of the difficulties of Devotees; the Great Friend of Narayana, the beloved of Devi Uma; The Great Terminator; The shine of

Nandeswara's countenance; the Unique Measures of Time like Manvantaras, Kalpas, Ritus, Months, Fortnights, Weeks and Days; the Activiser of Myriad Rupas / Forms; of the Shaven Head; Digambara/ Sanyasi/ Brahmachaari, Maha Shankara! Our prostrations to you; Maha Deva! You are the only Supreme Energy which could gulp the 'Kalakuta Visha'; if uncontrolled; it could devour the Universe as a whole!). As the Deva-Daanava's joint delegation prostrated before Bhagavan-which incidentally was a historical event of unique significance, Shankara agreed: *Bhakshayishyaamyaham ghoram kalakutam Maha visham, Tathaanyadapi yatkruthyam kruchhasaadhyam Surasuraah, Tacchaapi saadhayishyaami tishthadhwam vigatajjwaraah/* (Deva Suraagana! I am no doubt consuming this terrible poison anyway; if you entrust me any other worse and more difficult deeds to be performed, they too would be executed; never worry!) By so saying, Bhagavan took the 'Halaahala Visha' into his left hand and consumed and retained it in his throat as Devas headed by Brahma as also Asuras led by King Bali hailed Parameshwara exclaimed: *Shobhatey Deva Kathastey gaatreya kundaniprabho, Bhrungaamaalaanibham Kanthepyathraivaastu visham tawa/* (Devadeva! As your Physique is white, slender and fragrant like a jasmine flower while the blue tinge of your throat has a remarkably distinct-look with the spot on your throat; please do retain it as it is!) All the concerned parties involved in the 'Operation Amrit' returned back to their respective positions once again anxiously awaiting the materialisation of Amrit. In the final exercise of Churning the 'Ksheera Sagara', Bhagavan *Dhanvantari*, the Deity of 'Ayurveda' surfaced along with the most awaited Pot of Amrit; then followed the Large and Attractive Eyed *Devi Madira* the symbol of Intoxication; *Kamadhenu* the celestial cow which fulfilled the desires of any Living Being got materialised later on; the Celestial Elephant *Iravata* which Indra Deva claimed; Surya Deva accepted Dhanvatari as also the Uchhaishvraya horse that came up even earlier; Varuna Deva claimed the Celestial *Chhatra* (umbrella) and as Indra desired the *Kundala Dwaya* or the magnificent Ear-Rings. At this juncture, Dhanvantari declared *AMRITA* and then commenced an all-out scuffle between Devas and Daityas making claims and counter claims. The fight assumed larger proportions as Bhagavan Vishnu materialised *Mohini Devi* and the demons became victims of Maya -Illusion-as they were completely enchanted by her and allowed her to distribute the Elixir. In this confusion, Mohini let Devas seize the Eternal Pot and they drank it off one by one; one Asura viz. Rahu however managed to consume the drops of Amrit upto his throat and as Surya and Chandra shouted against Rahu, Vishnu in a swift action cut off the Demon's throat by his Sudarshana Chakra, but the damage was already done and Rahu became immortal, all though all the rest of Asuras were denied of the Divine Drink. This followed fierce battles between Devas and Danavas and there was extensive massacre and blood-bath when innumerable Danavas and Daityas suffered losses and Devas became victorious under the stewardship of Bhagavan Vishnu. The left-over Danava-Daitya Stalwarts disappeared into the Oceans to retire into Patala Loka. There after, Mandarachala was restored to its original position; so did Sesha Nag and Sudarshana Chakra too. The havoc created in the Oceans too limped back to normalcy. The Dikpalakas, Devas, Gandharvas and all the Celestial Beings got reinstated and were extremely delighted and overjoyed. *Tatomrutam sunihitameva chakrirey, Suraah Paraam tudamabhigamya pushklalaam/ Dadduscha tam nidhimamrutasya rakshitam, Kiritiney Balibhirathaamaraih saha/* (Thereafter, the Devaganas were gladdened to safeguard and hand over the 'Amrita Nidhi' /The Remaining Deposit of the Elixir to the custody of Bhagavan Vishnu himself.)]

Maha Bhagavatga Purana: Mammoth Churning of Ocean for 'Amrith' (Nectar)

Proceeding with the narration to King Parikshith, Suka Mahamuni highlighted that it was in the sixth millennium of Chakshusa Manu that Lord Vishnu had incarnated as Ajita who was begotten to Vairaja and Devasambhuti; Ajita in the form of a tortoise was wandering in the Ocean of Milk carrying the Mountain Mandhara on His back and produced 'Amrit' by churning the Ocean. Parikshith became highly inquisitive about the famous story and requested the Muni to give full details. As the enmity and intense hatred between the Demi- Gods and Demons took unprecedented proportions, the Demi-Gods assembled on the top of the Sumeru Mountain to seek a solution. Lord Brahma instructed the Devas and Demons to resort to a temporary truce, till arrangements could be made to churn the Ocean of Milk to obtain Amrit, the Divine Drink to provide everlasting life. Garuda, the Vehicle of Lord Vishnu lifted the Mandhara Mountain and placed it into the Ocean as the churning rod. Vasuki the Giant Serpent coiled

around the Mountain tightly; the head of the serpent was opted for by the Demons out of pride and the tail was taken by the Demi-Gods as the rope. As the Mountain was not stable and shaky, Ajita in the form of tortoise slid under the Mountain and provided the needed balance. Thus commenced the mammoth churning of the Ocean for 'Amrit'. Many Demons perished from the poisonous flames from the mouth of Vasuki. As the churning progressed, the Ocean was shaken up bringing out innumerable species underneath, black clouds emerged fast across the Sky and there was terrible turmoil around. Suddenly, the Sky looked like breaking way, emitting unprecedented poisonous flames, 'Halahal', swiftly engulfing the entire Universe. The initial churning was terminated and Demi-Gods headed by Lord Brahma as well as the Demons screamed for help to Lord Siva to save the situation. They all prayed to Him that He was the original life force, the Maha Tatva, the Eternal Truth and the Omni Potent and He only could stop the annihilation of the Universe. In response to the desperate prayers by one and all, Lord Siva swallowed the 'Halahal' and retained it in His Throat to safeguard the Worlds within His other body parts. Thus known in the Scriptures; as 'Neela Greeva'-the Blue Throated, He protected the entire Universe and saved the act of Creation itself. As the process of churning resumed further, a number of Divine Figures commenced emerging: 'Surabhi' the Cow required for unending milk and products required for Sacred Rituals as oblations to Fire God by Sages; a Divine Horse, Utthaisvarya, as desired by King Bali of the Under World; the Divine Elephant 'Airavata' and eight She Elephants, which were desired by Indra to possess; Koustubha Mani and Padmaraga Mani-the jewels decorating Lord Vishnu's chest; 'Parijata Tree' to decorate the Celestial Gardens; then emerged Apsaras, the Divine dances to entertain Demi-Gods and Indra; the Goddess of Fortune, Lakshmi whom the Demi-Gods and Demons craved alike to possess but She Herself opted for Lord Vishnu Who is the ultimate Preserver of the Universe; then appeared the dame, Varuni, with voluptuous eyes who could control drunkards, whom King Bali opted for on behalf of the Demon World. Finally, a strong, stout, blackish and young person, known as Dhanvantari, the Physician of the Universe, whom both Demons and Demi-Gods agreed to share. But, the most awaited jar of Nectar noticed by the Demons was forcibly snatched away, to the disappointment of Demi-Gods. But, Lord Vishnu created a cover of 'Maya' (Illusion) and let the Demons fight among themselves for the sips of the Nectar. In the confusion, there appeared an outstanding beauty with most sonorous voice and dazzling figure, who was Lord Himself in the form of Mohini Murthi. She had mesmerised the Demons who fell in a spell and made them request her to do justice in equitably distributing the Nectar to all by turns. She made formations as per seniority and made them wait for turns. She started with the formations of the Demons, but by means of illusion had actually commenced the distribution among the Demi-Gods. Rahu a Demon somehow got into the camp of Demi-Gods and this was noticed by Sun and Moon, who complained the fact to Mohini Murthi and immediately the Sudarsana Chakra severed Rahu's head, but since he drank the drops of Nectar already, Lord Brahma gave him the status of a Planet; but since then, Rahu became the enemy of Sun and Moon and torment them periodically by way of eclipsing them till date. At this juncture, Lord Vishnu revealed his identity and exhorted the Demons to mend their diabolic actions and take refuge in the Superior Energy instead of becoming slaves of the Eight Materialistic Vices, Viz. Kama (Desire), Krodha (Anger), Moha (Infatuation), Mada (Arrogance), Lobha (Avarice) and Matsara (Jealousy). He advised that in the ultimate analysis, only He would provide salvation which tantamounts to Eternity, which indeed the Nectar that they craved for.]

Sarga Forty Six: Having failed to secure Amrit, Diti- daitya mother- seeks to destroy Indra
Vishleshana: Brahmanda Purana: Diti revengeful of Indra and 'Pumsavana' Sacrifice ; Maha Bhagavata
about Marud Ganas: As Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha',
saw the fully grown up boy inside ,cajoled him saying 'don't cry, don't cry' and sliced the child into
seven parts and further to forty nine sub-parts.
Vishleshana on Devi Diti and Indra from Brahmanda Purana and Maha Bhagavata Purana

Brahmanda Purana: Diti revengeful of Indra and 'Pumsavana' Sacrifice : Diti felt that Indra was
responsible for several killings of her progeny including Hiranyaksha and Hiranuyakasipu and thus her

anger for Indra became intense. She thus requested her husband Kasyapa to bless her with a son who could kill Indra. Sage Kasyapa felt extremely sad that his wife was following a wicked route to bear her a son to kill Indra. He somehow desired that such an eventuality should never arise and planned to at least prolong time for a year and asked Diti to follow very strict regime of personal sacrifice named ‘**Pumsavana**’. During the year, Diti should not think ill of others, nor speak lies, nor hurt any body, nor eat flesh or fish, nor wear robes unwashed by herself, but worship Brahmanas, cows, and women with husbands and sons alive, in short follow a life of a hermit. Any discrepancy or deviation from the prescribed do’s and don’ts would not only kill Indra but would become a friend and associate. The nephew Indra knew the intention of Diti, but pretended to help her in the Daily Worship by fetching flowers and fruits to Diti and such other services. At the time of Diti’s delivery after a year, Indra who had yoga sidhis, like ‘anima’ and ‘laghima’ entered Diti’s womb and with the help of his ‘Vjara’ (the Thunderbolt) cut the embryo into seven pieces and cut each piece to another seven pieces. Each of the forty-nine pieces thus born became as many ‘Maruts’ who became demigods and thus Diti was purified of her envy and animosity of Lord Indra. Pumsavana had thus become an important ‘Vrata’ (a sacred ritualistic practice of worship) by chaste women for one year with the help and active association of their husbands. During the bright half of month of ‘Kartika’ (falling during November-December), there should be an intense worship by both the husband and wife. On the last day of Moon-rise (Purnamasi or Pournami), the climactic worship (pujas) should take place with friends and relatives participating in the event, under the guidance of Brahmanas, performing twelve oblations to Fire God with ‘Ghee’ in a ritualistic manner by chanting the Mantra: ‘Om Bhagavatey Mahapurushaya Maha Vibhutaya Swaha’. During the entire preceding year too, the couple could -or at least either of them- observe the prescribed daily worships to Goddess Lakshmi and God Narayana., by chanting the Mantra. Sincere worship on these lines ought to bless the couple and their family good health, prosperity, name around and happiness. The Vrat can be done by unmarried women to secure good husbands; those who have no husbands/ sons could perform for spiritual solace.

Maha Bhagavata about Marud Ganas:

Since there were such continuous deaths of her family lineage, Diti was terribly upset as all the gallant heroes of Daityas were destroyed successively despite the valiant acts of their intrepidity and resoluteness; she entreated Kashyapa Muni to bestow a boon to her that she must give birth to a son who could kill Indra. Kashyapa Muni too felt that the progeny of Aditi were getting too powerful enjoying Swarga while the progeny of Diti were continuously rotting in the Sub-terrain Lokas despite the fact that they were courageous and highly enterprising. Thus the Muni directed Diti to follow celibacy and fasting with concentrated Tapasya for thousand years and and worship the Supreme whereafter she should observe a ‘Vrata’. Diti sought Shukraacharya’s direction to observe the Vrata. As Diti conceived eventually, Indra somehow got the awareness of what was happening and approached Diti with feigned feelings of affection to his mother’s own sister and made her agree to supply flowers and other materials for the Vrata and stayed with her day and night to protect her from Evil Spirits. As Diti fell asleep almost unconsciously when Sun was at peak on the Sky, Indra then entered her Garbha with his ‘Vajraayudha’, saw the fully grown up boy inside and even as the child cried, Indra cajoled him saying *Maaroda maaroda* (don’t cry, don’t cry) and sliced the child into seven parts [Aavaha-Pravah-Samvaha-Udvaha-Vivaha-Parivaha-Paraavaha] and further cut the seven parts to total up to forty nine sub-parts; the fully awoken Diti Devi pleaded mercy and cried loudly saying: *na hantavyah, na hantavyah!* (not to be killed, not to be killed!). Meanwhile Indra jumped out and sought her pardon for the imprudence that he committed! The terribly distressed Diti was taken aback and got bewildered for a while and having recovered her senses said that Indra need not be afraid of her anger as she would reconcile to what had happened since after all his action was not unjustified as his position would have been at stake of the child was really born. Having said that most magnanimously she blessed each part of the killed boy as follows: *Bhavantu mama Putraanaam Sapta Sthaanaani vai Divi, Vaataskandhaanimaansapta charantu mama Putrakaah/* (May my sons be borne by Vayu into seven eternal places of glory and be blessed as Marut

Devas with unprecedented splendour and reputation at seven parts of the Universe!)Diti declared further: Let the first sphere be on Earth, the second in Surya Mandala, the third in Chandra Mandala, the fourth on the Sky at the Jyotisha Mandala, the fifth among the Graha Mandala or the Planetary System, the sixth in the Saptarishi Mandala and the seventh in Dhruva Loka. May my sons move about freely in all the Seven Places with magnificence and pride. Diti further blessed and ordained that the first batch of Marud Ganaas or the first 'Vaata Skantha' or Air Pocket be called 'Avaha' in the vicinity of Bhumi; the second batch of the Vayu Skandha would be reputed as 'Prahava' beyond the clouds upto the Solar Region; the third and fourth batch of Marud Ganaas moving in the Lunar Mandala and underneath the Star Constellations, the Vayu Skandha would be fabled as 'Samvaha'; the fifth bunch of Marud ganaas reaching upto Planets would be distinguished as 'Vivahava'; let the sixth in the series climbing upto Saptarshi Mandala be popularised as 'Anuvaha' and the final hike nearby Dhruva Mandala be glorified as 'Parivaha'. Oh Shakra! Let it be known all over the Universe that the names of my children on the basis of the deeds entrusted to each of the Ganas are: Shukra jyoti, Satya, Satya Jyoti, Chitra Jyoti, Jyotishmaan, Sutava, Chaitya; the second Gana would comprise Rutajit, Satyajit, Sushena, Sevajit, Sutamitra, Amitra, and Suramitra; the names of the third Ganaas would be Dhatu, Dhanada, Ugra, Bhima, Varuna, Abhiyuktaaksha, and Saahvya. The fifth Gana would have the names of Druk, Anadruk, Sirat, Druma, Vrikshaka, Mita, and Samita. The Shasthagana would have the names of Iruk, Purusha, Naanaadruk, Samachetana, Sammita, Samavrit and Prati harta. (Incidentally, Brahmanda Purana did not mention the other names). Indra assured that whatever Diti had stated would indeed be firmed up and that all the Forty Marud Ganaas would be share holders of Yagna bhaagas or the Authorised Consumers of the Sacrificial Offerings. They would also be his own brothers and the Co-Devataas!

Sarga Forty Eight and Nine : Sumati showed the way to Gautama Ashram en route Mithila.

Vishleshana: Indra assuming Gautama's form takes Ahalya to bed, the latter's wife - a supreme Pativrata Ganesha Purana.

Vishleshana on Indra assuming Maharshi Gautama's form takes to bed Devi Ahalya, the latter's wife - a supreme Pativrata Ganesha Purana, Chapters 30-34: Brahmarshi Narada states: He visited Lord Indra at Amaravati as the former complimented Narada as a Triloka Sanchari; Narada replied that his latest was 'mrityuloka' and chanced to meet Rishi Gautama in his ashram along with his wife Devi Ahalya; he also said that Ahalya was supremely pretty and her exquisiteness and grace was 'par excellence' in the Three Lokas that he ever visited as the Apsaras and all the Swarga based feminine beauty and charm was truly negligible. After Narada's social call was over, Indra visited Gautama's ashram; the Maharshi was busy with his morning duties and left the ashram. Meanwhile Indra assumed the Rishi's form and entered their bedroom. Devi Ahalya was stunned to see Maya Gautama in her bed room and exclaimed whether the Muni had not left for the duties but lying in the bed. Indra in the maya rupa said that he short circuited the puja and desired to go into bed with her as he was attacked by 'kaama baana', fondled her red and luscious and body parts and slept with her as she replied that there would be no other stree dharma as she ought to be a Pativrata and chirruped : *Karyeshu Dasi, Karaneshu Manthri; Bhojeshu Mata, Shayaneshu Rambha, Roopeshu lakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharma Patni/* and fell into the bed of Maayavi Gautama! Then Indra showed his own form and Arundhati was astonished and shocked as a stone. Even in the bed she felt a doubt that the body which she fondled was of different odour. As Indra disappeared, she was lost in thoughts. As the husband returned, she fell straight at his feet as the Maharshi out of his 'divya drishti'/ celestial vision as what all had happened. He stated that : In respect of mantra-ayush-grihacchidra especially related to griha parivaara, rati karma-aoushadhi seva-maana sammaan as also avamaan and daama, a wise person should be discreet in advertising in public. Thus the Maharshi gave a 'shaap' to Devi Ahalya to turn into a stone since Ahalya was unable to distinguish the form- nature-and actions in comparison to a Para purusha and got mixed up with the his body parts and semen- albeit Indra was the Lord of Swarga. Then he gave a shaap to his dharma patni to instantly become a stone till such time Lord Shri Rama, in the course of vana vaasa would receive his 'paada sparsha'. On learning about the Maharshi's shaap, Indra got shivers like a sand storm got shattered

by a mountain and instantly assumed the form of a cat and ran away from the scene. Realising that Indra fled away, the Maharshi cursed Indra to assume a swarupa as broken into thousand parts. As Indra who killed Vritraasura a Brahmana was carrying the ill- reputation of brahmana hatya, one of the Pancha Maha Paatakas of Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana, realised that the shaap of Maharshi Gautama and rued deeply as to how could show up his face in Deva Sabha as he was expected to preach the principles of dharma while unable to observe and follow himself, let alone enforce it! Indra decided : *Praanibhir bhujyate karma shubham vaashubham, tiryag yonim samaadaadya khapishyeghamaatmanah, nalinee kundmale tishthehen idragopagaruupadhruk*/All the 'jeeva rasis' in srishti- from Indra to an insect-ought to reap the fruits of their past acts and as such I ought to assume tiryak yoni or the form of a 'pashu pakshi keetaka' and thus decide to become a worm as an Indragopa keetaka.' [Reference on Pativratas: Sapta Pativratas: Ahalya, Draupadi, Sita, Tara, Mandodari, Anasuya and Sumati: An explanation of a Parivrata refers to **Ahalya** though she slept with Indra but she had her husband Muni Gautama was genuinely on her mind and when turned into a stone due to Gautama's Shaap Rama purified her too for her dereliction due to her ignorance; **Draupadi** though she married Pancha Pandavas since all the Pandavas were of the Amsha of Indra whose virility was distributed to Devi Kunti through Yama Dharmaraja to beget Yudhishtara, Vayu Deva to beget Bhima, Arjuna from his (Indra's) own and Ashwini Kumars from Devi Maadri as Nakula and Sahadeva apart from the fact that Draupadi was Indra's better half viz Sachi Devi who was originally Yagneshani the daughter of Agni as clarified in Markandeya Purana ; Devi **Sita** despite Ravana's pressure tactics had only Rama always; Devi **Tara** the wife of Vaali but the Tradition of Kishkindha allowed Sugriva to marry after Vaali's death as approved by Rama himself and **Mandodari** of course was a fixation on Ravana asura despite his infatuation with Sita; **Anasuya** the wife of Atri and the illustrious Kardama Prajapati ; **Sumati** who was an outstanding Pativrata who adored her husband a Leper and even prostrated before a woman whom her husband desired to sleep with.]As Indra hid himself as a Indragopa Keetaka, Deva Guru Brihaspati and Devas approached Maharshi Gautama with the sincere prostrations and requested him to withdraw the shaap or atleast mitigate it. The Maharshi initially reacted stating that a person of Indra's stature as he was a kapati-shatha-dushta-aviveki-and pashchaattaapa rahita paapi and his paschaattapa would be futile. Yet, as you are all urging sincerely then Indra even in the keetaka form be taught with the Shadakshara Ganesha Mantra as Ganesha was always a 'sarva karta-sarva harta-sarvapaata-kripaanidhi-Brahmavishnu Shivaatmika and Mahasiddhi pradaayaka'. The vidhivatra Shadakshara Ganesha Mantra pleased Indra and the Gautama shaapa to Indra got diluted and hence forward Indra would hence forward would assume a divya deha become a sahasra netra instead of 'shasra shareera chheda'. Indra while assuming his normal swarupa- albeit with mitigated curse by Gautama, had foremost reached the Maharshi's feet and thanked him profusely. There after, Indra seated under a kadamba tree, practised Ganesh's shadakshara mantra for thousand years and Ganesha gave his benign darshan and blessed him as that the place, came to be famed as Kadambara Chintaa Mani pura and eversince that the Chintamani Sarovara had become reputed as a place as the abode of Abheeshta Siddhi Chintamani Vinayaka where Indra Himself constructed a huge temple with a sphatika murti with golden frame.

Sarga Fifty Eight-Nine-Sixty: Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; Vishleshana: Vishvamitra creates Trishanku swarga
Vishleshana on Vishvamitra- Trishanku swarga: Skanda Purana's Nagara Khanda describes a modified version:

King Trishanku of Surya Vamsa made an odd request to the his Guru Sage Vasishtha that he would like to go to Swarga with his mortal body and that such a Yagna be performed enabling him to do so. Vasishtha ridiculed the idea and the King asked the Sage's sons to find a way out, lest he might abandon Vasishtha as his Guru; the infuriated sons cursed the King to turn out to be a 'chandala' of low caste. The frustrated Trishanku in the form of a chandala left the Kingdom making way for his son Harischandra as the King and wandered in forests where he met Sage Visvamitra who took up the issue

as a challenge, especially because he was a traditional competitor and enemy of Vasishtha. The Sage asked that Trishanku should first get rid of the form of a chandal and desired him to perform a Holy Pilgrimage. As both of them were set on visiting Tirthas, they reached Arbudachal (Abu) to visit 'Achalaswar' and met Markandeya who advised them to take a trip to Haatakeswar and take bath in the Patala Ganga there. To their great surprise, the Snaan and worship at that place did the miracle and Trishanku got rid of the curse of his becoming a chandala. Even as Trishanku was preparing to perform a Grand Yagna, the Sage approached Lord Brahma to be the Chief Guest who refused saying that it was against the realm of possibility that a human in his form could reach Swarga. This nodoubt frustrated Trishanku as also Viswamitra but the latter never gave up the effort and did harsh Tapasya to Bhagavan Siva who out of generosity granted the boon of ability to duplicate the task of Brahma's Creation; the Sage succeeded in creating another Sun, Moon, Sky, Air, Water etc. Indeed the parallel Srishti panicked Brahma and the compromise reached was that if Brahma took Trishanku to Swarga in the latter's mortal body; Viswamitra would refrain from making a parallel creation.

Sargas Sixty One and two: Ambarisha performs Yagjna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis. Vishleshana on Pushkara Tirtha from Kurma- Padma Puranas and Maha Bharata. Vishleshana on Pushkara Tirtha (Rajasthan): Kurma Maha Purana in its 24th chapter on Tirtha Mahatmya narrates: *Tirtham Tri- Loka vikhyatam Brahmaanah Parameshthinah, Pushkaram Sarva paapaghnam mritaanaam Brahma lokadam/ Manasaa sasmared yastu Pushkaram vai dwijottamah, Puyare paatakaih sarvaih Shakrena saha modate/ Tatra Devaah sugandharvaah sayakshoragaa raakshasaah, Upaasate siddha sankhaa Brahmaanam Padma sambhavam/ Tatra snaatvaa bhavedchudro brahmaanam parameshthinam, Pujayitvaa dwijavaraan Brahmaanam samprapashyati/ Tatraabhigamya Devesham Puruhutam - anininditam, Sarupo jaayate martyah sarvaan kaamaanavaapnuyaat/* (Parameshthi Brahma's Pushkara named Tirtha is popular all over the Tri-Lokas, as that outstanding Tirtha is at once sin destroying and to those who die there bestows Brahma Loka. Those Dwijottamas sincerely memorise the name of Pushkar are blessed with instant relief of blemishes and enjoy celestial happiness along with Indra the King of Devas. This Pushkar Tirtha is such as worshipped by Gandharva-Yaksha- Naaga-Rakshasa-Siddha companies worship the Lotus seated Brahma directly and to the distinguished Brahmanas who sincerely venerate him so in his presence with Bahyaantara Shuchi or Internal and External cleanliness, 'Brahma Saakshatkaara' does happen in reality. Having undertaken a sincere and faithful Yatra to this Pushkara and secure the celestial vision of blemishless Indra too, then fulfillment of one's desires and aspirations is very easy to obtain indeed.)

Both Padma Maha Purana and Maha Bharata asserted: *Dushkaram Pushkaram gantum Pushkare tapah, Dushkaram Pushkare daanam vastum chaiva sudushkaram/ Treeni shringaani shubhraani treeniprasavanaani cha, Pushkaraanyaadi siddhaani na vidyastatra kaaranam/* (Pushkar Yatra is indeed troublesome and is available by one's own good luck; Residing-giving away daana-performing meditation etc. at Pushkar too are rather difficult to accomplish. Yet visit to Pushkar the enlightening 'Tirtha Traya' where Sarasvati River too flows is indeed a Siddha Maha Tirtha for reasons yet unknown) *Yathaa Suraanaam sarveshaamaadistu Purushottamah, Tathaiva Pushkaram Raajastirthaanaamaadir - upyate/ Yastu Varsha shatam Purnamaadagnihotramupaacharet, Kartikaam vaa vasedekaam Pushkare samameva tat/* (Just as among Devas Purushottama Vasudeva is the most superior, Pushkara is the unique among all the Tirthas. [Pushkar, Kurukshetra, Gaya, Ganga, Prabhasa are the Pancha Tirthas and Manasarovara in Tibet, Pushkar, Bindu Sarovara in Siddhapur, Narayana Sarovar in Kutch Region and Pampa sarovara near Hospet are the Pancha Sarovaras]. The outcome of hundred years of Agnihotra Upasna on the one hand and residing and worshipping at Pushkara Tirtha on a Kartika Purnima night are

near equivalent.) Padma Purana explains the legendary background of the Pushkara Tirtha: At very beginning of 'Vishwa Srishti' of Universal Creation, there was a Rakshasa named Vajra naabha who was engaged in the most cruel and wreckless activities; Brahma meanwhile emerged from the Naabhi (Navel) of Vishnu and the latter's first wish was to perform Yagna and landed at Pushkar even with a part of the stem of the Padma / Lotus with which he killed Vajra naabha. As the lotus was discarded by him, there got a Lake manifested on the banks of which Brahma performed the first ever Yagnya. He carved out a Yagna Vedi in the vacant plot between three Holy Areas viz. Sarasvati in the west, Chandra nadi in the North and Nandana sthaan in the East and the region in between as the Yagna Vedi; he created three Pushkar Tirthas viz. Jyeshtha-Madhyama-Kanishtha. All the Maharshis who made their Ashrams and Devas arrived and Bhagavan Shankar as Kapaladhari too arrived. But Devi Savitri delayed and since the Muhurta to commence the Yagna was round the corner, Brahma created Devi Gayatri and married her as meanwhile on noticing Gayatri left in an angry huff to a nearby mountain and performed another Yagna on the mountain top. It was stated that Lord Varaaha got manifested from Brahma's nostril top. Thus, at the present Pushkar Tirtha, besides Brahma, Gayatri, Varaha Bhagavan, Kapaleshwara Shiva, Savitri on the Mountain top, and Agastya Maharshi continue to stay at Pushkar Tirtha till date.

Pushkar's cynosure is the Brahma Temple, not far from Pushkar Tirtha, and Brahma's right side is Savitri Mandir and to the left is the Gayatri Mandir; besides the Chaturmukha Brahma are the Idols of Sanakaadi Munis; in a small Mandir is Narada and in another small Mandir are the idols of Kubera seated on elephant. Another Mandir of Pushkar is dedicated to Badari Narayana, but an ancient Varaha Mandir was destroyed and since got re-built. Yet another Mandir of the Tirtha is that of Atmeshwar Maha deva, also called Kapaleshwar or Atapateshwara Maha deva. Near by Pushkar there is a Shuddha vaapi named Gaya Kund where Pitru shraddas are performed. There is a Savitri Devi Mandir on a nearby mountain top. Yet on another hill top is the famed Gayatri Mandir reckoned as one of the Shakti Peethas where Devi Sati's Manibandha or wrist ornament fell. In Pushkar Tirtha, there is also 'Yagna Parvata' where Brahma performed his illustrious Yagna; there is also the Agastya Ashram and Agastya Tirtha; it is stated that besides Pushkara Snaan, the snaana of Agastya Kunda would only complete Pushkar Yatra, since the Kunda snaan is a total wash off of one's sins. The most essential snaana of Pushkar is in any case is that of Sarasvati River which is called 'Praachi Saraswati' also addressed by five names viz. Suprabha, Kanchana, Praachi, Nanda and Vaishalika. Pushkara's bathing on Kartika Pournami is stated to be of paramount significance. Some 8 km. away from Pushkar Tirtha is the Sangama of Praachi Sarasvati and Nandaa River. Near by the Sangama, the Naga Parvat has several caves including Bhartruhari Cave and Shila named after him.]

Sarga Sixty six: Vishmamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the Dhanush; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding;

Vishleshana: Nimi and Daksha Yagnya.- Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.

Vishleshanas on 1) King Nimi and 2) Daksha yagjna

King Nimi of Ikshwaku dynasty was extremely righteous and desired once to perform a Maha Yagjna in the name of Bhagavati. The Raja Guru Vasishtha Muni agreed to be the Head Priest and conduct the Yaga. As all the preparations were ready just on the appointed time, Vasishtha Muni sent word that Indra Deva wished to perform a Yagna and thus the homa by the King be deferred to another date. King Nimi was furious and went ahead with his Yagna as scheduled in the absence of Vasishtha Muni. On return Vasishtha saw that the Homa was in the process and cursed the King to drop dead and since the Sacrifice was not yet concluded, Nimi became a 'Videha' or bodyless to enable the King to complete the 'Purnaahuti' or the Grand Finale of the Yagna. Lord Yama Dharmaraja was pleased with the Yagna and gave him the option of entering the first Jeeva Body of Brihaspati or continuing the Videha Body and the King preferred to be 'Videha' or body-less. The King on his part gave a return curse to Vasishtha to die too and the latter prayed to Brahma Deva who was Vasishtha's Manasa Putra. Brahma blessed Vasishtha to enter Mitravaruna's Jeeva or coporal body which was kept in tact; the earlier Mitravaruna was

infatuated with Apsrara Urvashi and two issues were born of whom one was Agasti who became an ascetic and the other was King Ikshvaku. Mitravaruna's corporal body was still in tact even Brahma created Vasishtha; now the jeeva body of Vasishtha since dropped dead as a result of Nimi's curse had entered the duplicate of Mitravaruna without any loss of original Vasishtha's wisdom and radiance! Such was the glory of King Nimi, who ruled Mithila for 84000 years righteously. (Source: Devi Bhagavata Purana)

Daksha Yagna:

Brahma blessed Daksha Prajapati to beget a daughter with the 'Amsha' or part-manifestation of Devi Bhagavati as **Devi Sati**. Already Daksha got sixty daughters, ten married to Dharma, thirteen to Kashyapa Muni, twenty seven to Chandra, two to Bhuta Ganas, two to Kushashwa, six to Garuda and so on. As Sati Devi came of age, she fixed her mind on Rudra Deva and resorted to severe Tapasya. Rudra agreed to marry her, Brahma proposed formally and the marriage took place with pomp and show. Sati and Rudra shifted from Kailasa to Himalayas where Bhagavan enlightened Sati Devi on many matters of Spiritual Significance including the nuances of Mantra-Tantra-Yantra and Yoga. But meanwhile, Daksha Prajapati got increasingly jealous of Rudra Deva. At the ill-famed **Daksha Yagna**, Daksha denied 'Pradhana Havis' or the prime part of the Yagna to Rudra as per the usual practice and even as Sage Dadhichi pointed out the lacuna, the caution was ignored. Sati Devi felt that there was a mistake made by her father and insisted on attending the yagna despite Shiva's warning and his subsequent approval with great reluctance as Nandi and Rudra Ganas accompanied her. Daksha ignored her entry at the Yagna and in fact talked disparagingly against Rudra Deva. She could not contain Daksha's criticism of Maha Deva and having produced Yogic Fire ended herself to unite with Bhagavan. As Nandi informed Shiva of the tragedy, the latter pulled out a few hairs from his Jatajuta or the coarse knotted head- hair against a mountain and the energy so created broke the mountain into two parts, one of which having materialised Veerabhadra and another Devi Bhadra Kaali. The enraged Rudra asked them to destroy Daksha Yagna. Veerabhadra beheaded Daksha and together with Bhadra Kaali turned the Yagna into smithereens. Devi Bhagavata Purana stated that Shiva picked up the body remains of Sati Devi and performed furious Shiva Tandava to release his pent up emotions of intense love of Sati and heightened anger for Daksha; Vishnu apprehended Pralaya and used his Sudarshana Chakra to spread out the body remains of Sati and hundred and eight Shakti Peethas came into being. Veda Vyasa affirmed that worship at these Siddha Peethas or even hearing about these would destroy sins and bestow powers to the devotees concerned. Eventually, the instant fury of Shiva was cooled down by the prayers of Brahma and Devas and the ever merciful Shiva agreed to the resuscitation of Daksha by fixing the Goat-head of the Sacrificial animal. The ever grateful Daksha begged of Shiva's clemency and re-organised Daksha Yagna once again with Maha Deva occupying the High-Seat at any Yagna ever since.

Sarga Seventy: In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiratha- Ambareesha-Nahusha-Yayati-Naabhaga- Aja-and Dasharatha. Vishleshanas on: Pruthu-Yuvanashra-Mandhata-Purukusta- Muchukunda-Nahusha- and Yayati.

Vishleshana on Ikshvaku Vamsha [Refer to the Visleshana vide Sarga One above too]:

King Prithu picked up speedy popularity as he proved to be an ideal and virtuous Administrator endeared by Maharshis and commoners alike. In course of time there were no problems owing to physical ailments,

mental tensions and even of natural calamities in the Society. This was the first King ever who performed Rajasuya Yagna. It was this illustrious Emperor who controlled Bhumi (Earth); the latter took the Form of a Cow and sought to run away as was she was expected too much from her by various sections of the Universe. But Pruthu Chakravarti (literally he whose chariot wheels move forward swiftly without being interrupted by any opponent party) however chased and forced her to yield maximum milk to one and all in the form that they desired it. Pruthu himself milked her having converted Swayambhu Manu as the calf and made her yield food grains to all, while in regime of Vena the staple food was of flowers and fruits. Various sections of the world milke the material as they desired; for instance, Rishis converted Chandra as a calf, Brihaspati as the milkman, Tapomaya Brahma as the milk and Vedas as the container to fill up the milk; Devatas made Indra as the calf, Surya as the milkman and 'Pushtikaahara' or healthy food as milk; Pitru Devatas requested Yamadharma Raja as the calf, Antaka Deva as the milk man and 'Swadha' as the milk; Nagas selected Takshaka as the calf, Iravata Serpent as the milkmen and Visha (Poison) as the milk; Asuras appointed Mathu Daitya as the milkman, Virochana as the calf and Maya (Illusions) as the milk; Yakshas preferred Kubera as the calf, Rajananaabha Yaksha as the milkman and 'Antardhaana Vidya' or the Art of Disappearance as the milk; similarly all other species selected their own Milkmen and calves and Gandharvas opted milk in the form of fragrance; Rakshasas opted for blood, Mountains preferred 'Aoushadhis' and soon thus satisfying every one in his governance!**Manu Vivaswanta** gave birth to ten sons including Ikshvaku, Saryati, Nabhaga and Prushaghna. Ikshwaku's lineage included Puranjaya/ Kakustha, Yuvanashra and Mandhata. **Puranjaya** fought a severe battle with Daityas on behalf of Devas by riding a Great Bull who actually was Indra himself by holding the Kakutsa or the hump of the bull thus obtaining the epithet of **Kakutsa or Indravahana!****King Yuvanashra** performed a noted Yagna targetting Indra Deva to secure a son. During the Sacrifice days, he felt very thirsty one midnight in the Yagna Shaala and drank up the 'Mantra Jala' or the Sanctified Water kept in a vessel. The Rishis performing the Yagna were aghast to find the vessel empty next morning as the King drank up the Sacred Water. Eventually, the King got conceived instead of his Queen and a male child came out from his abdomen which had to be cut. The cried for milk and Indra put his index finger in the child's mouth and saved him! The boy thus born was **Mandhata**, the undisputed Emperor of the World comprising Seven Dwipas 'from where Sun rose at where it was set!' He was stated to have discovered **Manasa Sarovara** on Mount Kailasha as he was reputed to have performed Tapas at the banks of the Lake. It was believed that there was a Serpent Mansion where the Emperor prayed under a Jamun Tree from which its fruits (Blackberry) dropped into the Sarovar making the sounds of 'Jam' and the area underneath the Sarovara was called Jambu Dwipa! Mandhata's wife Bindumati was a pious woman and gave birth to **Purukutsa** and **Muchukunda** and **fifty daughters**. There was an interesting Story about the daughters. Sage **Saubhari** a very old and diseased person who did Tapasya under water for twelve years noticed that fishes in water were having sex and procreating; the Muni got tempted and approached Mandhata to let any of his daughters marry him. The Emperor was afraid that the Sage might give a 'Shaap' if declined and asked that anybody among the daughters was prepared to marry the Sage; none consented as the Sage was very old and disgusting physically with diseases. Mandhata had a problem but cleverly replied that his family custom was that all the daughters would have to wed the same person and none should disagree. The Sage transformed himself into a handsome youth by his mystical powers and presented himself. All the girls vied with each other to marry him and the youthful Sage built mansions and all of them enjoyed. But in course of time, the Sage realised that on account of the fishes in the water, his spiritual life was ruined and although very late in life reverted back to a more introspective life and intensified devotion to Vishnu. **Purukutsa** married **Narmada** the sister of Serpent brothers and she took him away to Rasatala the sub-terrain world under instruction from King Vasuki as approved by Bhagavan Vishnu to overpower Gandharvas who invaded Rasatala and other Patala Lokas. Nagas were afraid of Gandharvas as some six crores of the latter descended there for hunting the priceless 'Ratnas' / Jewels. Nagas sought protection and prayed to Vishnu in desperation. Indeed Purukutsa succeeded and Nagas gave a boon to Narmada that whosoever bathed in River Narmada by reciting a Shloka would be safe from Sarpa- Visha or Snake- Poison; the Shloka states: *Narmadaayai Namah Praatarnamaadaayai Namonisha, Namostu Narmadey tubhyam traahimaam vishasarpatah/* (Devi Narmada! My salutations to you

in the day or night; kindly safeguard me from the fear of Serpents and their poisonous bites!) This recitation while entering dark places as also while eating food would safeguard from any kind of poisons thanks to Purukutsa and Narmada!**Nahusha** who was also in the lineage of Pururava had the distinction of performing ninety nine Ashwamedha Yagnas and was nearly qualified to become Indra who should have executed hundred Yagnas. Meanwhile there was a temporary vacancy of Indratwa since Indra fled away since he killed Vritrasura with the help of the Vajrayudha made out of Sage Dadhichis's backbone; Vritrasura who was a Brahmana by birth and Brahma Hatya Sin chased Indra. Brahma thus appointed Nahusha as temporary Indra. Nahusha who was originally a King of Great Virtue became arrogant and power-mongering as he became Indra and claimed all the privileges belonging to Indra like Vajrayudha, Iravata the Elephant and even Indra's wife Sachi Devi. Nahusha insisted that Sachi Devi be his keep! Sachi Devi was non-plussed at this proposal. As advised by Deva Guru Brihaspati, she asked Nahusha to come to her residence but he should do so just as Indra was in the habit of arriving at her residence by a Palki (Palanquin) which actually was carried by Maharshis. Nahusha was excited to reach her Palace quickly and having got into the palanquin commanded Agastya Muni to reach him to Sachi Devi's Place at once; he said 'Sarpa Sarpa' meaning 'Quick, Quick' and in the process gave a kick to the Muni to go fast. Agastya purposely misunderstood the word and converted the arrogant Nahusha as an Ajagara (Python) and dropped the latter to the depths of Bhuloka into thick forests. As a repentant Nahusha begged of clemency, the Maharshi granted a reprieve that the 'Shaapa Vimochana' would be possible only when Pandavas reached the forest for twelve long years before their 'Ajnaata Vasa' or Unknown Destiny having lost a bet in the 'Maya Jada' or wilful game of chess. As Draupadi desired to secure a Sugandhika Flower Bheema got into a pond and the Ajagara caught him and agreed to release him only if he gave correct replies to the Serpent's queries. Yudhishtara had to arrive and release Bhima and Nahusha alike. Meanwhile Brihaspati and Agastya found that Indra was hiding in a lotus stem in Mana Sarovara Lake and brought him back and prayed to Brahma who exonerated Nahusha from the Brahma Hatya Sin on the ground that Vitra was no doubt a Brahmana but committed sins of killing several virtuous and innocents.**Yayati**, the son of Nahusha and his wife Viraja, was a famed Emperor who defeated all the Kings of the World and married Devayani the daughter of Asura Guru Shukracharya, besides Sharmishtha the daughter of Vishvaparva, a Rakshasa King. Indra was pleased to gift Yayati a Divine Chariot with seven powerful horses with which he traversed the world and divided his Empire into seven divisions to distribute it among five of his sons. A Maharshi gave a boon that if any of his sons could agree to exchange their youth to his old age then he could secure a fresh lease of youth. His eldest son **Yadu** from Devayani refused and so did others excepting Sharmishtha's son **Puru** who readily agreed. Yayati took over Puru's youth and enabled him travel around to unravel earthly pleasures for long. But finally returned discovering that the ephemeral joys of the world were endless like Agni in a Homa kunda assuming larger and larger proportions as long as ghee is served and no human would be satisfied with food, gold, ornaments or women. By so realising, he returned his youth to Puru and took to Vanaprastha or retirement.

Sargas Seventy Four- Five-Six: After the festivities concluded, guests were showered with precious gifts, the groom's party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting 'Rama Rama' with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever! Vishleshana on Madhu Kaitabha daityas; Parashu Rama- Kartavaryarjuna from Ganesha-Brahmanda Puranas .
Vishleshana on i) Madhu Kaitabha Daityas and ii) Parashu Rama:Madhu Kaitaba Daityas from Devi Bhagavata Purana:

When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound 'Vagbija' the Seed Mantra (Seed 'Bija' and 'Vak' the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra's repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. 'The Parasakti's Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus-head sprouting from Maha Vishnu's navel, tried the age-old four means. He tried to use 'Sama (Counselling) 'Dana' (Gifting or bribing), 'Bheda' (put one against another) and finally 'Danda' (Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya's discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of 'Tamo Guna' - Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Maha Sakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or 'Svacchanda Maranam'. Maha Sakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Sakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Sakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of 'Dharma Yuddha', partly by trickery and partly by Maya or Illusion.

Ganesha Purana is quoted: Chapters 77-82: Jamadagni-Kaartaveerya- Kaama dhenu-Kartaveery kills the Muni- Parashuramaavatara:

King Shurasena approached the ashram of Maha Muni Jamadagni the famed wife Renuka Devi in Shveta Dvipa's Sahyaadri Parvata and their illustrious son Parashurama who was in Naimisharanya for Vidyadhyayana. The Muni having extolled Sankata Charurthi Ganesha Vrata said his son Parashurama had already observed the Vrata as prescribed. Thereafter, Chakravarti Kartaveerya visited the Ashram of Jamadagni couple with his countless chaturanga bala akshouhinis who were taking refreshing bath and swim. The Muni couple invited the Chakravarti and the huge army and hosted a fabulous and highly rich and lavishing lunch with pancha bhakshya bhojana. Well before this lunch invitation the Muni Couple

prostrated before the Kamadhenu in the ashram's backyard and entreated her to preserve their dignity to fulfill the invitation of lunch for the Royal Guest of honour and his mammoth number of the army. The shocked Chakravarti exclaimed as how such massive bhojana was possible to an equally huge army and requested the Muni and wife to explain out of his astonishing miracle. As they revealed the truth of mother Kamadhenu's grace and help, instantly the Chakravarti raised his tone and asserted that each and every asset in his command ought to be under his command. The Muni replied: Chakravarti! I am after all a Muni eking my life with what ever 'kandamula bhakshana' is possible in forests; how do you realise that this ashram could offer 'pancha bhaksshya paramaannas' to the Royalties and 'akshouihinis' of sena is possible otherwise. You are of Vishnu swarupa and accepted my 'aatithya' as that is a great honour and trilokas could proudly state that Chakravarti Kaartaveerya was honoured by his visit along with his glorious sena which was of akshouhinis strong and the Muni served fabulous meal with pancha bhalshyas! But still the Chakravarti kept on insisting that Kamadhenu ought to be taken away even by force and left the ashram in a huff and disgust, even as the Muni kept on pleading and finally stated that the Chakravarti visited the ashram as a green parrot but finally turned as a crow! The Chakravarti who left in despair redoubled with the design of stealing kamadhenu overnight. He despatched his army men who freed the celestial cow which made reverberating noises while she became breathless and after kicking its legs flew away to skies in pitch darkness. An aweful earth tremor followed and the army ran away in fright. Noticing the havoc that had happened, Kaartaveerya appeared on the scene and so did the Ashramavasis and the Mahamuni couples. As the Chakravarti faced the Muni couple, Maha Saadhvi Renuka showered curses on Kaartaveerya and having warned the interference of the former aimed at the Muni's chest and killed him with the proverbial ekavimshati / 21 arrows and left away. The disheartened pativrata could hardly do the 'smarana' of Parashurama who was in long tapasya, even as Kartaveerya shot five arrows on her chest and the 'ashramavaasis' ran away helter skelter! Having dutifully initiated the 'dahana samskara' of the parents that followed with the assistance and blessings of Mahatma Dattatreya by 'smarana'. Soon after the 'antyeshti karma' (shava yatra- dahana-daaha yagina-udaka karma-pinda daana-sapindeekarana etc), he called on Mahatma Dattatreya with his shaven head and face narrated the details of the happenings about the Chakravarti's visit to the ashram, the enjoyment of the hospitality of the unique parents with the active help of Kamadhenu of Tri Murthi swarupini, his departure on the polite refusal to part with Kamadhenu, the nocturnal attack and of the army, the killing of Kamadhenu, his subsequent visit to the ashram to kill his unique parents and the antima smarana of his mother and cremation formalities that followed. On the fifth day of the obsequies, Parashurama got terribly agitated witnessing the matru swarupa and cried much and as the days of the karma karyas, the mrita swarupas were distorted and dimmed in their physical parts. On the final day after karma kanda, the images of the parents were radiant and blissful which demolished his fears and got kindled the fires of revenge and retribution totally replacing with child like fears and helplessness! Parashurama prostrated to the vision of Devi Renuka and asked her about the 'sarvavyapta keerti' of sahasra baahu chakravarti Kaartaveerya and his historic valour and courage and how indeed could he stand alone and face him with all the strong army behind him! Devi Renuka replied that if only Parshurama performed severe tapas to Maha Deva Shiva sincerely with devotion, he could ensure victory single handed against even the universal hero like Kartaveerya. Parashurama followed the mother's counsel and Maha Deva having been pleased with the prayers after his 'saakshaatkara' bestowed the upadesha of the shadakshara Ganesha Maha Mantra with which Parushurama recited one lakh times with unrelenting bhakti followed by dashaamsha homas and Maha Ganesha stood before him even as Parashurama broke into his rapturous praises. Ganesha was pleased and handed over a Parashu and accorded a 'parashu' with which to destroy Kaartaveerya who no doubt had been no doubt commenced his life within the precincts of dharmaacharana initially but transgressed the limits to the extent of murdering Muni dampatis and in that process killing the illustrious Go Mata the holiest cow in the Over Lords's Creation! Ganesha had implicitly instructed Parashurama to destroy the ambitious and arrogant human Kaartaveerya and also the equally cruel and sinful clan of Kshatriyas too! As a sequel to parashu daana to Jamadagi-Renuka putra Parashu Rama armed with the Parashu gifted by Ganesha as prompted by Maha Deva himself shouted thunderously at Kaartaveerya and

army and killed them all in no time and in the same sweep killed the Khatriyas and the clan is as many as 21 attacks recalling as many arrows of Kaartaveerya's bow broke his father's chest!

Brahmanda Purana too is quoted': Prashu Rama Tapasya :

The illustrious Incarnation of Bhagavan Vishnu as Bhargava Rama was the son of Jamadagni Muni and the grandson of the famed Bhrigu Maharshi and Devi Khyati. As instructed by his father and grandfather, Bhargava Rama performed stringent Tapasya in an Ashram in a deep jungle and visiting Maharshis like Bhrigu, Atri, Kratu, Jaabali, Mrikunda were impressed with the high concentration of Bhargava Rama who was seeking to target Shiva in his penance. In course of time, Maha Deva was pleased with Bhargava Rama's devotion and appeared in disguise as a hunter who presented a repulsive person with dark complexion and red eyes with bow and arrows and crude sword and knives of varied sizes and sharpness. He introduced himself as Tosha Pravarsha the Master of The Forest and that no person should step in the Forest, much less raise a Hermitage. Even Indra would not be able to reside in this forest without my permission, he said. The hunter then asked Rama as to was he and for what purpose that he was staying in the Forest for such a long time. The former replied that he was performing Tapasya to Maha Deva Shambhu and that he would like please that Sarveshwara, Sarva Sharanya, Abhaya prada, Trinetra, Sarvajna, Tripuraantaka and Shankara. The Hunter heckled at Parashu Rama and said that he was wasting his time. In the course of conversation, Parashu Rama realised that the Hunter was not an ordinary human being; he knew a lot of Shiva as the so called hunter mumbled that Shiva did Brahmahatya and that he snipped Brahma's fifth head. The Hunter further told Parashu Rama that after all he was trying to absolve himself of the sin of his mother's killing! (Once Jamadagni left for Tapsaya and his wife Renuka Devi went to a river to fetch water and witnessed Prince of Mrityukavati Chitraratha was enjoying swims in the river with his women and momentarily Renuka felt envious of the women; Jamadagni noticed that his wife committed a sin and on returning back to his Ashram he asked his sons to kill her for the sin; none of his elder sons were prepared but Parashu Rama sliced her neck and killed her at once; apparently, Jamadagni was able to revive Devi Renuka by his Mantra Shakti!). Bhargava Rama then realised that the hunter must be a Siddha! The Hunter further heckled Rama that his Tapasya was futile as he left his old father and killed his mother! Bhargava Rama then asked the hunter to identify himself: Was he Indra or Agni or Surya or Chandra or Vayu or Yama! You have come here to test my sincerity of Tapasya. Mahatma! Do reveal your self, thus prostrated Bhargava Rama and as soon as he stood up, Maha Deva revealed himself and a confused Rama in an ecstatic trance praised him as follows: *Namastey Nilakanthaaya Nilalohita murtaye, Namastey Bhuta nathaya Bhuta vaasaaya tey namah/ Vkyataavyakta Swarupaaya Maha Devaaya Meedhushey, Shivaaya Bahurupaaya Trinetraaya Namonamah/ Sharanam Bhava Sharva twadbhaktasya Jagatpatey, Bhuyonanyaashrayaanaam tu twameva hi paraayanam/ Yanmaya- aprakrutam Deva duruktam vaapi Shankara, Ajaanataa twaam Bhagavanmama tatkshantumarhasi/ Ananyavedya Swarupasya Sadbhaavamiha kaha pumaan, Twaamrutey tawa Sarvesha Samyak Shakreti Veditum/ Tasmaatwam Sarvabhavena praseeda mama Shankara, Naanyaast mey gatis tubhyam Namon bhuyo namonamah/ Nilakantha, Nilalohita, Bhutanaadha, Bhuta vaasa! You are Perceivable yet impossible to Perceive, Maha Deva, Shiva, Bahurupa, Trinetra, Sharva! Indeed I am your faithful devotee and you are my final refuge; I might have talked lightly about you thinking that you were a normal hunter! Do pardon my ignorance and indiscretion; who else is capable of recognising your own magnanimity excepting yourself! I have no recourse else than surrendering myself to you totally!) Shiva replied to Rama 'My Child! I am pleased with your Tapasya. I really wish I could bestow every Shakti to you although You deserve it. Yet, you are still not yet ripe enough to withstand the Rudra Shakti and the related 'Astraas'; hence you have to perform further Tapasya, resort to Sarva Tirtha Darshanaas and approach me when you consider fit. Subsequently, Bhargava Rama was engaged in Tirtha Darshanaas, fastings, Tapas, Homas, Japas, Snaanaas and other sacred deeds and moved about a lot in Bhumandala. Later, as per the instructions of Maha Deva returned to his Ashram and settled for his Shiva Puja. Meantime, there was a terrible battle between Devas and Asuras and the latter approached Maha Deva for help. Shankara then asked Mahodara to reach Parashurama to bring from his Ashram in Himalayas and*

the latter was instructed by Shiva to destroy the Asuras. Bhargava was bestowed with a variety of powerful Astra-Shastras and devastated Asuras in large contingents even while the remnants ran away to Rasatala. The victorious Bhargava returned to his Ashram and installed an Idol of the 'Kiraata' who confronted him in the Forest and worshipped him with flowers, Chandana, Dhupa, Dipa and Naivedyas. As Shankara made an appearance along with Marudganas and Devas, Rama fell on his feet and extolled him as follows: (Devadeva! Jagannaadha, Tripuraantaka, Sakala adhyaksha, Bhaktavatsala, Sarva Bhutesha, vrishabha -dhwaja, Sakalaadhisha, Kanukaakara, Skaklaavaasa, Sakala Devaarigana Naashaka, Shuli, Kapaali, Sarva Lokaika paala, Nitya SmashnaVaashi, Kailasavaasi, Pashayukta, Kalakuta vishaara, Sarva Vibhu, Amarvandya, Swayambhu, Shaktivaan, Sagatkarma Sakshi, Shambhu, Chandramouli, Sarpakantha haara, Shiva, Paramatma, Vibhuti sanchhanna deha, Suryachandraagninetra, Kapardi, Andhakaasura mardana, Tripura dhwamsi, Daksha Yagna Vinaashaka, Yogijana Dhyeya, Achintya Rupa, Bhakta hridayaambhoja karna madhya varti, Sakalaagama Siddhaanta Saara Rupa, Sakala Yogendra Prabhu, Shankara, Sakala Vyaapta Maha mahimna, Paramatma, Sharva, Shaanta, Jagadbrahma, Vishwarupa, Adimadhyahita, Nitya, Avyakta, Vyaktaavyakta Swarupa, Sthula Sukshmaatma, Vedanta Vedyah, Samasta Vishwa Vigjnaana Swarupa, Suraasurasangha Shreshtha puja paada, Shrikantha, Srishti karta, Lokakarta, Rajo gunaatma, Hiranyagarbha, Paratpara, Pratyagatma, Tamoguna Vikaara, Jagatsamhaara, Kalpanta Rudra Rupa, Parapara-Vida, Avikara, Nitya, Sadas adaatma, Buddhi Prabodha, and Buddhin- driya Vikara! My salutations to you as you are manifested in various Forms as Vasu-Rudra- Marud-Aditya- Saadhya and Ashwini Kumaaras! You are Avikara, Aja, Nitya, Sukshma Rupa! You are not controllable and unimaginable even by Brahma! Those who continue in ignorance about you and your three major features of Srishti-Sthiti-Samhara are engaged in the cycle of births and deaths; as even great Scholars are unaware about you, what could I realise about you! Indeed your magnificence is far beyond description and voice; thus I am unable to commend you as my Stuti properly yet I know that you are affectionate to your Bhaktas!) Maha Deva was indeed gratified with this kind of touching prayers and bestowed to him all kinds of Astra-Shastra Vidyas, their usages and withdrawing capacities; a outstanding horse; a distinctive chariot, a peerless bow and bunch of arrows, a distinctive Kavacha or body shield, Beeja Mantras whose recitation could either annihilate the worlds or shower blessings to his followers and in short provided unique Siddhis to Bhargava Rama equipping him with invincible powers enabling him to punish the Evil wherever it existed and at the same time to protect the virtuous and the noble.

King Kaartaveeryarjuna and his invincibility: The most valiant and invincible King of the times Kaartaviryarjuna of Haihava Vamsha was contemporary to Bhargava Rama halted at the Ashram of Jamadagna once along with his huge army which was tired and famished on an afternoon when Sun was hot and severe; the army did not have the strength to move forward and decided to rest. The King knew that the Ashram would not have the resource to feed the contingent but the Muni did provide excellent food to them. The King wondered as to how the Muni was able to do so and discovered that the Celestial Cow Kama -dhenu was in the Ashram and fulfilled all the requirements of the inmates of the Ashram. The King desired to take away the Kamadhenu to his kingdom but Jamadagni declined politely initially and refused flatly later. The King returned to his Kingdom but sent his Minister to manage to bring the Celestial Cow, if necessary by force. Finally force was used and both the Muni and the Kamadhenu resisted till the last but were tortured; Jamadagni Maharshi was almost killed and Kamadhenu flew to Heaven! The soldiers returned only with the calf which was a wasted exercise since without the mother the calf was no avail anyway. On return to the Ashram, Devi Renuka found her husband lying dead in a pool of blood and fainted and after recovering from the shock with some passage of time, she cried incessantly enquiring about Bhargava Rama. Rama returned from the forest to fetch wood and flowers for homa and puja and was non-plussed about what all had happened. He witnessed his mother beating her chest again and again numbering twenty one times and took a vow that not only King Kartaveeryarjuna would be butchered but would also attack Kshatriyas as a race would be slaughtered twenty one times and wipe out traces of them all; for quite some time now Kshatriyas were harassing Brahmanas and Sages on many counts, mostly out of fear that Brahmanas were gaining upper hand due to their knowledge and

out of fear of an inferiority complex. Renuka decided to jump into fire along with her dead husband in the execution of the old practice of 'Sati Sahagamana' but a Celestial Voice stopped her attempt as Jamadagni's life would be revived once again. Bhrigu Maharshi came to learn of his son's death and on seeing his body stated that if he the Maharshi spent all his life as per Vedas and performed all virtuous deeds including Yagnas and Tapas, then Jamadagni his son should rise up from his death bed and sprinkled sacred water on the dying body and up came Jamadagni fully resuscitated due to the glory of Bhrigu. But Bhrigu after full recovery came to realise Bhargava Rama's vow to kill Kartaveeryarjuna and felt sad, not only because that revenge was never the principle of a Brahmana but killing a King by one of his own Subjects would tantamount to 'Rajavadha' which was as atrocious as killing one's own father! Moreso King Kartaveeryarjuna was not only an illustrious King of extraordinary prowess but also an outstanding devotee of Bhagavan Dattatreya. This created a predicament to Bhargava Rama as there was a vow to kill the King and the Kshatriya Vamsha in twenty one attacks and on the other hand there was the considered advice tantamounting to an instruction of his father not to do so. Jamadagni then advised to pray to Brahma Deva and act according to his considered advice. Brahma too was not acceptable to either of the vows taken by Bhargava and affirmed that it would not be in order that if simply one King perpetrated a sin, there would be little justification to eradicate the entire Kshatriya Vamsha in twenty one battles! Yet, he blessed Rama to recite a Krishna Kavacha titled 'Trailokya Vijaya' and visit Shiva Loka to seek his blessings in the matter. As Bhargava Rama with great difficulty managed an audience with Shiva, the latter too felt that it was not an easy task to terminate King Kartaveeryarjuna who by his mere frown a great warrior like was disarmed and had to flee! However, the ever merciful Mahadeva suggested that he like Skanda Kumara should practise not only the Trailokya Vijaya Mantra but several other powerful Mantras like Nagasatra, Paashupata, Brahmastra, Narayanastra, Agneyastra, Varanyastra, Gandharvatra, Garudastra, Jumbhanastra and many other Astras; Rama then bowed with the greatest possible happiness and fulfillment to Shiva, Devi Parvati, Ganesha, Skanda and Nandi Deva and returned to his father Jamadagni, fully overjoyed.!

ESSENCE OF VALMIKI AYODHYA RAMAYANA

Sarga Twelve: Dasharatha's remorse at Kaikeyi's undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - [Vishleshanas about Kings Shibiya and Alarka]
[Vishleshanas about Kings Shibiya and Alarka:

King Shibiya, the most illustrious the son Ushinara, of Bhoja King was the husband of Parishthana the daughter of King Yayati. King Shibiya conquered the entire world single handed and performed several Ashvamedha Yagnas and was an outstanding personality of charity. He was famed to have willingly offered his own flesh by weighing the equal quantity of his own flesh but an innocent pigeon caught by weighing that much quantity of its raw meat from his own flesh. At the conclusion of this kind of charity never heard of in the past or for all times to come, the pigeon and the hawk revealed themselves as Agni Deva and Devendra who were testing the extent to which the King could reach in his disposition of charity. They blessed the king to reach swarga with his own mutilated body. Yet another instance of Shibiya's earlier life was that he never hesitated to kill his own son to satisfy the demand of a brahmana of great virtue as the son committed a 'maha pataka' of stealing. Dharma Raja in the form of the Brahmana who actually tempted the boy for stealing restored the boy's life once again. Yet in another context, the Chakravarti was stated to have encountered the 'Atma' of King Yayati after the latter's death and facilitated it to restore it back to swarga!

King Alarka according to Markandeya Purana was the son of King Ritudhwaj crowned him early due to old age. At the time of crowning, queen Madalasa presented him a ring and said - 'O son! This ring contains a note which will teach you on how a king should administer the kingdom.' Saying this, Madalasa blessed Alarka and left the palace with her husband Ritudhwaj to spend their lives in the forest.

After his accession to the throne, King Alarka ruled justly. In due course of time, he got many sons. He followed the dictates of Dharma, Arth and Kama while ruling his kingdom. In spite of enjoying all the luxuries, Alarka still could not experience bliss and felt as if he was missing something in his life. Very soon, Subahu came to learn about the royal luxuries of his brother Alarka and got tempted to enjoy the same luxuries. To attain his objective, Subahu took the help of the king of Kashi. The king of Kashi sent an envoy to Alarka with a message to give the kingdom to Subahu, which Alarka refused. Instead, he sent a reply that the request must be made by Subahu himself. 'I will not give him my kingdom out of fear of war,' said Alarka. But Subahu did not pay heed and with the help of the king of Kashi, launched a massive attack on his kingdom and conquered it. Now Alarka's days of sorrow had begun. He then remembered the ring presented by his mother Madalasa. He opened the ring and found a letter in it. The letter said- 'When you lose your everything, give up the company of your present advisors and join the company of learned sages.' This message made Alarka to pine for the company of the learned sages. Very soon, he went to the refuge of Dattatreya and requested him to remove his miseries. Dattatreya assured him of removing his miseries at once but before doing that, he wanted to know the reasons for his miseries. Alarka said- 'I do not long for pleasures but my elder brother wants to grab my kingdom.' Markandeya Purana further states: King Alarka approached Mahatma Dattatreya as a 'Sharanardhi' (refuge) and prayed to him to guide him and wipe out his distress. Dattatreya replied that the King was indeed truthful as he made a confession that he was suffering from anguish. He then asked Alarka to carry out an introspection as to who was he? What kind of grief did he suffer from? King Alarka tried to figure out the inter-relationship of the Soul and the three kinds of basic problems of humanity viz. Adhi-Bhoutika, Adhyatmika and Adhi Daivika, i.e. the troubles related to physical, internal and God-made categories. He reasoned that he was not a component of 'Panchabhutas'-Prithivi (Earth), 'Aapas' (Water), 'Tejas' (Fire), 'Vayu' (Wind) and 'Aakash' (Sky), but has the sensibilities related to these Entities. Even if he were not the 'Sharir' (Physique), he however had the independent feelings that led to the complexes of Inferiority or Superior feelings. Indeed, it would be essential to discard those kinds of feelings by an enlightened Gyani. After all, when a person is aware that essentially a human body is not eternal, then why should there be the feelings of happiness or otherwise; especially when there was a realisation that these feelings were made by the mind but not the inner soul which was free from such illusive fears. Alarka thus analysed the current situation arising out of the state of his mind, since he was not the body, nor the mind, and not even his superficial consciousness. Thus analysed, the King Alarka convinced himself that there was no harm done if his elder brother Subahu desired to take over Kingship, then there was no need for resisting the idea! Also, desire and attachment propelled by ego and prestige are the root causes of happiness or grief. Mahatma Dattatreya stated: *Ahami tyamkurotpanno mameti skandhavaanmahaan, Gruhakshetroccha shakhaascha putradaaraadi pallavah/Dhanadhanya maha patro naikakaala pravardhitah, Punyaapunyaagra pushpascha Sukha duhkha maaphalah* ('Ahamkaar' or sense of self is the seed which produces a huge tree of 'Agyaan' or Ignorance; 'Mamatva' or selfishness is the trunk of the tree; Gruha (Abode) and Kshetra (Farm lands) are the high and large branches; wife and children are the tender leaves; 'dhana dhanya' or money and foodgrains viz. wealth are the enormous leaves; 'Punyaapunya' (Fruits of noble deeds or sins) constitute the major flowers and 'Sukha Duhkkas' or delight and misery are the end results.) How could those human beings, who are tired of 'Samsar' (Life and Family matters) and seek shelter under the 'Agyan' Tree which is rooted in the lack of correct knowledge or awareness, ever consider to attain Salvation? Only those noble persons who possess a sharp axe named 'Vidya' (Knowledge) could pull down the mammoth tree of ignorance and egocentricity with the active help of the heavy rocks of 'Satsanga'! King Alarka expressed his gratitude to Mahatma Dattatreya that he gave him the solace in clearing his conscience about the eventuality of stepping down from his throne in favour of his brother Subahu. But his doubt in his mind continued to waver and was not able to detach from natural strings. He desired to learn the art of disconnecting human psyche from Paramatma, so that there would not be a recurrence of 'Punarjanma' (Rebirth). Dattatreya replied: *Yogecha shaktividusham yena shreyah param bhavet, Muktiyogaatatha yogah samyakjnaa mahipathey /Sangaddoshod bhavah duhkha matatwasakta chetasamam/* (Yogis are able to distinguish 'Gyan' from 'Agyan' and that is called 'Mukti'; manifestation of Parabrahma takes place despite the natural features of the illusory world. From

Yoga emerges 'Moksha', 'Samyak Gyan' (detailed analysis) comes from Yoga, 'Duhkha' (Sorrow) springs from Gyan; 'Mamata' (Sense of Belonging) comes from 'Duhkha'. Further, Selflessness demolishes 'Mamata' and results in 'Viragya'; this is the state suitable for Yoga or configuration of the Self with the Super Force.]

Sarga Thirteen: Dasharatha's intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors-

[Vishlesana on Yayati]

[Visleshana on Yayati:

Yayati, the son of Nahusha and his wife Viraja, was a famed Emperor who defeated all the Kings of the World and married Devayani the daughter of Asura Guru Shukracharya, besides Sharmishtha the daughter of Vishvaparva, a Rakshasa King. Indra was pleased to gift Yayati a Divine Chariot with seven powerful horses with which he traversed the world and divided his Empire into seven divisions to distribute it among five of his sons. A Maharshi gave a boon that if any of his sons could agree to exchange their youth to his old age then he could secure a fresh lease of youth. His eldest son **Yadu** from Devayani refused and so did others excepting Sharmishtha's son **Puru** who readily agreed. Yayati took over Puru's youth and enabled him travel around to unravel earthly pleasures for long. But finally returned discovering that the ephemeral joys of the world were endless like Agni in a Homa kunda assuming larger and larger proportions as long as ghee is served and no human would be satisfied with food, gold, ornaments or women. By so realising, he returned his youth to Puru and took to Vanaprastha or retirement. That was how he slipped down from the experiences of swarga but descended down into the company of 'Saadhu Pungavas' or of Groups of Virtue and Enlightenment!]

Sarga Fourteen:Kaikeyi's stubbornness to relent - Vashishta Maharshis intervention fails

and Charioteer Sumanra asked for Rama's arrival at the King's Palace [Vishleshana on Vamanavatara was detailed in Essence of Vaalmiki Bala Ramayana but some excerpts are given for ready reference]

[Vishleshana on Vamanavatara was detailed in Essence of Vaalmiki Bala Ramayana but some excerpts are given for ready reference: Having been trained in all these disciplines of Dharma, Vamana Deva as a brahmachari had one fine morning left for the Yagna Shaala of Bali Chakravarti as the latter was executing a Sacred Yagna while carrying his mat, danda /stick, chhatra / umbrella and kamandulu / water vessel. Danava Guru Shukracharya was aware that Vishnu Deva in the form of Vamana Murti was arriving at the Yagna and briefed Bali Chakravarti to be extremely careful as Vishnu was a brave and highly talented person to put words in the mouths of the opponents. The Guru reminded Chakravarti that the latter denied the age-old practice of rights to yagna's shares to Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say 'no' to it! Bali told the Danava Guru: *Brahman katha -maham bruyaamanyapihi yachitah, Naastiti kim Devasya Samsaarasyaaghahaarinah/ Vratopa-vaasairvividhairyah Prabhurgrunhatey Harih, Sa mey vakshyati deheeti Govindah kimato -dhikam? Naasteeti yanmayanoktamanyeshaamapi yaachataam, Vakshyaami kathamaaya -tey tadadya chaamarechutey/Shlaagha eva hi veeraanam Daanaacchaapt samaagamah, Na badhaakaari yadyaanam tadanga Balavat smrutam/* (Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and 'Veera purushaas' would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya: *YatagjnaatwaaMunisreshtha!Daanavighna karenamey, Naiva Bhavyam Jagannaathe*

Govidey samupastithe! (By understanding the above, Munisreshta! Please do not create ‘Daana Vighnaas’ or hurdles in the execution of the Charity!). As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered ‘Arghya’, ‘Aasana’, Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: *Sarva Devamayam rupam darshayaamaasa tatksanaat/ Chandra Suryoutu nayaney dyouh shirascharanou Kshitih, Paadaangulyah Pishaachaastu Hastaangulya –scha Gruhakaah/ Vishvedevaascha jaanusthaa janghey Saadhyaah Surottamaah, Yakshaa naksheshu sambhuta rekhaapsaraastathaa/ Drushtirrukshaanya seshaani keshaah Suryamshvah Prabhoh, Taaraka romakupaani romeshu cha Maharshayah/ Baahavo vidishatasya Dishaah Shrotrey Mahatmanah, Ashvinou Shravaney tasya naasaa Vayurmahaatmanah/ Prasadey Chandramaa Devo Mano Dharmah samaashritah, Satyasyaabhavad Vaani Jihvaa Devi Saraswati/ Greevaarditirdeva mataa Vidyaastadvalayastathaa, Swargadwaaramabhunmaitrah twashtaa Pushaa cha vai bhruvou/ Mukhe Vaishvaanarschaascha vrushanou tu Prajaapatih, Hridayamcha Param Brahma Pumstvam vai Kashapo Munih/ Prushthesya Vasavo Devaa Marutah Sarva saandhishu, Vakshasthaley tathaa Rudro Dharryachaasya Mahaarnavah/ Udarey chaasya Gandharvaa Marutascha Mahaabalaah, Lakshmirmedhaa Dhrutih Kaantih Sarv Vidyaascha vai Katih/ Sarvajyoteesham Yaaneeha Tapascha Paramam mahat, Tasya Devaadhi Devasya tejah prodbhutamuttamam/ Tanou Kukshishu Vedaascha jaanuni cha Mahaamakhaah, Ishtayah pashavaschaasya Dwujaanaam cheshtitaanicha/ Tasya Devamayam rupam drushtaa Vishnormahaatmanah, Upasarpanti tey Daityaah patangaa iva paavaakam/ Chakshurastu Mahaa Daityaah Paadaangushtam gruheetavaan, Dantaabhyaam tasya vai greevaa mangushtheynaahana dharih/ Prathamya Sarvaansuraan Paadahastathalairvibhuh, Krutwaa Rupam Mahaakaayam Samjahaaraashu Modineem/ Tasya Vikramato Bhumim Chandraadityaou stanaantarey, Nabho Vikramamaanasya sakhidesho stitathaarvibhou/Param Vikramaanasya jaanumuley Prabhaakarou, Vishnoraastaam sthitasyaitow Devapaalana jkarmani/ Jitwaa Lokatrayam taamscha hatwaachaasura pungavaan, Purandaraaya Trailokyam dadou Vishnururukramah/*

(Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairyaa, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of

Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the 'Homa Phalas' at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.]

Sarga Twenty One: Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt psyche, but Rama explains that 'pitru vaakya paripaalana' ought to be his life's motto and dharma [Vishleshanas on 1. Bhagiratha and 2. Parashu Rama]

[Vishleshanas on 1. Bhagiratha and 2. Parashu Rama . Bhagiratha: Emporer Sagara performed Asvamedha (Horse) Sacrifice and Indra hid the horse which was discovered by the unruly 60,000 sons of Sagara, nearby the place where Sage Kapila was practising Sankhaya Yoga and when disturbed badly, the Sage burnt all of them into ashes by his power. Sagar's another son Ansuman pursued the search of the Sacrificial Horse and found the Horse where Kapila was in meditation. Ansuman begged of the Sage about the whereabouts of his cousins and was informed that the hooligans were burnt to death and could be brought back to life only when washed by the River of Ganges which could only be brought down to Earth from the Skies. The Sacrifice of Horse having been performed by Sagara, Ansuman began his devotion to Lord Siva to bring Ganges down to Earth. But neither he nor his father Dilipa could succeed in the mission. It was for **Bhagiradha** to pursue the operation further. His life's mission was to bring Ganges down to Earth from Heavens. Bhagiradha's prayers were indeed granted by Mother Ganges to the devotee but warned him that the force of the flow from the Heavens to Earth could be withstood by no less than Lord Siva Himself! Bhagiradha never stopped his grand endeavour and worshipped Lord Siva with austerities and purity who agreed, not only because of the sincerity with which the devotee desired to fulfill the long-standing family wish but also owing to the reason of Universal advantage. The Lord assumed a massive body and controlled the force of the River flowing from Lord Vishnu's feet and bore the brunt of the impact on His head in His 'Jatajut' or twisted hairs and released but a portion of the Holy River. Bhagiradha directed the fiery flow by riding a fast Chariot and brought it to the place where the ashes of his forefathers were purified and their souls liberated to Heavens. Maha Bhagavata)

Parashu Raama was a paradigm of paternal devotion and destruction of Evil. In the lineage was born Jamadagni and his wife Renuka gave birth to their youngest son **Parasu Rama** or Rama with an axe. He destroyed the whole clan of contemporary Kings who were tyrants and cruel to their Subjects. Devi Renuka the mother of Parasurama reached a River for bathing and found a Gandharva King too bathing with his wives. She had a slight fascination of the Gandharva in her mind. This was noticed by Jamadagni and as she returned from the river-bed ordered her head to be chopped. Son Parasurama killed his mother with his axe instantly even as an evil-feeling of mind was felt by her. Sage Jamadagni appreciated the spontaneous action and asked for a boon to Parasurama and the latter requested that his mother be brought to life again. Such was the paternal devotion and fearlessness of Parasurama who re-established Dharma and valour. Maha Bhagavata]

Sarga Twenty Five: With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa' and she relented finally [Vishleshanas: Vritrasura- Dadhiti-Indra ; Vinata - Garuda- Amrita .

[Vishleshanas: 1. on Vritrasura- Dadhiti-Indra - 2. Vinata - Garuda- Amrita: 1) Indra's Court is a masterpiece of the Universe, with Indra as a cynosure, surrounded by several semi-Gods and seated along with him by Sachi Devi. Guru Brihaspati, the Great Guide and Teacher of all the Subjects of the Court was among the Principal Advisor. In this ideal setting unfortunately, Brihaspati felt humiliated by Indra, as due respect to a Spiritual Master was not paid to him as Indra started cutting short and interrupting the Guru often. In course of time, Brihaspati stopped attending the Court. Indra no doubt apologised to the Guru, but the Guru did not relent. Lord Brahma called Indra and reprimanded him for his follies and had to look for an alternative. At the request of Demi-Gods, Brahma then appointed Visvarupa, the son of Diti's daughter Rachana and Prajapati Tvasta. In course of time, Indra got suspicious of the intentions of

Visvarupa, the newly appointed Guru of Devatas; although Visvarupa was the son of Prajapati Tvastha, his mother Rachana was the daughter of Diti whose credentials were of Demons. While performing 'Homams' / 'Yagnas', he was in the habit of reciting the offerings to Fire God meant for Indra, Varuna and other Devatas loudly, but offered 'Ghee' (classified butter) secretly to demons as well. Also, Visvarupa who had three heads, used to consume 'Soma Ras' (Nectar) with one mouth, another with Wine and the third one with food. In a fit of rage, Indra killed Visvarupa, despite the knowledge that killing a Brahmin Priest would attract heavy penalty which was cleared by suitable means eventually. On learning what Indra did, Tvastha performed high-quality spiritual ceremonies with a view to avenge the death of his son. As a result, a huge, frightful figure emerged from the Fire-pit, who looked like capable of destroying the entire Universe. Tvastha named the giant demon as **Vritra**, as he was the product of enormous asceticism covering all the planetary systems. The entire army of Devas, headed by Indra, pulled out their collective strength pitted against the one man militia of Vritra to no avail. They had to, in fact, run in different directions in sheer self defence. Finally they made a group prayer to Lord Vishnu for a quick solution as Vritra was growing in power minute by minute. The divine response came that Sage Dadhichi could only help retrieve the ugly situation. The Sage assimilated spiritual knowledge and passed on the same to Asvini Devatas who attained the position of Jeevan Muktha (Liberation in life itself). The Mantras, including Narayana Kavacha was passed on to Prajapati Tvastha who in turn passed it on to his son Visvarupa too. The Narayana Kavacha fortified the body of **Sage Dhadhichi** and only the backbone of the Sage could help to put an end to Vritra. The Devas thus made a collective prayer to Dadhichi to spare his body for the noble cause of ending Vritrasura. Dadhichi consented and his back-bone was converted into a mighty Thunderbolt by the Divine Architect, Viswakarma. A ferocious battle followed then, when Satya Yuga was ending and Threta Yuga was being ushered in, as the entire force of powerful Demons headed by Vritrasura on one side and the mighty Demi Gods headed by Indra seated on 'Airavatha' - the Heavenly Elephant - fortified in his arms with the thunderbolt made out of Dhadhichi's back bone prepared by Viswakarma. Before using the Thunderbolt, Vritrasura became furious and fought Indra on one to one basis. He tormented and put Indra to shame. He taunted Indra to say that he made the heinous crime of killing a Holy Brahmin, Visvarupa and got away from the sin in a surreptitious manner. He cursed Indra and told that he was a coward and culpable. Without the Thunderbolt he would have been reprehensible. Vritrasura further said 'Almighty in His enormous Wisdom showed the way to kill me to stabilise order in the Universe and that the kind of death which has been awarded to me by Super Force Himself is my reward and not a punishment, as He is the Creator, Preserver and Destroyer and His decision is ultimate.' By so saying Vritrasura invited the Thunderbolt to attain Salvation. Thus ended the memorable story of Vritrasura into the pages of the Great Puranas. When Vritrasura attained 'Moksha', all the Celestial Planets, Demi-Gods, Gandharvas and so on praised his valour, but Indra was the single being who was remorseful as he had the Guilt Complex to have killed two Brahmins, Visvarupa and Vritrasura. Indra's sinful reaction was chased by a feeling that a Chandala woman of old age suffering from untouchable diseases, till Indra ran away to Manas Sarovar, the abode of Goddess Lakshmi. When Demi-Gods, and Sages advised Indra to attain freedom from the sin to perform the Yagna of Asvamedha or Sacrifice of Horse in Vedic Method then only Indra got absolved of the sin. (Sources: Maha Bhagavata and Devi Bhagavata Puranas)

2: Vinata-Garuda-Amrita: Vinata and Kadru were among the two wives of Kashyapa Muni. Kadru hatched thousands of eggs creating snakes while Vinata hatched only two. Vinata broke one egg and found a child named Aruna but was deformed. Eventually Aruna became the charioteer of Surya Deva. In a mutual bet, Vinata and Kadru out of playfulness; the bet was as to which colour was of Uchchaishrava the celestial horse born during ksheera saagara mathana; Vinata replied that the horse was white but the bet was lost since the horse's tail was black. Vinata lost the bet and became Kadru's servant and served her as also the progeny of snakes. The second son of Vinata named Garuda too was born weak with a beak and wings like an eagle but with the features of a human. As Garuda grew up he noticed that his mother was a slave and did all the domestic work including looking after the snake children. The latter used to tauntingly address Garuda as the son of Vinata and order him to give him rides on the sky. One

day, Garuda was ordered by Kadru to take all her snake children to a near by island while Vinata should carry herself. In anger and disgust Garuda carried the snake children too high on the sky and the latter were half burnt by the heat of Surya Deva. Then as the snake kids screamed and Kadru prayed to Indra who instantly saved them by rain showers. On landing back, Garuda told the serpent kids that he could keep on taking to many islands but on the condition that her mother be freed from the slavery. But Vinata disagreed and asked Garuda to strengthen his body by reaching Himalayas and lifting big tortoises and elephants to eat. Garuda did so and eventually made his body mighty and invincible. One day he found an elephant and tortoises and having lifted them, placed the preys on a strong branch of a huge tree to settle down and eat. But Vāṇihīya Sages of miniature sizes hanging down the branch realised that the massive bird could fly them down to an island near by and befriended them by calling it as 'Garuda' or the one who could lift up massive loads. He helped them and they suggested to approach swarga on the high skies to secure amrit for longevity. As Garuda was nearing Swarga, Indra got concerned about the mighty sky and ran to Brihaspati. The latter, having realised the purpose of Garuda to lift amrita drops, alerted all the Devas including Vayu- Varuna- Agni-and so on and even the vajrayudha of Indra could not stop Garuda who finally did secure a pot of amrit and desired that his mother be freed from her slavery too. On way back, Vishnu appeared and smilingly offered that he could be his 'vaahana' for ever.!

Sarga Twenty Seven: Devi pleads her accompanying Rama for the forest life.

[Vishlesana of Ashta Siddhis]

[Vishlesana of Ashta Siddhis: or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swachchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedā Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on.]

Sarga Thirty: Devi Sita sobs heavily and Rama had to finally concede

[Vishleshana 1. on Devi Savitri- Satyavan- Yama Raja- and Satyavan's Lasting relief and
2. Surya Deva and Sanjana Devi]

[Vishleshana on Devi Savitri- Satyavan- Yama Raja- and Satyavan's Lasting relief:

Sati Savitri an outstanding Pativrata who defied Yama Dharma Raja into conviction!

Matsya Purana describes that in the days of yore, there was a King named Ashwapati of Shaakala Vamsa in Madra Desha (the present Sialkot Territory) who did not secure a son. Being highly devoted to Devi Savitri (Gayatri), he intensified his worship to her and performed a daily 'havan'/ oblation to Agni with white 'Tilas' (Sesame seeds) in the presence of thousand Brahmanas for ten months and finally Devi Savitri appeared to Ashwapati on a Chaturthi day and granted an illustrious daughter to him and queen Malati; the baby was named as Savitri since she was born by the grace of Devi Savitri. The daughter grew into a charming and highly virtuous girl; a chance visit of Brahmarshi Narada to the King and the daughter indicated that her husband would die on a specified day after her wedding. They both indeed were terribly worried about Narada's prophesy but she was married in due course to the son of King Jumnatsen called Satyavan who was a charismatic prince. But unfortunately the King lost his kingdom

as also the eye sight of his and of the wife. Savitri emboldened herself and faced the situation with confidence and performed unreserved and steadfast service to the parents-in-law. At the sametime, she served her husband so much that Narada's prophesy was always ringing in her ears constantly and never allowed the husband even for a while. She also worshipped her Guru and followed each and every advice of his as a word of law. Thus she was worshipping her husband, her parents-in-law and her Guru as much as never in history had performed in the past. As the specific Chaturthi that Narada warned about her husband's death within a year, she took permission of her blind parents-in-law and her Guru and entered a jungle along with Satyavan and decided to keep her husband the happiest man and spent every moment with him by showing and sharing with him the most memorable beauties of Nature, the waterfalls, the cool waters, the fragrant and colourful flowers and so on. She described that couples of hares, crows, lions, monkeys, and deers were all in a state of maddening infatuation and such wonderful experiences tended to extend lives forever! Meanwhile, Satyavan felt like cutting wood from some dry trees but Savitri cautioned that he should not be away from her. In great fun, he said that he would never ever dare to be away from her. Suddenly, Satyavan felt excruciating pain in his head and fell flat. Even while realising as to what was happening, she sensed that some thumb-long figures tied to Satyavan's soul and were ready to draw it towards the Southern direction and visioned that Yama Dharma Raja himself was present there. She screamed with astonishment and closely following Yamaraja sobbed away and said: Sacred Scriptures assured that sincere devotion to mother provided this loka, devotion to father would secure Swarga and devotion to Guru would fetch Brahma loka but of what avail was her sincerity if Scriptures made false promises? Dharma Raja replied: Do not interfere with my duty; indeed the Scriptures were right, the dead soul was a virtuous person and that she too was a real Pativrata, but there was a fixed procedure of terminating a human being as per one's life span which was pre-determined and judgment was given as per norms. Savitri counter argued that for a woman, husband was a Deity and the provider of safety; a father, brother or a son were no doubt the safeguarders but the husband was above all and if he were to be forcibly taken away then she had no other alternative but to immolate her life. Dharma Raja was indeed taken back at her firmness and smilingly said that such an incidence as this was rare and that he would be pleased to bestow *any boon* excepting her husband's life. As Savitri took up the opportunity, she requested him to restore the eyesight as also the Kingdom to her in-laws and Dharma Raja readily granted these boons and asked her to go back so that he could perform his duty. He also asked her not to follow further and tire out herself without any aim or useful purpose. Devi Savitri replied that she would never feel tired following great celebrities of the stature of Dharma Raja, even if they were annoyed because only such emblems of Dharma could sift persons of genuineness or other-wise; it was stated in the Scriptures that one should never be afraid of even Agni, poison, and snakes compared to evil persons where as 'Satpurushas' had an inner conscience and even if they were apparently rude and hurtfully outspoken, their basic quality would be outstanding and subject to change of stance since such 'Mahatmas' test the authenticity of other persons being faced. Even normal and impartial Kings and Administrators would tend to examine the realities of those who make requests and a Deity par excellence like Dharma Raja would like to make sure whether her supplications were pure and straight from the heart or not. That was the reason why Savitri felt untired of following Dharma Raja! Apparently, Dharma Raja was pleased with the logic of Savitri and replied that without insisting on the life of Satyavaan, she might ask for another boon. She grabbed the opportunity and requested that her parents were not blessed with a son; despite performing countless Sacred deeds and their daily homas in favour of Gayatri / Savitri they succeeded on giving birth to a daughter but not a 'Vamsoddhaaraka'. Dharma Raja conceded the *second boon* too and firmly admonished Savitri to pester further but should return home at once to

organise the obsequies of her departed husband. Having secured the second boon from Dharmaraja, Savitri still followed the former and stated that any human being would like to fulfil three essential steps of Dharma, Artha and Kama as the corner-stones of an ideal life. She affirmed: *Dharmaarjanam tathaa kaaryam purushena vijaanataa, Tallaabham Sarva laabhebhyo yadaa Daiva viseshatey/ Dharmascha arthascha kaamascha trivargo janmanah phalam, Dharma heenasya kaamaarthey vandhyaa sutasamou Prabho/ Dharmadarthastathaa kaamo Dharmaallokadwayam tathaa, Dharma ekonuyaatyenam yatra kwachanagaaminam/ Shareerena samam naasham sarvamanya -ddhi gacchati, Ekohi jaayatey jantureka eva vipadyatey/* (Deva! Any Enlightened person seeks to earn Dharma since that secures the best of gains; the objective of life is to fulfil the means of Dharma viz. Artha and Kaama; conversely, wealth and fulfilment of desires alone without Dharma would be wasting one's life. Dharma would certainly fulfil the means to achieve it and could at the same time lead to Salvation too. In the final analysis, a dying person leaves every thing behind except Dharma and a person born does not bring any possessions nor takes anything at death). Dharma Raja was pleased with what Savitri said and asked her a *third boon* to that outstanding Pativrata who had been fighting for her husband's life. In turn, Savitri asked the boon: *Varayaami twayaa dattam putraanaam shatamourasam, Anapatyasya lokeshu gatih kila na vidyatey/* (Deva! I request you to give me the boon of securing hundred sons of my own, since without obtaining sons, there would be no 'Sadgati' to her and husband as parents). Yama Raja then granted this boon also and Savitri commended Dharma as follows: *Dharmaadharma vidhaanajna Sarva Dharma Pravartaka, Twameva Jagato naathaha Prajaa samyamaney Yamah/ Karmanaaman -rupena Yasmaad Yamayasey Prajaah, Tasmaad vai proachyasey Deva Yama ityeva naamatah/ Dharmaneymaah Prajaah Sarvaa yasmaad ranjayasey Prabho, Tasmaat tey Dharma raageti naama Sadbhirnigadyatey/ Sukrutam dushkrutam chobhey Purodhaaya yadaa janaah/ Tatsavakaasham mrutaa yaanti tasmaat twam Mrutyu ruchyatey/* (Dharmaadharma Vidhaataa! You are the highest Administrator of Dharma; since you are the Chief Regulator of Dharma, you are called *Yama*. As you ensure that human beings do not indulge in Adharma and make them follow the Path of Truth, you are known as *Dharma Raja*. Since when human beings die, you confront them with a full account of their good and bad deeds, and hence you are known as *Mrityu*. As the dead persons are approached by you with the details of each action of theirs by each Kshana/ second, and measure of Kaala or Time, you are called as *Kaala*. Since you are the designated Authority to terminate the life of each and every 'charaachara' or mobile and immobile being, you are titled *Antak*. As you are the eldest son of Surya Deva who has the name of Viwasvaan, you carry the name of *Vaiwasvata*. As and when the life of any being is over, you catch him suddenly and that is why you have another name viz. *Sara praanahara*. Devesha! Thanks to you the Ruk-Yajur- Sama Vedas continue to popularise the Principles of Virtue and Justice eternally; you are the upkeeper of nobility and discipline the world over and I have come to the shield of safety from you; kindly give back my husband at once as my in-laws too are frantic now for his life. As Savitri concluded her desperate prayers, Dharma Raja asserted that he was giving away Satyavan's life back, that he would secure her hundred sons who would all become famous Kings, that her parents too would be blessed with hundred sons of virtue and that her brother would be popular as Malava, the King of Malva. Thus concludes the Sacred Legend of Maha Saadhvi Savitri: *Tasmaad Saadhwyaha Striyah Pujaah Satatam, Taasaamtu vakyam bhavateeha midhya na jaatu lokeshu charachareshu/ Tasmaat sadaa taah pari pujaneeyaah, Kaamaan Samagraanabhi kaamayaanaih/* (Hence women of High Virtue ought to be worshipped since the Three Lokas are preserved due to their grace. The voices of Pativratas should never be ignored as they are worthy of veneration and fulfill their desires].

[Vishleshana on Surya Deva and Sangjna Devi:

Bhavishya Purana: It was on ‘Saptami’ Tithi that Bhagavan Surya made his initial manifestation to the Universe. His original Appearance inside a Holy Egg continued and from there itself, he grew and hence was called ‘Martaanda’. He was wedded to the daughter of Daksha Prajapati, called Sanjna, and begot Dharma Raja, Vaivasvata and Yamuna Devi. But since Sanjna was unable to bear the heat and dazzle of Surya Deva, created from her shadow a similar substitute, called Chhaya Devi to proxy her and left for Uttarakuru Desha to perform Tapasya in the form of as a horse. Meanwhile, Chhaya Devi gave birth to Shaneswara and Devi Tapati, but aftersome time, Chhaya Devi’s partial attitude to her own children and those of Sanjna came to be noticed; Yama Dharma pointed out to Chhaya Devi about the differential treatment and in course of the argument, Yama raised his right leg’s ankle which was objected to by Chhaya and she gave a curse to Yama that if his feet ankles were placed on Earth they would be eaten by worms! As Dharma Raja complained to Surya Deva, the father assuaged the feelings of his son, who was in fact a specimen of virtue, saying that the ‘shaap’ of Sandhya Devi was not to be too harmful since, after all, worms might take away the flesh and blood of his ankle to Bhuloka but feet would be in tact any way. Sandhya was frightened and blurted the truth to Surya Deva that Sanjna materialised her to deputise her and the latter left to her father’s place; Daksha told Surya Deva that Sanjna could not withstand his heat and had been performing Tapasya in the form of a horse at Uttarakuru. Surya requested Vishwakarma to reduce his heat and radiance and after assuming the forms of a horse approached Sanjna and by the mutual contact of the noses of Surya and Sanjana in horse forms were born Ashvini Kumars and Raivata. Since the Episode of Sanjna and Surya occurred on Sapta Tithi of Magha Shukla Paksha as above, the day is considered as most auspicious to signify the union the Couple.]

Sarga Thirty six

[Vishleshana on Sagara Chakravarti and his son Asamanjasa:

Sagara Chakravarti of Ayodhya in the remote past whose Dharmapatni was Keshini of Vidarbha Desha who too was a Satyavaadini. His second wife was named Sumati, the daughter of Arishtanemi Kashyapa and the sister of Garuda Deva. Sagara Chakravarti performed tapasya in the Himalaya Range along with his wives atop on the Bhriguprastavana Shikhara. After a century long tapsya, Maharshi Bhrigu blessed the Chakravarti that he would be famed in the entire universe till eternity and blessed him with several sons; he affirmed that one of the queens would beget a single son and another with sixty thousand sons. The King was overwhelmed with the boon of the Maharshi and politely enquired as to which of the Queens would beget only a single but famed ‘vamshoddhaarak’ son; in turn the Maharshi asked the spouses about their individual preferences.. Then the highly enthusiastic younger wife Sumati the brother of Garuda replied that she would prefer strong sons of collective might and fame like Garuda himself, but Devi Keshini opted for a son like her Emporer husband, an outstanding example of virtue and justice with grit to sustain the Vamsha. Sagara and wives then prostrated and returned to the capital of the Empire. After a lapse of months, Devi Keshini gave birth to ‘Asamanjasa’ and Devi Sumati gave birth to a huge pot from which emerged sixty thousand sons of strength and brightness. Right from birth, this son turned out to be evil. The word Asamanjasa means imbalanced or improper. Since the son was full of evil nature, he came to be known as Asamanjasa. As years rolled on, the Charavarty became a renowned father of an army- like sons of supremacy and command. Asamanajasa used to collect youngsters of the empire to compete in swimming and enjoy himself vicariously and the parents kept on complaining to Sagara. At first, Sagara ignored the misdeeds of his sons. He tended to dismiss them as juvenile exuberance. But Asamanjasa and his brothers continued to do as they pleased. They disrupted the performances of yajnas and oppressed religious people. They appropriated for themselves the offerings that were made to gods at sacrifices. Apsaras were abducted by these evil princes. They also stole flower from the divine parijata tree. Drinking was their favourite pastime, together with robbery and theft.

Finally Sagara Chakravarti banished Asamanjasa from the Empire. The forlorn Sagara decided to perform Ashvamedha Yagjna. But Indra and Devas began to plot so as to devise ways for bringing about the destruction of the evil sons of Sagara. There was a Sage named Kapila who was devoted to Vishnu and was so powerful that he was like the great Vishnu himself. Kapila had an ashrama in the Patala Lokas. Indra and Devas prayed to Kapila to deliver the world from Sagara's evil sons. The Sacrifice Horse was launched and released under the supervision of Maharathi Amshuman the renowned 'dhanurdhara' and the famed son of Asamanjasa. But the Sacrifice Horse disappeared suddenly as was robbed away by Mahendra Himself. Since the launched Horse was missing, the Ritviks felt that it was not a good omen and that somebody appeared to have stolen and the robber be chased fast to recover it. Then presiding over the Yagjna, the Chakravarti commanded the sixty thousand mighty Sagara Putras to chase the thief at once. He further ordered that even if they would have to go round the earth, they ought not return empty handed without the Sacrificial Horse. The Chakravarti declared that he would stay put firmly along with the Ritviks and Amshuman. The mighty sixty thousand strong Sagara Putras divided the territories of earth and left in grand groups and pierced earth with their swords and trishulas so fiercely that bhudevi looked to have wept with excruciating pain. In the process, the entire earth all over 'jambu dwipa' was dug up deep upside down as there were alarms of humans, animals and birds attracting the attention of celestials too as though there were repetitive and alarming earthquakes. The rattled celestials like Gandharvas, as also Asuras, and Maha Sarpas from the earth down under being alarmed approached Brahma Deva and complained: *Bhagavan prthivī sarvā khanyate sagarātmajaiḥ, bahavaś ca mahātmāno vadhyante jalacārīṇaḥ/ ayaṁ yajñahano 'smākaṁ anenāśvo 'panīyate, iti te sarvabhūtāni nighnanti sagarātmajāḥ/* Brahma Deva! Sagara Chakravarti's sixty thousand strong sons of extraordinary physical prowess have broken down hells on earth and are digging earth deep under on the plea of searching for 'Yagnaashva' of Sagara's 'maha yagjnya' and as a result earth had been dug up deep and entered the 'paatala lokas' too in a manner that the natives of earth and the nether lokas too are being decimated mercilessly and hence we are frightened being on the fringes of death! As the Sagara Kumaras continued the digging of Rasaatala for the missing Sacrificial Horse, Bhagavan Vishnu in the form of Kapila Maharshi reddened his eyes while the mighty Sagara Putras were engrossed in the unilateral task of digging again and again. They finally found the Sagara Chakravarti's Yagnaashva just near around the Maharshi. *asmākaṁ tvaṁ hi turagaṁ yajñiyaṁ hṛtavān asi, durmedhas tvaṁ hi samprāptān viddhi naḥ sagarātmajān/ śrutvā tad vacanaṁ teṣāṁ kapilo raghunandana, roṣeṇa mahatāviṣṭo humkāraṁ akarot tadā/ tatas tenāprameyena kapileṇa mahātmanā, bhasmarāśīkṛtāḥ sarve kākutstha sagarātmajāḥ/* As soon as hardworking Sagara Putras cited the 'Yagnaashva' grazing in the vicinity of a Maharshi, they started shouting with anger with pent up emotions of frustrations for several days and nights stating 'you the wicked Maharshi! how dare you had hidden the Sacrificial Horse here as it had been grazing grass coolly here; now we the mighty have arrived; be it well realised that we are the mighty sons of the almighty Chakravarti Sagara himself! The Maharshi on hearing the braggings of Sagara Kumaras made a 'humkaara' in raging fury and the totality of the sixty thousand valiant force were burnt to ashes. Meanwhile Sagara wondered as to what might have happened to the Sagara Putras and the Sacrificial Horse as it was a long time that they departed. Then Amshuman volunteered to depart and find out about the position of his uncles. Chakravarti alerted the grandson to be very vigilant as he might encounter potent and enemy elements all the way and hence should be well armed with swords and archery. He further alerted that some persons of cunningness and misleadings might also be faced and such persons would need to be killed mercilessly. Thus having accorded an auspicious farewell Amshuman entered Rasatala came across Diggaja Virupaksha and the former prostrated and the diggaja who blessingly

indicated that he would return soon with the Yagjnaashva. Amshuman no doubt secured the Yagnaashva but was horrified to see the huge heaps of human ashes laid on the long stretches on land. Amshuman realised that the entire Sagara sena was no more and started crying away for long. Then he found the ‘Yagnyashva’ moving nearby. Amshuman then desired to greet the ashes and looked for any water reserves nearby and searched a lot. Looking up at the high skies, he being equipped with the ability to vision far and high, spotted the Pakshi Raja Garuda who was the uncle of Sagara Putras as Devi Vinata the wife of Kashyapa begot Garuda the Vishnu vahana and Aruna the charioteer of the eka chakra of Surya Deva. Garuda Deva flew down and consoled Amshuman not to cry much as what all had happened was all for Loka Kalyana in the times ahead. Garuda Deva further stated that Maharshi Kapila being Vishnu himself had turned Sagara Putras for a purpose and hence it was not proper to perform ‘jalaanjali’ for the departed ones. He further stated that ‘tarpanas’ to the departed ones might as well be performed with the sacred waters of Ganga; Garuda asserted to Amshuman: *Gaṅgā himavato jyeṣṭhā duhitā puruṣarṣabha, bhasmarāśīkṛtān etān pāvayel lokapāvanī/ tayā klinnam idaṁ bhasma gaṅgayā lokakāntayā, śaṣṭīm putrasahasrāṇi svargalokaṁ nayiṣyati/* Narashreshtha! Himavan’s elder daughter Devi Ganga be brought down to bhuloka from her celestial abode. Garuda further advised to return back to the Kingdom along with the Sacrificial Horse for the time being. On return King Sagara heard as to what all happened from Amshuman especially about the imperative of inviting the celestial lokas down to earth and relieve the Souls of the Sagara Kumaras. King Sagara then dutifully performed the Maha Ashva medha yagjna and after ruling the kingdom for thirty thousand years passed away peacefully. Consequent upon the death of Sagara Chakravarti, the entire public of the Kingdom unanimously chose Amshuman as the King. Thereafter the illustrious Amshuman having ruled over the kingdom for ever thirty thousand years, departed for tapasya on the heights of Himalayas and thereafter reached swarja loka. Meanwhile King Amshuman’s son Dilip who subsequently became the King recalled that that Chakravarti Sagara’s famed sons who were his ancestors could not attain salvation yet due to the reason of Maha Garuda’s directive that only the flows of Sacred Ganga could redeem. King Dilip kept on wondering through out his life as to how to bring down from the skies; meanwhile he was blessed with a son as named **Bhagiratha** who even from childhood outstanding traits of Dharma and what was more interesting was of grit and determination. The King Dilip who too proved himself as a King of virtuosity lived for thirty thousand years having well sustained the traditional values of Kingship established by the immemorial Sagara Chakravarti himself, even as planning ambitiously as to how best to bring Devi Ganga down to earth and at the end was welcomed into Imndra Loka. As Bhagiratha assumed Kingship, it looked that all the celestials came down and witnessed the royal ceremonies. He ruled the Kingdom strictly on the basis of the well established precepts of Dharma and Nyaya for good number of years but as there was no further progeny forthcoming for long, the divine duty of bringing Ganga down to earth became intense day after day and having determined so entrusted the responsibility of Kingship to his Ministers and retired to severe tapasya at the Punya kshetra Gokarna. His life’s mission was to bring Ganges down to Earth from Heavens. Bhagiradha’s prayers were indeed granted by Mother Ganges to the devotee but warned him that the force of the flow from the Heavens to Earth could be withstood by no less than Lord Siva Himself! Bhagiradha never stopped his grand endeavour and worshipped Lord Siva with austerities and purity who agreed, not only because of the sincerity with which the devotee desired to fulfill the long-standing family wish but also owing to the reason of Universal advantage. The Lord assumed a massive body and controlled the force of the River flowing from Lord Vishnu’s feet and bore the brunt of the impact on His head in His ‘Jatajut’ or twisted hairs and released but a portion of the Holy River. Bhagiradha directed the fiery flow by riding a fast Chariot and brought it to the place where the

ashes of his forefathers were purified and their souls liberated to Heavens. Till date, humanity continues to be grateful to him for the ever lasting memory of his gigantic efforts in our reaping the fruits of his labour in the huge land-mass covering entire 'Aryavarta' (Northern India)!.]

Sarga Forty: Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated; as of Surya Deva descending from Meru Parvata indeed.

Vishleshana on Meru Mountain and Surya Deva:

Meru Parvata: *Meroh praachayaam dishaayaam tu Manasottara murdhani,vasvoka saaraa Mahendra puri hema parishkritaa/ Dakshinena punar meror Maanasasvaiva prishthatah, Vaivasvatonivasati Yamaasamyam -ana pure/ Pratechyaam cha punrmero manassyaiva murdhani, Sukhaa naama puri ramyaa Varunasyaapi dheematah/ Disyuttarasyaam Merestu Manassyaiva murdhani, tulyaa Mahendra puraastu Somasyaapi Vibhaapuri/ Maanasassyottare prishthe Lokapaalaas -chaturdisham, sthitha dharma vyavastaardham Dharma samrakshanaaya cha/ Loka paalo parishtha -atthu sarvato dakshinaayane, kaashthaa gatasya Suryasya gatim tasyanibodhata/Dakshinopa- krame Suryah kshipteshuriva gacchati, jyotishaam chakramaadaaya satatam parigacchati/ Madhyata chamaraavatyaaam yadaa bhavati Bhaskarah, Vaivasvate Samyamane udyamstatra pradrishyate/ Sukhaayaa mardharaatryaam tu Vibhaayaa mastameticha, Vaivasvate Samyamane madhyaahne tu Raviryadaa/ Sukhaayaa matha vaarunyaamuttishtthantu drishyate,vibhyaayaamardharaatram tu maahendryaa mastameticha/ Sukhaayaamatha vaarunyaam madyaahne cha aryamaa yadaa, vibhaayaam Somapuryaam tu uttisththati Vibhaavasuh/ Raatyardhamamaraavartyaam astameti Yamasya cha,Somapuryaam Vibhaayaam tu maddhaahnechaaryamaa yadaa/ Maahendryaa mamaraavartyaam mudgacchati ivaakarah, Ardha raatram Samyamane Vaarunyaamastameticha/* (To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata's back side, there is Manasapurvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasapurvata atop Sukha Pura where Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhahari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palakas during his period. Now, about the dakshinayana the travel of Surya ; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circumbulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranas thereafter till Sun set. Surya has the constant awareness of he 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinaayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as

distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi.]

Sarga Forty Eight

[Vishleshana on Tapatrayas:

Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. In Vishnu Purana: Maharshi Parashara described about Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka' (physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Maharshi Parashara emphasized that there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya.]

Sarga Fifty: Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight- and Nishada Raja Guha welcomes them-[Vishleshana on Parama Shiva's 'Jataajuta' vide Sarga Forty Three of Valmiki Baala Ramayana is quoted]

[Vishleshana on Parama Shiva's 'Jataajuta' vide Sarga Forty Three of Valmiki Baala Ramayana is quoted: Maharshi Vishvamitra addressed Shri Rama that after Brahma Deva gave the boon to Bhagiratha who was literally standing with heightened foot fingers, the latter got busy as immersed in invoking Maha Deva. Subsequently Pashupati Shiva too appeared and confirmed: *Prītas te 'ham naraśreṣṭha kariṣyāmi tava priyam, śirasā dhārayiṣyāmi śailarājasutām aham/ tato haimavatī jyeṣṭhā sarvalokanamaskṛtā, tadā sātimaḥ rūpam kṛtvā vegam ca duḥsaham, ākāśād apatad rāma śive śivaśirasy uta/* 'Narashreshtha! I am pleased with your inhuman determination and selfless dedication to some how usher Devi Ganga down to earth and provide salvation to your ancestors; indeed I shall be delighted to fulfil your ambition and help to hold the mighty flows of Ganga into my 'jataajuta' the twisted and coarse head hairs from 'akaasha'. Then Shri Rama! As Paramashiva sanctioned Bhagirath's life time ambition, Himalaya Deva's elder daughter and Devi Parvati's elder sister Devi Ganga readily consented but had only one reservation that as she jumps down to Shiva's jataajuta the flows might further flow down to

Patala instead of being held on earth itself! Shiva realised Devi Ganga's impertinent remark and decided that he would hide her flows right into his jatajutas. Then Devi Ganga jumped down on Shiva's mastaka and he held the flows which got instantly absorbed in the jatajutas. The flows of Ganga lost their way in the labyrinths of Shiva's jataajuta and the forceful flows could not even reach earth, let alone down to Patala as Ganga wondered. Bhagiratha who had wondered as to where the flows disappeared and once again resorted to deep meditation to Maha Shiva. The latter released one of the forceful flows of Ganga to fall down to Bindu Sarovara as they assumed seven flows of which Hladini-Paavani and Nalini turned east; while Suchakshu-Seeta and Mahanadi Sindhu flowed westward. *Saptamichanvgaat taasaam Bhageeradham tadaa, Bageerayopi Raajarshi divyam syandanamaasthitah/ Praayadagne mahatejaa gangaatam chaapyanuvrajat, gaganaacchhankara shirastato dharanimaagataa/* The seventh flow of Ganga followed the chariot of Bhagiratha, he had thus accomplished the unique task of bringing Ganga from Shiva's head down to the earth following! As the flows of Ganga followed thus, the speed and ferocity of the waves attracted fishes, tortoises and various water borne species joined as earth appeared to have become far richer thereafter. This superb attraction happening on earth instantly raised the curiosity of the celestial beings as though thousand more Suryas got presented by themselves. As the flows of Ganga got stabilised with speed and thrust gradually near normalcy reached and got widened from bank to bank pushing houses and crop fields too. Gandharvas and several Devas gradually gathered themselves as the flows of Ganga rolled down from Shiva's head and his unimaginable hairs themselves and eventually crowds of angels took to heartily taking in the pure sweetness of the waters, bathing in them and swimming too thoroughly revelling in the irresistible flows. And so do humans and innumerable other species especially due to their firm and proven belief of the sacred flows and even drops of 'Ganjajala'. In this context, Brahmarshi Vishvamitra addressing Shri Rama affirmed that Deva-Rishi-Daitya-Danava, Rakshasa, Gandharva, Yaksha, Kinnara, Naaga, Sarpa, Apsaras, all the entirety of water species, besides men, women, and animals made fast inroads into the ever purifying flows of Sacred Ganga. *Ta to hi yajamaanasya Jahnordbhutakarmanah, gangaa saplaavayaamaasa yagjnavaatam mahatmanah/ Tasyaavalepanam jnaatvaa kruddhho Jahnuscha Ragahva, apibat tu jalam sarvam Gangaayaah paramadbhutam/* As the flows of Ganga are fierce and roaring with nasty sounds, Rajarshi Jahnus was performing a maha yajna, and the furious flows of Ganga entered right into the yajna vedika; the Rajarshi got terribly furious at the alleged arrogance of Ganga and thus drank up the River waters totally in a manner that not even a drop of the River remained on earth. Deva Gandharva Rishis were shocked and stunned at the crisis and prayed collectively to very kindly revive Ganga once again stating that he was a father figure and Devi Ganga his daughter. The Rajarshi was pleased with the prayers and finally released Ganga through his ears and the father daughter relationship got universal recognition ever since.]

Sarga Fifty Two: Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumamtra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- [Vishleshanas: 1) on Vaanaprastha Dharma as quoted from Manu Smriti -2) on Prayaga

[Vishleshana on Vaanaprastha Dharma as quoted from Manu Smriti -Aachaara Khanda:

Every snataka Dwija pursuant to the Grihastaashrama into the Vaanaprastha stage of life should pursue the Vidhis or principles of dharma with determination and 'indriya nigraha', while aging with wrinkles and white hair as per the practice of generations after generation. He might even discard cultivation entrusting him to sons and retire into forests with his wife but retaining his duty of the daily 'agni karyas' along with the required implements being prepared for eating fruits and roots, and wearing old yet clean clothes and unshaven beards or hairs yet with bathings in mornings and evenings ensuring 'baahyaantara shuchi'. He should offer 'bali' to share his food with creatures and insects, give away charities and perform 'atithi seva' as per his ability, as also daily vedaadhyayana. *Vaitaanikam cha juhuyaadagnihotram yathaavidhi, darshamaskandayan parva purnaa -maasam cha yogatah/Riksheshtyaagrayanaam chaiva chaaturmaa -syaani chaaharet, turaayanam cha kramasho dakshasyaayanameva cha/* Vaitaanikaagni is called the

merger of Aahavaneeya and Dakshinaagi and thus performing the Vaitaagni as prescribed is what is expected of dwija during the vaanaprastaashrama stage of life. At the same time, he should not slip away from the duty of 'ishti karyas' of agni on darsha pourami and amavasyas. The prescribed shrota karmas of Nakshatreshhti and Aagraayaneshti be neglected nor those during Chaaturmasyas and at Uttaraayana-Dakshinaayana transition days of Surya Deva's directional changes. The Vaanaprastha Prajas are also required to perform homa karyas with the purodasa cakes and boiled karus prepared by their own hands of fresh grains of Vasanta or Sharad ritu crops and the remains after the homa kriyas be eaten by themselves as tempered with salt. They should otherwise eat the vegetables, roots and fruits as also the dried fruits and oil extracts but avoiding madya-maamsas and banned fruits like bhurina-shighruka-sleshmaankas as also honey. During the month of Ashviyuja, one should discard stored food items or old clothes. The Vaanaprastha should only consume food cooked by fire or ripened as fruits duly emaciated by teeth or pulped or digestible or of grinding tools. *Naktam chaannam samashneeyaadhivaa vaaahritya shaktitah, chaturthakaaliko vaa syaat syaad vaapyashtamakaalikah/ Chaandraayanavidhaanairvaa shuklakrisnecha vartayet, pakshaantayorvaapyashneeyaad yavaagum kvathitaam sakrit/* or food be consumed as nakta bhojana that is to refrain from eating as per one's ability or take food either in the day or night, keep 'upavaasa' or fasting till the next night or the day there after till the fourth day. Chaandraayana bhojana involves reducing the fistful food intakes from prathama to amaavasya and in the reverse way from prathama to purnima during krishna paksha and shukla paksha respectively. As an alternative, the Vaanaprasthas might always subsist on flowers, fruits and roots fallen on earth. Besides performing 'trikaala snaanas' or mornings-middays and evenings, a Vaanaprastha should practise 'Panchaagni saadhana' or maintaining four fires around, besides Surya on the sky during greeshma months; the rainy season under the open skies and in the hemanta ritu or of winter season wearing wet clothes to always sustain the rigours of austerities. At the time of 'trikaala snaanas' in mornings-middays and evenings, tarpanas to Devas and Pitru Devas be executed and possibly achieve higher levels of asceticism. In the quest for harshness and severity of one's own body and psyche, the vaanaprastha might be seated in the midst of sacred fires around and within under open skies sans shelter, maintain silence and bare subsistence on meagre intakes of roots and fruits. *Etaashchaanyaashcha seveta deeksha viprovane vasan, vividhaashchau panishadeer aatmasansiddhaye shruteeh/ Rishibhirbraahmanaishchaiva grihasthaireva sevitaah, vidyaatapo vivridhyartham shareerasya cha shuddhaye/* or even the aforementioned vannaprastha dharmas apart, Brahmanas who even otherwise practise accomplishment of 'tadaatmya' or union of Antaratma and Paramatma as was explained in the various Sacred Scriptures like Upanishads do constantly strive for and so do great Maharshis. Thus such exemplary Brahmanas are straight to walk in north easterly direction and always on the singular path of virtue, live on water and air, being totally self-controlled until the final body collapse but with total fulfillment with neither fear nor grief nor even attachment but of 'sat plus nyaasa' or of Interaction with Sanyasa literally at the final destination of bliss]

[Vishleshana on Prayaga: *Prayaga (Allahabad)*: Maha Padma Purana eulogizes Prayaga in Uttara Khanda as follows: *Jahnavi Ravisutaa Parameshthiputri Sinndhutrayaabharana Tirthavara Prayaga, Sarvesha maamanugrahaana nayaswa chordhwamantastamo dashavidham dalaya swadhaamna/* (Prayaga Tirtha Raja which wears the ornament of three Unique Rivers of Ganga from Vishnu paada-Yamuna the daughter of Surya-Saraswati the daughter of Brahma! Sarveswara! Be very kind to me and lift my stature and demolish the ten folded 'Avidyaandhakara' or the Darkness of Ignorance and enlighten me into knowledge of brilliance!) *Vaageesha Vishnaveesha Purandaraadyaah Paapapranaashaaya Vidaam Vidopi, Bhajanti yatteeramaneeela neelam sa Tirtha raajo jayati prayagah/* (Victory to you Prayaga Tirtha Raja! You are so illustrious that Brahma-Vishnu-Shiva- Indraadi Devas as also Rishi-Maharshis vie with each other to rejoice the Pure White and Blue waters of three Maha Nadis converging together!) *Kaalindajaa sangamavaapya yatra pratyagataa swargadhuni dhuneti, Adhyaatma taapatrayam janasya sa Teertharaajo jayati Prayagaha/* (Victory to you Prayaga Tirtha Raja! Manushyas on accomplishing

the Sangama of Ganga- Kalindini-Yamuna witness themselves the complete destruction of ‘Tapatrayas’ viz. Adhyatmika or Issues of Psychological and Mental nature, Adhi daivika or God made problems and Adhibhoutika or of physical ailments !) Padma Purana further states: Victory to you Prayaga Tirtha! You assume bright blue colour and its varying shades which indeed do pacify human beings from the cyclical tribulations of deaths and births. Victory to you Prayaga Tirtha Raja! Brahma and all the Devatas do frequently take reprieve from their own duties only to enjoy your comforting diversion and even Yama dharma Raja too sometimes frees himself from wielding his ever whipping ‘danda’ just to refresh and rejuvenate himself with the tranquility of the Sangama Raja. Victory to you Prayaga Tirtha Raja! Those persons who dive and bathe in this Sangama of three illustrious Rivers viz. ‘Brahminaputri Tripatha-striveni’ would reap the ‘Akshata Yaga Phala’ and make way to Brahma Loka! *Lokaanaam akshamanaa –naam Makhakritushu Kalou Swargakaamair japastutyaadi shtotrairvachobhih kathamamarapada prapti chintaaturaanaam/ Agnishtomaashwamedha pramukhamara phalam samyagaalocchhya saanga Brahmaadyaisteertha rajobhimatada upadishtoyameva Prayagah/* (In Kaliyuga, human beings no doubt are desirous of attaining Swarga but are unable to execute Yajna-Yaagaas but could resort to Japa-Stuti-Stotra-Paatha and the like; at same time they are desirous of achieving Ashwamedhaadi Yajna phala too; so Brahma and Devatas thought over and materialised Prayaga Tirtha Raja to achieve the similar phala by merely but sincerely observe the bathing regulations and secure Salvation). *Grahaanancha yathaa Suryo Nakshatraanaa yathaa Shashi, Tirthaanaamuttamam tirtham Prayagaasyamanuttamam/* (Just as among the Grahas Surya is the outstanding and among the Stars the Moon, Prayaga indeed the the Unique among the Tirthas) *Prayage tu Naro yastu Maagha snaanam karoti cha, Na tasya phala samkhyasti shrunu Devarshi sattama/* (Those who perform Maagha Snana at Prayaga, they have no measure of Phala sampatti!) To know about the further ‘mahima’ or Unique significance of Prayaga, one might refer to Matsya, Kurma, Agni Maha Puranas also! The very fact that there is a Sangam of three Maha Nadis lends the credential of Prayaga to be the King of Tirthas in Bharat. As there are three distinct river flows have their confluence, this Tirtha rightly designated as Triveni distinguishes itself as Agni Swarupa or of Yajna Vedi; the intermediate region of Ganga-Yamuna is of ‘Garhapatyagni’; where as the region beyond Ganga viz. Pratishthanpur-Jhansi is of ‘Ahavaniyaagni’ and the Region beyond Yamuna ie. Alarkapura and Araila is to be considered as ‘Dakshinaagni’. Hence those who decide to stay at Prayaga for three nights representing the Three Rivers signified as three types of Agni, would derive the benefit of three Sacred Rivers and three forms of Agni! There is a Magha month celebration at Prayaga and those visiting the Maha Tirtha are in this month are designated as Kalpa Vasis! Several such Kalpavasi Yatris residing at the Triveni Sangama make it a point to reside here during Soura Maasa Makara Samkranti upto Kumbha Sankranti and as per Chandramaana stay right up to the end of Maagha Month. Now every twelve years there is a Maha Kumbha at Prayaga when Brihaspati is in Vrishabha Raasi and Surya is in Makara Raasi; every such six years, Ardha Kumbha is observed and then again there is a srting arrival of yatris and a big Mela is organised at Prayaga. Duties at Prayaga: Yatris to Prayaga Tirtha are expected to observe Upavasa or fasting, Japa, Daana, and worship. ‘Mundan’ is a normal duty for males and widows whereas for married women, ‘Veni daana’ or cutting of long head hair edges duly tied together smeared with Mangala Dravyas like turmeric powder and scented sindura powder are to be slashed with scissors and the hair pieces so cut along with recitation of Mantras blessing long marital life with longevity of husbands; there after ‘Mangala Snanas’ or Sacred and auspicious bathings are performed again with Mantra recitals while leaving the discarded pieces of their hair edges so slashed formally to the flows of Holy Triveni Sangam. The concerned husbands who would have already bathed earlier should once again perform three dips in the flow by holding the shoulders of their wives. There after at the designated

Sangama Sthala where the confluence of Ganga and Yamuna waters of brightness and blueish hues and distinct temperatures of coldness and mild warmth-with Saraswati as the under current, puja is to be performed with three dips again possibly or if travelling by boat, by sprinkling of the Sacred Sangam flows on heads. Pinda Puja/ Tarpana and Pinda daana in favour of Pitru Devas would be the next duty to be observed on banks of Prayaga Sangam. Main Devasthaanas at Prayaga: *Trivenim Madhavam Somam Bharadwaajam cha Vaasukim, Vandekshaya vatam Shesham Prayagam Tirtha naamakam/* (Triveni, Bindumadhava, Someshwara, Vaasuki naaga, Akshya Vata, and Sesha Naaga or Baladeva are the principal Tirthas worthy of including in the Prayaga Yatra itinerary. Veni Madhava is a renowned Vaishnava Peetha nearby Triveni Sangama adjacent to Akshaya Vata. This Bindu Madha in water form comprises twelve Madhavas viz. Shankha Madhava, Chakra Madghava, Gada Madhava, Padma Madhava, Ananta Madhava, Bindu Madhava, Manohara Madhava, Asi Madhava, Sankashtahara Madhava, Adi Venu Mahava, Adi Madhava, Shri Veni Madhava; these Madhavas are either Murtis, or Sacred Rocks or of Jala Swarupa Sthanas. Akshaya Vata is near Patalapura Cave as a dry tree bush on Yamuna River bank where several Murtis are on display like Annapurna, Maha Lakshmi, Gauri Ganesha, Bala Mukund, Maha Deva, Saraswati, Vishnu, Nrisimha, Rama Sita Lakshmana Hanuman etc. Besides these, the other Mandirs are Mankemeshwar Mandir of Shiva and Somanatha reachable by boat, Bindu Madhava already mentioned, Naga Vasuki and Bala Deva or Shesha Mandir, Shiva Kuti or Koti Tirtha, Bharadwaja Ashrama, all on Ganga Banks. Lalitha Devi Mandira as mentioned in ‘Tantra Chudamani’ is one of the Shakti Peethas at Prayaga where Devi Sati’s right hand finger fell following her mortal body parts slicing off by Vishnu Chakra and Devi’s name is called Alop Devi. Prayag’s Antarvedi Parikrama is stated to take a couple of days commencing from Triveni sangama Snaana and Bindu Madhava worship followed by Yamuna bank’s Paapa vimochana Tirtha, Parashurama Tirtha, Govardhana Tirtha, Pischacha mochana Tirtha, Manah Kameshwara Tirtha, Kapila Tirtha, Indreshwara Shiva, Takshaka Kunda, Takshakeshwara Shiva, Kaaliya hrada, Chakra Tirtha, Sindhu Sagara Tirtha near Kakaraghaat, and on the road to Pandava Kupa, Varuna Kupa in Gadhayi Sarai, Kashyapa Tirtha, Dravyeshwara nadha Shiva, Surya Kunda and so on. There after, Hanumam darshana and Triveni Snaana would terminate the Antarvedi Parikrama. Bahir Vedi Parikrama is stated to be taken up about ten days but after this one has to undertake Antar vedi parikrama too. Kurma Purana details an account of Prayaga Mahatmya by narrating of Yudhishtara’s remorse and anguish on the conclusion of the Kurukshetra Battle where not only Kaurava cousins but even Bhishma, Karna his own elder brother, several uncles, Gurus and associates were killed; as he desired to perform ‘Prayaschitta’ or formal atonement/ expiation the Vedic way, Maharshi Markandeya suggested Prayaga Titha darshana and penance., since this Kshetra was protected against Evils by some sixty thousand bows and arrows in favour of Ganga and Sabita Deva riding seven horses protected River Yamuna, while Devi Saraswati flowing under ground has the protection of Brahma himself; Indra and Devas kept constant vigil, Vishnu is ever protective and Maha Deva resides on the Vata Vriksha / banyan tree on the banks of the Sangama. The Purana is quoted: *Prayaagaam smaranaamasya sarvamaayaati sankshamam, Darshanaat tasya Tirthasya mnaamasamkirtinaadapi, Mrittikaa labhanaad vaapi Narah paapaat pramuchyate/* (The very thought of Prayaga would suffice to destroy sins; Prayaga darshana and naama samkirtana or even the touch of Prayaga sand would evaporate all sins). Along with the banks of Yamuna and Ganga are countless Tirthas each of which has a description; Kurma Purana highlights Yamuna’s southern side two Maha Nagas Kambal and Ashwatara who were great devotees of Parama Shiva stayed at that Tirtha and Snaan there would ward off ‘sarpa badha’ forever. Another Tirtha named ‘Hamsa prapatana’ near Pratishthanapura and the belief is that Apsara landed there by Hamsa/ Swan and bathing there enriches beauty of body and

heart; Koti Tirtha bathing and possibly death is stated to ensure Swarga nivasa for crores of years. On Ganga's eastern side is Sarva Samudra Gahvara or Cave and stay there for three days and nights observing fast and celibacy and mental control performing meditation would fetch Ashwamedha Yagna phala. Sangama snana in Maagha month for three days ensures enormous material fulfillment and at the termination of life the assured passage to higher Lokas. Those who could perform 'karishagni seva' or tapasya within a circle of flames of dried cow dung on the banks of the Sangama Place would bestow and preserve diseaseless body and physical fitness. Yet another Tirtha on the northern side of River Yamuna ensures Runa Vimochana or freedom from indebtedness.]

Sarga Fifty Four: Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - Vishleshana on Chitrakoota

Vishleshana on Chitra koota: Most significant fact is that Lord Shri Ram along with Devi Sita and brother Lakshman spent years together at this 'Tapobhumi' or Meditation Land of Sanctity- where Maharshi Atri and his illustrious follower Munis stayed too- during his forest life as per his father Dasharatha's wish. Chitrakoot means the 'Hill of many wonders'. Chitrakoot falls in the northern Vindhya Mountain range. Chitrakoot Parvat Mala includes Kamad Giri, Hanumaan Dhara, Janki Kund, Lakshman pahari, and Devangana famous Religious mountains. It was in these deep forests that Shri Rama-Devi Sita and Lakshmana spent a few months of their fourteen years of exile. Renowned Sages like Atri-Anasuya- and Vaalmiki did their tapasyas. Shri Rama was stated to have performed his father's obsequies during his exile period. Valmiki speaks of Chitrakoot as an eminently holy place inhabited by the great sages, abounding in monkeys, bears and various other kinds of fauna and flora. Both the Maharshis Bharadvaja and Vaalmiki paid outstanding tributes to Chitrakoota as one of the most picturesque places of dharma and satkarma. And so did Kalidasa and Tulasi Das in later times. its this bewitching impact of this place. At Chitrakut, the parikrama or circumambulation of Kamadagiri /mountain and Shri Rama Darshan are the significant tasks. The parikrama is to take some five days of some 30 km. Starting from Raghava Prayaga 'snana' at Sitapur- Koti Tirtha, Sita Devi's Kitchen, Hanuman Dhara-Keshavaghar, Pramodavana, Janaki kund, Sirasa vana, Spkatika shila, Anasuya- Gupta Godavari snana, Kailasa Parvata darshana- and from Chabepura to Bharat kupa and Rama Shayya or Rama's bed. On way in the Parikrama occur Mukharavinda where snana is of importance followed by temples of Hanuma, Saakshi Gopala, Lakshmi Narayana, Shri Ramas sthaana, Tulasidasa nivasa, Kaikeyi and Bharata Mandirs, Charana Paduka Mandir. There are three most hallowed 'Charana Chinha' or foot prints of Lord Shri Rama viz. Charana Paduka or His footwear prints, Janaki kunda and 'Sphatika shaala'. The specific Spot where Bharata met Rama for the first time and the molten stone of Rama's footprint is visible still. Among other hallowed Places nearby Charana Paduka are Lakshman Hill and Lakshman Mandir, Janaki Kund, Anasuya-Atri Ashram, Gupta Godavari and so on. Nearby Chitra kut are Ganesha Kund, Valmiki Ashram, Viradha Kunda, Sharabhanga Ashram, Sutikshan Ashram and Rama Vana.

Sarga Fifty Six: Ramas reach Chitrakoota-Maharshi Valmiki at ashram- latter teaches Lakshmana to build 'Rama Kuteera'-Vishleshana on Vaastu Shastra : Matsya Purana

[Vishleshana on Vaastu Shastra from Matsya Purana:

Eighteen Rishis gave the Rules and Regulations of Vaastu Shastra to the posterity and these Rishis were: Bhrigu, Atri, Vasishtha, Vishwakarma, Maya, Nagnajit, Bhagavan Shankara, Indra, Kumara, Nandeswara, Shounaka, Garga, Vasudeva, Aniruddha, Shukra and Brihaspati. As regards, the knowledge of *Griha Nirmaana*, the results of initiating construction activity in various *MONTHS* are as follows: in Chaitra Month 'Vyadhi' or diseases are caused; in Vaisakha the Constructors gain cows and Ratnas; in

Jeyshtha Month, death is indicated in the family; in Ashadha month construction helps gain of servants, Ratnas and 'Pashus' or domestic animals; in Shraavana Month there would be gain of servants; dangers and risks in Bhadrapada Month; construction in Aswin Month might lead to risk to wife; in Kartik Month there would be gain of Dhana- Dhanya or Money and Crops; in Margasirsha month there would be surplus of Bhojyas or Food Items; commencement of construction in the month of Pausha might lead to thefts and loss of materials; Construction in Magha Month there would be benefits but some fear or possibility of Fire and finally, activities of construction during Phalguna Month should yield gold, progeny and prosperity.

Initiating the Construction of Grihas / houses is considered the best in respect of the following *NAKSHATRAS OR STARS*: Ashvini, Rohini, Mula, the three Uttaraas, Mrigashira, Swati, Hasta, and Anuradha. As regards the *DAYS*, all the days of a week are good, *except Sundays and Tuesdays*. In regard to *YOGAS*, construction should not start on the following yogas viz. Vyaaghat, Shula, Vyatipaat, Atiganda, Vishkambha, Ganda, Parigha and Vajra. Following *MUHURTAS* are stated to be ideal for construction viz. Sweta, Maitra, Maahendra, Gaandhawa, Abhijit, Rohini, Vairaja, and Savitri. To decide on the *SHUBHA LAGNA*, the activity of construction should be commenced when the Chandra bala as also Suryabala would be equally positive. The most important activities apart, 'Stambharohana' or the hoisting of the Pillar should be taken up first; similarly the procedures should be the same as in respect of the construction of Praasaads, wells and such mini water bodies.

SOIL TEST would be the foremost activity before the actual construction is taken up. Sweta (White), Lal (Red), Peeta (yellowish) and kaala (black) may be the ideal soils for the Four 'Varnas' of Brahmana, Kshatriya, Vaisya and Shudra respectively. Taste-wise, the soil may be sweetish for Brahmanas, sour for Kshatriyas, 'tiktha' or bitter for Vaishyas and 'Kasali' / Kashaya / Pungent for Shudras. As a part of the soil quality test, saplings are to be planted and the best soil quality would yield the growth over three nights; medium growth over five nights and minimal growth over a week. The best soil obviously would give out the quickest yield.

By way of a diagram, the area meant for construction is drawn as a big square which is divided into nine squares while each square is further sub-divided into nine smaller squares, thus making a total of eighty one squares. Of these, thirty two Devatas are worshipped in as many sub-squares and thirteen Devatas from outside those sub squares, thus accounting for forty five squares. The names and the positioning of the respective Deities are: Shikhi, Parjanya, Jayant, Indra, Surya, Satya, Brusha, Antakisha, Vayu, Pusha, Vitatha, Brihatsakshatha, Yama, Gandharva, Bhiring raaja, Mriga, Pitrugana, Daivarika, Sugreeva, Pushpadanta, Jalaadhusha, Asura, Sesha, Paapa, Roga, Ahi, Mukhya, Bhallata, Soma, Sarpa, Aditi and Diti; these thirty two Deities are Baahya Devatas. These Deities are to be worshipped in the four Dik-konas like Ishaana. Now, outside the Vaastu Chakra the following four Deities are to be worshipped viz. Aapa, Savitra, Jaya, and Rudra. In the middle nine squares, on the four sides of Brahma, eight Sadyha Devatas are to be positioned and these are Aryama, Savita, Viviswaan, Vibhudha -adhipa, Mitra, Raajayakshma, Prithvidhara, and Apavatsa. Apa, Apavatsa, Parjanya, Agni and Diti-these are of five Devataa varga to be worshipped in Agneya-kona. Further, twenty Devataas are positioned in two rows: Aryama, Viwaswaan, Mitra and Pritvidhara-these four are stationed on three sides of Brahma in three, three positions each. This is the Procedure of worship to all the relevant Deities.

The methodology of construction varies from one building to another such as Chatuhshaala, Trishaala; Dwishala etc. The Chatuh shaala is open from all four sides with gates /doors on all the sides, known as *Sarvatomukha* and is normally ideal for a Palace or a Temple. A building which has no door to the west is called *Nandyavarta*; without a door on the Southern side is called *Vardhamaana*; without a door on the Eastern side is called *Swastika*; and without an opening on the Northern side is *Ruchaka*. A King's Palace is ideally measured the hundred and eight hand-lengths, while that of a Prince has sixty six measures; a General's abode with sixty four measures; forty eight measures to forty eight measures; and thirty two for an ordinary citizen. As regards the 'Stambhas' (Pillar) in an ordinary house, its circumference is

multiplied by nine times and the result must be the depth of the pillar underground; a four angled pillar is called 'Ruchak'; eight angled pillar is 'Vajra'; sixteen angled pillar is 'Dwi Vajra', thirty two angled pillar is 'Praleenak' and a pillar whose mid-region is round is called 'Vritra'. All the residential homes should be entered from the right side 'Pravesha Dwar'. Entry from the eastern side where Indra and Jayanta exist is the best; in the southern side 'dwara', it is said that Yama and Vitatha are supposed to be ruling and is good too; on the western dwara, Varuna and Pushpadanta are prominent; Uttara dwar is governed by Bhallat and Sowmya and is quite propitious. But one should be careful of 'vedhas' or forced entries: for instance, such vedhas through side-lanes might result in 'Kulakshaya' or damage to the Vamsha; forced entry through trees might end up in mutual hatred of family members; vedha through mud would bring in sorrows; vedha through water ways would result in problems; vedha through pillars might end up through difficulties arising due to women. Entering from one house to another could end up in grief to the master of the house. A house which opens on its own might result in madness of a family member. Similarly, a house which gets closed on its own could end up in 'Kula naasha' / distress to the Kula. Entry through a very high door could lead to 'Raja bhaya' or difficulties on account of Authorities. If the door is too low, there could be 'Chora bhaya' or fear of thefts. A door just above another door could attract Yamaraja darshan. If a house with a main door of disproportionate size is built in the middle of a big road is made, the master of the house would not live for long. If the main door is smaller than the other doors of a house, that house might not have contentment and would be a constant abode of recurring predicaments. The rear portion of the house must be kept duly adorned with trees, foliage, pots and decoratives. The east of the house there should be 'Vata' vriksha; in the Southern side Udumbara tree and the western side Pippala Tree and Pluksha tree on the northern side. Nearby the house, trees with thorns and Ksheera Vrikshas or milk-yielding trees are not good. It would be propitious to grow trees like Purnnaga, Ashoka, Shami, Tilaka, Champaa, Dadimi, Peepali, Draksha, Arjuna, Jambeera, Puga, Panasa, Ketaki, Malati, Kamala Chameli, Mallika, Coconut, Kela, Kadali and Patala as these Trees are signs of Lakshmi / prosperity. Houses are better not built in the extreme vicinity of temples, Dhurtas or mischievous elements, General Administration, Four-Lane Centers, since there might be causes for irritation, fear and problems. Leaving ample space before, rear and sides of the building is a must. It would be advisable to have the southern part of the house elevated and such an abode is called a 'Sampurna' or complete from the Vaastu point of view and would thus bestow the best of advantages. To lay the 'Adhara Shila' (Foundation Stone) of a building, the Priest should determine the 'Muhurat', decorate the Stone with white cloth, lay 'Nava Ratnas' and Gold along with Nava Dhanyas or nine varieties of appropriate seeds and with the help of masons fix up the stone, and perform 'puja' to Ganapati, Vaastu Deva, Ishta Devata or the Family Deity with formal 'Mantracchaarana', also perform 'Havan' / homa to Agni Deva with milk, ghee and honey: The relevant Havan Mantra is: *Vaastoshpatey Pratiijaanee -hyasmaantswaavesho anameevo bhavaa nah, yat tvemahey prati tanno jupuswa sham no bhava dwipatdey sham chatushpadey/*

VAASTU YAGNA comprises: Sutrapath, Stambhaaropana or hoisting of the main Pillar, Dwara vamshocchraya, Griha Pravesha and Vaastu Shanti. Sutrapath takes place in the Ishana Disha and Stambhaaropana in Agneya kona. Vaastu Deva's 'Pada Chinhaas' or foot prints should be set up and the 'Karta' should do 'pradakshinas' (circumambulation) around the foot-prints. It is stated that water with the powder of Munga, Ratna and Suvarna should be sprinkled while designing the 'Pada-Chihnaas'. Incidentally, the signs of Vaastu should never be ash, lit up firesticks, nails, skins, horns, bones, and skull as some ill-informed persons tend to do so and such material would lead to distress, danger and difficulties. It is advisable that masons and other workers are present at the time of Griha Pravesha. *Ishaaney Devataagaaram tathaa Shaanti gruham bhavet, Mahaanasam thathaagneye tatpaarswam chottarey jalam, Gruhasyopakaram sarvam Nairutye Sthaapaded Buddhah/ Bandhasthaanam bahih kuryaat snaana mandapameyvacha, Dhana Dhaanyam cha Vaayavye karmashaalaam tato bahih, Evam Vaastu viseshah syaad Ghruha bhatruh shubaavaham/* (To the Ishaana side of any house, the Devataagruha and Shantigriha must be set up; its kitchen must be in the Agneya kona; to the northern side the 'Jala sthaan' (Water reservoir); all the house materials be kept in the Nairuti

kona; the place for keeping domestic animals like cows and buffalos as well as bathing rooms are better constructed outside the house; the storage place for Dhana-dhanya should be kept in the Vayavya kona; the 'Karya shala' or the Offices should be organised outside the residential place. This pattern of living would certainly assure excellent propitiousness and happiness to the entire family. At the 'Griha Pravesh' function (House Warming Time) approaches, Peace and Prosperity is ushered in as stated: *Krutwaagrato Dwijavaraanatha Purnakumbham Dhadyakshataamala pushpa phalopa shobham/ Datwaa hiranyavasanaani tadaa Dwijebhyo, Maangalya Shaanti nilayaya gruham vishekthu/ Gruhoktahoma vidhaanaa Bali karma kuryat, Praasaada Vaastu shamaney cha vidharya uktah, Santarpayed vijavaraanatha bhakshya bhojyeh, Shuklaambarah Swabhavanam pravishet sa dhupam/*

(As the house is fully ready, the Head of the family should initiate the action of conducting 'Mangala Shanti' with a group of Brahmanas ahead along with a 'Kalasha'/Vessel, full of Sweet Water, Curd, Akshatas, tender mango leaves, flowers, fruits and coconuts as also scented sandal water, agarbattis/ incense sticks and oil-wick lamps nicely lit and decorated, as Brahmanas recite Veda hymns and musical instruments are played, while entering the house at the appointed 'Muhurta'. There after Griha praasaadas/ doors and other household items are purified for Vaastu Shaanti and Homa and Balidaana are performed. Brahmanas are treated with Bhojan and gifts of gold, vastras and dakshinas, where after relatives and friends are treated too with bhojan and gifts.)]

Sarga Sixty Four: Having revealed details of the Muni hatya, the helpless cryings of his blind parents , Vriddha Muni's curse that Dasaradha would die in son's absence, Dasharatha collapsed to death! [Vishlesanas : i) on the process of death- ii) departed jeevatma-iii: Yama- iv: Mrityu Sukta
[Vishlesanas : i) on the process of death- ii) departed jeevatma-iii: Yama- iv: Mrityu Sukta

[Prashnopanishad vide III.6-7 explains the **process of death:** *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaam eva manushya lokam//*(The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub- branches or arteries, among which permeates 'Vyana' of the Pancha Pranaas, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. Chhandogya Upanishad vide VIII.vi.6 explains: *Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinah abhinishtraika tayordhvam ayann amritatvam eti vishvavam anya utkramane bhavanti/* In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to 'manushya loka if it is 'ubdhaabhyaameva'; or as a result of paapa- punyaas or sins and virtues)III.8-9) *Adityo ha vai baahya praana udayati, esha hyenam chaakshusham praanam anugrahaanaah prithivyaam ya Devataa saishaa purushasyaapaanam avashtabhyaantaraah yad*

aakaakaashas sa samaano vaayur vyaanah// Tejo ha vai udaanah tasmaad upashaanta tejaah punarbhavam indriyair manasi sampadyamaanaih//(Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above, Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.)III.10-12) *Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shloka: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa, adhyaatmam chaiva praanasya vijnayaamritam ashnute, vijnayaamritam ashnute, iti//*(Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana, the Consciousness tapers off and ‘praana yuktah tejasa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)]

The departed ‘jeevatma’ discarding life behind is accompanied by Lord Yama: Yama: Pareyivaasam pravato maheeranu, bahubhyah panthaam anupaspashaanam, Vaivasvatam sangamanam janaanaam, Yamam Rajanam havishaa duvasya/ May King Yama the son of Surya Deva/ Vivasvaan, be worshipped as he is followed by His relatives and admirers of the departed; Yama has travelled far from the heights beyond and taken to the perfect destination without disturbing any one else. The Stanza is from Rig Veda 10-14.1. ii-iv)

The departed jeeva: Idam tvaa vastram prathama nvaagan/ Apaitaduha yadihaabibhah puraa, ishtaapurtamanusampashya dakshinaam yathaa te dattam bahudhaa vi bandhushu/ Imou yunajmi te vahnee asuneeyaaya odhave, yaabhyaam Yamasya saadanam, sukrutaam chaapi gacchataat/ May the departed one arrive here with new ideas and forget the erstwhile impulses and memories, recalling however the erstwhile actions some of which might have satisfied the conscience such as the acts of dakshinas to brahmanas vis a vis the wealth given by the kinsmen. May the departed one be yoked by two oxen to carry the body dear so far as the life and these oxen reach the abode of Lord Yama or alternatively to other abodes in case that It had done ‘satkarmas’ earning virtue outweighing the deeds of vice.v-viii) *Pushaa tvetah chyaavayantu pra vidvaan, anashthapashuh bhuvanasya gopaah, sa tvaitebhyah pari dadat pitrubhyo, agnirdevebhyah suvidanniyebhyah/ Pushemaa aashaa anu veda sarvaah, so asmam abhiyatamena neshat, svastidaa aaghrunih sarvaveero, aprayucchan pura etu prajaanan/ Aayuh vishvaayuh pari pasati tvaa pusha, tvaa paatu prapathe purastaat, yatraaste sukruto, yatra te yayuh, tatratvaa devah Savitaa dadhaatu/ Bhuvanasya pat idam havih, agnaye rayimate svaaha/* May Pushan the omniscient escort the departed Soul to another world as His rays never fail to protect all the Beings and reach them to Pitru Loka and may Agni Deva reach the concerned Devas further on. Indeed Pushan is totally conversant with all the Lokas successively as He is aware the ways and means of

leading the jeevaatma to safety free from perils. The post life of departed mortals is well realised by Pushan and hence lead them upto the halts en route. As the Souls which may have done well with the earnings of 'punya', the celestial Savitur would place them well in advance and accordingly lead these with care. Hence, Paramatma! may this offering of the body remains engulf by Agni Deva ultimately! The stanzas v-vii are repeats of Rigveda Mantras of 10.17.3-5-4 respectively.]

iv: Mrityu Sukta: Taittireeya Aranyaka 3.15.1-6 :Mrityu Sukta

Hariam harantamanuyanti Devaah, Vishvasyeshaanaam vrishabham mateenaam, Brahma swarupamanu medamaagaat, ayanam maa vividheervikramasva/ Ma cchido mrityo maa vadheeh maa me balam vivruho maa pramosheeh, prajaam maa me reerisha aayurugna, nrichakshasam tvaa havishaa vidhema/ Sadyas - chkamaanaaya pravepaanaaya mrityave paarasmaa aashaa ashrunvan, kaamenaajanayanpunah/ Kaamena me kaama aagaat, hridayaadbhodayam mrityoh, yadameeshaamadah priyam tadaituup maamabhi/ Pare mrityo anuparehi panthaam, yaste sva itaro Devayaanaat, chakshushmate shrurvate te braveemi, maa nah prajaam reerusho mot veeraan/ Pra poorve manasaa vandamaanah naadhamano vrishabham charshaneenaam, yah prajaanaam eka karanamaanusheenaam mrityum yaje prathamaja - amritasya/ These verses are stated to be recited in the rites of cremation.

Samasta Devas are stated to accompany the Mrityu Devata- *harim harantam*; the latter is the Lord of all the worlds and thoughts of the departed. As Mrityu Devata approaches the yajamaana or the victim, the latter assumes an appropriate form. May the Devata be contented with the stanzas recited and destroy the obstacles faced in the journey post life. Mrityu! At the time of departure of the victim, do kindly spare him from severing his body parts causing pain and tolerant energy. Kindly also do not harm my progeny, much less the victim's life span as we are prepared to serve you with suitable offerings. Mrityu Deva! You are source and form of terror and panic to all the Beings with 'Praana'; all the 'ashta dishas' receive the 'aarthas naadaas' or the signals of frightening cries. May the children of the departed one be equipped to face moment of departure and spared from the distress that pursues. May the heart of Mrityu be kind and beneficial to the victim and family members. Mrityu Deva! may all paths except Devayana be blocked as that is the only path that the victim desires and surely deserves! May Mrityu be endowed with kind thoughts and actions as the victim seeks mercy and forgiveness after the departure to realise the Truth of Life!

Sarga Sixty Six

[Vishleshana on widowhood:]

Departed person's widow: *Iyam naareem patilokam vrinaanaa ni padyat upa tvaa, martya pretam,dharma puraanaanupaalayantee, tasyai prajaam dravinam cheha dhehi/ Udeerdhva naaryabhi jeevalokam gataasum etamupa shesha ehi, hastaagraabhasya deedhishoh, tavedam patyurjanitvamabhi sam babhutha/ Suvarnaam hastaadadaanaa mritasya, shriyai brahmane tejase balaaya, atraiva tvam, ihavayam sushevaa, vishvaah sprudho abhimaateerjeyam/ Dhanurhastaat aadadaano mritasya, shriyai kshatraayoujase balaaya, atraiva tvam iha vayam sushevaa, vishvaay sprudho abhimaateerjayem/ Maniam hastaadaanaa mritasya, shriyai visho pushthyai balaaya, atraiva tvam, ida vayam sushevaa, vishvaah sprudho abhimaaraarjeeyem/* The widow of the departed husband who chose her husband and lived along with him has to continue her duty as a widow now and assign the properties of the husband to the progeny. Atharva Veda 18.3.1. The widow is then advised to get back normalcy as she would be under a shock and realise the reality that her husband was no more; indeed the person who took your hand on wedlock had left her now. After all, she would have to continue to remain in existence and recover her normalcy since she should fight back the evils of the world and fortify herself. One has to reconcile to the

absence of the husband and realise that he was not there. Yet, she would have to take a vow that he was there and get readied for a lonely fight. The stanza 6.1.15 viz. *Dhanurhastaat* explains that since the upbringing of the progeny has to be the wife's prime need of the hour, the widow should take over the bow from the hands of the departed husband's hands and be prepared for a battle to protect the children and stay there itself and face the situations. Thus she takes the challenge of life ahead. Vyasa Maharshi explains of some features of widows: *Patyaomritepi yo yoshivaidhavyam paalayet kvachit, Saapunah praapya bhartaaram svarga bhogaan sameeshnute/ Vidhavaa kabari baddhah bhartru bandhaaya chaayate, Shirasovasanam tasmaat kaaryam vidhavaatathaa, Ekaahaarah Sadaa kaaryah nadviteeyah kadaachana/ Gandhadra –vyasya sambhogonaiva kaaryastathaa kvachit, Tarpanam pratyaham kaaryam bhartuh kushatilodakaih/ Vishnostu pujanam kaaryam patibudhaana chaanyadhaa, Patimeva sadaa dhyayedvishnu rupa dharam param, Evam dharma paraanityam vidhavaap shubhaamataa/(* As a husband passes away and the widow observes the regulations of widowhood, since a widow is distinguished as being one, it is preferred that her head hair is removed forever, takes a single meal a day and refrain from a second meal that day! She should not use fragrances and not utilise flowers; every day she should perform tarpana with 'tilodakas' or black Tilas with water using 'darbhas'. Those women who are widowed should consider as the diseased husband as Vishnu himself and then her remaining life would be spent peacefully without problems and even though as of a woman of auspiciousness.]

Sarga Sixty Seven: Maharshis assemble with Purohita Vasishtha to decide on the successor King - [Vishleshana on an Ideal Kingship vide Manu Smriti-Achaara Khanda]
[Vishleshana on an Ideal Kingship vide Manu Smriti-Achaara Khanda]

Ideal Kingship: Manu Deva then describes the ways of conduct and dharmas of a King about his origin and keys to his success as a popular and famed head of a nation. On attaining kingship to a deserving and select kshatriya origin, the King is coronated by the prescribed Vedic Principles to assume the duties expected as from a Head of the Kingdom. This is so when a Leader of the Society has to establish an authoratative Institution based essentially on Dharma and Nyaya and above all to ensure safety and security as an Integrated Identity among the comity of co-kingdoms. Hence the group of Devas like Indra, Surya, Vaayu, Yama, Agni, Varuna, Chandra and Kubera confer Kingship to the most suitable Kshatriya as per Vedic Verses hence as the unique representative of the lusters and magnificenes of the combinations of the representative Devas; indeed like a Sun God the King becomes too radiant to gaze and provides the great source of authority and power sourced from the respective Devas of warmth yet heat of Agni, sweep and speed of Vaayu, placidity and coolness of Chandra, sternness and demand of justice/ virtue of Yama, ample food and sustenance of Varuna, and the auspiciousness and prosperity of Kubera! Even a King as an infant is worthy of respect and awe as there is a worthy King in him and ought to be so venerated. Indeed, careless approach and casual treatment paid to an infant king, who is no doubt, backed up the strong foundations of Kingship as from Vedic Principles, as Agni could provide warmth as also burn the whole family and property as of 'lock-stock- and barrel'! A King with his 'kaarya siddhi' or the success of his purpose as per the prevalent circumstances of 'Desha Kaala Tatwa' seeks to attain 'dharma siddhi' as he assumes varied features of kshama, krodha, mitrata, or even pratikaara or revenge! A King indeed is 'sarva tejomaya' or all powerful as he could usher in Devi Lakshmi or around prosperity, or his anger might invite mrityu or death. If a King is annoyed even by default, the victim's misfortune kicks off and his indignation is certain to mritu! *Tasmaad dharmam yamishteshu sa vyavasyennaraadhipah, anishtam chaapyanishteshu tam dharmam na vichaalayet/ Tasyaartho sarvabhutaanaam goptaaram dharmama -atmajam, brahmatejomayam dandam- asrijat purvameeshvarah/* or that is why the dharmas originally created by the institution of Kingship are such as never to be infringed upon and hence the age old principles are such as shaped by the conscience of any King either of mercy or of punishments. This why any of the 'sthaavara-jangamaas' or of moving-immovable nature in Srishti are driven by the

impulses of their own consciences too and the interpretations of respective Kingships as per ‘desha - kaala- paristhitis’ or of contemporary situations need necessarily to be upheld and observed. Hence punishments truly represent the King, his Purushtva of assertion and of unquestionable Leadership ; punishment only governs, protects, and sustains vigilance even in sleep or casualness as the constant guard and caution. *Sameekshya sa dhritah samyak sarvaa ranjayati prajaah, asameekshya praneetastu vinaashayati sarvatah/* Once punishment is made applicable and enforced, it uproots the evil but once gets lax then attracts further evil. In the case of a King’s negligence of punishment, the defaulted person once saved perpetuates the evil as a fried fish about to be pitch-forked spared or soft cotton piece turns into an iron rod! In case a King spares a criminal from punishment, a crow would steal a pitru pinda or a dog sniff or lick a sacrificial food just as a person of illfame forcefully occupies another’s lawful house in possession since *dandasya hi bhayaat sarvam jagad bhogaaya kalpate/* or the entire world loses the grip of fear and becomes all kinds of illegal perversions. Once a rod is spared then even a child is spoilt; Deva, Daanava, Gandharva, Raakshasa, Pakshi, Sarpas too once spared would be victimised with evil; being devoid of ‘daanda’, the conduct of all the beings in Srishti gets sullied and in respect of human beings varnaashrama dharma are severely broken irretrievably paving way for vices and engendering evil forces *Yatra shyaamo lohitaaksho dandashcharati paapahaa, prajaastatra na muhyanti netaa chet saadhu pashyati/ Tasyaahuh sampranetaaram raajaanam satyavaadinam, sameekshya kaarinam praajnam dharma kaamaartha kovidam/* That exactly why the concept of Kingship or Leadership is stated as the hinge and hold of the sensitive balance of virtue and vice; where punishment is due it ought to stalk around assuming black color and of red eyes demolish blemishes and sins. Moreso it is in the context of fulfilling the four human aspirations of Dharma-Artha-Kaama-Moksha in a measured manner; indeed hence is the presence of Leadership as assumed by a King. Kingship is defined as who is aware and conscious of the art of punishing and sparing the stick ; *tam raajaa pranayansamyak trivargena abhivardhate* or He is the ideal King who is truthfully wedded to the principles of virtue and nyaaya, modest and ideal earnings for the Self and dependents besides spare for charity, and controlled and regulated by moderate and just desires; but certainly not to fulfill sensual pleasures, deceitful ways of flippant lives and of selfish motivations. When punishment is prescribed it may not be palatable to unrelenting minds, but when the king concerned does not proclaim it in a non commensurate manner without adequately examining or hiding facts of the case, then the King if partial in judgment is not spared too and might affect his family even. Once the King and his family is ruined, then the store of ‘adharmaas’ so collected might affect not only his possessions of castles, his territories and his ‘praja’ and their fortunes also. Contrarily a champion of Dharma and Nyaya would carve a niche not merely among the co-kings but as in respect of Maharshis and even Devas might secure a qualification for Brahmatva! A continuous series of undue punishments out of hiding facts or ignoring them and issued by an unjust King would have repercussions on the disgrace and ruin of his deputies down the line in the Vamsha and might adversely affect those concerned like Ministers, Army Commanders and so on as involved in the declarations of judgments. Further on, even the Sages would feel the guilt and the thought processes of Devas receiving ‘havyas’ at the Agni Karyas in the Kingdom might be disturbed! Hence: *Shuchinaa satyasandhena yathaa shaastaanusaarinaa, pranetum shakyate dandah susahaayena dheemataa/ Svaraashtre nyaaya vrittah syaad bhrishadashcha shatrushu, suhritsvajihmah snigdheshu braahmaneshu kshamaanvitah/* The ideal most King is such sagacious, truthful and intelligent kind of unique followers of Dharma and Nyaya, ably assisted by equally professional deputies, and indeed his judgments for or against punishments or rewards are stated to be one among the countless ones of his worthy race. The fame of such rarity are like drops of oil spreading fast in running flows of water. However the ill fame of a King unworthy of his title and seat tends to act like butter on the water flows steadily till the day of doom. The idealism of Kingship upholds the dignities of the Chatur Varnas and ensures their continuity.. Such Kings of rarity are stated to possess their daily routine as follows: in the early mornings itself, they attend the congregations of the learned and the aged vidwans of Rig-Yajur-Saama Vedas and discuss the specifics of Dharmas and of Administrative Principles involved. They worship and honour such vidwans appropriately and abide by their teachings as discussed. Such exemplary Kings are never harmed but enjoy longevity and prosperity. They are modest and that modesty makes them imperishable. For want of

modesty, several Kings in history had perished along with their belongings and on the other hand hermits in forests had turned to be Kings. *Veno vinashtovinayaatnahushashchaiva paarthivah/Sudaah paija vanashchaiva sumukho nimoreva cha/ Prithustu vinayaad raajyam praaptavaan manureva cha, Kuberashcha dhanaishvaram brahmannam chaiva Gaadhijah/* In the historical introspective, illustrious Chakravartis or Emperors like Vena, Nahusha, Sudaasa, Yavana, Sumukha, and Nimi perished out of their questionable and evil conduct. On the other hand Prithu and Manu flourished as Chakravatis out their outstanding modesty and impeccable character and Kubera gained the position of Dhanaadyaksha and one of the Ashtapalakas of the Universe. Vishwamitra the illustrious son of Gaadhi a Kshatriya by birth attained the status of an elevated Brahmana by the dint of perseverance, tasya and conduct. The King should perfectly understand the aspirations of the common persons of the day especially in avoiding the pitfalls of co-Kings and most unhesitatingly try to initiate steps in constructing such a Capital City and never even seek to his own personal comfort but ensure his deputies and staff as well as the public of the Kingdom to live with comfort and safety. Towards this end, he needs to construct a fortress protected by vagaries of seasons and possible eventualities of diseases or natural disasters. Such a fortress of distinction and status be suitably equipped with defence forces to ensure safety from attacks of beasts, robbers, internal forces of revolution, external foes and such elements and fortified with weapons, grains, cattle and fodder, ample water and tools, as also Vidvans, artisans, and representatives of chatur varnas, and above all Purohitas or Priests and Ritvigs to duly perform various smarta karmas of auspicious nature besides the shroutha karmas of daily agni karyas and Sacrifices. *Yajeta raajaa kratubhirvi vidhairaapta dakshinaih, dharmartham chaiva viprebhyo dadyaad bhogaan dhanaani cha/ Saanvatsarikamaaptaishcha raashtraadaahaarayad balim, syaachchaamnaayaparo loke varteta pitrivatnrishu/* The King has to be such as always engaged in Ashwamedhaadi yajnas attracting learned Brahmins to receive gifts and charities of golden ornaments, precious clothes and so on besides providing employment to workers as also the participating crowds of public with feasts. Indeed the King is stated more than a father and protector of the interests of one and all. As the citizens of the Kingdom are responsive of the noble activities of the King and the band of his officials of commitment ensuring peace and safety, the taxes are paid on time and general business climate is salutary and hence the economy is sound and attracts investments from the public and from foreign kingdoms too. Besides plugging in loopholes of business transactions, the King too motivate the officials down the line with incentives, moral persuasion and punishments against inefficiency or corruption. As Brahmana Vidyathis emerge out of Guru Kula after Vedaadhyayana are suitably gifted and trained for more and more tough assignments to preserve and promote dharmaacharana since *nidhir braahmanobhi dheeyate* or indeed Brahmanas are the treasures installed by the Kings that could neither be lost nor robbed; such treasures could also not be split, nor perish as they are ever-sustained by the purity and blaze of Agni itself. *Samamabraahmane daanam dvigunam braahmanabrue, praadheete shatasahasramanantam veda -paarage/ Paatrasya hi visheshena shraddadhaanatayaiva cha, alpam vaa bahu vaa pretya daanasya phalamashnute/* While charity is offered to any of Varnas then there would be good returns of 'sukrita phala', but once that daana is given to a Brahmana the returns get doubled; once that daanas are executed to a well read and knowledgeable Brahmana, the fruits get further intensified hundred thousand fold, while the recipient is a Veda Vedanga paaranga, then he demands 'anantha phala'! Even if a 'daana' were given as per one's own ability, then undoubtedly a deserving status is accomplished in the higher worlds.]

Sarga Seventy Six: Raja Dasharatha's 'antyeshti' / 'dahana samskaara'

[Vishleshanas from Taittiriya Aranyaka : The departed 'jeevatma' discarding life behind is accompanied by Lord Yama- departed Soul-Pushan- Sayavari / cow- widow-and Agni]

[Vishleshanas from Taittiriya Aranyaka: The departed 'jeevatma' discarding life behind is accompanied by Lord Yama- departed Soul-Pushan- Sayavari / cow- widow-and Agni]

i) Yama: *Pareyivaasam pravato maheeranu, bahubhyah panthaam anupaspashanam, Vaivasvatam sangamanam janaanaam, Yamam Rajanam havishaa duvasya/* May King Yama the son of Surya Deva/

Vivasvaan, be worshipped as he is followed by His relatives and admirers of the departed; Yama has travelled far from the heights beyond and taken to the perfect destination without disturbing any one else. The Stanza is from Rig Veda 10-14.1.)

The departed jeeva: *Idam tvaa vastram prathama nvaagan/ Apaitaduuha yadihaabibhah puraa, ishtaapurtamanusampashya dakshinaam yathaa te dattam bahudhaa vi bandhushu/ Imoau yunajmi te vahnee asuneeyaaya odhave, yaabhyaam Yamasya saadanam, sukrutaam chaapi gacchataat/* May the departed one arrive here with new ideas and forget the erstwhile impulses and memories, recalling however the erstwhile actions some of which might have satisfied the conscience such as the acts of dakshinas to brahmanas vis a vis the wealth given by the kinsmen. May the departed one be yoked by two oxen to carry the body dear so far as the life and these oxen reach the abode of Lord Yama or alternatively to other abodes in case that It had done 'satkarmas' earning virtue outweighing the deeds of vice. *Pushaa tvetah chyaavayantu pra vidvaan, anashthapashuh bhuvanasya gopaah, sa tvaitebhyah pari dadat pitrubhyo, agnirdevebhyah suvidanniyebhyah/ Pushemaa aashaa anu veda sarvaah, so asmam abhiyatamena neshat, svastidaa aaghrunih sarvaveero, aprayucchan pura etu prajaanan/ Aayuh vishvaayuh pari pasati tvaa pusha, tvaa paatu prapathe purastaat, yatraaste sukruto, yatra te yayuh, tatratvaa devah Savitaa dadhaatu/ Bhuvanasya pat idam havih, agnaye rayimate svaaha/* May Pushan the omniscient escort the departed Soul to another world as His rays never fail to protect all the Beings and reach them to Pitru Loka and may Agni Deva reach the concerned Devas further on. Indeed Pushan is totally conversant with all the Lokas successively as He is aware the ways and means of leading the jeevaatma to safety free from perils. The post life of departed mortals is well realised by Pushan and hence lead them upto the halts en route. As the Souls which may have done well with the earnings of 'punya', the celestial Savitur would place them well in advance and accordingly lead these with care. Hence, Paramatma! may this offering of the body remains engulf by Agni Deva ultimately! The stanzas v-vii are repeats of Rigveda Mantras of 10.17.3-5-4 respectively.

Sayaavari / Cow to cleanse the sins of the departed: *Purushasya sayaavarayapedaanim mujahhe, yadhaam no atra naaparah puraa jarasa aayaati/ Purushasya sayaavari vi te simnaam praanaam, shareerena maheemahim, svadahyehi pitrunup, prajayaasmaanivavaha/ Maivam maamstaa priyeham Devee satee pitrulokam yadaishi, Vishvavaaraa nabhasaa samvayantgee, tasyah porajaam dravinam cheha dhehi/* Sayavari is the cow which was stated dear to the departed person brought to the place of cremation as the symbol of all Devas. Thus, the Sayavari the symbol of Devas! Kindly remove the sins of the departed. As the departed one has loosened all his / her energies, may the Savavari enter the planes of the firmament and lead the way to Pitru Loka. May you also provide your milk to the departed one en route and at the destination as you have access to all the lokas.(Garuda Purana vide Chapter 30: 41-42 and 52-53 are quoted: 'Tarkshya Deva! Any Being on Earth or Pancha Bhutas or the entirety of Creation is Vishnu. Hence whosoever performs a ' karma' or action, the fruit of that action is Vishnu too; thus a person when performs an act, good or otherwise, Vishnu decides the fruit of that action. At the end of the journey of a human- as in other cases too-River Vaitarani is commended as its waters would purify the sins made by the departed one- during the 'kaumara-youvana-vaardhakya- janma janmaantara' as also during 'raatri- praatah- madhyaahna-aparaahna' and both the sandhyas too. The singular solution is hence the charity of a 'kapila gomaata' to a well deserved Brahmana. The following is the verse to be recited at the time of Godaana: *Gaavo mamaagratah santu gavaam madhye vahaamyaham/ Yaa Lakshmeeh sarvabhutaanaam yaa cha Deve vyavasthita, dhenu rupenasya Devee mama paapam vyapohatu/* Cow alone is ahead of me- the departed Soul, behind me as my support, my sides too; cow is in my heart and I am on the midst of cows. May the Lakshmi Svarupa-Sarva Bhuta Svarupa-Sarva Deva Svarupa- as the

symbol of a Cow, destroy my sins instantly with this Go- Mata! Guruda Purana sums up : those who are destined to go to heaven are supposed to grab the tail of a cow that appears on the banks of the river Vaitarna to be led safely across to the ethereal shores of Vaikuntha)

Tributes to Agni Deva for the final offer of the dead body : *Imamagne chamasam vaa vi jighvarah, priyo devaanaamuta soumyaanaam, esha yashchaamaso deva paanah, tasmin Devaa amritaa maadayante/ Agnervarma pari gobhirvyayasva, sam prornushva medasaa peevasaacha, net tvaa, ghrushnurharasaa jarshyashaano, dadhat vidhakkshyan, paryangyaate/ Mainamagne vi daho, maabhi shoucho maasya tvacham chikshipo maa shareeram, yadaa shrutam karavi Jaatavedo, athemainam prahinutaan pitrubhyah/ Shrutam yadaa karasi Jaatavedo athemenam pari dattaat pitrubhyah, yadaa gacchantyaasuneetimetam, athaam Devaanaam vashaneerbhavaati/ Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/ Ajobhaagastapasaa tam tapasva, tam te shochishpatu tam te archih, yaaste shavaastanuvo jaatavedah, taabhirvahemam sukrutaam yatram lokaah/ Ayam vai tasmaadadhi, tvametadayam vai tadasya yonirasi Vaishvaanarah, putrah pitre loka krut, Jaatavedo vahemam sukrutaam yatram lokaah/ Agni Deva! please do not hurl or shake this dead body; it is dear to Devas as well as to mortals; the former seek to enjoy the pleasure of the Soma juice and this vessel is the drink of Devas and the latter who are immortal take pleasure in the Soma; this stanza is a repeat of Rig Veda 10-16-8. The next stanza is a repeat of Rig Veda's previous stanza 10-16-7 addresses the dead body: you are enclosed with the 'kavacha' or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the 'Jeevatma' - Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fruit of your 'sukrita phala', you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10-16.-3. Referring to the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutvaa meghe bhavati meghe bhutvaa pravarshti taiha veehiyavaa oshadhibvanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/*(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva-- and Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: 'Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue; then there is hardly any difference of Vaishvanara and Jeevatma, especially after passing through the layers that the latter passes through! 6.2.1-3: On the path above after death, the jeeva is protected by three kinds of Devas besides Agni Deva; *Ya etasya patho goptaarastebhyah svaaha, ya etasya patho rakshitaarah; tebhyyarasvaahaa, ya etasya pathorakshitaarastebhyah**

svaaha, Khyatre svaaha Apakhyaatre svaahaa, Abhilaalapate svaahaa Abhilaalapate svaahaa, Apalaalapate svaahaagnaye karmakrite svaaha Yamatra naadheemastasmai svaah/ Yasta idmam jabharat, slshvidaano muurdhaanam vaa tatpate tvaayaa, Divo vishvasmaat seemaghaayata uruushyah/ Asmaatvamadhi jaatosi, tvadayam jaayataam punah, Agnaye Vishvaanaraaya suvargaaya lokaaya svaaha/ May the jeeva on the ascent to high skies be protected by this Agni karma three Devas viz. Goptaarah, Rashitaarah and Abhirakshitaata. May also this offering be received to Khyata who disclosed this secret as also to Apakhyaata who refrains from disclosing the information. May also this offering to Deva Abhilaalapate who commends the deeds of virtue of the Jeevatma that performed in the just concluded mortal life and what is more, may Apalaapate Deva not to divulge the deeds of vice with great refrain. Above all, this offering be made to Agni Deva Himself in case any other Deities of help have not been addressed by default. Agni Deva! you are indeed the unique help in reaching our oblations to all the concerned deities including those who have not been addressed! May the passage of the 'pretaatma' to the respective destinations be free from all types of visissitudes. Agni Deva, you have had the background of birth of the antaratma of the departed person irrespective of the dead person's pluses and minuses of concluded life. That is the supplication to you to assist the pretatma to a helpful rebirth. May the offering be received by Vaishvanara Agni in the upper worlds! The journey of the departed from Agni to the dogs of Yama to Pitru Loka to Surya: *Pra ketunaam brihataa yatyaagnih, aarodasee vrishabho roraveeti, divaaschidantaam upamaam udaanat, apaamapasthek mahisho vavardha/ Idam ta ekam, para vuu ta ekam, truteeyena jyotishaa sam vishasva, samveshane tanvaschaarudhi priyo, Devaanaam parame sadhasthe/ Naake suparnamupa yat patantam, hridaa venanto abhyachakshat tvaa, hiranyapaksham varunasyadootam, yamasya yonou shakunam bhuranyanyum/ Ati drava saarameyou shvaanou, chaturakshou shabaliu, saadhunaa pathaa, athaam pitruun suvidatraam upehi, Yamena ye sadhamaadam madanti/ You te shvaanou Yama rakshitaarou, chaturakshou pathirakshee nruchakshasou taabhyaam raajan paridehi enam, svasti chaasmaa anmeevam cha dhehi/ Urunasou asutrupaa udumbalou Yamasya dootao charato janaam anu, taavasmabhyam drishaye suryaaya, punardaataam asum adyaha bhadram/ Soma aikebhyah pavate, dhrutameka upaasate yebhyo madhi pradhaavati, taan chit evaapim gacchataat/ Ye yudhyante pradhaneshu shuuraamso ye tanuutyajah, ye vaa sahasra dakshinaah, taan chit evaapim gacchataat/ Tapasaa ye anaadhrushyaah, tapasaa ye svaryayuh, tapo ye chakrire mahah, taamschadevaapi gacchataat/ Ashmanvatee Revati, sam rabhadvam, uttishthath pra tarataa sakhaayah, atraam jahaama ye asannashevaah, Shivaan vayam urtteeram abhi vaajaan/ Yadvai Devasya Savituh pavitram, sahasra -dhaaram vitatamantarikshe, yenaapunaat Indram anaatar maartyah, tenaaham maamsarvatanum punaami/ Yaa raashtraatpannaadapayanti shaakhaam abhimrutaa nrupatimicchamaanaah, dhaatustaaya sarvaah pavanena puutaah, prajamaasmaantrayyaa varchasaa saamsrujaaya/ Utvayam tamasah pari, jyotih pashyant uta taram, Devam devatraa, Suryam agamna jyotih ut tamam/ Dhataa punaatu Savitaa punaatu agnestejasaa Suryasya varchasaa / Agni Deva in the form of thick smoke flies high from bhumi to dyuloka with his flag assumed the form of a bull with roar; even as He enters the dyuloka with the assistance of Jala Deva assumes the form of lightnings This stanza is the same as Rig Veda vide 10-8-1. Rig Veda 10.56.1 denotes that this Praani is the food of Mrityu; Its basic form was of Agni, then that of Vayu the Deity of Wind and finally of Jyoti Tatva or of Atma Tatva. 'Meet this Soul and provide him 'tejasvi rupa' or of effulgence and get It divinity! The Third stanza is taken from Rigveda 10.121.6 meaning : This scene would be visible as that of a high flying bird Varuna in svarga loka and it is this bird which gets nourished in Yama Loka. But the departed Atma, if saved from Yama's dogs called Shaarameya which are four eyed and could change their appearance in multi colours, could then proceed to join the virtuous Pitru Loka. These Sharameya dogs both are actually are*

the dogs of intuition and are the gaurdians protecting the Atma on the way up towards the Deva Yaana the divine path with their divine vision. Thus the departed human beings are hunted or helped too by the ‘Yama dootas’; Rig Veda vide 10.14.12 the messengers of Lord Yama are broad nosed and of extraordinary physical strength and mental energy. Once satisfied by the swing of balance of the departed soul’s karma, the fierce dogs sober down and save from any evil forces on the right path. May these divine dogs guide the ‘pretaatma’ to reach the Land of Bliss and grant him relief from the sorrowful earth of ‘arishdvargas’ or the six principal evils of existence so that the Soul could look upon the Surya Deva with contentment and Joy! The seventh stanza referring to the Pitru Loka where Soma Juice flows is a repeat of Rig Veda 10.154.1; the meaning is ‘ Pretatma! Pitru Loka is the celestial place where Pitru Devas rejoice flows of Soma Juice and ‘ghritaahutis’ or the offerings of ghee while meditating on Surya Deva and that is why there is a rush for the honey of delight who are in the know and practice of Madhu Vidya. Rig Veda 1.90.6-8 explains about Madhu Vidya: *Madhu vaataa rutaayate madhu ksharanti sindhavah maadhveernah snatoshadheeh/ Madhunaktamutoshaso madhumatpaarthivam rajah, madhu dyourastu nah pitaa/ Madhumaanno vanaspatirmadhumaam astu Suryah maadhveergaavo bhavantu nah/ Sham no Mitrah sham Varunah sham no bhavatvaryamaa, sham na Indro Brihaspatih, sham no Vishnu-rurukramah/* May the practitioners of Yajna Karyaas be endowed with Vaayu pravaaha rivers of sweetness as also all types of heathy herbals of pleasures. May like pitru devataas bestow divine juices of sweetness while the Maatru Varga Devatas too bless us with earthly juices of outstanding taste thus reaping the sweetness of ‘Iham and Param’ or on earth and thereafter! May all kinds of Vanaspatis grant us pleasures while Surya Deva with His ‘tejasvi kiranās’ or radiant rays shower happiness while the nights and ‘usha kaala’ ensure our joys always thus so that the herds of cows too yield sweet milk to us. May Mitra Deva, Varuna Deva, ‘Nyaaya Pradaata’ Aryama Deva, ‘Aishvaryavaan’ Indra Deva, ‘Vaani Swaami’ Brihaspati, and the Singular Universal Vishnu Bhagavan bless us all round auspiciousness!]

Sarga Seventy Seven

[Visleshana on Shraddhas: The Brahmanas to be appointed as ‘bhoktas’ are to be well versed in Veda Vedangas, well behaved, healthy with no physical disabilities, coming of good family background, infallible, and trained well in performing Parvana shraddha and /or ekoddishtha as well. Such ideal bhoktas be invited in advance by the Karta or his brother or son or disciple. The ‘nimantrana’ or invitation should be done with ‘Apasavya’ of ‘yagnopaveeta’ in respect of ‘Pitru sthaana bhokta’ and ‘savya’ position to Vaishwanara bhokta. The prescribed number of Pitru Sthana and Vaishwadeva Sthaana is three and four but as per Desha-Kaala-Parishithis or convenience and availability a minimum of one each would be a must. Vaishwa Deva Brahmanas are to be seated Purva Mukha or east facing and Pitru Deva brahmanas are Uttara mukha or facing north. The respective Brahmanas of Pitru and Vaishwadevas are not mingled nor even touch each others. Vishwedevas are stated to be ten in number: *Kraturdaksho Vasuh Satyah Kaalah Kaamasthaivacha, Dhunischa Rochanaiva tathaa chaiva Pururavaah/ Ardraaascha darshete tu Vishwadavaah prakourtitaa/* (Kratu, Daksha, Vasu, Satya, Kaala, Kaama, Dhuri, Vilochana, Pururava and Ardrava are the Vaishwadevas). In the present context, two ‘Arghya patras’ or water vessel with ‘gandha-akshata-darbhas’ are placed at the seat of of the Vishwa Devas and are to be handed over with reverence to the representative Brahmanas and perform a pradakshibna around him. The arghya paatras / vessels could be of bronze or copper or palaasha leaves. Similarly at the Pitru sthaana Brahmana too has to be circumbulated but in an ‘apradikshina’ manner or the reverse manner changing the yajnopaveeta in the ‘praachhenaaveeti’ manner. All the tasks concerning the puja of the Brahmana representing Pitru Devatas need to be done including that of his puja with black tila to be ornamented on his head downward to his feet, while puja to similarly be done tp the Vaishwe deva with akshata white rice grains from head

to feet. After puja to both the Viashwanara and Pitru Devata representative- Brahmanas with gandha-pushpa-dhupa- deepas, the next task would be Agnoukarana with the concurrence of the Brahmanas. This task is to make two homas after keeping Agni in the homa kunda twice reciting: *Saannidhyamupaasa Somaaya pitru matey Sadhaanamah/ Agnaye kavyavaahanaaya swahaananamah/* These homa kriyas need to be performed as of Pitru yagna vidhaana homa and since Pindapitru yagna is of two fold nature of Daivikatwa and Paitrukatwa the yagopaveeta might either be in Savya or Apasavya manners as per one's own shakha manner. In any case, the remaining 'anna' needs to be disposed off in Agni itself and no remainder of it be retained. The next step is Pariveshana or purification of the cooked bhojana or bhakshya-bhojya-shaaka-soopanaadi padarthas with right hand wearing darbha followed by 'ghritaabhikarana, then holding the right hand thumbs of the Brahmanas representing the Vaishwa Deva and Pitru Devas of three generations with naama-gotras , taking care of savya-praacheenaaveti precautions, showing them around the padarhas placed in circles – in savya or apasavya manner respectively- and request them to commence the bhojana after performing 'Aaposhana' making the bhoktas feel completely comfortable discarding what ever they do not like. The karta would address the bhokas saying: *Anna heenam kriyaahenam mantra heenam yadbhavet, Sarvamacchidramiyutkaa tato yatnena bhojayet/* Even as the bhojana starts, there should be Swaadhyaya: *Swaadhyayam shraavayet Pitrye Dharma shastraani chaiva hi/* Anna Suktaadi Shravana is to be taken up during the Bhojana kaala. Also before the bhojana itself, the remainder of anna at Agnoukarana is to be placed as three small pindas along with ghee and tilas. After the bhojana follow the tasks of Sapindeekarana and Pinda pradana- puja karmas. As regards, 'Madhyama Pinda viniyoga Vidhana' or the matter related to be disposal of the middle pinda of the three pindas, it is customary that the wife of the Kartha if childless receives it with reverence in her hold with both palms from her husband as the Mantra is recited: *Apaamtvoushashadho - naagum rasam praashayaami bhutakrutam garbham dhatswa/* As the house wife eats the Madhya Pinda, the Mantra is to be recited: *Adhatta Pitro garbhamanta santaana vardhanam/* Manu states: *Pativrataa dharma patnou pitrupujamnatparaa, Madhumantu tatah pindamadhyaatsamyak sutaarthinow/ Ayushmantam sutam vindet yasho medhaa samanvitam, Dhanavantam prajaavantam dhaarmikam saatwikam tathaa, iti/* In the event of wife not consuming the Madhyama Pinda, or even otherwise, the Tri Pindas be eaten by a Brahmana, or Agnihotra or cow or running water. In case a Karta cannot perform Parvana Shraddha for any reason of inability due to any reason he could perform the same as *Sankalpa Shraddha* .Source: Parashara Smriti]

Sarga One Hundred: Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- [Vishleshanas 1) on King's administrative skill 2) on Videsha Neeti as per Manu Smriti]

[Vishleshana on King's administrative skill from Manu Smriti:

An ideal King is expected to learn of the nuances of Vyavahara Vidya. He should strain himself day-and-night and practise 'indiya nigraha' or the self control of body limbs and senses. An exemplary King requires to abstain from ten evil habits generated from kaama or worldly desire and eight from krodha or anger. Indeed all the habits end up in evil and human misery. To any King the ten vices resulting from Kaama or human obsessions would gradually diminish wealth and virtue while the eight vices springing from Krodha or excessive wrath could terminate in his doom and death! The set of ten vices from desires and pleasures are stated to be hunting, gambling, sleeping by the day, repetitive statements of other's failures and vanity, obsession of femininity, drunkenness, excessive involvement of dance and music, and purposeless travel. The eight vices are carrying and encouraging tales, uncalled for violence, droham or

treachery, jealousy, dushanam or abusive language, dravya haranam or unjust seizure of material and property, condemnation and censuring and physical beating. Lobha or avarice is stated as the root cause of all the evils and broadmindedness is the spring of hope. Intoxication, betting, women, and hunting are the four shortlisted banes led by human desires subjected to excesses while the worst possible offshoots of anger are abusive language, manhandling, and seizure of materials and property. Those persons who are not only prime movers of the excesses viz. the Kings in this context but the associates of these sins either from desire or anger are duly involved in the sins of humanity. Indeed Vyasana or vice and Mrityu or death are equally tough but death is easier since Mrityu has a possibility of reaching swarga but the one dragged into vyasana is sure to end up in naraka for sure! That is the reason why an ideal King needs to appoint an ideal Minister too as the latter should have the ancestry of ideal Ministers who are well versed in Shastra- Shaastra jnaana, and of proven nobility. It might sometimes be possible to bless a Kingdom even with unproven Kingship but is unimaginable to secure a Minister of trined background , inherent ability, knowledge and wisdom, be it in the matters of revenue in cease and management, domestic governance and foreign relations. It is the Minister who has to daily interact with his deputies individually and collectively in all the matters relating punishments and rewards. This is the reason why a well read , experienced and trust worthy person- say a Brahmana with experience and wisdom, even as the King is ably assisted and motivated with the larger issues and equally about the minor ones ‘pro bono publico’! In turn, the Minister might appoint his deputies down the line of officialdom as in charge of duties. Thus when fully equipped with the task of governance, the King should take off the heavy responsibility of governance ably conducting the two horsed chariot of Virtue and Justice. The officials at the field level, be it for collection of revenues and of disbursements, or for internal security and and external relations too be appointed on the principles of integrity, incorruptibility and impartiality.]

Sarga Hundred continued: *kaccid dhṛṣṭaś ca sūraś ca dhṛtimān matimāñ śuciḥ, kulīnaś cānuraktaś ca dakṣaḥ senāpatiḥ kṛtaḥ/balavantaś ca kaccit te mukhyā yuddhaviśāradaḥ, dhṛṣṭāpadānā vikrāntās tvayā satkṛtya mānitāḥ/* Bharata! I hope you have appointed a trustworthy, loyal, well contented, brave and ever courageous, Senapati of traditional background. If not yet, please do so at once. Further, you might have appointed a Prime Minister who is honest, industrious and public welfare minded who would be ready to kill himself for you! Then *kaccij jānapado vidvān dakṣiṇaḥ pratibhānavān, yathoktavādī dūtas te kṛto bhārata paṇḍitaḥ/* Have you appointed ‘Raja dootaaś’ of our kingdom in other friendly kingdoms who should be well read vidvans, diplomatic, and of sharp skills of foreign affairs!

[Vishleshana on Videsha Neeti as per Manu Smriti:

A King of idealism should appoint an Ambassador who is well versed in the art of diplomacy with a countenance of placidity and of expression backed up by proficiency in the subjects of science, commerce and international affairs. More importantly the person has to be honest, skilful and of noble family background. In the context of diplomacy, he has to be an expert in the matters of Sandhi and Vighraha, give and take, intelligent enough of moves and counter-moves, possessive of good memory, fearless and eloquent, as also action oriented with timely and vigilant moves, but essentially upright and reliable. He has to be of military tactness, treasury and financial management, recogniser of allies and opponents, and most significantly has the trust and faith of the King, his allies and the passive. In fact, he should also be able to convince the King about the realities of the Kings and Kingdoms of the countries of his posting but of what his or her King decides to convey in word or deed to the other King however harsh it may be yet couched in a polite yet firm manner. The role of an Ambassador is like a dance on a razor’s edge, yet unhurting and yet with hardness. Just as a Minister possesses the wherewithal

to punish or reward, save or ruin, run the treasury to get filled up or exhausted, drive the Kingdom's Economy to prosper or take it to doom, an Ambassador too can perform similar tasks to place the Kingdom to brush it up with the colours representative worthiness of safety for foreign trade, investment, economic collaboration. *Sa vidyadasya krityeshu nirgudhengita cheshtitaih, aakaaramingitam cheshtaam bhritye shu cha chikeershitam/* A successful Ambassador has to necessarily train himself with the face, gestures and actions of the counterpart King and so should his deputies too. This is in respect of the designs of the counter part King, his designs and plans of action and most importantly that might adversely affect his Kingdom.] Bharata! Referring to Secret Agencies, are you aware that there are as many as eighteen positions in the Rajyanga or Kingship viz. Mantri-Purohita- Yuva raja-Senapati-Dwaarapaala-Antahpuraadhyaksha-Karagaaraadhyaksha-Dhanadhyasha- Specialists directly appointed by the King himself- Expert Lawyers who argue for and against on behalf of the Kingship-Prosecutor and a three-tier Intelligence officials. Dear brother! Beware of Naastika Siddhantis in the kingdom and spies for outside kingdoms who seek to create unrest in the Ayodhya Kingdom; they all seek to preach our citizens and distort their thinking of the medium of Tarka or logic towards 'nastikata' or Atheism!. Brother! The Kingdom of Ayodhya has had an incredible glory with prosperity, dharma and nyaaya, chaturvarnas, vidwans and maha panditas of higher learning! Trust you are seeking to sustain and preserve its status in Bharata Desha. This Kingdom has been known for Ashvamedha and such maha yagjnas, renowned devalayas, dharma tirtha pradeshas, samaajika utsavas, periodical social meets, ever busy trading and marketing establishments, public parks, fertile and evergreen pastures, excellent agricultural yields, timely rains, and the public of men and women have been disciplined and well contented without social evils of thefts, robberies, etc.; hopefully the same prosperity and all round contentment prevails in the Kingdom. *kaccit striyah saṁtvayasi kaccit tās ca surakṣitāḥ, kaccin na śraddadhāsyāsām kaccid guhyam na bhāṣase/* The contentment and safety of women folk of the kingdom invariably decides the definite mark of the fulfillment of a kingdom; Bharata! I am confident that you are making special endeavors to this end. Further make sure of excellent pashu sampada-fearlessness - dhana-dhanya-astha shastra-yantra-shilpa-vaidya disciplines.

Bharata! Make a special note of the proverbial fourteen pitfalls of Kingship:

Nastikata-Asatya bhashana-krodha-pramaada-jnaani purusha nishkramana- aalasya-panchendriya anarogya- raja nirnaya asahita-vipareeta raja nirnaya- apaarambha of nischita kaarya- gupta nirnaya dushprachara- mangalika kaarya anushtana aalasata- akasmaat shatru yudha niraacharana. Maharaja Bharata! A successful King should always beware of dasa varga-pancha varga-chatur varja-sapta varga- ashta varga- and three varga vishayas.

(Lapses of ten categories are hunting animals and birds-play of 'chadaranga'- day sleeping-criticism of others- interest and involvement of illegal sex- madya paana- dancing-singing-instrumental music-and wasteful travels. Now, the five types of durgas or avoidable places: Jala durga or desert areas- Parvata durga or unscaled mountains; Vriksha durga or thick jungles with complex and unknown trees; Eerana durga or salted lands or saline places; and dhanva durga or desert lands. Chatur varga: Saama- Daana- Bheda- Danda. Sapta varga: Raja-Mantri-Rashtra-Forts- Khazana or treasury-Sena-and Mitra varga; Pancha varga: Blaming others behind, Saahasa or taking risks, droha or cheating, jealousy, dosha darshana or pointing mistakes, half baked blaming others, raised tones, and danda kathorata or undue punishment. Ashta varga denotes: agricultural development, business promotion, erection of forts, bridge construction, planning to secure forest elephants, occupying mountain caves, gaining monetary interest from occupied kingdoms, and populating unoccupied areas of the kingdom. Three Vidyas refer to

mastering three vedas and neeti sastra-- Krishi- and go raksha. Six gunas are Sandhi or mutual with drawyal of war, Vighraha or total abandonment of opening a war, yaana or travel, aasana or being seated with self control, dwaidhi bhava or the feature of duality or vacillation or of wavering indecision and Samaashraya or total surrender. Then the Five Daivi bhavas or fire breaks, floods, spread of diseases, kshaama, and maha maari or out break of incurable vyadhis. The Ten Rajaaritya Neetipurna kaaryas are refusing emoluments to the sevakas of the defeated king, punish who ever has insulted among the public, punish the masters who frightened the servants, open corruption practices of getting official tasks done and the related. Twenty wrongs are engaging the services of children, aged, long time sufferers of diseases, varna saksra humans, timids, the frightened ones, those who are lobhis , their helpers, those who distatisfy ministers, senapatis and dharmatmas, vishaya laalasaas, chanchala manasas and their supporters, those who resort of Deva- Brahmana dushanas, arrogant due to superiority feeling, persons who misbehave those afflicted by hunger, those who disregard soldiers, swadesha tyagis, persons with countless enemies, untruthful and unreliable persons! Then Prakriti Mandala includes Kings and Royalties, Ministers, Respected Public Figures, and those of treasury, provincial officials, Sena and of Forts.)

Sarga One Hundred and Three: Rama-Sita-Lakshmanas cry away at father's death-offerings of tarpana and pinda daana -[Vishleshana on Tapana Vidhaana]
Vishleshana on Tapana Vidhaana

Tarpana Vidhana: *Ruk Saamaadrthvaa Vedoktaan Japya mantraan yajushim cha, Japitwaivam tatah kuryaaddevarshi pitru tarpanam/ Tava Vashishtah/* (Vashishtha Maharshi affirmed that even after studying Ruk-Saamaadharvana Vedas, it is essential to recite Pranava and perform tarpana to fructify the knowledge of Vedas. Vishnu Purana emphasized: *Shuchi Vastradharah snaato Devarshi Pitru tarpanam, Teshaameva hi tirthena kurveet susamaahitah/* (Only on wearing clean clothes after bathing and poised with unperturbed conscience, Tarpana is to be undertaken thereafter). To Devas only one tarpana/ Jalaanjali each be executed, while to Rishis twice and to Pitru Devas thrice respectively for their satisfaction. *Praaggeshu Suranstarpenmanushyaanchaiva madhyatah, Pitramstu dakshinaareshu chaika dwi trijalaanjaleen/* (As prescribed for example in Agni Purana: Tarpana Karya needs to be performed facing East in the Savya Yagnopaveeta position to Devas; to Rishis facing the East again with yagjnpaveeta as a garland but to Pitru Devatas the tarpana should be performed facing south with the yagnopaveeta worn as 'apa savya' or 'Praacheenaa veeti' or in the reverse position reciting 'Swadhaanama tarpayaami'. Pitru Devas would not be contented of tarpana is performed from a higher plane position into water flows nor with wet clothes. In fact, Pitru tarpana needs to be performed with dry clothes only preferably seated on spread over darbhas. Also tarpana be done with water drawn from one vessel and transferred to a smaller vessel into a lower plane but due to the apprehension that a lower plane on the ground might be sullied with hair, ash, coal particles, thorns, and even bones on the ground and hence the tarpana is preferably done on a clean place with darbhas are spread over. Alternatively, tarpana may be done in a large flat plate or container. For performing tarpana only vessels of gold, silver, copper, brass, bronze or any metal vessels may be used but not earthen pots; however neither metal vessels nor hands without darbhas be used for the tarpana. Deva tarpana and Rishi Tarpana needs to be performed along with water mixed with plain rice grains or white tilas. Pitru tarpana needs to be necessarily done with water mixed with black tilas.*Deva Tarpana:* This tarpana is to satiate Devas and the Devatva or the Divinity that is microcosmically present in all Beings in the Universe. Seated facing the east direction

with the right knee kept in contact with the ground, placing the left leg over the right leg so that the knee is above the ground, keeping Akshatas in the water pot, holding the water pot on the right hand palm, covering it with left hand palm reciting *Brahmaadaya Suraah Sarvey Rishayah Kashyapaadayah, Aagacchantu Mahaa Bhaagaa Brahmaandodaravartinah/* Now pour water with the left hand into the open right palm releasing water from the tips of four fingers; three darbhas need to be placed on the right palm with the tips of darbhas aligned with finger tips while reciting the following in favour of each Devata: *Om Brahmaa tripyataam, Om Vishnum tripyataam, Om Rudrah tripyataam, Om Prajapatih tripyataam, Om Devaah tripyantaam, Om Devyah tripyantaam, Om Vasavah Tripyantaam, Om Rudraah tripyantaam, Om Adityaag tripyantaam, Om Chhandaamsi tripyantaam, Om Vedaah tripyantaam, Om Rishayah tripyantaam, Om Gandharvaah tripyantaam, Om Apsaraah tripyantaam, Om Devaanugah tripyantaam, Om Naagaah tripyantaam, Om Saagaraah tripyantaam, Om Parvataah tripyantaam, Om Saritah tripyantaam, Om Manushyaah tripyantaam, Om Yakshaah tripyantaam, Om Rakshaamsi tripyantaam, Om Pishcaachaah tripyantaam, Om Suparnaah tripyantaam, Om Bhutaani tripyantaam, Om Pashavah tripyantaam, Om Vanaspatayah tripyantaam, Om Oshadhayah tripyantaam/Divya Pitri Tarpana:* The revised procedure for tarpana to the Divine Devas and Manes requires change of sitting position to face the Southern direction and wearing the yagnolpaveeta in reverse position as ‘praacheenaa veeti’, with left knee to be in contact with the ground while the right knee to be above the ground yet not touching it with left leg on the ground and the right leg on top of left leg; pour some black tilas (sesame seeds) in the water pot; now the offerings would be made thrice each time to Agni-Soma-Yama and Aryama ie. Agni the Divine Fire God who carries the soul of the burnt body, Soma the Water God who carries the soul of the drowned body, Yama the Maintainer of Dharma and the Judge of Karmas of the deceased and Aryama the Ruler of the Domain of Souls :*Om Agnih tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Somah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Yamah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Aryamaah tripyataam idam salilam jalam, tasmai swadhaa namah, tasmai swadhaa namah/* The next three mantras are for the three Divine Manes-as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: *Om Agnishu aatthaah Pitarah idam salilam jalam tebhyah swadhaa namah,tebhyah swadhaa namah, tebhyah swadhha namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah,tebhyah swadhaa namah, tebhyah swadhaa namah/ Om Barhishadah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah, tebhyah swadhaa namah/* Now in reference to the Karta’s own Pitru ganas: *Aadou Pitaa tathaa aataa saapatni janani tathaa, Maataa mahi ssapatnikaa Atma Patnyastwanantaram / Sutabhraatru Pitruvyascha Maatulaascha Sabharyakaah, Duhitaa Bhagini chaiva Douhitro bhaagineyakah/ Pirushvasaa Maatrushvasaa Jaamaataa Bhaukah Snushaa, Shwashurah Syalakaschiva Shwashrushascha Guru rikthinah/* (Following is the line in which Pitru Tarpana is to be performed: Foremost to father, grand father, Great grand father, mother, father’s mother, father’s grand mother, Co mother if any, datta / adopted putra’s parents if any, mother’s father, mother’s grandfather, mother’s mother and the latter’s mother in law, wife, sons, self’s brothers, father’s brothers, mother’s brothers and their wives, daughters, sisters, grand sons, father’s sisters, mother’s sisters, son-in-law, brother’s-in-law, and their wives, daughter-in-law, mother’s brothers, wife’s brothers, mother-in-law, Guru and the Trader, the Supplier of household goods) Tarpana prayoga: Achamya; *Mamopaattha durita kshaya dwaaraa Parameshwara preetyartham evam guna Pituh Pitrunaam akshayya punyaloka phalaavaapyartham darsha prayukta maha punya kale tila tarpanam karishye/ --Iti sankalpya,*

praacheenaaveeti dakshinaabhimukhah savyam jaanvaachya/ (After ahamana and sankalpa, assume praacheenaaveeti, face Southern direction and bend the left knee being seated and commence the tila tarpana). Brahmanas should address the Pitru Devatas as *sharmaanam*, Kshatriyas as *Varmaanam* and Vaishyas as *Guptam*/ Following is the order in which the tarpana is made: *Pitaram-gotram-sharmanam-Swadhaanamah tarpayaami-Swadhaanamah tarpayami Swadhaanamah tarpayaami/ Pitaamaham-----Prapitaamaham----* /*Maataram-gotraam-daam-Swadhaanamah tarpayami (three times)/ Pitaamaheem-gotraamdaam-Swadhaanamah tarpayami (three times); Prapitaamahim-gotramdaam-Swadhaanamah tarpayaami(3 times)* At the end of the Tarpana Kriya as described above, the remaining water meant for tila tarpana be thrown away, fill up the vessel with fresh water, sit in eastward and perform Deva Tarpana by looking at Surya Deva and recite: Om Suryaya namah, Om Agnaye namah, Om Prithivya namah, Om Varunaaya namah, Om Shivaaya namah, Om Vishnave namah/ *Anena yathaa shakti kritena Devarshi Pitru tarpanaakhyena karmanaa Bhagavan Pitru swarupi Janaardana Vaasu deva Parameshwara preetaam na mama/ Om tat sat/ Om Lokaah samastaa sukhino bhavantu/ Om Sarve Janaah sukhino bhavantu/ Om Shaantih Shantih Shantih/*

Sarga One Hundred and Seven: Shri Rama instructs Bharata to return to Ayodhya at once once

Vishleshanas in reference to a) Gayaasura and b) Puta / Prithu Chakravarti

Gayasura:

The legend of Gaya Tirtha is recalled in Agni Purana in the Tirtha Mahatmya: Gayasura, the King of Rakshasaas did fierce Tapasya to Maha Vishnu as the latter granted him the boon of materialising a Maha Tirtha by Gayasura's name. All the human beings and Asura-Daityaadi had the darshan of Gauasura and reached Vaikuntha as who ever had his darshan did not have to visit none else to achieve Vaikuntha. Devas and Bahma Deva approached Vishnu as the latter advised to approach Gayasura to let Brahma and Devas perform yagna over Gayasura's huge head. Gaya was in deep sleep and did not respond but still Brahma and Devas were in the process of executing the Yagna and could not perform 'Purnaahuti' the grand finale of the Yagna was still pending. Meanwhile when Gayasura woke up and wished to get up but could not. The Asura became shaky and tried hard to wriggle out from the fire pit, Vishnu advised Yama dharma Raja to keep a heavy boulder on Gaya's head and occupy the Asura's entire body of some eight km. of length till the purnahuti was over. The heavy boulder itself had a background connection: Maharshi Marichi the son of Brahma Deva was once resting in sleep and instructed his wife called Dharmavata to press his legs and not disturb his sleep other wise she would turn as a boulder. Meanwhile Brahma arrived and the wife faced a dilemma whether she should obey her husband's instruction not to disturb or announce the arrival of Brahma himself. She set aside Marichi's curse even as she faced the eventuality of her turning as a boulder. She gave a return curse to Marichi to have created an awkward situation for her that Marichi would have to face Maha Deva's wrath in some another connection and entered Agni and purified herself performing tapsya for thousand years. Lord Vishnu thus took advantage of the boulder which was blessed with the foot prints of Devas and utilised for Yama Dharma Raja to place it on Gayaasura's head which eventually became famed as Deva Shila-Sarva Deva Swarupa- Sarva Tirtha mayi-and the unique Pujnya Shila. Even after the Shila was placed on his head the Asura was still breathing and hence Vishnu had to place on his 'Gada' or Mace to fully sniff him out by adding his own presence to this Gaya Tirtha. This 'Adi Gada' was the backbone of Gajasura which was eventually turned by Deva's Architect Vishwa karma. The most outstanding Pitru Tirtha in the Universe, to which the Pitru Loka keeps close attention to look forward to the sons of mankind looks forward to Shraddha karmas and Pinda daanas. These Karmas not only redeem the souls of the ancestors by their performance but equally to collect bags of fulfillment to the Shraddha Kartas as far higher proportions manifold.

Putra / Prithu :

Prajapati Anga of Atri Vamsha, a defender of Dharma (Virtue) and an erudite scholar of Shastras was married to Sunitha who also was a follower of virtue and tradition. They were blessed with a son of high virtue called Vena, who on becoming a King, came under the evil influence of an evil muni who followed a Devata called 'Arhan' followed a vicious and immoral way of life and used to preach his 'Praja' (Subjects) not to perform Homas and Yagnas, nor indulge in charities, Vratas and Tirtha Yatras. In fact, he declared that he was Vishnu, Rudra, Brahma, Indra and Devas. The Rishis and Brahmanas were highly upset and undertook a huge procession to the King saying that a King was expected to guide and enforce Dharma, Nyaya (Justice) and discipline but instead Vena was getting self-opinionated by the day. The King shouted angrily that he was Dharma, Nyaya and Punya himself and that he could destroy Earth, throw it under water and break open the skies, if need be! The Rishis and Common men of the Kingdom forced their way to the King, surrounded him, forcibly overpowered and battered him. They screamed and asked him: 'Nishida' or 'sit down' and since then called him 'Nishida!' They rubbed his left thigh with force and out emerged streams of evil Beings like Nishadas, Kirathas, Bheels, Nahalakas, Bhramars, Pulinds and Mlecchas and Rishis were relieved that the King was relieved of sinners from his body. Then they rubbed the King's right hand forcibly and initially came out profuse sweat but later on materialised a 'Maha Purush'-a Unique Personality- and the congregation of Rishis named him King Pruthu and blessed him to herald a Golden Era where the Kingdom was full of propitiousness and Virtue but devoid of 'Akals' (Famines), diseases, untimely deaths, robberies and discontentment anywhere: *na durbhiksham na cha Vyadhirnakaala maranam Nrinaam, Sarvey sukhena jeevanti lokaa Dharma paraayanaah!* But Chakravarti Prithu decided to redeem his father King Vena from hells. He performed the duty of a son who delivers his father from hellish conditions. The word putra means one who delivers from hell, called 'Put', a worthy son who could save from a hell which is called *pum-nāma-naraka* and 'tra' means *trāyate*, or deliver. Hence putra means *pum-nāma-narakāt trāyate iti putra* or that is the son is expected to deliver the forefathers from the hellish condition of life. (Padma Purana)]

Sarga One Hundred and Ten: Vasishtha traces the geneology of Ikshvaku- Vamsha and asks to uphold its fame and assume Kinghip as the eldest son of Dasharatha

[Vishleshana of Varaha: Brahmanda Purana is quoted: At the Kalpantara Pralaya or the Great Extermination of the Universe, the whole World got submerged in deep water as 'Ekarnava' or a single sheet of Water and the 'Sthaavara Jangamaas' or the Mobile and Immobile Beings were all submerged, then Para Brahma called **Narayana**, who was of 'Sahasraaksha, Sahasrapaat, Sahasra Shirsha' or of thousand eyes, feet and heads, was resting on the huge surface of water: *Apo Naara iti proktaa Apo vai Nara Sunavah, Ayanam tasya taah proktaastena Narayanah smritah/* ('Apah' denotes 'Nara' or water; 'Naaraas' or the children or waves of 'Nara'; and Nara is a Being or Entity ; Nara plus Ayana is Narayana as he who rests on Samsara or water) . Narayana sought to locate Prithvi (Earth) deep down in water and assumed **Varaahaavatara** or the Incarnation of a Huge Boar like a mountain with ten yojanas of girth and hundred yojanas of height (one Yojana being 12 km), with a body of cloud-like complexion and extreme radiance of many Lightnings, Fire and Sun; making thunderous and high-pitched sounds and having broad shoulders, sharp fangs, white teeth and pointed nails. The **YajnaVaraha** is described as follows: *Diksha Samaapteeshtim damshtriah kratu danto Juhuumukhah, Agni jihvo darbha romaa Brahma seersho Mahatapaah/ Veda skandho havirgandhirhavyakavyaadi vegavaan, Praagvamsha kaayo Dyutimaan naanaa Dikshaabhiranvitah/ Dakshinaa hridayo Yogi Shraddhaa satwa -mayo Vibhuh, Upaakarma ruchischaiva pravagyaavarta bhushanah/ Naanaachhandogati patho guhyopanishad -aasanah, Maayaapatnisahaayo vai Giri shringamivocchrayah/ Aho raatrekshana dharo Vedanga shruti bhushanah, Ajaya gandhah struvastundah Samaghosa swano Mahaan/ Satyadharma mayah Shrimaan Karma vikrama saskrutah, Prayaschitta nakho ghorah Pashujaanurmahaamakha/ Udgaadaantro Homa Lingah Phala beeja mahoushadheeh, Vaadyantaraatmasatrasya naasmikaasomashonitah/* (The Yagna Varaha took up the diksha or Initiation of the Kratu or the Sacrifice with his 'damshttras' or curved fangs

and teeth holding the 'Juhu' or the crescent shaped wooden ladle with which to make the offerings of ghee; Agni was his tongue to lap up the Sacrifice; Darbha grasses were the Varaha's hairs; Brahma one of the Chief of 'Ritviks' or the Brahmanas performing the Sacrifice was comparable to Varaha Murti's Head; Vedaas were his shoulders; his body-aroma was his 'havis' or the Sacrificial Offering; the Havya and Kavya or the offerings to Devas and Pitru Devas respectively constituted his body-speed with which the Sacrificial Offerings were made; the 'Praagvamsha' or the East-bound Chamber in which the guests at the Sacrifice were seated was Varaha's kaaya or the spacious physique; He was highly radiant and capable of accepting several Dikshas like the one being performed; He was the Master of Yoga full of Shraddha and Satwa or Sincerity and Resolve; he had Upakarma or extra study of Vedas and an expert in 'Pragvargya' or the Introductory Ceremony to the long-duration Soma Sacrifice; his 'Avarta Bhushana' or the ornamental and circular curls of the boar chest; the representation of various 'Chaandas' or Poetic Meters as his pathway; Upanishads as his seat; his able assistance is Maya as his spouse; his height was that of a mountain peak; his eyes representing Sun and moon and day and night; Vedangas and Shritis were his ear-ornaments; his body smell was that of 'Ajya' or the Ghee offering; Sruva or the sacrificial ladle is like his snout or muzzle; his voice was like the high pitch of the chanting of Sama Veda hymns; 'Udgata' or the elongated Sama Veda hymn was like his entrail or intestines; homa was his Linga or Symbol; fruits and seeds are his testicles; the altar of sacrifice was his heart; He was an Epitome of Satya Dharma and Soma Rasa was his own blood.) Thus Yajna Varaha Deva, as Nasika Soma sonita, dived deep into waters and lifted up Earth, allocated waters into Oceans and Rivers on Earth, materialised Mountains to stabilise the waters thus allocated, broadly created Sapta Dwipas on Earth, materialised Bhurbhuvassuraadi Lokas and their inhabitants on the same pattern as in the previous Kalpas before the Great Pralaya.]

Sarga One hundred and Eighteen: Devis Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes her 'swayamvara'

Vishleshana on Savitri and Rohini Devi Pativrataas: 1. Sati Savitri: (Refer Sarga Thirty above.)

2: Devi Rohini: As Prajapati Daksha married off all his twenty seven daughters to Soma, the latter was ignoring all the daughters, excepting Devi Rohini. The 27 daughters married to Chandra are Kṛttika, Rohini, Mrigasheersha, Aardra, Punarvasu, Purbabhadrapada, Pushya, Aslesha, Magha, Svaati, Chitra, Purvaphalguni, Hasta, Dhanishtha, Vishaakha, Anuraadha, Jyeshtha, Moola, Purvaashaadha, Uttaraashaadha, Shravana, Uttarpfalguni, Shatabhisha, Uttarabhadrapada, Revati, Ashwini, Bharani. These 27 wives of Chandra are 27 Nakshatras (the constellations) which are on the moon's orbit. The rest of them complained to their father Daksha who reprimanded Soma to behave but Soma ignored the repeated warnings of Daksha. Out of exasperation, Daksha cursed Soma to gradually decline and finally disappear. In the absence of Soma, there were far reaching adverse effects in the Universe. Devas including Vanaspati felt Soma's absence and so did human beings, trees, animals and worst of all medicinal plants, herbs and so on. The Sky was dark and the Stars too lost the shine. Chandra prayed to Lord Shiva for long at Prabhasa Tirtha and since Daksha's curse was irreversible a compromise was made that during Krishna paksha Chandra would wane and wax during Shukla Paksha. However, this formula proved defective as Chandra was sinking in the Ocean causing natural sufferings by way of non availability of herbs and so on and at the request of Devas to Shiva again, Chandra left only with one of the 'Kala', the Lord gracefully wore the Crescent Moon on His 'jataajuta mastaka' for good, enabling Chandra to wane and wax every month ever since! As Devas approached Vishnu, He advised the solution of Churning the Ocean by both Devas and Danavas and latter too agreed to the proposal for the lure of securing 'Amrit'. In the process of churning, Moon was given birth again. This had brought great relief to Devas, human beings whose 'Ekadasha Indriyas' (Eleven Body parts), 'Pancha Bhutas' (Five Elements),

Solah Kshetra Devatas, Trees and Medicines. Even Rudra's head was without Soma and so did water. Lord Brahma blessed Pournima thithi and selected the day for worship to Chandra Deva when fast is viewed propitious along with token amount of money and material as charity. That specific day 'Yava' Bhojan (Barley food) or barley made material is considered to blessed a person with Gyan (Knowledge), radiance, health, prosperity, foodgrains and salvation.]

ESSENCE OF VALMIKI ARANYA RAMAYANA

Sarga One: Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas'

[Vishleshana on Bali Vaishva Deva from 'Dharma Sindhu']

[Vishleshana on Bali Vaishva Deva: Vaishwadeva is significant as there are five major sources of 'Jeeva Himsa' called 'Panchasuna': *Vaishvadevah prakartavyah Pancha Sunaapanuttaye, Khandani peshani chulli jala kumbhotha maarjani/* ('Khandani' or cutting vegetables etc by the Kitchen Cutter made of iron or sharp metals, Peshani or pounding and pasting appliances, retaining water in and cleaning of vessels; besides washing the material and sweeping and floor cleaning). Vaishwadeva is one way of reducing the impact of killing the 'Pranis' by way of the these main routine means. This Prakarana of Vaishvadeva commences from the mornings but not as in the Agni Karyaas in the evenings. Hence the Sankalpa: *Pratassaayam VaishvaDeva karishye/* In fact, there are Pancha Maha Yagnas that are required to be performed on daily basis viz. Brahma Yagna, Bhuta Yagna, Pitru Yagna, and Manushya Yagna. Rigvedis consider three Yagnas viz. Deva Yagna, Bhuta Yagna and Brahma Yagna; Manushya Yagna is to provide food to Human Beings. *Griha pakva havishvaannaistaila kshaaraadi varjitaih, Juhuyaatsirpashaabhyaktaih Gruhyegnou loukikey pivaa/ Yasminngnoupachedannam tasmin homo vidhiyate/* (The 'Havyanna' or the food which is cooked at home without oil, salt and spice but made of ghee in the 'Gruhaagni' or Loukigani or that as prepared at Vivaahaadi Homaas after 'Nityouposana' is indeed worthy of Vaishvadeva Karya). Since this Havishaanna is also used for Pitru Yagna and Nitya Shraaddha this is eminently worthy of consumption by Brahmanas. This Vaishvadeva is therefore a sure means of Atma Samskaara and Anna Samskaara. Therefore there would be one Vaishvadeva in a family unit of undivided brothers. If for any reason, this kind of 'Anna paaka' is unavailable, the Vaishvadevaanna might be prepared as of Ekadashi Bhojana made of cooked rice, milk, curd, ghee, fruit and water. Vaishvadeva needs to be done with 'Anna' by hand; if this had to be done by water then it has to be by 'Anjali'. But *Kodravam chanakam maasham masuram cha kulutthakam, Kshaaram cha lavanam sarvam Vaishwadevevi varjitam/* (The specified pulses, spices and salt are forbidden for use in the Vaishvadeva Karya.) In case the Kartha leaves station then he should commission a Ritvik to perform the needful. Alternatively he could observe the Karya wherever he goes out of his house. Rigvedis and Taittiriyaas consider it necessary to perform Vaishvadeva both in the day time and the night; they observe it by preparing the Lokaagni Paaka or at Vivahas etc. as described above. When Vaishvadeva is done twice a day/night, then the Vaishnavites light up sixteen or five 'Deepaas' or Lights. After providing various 'Upacharaas' or Services, then they offer Naivedya to Bhagavan Vishnu with the same food meant for consumption of the family and a part of it is given as Viashvadeva. *Vishnorniveditaannena yashtavyam Devataantaram, Pitrubhyaschaapi taddeyan tadaanantyaaaya kalpatay/* (The naivedya offered to Bhagavan Vishnu is what should be offered to other Devataas; in fact this 'Prasaada' or the 'Sesha Naivedya' or the left over food is apt for offering to Pitru Devataas also as that offer would secure 'Ananta Punya'. In this context, a Vaishnava is stated to have assumed the 'Diksha' or Mantrika Discipline from a Guru of the 'Upadesha' of the 'Ashtaakshara Mantra' and its Japa. Those who are in the

‘Vaishnava Parampara’ or of Vaishnava Following do strictly observe regulations of Upavasa Dharmaas on Ekadashis and many such self restraints. One might wonder that after all a person could be qualified as Vaishnava only if he observes severe procedures and conventions like the observance of ‘Pancha Raatraas’ and so on. This query is replied that it is no doubt observance of Pancha Raatraas etc. are no doubt great qualifications to become a Vaishnava, but there are Vaishnavites among Kshatriyas and Vaishyas too as they do observe Gayatrupadesha-Adhyayana-Daana-Japa-Yagna and such normal Dharmaas effortlessly and at the same perform their Varnaashrama dharmaas like those of Kshatriya’s Administration and Vaishya’s business duties. They do imbibe qualities of Shuchi, Snaana, Sutakatwa, Shraaddha vidhis etc from Vaishnava Brahmanas. Ashvalaayana Vaishvadeva Vidhi: Ashvalaayanans perform Vaishvadeva with the Sankalpa: *Mamaatmaanna samskaara panchasoonaa janita dosha pariharadwaara Parmeshwara preetyartham Praataraishta devam Saayam Vaishvadevam cha sahatamtrena karishye*/(I shall perform the morning and evening Vaishvadeva to gratify Paramatma to offset the blemishes arising out of Anna Samskara and Panchasoonaa vidhis. Then prepare ‘Paakaanna’ in pot by lighting up Pachaagni named Paavaka and on reciting *Chatvaari Shringaa* and after Prokshana with water all around the ‘Agni Kunda’ saying *Vishvaaninah*, mix up with ghee and curd and make three parts, offer with right hand one part for Devata Homa uttering *Suryaaya swaaha, Suryaayedam namama, Prajapataye, Somaaya, Vanaspataye, Agnishomaabhyam, Indraganibhyam, Dyaavaa Prithivi -bhyam, Dhanvantaraye Indraaya, Vishvepa- Devehbyah Brahmaney*; these are ten ‘Prataravaishva Devaahutis’. Like wise the ‘Saayam Vaishva -Deveeyas’ of *Agnaye swaaha, Prajapataye etc.* are done. Thus twenty Ahutis are offered to Agni deva and perform ‘Parisha -muhana’ around the Homa Kunda with water by way of Sparsha and ‘Paryukshana’ by way of prokshana saying *Om chamey*. Then the ‘Upasthyaana Karya’ or terminal task be done. This is the procedure of Deva Yagna. Bali Harana: Out of the remainder ‘Anna Bhaga’, a portion be kept on clean Bhumi around the Homa Kunda and offer to Agni uttering *Suryaaya swaaha Suryaaya idam namah*; in this fashion, there should be sixteen Ahutis from the portions kept on the East side with space in between and utter: *Adbhya swaaha, Oshadhi vanaspatibhyah, Gruhaabhyah, Griha Devataabhyah, Vaastu Devataabhyah*/ Then continue the Ahutis from the Eastern side as follows: *Indraaya* and to the North direction *Indrapurushebyah*; to *Yama purushebyah* towards Sky on the Southern side; *Varuna Purushebyah* to the Eastern side; *Soma Purushebyah* on northern side; and *Brahmaney, Brahma Purushebyah, VishwebhyoDevehbyah Sarvebhyo Devehbyah, Divaachaa –ribhyah*/Like wise Saayamkaala Vaishva Deva Bali harana too be performed. Bhuta Yagna: The third part of the Anna Bhaga is offered with ‘Praacheenaa veeti’ addressed to Yama uttering *Swadhaa Pitrubhyah* and on the Southern side *Pitruya idam namah* to Pitru Devatas. Some persons perform Bali Harana in a circular manner; *Balaavanudhrutey naadyaannodhareccha Swayam Bali/* (Before the Bali daana none in the family should consume food, nor one should perform Bali by him self). Pitru Yagna: After the Bali daana, the Karta should have the homefront done up with Jala Prokshana and offer the Pitru Pindas in different directions to enable crows to eat the same: *Aindra Vaaruna Vaayavyaa Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhumyaam pindam mayojjitham*/ (May the Pindas kept on Bhumi in Indra-Yama-Nirriti-Varuna-Vayu Dishas be consumed away by crows by way of the remainders of the Pitru Yagnaanna). Further there are two ‘Shunakas’ or dogs in the abode of Lord Yama named ‘Shyama Shabalaas’ and I offer them these Pindas with the supplication to them to safeguard us in our paths! Having done this, the Karta should wash his feet, perform Achamana and having recited *Shaantaa Prithivi* and Vishnu Smarana and enter his house. Manushya Yagna: The Karta should apportion one ‘Atithi bhojana’ or sixteen or at least four fistfuls of

Anna reciting: *Sanakaadi Manushyobhoy hanteydam na mama/* This might be given away to mendicants
Source: Dharma Sindhu].

Sarga Eleven: Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya

Vishleshanas on a) Creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi and b) Agastya Muni dries up the Ocean and enables to destroy the demon Kalakeya- Matsya-Padma Puranas respectively

Once Indra despatched Vayu and Agni to destroy Danavas and having successfully killed thousands of the enemies, ignored some Daityas like Taraka, Kamalaaksha, Paravasu, Kaladamshttra and Virochana as they fled away and concealed in deep Seas. The Danavas who hid themselves kept on tormenting human beings as also Devatas eventually. Indra ordered that Vayu and Agni should dry up the Sea water, especially to kill dangerous Diatyas like Jambhasura, but the both the Devas argued that in the process of drying up the Seas even in a minor manner there would be serious havoc caused to crores of Jeevas. Indra was annoyed at their argument and cursed them to fall down on Earth from Swarga and both the Devas entered into a 'Jala Kumbha' or Water Pitcher as a single body. Meanwhile, Sages Nara and Narayana were in Tapasya on Gandhamadana Mountain, and Indra was concerned that they might not be a threat to his chair; he despatched a few Apsaras to the Mountain along with Kamadeva but their attempts to tempt the Maharshis failed. As the Apsaras continued to be stationed there, Narayana Rishi created a damsel of exquisite attraction from his thighs and named her Urvashi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvashi and they could not possibly tempt Nara Narayan Maharshis, after all! Mitra (Sun God) and Varuna (Rain God) happened to see the damsel and could not resist the fall of their combined semen of Mitrarvaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as 'Videha' or without body, but the King too gave a return curse; both Nimi and Vasishtha approached Lord Brahma who solved the problem by retaining Nimi's life in his Eyes and Vasishtha to be reborn to Mitrarvaruna since the latter's semen fell in the pitcher on seeing Apsara Urvashi. Subsequently Agastya married Lopamudra, absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the Vindhyas. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying 'Vatapi! Jeerno bhava' and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! [Till date, devotees recite 'Aditya Hridaya' scripted by Agastya Muni. Vasishtha, the Brahmarshi was the arch-enemy of Rajarshi Viwswamitra ever since the latter claimed Nandini the Celestial Cow and fought a battle in which Viswamitra was defeated. The enmity continued till once both the Rishis cursed each other to become birds and finally Brahma had to intervene and convert them back as human beings]. Agastya Muni satisfied Maheswara with ruthless penance for several years and secured boons of longevity for twenty five crores of years as long as thousand lives of Brahmas. The boon also covered that whosoever worshipped him for seven days for seven years with 'Arghya' or offering water addressing the Muni along with charities of a white cow and calf, silver vessel, and white clothes as follows would be blessed with good health, good Form, and contentment: Kaashapushpa prateekaasha Agni Maruta Sambhava, Mitraavarunayoha putra kumbhayoney

Namostutey/ The first Arghya would provide Good Form, the second one Bhuvarloka and the third Swarloka.(Matsya Purana)

Agastya Muni dries up the Ocean and enables to destroy the demon Kalakeya: In the vicinity of Pushkar Tirtha were 'Ashramas' of illustrious Maharshis like Agastya. A highly vily and valiant Danava named Kalakeya was in battle with Devas for many years and he kept another mighty Danava called Vritrasura as a shield in between him and Devas. With folded hands, Devas approached Brahma to get rid of Vritrasura as well as Kalakeya. Brahma suggested that Vritrasura was invincible due to unprecedented boons given by Parameswara and the only way out was to approach Sage Dadheechi and beg him for his back-bone which could materialize a mighty 'Vajrayudha' which alone could destroy Vritrasura. Devas prayed to Sage Dadheechi and keeping in view the holy task of killing Vritrasura, the Sage agreed to sacrifice his backbone and hence his life. Devas approached Vishvakarma to create Vajrayudha. A fierce battle between Vritrasura backed by Kalakeya on the one hand and Indra armed with Vajrayudha as well as the full force of Devas followed. Vritrasura made such frightening screams that went shivers to Earth, the 'Dishas' (Directions), the Antariksha (Sky) and the Planets. Indra utilised the newly made Vajrayudha and felled down the huge body of Vritrasura to the ground. The demoralised 'Asuras' ran helter-skelter with a phenomenon called Vritrasura and finally took shelter in the deep Ocean. Kalakeya too hid in the Ocean and over a period of time, reformulated the Danavas who resorted to nightwarfare and nocturnal killings of lakhs of human beings in sleep and once again threatened the balance of power between the Danavas and Devas. Indra and Devas approached Lord Vishnu and implored him to save them, the humanity as also the four kinds of 'Srishti' viz. 'Andajas' or those born of Eggs, 'Svedajas' or those born of body sweat, 'Jarayuja' or those born of womb, and 'Udbhuja' or born of germination. Lord Vishnu told the Devas that the most dangerous Asura Kalakeyi along with his huge numbers of Danavas who concealed themselves in the deep waters of the Ocean were gradually killing all kinds of species mentioned above in the nights and the only way of exposing the Danavas in very large numbers would be to completely dry up the Oceans by taking out the water; Vishnu further declared that the only Sage who was powerful enough to dry up the Oceans was Mahatma Agastya, the son of Mitravaruna. Devas then approached Agastya Muni and prayed to him that in the past too, the Muni was kind enough to have averted crises for saving the very existence of the Universe in highly critical situations like when Nahusha occupied the chair of Indra on highly temporary basis and created embarrassment and havoc in the worlds and punished him subsequently; and when Vindhya grew up in height compared with Meru Mountain obstructing the passage of Surya and subdued Vindhya by asking him to bend in reverence and not allowing to stand up till date. Devas made to instant request to Agastya Muni to drink up the water of the Ocean exposing Kalakeya and followers so that they were trapped and destroyed at once by Devas. The dried up Ocean was refilled by another despatch of Ganga by a repeat performance by Bhagiratha. (Padma Purana)]

Sarga Thirteen:Maharshi Agastya complements Devi Sita as a 'pativrata' and directs Rama Lakshmanas to construct Panchavati Ashram
Vishleshana on Devi Arundhati

[Vishleshana on Arundhati:

As per the Bhagavata Purana, Arundhati is the eighth among the nine daughters of Kardama and Devahuti. She is the grandmother of Parashara and the great-grandmother of Vyasa. Shiva Purana describes her as being Sandhya, the mind-born daughter of Brahma, in a previous birth. On instruction of Vashista, Sandhya pleased Shiva by penance in order to purify herself from passion, and Shiva asked her to jump into Medhatithi's fire. She was then born as Medhatithi's daughter and married Vashista. The Mahabharata describes Arundhati as an ascetic who used to give discourses to even the Sapta Rishis. In one of the rituals of a Hindu weddings, the groom shows the bride the double stars of Vashista and

Arundhati as an ideal couple, symbolic of marital fulfilment and loyalty. The couples are asked to look up the constellation symbolizing conjugal love and affection.]

Sarga Fourteen: On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu

[Vishleshana on Daksha Prajapati and Kashyapa from Puranas

a) Daksha Prajapati had the key role in the legend of Chandra Deva. Daksha and Devi Asikli had thousands of sons who were named the Shavalashvas and Haryashvas. While Shavalashvas also went off to explore Paramatma 'in cognito' never to return, Daksha and Asikli were distressed that Haryasvas were instigated by Sage Narada to disappear and proposed to kill him but for the intervention of Lord Brahma. Daksha offered prayers to Paramatma to purify his thoughts at a place known as 'Aghamarshana' near a mountain in Vindhya Range. The latter was pleased and instructed to lead a family life and carry on his normal duties. Accordingly, Daksha married Prajapati Panchajana's daughter 'Aksini' and begot ten thousand sons. As instructed by their father Daksha, the sons decided to perform austerities to beget children and reached a place named Narayanasaras, where River Sindhu joins the Sea. Sage Narada appeared there and mind-washed them about the futility of begetting progeny and getting involved with family lives and the perennial problems; he advised that the real purpose of a useful life would be to follow the path of God-consciousness instead. Narada gave the Theory of Creation and Destruction- the chain of births and deaths, and the futility of pursuing such a life. The mind-setting of Narada was so convincing that they followed the short-cut spiritual way rather than the circuitous and too familiar family route to God. Being furious at what had been done by Narada to his sons, Daksha cursed Narada that henceforth the latter would be a globe trotter and would never be settled and static, much less as a family person. Narada in turn could have given a curse to Daksha but restrained in the interest of the next generation to observe the Grihasti's life's route to salvation. (Maha Bhagavata)

b) Daksha couple gave birth to sixty eight, ten of whom were married to the Dharma Deva and thirteen Kashyapa Maharshi, twenty-seven daughters were married to Soma or Chandra. The remaining daughters were married to the Arishtanemi, Vahuputra, Angirasa and Krishashva Maharshis. The ten daughters who were married to the Dharma Deva were named Arundhati, Vasu, Yami, Lamba, Bhanu, Marutvati, Sankalpa, Muhurta, Sadhya and Vishva. Arundhati's children were the material objects of the world. Vasu's children were the eight gods known as the Vasus. Their names were Apa, Dhruva, Soma, Dhara, Salila, Anala, Pratyusha and Prabhasa. Anala's son was Kumara. Because Kumara was brought up by goddesses known as the Kritikas, he came to be called Kartikeya. Prabhasa's son was Vishvakarma. Vishvakarma was skilled in architecture and the making of jewelry. He became the architect of the gods. Sadhya's children were the gods known as Sadhyadevas and Vishva's children were the gods known as Vishvadevas. The twenty-seven daughters of Daksha who were married to Soma are known as the nakshatras (stars). Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata, Tamra, Krodhavasha, Ila, Kadru and Muni. Aditi's sons were the twelve gods known as the adityas. Their names were Vishnu, Shakra, Aryama, Dhata, Vidhata, Tvashta, Pusha, Vivasvana, Savita, MitraVaruna, Amsha and Bhaga. Diti's sons were the daityas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful daityas like Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava named Viprachitti. Their offspring's were terrible demons like Vatapi, Namuchi, Ilvala, Maricha and the Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the daityas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas. Arishta's sons were the Gandharvas (singers of heaven). Surasa gave birth to sarpas, the snakes. Khasa's children were the Yakshas (demi-gods who were the companions of Kubera, the god of Wealth) and the Rakshasas. Surabhi's descendants were cows and buffaloes. Vinata had two sons named

Aruna and Garuda. Garuda became the king of the birds. Tamra has six daughters. From these daughters were born owls, eagles, vultures, crows, water-fowl, horses, camels and donkeys. Krodhavasha had fourteen thousand children known as nagas (snakes). Ila gave birth to trees, creepers, shrubs and bushes. Kadru's sons were also known as nagas or snakes. Among the more important of Kadru's sons were Ananta, Vasuki, Takshaka and Nahusha. Muni gave birth to the Apsaras (dancers of heaven). Diti's children (daityas) and Aditi's children (Adityas) continually fought amongst themselves. On one particular occasion, Devas succeeded in killing many of the demons. Thirsting for revenge, Diti began to pray to her husband, Kashyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kashyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in your womb for a hundred years. Diti resolved to do so but Indra came to know about Diti's resolve and was waiting for an opportunity to save himself. There was an occasion when, tired after her prayers, Diti went to sleep without first washing her feet. This was an unclean act and it gave Indra the required opportunity. He adopted a miniscule form and entered Diti's womb. With his weapon vajra, he sliced up the baby inside the womb into seven parts. The baby naturally began to cry at the pain. Indra kept on saying, 'ma ruda' that is, 'don't cry.' But the baby, or rather its seven parts, would not listen. Indra thereupon sliced up each of the seven parts into seven more sections, so that there were forty-nine sections in all. When these forty-nine sections were born, they came to be known as the Maruts, from the words - ma ruda- that Indra had addressed them. Since Diti had not been able to adhere to the conditions her husband had set, the Maruts did not kill Indra. They instead became Indra's followers or companions, and were treated as Devas. (Brahma Purana) .

c) Daksha and his wife Prasuti had 24 daughters. The names of these 24 daughters are Sraddha (faith), Srilakshmi (prosperity), Dhriti (steadiness), Tushti (resignation), Pushti (thriving), Medha (intelligence), Kriya (action, devotion), Buddhika (intellect), Lajja (modesty), Vapu (body), Santi (expiation), Siddhika (perfection), Kirtti (fame), Khyati (celebrity), Sati (truth), Sambhuti (fitness), Smriti (memory), Priti (affection), Kshama (forgiveness), Sannati (humility), Anasuya (without jealousy), Urjja (energy), Swaha (offering), and Swadha (oblation). Of these, the 13 married to Dharma are: Shraddha, Srilakshmi, Dhriti, Tushti, Pushti, Medha, Kriya, Buddhi, Lajja, Vapu, Santi, Siddhi, Kirtti. The other eleven are Khyati married to Bhrgu, Sati to Shiva, Sambhuti to Marichi, Smriti to Angiras, Priti to Pulastya, Kshama to Pulaha, Sannati to Kratu, Anasuya to Atri, Urjja to Vasishtha, Swaha to Agni, and Swadha to Pitris. (Vishnu Purana and Padma Purana)]

Sarga Fifteen: The compact and vastu based 'Panchavati Parnashaala' of Rama-Sita-Lakshmanas reside comfortably

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[Vishleshana on Vaastu Shaantii: VAASTU YAGNA comprises: Sutrapath, Stambhaaropana or hoisting of the main Pillar, Dwara vamshocchraya, Griha Pravesha and Vaastu Shanti. Sutrapath takes place in the Ishana Disha and Stambhaaropana in Agneya kona. Vaastu Deva's 'Pada Chinhas' or foot prints should be set up and the 'Karta' should do 'pradakshinas' (circumambulation) around the foot-prints. It is stated that water with the powder of Munga, Ratna and Suvarna should be sprinkled while designing the 'Pada-Chihnaas'. Incidentally, the signs of Vaastu should never be ash, lit up firesticks, nails, skins, horns, bones, and skull as some ill-informed persons tend to do so and such material would lead to distress, danger and difficulties. It is advisable that masons and other workers are present at the time of Griha Pravesha. *Ishaaney Devataagaaram tathaa Shaanti gruham bhavet, Mahaanasam thathaagneye tatpaarswam chottarey jalam, Gruhasyopakaram sarvam Nairutye Sthaapaded Buddhah/ Bandhasthaanam bahih kuryaat snaana mandapameyvacha, Dhana Dhaanyam cha Vaayavye karmashaalaam tato bahih, Evam Vaastu viseshah syaad Ghruha bhatruh shubaavaham/* (To the Ishaana side of any house, the Devataagraha and Shantigriha must be set up; its kitchen must be in the Agneya kona; to the northern side the 'Jala sthaan' (Water reservoir); all the house materials be kept in the Nairuti kona; the place for keeping domestic animals like cows and buffalos as well as bathing rooms are better constructed outside the house; the storage place for Dhana-dhanya should be kept in the Vayavya kona; the 'Karya shala' or the Offices should be organised outside the residential place. This pattern of living

would certainly assure excellent propitiousness and happiness to the entire family. At the 'Griha Pravesh' function (House Warming Time) approaches, Peace and Prosperity is ushered in as stated: *Krutwaagrato Dwijavaraanatha Purnakumbham Dhadyakshataamala pushpa phalopa shobham/ Datwaa hiranyavasanaani tadaa Dwijebhyo, Maangalya Shaanti nilayaya gruham vishekthu/ Gruhoktahoma vidhaanaa Bali karma kuryat, Praasaada Vaastu shamaney cha vidharya uktah, Santarpayed vijavaraanatha bhakshya bhojyeh, Shuklaambarah Swabhavanam pravishet sa dhupam/*(As the house is fully ready, the Head of the family should initiate the action of conducting 'Mangala Shanti' with a group of Brahmanas ahead along with a 'Kalasha'/Vessel, full of Sweet Water, Curd, Akshatas, tender mango leaves, flowers, fruits and coconuts as also scented sandal water, agarbattis/ incense sticks and oil-wick lamps nicely lit and decorated, as Brahmanas recite Veda hymns and musical instruments are played, while entering the house at the appointed 'Muhurta'. There after Griha praasaadas/ doors and other household items are purified for Vaastu Shaanti and Homa and Balidaana are performed. Brahmanas are treated with Bhojan and gifts of gold, vastras and dakshinas, where after relatives and friends are treated too with bhojan and gifts. Source Matsya Purana as a repeat of Chitrkoota exercise of 56 sarga of Essence of Ayodhya Khanda]

Sarga Sixteen: Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaanaas

[Vishleshana on a) Rithus / Seasons; abd b) on the Sacred River Godavari and the excellence of bathings in the River

[Vishleshana on Ritus:

The following chart provides the details: Ritu/ Season- Lunar Month -Months - Weather

Vasanta	Spring	Chaitra - Vaishakha	Feb 18- April 20	20-
30Greeshma	Summer	Jyeshtha- Ashadha	April 21-June 21	30-50 C
Varsha	Monsoon	Shravana-Bhadrapada	June 22-Aug 23	hot-humid- rains
Sharat	Autumn	Ashvijuja-Kartika	Aug 24- Oct 23	mild
Hemanta	Pre-winter	Margashira-Pushya	Oct 24- Dec 21	pleasant- cold
Shishira	winter	Maagha-Phalgun	Dec 22-Feb 17	Moderate Cold;10C+/-

Vasanta Season is dominated by Vasu Devatasas instructed by Savitu as at the beginning of the Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats dominate and prepares earth for Parjanya and rains ushering diseases like cold, jaundice and so on. Yet, this is when crops are abundant and fruits in variety are aplenty. All the same rains the future of food supplies for the year hence calls for ploughing, planning and hard work.]

[Vishleshana on the Sacred River Godavari and the excellence of bathings in the River:

Tato Gadaavarim praapya nitya siddha nishevitaam, Rajasuya- maapnoti Vayu Lokam cha gacchati/ (Maha Bharata extols the Mahatmya of Gautami River as the everlasting provider of Siddhis besides the maha phala of performing Raja sua Yagna and bestowing the Vayu Loka prapti). Brahma Purana explains further: *Amritam Jahnavi toyam swarnamuchyate, Amritam gobhavam chaajyamamritam Soma yevacha, Gangaayaa vaarinaajyena hiranyena tathaiva cha, Sarvebhyopyaadhikam divyamaritam Goutami jala./* (It is stated that Ganges water is like gold, it is also said that pancha gavyas, Soma Yagnas are more valuable, but far more than Ganges water or gold, or even the pancha gavyas and Soma Yagnas,

Godavari water is the best Amritam ever). *Sapta Godavarim snaatwaa niyato niyataashanah, Maha punyamavaapnoti Devalokam cha gacchati/* (Those who bathe in and drink the waters of ‘Sapta Godavari dhaaras’- comprising Vasishtha, Kaushiki, Vriddha Goutami, Goutami, Bharadwaaji, Atreyi and Tulya- are indeed blessed with Maha Punya and attain Deva Lokas).

Details of Gautami Ganga (Godavari River) and its magnificence are detailed in Brahma Purana in a full chapter as Maharshi Gautam was indeed responsible to have meditated intensely for several years and pleased the ever merciful Maha Deva to let the flows of the celestial water come down to Earth in the form of Godavari as narrated here under: As Bali Chakravarti’s son of the Sankalpa Jala to donate the proverbial Three Feet to Vamana Deva fell on Shiva’s jataajuta, there were too recipients of that Sacred Water on Earth viz. a Maharshi called Gautama and King Bhagiratha of Surya Vamsha. Thus Ganga from Shiva Jatajuta took two manifestations, one as Ganga and another as Gautami. While Bhagirathi Ganga’s origin as was materialized by King Sagara’s descendant Bhagiratha and his tenacious efforts by meditation to Vishnu, Ganga Devi and Parameswara was well described in various Puranas, detailed account was provided in Brahma Purana about Gautami Ganga or the Dakshina Ganga. When Gautama reached atop Kailasha Mountain, he extolled Parama Shiva and the latter was pleased with the Maharshi’s Tapasya, Bhakti, Vrata and Stuti and gave Darshan to Gautama. As Mahadeva asked the Maharshi as to what was his wish, Gautama requested Bhagavan that a part of Ganga that was absorbed in Shiva jataajuta be please spared to fall on Brahmagiri so that in the interest of devotees who crave for a Sacred River, Ganga the Great Purifier should flow at least before enter the Sea and the Public would get a chance to sanitise themselves of their sins atleast at that Place. Shiva readily agreed to Gautami’s request in Public interest in that Region and affirmed that Gautami Ganga would most certainly be a very popular and Sacred River; as the prayed to Parama Paavani Ganga to descend from Maha Deva’s jataajuta, he first took her to wash Bhagavan Traimbeskeswara’s feet and requested Bhagavan to prescribe the Puja Vidhi of Bhagavan. At the outset a devotee was required to perform Nandimukha Shraddha, satisfy Brahmanas with Bhojana Dakshinas, and take holy bath in Godavari, distribute Vastras and cash to Sadhus and the Poor and practice japa- homa- Puja as prescribed and thus complete the Tirtha Yatra with the Parama Manthra OM Namassivaaya with veneration and faith. Also perform Snaana and Puja at the Confluence Points of Trishna, Bhimarathi and Tungabhadra. Maha Deva blessed the sprawling Gautami and hailed it as his personal favourite with several names such as Maheswari, Ganga, Gautami, Vaishnavi, Godavari, Nanda, Sunanda, Kamadayani, Brahma Teja Samaaneeta and Sarva Paapa Pranashini. Brahma described to Narada Muni about various Sacred Tirthas that came up on the banks of the long Gautami Ganga : *Vaaraahi Tirtha* at Triambaka Kshetra was the gift of Varahaavatara of Vishnu who killed a Raakhasa named Sindhusena who defeated Indra and other Devas and obstructed the performance of Yagnas-the life line of Devas, the fruits of which were discarded in Rasatala; the blood of the Daityas, Danavas and Rakshasas headed by Sindhusena was washed in the Rasatala Ganga and Maha Yagnas were conducted again where Vaaraaha Tirtha was originated. Another Tirtha called *Kushaavarta* came to be formed in Triambaka to enable worship to Pitra Shraarthas and Tarpanas that emerged from Nilaparvatas in the Region popularly known as Nila Ganga. *Kapota Tirtha* had the back- ground of a hunter who was in the habit of killing several animals and caged many birds for his food daily; once he was caught badly in severe rain and rested under a Banyan Tree when he saw a male bird on the tree recognized a female bird in the hunter’s net; as the male bird found that the hunter was shivering with cold and suffering the pangs of hunger. The female bird inside the net requested the male bird on the tree to collect figs and some fire from a distance by its beak holding a fig and thus producing a fig-lit fire to jump in and satisfy his hunger and warm up his body- shiver from the fire! The hunter was ashamed of his past killings and was taught a

lesson as he prayed to Mahadeva to absolve him of his past sins and converted himself as a saint eventually. Later on as he died, Bhagavan granted the Kapota, the Kapoti and the Hunter-converted as Saint and a Sacred Titha came up as a Symbol of Sacrifice by the Kapota birds and the penance of the Hunter! The Kapota Tirtha snaan is till date known as a Provider of Ashwamedha Yagna Phala and Salvation. The origin of *Dashaashwamedha Tirtha* was that a King called Bhouvan desired to perform Ten Ashwamedha Yagnas simultaneously and engaged Kashyapa Muni for the purpose but there were some hurdles or other although tried many Tirthas like Prayaga and Kashyapa made an appeal to Brahma who recommended Gautami banks in Dakshina Bharata and finally succeeded performing the Ten Yagnaas side by side and after successful completion organized Anna daanaas to lakhs of poor persons and gave away Brahamana daanaas. It is stated that till date the Tirtha continued to be famed for Yagnas and Annadaanas and those who performed sacred bathings at the Tirtha would secure Yagna Phalas. The background of *Paishacha Tirtha* on the banks of Godavari related to Kesari the illustrious follower of Shri Rama along with other Vaanaraas of Kishkindha headed by Sugriva. Kesari had two wives viz. Anjana and Adri, both being Apsaras cursed by Indra to become a female monkey and a female cat respectively in the form of Mountains. But for their faces both the women had attractive physiques. As both the Devis approached Agastya Muni the latter blessed them and Devi Anjana gave birth to Hanuman Deva with the blessings and Amsha of Vaayu Deva and Devi Adri gave birth to a King of Piscachaas with the blessings and of Nirruti Deva. The Paishacha Tirtha thus came to name and fame and not far from it known as Hanuma Tirtha and Vrishakapi Tirtha which enjoyed considerable popularity as Hanuman had been a symbol of intrepidity, invincibility and unflinching loyalty who continued to be an Ever-living and legend in the Immortal Epic of Ramayana. Brahma affirmed that *Pancha Tirtha* was the Point of Confluence of his own progeny viz. Savitri, Gayatri, Shraddha, Medha and Saraswati and these were all connected to Bhagavati Ganga; snaanaas in Pancha Tirtha, followed by Pujas and Daanaas would fully relieve several problems and insurmountable difficulties are overcome as though those never existed. All along the banks of Gautami Ganga were dotted several Tirthas of renown due their association of Devas, human beings, Maharshis and of Rakshasaas, Apsaras, who were all the Great Devotees of the Almighty despite their erstwhile past or because of it. Such Tirthas included Kshudha Tirtha, Ahalya Tirtha, Ashva Tirtha, Bhanu Tirtha, Aruna-Varuna sangama, Garuda Tirtha, Govardhana Tirtha, Indra Tirtha, Rumna Vimochana Tirtha, Chakra / Dadhichi Muni Tirtha, Pancha Tirtha, Pururava Tirtha, Naga Tirtha, Maatru Tirtha, Avighna Tirtha, Sesha Tirtha, Shanaishchara Tirtha, Soma Tirtha, Dhanya Tirtha, Vidarbha Sangama and Revati Sangama Tirthas, Shri Rama Tirtha and so on. All these Tirthas provide multiple benefits of self-confidence, courage, knowledge and sin-demolishing. While the various Tirthas have been described as above in Brahma Purana, those mentioned in Maharashtra are identified include: Panchavati cluster or Rama Temples, Naroshankar Temple, Sundar Narayana Temple, Modakeshwara Temple, Gangeshwara Veda Mandir and Mukti dhaam Temple all in Nashik itself; besides Ekanatha Shrine in Paithan etc. In Andhra Pradesh, the Tirthas on the banks of Godavari are the famed Annavaram Satya Narayana Temple, Dwaraka Tirumala, Draksha Rama, Kotilinga Pushkara, exclusive Shani Temple in Konaseema, Bhadrachala Rama Mandir etc.]

Sarga Twenty three: Khara then noticed dusshakunas like donkey brayings and squeaks of vultures from the sky, but having ignored these, Khara reaches Shri Rama 'ashrama'

Vishleshana on premonitions of death in general terms to humans sourced from Markandeya Purana:

‘Arishtas’ (premonitions) of death: Those persons who cannot identify Stars on the Sky of Dhruva, Shukra, Soma and Arundhati may face death within a year; who find Sun dim within eleven months; who find in their dreams the images of body rejects mixed with gold/silver would die within ten months; who witness Piscachas, Pretas, and Golden Trees would die within nine months; persons who are fat but become thin, and again fat, would die within eight months; those who witness a scene of getting their feet stuck in mud and after coming out of the slush with impressions of not being able to notice the above portion of the feet would die within seven months; a dream showing a picture of a Kite, dove, owl or a crow- all with blue colour- sitting on one’s head would die within six months; those who see a row of crows and witness one’s own body full of dirt due to the flight of the crows would die within four months; if a person witnesses a rainbow and lightning on the southern Sky in a cloudless night would die within a couple of months; a person whose body experiences the bad odours of a dead body or who cannot see his own reflection in ghee, oil, mirror and water would be dead within a month; if a person dreams that he has no head would die within a fortnight; those whose body and heart dry up soon after taking bath or feel thirsty immediately after taking large quantity of water would not last for more than ten days; if a person’s breathing is uneven or he dreams that he is travelling in a boat full of monkeys and is singing or when a powerful monk is passing while laughing loud, then death is round the corner. Dreams of hair, fire, ash, serpents or dried up river; crooked nose, long ears, weeping left eye, a metallic face, black tongue, riding camels and donkeys bound to Southern direction, blinded eyes and deaf ears, upward eyesight, etc. are portends of early death.]

Sarga Thirty Nine: Maarecha seeks to further convince Ravanaasura as Mareecha entered having assumed the form of a Maya Harina or a feigned deer

[Vishleshanaas as per Essence of Valmiki Bala Ramayana vide Sargas Twenty Nine and Seventy respectively on Bali Chakravarti and Nahusha respectively:

Bali Chakravarti:

Having been trained in all these disciplines, Vamana Deva had one fine morning left for the Yagna Shaala of Bali Chakravarti as the latter was executing a Sacred Yagna while carrying his mat, danda /stick, chhatra / umbrella and kamandulu / water vessel. Danava Guru Shukracharya was aware that Vishnu Deva in the form of Vamana Murti was arriving at the Yagna and briefed Bali Chakravarti to be extremely careful as Vishnu was a suave and highly talented person to put words in the mouths of the opponents. The Guru reminded Chakravarti that the latter denied the age-old practice of rights to yagna’s shares to Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say ‘no’ to it! Bali told the Danava Guru: Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and ‘Veera purushaas’ would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya:

Yatagjnaatwaa Munisreshtha! Daanavighna karenamey, Naiva Bhavyam Jagannaatheey Govidey samupastitheey! (By understanding the above, Munisreshtha! Please do not create ‘Daana Vighnaas’ or hurdles in the execution of the Charity!). As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered ‘Arghya’, ‘Aasana’, Puja and offered him limitless gold, jewellery, elephants, horses, cows,

women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiran as were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his 'Kati Pradesha'; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his 'kukshi' or belly. On viewing the Paramatma's 'Virat Swarupa', the so called 'Mahaasuraas' referred to earlier in ignorance by Chakravarti Bali before Prahlada's curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the 'Homa Phalas' at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.

Nahusha:

Nahusha who was also in the lineage of Pururava had the distinction of performing ninety nine Ashwamedha Yagnas and was nearly qualified to become Indra who should have executed hundred Yagnas. Meanwhile there was a temporary vacancy of Indratwa since Indra fled away since he killed Vritrasura with the help of the Vajrayudha made out of Sage Dadhichis's backbone; Vritrasura who was a Brahmana by birth and Brahma Hatya Sin chased Indra. Brahma thus appointed Nahusha as temporary Indra. Nahusha who was originally a King of Great Virtue became arrogant and power-mongering as he became Indra and claimed all the privileges belonging to Indra like Vajrayudha, Iravata the Elephant and even Indra's wife Sachi Devi. Nahusha insisted that Sachi Devi be his keep! Sachi Devi was non-plussed at this proposal. As advised by Deva Guru Brihaspati, she asked Nahusha to come to her residence but he should do so just as Indra was in the habit of arriving at her residence by a Palki (Palanquin) which actually was carried by Maharshis. Nahusha was excited to reach her Palace quickly and having got into the palanquin commanded Agastya Muni to reach him to Sachi Devi's Place at once; he said 'Sarpa Sarpa' meaning 'Quick, Quick' and in the process gave a kick to the Muni to go fast. Agastya purposively misunderstood the word and converted the arrogant Nahusha as an Ajagara (Python) and dropped the latter to the depths of Bhuloka into thick forests. As a repentant Nahusha begged of clemency, the Maharshi granted a reprieve that the 'Shaapa Vimochana' would be possible only when Pandavas reached the forest for twelve long years before their 'Ajnaata Vasa' or Unknown Destiny having lost a bet in the 'Maya Juda' or wilful game of chess. As Draupadi desired to secure a Sugandhika

Flower Bheema got into a pond and the Ajagara caught him and agreed to release him only if he gave correct replies to the Serpent's queries. Yudhishtara had to arrive and release Bhima and Nahusha alike. Meanwhile Brihaspati and Agastya found that Indra was hiding in a lotus stem in Mana Sarovara Lake and brought him back and prayed to Brahma who exonerated Nahusha from the Brahma Hatya Sin on the ground that Vitra was no doubt a Brahmana but committed sins of killing several virtuous and innocents]

Sarga Forty Eighty: Ravanasura explains his own background and valor and Devi Sita ignores and discounts

[Vishleshana on Shachi Devi and Indra:

Shachi Devi was the daughter of the Asura King Pouloma who was no doubt religious but of negative abhichara mantras under the tutelage of Shukraacharya. Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially 'Panchagni Sadhana' hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive, as after all Indra had committed a heinous crime of killing a Brahmana out of pride and fear. Vritrasura was the abled commander in chief and desired to marry Shachi Devi, but Shachi did not reciprocate as she felt that he was a servant of her father. As insulted Vritraasura decided to take revenge by marrying her. Meanwhile Indra begged of Maha Muni Dadheechi to spare his backbone and with the skills of Vishvakarma made Vajrayudha the thunderbolt with which Vritrasura was killed and as an act of vengeance married Shachi Devi whom Vritraasura was madly in love with. Under such circumstances, Shachi Devi readily consented to marry as Indra's 'Patta Mahishi' or the Prime Queen. But smitten by the sin of 'brahmana hatya', Indra hid himself in a lotus stem in a pond at Manasasarovara and the title of Indratva was rewarded by King Nahusha. Nahusha claimed Shachi Devi too. Assisted by Vishvakarma as prompted by Devi Bhagavati, Shachi Devi helped recover Indra from the lotus stem and Indra got reappointed by Brahma Deva since the brahma hatya dosha was negated due to long penance in the lotus stem. Nahusha got punished due to his audacity of claiming Shachi Devi and became a brahma rakshasa till the times of Maha Bharata in dwapara yuga.]

Sarga Sixty One: Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita

[Vishleshana on Vamana Deva and Bali Charavarti for ready reference vide Essence of Valmiki Baala Ramayana:

As Vamana Deva arrived at the Yagna shala, Bali welcomed him, offered 'Arghya', 'Aasana', Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: **Mamagnisharanaarthaaya**

dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/ (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually. Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his 'Kati Pradesha'; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his 'kukshi' or belly. On viewing the Paramatma's 'Virat Swarupa', the so called 'Mahaasuraas' referred to earlier in ignorance by Chakravarti Bali before Prahlada's curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisavata Manu.]

Sarga Sixty Two: Rama's anguish - his sustained efforts with Lakshmana- following Maya Mriga's southern direction- recognising fallen Sitas's dried up flowers and ornaments- and signs of a recently fought battle!

Vishleshana on Tripuraasura Vijaya from i) Linga Purana-ii) Ganesha Purana

i) Linga Purana:

As Devas and Vishnu visioned 'Trishulapaani Shankar' relaxing with Devi Parvati and Mahatma Nandi, they saw that 'Bhuta bhavishya Swami' whose eyes were red like 'Agni kundas' and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra. Having pleased Parama Shiva, Devas explained the gravity and seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas and asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama and Atharva acted as the horses; Shukra, Brihaspati, Budha, Mangal, and Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, Trusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya,

Balahatya and Prajaabhaya were loaded on the Chariot so that they get activated as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the 'Adhishtana' / in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six 'ritus' / seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya smeared all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo, Kubera on his serpent, Indra on Iravata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis Bhrgu, Bharadwaja, Vasishtha, Goutama, Kratu, Pulastya, Pulaha, Marichi, Atri, Angira, Parashara, and Agastya were there too at the kick-start of the Battle to recite Veda Vachanas and Shiv Stutis. The Pramatha ganas were ready to charge as the army against the opponents- all swarmed around the Rath. Meanwhile, Sage Narada reached the Tripuras and tried his best to mend his ways, give back Indrapuri to Devas and avoid the worst ever battle in which the indestructible Tripuras would be destroyed along with the Three Demons as Maha Deva himself was approaching these Places with full preparation. Instead of talking peace, the Demons alerted their vast armies, and prepared for turning their defensive positions to that of an offence. On the instruction of Shankara Deva, Indra took his enormous army and attacked Tripura. As the Deva Sena made a highly offensive assault in full force, what with the revenge and frustration experienced by them for long as they were out of power as also owing to the excellent backing of Maheswara, they seized the best part of Tripuras. While quite a few Danavas sought to escape for their lives through the exit gates of Tripuras, Pramatha ganas calculated that the enemies would try to sneak out at those points and butchered thousands of Danavas. The remaining Danavas inside the Trinagaris were utterly confused by contradictory shouts that Taraka died or Shiva was defeated. In that melee, a strong contingent of Danavas quickly regrouped their men and material to make offensive attacks under the leadership of Vidyumali and Maya. Ganeswara divided Tripuras in three regions as Nandeswara was attacking Vidyumali, while he was in position against Maya. Meanwhile, Vidyumali threw a 'Parigha' on Nandi who was hurt and the enraged three 'Parshadaganas' named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyumali by making the roars of lions. Even while the Parswaganas were about to leap on Vidyumali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeswara to divert attention of his own men from the fallen Vidyumali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes, huge mountains, lions, tigers, trees, black deers, eight-legged 'Sharabhas' / a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The 'Maayavi' Mayaasura created several Wells full of herbal juices for invigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of 'Vrishabha' and drank up the juice along with Devas and dried up the wells and Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the 'Tridevamaya' arrow into three parts and released it at the Pushya Yoga time when Tripuras were destroyed in one go. Devas then went ecstatic and the huge shouts of Victory to Maha Deva resounded across the Sky from where Gandharvas and Kinnaras sang hymns of praises, Apsaras danced and Maharshis recited Vedas and Shiva Stotras. Brahma praised Parama Shiva in a chorus.

ii) Ganesha Purana:

Tripurasura performs severe tapasya to Brahma Deva who directed to invoke Ganesha- The pleased Ganesha and grants ability to control three lokas, Brahma-Vishnu- Shiva Lokas too. Brahma directed

Tripurasura to construct a Ganesha Temple by installing a Ganesha Pratima made of Kashmiri stones. The Asura then built Ganeshapura in the state of Assam in Bharata Desha and picked up popularity as Tripura sthaana. The Asura then invoked Ganesha with Veda Mantras, as the Lord was pleased with the unprecedented devotion of Tripurasura and granted the boon of Trailokyaadhipatya as also the control of Brahma Loka- Vaikuntha and even of Kailasa! Having instantly occupied Bhuloka with no resistance, imprisoned all the Tapasvis, spread hatred for Svaahaakara-Svadhaakaara- Vashtkaara, Vedaadhyayana and Sadaachaara; he appointed Bhimakaaya Daitya as the Governor in Bhu loka. He brought Pataladi Seven Lokas of Atala-Vitala-Sutala-Rasaatala-Talaatala-Mahatala and Patala too, bodily enjoyed Naga kanyas ; he appointed Vajradanta daitya as the Governor for local administration. Then he attacked Svarga loka and subdued Indra. Tripurasura then proceeded to Brahma Loka and even before his awareness, Brahma hid himself inside the lotus stalk that emerged from the Vishnu naabhi and having imprisoned Tapasvis. Vaikuntha was the next target where Vishnu Deva who was conveniently absent there. Tripurasura then appointed Chanda and Prachanda- his manasa putras as his chiefs in Brahma and Vishnu Lokas respectively. He proceeded to Kailasa Mountain and by the his own 'baahu bala' or the strength of his own hands shook the mountain and made it mobile! Devi Parvati embraced Lord Shiva out of awe and wonder . Shiva confronted the asura and asked as to what would he like to do. The Asura asked Shiva to donate the Kailasa Mountain so that he would be free for riding the mountain'; Maha Deva smiled and thought that after all the Asura was short lived and agreed and as such moved out of the Mountain along with Pramatha Ganas , Devi Parvati and the Temple there atop too. Then Maha Ganesha assumed the form of a Dvija named Kalaadhara and complimented Tripurasura for his magnificent accomplishments of life which never heard of in the past-present or future! The Asura enquired of the Vidvan as what was his specialisation since he called himself a vidvan. Kaladhara replied: *Pareshaam sampadam drushtvaa kim syaattama Suradvisha, vinaayaatte prasannoham kalayaa te dadaami vai/ Kaancham raajatam loham Tripuram shara samdhitam, rama tatra sthirayo Daitya chirakaalam yathaa sukham/ Abhedayam devagandharvairmaanushairuragairapi, kalpitarthapradam tattai kaamagam kaamadam shubham/* Asura! Of what avail could be the wealth of Lokas and their temporary commandership. I am offering you three permanent Tri Puras made of gold-silver and steel. This should bestow permanent Lordship to the three puras for lasting sukha prapti for your total contentment. These Three Puras are indestructible by Deva-Gandharva-Manushyas and as such your life as also that of your followers ought to be a lasting sailing on the flows of bliss! So asserting and handing over the three arrows with which to attack even Parama Shiva while utilising three arrows! Tripurasura was fully submerged in Ganesha Maya thus! Then Tripurasura then gave return gifts to Kaladhara viz. ten villages, cows, high value vastras, and jewellery. As Kaladhara left for his ashram, Tripurasura still felt that the gifts given to the Brahmana notwithstanding, a more precious gift ought to be given to him for the Tripuras made of gold-silver-metal with which to attack even Paramashiva. He declared to the Brahmana: *Shankaram kinkaram manye na cha devataah, aanayitvaa pradasyaami taam Murtim dvijapungava/* Brahmanaagra! I am of the strong faith and belief that Shankara is the singular Parama Deva unparalleled. And I shall soon gift you such a Chintamani Ganesha Murti which Shiva himself had been venerating! As Brahmana Kaladhara, as Ganesha himself in the form of left the fortress of Tripurasura, the Asura sent his 'chaturangani' soldiers by walk-horsebacks-elephants and warring -fit chariots to bring the idol of Chintamani Ganesha from Kailasa. There followed a severe battle of the Asura sena with Pramatha ganas of Shiva sena. As the asurasena was unable to resist the defence of Shiva ganas, Tripurasura himself reached and challenged Shiva himself. Even as the soldiers of Tripura were shattered, the asura utilised vaarunastra and Shiva retaliated by using vaayavyastra; in further retaliation the asura made the prayoga of agneyastra while Shiva utilised parjanyastra but as a result of the preceding agneyastras emerged a sky high vikruta svarupa purusha and Shiva sena fled away out of fright for life. Meanwhile Devi Parvati who was closely following the proceedings of the battle got worried and left for the solace of her father Himavanta. Kartikeya who accompanied Shiva to the battle front as well as Shiva himself were worried about the safety of Devi Parvati and thus concluded the battle. Meanwhile instead of chasing Shiva sena got wise and decided to somehow steal the Idol of Chintamani Ganesha from the Temple and retreated.

A brooding Parama Shiva looked back at the just concluded high drama and the resultant loss of Chintamani Ganesha idol which was worshipped by the self, Brahmarshi Narada appeared on the scene and Shiva gave a review of the just concluded events. Narada warmed up Maha Deva by revealing the magnificence of the former: Maha Deva! You are Sarvgjna, Sarva Vidya Swaami, Sarveshvara, Sarvakarta, Sarvamukha swarupi, Sarvaharta, Sarva niyanta, Sarva samardha, Shadaishvarya sampanna [viz. Yuddha praveenata, Sarva netra, Trupti, Adyantarahita, Aluptashakti, Swatantrata, and Ananta Shakti are the Shadaishwaryas as given in Shiva and Kurma Puranas]. Yet, You had not performed Ganesha Puja formally and hence this present defeat with Tripurasura! If only you disallow the free movement of Tripuraasura among the three cities of TRI PURA by using a single arrow unified into one single arrow, Mahishasura's extermination would be possible and you should win the battle hands down! As advised as per Narada, Maheshwara meditated Ganesha for hundred years and the latter responded with his darshan with Pancha Mukhas representing Pancha Bhutas of Bhumi-Water-Agni-Air-and Sky as also Pancha Tanmatras of Rasa-Rupa- Gandha- Sparsha-Shabdas, Pancha Jnaanendriyas and Pancha Karmendriyas besides the creation of Gandharva-Yaksha-Pitara-Manushya-Devarshi- Deva Gana- Brahma-Indra-Rudra- Vasu-Sadhya and Charaachara Jeevas, besides Trigunas of Satvika-Rajasika-Taamasika gunas and Srishti- Sthiti-Samhaara-Tirodhaanas of Kaala maana! Maha Ganesha was pleased and bestowed the Maha Mantra 'GA' to Shiva ; He assured that with this Maha Mantra, Shiva should be able to destroy the Tripuraasura!]

Sargas Sixty Three and Sixty Four: Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamenatal features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!

- 1.[Ref Essence of Valmiki Ayodhya Ramayana-Sarga Twelve on Yayati-Yadu-Puru]
2. Vishleshana vide Bhagavad Gita is quoted in this context

[Ref Essence of Valmiki Ayodhya Ramayana-Sarga Twelve: **Yayati**, the son of Nahusha and his wife Viraja, was a famed Emperor who defeated all the Kings of the World and married Devayani the daughter of Asura Guru Shukracharya, besides Sharmishtha the daughter of Vishvaparya, a Rakshasa King. Indra was pleased to gift Yayati a Divine Chariot with seven powerful horses with which he traversed the world and divided his Empire into seven divisions to distribute it among five of his sons. A Maharshi gave a boon that if any of his sons could agree to exchange their youth to his old age then he could secure a fresh lease of youth. His eldest son **Yadu** from Devayani refused and so did others excepting Sharmishtha's son **Puru** who readily agreed. Yayati took over Puru's youth and enabled him travel around to unravel earthly pleasures for long. But finally returned discovering that the ephemeral joys of the world were endless like Agni in a Homa kunda assuming larger and larger proportions as long as ghee is served and no human would be satisfied with food, gold, ornaments or women. By so realising, he returned his youth to Puru and took to Vanaprastha or retirement. That was how he slipped down from the experiences of swarga but descended down into the company of 'Saadhu Pungavas' or of Groups of Virtue and Enlightenment!]

Maharṣayo vasiṣṭhas tu yaḥ pitur naḥ purohitaḥ, ahnā putraśataṁ jajñe tathaivāśya punar hatam/ Rama!
Did not our dear late father's Kula Purohita Maharshi Vasishtha had lost his hundred sons in the hands of Brahmarshi Vishvamitra!

[Ref Essence of Valmiki Bala Ramayana Sargas Fifty Nine and Sixty as follows:

Shatananda Maharshi addressing Rama Lakshmanas continued that Vishvamitra took pity on the King Trishanku in the form of chandala and gave an assurance that he should most certainly reach swarga with his mortal body. Then he instructed his disciples to collect and arrange for the required material for yajna kaarya. He further asked them to invite co-brahmanas to join the yajna including Vasishtha kumaras who

heckled Trishanku and cursed him to become a chandala. Vishvamitra shishyaas likewise invited all, but Vasishtha Sishyaas were reported to have stated angrily as follows: *kṣatriyo yājako yasya caṇḍālasya viśeṣataḥ, katham sadasi bhoktāro havis tasya surarṣayaḥ/ brāhmaṇā vā mahātmāno bhuktvā caṇḍālabhojanam, katham svargam gamiṣyanti viśvāmitreṇa pālītāḥ/* ‘A Chandala desires to perform the yajna and a Kshatriya would be the Acharya. In such yajna, how could pure brahmanas consume the ‘havishaanna’! Be that as it may, how indeed a kshatriya turned chandala be despatched to swarga by another kshatriya turned brahmana, that too with the chandaala’s mortal body!’ Having heard this insinuating remarks of Vasishtha Kumaras, Vishvamitra fumed like fire and declared: *yad dūṣayanty aduṣṭam mām tapa ugram samāsthitam, bhasmībhūtā durātmāno bhaviṣyanti na samśayaḥ/* I am right now in severe tapasya and am expected to be peaceful without anger and such mental aberrations; yet I am constrained to say that whosoever evil minded invitees to my yagna talked disparagingly about me and the yajna being proposed be surely be converted as heaps of human ash sooner or later; further in their following births, they should be born as chandalas and roam around begging with frightening forms. Having stated thus Vishvamitra could state nothing more and kept quiet!

Shatananda Muni continued his narration to Rama Lakshmanas about the subdued anger against Vasishtha Kumaras and addressed on his introductory speech to the Sages who arrived in response to his yagjnya karya with the express objective of despatching Ikshvaku Raja Trishanku to swarga with the latter’s mortal body. Then the Munis at the conference grouped together that Maharshi Vishvamitra was a known and learned Sage but a highly volatile and angry person and hence what ever he directed by dutifully executed without doubts and hesitations. Thereafter the yagna commenced and Vishvamitra was the ‘Atharvyu’ the principal initiator-conductor of the yajna. As the ‘havishaanna’ was offered to respective Devatas, none of the Devas turned up to accept. Then the fuming Vishvamitra yelled in great anger: *paśya me tapaso vīryam svāṛjitasya nareśvara, eṣa tvām svaśarīreṇa nayāmi svargam ojasā/ duṣprāpaṁ svaśarīreṇa divam gaccha narādhipa, svāṛjitam kim cid apy asti mayā hi tapasaḥ phalam, rājams tvam tejasā tasya saśarīro divam vraja/* Nareshvara Trishanku! Now you must vision the mighty outcome of my life long tapasya and now get ready to leave for swarga with your mortal body! Then Shatananda exclaimed to Rama Lakshmanas that King Trishanku had actually reached swarga with his mortal body! *devalokagatam dṛṣṭvā triśaṅkuṁ pākaśāsanaḥ, saha sarvaiḥ suragaṇair idam vacanam abravīt/ triśaṅko gaccha bhūyas tvam nāsi svargakṛtālayaḥ, guruśāpahato mūḍha pata bhūmim avākśirāḥ/* *evam ukto mahendreṇa triśaṅkur apatat punaḥ, vikrośamānas trāhīti viśvāmitram tapodhanam/* *tac chrutvā vacanam tasya krośamānasya kauśikah, roṣam āhārayat tīvram tiṣṭha tiṣṭheti cābravīt/* As Trishanku had literally reached swarga, he visioned Mahendra seated along with various Devatas. Indra got shocked and furious shouting that there would never ever be a place in swarga and kicked him down. Trishanku yelled ‘traahi traahi’ in utter desperation while rapidly slipping down the thick clouds. Vishvamitra shouted at Trishanku with hysterics and commanded him to stay pur right there. The Vishvamitra looked up at the Rishimandala on the high skies and materialised Sapta Rishis and brand new nakshatras and declared angrily: *Anyamindram karishyaami loko vaayasyaadanindrakah, daivataanyami sa krodhaat srashtam samupachakrame/* I will rather create another Indra or a new swarga loka without Indra! So saying with assertion Vishmamitra manifested fresh devataas! As the Maha Muni so decided: down on earth, samasta deva-asura-rishi groups made an appeal politely: *ayam rājā mahābhāga guruśāpapakṣataḥ, saśarīro divam yātum nārhaty eva tapodhana/* Maharshi Vishwamitra! King Trishanku was cursed by Guru Putras to assume ‘chandala’ and as such not qualified to attain swarga as a mortal. Vishvamitra retalliated to say that his statements and decisions should not be falsified ever! Therefore: Maha Raja Trishanku should hereafter enjoy the pleasures of swarga loka for ever; I have already manifested fresh nakshatra mandali for ever till pralaya; like wise the totality of divine material elsewhere too would exist in tact. May this parallel arrangement be in position without

disturbance.!' The Munis collected at the Visvhamitra Yajina was greatly surprised at the unforgettable happenings and truly admired the outstanding ability in creating a new swarga itself on the mid skies!
[Vishleshana vide Bhagavad Gita is quoted in this context:

Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer-
muniruchyate/Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of 'Sthitapaginantva'! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva's approval even an ant or insect would not do harm. And 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own 'karma phala' or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal. Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate,
sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial 'arishad vargas' or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Raaga dvesha niyuktaistu vishaanindriyaischaran, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva duhkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/ If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. [Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] Prasaade sarva duhkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/ Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one's mental control. But once 'chitta shuddhi' or the purity of conscience is tarnished and ' indriya nigraha' or control of senses is lost then the mental bridle gets tilted off.]

Sarga Sixty Six: Shri Rama performs the 'dahana samskaara' of Jatayu
[Vishleshana on Dahana samskara for human beings is explained vide Sarga 76 of Essence of Valmiki Ayodhya Ramayana.]

[Vishleshana on Dahana samskara for human beings is vividly explained vide Sarga Seventy Six of Essence of Valmiki Ayodhya Ramayana:'You the Pretaatma' as enclosed with the 'kavacha' or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical

Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the 'Jeevatma' - Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your 'sukrita phala', you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10-16.-3. Referring to the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhi vanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/* (In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva--* and *Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: 'Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue]

Sarga Seventy: As Kabandha Rakshas's mortal remains secured 'daah samskara' by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama's friendship with the exiled Vaanara King Sugriva

[Vishleshana on Neeti Chandrika in Telugu language as transated into English as the Essence of Neeti Chandrika vide the website of kamakoti.org . - [Brief Vishleshana of Vaali-Sugrivas

[Vishleshana on Neeti Chandrika in Telugu language as transated into English as the Essence of Neeti Chandrika vide the website of kamakoti.org . It affirms :Mitra Laabha, Mitra Bheda, Vighra and Sandhi which reflects the behavioural patterns of various Beings, be they humans, animals, birds, or insects. Yet, the cart of their lives is drawn by two 'chakras' or wheels of. various shades and intensities of Dharma and Adharma or Virtue and Vice, pulling each other in opposite directions and this precisely is Life all about! The contents in the context of animals are as follows: 'Mitra Laabha'-Achievement of Ideal Friendship': Laghupatanaka the Crow warns pigeons of human trap - Hiranyaka the mouse saves the blind vulture killed by wily fox out of misleading trust- Fox misleading deer and gets killed as retribution- Mouse Hiranyaka and Crow Laghupatanaka argue and finalise about their friendship- Mandhara the tortoise puts the mouse and crow wiser from the lure of lucre- Excessive saving and avaricious planning is self-disastrous- Chitranga the deer runs for refuge from the attack of a hunter- Lack of foresight lands in unanticipated disasters!- Devasharma's foolishness climaxing in lack of foresight and thoughtless killing of domestic mongoose- Despite warnings an obstinate tortoise faces death but saved by trusted friends- 'Mitra Bheda-Break up of Friendship due to Evil Forces': Huge sound in a forest paves way of friendship to two wily foxes with Lion King- Monkey's unwanted meddling resulting in hanging by a wooden girdle to death- Donkey seeking to assume a dog's responsibility ending up in one's own disaster - Prince marries a Vidyadharini damsel but his minor indiscretion ruins his happy life- Deceitful sanyasi outwitted by an equally dishonest follower- A vengeful crow succeeds in killing a cobra- Action plan of 'Mitra bheda': Karataka and Damanaka approach Lion King, carry tales against Sanjivika- Karataka Damanakas having diluted Pingala's trust hasten Sanjivika's destruction and death-'Vighraha' or conflict of similar forces leading to Balance of Power' : Swan King Hiranyagarbha of Karpura dwipa and Chitravarna the King of Peacocks of Jambu dwipa- Crane Deerghakarna's report of his visit to the Peacock Kingdom- Parrot arrives in the Swan Kingdom for mediation and aftermath- Crane Saarasa selected as Commander but Crow Meghavarna of enemy camp was suspicious!- Mediation address of

Parrot in the court of the swan king's court- 'Bhedopaaya' by way of mutual quarrels of disguised devils as thieves help a good Brahmana- Veeravara employed as King Sudraka's bodyguard sacrifices the self instead of that of the Prince- Mismatch of views of Swan King and Minister- Battle at fortress gates of Swan Kingdom, decept by the traitor Crow and excellence of Crane Saarasa- Evil desires lead to destruction but for mental alertness exemplified by a crab to a crane. 'Sandhi' or the Principles of Truce, Tolerance and Co-existence . Aftermath of the defeat of Swan King due mainly to the traitorship of Meghavarna the crow- A tortoise ignores the advice of swans; the story of three fishes, possibilities turn against hazards- Peacock King appoints traitor Crow as in charge of Karpura Dwipa but Vulture Minister warns against- Sage converts mouse as tiger but reverses; mouse turns as dame but reverses for want of alliance- Kapinjala bird and a hare seek mediation of a wily cat which kills both as expected of a traitor of faith- Evil desires always lead to destruction but for alertness of mind as exemplified by a crab to a crane- Timely alert by Vulture Minister to Peacock King and plea for truce with Swan Kingdom- Foolish crocodile seeking to attain a monkey's heart to please wife but oversmarterd by the monkey- Donkey dies as misled by a fox twice over as narrated by Vulture Minister to victorious Peacock King- Moves and counter moves by both the Swan and Peacock kingdoms and mutual parleys towards truce- Brahmana cheated a goat for a dog; camel fooled to death by offering self as planned by tricksters- Crow cites example of serpent and frog to vindicate Swami Seva- Simhala King Saarasa surrounds Peacock kingdom suddenly and the latter offers truce to Swan King- Minister of Swan Kingdom replies wisely, while King of Swans commends Truce without strings- Truce of Swan and Peacock Kings forged, Saarasa King withdraws forces and Peace prevails.]

Sarga Seventy Three: Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.

[Vishleshana on Yogini Shabari]

Vishleshana on Shabari:

Shabari was a tribal girl curious to know what 'dharma' was all about and approached Matanga Maharshi at the foothills of Rishyamukha mountain; the Rishi accepted her as his student and ever since lived in his ashram teaching her in his service. As years passed by she became old walking with a stick and plucking berry fruits from the gardens of the ashram; meanwhile Matanga Muni achieved 'Maha Samaadhi' in 'padmaasana' posture, while assuring her to await the arrival of Shri Rama Lakshmanas. As the latter finally did arrive, she brought basketful of berry fruits and after biting and tasting the fruits only offered them to Rama and Lakshmana declaring to the world that sincere 'bhakti' would be the 'moksha maarga'; and thus the 'Shabari Ramayana' emphasizing Bhakti for Bliss. Rama gave the discourse to Shabari about the nine folded bhakti viz. 'Satsang' or affinity with followers of Truthful Virtue - 'Shravana' or hearing all about Dharma- 'Guru Seva' or Service and Following of a Guide- 'Japa' or constant repetition of the Sacred Name of Paramatma- 'Bhajana' or chorus singing in praise of the Lord as an expression in the public and selfless service to the society- and finally 'bhakti' or intense devotion without expectation recalling Bhagavad Gita's : **Karmanyevaadhikaaraste maa phaleshu kadaachana, maa karma heturbhuuh maate sangostva karmani/** One has only the liberty to 'do' but never demand the return fruits about which one has no control. Yet never abstain from the performance surely expected of the person. you. 'Karma Phala' is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to the person concerned. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads

to a string of inabilities for further successes! That situation is tantamount to ‘ jadatva ’ or total lack of initiative!]

ESSENCE OF VALMIKI KISHKINDHA RAMAYANA

Sarga One: On reaching Pampa Sarovara Rama was excited at its natural grandeur especially Sita’s absence, Lakashmana solaces- as they approached Rishyamooka, Vanaras and Sugriva.

[Vishleshana on Pampa Sarovara recalled from Sarga 71 of Valmiki Ramayana’s Aranya Khanda :

‘Enjoying the grand Prakriti soundarya and its bountiful nature, Rama Lakshmanas crossed one forest to another reached Pampa’s illustrious banks called Pushkarini. Pampa sarovara is situated to the east of the Matanga hill and to the west of the Rishyamukha hill and serves as a perennial source of water as the rain waters falling on these hills flow down to the sarovara. The water thus collected is free from gravel slippery slime and duck weeds. Thus, the water is crystal clear, sparkling, limpid, cool and delightful scented with lotus fragrance. The environs of the sarovara abound in forests is rich in flora and fauna includes Swans, Ducks, Kraunches, Ospreys and such other water birds. Fishes of rare variety like Vakratunda, Rohita Nalameena are found in plenty in the sarovara. Rama Lakshmanas! When you seek to catch the multi-coloured fishes, especially in the early evenings, the Sarovara gets profoundly fabulous of sweet smells of joy, coolness, healthy, and heart filling. Nara shreshthaas! The musical sounds of monkey group screeches get so pronounced as those of constant drubbings of ear drums. *sāyāhne vicaran rāma viṭapī mālyadhāriṇaḥ, śītodakam ca pampāyām dṛṣtvā śokam vihāsyasi/ sumanobhiś citāms tatra tilakān naktamālakān, utpalāni ca phullāni pañkajāni ca rāghava/* Shri Rama! In such glorious evenings when you pass by the banks of Pushkarini and its truly hearty walks, you should forget the remote heart beatings of Devi Sita viyoga even for a while. It is a local belief of pronouncement that the disciples of Matanga Maharshi tend to surrender to silence and peaceful tranquility of the natural surroundings. As the Matanga shishyaas collect flowers and fruits, then they get tired out and the sweating drops of their bodies seem to instantly turn as fresh and sweet smell flowers by the miracle of the Maharshi. Having crossed such spell binding occurrences in the forth arriving Matanga ashram , one could also witness there ahead the Punya Murti Tapasvini Shabari the embodiment of ‘dharmaanushthaana’. Rama! Maha Saadhvi Shabari ought to be ever anxious for your darshana bhagya for a number of years now! Raghu nandana! Once you pass by ahead the Matanga Vana and Shabari ashram, then you would reach the foothills of Rishyamooka parvata: *ṛṣyamūkas tu pampāyāḥ purastāt puspitadrumaḥ, suduḥkhārohaṇo nāma śīśunāgābhirakṣitaḥ, udāro brahmaṇā caiva pūrvakāle vinirmitaḥ/* The eastern side of Pampaa sarovara is situated the Rishyamooka Parvata foothills which around greenery of huge trees and plants forming a picturesque scene stated to have emerged by Lord Brahma’s generosity!]

Sarga Three: Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama Lakshmanaas by their appearance as Hanuman was pleased;

[.Vishleshanas on Anjaneya on his origin and illustrative stutis- a ready repeat reference vide Essence of Valmiki Bala Ramayana 2. Vedaangas

Vishleshana on Anjaneya on his origin and illustrative stutis- a ready repeat reference vide Essence of Valmiki Bala Ramayana released by [www. kamakoti.org-books](http://www.kamakoti.org-books) section:

Kesari the son of Gautami Rishi and Kesari's wife Anjana secured a grand son named *Hanuman* with the 'Amsa' (facet) of Parama Shiva and Vayu Deva too was responsible in the birth of the boy. Mistaking Surya Deva for a red-coloured fruit, the boy was tempted to fly skyward tried to hold Surya Deva, as Indra threw his Vajra on Hanuman's body and Ravana tried to hold Hanuman's tail but Hanuman never left his firm hold of Surya Deva. Ravan kept on fighting for a year in vain and tried to wriggle out of Hanuman's powerful clasp. Meanwhile Rishi Vishrava arrived at the spot and eulogised Hanuman to release Ravana the terror of the Universe. There after Hanuman resided for long time at Pampapura on the banks of Pampa River as a strong fixture and was thus acclaimed as 'Sthanu'. Also since Ravana who had dictated the World and controlled Devas was humiliated by *Anjaneya*, his name and fame spread as Hanuman: *Nighnanta cha Suraan mukhyam Ravanam Lokaraavanam, Nihanti Mushthirbhayah sa Hanumaaniti vishrutah*. (Ravana who was in the habit of badly hurting Devas and related Demi-Gods and killing Vishnu- Bhaktas without mercy had thus been restrained badly and received a jolt by Hanuman; the 'Mushthighatas' or 'Hanus' (beatings of closed hand grasps) damaged Ravana was the reason why Hanuman was named as such. Lord Brahma informed Hanuman that during the twenty eighth Tretayuga's first Part of Vaivaswa Manvantara, Bhagavan Vishnu would take the Incarnation of Shri Rama and that he would achieve Rama's unreserved devotion to Hanuman and destroy the clan of Ravana, his cruel brothers and sinful sons. (Bhavishya Purana) *Illustrative Stutis: Manojavam Maaruta tulya vegam jitendriyambuddhimataam varishtham, aataatmajam Vaanara yudha mukhyam Sri Rama dutam sharanam prapadye/* I bow in reverence to Anjaney whose thinking capacity as fast as wind, who is in all respects like his father the Vayu Deva in speed and mental agility, as the master of senses, the Supreme among intellectual strength, the leader of the Monkey brigade and the foremost follower of Shri Rama Chandra! *Hanuman anjanaasuunur vaayuputro maha balah, Rameshthah Phalguna sakhah pingaakshomita vikramah udadhityukramanaschaiva Seetaashoka vinaashanah Lakshmana praana daataacha Dasha greevascha darpaha, dvaadashaitaani naamaani Kapeendrasya Mahaatmanah svaapakaale pathennichyam yaatraa kaale viseshitah tasya mrityu bhayamnaasti sarvatra vijayee bhavet/* Maha bala Hanuman, the illustrious son of Anjana Devi and Vayu Deva! You are the beloved of Lord Shri Rama and dear friend of Arjuna; famed for brown eyes, the valiant hero of popularity who crossed the ocean with the unique purpose of assuaging Devi Sita's tearful misery, the wreckless destroyer of the fabled Ashoka Garden, the saviour of Lakshmana by fetching mrita sanjeevani overnight from Himalayas and the historic subduer of Ravana! Even a fleeting prayer to you by a sincere devotee frees from death and leads to victory especially during one's travels! *Atulita baladhaamam hemashailaabhideham, danujavana krishaanum jnaani naama agraganyam/ Sakala guna nidhaanam vaanaraanaamadheesham Raghupatipriya bhaktam Vaatajaatam namaami/ Om ham Hanumate namah/* Anjaneya! Our sincere salutations to you! Your body strength is like that of a golden mountain; you are like gigantic fire destroying the huge forest full of demoniac enemies; yet you are the symbol of wisdom and knowledge, the outstanding devotee of Shri Rama the singular and illustrious son of Vayu Deva! *Buddhi balam yasho dhairyam nirbhayatvam arogataa, ajaadyam vaakpatutvam cha Hanutsmaranadbhavet/* We pray to Hanuman Deva to surely secure 'buddhi balam' or mental sharpness and physical strength, reputation and fearlessness, resistance to physical diseases or even ailments and above all finesse in expression and convincing power! *Yatra yatra Raghunadha keertanam, tatra tatrakritamastakanjalim/ Baashpavaari paripurna lochanam Maarutim namata raakshsaantakam/* When and where there are singing and music sessions of Lord Rama's glories, there and then Lord Hanuman is readily seated with folded hands and emotionally charged wet eyes! Such indeed is the scene of Anjaneya who provides a safety zone to Rama bhaktas. *Daily Hanuman Mantra: The Hanuman Mantra*

for daily recital on the 11 days of worship is as follows: *Om namo Hanumate prakata rupaaya, aakraanta digmandala yashovitaana dhavaleekrita jagatpita vajra deha jvaladagni Suryakoti samaprabha tanuuruha Rudraavataara Lankaapuri dahana udhadhi langhana Dashgreeva shirah kritaantaka Seetaa sevaasana Vayu suta, Anjanagarbha sambhuta Shri Rama Lakshmana -andakara, Kapi sainya praakaara Sugreeva sakhya kaarana, Bali nibarshana kaarana, drona parvatotpaatana, Ashoka vana vidaarana, Akshakumaarakacchedana, Vanarakshaakara samaanayana, Baalodita Bhaanumandala grasana, Meghanaada hom vidhvamsana, Indrajivadha kaarana, Seetaa rakshaka raakshasee sangha vidaarana, Kumbhakarnaadi vadha paraayana, Shri Raama bhakti tatpara, Samudravyomadruma langhana mahaasaamardhya, Maha tejah punja viraajamaana, swaami vachana sampaadita, Arjuna samyuga sahaaya, Kumara Brahmacharin, gambheera shabdodaya, Dakshinaashaa Martaanda, Meruparvata peethikaarchana, sakala mantraagamamaachaarya, mama sarva graha vishaadasana, Sarvajvarocchaatana, Sarva Visha vinaashana, Sarvaapatti nivaarana, Sarva dushta nibarhana, Sarva vyaaghraadi bhaya nivaarana, Sarva shatruccchedana, Mama parasyacha trihuvana pum streena pumsakaatmaka Sarva jeeva jaatam vashaya naanaa naamadheyaan sarvaan raagjna saparivaaraan mama sevakaan kuru kuru, Sarva shastrastra vishaani vidhvamsaya vidhvamsaya, mama sarva kaarya jaatam saadhaya saadhaya sarva dushta durjana mukhaani keelaya/Recital of this Paramapavitra Hanuman mantra japa bestows veeratva, keerti, tejas and ojas. Another popular stanza of for daily recital is as follows: *Hanunaananjananaa soonur Vaayu putro maha balah, Raameshtah Phalguna sakhah pingaakshomita vikramah/ Udadhi kramanaschiva Seeta shoka vinaashakah, Lakshmana praana daataacha Dashagreevascha darpaha/ Dvaadashitaani naamaani Kapeendrasya mahabalah, svaapakaale pathennityam yaatraakaale visheshatah, tasya mrityu bhayam naasti sarvatra vijayee bhavet/]**

Sarga Seven: As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage Rama's inner feelings and assures 'karya siddhi' finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too!

[1. Brief Vishleshana on Tri Gunas 2. 'Arishad Vargas' vide Bhagavad Gita and Kathopanishad:]

[Refer to Vishleshana on 'Arishad Vargas' vide Bhagavad Gita and Kathopanishad:

Bhagavad Gita states: *Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer- muniruchyate/* Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of 'Sthitapaginantva'! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva's approval even an ant or insect would not do harm. And 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own 'karma phala' or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal. *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate. sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/* Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration;

the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial ‘arishad vargas’ or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. *Raaga dvesha niyuktaistu vishaanindriyaishcharan, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva duhkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/* If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] *Prasaade sarva duhkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one’s mental control. But once ‘chitta shuddhi’ or the purity of conscience is tarnished and ‘ indriya nigraha’ or control of senses is lost then the mental bridle gets tilted off.]

Sarga Twelve: Shri Rama’s feat of destroying Seven Taala Trees in a row- Sugriva’s challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa- Rama explains the problem of Vaali Sugriva identity.]

[Vishleshana on the identity of Ashvini Kumars from Surya Purana:

Vishwakarma the Shilpi’s daughter was Sangina whose celestial name is Raagini also called Surenu in dyuloka. Sangina’s shadow is Chhaaya also called Nikshubha. Sangina is not only pretty but a Pativrata too; she gave birth to Manu and Yama. But she was unable to approach the ever fiery form of Surya and after retaining her shadow left to her father Vishvakarma’s home to stay there for very thousand and odd years, despite the father advising her to return to her husband’s home as soon as possible. As the father pressurised her, she left for Utrara Kuru pradesha in the form of a horse. Chhaya Devi and Surya Deva gave birth to two sons named Shritashrava and Shrutakarma, besides a daughter named Tapati. Shritashrava’s son was Saavarni Manu and Shanaishwara was the son of Shritakarma. Just as Sangina Devi was too affectionate with her children, Chhaya Devi was not so. Chhaya had normal relation with Sangina’s elder son Manu, but had difference of opinion with Yama. As Chhaya bothered Yama too much, then the latter desired to lift her physically and held her upside down and in the process touched her feet. Chhaya then gave a ‘shaap’ or curse that Yama ‘s feet be twisted and disfigured. In this physical altercation, Surya appeared and said that every ‘shaap’ could be negated but not that of a mother and suggested that the only way could be to the flesh of Yama’s feet be kept on ‘krimis’ or vicious worms so that the flesh of the feet be eaten and got disappeared and the fleshless feet be retained. This way- out would save Yama’s feet and Chhaya Devi’s curse be carried out too. Soon after this shaap incident, *Vishvakarma the father of Sangina approached Surya Deva and informed him that his daughter Sangina was in the form of a horse in Shaaka dwipa, and made Surya to assume the form of a male horse at where Sangina was grazing. Then Surya in the form of a male horse approached Sangina in the form of a female horse and tried to mate. Sangina struggled in the act of mating as she was of the feeling that Surya was a ‘para purusha’; in the process of th struggle Surya’s virility entered Sangina’s nose and she gave birth to*

two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasnna. After Surya Deva revealed his identity, then the two horses mated again and Revant was born with similar radiance like that of the father.]

Sarga Thirteen: Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni.
[Vishleshana on Tri Agnis: a) Varaha b) Brahmanda Puranas.

[Vishleshana on Tri Agnis: a) Varaha Purana b) Brahmanda Purana]

Varaha Purana : Creation of Agni Deva, his several names and implication of worship: When Maha Vishnu created 'Panchabhutas' or Five Elements) and Loka Pitamah Brahma and commanded the latter to initiate creation, Brahma could not do so and he was extremely confused and hence angry and the rage created thousands of flames called Agni who became extremely thirsty. When Agni asked Brahma as to how his thirst could be quenched, Brahma showed three types of satisfying it viz. sharing the 'Dakshinas' received by Devas and hence Agni was known as 'Dakshinagni'; the second way of Agni's thirst was by carrying the Havans (Homas and Yajnas) performed in the Trilokas (Three Worlds) in favour of various Deities as their 'Vahan', thus becoming Agni popular as 'Havyavahan'; the third way is that since Agni is present in each 'Griha' or household, he is known as 'Garhapatyagni'. Brahma further named Agni as 'Vaisvanara' as the latter provides the means of bestowing 'Sadgati' (Salvation) to the virtuous beings performing havans and other good deeds. Agni is 'Jataveda' or protector of both Known and Unknown material; 'Naaraa Prashamsa'-'Naar' or people, especially 'Dwijas' or twice born Brahmanas, Kshatriyas and Vysyas do 'Prashamsa' or praise; Known as 'Dravinoda' as Agni provides money power. The other popular names accorded by Brahma to Agni are 'Tanunpath' (Agni protects Sharir/Asharir), 'Prapurna' (full of everything) and many other names. Agni desired to Brahma to designate a day of each Month so that all concerned would perform worship to Him. Since this was a unique request made by any Deity for the first time, Brahma confirmed *Pratipada* as a day of significance for Agni. Brahma blessed Agni that Pratipada be popularised among all the Lokas and worship to Agni by way of fasting (Upavas) or at the most by taking milk would qualify a devotee to acquire prosperity and Tejas (radiance) during the current birth and to secure Kingship in the next birth and certainly please the Pitru Loka.

Brahmanda Purana describes : There are three types of Agni viz. Devata related, Bhoutikaagni and Water generated Earth-related Agni called Vidyut Sambhava or Born out of Lightning or Abyoni; as the night is over the Unknown Brahma desired to visualise water and Earth in the darkness and assumed the form of a tiny 'Khadyota' (glow-worm) and viewed Agni for illumination and named it as 'Parthivaagni' or Terrestrial Fire and divided into three forms viz. 'Vaidutaagni', 'Jatharaagni' and 'Souraagni'.

Vaidyutaagni is not assuaged due to rains nor human bellies but only due to friction of wood. Jatharaagni has no illumination and is not visible. Souraagni gets terminated by the Sun Set and enters Agni and gets revived at Sun Rise. Illumination and Heat promote and increase each other. Alike in the Northern and Southern hemispheres, when Sun rises the night enters water and water gradually gains heat and radiation ; at the time of Sun Set the day enters waters and thus the latter gains transparency next morning. Thus in this order the Earth's hemispheres the Sun Rise and Sun Set or the day and night respectively enter water. Surya Deva absorbs water through his rays and hence called 'Shuchi' or of purity..This is related to Earth-related Agni and hence called Shuchi; the latter means Agni with thousand rays which absorb water from various sources like oceans, rivers, wells and all water-bodies. The rays of Agni create both cold

water and hot water as also four hundred peculiar forms; those rays which could produce heavy rains are called chandana, Sadhya, Kutana, Akutana and Amrita. Besides these rays, there are three hundred other rays which produce snow. The Snow-fall creating rays are known as Drisyaas, Meghaas, Yaamyas, Hradinyaas (resounding ones) and they have limited illumination and such rays are called Chandras. Those rays which create heat are white in colour numbering three hundred are called Shuklas, Kuhakaas, and Vishvabhuts. Surya Deva distributes these rays to human beings as well as Pitru Devas equitably and satisfy them. Surya helps utilise these rays to Human beings by way of herbs and vegetation, to Pitras by way of Swadhaa-Homas and to Devatas by way of Amrita. In the Vasanta or Spring and Greeshma or Summer seasons, Surya blazes three hundred rays of Agni to heat up the World while he showers in Sharat Kaala or rainy season by four hundred Agni-Kiranas ; in Hemanta or early winter and Sishira or late winter Seasons three hundred rays are utilised.]

Sarga Seventeen: Falling before death, Vaali heavily criticizes Rama for his stealthiness, undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery!

[Vishleshana on Bhagavan Hayagriva and Madhu Kaitabhas vide Devi Bhagavata Purana:

Devi Bhagavati blesses Vishnu as Hayagreeva: As Indra and Demi-Gods were performing a Sacrifice in the presence of Brahma and Mahesa, they had all desired Maha Vishnu to preside over the Function and called on Him. But, Lord Vishnu was in ‘Yoga Nidra’ or the Sleep of Deep Meditation and nobody would dare wake Him. More over, interruptions of somebody’s speech, the love of a couple, or waking up a person’s deep sleep are sins equivalent to ‘Brahma hatya’ or killing of a Brahmana. The Lord was seated in a ‘Padmasana’ posture squatting with His legs folded and resting His chin on the top of His Bow with an Arrow fully drawn. As the Sacrifice was to be concluded, Lord Siva advised Lord Brahma to create a White Ant, ‘Vamri’ and directed it to bite the arrow gently which should wake up the Lord to consciousness and thus make the request. The Vamri sensed the delicate situation and requested Brahma to grant it a return boon for the great risk being undertaken in disturbing the Yoga Nidra of no less a personality than Maha Vishnu Himself! Lords Brahma and Siva gave a boon to the Vamri that what ever trickles from the Sacrificial Offerings of Ghee in the Homa Kunda (Fire Pit) would spill out could be collected as its share. As commanded by Brahma, the insect bit the fore-end of the arrow and the tight string gave way at once and the entire Universe reverberated with horrifying sound as the earth quaked, mountains were shaken, Oceans rose high, Sun lost way and Devas got traumatised. Maha Vishnu’s Head was severed with His Crown and there was no trace as to where it fell! Along with Devas, Brahma and Siva cried like human beings as there was a ‘Pralaya’-like situation(Universal Dissolution). Then Deva Guru Brihaspati consoled Indra, Brahma and Siva and emboldened them to countenance the grim situation, as such eventualities did happen in the past. The only recourse that Lords Siva and Brahma, accompanied by Indra and Demi-Gods, had in one voice made an intense appeal to Maha Devi Bhagavati, the Eternal Cause of Causes, the very Original Energy, the Life Force of entire Creation, the Bindu and Pranava, the Sourcing Fountain of knowledge and above all the Embodiment of Charity and Forgiveness. Pleased by the most sincere prayers of Brahma and Siva downward, ‘Nirguna’ Maha Devi hinted that there ought to be a cause for the tragedy. In the company of Maha Lakshmi, once Maha Vishnu laughed by thinking of something. Lakshmi Devi failed to understand the possible reason as to why Vishnu was so much amused about. Was it a spot on Her face or was it due to another woman in His desire? Then as Vishnu did not clarify, Lakshmi assumed ‘Tamasic Guna’ and gave a curse to Him saying that His head should fall off. Thus happened the resultant tragedy despite Her sincere repentance. While this tragedy took place, there was a coincidental incident that a tough Davana of extraordinary cruelty,

named Hayagriva or the Demon with the neck of a horse, resorted to severe 'Tapas' (Meditation) to Maha Bhagavati for thousands of years by following a strict regime of Sacrifice and unflinching devotion. Maha Devi appeared before the Rakshasa and granted him a boon that no Power in the Universe could cause death to him, except by an Extraordinary Energy in the form similar to his own viz. Hayagriva form alone could destroy him. Brahma and Siva hastened with the solution to the present gravest tragedy and instructed Devata's own Architect, Visvakarma to do the needful. The Architect killed a horse at once and fixed its neck to Vishnu's severed head and thus emerged Hayagriva. *Vishnu destroys Madhu Kaitabha brothers:* When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play and finally stealing Vedas. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound 'Vagbija' the Seed Mantra (Seed 'Bija' and 'Vak' the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra's repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. 'The Parasakti's Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus- head sprouting from Maha Vishnu's navel, tried the age-old four means. He tried to use 'Sama (Counselling)' 'Dana' (Gifting or bribing), 'Bheda' (put one against another) and finally 'Danda' (Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya's discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of 'Tamo Guna' - Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Maha Shakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or 'Svacchanda Maranam'. Maha Shakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Shakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the

brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Shakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of 'Dharma Yuddha', partly by trickery and partly by Maya or Illusion.]

Sarga Eighteen:Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies point by point and fully justifying action in releasing his frightful arrow, yet with sympathy [Vishleshana on Chakravarti Mandhata from Maha Bhagavata Purana]

[Vishleshana on Chakravarti Mandhata from Maha Bhagavata Purana:

Tracing the origin of Ikshvaku, the eldest son of Vaivasvata Manu, in the lineage to King Puranjaya (Kakustha) who fought a war between Demons and Demi-Gods on behalf of Indra on the condition that Indra would take the form of a bull. Puranjaya rode on the hump of the Great Bull and hence Puranjaya's title was 'Kakustha' (hump of the Bull) as also Indravahana or the vehicle of Indra. In the family lineage of Puranjaya was born King Yuvanashva, who performed Indra Yagna to beget a child. During the Sacrifice days one night the King felt thirsty and entered the Fire Spot area and drank the Sacred Water meant to bless his wife a child. As the Brahmanas found the water pot empty, they were aghast that the King drank the Water and eventually, he got a child from his abdomen. The boy cried for milk and that was not possible from the father; Indra put his index finger in the child's mouth and thus saved him. The Boy was **Mandhata**, who became eventually an undisputed Emperor of the World comprising seven islands- 'from where Sun rose to where it set'. He was a terror to Rakshasas. [He was stated to have discovered Lake Manasarovar near Mount Kailash as he was reputed to have made penance at the banks of the Lake under the mountain range was named after him. It was believed that there was a Serpent Mansion where Mandhata prayed and from a tree dropped fruits making big noises like 'Jam' and the area was known as 'Jambudweep']. Mandhata's wife Chatrarathi alias Bindumati was a pious lady who begot two sons, Purukutsa and Muchikunda and fifty daughters. Sage Saubhari an old person who lived twelve years under water in penance was tempted to marry as he found fishes having sex and procreating children. He hesitantly asked Mandhata to let him marry any of his daughters. Mandhata was reluctant as Saubhari was diseased and old, but could not disagree as the Sage might get furious; he told the Sage that his family custom was that all the daughters must marry the same person and that even one of them should not refuse the Sage. The Sage with his mystical powers transformed himself into a handsome youth and thus all the daughters agreed to marry him. The Sage made mansions for each of the girls. But, in course of time, Sage Saurabha realised that because of the fish in water, his entire Spiritual life was destroyed and although late in his life reverted back to a more introspective life eventually and intensified his devotion to Lord Vishnu.]

Sarga Twenty Four:Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them ; [Vishleshana on Indra's killing Vritrasura vide Devi Bhagavata and Maha Bhagavata Puranas]

[Brief Vishleshana on Indras killing Vritrasura based on Devi Bhagavata and Maha Bhagavata Puranas: Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya,

especially ‘Panchagni Sadhana’ hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira’s rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra’s dreadful deed, Visvakarma performed an inexorable Sacrifice by ‘Abhichara’ process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a ‘Sudarshan’ like Disc, and a ‘Trisula’ like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive. He advised that he along with Devas might request Dadhichi Maha Muni to spare his backbone which meant the Muni’s sacrificing his life to serve a deva karya; Dadhichi obliged and Devata’s architect Vishvakarma made a thunderbolt like ‘vajraayudha’ with the help of which Vrtrasura was killed]

Sarga Twenty Five: Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali’s ‘dahana samskara/ jalaanjali’ by Angada -]

[Vishleshana on Dahana samskara for human beings is vividly explained vide Sarga Seventy Six of Essence of Valmiki Ayodhya Ramayana:

‘You the Pretaatma’ as enclosed with the ‘kavacha’ or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the ‘Jeevatma’- Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your ‘sukrita phala’, you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10-16.-3. Referring to the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa meghe bhavati meghe bhutwaa pravarshti taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/*(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva-- and Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: ‘Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue]

Sarga Twenty Seven: Rama Lakshmana's dialogues at their of Prasravana Giri Cave
[Vishleshana on Tungabhadra]

[Vishleshana on Tungabhadra:

The Tungabhadra River is formed by the confluence of two rivers named Tunga and Bhadra on the slopes of Western Ghats. As the demon Hiranyaaksha sought to sink Bhumi down to Patala, the entire Universe came to stand still when 'Dishas' (Directions), 'Grahas' (Planets), and Celestial Beings got stuck excepting Tri-Murthis, Bhu Devi and Brahma appealed to Bhagavan Vishnu to uplift Her as She was sinking under deep Ocean and to save the Universe. In reply to the 'Stutis' by Bhu Devi, Maha Vishnu assured that as a result of Her Bhakti (devotion) He would lift Her up along with mountains, forests, Samudra, Rivers, Seven Dwipas and all the rest; He assumed a colossal manifestation of six thousand yojanas of height, three thousand yojanas of width and one thousand yojanas of Varaha Swarupa; Heliberated Prithvi by His left 'damshttra' (Jaw) along with the totality of mountains, forests, Sapta Dwipas and their contents including Oceans and Rivers all in tact!' The legend further states that Varaha Swami after killing the demon took rest by sitting on the present day Varaha Parvata peak. When He sat on that Peak, his sweat over flowed from his scalp and flowed and became Tunga River and that which flowed from his right side became Bhadra River. After emerging from the source the Bhadra river flows through Kudremukh mountain region and Tunga River flows through Sringeri near Shimoga, till they join at Koodli, at an elevation of about 15 km from there. There is a popular saying 'Tunga Paana, Ganga Snana', or drink Tunga River water, which is tasty and sweet and take bath in Ganges River, which is holy. There are many religious places all along the rivers: primarily the temples of Saiva Cult on the banks of the Bhadra and all the cults on the banks of the Tunga. Sringeri, Sarada Petham established by the Adi Shankaracharya is the most famous one on the left bank of the Tunga, about 50 km. downstream of its origin. Mantralayam's Raghavendra Swamy Muth is at Alanmpur in Kurnool District of Andhra Pradesh.]

Sarga Twenty Eight: Shri Rama describes to Lakshmana about the features of Varsha Ritu
[Vishleshana on Shat Ritus or Six Seasons from Taittiriya Arankaya]

[Vishleshana on Shat Ritus or Six Seasons from Taittiriya Arankaya

Ritus or Seasons approximately coincide with Chaitra-Vaishakha or end March to the last weeks of May when festivals like Ugadi, Shri Rama Navami, and Vaishakhi are celebrated. Greeshma Ritu or Summer during April-July during Jyeshtha-Ashadha when festivals like Ratha Yatra and Guru Purnima are observed and Dakshinayana or the Solar downtrend commences. Varsha Ritu or monsoon coincides with Shravana-Bhadrapadas or the last portions of July-September when Mangala Gauri and Vara Lakshmi Vratas, Raksha Bandhan, Krishna Ashtami, Ganesh Chaturthi and Onam are celebrated. Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratris and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed; and finally Shishira Ritu or winter coinciding with Maagha-Phalgun months during the last quarter of January to March is the time of Vasanta Panchami,

Shiva Ratri and Holi. The Chandra maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra commencing from Ugadi.

[The following chart provides the details: Ritu/ Season- Lunar Month -Months - Weather

Vasanta or Spring during Chaitra -Vaishakha or Feb 18- April 20 with temperature of 20-30 C Greeshma or Summer of Jyeshtha- Ashadha April 21-June 21 with temperature of 30-50 C Varsha or Monsoon of Shravana-Bhadrapada or June 22-Aug 23 with hot-humid- rains Sharat or Autumn of Ashvija- Kartika or Aug 24- Oct 23 mild temperature. Hemanta or Pre-winter coinciding with Margashira- Pushya- Oct 24- Dec 21 with pleasant- cold weather Shishira or winter during Maagha-Phalgun - Dec 22-Feb 17 Moderate Cold;10C+/-

Vasanta Season is dominated by Vasu Devatas instructed by Savitu as at the beginning of the Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats dominate and prepares earth for Parjanya and rains ushering diseases like cold, jaundice and so on. Yet, this is when crops are abundant and fruits in variety are aplenty. All the same rains the future of food supplies for the year hence calls for ploughing, planning and hard work. Sharat provides clean eyes and good vision even as divine artisans with the grace of Ribhu Devatas initiate planning, innovations, creations and caliber, aspirations and contented living. Sharat season heralds good eating, wearing god dresses and enjoyments. Marut Devas then follow creating mixed blessings; on one hand they create harsh and mighty winds seeking destruction and damages and on the other hard realities of life with obstructions in efforts yet unusual and unexpected fruits of hard work alike work never performed. Variety is the spice of Life in the Sharat Season! Hemant calls for vigilance, either initiating a struggle ahead or a caution and forewarning for preparedness and thus of introspection. Shishira Ritu arrives with lightnings, rains, smugness of Nature around besides that of individuals too. The blessing of ample rains could also call for uncertainties. As Agni Deva calls for plentiful waters to heighten living conditions of Beings, uncertainties too prevail as natural calamities thus creating a touch-and-go situation. The Mighty Marut Devas are worshipped for overcoming impediments and create opportunities for happiness]

Sargas Thirty Four and Thirty Five: Sugriva faces the wrath of Lakshmana and Tara continues to soothen Lakshmana by her tactical talks

Vishleshanaa : 1. on Prayaschittas (Atonements): sourced from Parashara Smriti and Manu Smriti and 2. Visleshana on Chandra Deva's inseparability of Devi Rohini vide Varaha Purana

Vishleshana on Prayaschittas (Atonements): Sourced from Parashara Smriti and Manu Smriti

Prayaschitta for '*Sura paana*: Dwija if drunk by mistake or due to uncertain mental balance be served boiling hot liquor so that he is probably recall his bad experience be reminded of his guilt again and again. Alternatively, he is punished by drinking boiling hot cow's urine, or water or ghee or cow dung almost till he is tongue is burnt literally. Or else, the possible atonement of consuming hard liquor, one might eat only a day and rice'oil cakes for the night for a year and wear cow hair clothes carrying a flag of anti-liquor all along. Suraapaana is such as the waste of grains which is abhorable since that is the food and drink of yaksha, raakshasa, pishachas; indeed brahmanas especially ought to avoid suraapaana as being the virtuous eaters of 'havish' or the remains of the offerings of food on completion of vedic homa karyas. Even once a brahmana consumes a hard liquor gets barred from brahmanatwa and gets outcast to the meanest low class. *Stealing*: Gold of brahmanas once complained and the stealer confesses, striking

the culprit hard with a club then the thief gets purified and the brahmana victim retains his austerity. Infact, the victim brahmana might gift the gold and retreat to perform brahma tathya pataka vrata and that ideed be the perfect manner by which the thief himself would get ashamed. *Guru bharya talpagaami*: This is one of the 'Pancha mahaapaatakas' that deserves the praayaschitta only by self confession and embracing the prototype of a woman of redhot iron and literally dying or alternatively cut off his own male organ and try to walk towards 'nairuti' or south west till he perhaps falls dead. *Go hatya*: If a cow is killed, the 'praayaschitta' would be to shave off his head and consume the drink of yavas or barley grains and hide himself from the public in a cowshed wearing the hides of the dead cow for a month. During that period of atonement he should bathe in the cow urine and eat only the havishya bhojana only for three weeks in the month; in the following two months, he should follow cows with composure and drink the water mixed with the dust raised by the cowherd and at the day eat saltless 'havishaana' and sit up in veerasanam position all through the night as the cows sleep off comfortably. In case, a sick and frightened cow of sacredness expecting or actually attacked by tigers or wild animals and fallen helpless in a ditch or mud, then no honest attempt be spared by some how tide over the rescue. In varying conditions of weather of heat, rain, cold and speedy winds, a good human being should make allout and determined endeavors even at the risk of one's existence; if a grazing cow- incidentally this is the only being in the Lord's srishti which inhales as also exhales oxygen- while its calf is enjoying milk from its udder, be it in the fields or one's own cow-yard, any attacker either by a criminal or an animal, cows ought to be rescued first and then the calf. *Anena vidhinaa yastu goghno gaamanu -gachhati, sa gohatyaakritam paapam tribhirmaasairvyapohati/* Any person suffering from the sin of 'go hatya' if he rescues a dying cow would indeed be relieved of this atrocious degradation of morality within three months of such rescue. Once one's prayaschitta is concluded then the person concerned is to observe charity to a well learnt Brahmana of ten cows and a bull, or alternatively surrender what ever property that he has!]

Visleshana on Chandra Deva's inseparability of Devi Rohini vide Varaha Purana

Daksha's curse to Moon and reappearance: As Prajapati Daksha married off all his twenty seven daughters to Soma, the latter was ignoring all the daughters, excepting Devi Rohini. The 27 daughters married to Chandra are Kṛttika, Rohinī, Mrigasheersha, Aardra, Punarvasu, Purbabhadrapada, Pushya, Aslesha, Magha, Svaati, Chitra, Purvaphalguni, Hasta, Dhanishtha, Vishaakha, Anuraadha, Jyeshtha, Moola, Purvaashaadha, Uttaraashaadha, Shravana, Uttaraphalguni, Shatabhisha, Uttarabhadrapada, Revati, Ashwini, Bharani. These 27 wives of Chandra are 27 Nakshatras (the constellations) which are on the moon's orbit. The rest of them complained to their father Daksha who reprimanded Soma to behave but Soma ignored the repeated warnings of Daksha. Out of exasperation, Daksha cursed Soma to gradually decline and finally disappear. In the absence of Soma, there were far reaching adverse effects in the Universe. Devas including Vanaspati felt Soma's absence and so did human beings, trees, animals and worst of all medicinal plants, herbs and so on. The Sky was dark and the Stars too lost the shine. Chandra prayed to Lord Shiva for long at Prabhasa Tirtha and since Daksha's curse was irreversible a compromise was made that during Krishna paksha Chandra would wane and wax during Shukla Paksha. However, this formula proved defective as Chandra was sinking in the Ocean causing natural sufferings by way of non availability of herbs and so on and at the request of Devas to Shiva again, Chandra left only with one of the 'Kala', the Lord gracefully wore the Crescent Moon on His 'jataajuta mastaka' for good, enabling Chandra to wane and wax every month ever since! As Devas approached Vishnu, He advised the solution of Churning the Ocean by both Devas and Danavas and latter too agreed to the proposal for the lure of securing 'Amrit'. In the process of churning, Moon was given birth again. This had brought great relief to Devas, human beings whose 'Ekadasha Indriyas' (Eleven Body parts), 'Pancha Bhutas' (Five Elements), Solah Kshetra Devatas, Trees and Medicines. Even Rudra's head was without Soma and so did water.

Lord Brahma blessed Pournima thithi and selected the day for worship to Chandra Deva when fast is viewed propitious along with token amount of money and material as charity. That specific day ‘Yava’ Bhojan (Barley food) or barley made material is considered to blessed a person with Gyan (Knowledge), radiance, health, prosperity, foodgrains and salvation.]

Sarga Thirty Nine: As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravana, the grateful Sugriva returns back for further action [Vishleshana on Anuhlada- Shachi Devi-and Indra]

[Vishleshana on Anuhlada- Shachi Devi-and Indra:

Shachi Devi the daughter of Danava Puloma was fond of Indra Deva even before their wedding, but Puloma liked another Danava youth named Anuhlaada. With the secret consent and permission of Puloma, Anuhlaada forcibly abducted Shachi Devi. Indra attacked and killed him brutally and married Shachi Devi. In further revenge Indra killed his father in law Danava Puloma too, thereafter.

Incidentally there is another Vishleshana on Shachi Devi and Indra vide Sarga Forty Eight of the Essence Of Valmiki Baala Ramayana in an another context of Vritrasura Vadha my Indra with the help of Dadhichi’s backbone turned into Vajrayudha, but Indra was punished for ‘brahma hatya pataka’, as Indra got dethroned by Nahusha as new Indra, who claimed Shachi Devi and was finally recovered as hidden in a lotus stem at Manasarovara]

Sarga Forty: Now that the full backing of Vanara Sena along with enthused dedication of ‘Swami Karya’, Rama instructed Sugriva to take off the efforts of ‘Sitaanveshana’ in the eastern direction [Vishleshana on Sapta Dweepas from Brahma Purana] [Ready Ref. Vishleshana repeated in brief about Vaamana Deva and Balichakravarti vide Essence of Valmiki Ramayana as released by the website of kamakoti .org/books

Vishleshana on Sapta Dweepas from Brahma Purana

The entire Bhuloka (Earth) was divided into seven major Territories viz. Jambu, Plaksha, Shyalma, Kusha, Krouncha, Shaka and Pushkara surrounded by Sapta Samudras (Seven Seas) viz. Lavana (Salt), Ikshurasa (Sugar cane juice), Sura (wine), Ghrita (Classified Butter or Ghee), Dadhi (Curd), Dugdha (Milk) and Swadu Jala (Sweet Water). Prithvi is stated to have a lotus-like shape, each one of the angles situated with Sapta Parvatas (Seven Main Mountains) with Himavan, Hemakuta and Nishadha in South; Nila, Sweta and Shringvan in North, in the Center is Meru with a height of eighty four thousand yojanas, sixteen thousand yojanas of depth, thirty two thousand yojanas of circumference. Bharata Varsha, Kimpurasha and Hari Varshas are to the south of Meru; Ramyaka Varsha is in North; Bhadrasha in East; and Ketumala in West. In Jambu Dwipa, there is Bharata Varsha above the Sea and below the Himalaya called Bharati with a width of nine thousand yojanas; this is known as ‘Karma bhumi’ where Swarga and Moksha are accessible to those who are desirous and deserving. There are seven major Kula Parvatas / mountains in Bharat viz. Mahendra, Malaya, Sahya, Shaktiman, Ruksha, Vindhya and Pariyatra. It is in this Bharata from where attainment of Swarga becomes possible not only for human beings but even Pashu-Pakshis (animals and birds) with; ‘Sakaama Sadhana’ or Endeavors while in the materialistic world one could reach Swarga, whereas Nishkama Sadhana could even secure Moksha (Salvation). But negative results might be accrued in performing sins and would attract Narakas besides getting sucked into the whirlpool of births and deaths. There is no other place in one’s life excepting in Bharata Varsha or the Karma Bhumi where such a possibility ever exists. Spread over an area of thousand yojans long from North to South, this hallowed land is divided into Nine Regions viz. Indra dwipa, Kasetutana also known

as ‘Upto Setu’, Tamravarna, Gabhastimaan, Nagadwipa, Soumya dwipa, Gandharwa dwipa, Varunadwipa and the Sea-surrounded ninth dwipa. To the east-ward of Bharata is the abode of Kiratas while the west-ward is of Yavanaas; inhabitants of the Central Region are Brahmana, Kshatriya, Vaishyas and Sudras whose professions are Yagnas, Yuddha, Vanijya and Seva (Sacrifices, Battles, Commerce and Trade and Service) respectively. In this Bharata, are of residents of Kuru, Panchala, Madhya desha, Purvadesha, Kamarupa (Assam), Poundya, Kalinga (Orissa), Magadha, Dakshina Pradesha, Aparanta, Sourashtra (Kathiyavad), Sudra, Abhira, Arbuda (Abu), Maru (Marvada), Malva, Pariyatra, Souveera, Sindhu, Shalva, Madra, Ambashtha, and Parasika. The Yugas of Satya, Treta, Dwapara and Kali are applicable only to Bharata Varsha and nowhere else. While Bharata is the Karma Bhumi practising Yagnas and Daanaas, compared to all other Countries in Jambu Dwipa are Bhoga / luxury-oriented. Bharata Varsha is the best of all the Places in Jambu Dwipa as the former is the Karma Bhumi compared to all other Deshas which are primarily pleasure-loving. It would be only after lakhs of births that one could secure a human life after storing considerable Punya; in fact, Devas sing hymns saying that those who take birth as human beings are blessed since they are born as Manavaas who had great opportunity to qualify to attain Swarga and Moksha by following a religious and disciplined life and by following Nishkaama Dharma or without strings of ‘Plalaapeksha’ or fruits of returns. Plaksha Dwipa is double the size of Jambu Dwipa’s one lakh yojanas under the Chief called Mehatidikh who had seven sons and the Kingship was surrounded by Seven major Mountains and Seven Rivers with the traits typical of Treta Yuga. Its inhabitants pray to Bhagavan Vishnu in the form of Chandra Deva. Compared to the salty taste of Sea water between Jambudwipa and Plaksha Dwipa, the taste was of Ikshu in the of intermediate region of Plaksha and Shalmala whose Chief was Vapushman and the latter’s size was double that of Plaksha. Here again there are seven mountains with mines of jewels / precious stones and seven Rivers and in this Dwipa Lord Vishnu is prayed in the form of Vayu Deva. Like in Plaksha Dwipa, the inhabitants of Salmala too, Varnashrama is followed and the colours of persons in these Varnas are Kapila, Aruna, Peeta and Krishna are for Brahmanas, Kshatriyas, Vaisyas and Sudras respectively. Sura Samudra earmarks the inter-region of Salmala and Kusha Dwipa whose size was double that of Salmala and Kusha’s King is Jyotishman and the inhabitants are human beings practicing Varanashrama as also Daityas, Danavas, Devatas, Gandharvas, Yakshas, Kinnaras and a great mix of Brahma’s creation. They all pray to the Multi Faced Janradana. Ghrita Samudra (Classified Butter) partitions the Kusha and Krouncha Dwpas; the size of the Krouncha is double that of Kusha. Rituman is the King of Krouncha where again Varnashrama is observed and the counter-part Varnas are Pushkala, Pushkara, Dhanya and Khyata corresponding to Brahmanas etc. Rudra Swarupa Janardana is the Deity revered in this Dwipa. Between Krauncha and Shaka Dwpas is the Dadhimandoda Samudra and the King of Shaka is Mahatma Bhavya, again with Seven Mountains and Seven Major Rivers as also seven Princes, where Siddhas and Gandharvas inhabit. Maga, Mahadha, Manasa and Mandaga are the corresponding Chaturvarnas. All the inhabitants of this Dwipa pray to Surya Swarupi Vishnu. From Shaka to Pushkara, the intermediate Samudra is of Ksheera and Pushkara which is double of Shaka is size is headed by Stravana and since it is a huge Dwipa, the King divided it to Mahavira Varsha and Dhataki varsha and the sons of the King awarded the two in their names after the two parts under his over-all control. These territories are mainly inhabited by human beings who have longevity of ten thousand years, devoid of illnesses and worries and of jealousies, fears, egos and crookedness; these humans as superior as Devas and Daityas and they are all devoid of Varnashrama as all the inhabitants are of equal status. The dividing line of Pushkara is surrounded by sweet water atop of which is Lokaloka Parvata, beyond which is stated to be of complete darkness; in fact, the Border of Pushkara of ten thousand yojanas, there were neither species nor life].

Sarga Forty Three: Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several ‘vaanara veeraas’

[Vishleshana on Manasa Sarovara

Janmoushadhi tapomantra yoga siddharetaraih, Jushtam kinnaragandharvair – apsarobhi vritam sadaa/(Only blessed persons who are Siddhas and Tapodhanas, Parama Yogis, besides Kinnara, Gandharva, Apsaras and such Celestial Beings could have their abodes at Manasarovara). Hari Vamsha which is a component of Skanda Purana makes a detailed reference to this outstanding Maha Tirtha and an unparalleled Sidhha Kshetra) Manasarovar waters are crystal clear of bluish tinge and the Lake is of the shape of an egg stated to have spread over some 15 km. This is one of the Fifty One *Shakti Peethas* where the right wrist bracelets of Devi Sati's 'jeerna sharir' fell as Lord Vishnu's Sudarsham Chakra sliced off the body parts at the Daksha Yagna so that Maha Deva's fury would otherwise have continued at the sight of the body. The Devi at this Shakti Peetha is known as Gayatri and Maha Bhairava is called Sarvanand. In this heavenly Lake, thousands of swans fly along and across, some of crystal white colour stated to be 'Raja Hamsas' or Royal White Complexion and the rest of off-white colour. It is believed that at times, natural pearls too are available in the sweet and none too chilled cold waters of the Celestial Lake with plenty of multi-coloured stones and prism like pebbles. There is not much of greenery on the banks and in fact not many trees and flowers up the Mount. Mount Kailas is about 12 km up the Mansarovara. Even while approaching the Kailash Dham, one can have its darshan from a distance but the Dham becomes clearer from Kungarivingari Shikhar or top of Jouhar Marg if the clouds are not obstructing the view. The people of Tibet are full of devotion to the Dham and swear to complete Parikrama of the 20 km.circumference by 'sashtangas' or prostrations and heartfelt 'namaskaras' all the way. Like Lord Shri Rama at Saketa at the Ayodhya Dham, Goloka's Vajra dhaam of Bhagavan Shri Krishna as described in great detail in Brahma Purana as also Maha Deva delineated vividly in Shiva Purana and Skanda Purana, Parama Shiva's abode is Kailasa Dham on the unique Kailasa Mount; indeed this view among the Himalaya Shikhiras is stated to be unusually distinct and unparalleled! The description of Kailasa Mount is akin to that of the Virat Shiva Linga just as the center of a Lotus with sixteen petals all around as the 'Shikhar Madhya Shringa' or the raised horn of the Mount being the centre of literally counted as fourteen Shringas. In fact the central Shringa commands spontaneous awe, vibration and arresting attentiveness subdued by ecstasy and fullness of fulfillment. As 'abhishakas' or holy baths on the 'Linga Mastaka' are led into Gauri kunda. This Maha Linga Swarupa Maha Deva is of Black Stone and its sides are all covered with layers of iced milk. This mountain alone stands out as black but all the surrounding mountains are raw brownish. Kailasa Parikrama of 20 km. is possible within three days but perhaps reaching Kailasha Shikhir of the height of 19000 ft from Sea level is worthy of endeavour by dare devil- mountaineers!]

Sarga Forty Five: While despatching the four directional Vaanara Sena, the text of Sugriva's encouraging remarks were as follows:
[Vishleshana on Agastya Maharshi and the reason for being ever residing in the Southern Bharata]

[Vishleshana on Agastya Maharshi and the reason for being ever residing in the Southern Bharata:

The mischievous Brahmarshi Narada provoked Vindhya Mountain creating misunderstanding against Meru Parvata around which Surya Deva circumambulates and the insignificance of its existence and encouraged Vindhya to keep growing exceeding Meru's height. As Vindhya kept higher and higher, there were obvious limitations of Meru facing its circumambulations around Surya Deva causing the days and nights in the two parts of the universe. Lord Indra approached Agasthya Maharshi the Preceptor of Vindhya Mountain and complained. Agastya smiled and asked his wife Lopamudra and his sons Bhringi and Achyuta to pack up as they would shift their residence southward. But since his disciple Meru blocked the passage, Agastya asked Meru to bend making way for their passage and ever since neither Meru could

grow up and up, nor Agastya could cross beyond Vindhya to maintain the natural balance and the free movement of Meru around Surya as usual.]

Sarga Fifty Six: Gridhra Raja Sampati arrives and frightens Vanaras initially but on hearing about the noble deed of ‘Sitaanveshana’ makes friends - Sampati then hears of Ravana’s killing of Jatayu, his younger brother.

[Vishleshana on Sampati the elder brother of Jatayu vide Sarga 14 of Essence of Valmiki Aranya Ramayana for ready reference:

Kashyapa Prajapati had eight wives and these were Aditi-Diti-Danu-Kaalka-Taamra-Krodhavasha-Manu-and Anala. Aditi gave birth to Twelve Adityas-Twelve Vasus-Eleven Rudras and Two Ashvini Kumars, besides thirty three Devatas. Diti gave birth to Daityas and the controlled aranyas-samudras and the entire Earth! Danu gave birth to Ashvagreva while Kaalka Devi to two sons viz. Naraka and Kaalaka. Devi Tamra gave birth to five kanyas viz. Krounchi-Bhaasi-Shyeni- Dhritaraashtri and Shuki. Of these, Krounchi gave birth to owls- Bhaasi gave birth to Bhaasi birds-Shyeni to bat birds- and Dhritaraashtra to hamsas and kala hamsas or swans. *Chakravaakamscha Bhadram te vijagjne saapi Bhaamini, Shukee nataam vigagjne tu Nataayaam Vinataa sutaa/* Shri Rama! Bhamini Dhritaraashta also yielded chakravaka birds while Tamara’s youngest daughter Shukee was born kanya named Nataa and the latter was born Devi Vinata. Then Devi Krodhavasha gave birth to ten kanyas viz. Mrigi-Mrigamanda-Hari-Bhadramada-Maatangi-Shardooli-Shweta-Surabhi-Surasa and Kadruka. Shri Rama!Mrigi’s progeny are Mrigas and Mrigamanda’s generation were Riksha-Srumara and Chamara. Bhadrada gave birth to Iravati and the latter son was the famed Iraavata Gaja Raja. Then Hari’s santaana were Hari the Lion- Tapasvi- and Golaangula or Langoor. Further Krodhavasha’s daughter was Shardulini and the latter’s son was Vyaghra. Maatangi’s progeny was Matanga or elephant while Shveta gave birth to Diggaja. Krodhavasha’s daughter Surabhi gave birth to daughters Rohini and Gandharvi. Rohini gave birth to cows and Gandharvini to horses. Surasa’s children are Nagaas while Kadru’s were Pannagaas. Now Manu yet another wife of Kashyapa were chaturvarna maanavaas of Brahmana-Kshatriya-Vaishya and the Lower class. *mukhato brāhmaṇā jātā urasaḥ kṣatriyās tathā, ūrubhyām jajñire vaiśyāḥ padbhyām sūdrā iti śrutiḥ/* From the face were born brahmanas- the heart the kshatriyas- both the thighs the vaishyas and from the thighs the lower class. Anala gave birth to trees- Taamra putri viz Shukhi and the latter’s grand daughter was Vinata and Kadru was Surasa’s sister. Kadru produced thousand types of ‘naagaas’ and Vinata created two famed sons Garuda and Aruna. *tasmā jātō ‘ham aruṇāt sampaṭis ca mamāgrajaḥ, jāṭayur iti mām viddhi śyenīputram arimḍama/* so ‘ham vāsasahāyas te bhaviṣyāmi yadicchasi, sītām ca tāta rakṣiṣye tvayi yāte salakṣmaṇe/ *jaṭāyusaḥ tu pratipūjya rāghavo; mudā pariṣvajya ca saṁnato ‘bhavati; pitur hi śūsrāva sakṣitvam ātmavān; jaṭāyusā samkathitam punaḥ punaḥ/* Raghuveera! From that Vinataanandana Aruna, I was born and so did my elder brother Sampati and in short my name is Jatayu! I am the son of Shyanka. May I be of any help in creating an ashram for you or to protect Devi Sita in the absence of you and Lakshmana!’ So saying Jatayu offered any kind of service to Ramas wholeheartedly]

Sarga Fifty Seven: Angada places the badly hurt body of Sampati from the mountain top and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali’s death- and his ‘aamarana upavaasa’

[Brief Vishleshana on Riksha Raja the father of Vaali-Sugrivas]

[Brief Vishleshana Riksha Raja the father of Vaali-Sugrivas: The background was that the father of Vaali Sugrivas was Riksha Raja who once bathed in a nearby pond and was surprised himself to have a female form. At the same time, Indra and Surya Deva got infatuated with her and Vaali was born of Indra and Sugriva of Surya. Vaali made rigorous tapasya to Brahma and secured the boon of invincibility.

Sugriva being very scared of Vaali made sure in course of his friendship with Rama that Vaali did of piercing through a tree from far distance in one shot but Rama broke seven such trees in a row.]

Sarga Sixty and Sixty One: Sampaaati's interaction with his preceptor 'Nishakara Rishi' and explains as to how the wings of both his and his brother Jatayu's wings were burnt in a competition with Surya in the latter's triloka parikrama!

[Vishleshana on Surya Deva's bhu -pradakshina: Sources Vishnu Purana and Matsya Purana]

[Vishleshana on Surya Deva's bhu -pradakshina: Sources Vishnu Purana and Matsya Purana]

Vishnu Purana: Surya Deva's chariot occupies an area of nine thousand yojanas and twice is the area of its 'Ishaa Danda' or the area between the 'Juuva' or Yugaartha and the 'Ratha'. The chariot is drawn by Seven Chhandas or Horses viz. Gayatri, Brihati, Ushnik, Jagati, Trishthup, Anushtup and Pankti. Actually, *Suryodaya and Suryastaya are mere concepts since he is constant and stable*; counting from the East of Manasottara Mountain, the Kaala- Chakras on Eastward to Indra, Southward to Yamaloka, westward to Varuna loka and northward to Chandraloka and the Head quarters of Indra, Yama, Varuna and Chandra respectively are Vasvoukasaara, Samyamani, Sukhaa and Vibhavari. In other words, along with Jyotish Chakra, Bhagavan Bhanu is seen rushing Southward. By mid day, he is fully visible at Indraloka followed by the other lokas prescribed viz. Yama-Varuna and Chandra and by the next morning again repeats its course. *Udayaastamaney chaiva Sarvakaalam tu Sammukhey, Vidishaasu twashyhasu tathaa Brahman dishaasucha/ Yairyatra drushyatey Bhaaswaansa tesaamudayah smrutah, Tirobhavam chayatraiti tatraivaastamanam Raveyh/* (Sunrise and Sunset thus occur at the same position, since persons at the various Dishas-Vidishaas or Directions-Sub Directions witness the constant Surya Deva as they move and vision morning- mid day-evening-night and again morning and so on in the reverse movement!). Hence Sun Rise and Sunset are regulated to East and West; actually the manner in which Sun shines in the East, he also shines in the reverse; he is stated to stay put at Brahma Sabha and in the process of revolution of Kala Chakra, Dishas and Vidishas get lit or get dark and the lighten portion of the Universe become the day and the darkened areas get the night positions. *Kudaala chakra paryanto bhramannesha Divaakarah, Karostahastathaa raatrim vimunmodineem Dwija/* (Hey Dwija! Just as a potter rotates a wheel, Sun and Earth witness parts of day and nights). From the time of Chakra's start of the revolution from the lowest point of the wheel towards the North is called Uttarayana and Surya is stated to be visible in Makara Raashi, followed by Kumbha Raashi and further on to Meena Raashi. As the three Raashis are over, the duration of day and night become equivalent or in other words, Sun passes through Bhu-Madhy Rekha. Thereafter, the duration of day time starts increasing and that of nights dwindling. Subsequently, Mesha, Vrisha and Mithuna Raashis pass over; at the end of Mithuna Raashi as Karka Raashi is entered into then Surya's direction changes from North to the Southern Direction and that phase is called Dakshinaayana. Just as a person tends to speed up descent from the top to the bottom, the speed of Kala Chakra gets picked up by the velocity of Vayu /wind and thus the duration of time quickens; during Dakshinaayana, the day time is stated to take thirteen and half revolutions of Nakshtras around Surya which is normally performed within twelve Muhurtas (thirty muhurtas make a day-night); but during the night time, the speed slows down and takes eighteen Muhurtas. During Uttarayana, Surya's speed quickens in the nights and slows down during the days and vice versa. Another conclusion is that during the Sandhya timings viz. Vyushti / Prabhat of day -breaks and Usha or night falls, the Vyushti time is of Brahma Swarupa Omkara and Gayatri and who ever worships Gayatri at that time with 'jala' would destroy the Rakshasaas; if they further recite the Mantra viz. *Suryo Jyotih* as the first Aahuti of Agnihotra they would be awakening and enlightening Surya Deva; thereafter: *Omkaaro Bhagavan Vishnustridhaamaa vachasaam patih, Tadyucchaaranatastey tu yaanti Raakshasaah/ Vaishavomshah Parah Suryo yontarjyotirasaplavam, Abhidhaayaka Omkaarastasya tatprerakah parah/ Tena Sampreritam Jyotiromkaaranaatha deeptimat, Dahaty sesha Rakshaamsi Mandehaa-khyaanyadhaani vai/ Tasmaannollinghanam Kaaryam Sandhyopaasana karmanah, Sa hanti Suryam Sandhyaayaa*

nopaastim kurtutey tu yah/(The mere recitation of Omkaara Vishwam-Tejo Prajna Rupam-Tridhama Yuktam-Vishnum-Vedaadhipatim would destroy Raakshasaas. The Inner Radiance of Nirvikara Vishnu is Surya: Omkara is his Vaachaka and is the instant prompter of terminating Rakshasaas. Prompted by the Omkara, that Jyoti called Vishnu gets into full action in blistering Mandeas-called Rakshasas; that is the reason why the Sandhyopaasana Karma should never ever be neglected!)*Sishumara Chakra / Jyotisha Chakra*: On the Sky, one could find a dolphin like formation of a Starry Design at the tail of which is Dhruva, who rotates on its own axis and also induces the rotation around Chandra, Surya, other Planets as also Nakshatras as well; in fact, all the Planets and Stars get hooked to Dhruva by the force of Vayu. Sishumara is the hinge of Sarveshwara Narayana tied on to Dhruva and further clutched to Surya. Sishumara is coiled with its head down, Ashvini Kumars at its feet,; Varuna and Aryama are at thighs, Mitra at the anus; Agni, Mahendra, Kashyapa and Dhruva at its tail; on the top of the tail is Prajapati, Sapta Rishis at the hip position; body skin pores with Nakshatras; Upper chin as Agasti, lower chin as Yama; Mars as its mouth; genitals Saturn, Guru as neck back; Surya as chest; Moon as mind; Venus as navel; heart as Narayana Himself; life air as Mercury and so on. Rahu and Ketu the Sub-Heaven Planets are right under Surya Deva. Surya attracts water from various sources for eight months in a year and facilitates rains for four months a year and rains enable crops of food and fodder for all the Beings. Surya also enables the upkeep of Chandra and the latter in turn produces 'Abhra' by interacting with Vayu further creating Dhooma (Steam) produced by Agni and Sky leading to Meghas or clouds. As per the Time schedule prescribed by Vidhaa, 'Abhra Jala' as preserved in the clouds is released pure water with the help of Vayu onto Bhumi. Surya Deva attracts water from four main sources viz. Rivers, Samudra, various water-bodies from Bhumi, and Pranis. The Akasha Ganga attracted by Surya Deva would straight away release the water by way of rains from clouds without the process of transformation to 'Abhras' afore-mentioned. Needless to say that the water by way of rains as per the above process, is like Amrit or the Principal and Unparalleled source of Life for the production of food grains, Aushadhis, Yagnas, and worships besides and countless various deeds. Thus, *Aharabhutah Savitru Dhruvo Muni varotthama! Dhruvasya Shishimaarosow sopi Narayanatmakah/* (The main Adhara of Surya is Dhruva and Dhruva is dependent on Narayana and Narayana is settled in Sishumaara!)

Matsya Purana: Surya-Chandra Gati Varnana: (Some interesting facts): Both Surya and Chandra cover daily the Seven Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); and Sapta Parvatas (Sumru, Kailas, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana). Normally Surya Deva covers trilokas each day. Surya Mandala as defined by Veda Vyaasa is nine thousand yojanas and the total circumference is stated to be 27000 yojanas. Prithvi's mandala is stated to be fifty crore yojanas. One half of this is spread north to Meru Parvata and by half of Meru Parvata on four sides one crore yojanas is stated to be spread over. Half of Prithvi is stated to spread nine lakh fifty thousand yojanas. Now the four sided spread of all the four directions is stated as three crore yojanas. This is what the sapta dwipaas and sapta samudras which occupies the spread of earth. The surrounding area of Prithvi known as 'brahma mandala' is thrice larger than that of Prithvi. Thus the area of Prithvi plus works out to eleven crore and thirty three lakh yojanas! Now the account of earth and the 'antariksha'. The area of the Sky as contained by that of nakshatraas is what Prithvi is occupied. In other words, what ever is the area of Prithvi is that of 'antariksha'. Now the **Jyotirgana Prachaara:** and **Meru Parvata:** To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata's back side, there is Manasaparbata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasaparbata atop Sukha Pura where Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinayana period, Surya Deva oversees the activities of the Ashta Paalakas during his period. Now, about the dakshinayana the travel of Surya; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth;

that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circubambulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranas thereafter till Sun set. Surya has the constant awareness of he 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to see Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi. The nakshatras of Purvaashadha-Uttaraashadha-Mula are known as 'ajvithis' and abhijit, shravana and swaati are naagavithis. Ashvini, Bharani and Kritika are also naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu are called Iravati veedhi. Purvaphalguni, Uttara phalguni and Magha are arshabhi veedhi. Purvabhadra, Uttaraabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveedhi. Chitra and Swati are again of ajaveedhi, Jyeshtha, Vishaka and Anuraadha are of Mriga veedhi again. During Uttarayana samaya, the speed of Surya is slower and the nights are of longer duration and vice versa.

Shishumaara Chakra : On the 'akaasha mandala' or the sky line, in between the space of fourteen nakshatras, there is the shishumaarakha chakra inside which is the son of King Uttanapaada viz. the eternal Dhruva. This Dhruva Nakshatra moves around in a circular manner and along with the concerned Grahas as also Surya and Chandra. Nakshatra Ganas too move around in circular fashion behind the Dhruva Nakshatra. As Dhruva is controlled by 'Jyotirgana' and 'Vayurgana', he is free to take his 'manasika sankalpa' for performing his 'bhramana' or self-pradakshina. However, he is influenced by various considerations such as jyotirgana bheda, yoga, kaala nischaya, asta, udaya, utpaaa, Uttaraayana-Dakshinayana gamana, vishuvat rekhaapara sthiti, graha varnana and such considerations enable Dhruva's decision. Now, those clouds which afford life to Beings are called 'Jeemuta Meghas'; such jeemutas are normally impacted by 'vayus' which are distanced by a yojana or two; the resultant interaction of the jeemutas and the vayus create 'maha vrishti' or the substantial rains. It is stated that in the days of yore, quite a few huge mountains used to fly from place to place with their wings carrying dark clouds repeat with clouded waters so that Beings starved of rains on earth were satisfied with the rains at those places. But the advantage of carrying water was far outweighed by the havoc created on earth due to the flying mountains and as such Lord Indra cut off the wings. Consequently the mutilated wings of the mountains create havocs of excessive rains with thunders and pralaya situations consequently causing floods and innumerable water flows of speed and noise! Indeed Vayu is the life energy. Entire 'Brahmanda' came into place as the 'Aja' or the Self Manifested Brahma came out bursting out from the 'anda kapaala' or egg shell with the interaction of fierce wind and clouds. Brahma was also 'Jalajaataasana' or seated by the water base. Among the base material besides Vayu and Jala - naamaka- parjanya- meghas Brahma created further Iravata-Vaamana-Anjana and four Digijas.

Elephants, mountains, clouds and serpents are of the same ‘kula’ or likeness of upbringing and likewise of water, clouds, rains; just as to enable the growth of foodgrains one calls tushara or snow in hemanta ritu or winter. In any case it is undisputed that Surya is the cause of ‘vrishti’ or rains. In this world, rains, Sun shine, ice, days and nights, sandhya kalaas, Shubha and Ashubhakaryas are basically regulated by Dhruva. Dhruva regulates water which is received by Surya. It is due to water that wind or praana vayu that Sthaavara Jngamas or the mobile and immobile exist due to. Thus there is a chain reaction in which Prakriti’s mobility is sustained.]

Sarga Sixty Five: As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act.

Vishleshana of Vamana’s Virat Swarupa from Vaamana Purana

Vishleshana of Vamana’s Virat Swarupa from Vaamana Purana:

Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruvi, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic outbreak of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisavata Manu.]

ESSENCE OF VALMIKI SUNDARA RAMAYANA

Sarga One: Veera Hanuman leaps off the Ocean towards Ravana’s Lanka, gets welcomed on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka [Vishleshanas 1) on Anjaneya’s self confidence to cross the Maha Sagara, his decisiveness as expressed by himself vide Sarga 67 of Kishkindha Ramayana 2) Vishleshana on Sagara Chakravarti: as sourced from [Vishleshana on Anjaneya’s self confidence to cross the Maha Sagara, his decisiveness as expressed by himself vide Sarga Sixty Seven of Kishkindha Ramayana as follows: ‘

Veera Hanuman stood amidst the Vaanaras and addressed them especially the elderly Vanara Vriddhas thus: ‘ I am of the strength and speed of Vaayu Deva , my originator and am possessive of endless energy. Vayu Deva is a great friend of Agni Deva! I am blessed with the might of destroying mountains to pieces. Being the step son of Vayu Deva, my single jump could cross Maha Samudras. I could perform thousand

parikramas of the thousand yojana spread of Maha Meru Parvata. *bāhuvegapraṇunnena sāgareṇāham utsahe, samā -plāvayitūṃ lokam saparvatanadīhram/ mamorujaṅghāvegena bhaviṣyati samutthitaḥ, saṃmūrchitamahāgrāhaḥ samudro varuṇālayaḥ/ pannagāsānam ākāśe patantaṃ pakṣisevitam, vainateyam ahaṃ śaktaḥ parigantaṃ sahasraśaḥ/* With the unimaginable might of my shoulders and hands, I could splash and pound the high waves of Maha Samudras, and create devastation and mahem of high mountains. Lord Varuna's nivasa of Sapta Sagaras [**Sapta Samudras:** Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water] could be violently shaken to distress. Vaanara vridhaas! Like Maha Veera Garuda the elder son of Vinata Devi is in the habit of 'akaasha parikrama' and my ability is such that I could comfortably perform such parikramas by thousand times. I could follow Surya Deva in his regular daily pradakshinas from Udayaagiri to the Astamaagiri! *utsaheyam atikrāntuṃ sarvān ākāśagocarān, sāgaram kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayiṣyāmi plavamānaḥ plavaṅgamāḥ, harīṣye coruvegena plavamāno mahārṇavam/* Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe! *buddhyā cāham prapaśyāmi manasā ceṣṭā ca me tathā, ahaṃ draṁsyāmi vaidehīm pramodadhvaṃ plavaṅgamāḥ/ mārutasya samo vege garuḍasya samo jave, ayutaṃ yojanānām tu gamiṣyāmīti me matiḥ/ vāsavyasya savajrasya brahmaṇo vā svayambhuvaḥ, vikramya sahasā hastād amṛtaṃ tad ihānaye, laṅkāṃ vāpi samutkṣipyā gaccheyam iti me matiḥ/* Vaanaras! As I apply my mind and cogitate, so do the circumstances and conditions too shape up likewise. My decisiveness right now is to see Videha Kumari's immediate darshan; now, you folks! Enjoy now and rejoice with very quick and most positive results and sweet fruits. I am only comparable to Vayu Deva and Garuda Deva; my strong belief and firm conviction at present is that I could comfortably undertake a rapid run of ten thousand yojanas of distance by air! Believe me my friends, right now, my morale and enthusiasm is such that I could seize and secure 'amrit' from the hands of Vajradhaari Indra or even Svayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravana's Lanka!' As Veera Hanuman assured thumping success from his tour of Lanka and back, the huge mass of Vaanaras paid sky high tributes, clappings, and victory shoutings of feverish rejoicings. Then commenced 'Swasti Vachanaas' and high tributes to the hero stating: *ṛṣīṇām ca prasādena kapivṛddhamatena ca, gurūṇām ca prasādena plavasva tvaṃ mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamanam tava, tvadgatāni ca sarveṣām jīvitāni vanaukasām/* 'Maha Vanara Anjaneya! May you carry with you in your epic like tour by crossing the Maha Sagara with memorable success and safe return the heart felt blessings of Maharshis, Gurus, Elders and friends. We would all await your successful travel and very fruitful return; do trust us that your success would provide us all a fresh lease of our lives.' Hanuman replied: As I would now jump and cross the Samudra, be assured that in the universe none could ever imitate. My initial jump would be to the top of Mahendra Parvata which is replete with trees bearing juicy and sweet fruits.' Thus, the Maha Kapeshvara reached, selected a few luscious fruits, enjoyed them relaxingly and remembered of Lanka forthwith for the subsequent jump forward.]

Maha Bhagavata Purana]

Sarga Two: Description of Lankapuri's beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodaya.

[Vishleshanas on a) Bilwa Swarga of Maga Nagas b) Kubera

a) Renowned as Bilwa Swarga, the lokas underneath the Seas occupy as much an area as Prithvi; the span of Earth is seventy thousand yojanas, height too is as much. The expanse of Patalas too is as much; these lokas are Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patalas and each of these lokas has an expanse of ten thousand yojanas. The colour of these lokas is black, white, yellow, red, grey and golden respectively. The inhabitants of these lokas are Daityas, Danvaas and Nagas. Having visited these lokas, Brahmarshi Narada called these Patalas as Bilwa Swarga and even better than Swarga. These lokas enjoy

extreme illumination from the ‘Manis’ (diamonds) on the hoods of the Nagas; Narada said: the powerful rays of Surya Deva provide radiance but not heat during the days, while Chandra Deva gives brightness but not too much of coldness. The inhabitant serpents and Daityas revel in themselves with festivities and luxurious delicacies of food, wine and intoxication for long hours of time without concerns and worries. They enjoy good time by way of swims in Sarovaras, rivers and lotus-ponds and deal with all kinds of valuable possessions. Underneath these Lokas shines Bhagavan Vishnu’s ‘Tamoguna Rupa’ as Sesha Naga named as Anantha, worshipped by Siddhas, Devatas, Devarshis and Daityas alike. Lying under the entire Universe, the mighty Sesha Deva bears the brunt of the Prithvi and the ‘Charaachara Jagat’.

(Brahmanada Purana)

b) Kubera: Vishrava was the father of Kubera. He married Kaikesi, the stepmother of Ravana, Kumbhakarna, Vibhishana and Surpanakha. Ravana after acquiring a boon from Brahma Deva drove away Kubera and seized Pushpaka Vimana which Kubera recovered only after Ravana’s death in Shri Rama’s hands. Kubera was stated to have settled on Gandhamadana Mountain at Alkapuri, the city of Treasures and had a grove called Chaitraratha where the leaves were of jewels and the flowers and fruits were of celestial s and angels, besides a charming lake called Nalini . Kubera is stated to be the Chief of Ashta Diks or eight directions and Ashta Loka Palakas viz. Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. Kubera, the King of Yakshas and Unparalleled Possessor of Gems and Jewels has two Shaktis Viriddhi and Riddhi as his spouses and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari. There is an interesting reference about how Ganesha had overtaken Kubera’s pride vide Ganesha Purana:

By His very name, Vinayaka is a Jnaana Swarupa or the Symbol of Wisdom and Knowledge. Yet, any third party seeking to exhibit their own supremacy - especially by Devas, He could hardly stomach the false superiority. Lord Kubera the King of Yakshas once hosted a lavish feast and among other dignitaries called on Shiva and Parvati; the noblest couple responded that due to their preoccupations, they might have to regret but would ably deputise Lord Ganesha. At the scheduled time and day, all the Devas arrived and Ganesha too. Kubera was so happy as streams of Deva ganas were arriving at Alkapuri and felt proud of himself. Ganesha too arrived and showed off condescendingly remarking to other dignitaries nearby that Parvati Parameshvaras were busy and deputed Vinayaka instead. Then the dinner commenced with great pomp, while the invitees had thoroughly enjoyed the nine course dinner. Meanwhile however Ganesha whose appetite was unending made thousands of servers kept their beelines gasping and tottering the supply lines. As the three crore strong Deva Ganas were bemused witnessing the failure of lakhs of servers and cooks alike, Kubera was put to shame and ran to Parameshvara couple to Kailasha with a fistful of cooked rice by way of his offering to the illustrious Universal Parents of Maha Deva and Maha Devi. Ganesha with dissatisfied appetite too was already present there with His parents. The benign parents found a gasping Kubera running from Alkapuri to Kailasa cowed down and demoralised while prostrating Shiva- Parvati- and above all to Ganesha too.]

Sargas Seven and Eight: Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas

[Vishleshana on Maha Lakshmi’s Ashta Swarupas:

*Sumanasa vandita Sundari Maadhavi Chandra sahodari hemamaye, Muniganavandita moksha pradaayani manjula bhaashini Veda nute/ Pankajavaasini Deva supujita sadguna varshini Shaanti yute, Jaya Jay hey Madhusudana kaamini **Adi Lakshmi** sadaapaalaya maam/ Ayi kalikalmashanaashani Kaamini Vaidika Rupini Vedamaye, kshaara samudbhava Mangala Rupini Mantra vaasini Mantranute/ Mangala daayini Ambujavaasidi Devaganaashrita paadayute, Jajajaya he Madhusudanakaamini **Dhaanya Lakshmi** sadaa paalayamaam/ Jayavaravarnini Vaishnavi Bhargavi Mantra swarupini Mantramaye, Suragana pujita sheeghra phalaprada jnaana vikaasini Shaastranute/ Bhava bhaya haarini*

*Paapavimochani saadhu janaashrita paadayute, Jaya jaya he Madhusudana kaamini **Dhairya Lakshmi** sadaa paalaya maam/ Jaya Jaya durgati naashani Kaamini sarva phalaprada Shaastramaye, Radha Gaja Turuga Padaati samaavrita Parijana mandita Loka nute/ Hari Hara Brahma supujita sevita taapa nivaarana paadayute, Jaya Jaya hey Madhusudana kaamini, **Gaja Lakshmi** rupena paalayamaam/ Ayi Khaga vaahani Mohini Chakrini raaga vivardhini Jnaanamaye, Gunagana Vaaridhi Loka hitaishini swara sapta bhushita gaana nute/ Sakala Suraasura Deva Muneeswara Maanavavandita paada yute, Jaya Jaya he Madhusudana kaamini **Santaana Lakshmi** sadaa paalayamaam/ Jaya Kamalaasani sadgatidaayini Jnaana vikaasini gaana maye, Anudinamarchita kumkuma dhusara bhushita vaasita vaadyanute/ Kanaka dhaaraa stuti vaibhava vandita Shankara deshika maanya pade, Jaya Jaya hey Madhusudana kaamini, **Vijaya Lakshmi** sadaa paalaya maam/ Preeta Sureswari Bharati Bhargavi shoka vinaashani Ratna maye, Manimaya bhushita karna vibhushana kaanti samaavrita haasa mukhe/ Nava nidhidaayani kalimala haarini kaamita phalaprada hastayute, Jaya Jaya hey Madhusudana kaamini **Vidya Lakshmi** sadaa paalaya maam/ Dhimi dhimi dhindhimi dhindhimi dundhubhi naada supurnamaye, Ghuma ghuma ghinghuma Shankha ninaada suvaadyanute/ Veda Puranetihaasa supujita Vaidika maarga pradarsha -yute, Jaya Jaya hey Madhusudana Kaamini **Dhana Lakshmi** rupena paalayamaam/]*

Sarga Nine: In the process of ‘Devi Sitaanveshana’ in the Pushpaka Vimana in Ravana’s residence, Hanuman witnessed countless ‘strees’ of youthful charm being playful inside; why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married! [Vishleshanas a) on Maharshi Vasishtha and Kama Dhenu Shabala- b) Panchendriyas]

[Vishleshana on Maharshi Vasishtha and Kama Dhenu Shabala:

Maharshi Vasishtha welcomed King Vishvamitra and formally offered fresh fruits and ground grown tubular vegetables and enquired of the happiness and general welfare of his subjects. Similarly the King enquired of the welfare of the Sage, and the inmates of the ashram.. Then Vasishtha smilingly stated: *ātithyaṁ kartum icchāmi balasyāśya mahābala, tava caivāprameyasya yathārhaṁ saṁpratīccha me/ satkriyāṁ tu bhavān etāṁ pratīcchatu mayodyatām, rājāṁs tvam atithiśreṣṭhaḥ pūjanīyaḥ prayatnataḥ/* Maharaja! May I offer appropriate lunch to you and your several follower armymen, as my duty is to provide ‘atithya’ as behoved of a King and followers. The King responded stating that the honours as from an ashram have been more than fulfilled already; more so it was time for his departure. But as the host insisted the King replied: *bādham ity eva gādheyo vasiṣṭhaṁ pratyuvāca ha, yathā priyaṁ bhagavatas tathāstu munisattama/* King Vishvamitra as per the insistence of Vasishtha Muni replied that he ought to obey the instruction of Maharshi Vasishtha. Then Vasishtha asked his ‘mind born homa dhenu’ named Shabali the celestial cow and requested that she might provide such food as would behove of a famed King and his countless followers. *yasya yasya yathākāmaṁ śaḍraseṣv abhipūjitam, tat sarvaṁ kāmadhug divye abhivaśakṛte mama/ rasennānna pānena lehyacoṣyeṇa saṁyutam, annānāṁ nicayaṁ sarvaṁ sṛjasva śabale tvara/* ‘Divya Kamadhenu’! entreated Vasishtha, ‘please get ready with ‘shadrasa bhojana’ of ‘bhakshya-bhojya- lehya-choshya-paaneeya paramaannas’ at the earliest!-- As Maharshi Vasishtha thus served excellent food to the King along with his entire army and retinue of queens and others too to their complete contentment, King Vishvamitra addressed Maharshi Vasishtha! *gavāṁ śatasahasreṇa dīyatām śabalā mama, ratnaṁ hi bhagavann etad ratnahārī ca pārthivaḥ, tasmān me śabalāṁ dehi mamaishā dharmato dvija/* Maharshi! Do accept the charity from my kingdom about a lakh of prize cows yielding barrels of fresh and sweet milk due to my being the overall king of my subjects. It is out of the same authority of my being the King of this kingdom again, let me exchange Shabala as per the established principle of kingship. Vasishtha replied : Just as a dharmika parayana could never be severed from his inner consciousness, I too could never be aloof from me since my ‘havya-kavya kaaryas’ in my daily routine would certainly get affected severely. My routine of agnihotra-bali-homa- swaaha- vashatkaara and all the practice of related vidyas should get adversely disturbed too in her absence. In short, my very existence is my possession of Shabala. King Vishvamitra then offered fourteen thousand elephants, eight hundred golden chariots each of which adorned with four each of mighty horses of

excellent nativity, in addition to which eleven thousand horses of the best possible parts of the contemporary kingdoms too, apart from one crore cows of sweet milk bearing breed. Maharshi Vasishtha declared: King Vishamitra! I will not part with Shabala as this is my jewel, my prosperity, my life and my totality! Sargas 52 and 53 of Valmiki Bala Ramayana]

Sarga Ten: In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita!

[Vishleshana on Devi Mandodari]

Devi Mandodari was the daughter of Mayasura and Hema, a noted pativrata of the ranking of Ahalya, Tara, Anasuya, Sumati and Draupadi. She was reputed for faithfulness, selflessness, innocence, righteousness, besides of convincing capacity which of course failed in the case of her husband Ravana much as in the case of Tara. Her trait of carrying conviction was well proven as in the case of her own brothers named Mayavi and Dundubhi who were always at loggerheads. But her capability of gentleness, and honesty were stated to be unparalleled. Ravana was no doubt an admirable being, a glorious warrior, a reputed Shiva bhakta, excellent family background and a person of dharmic nature who never forced women to bed. But he failed in the case of Devi Sita as that faced his doom along with his followers. She pleaded her husband, who incidentally was younger to her husband, just as Devi Tara did to Vaali but failed. Indeed she had the rudimentary virtue of a proven Pativrata with the proverbial Puranic features of an ideal life partner being a servant like service, a mother like affection, an ever comforting woman of charm, beauty and kingly family origin with prosperity, besides dedication, humility, forgiveness, compassion and the patience as of Bhudevi!]

Sarga Twelve: Hanuman in his remote thoughts wondered and was even concerned of Devi Sita's very existence but quickly recovered from such apprehensions resumed 'Sitanveshana' yet again with confidence and belief!

[Vishleshana on Continued Endeavor towards success vide Bhagavad Gita]

Karmayedhikaaraste maa phaleshu kadaachana, maa karma heturbhuh maate sangosta karmani/Partha! You do only the liberty to 'do' but never demand the return fruits about which you have no control. Yet never abstain from the performance surely expected of you. 'Karma Phala' is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to you. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to 'jadatva' or total lack of initiative!]

Sarga Thirteen: Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return disappointed. Yet, Sampati assured and visited 'Ashoka Vatika'

[Vishleshana on Sampati's assurance to Vanara Sena vide Valmiki Kishkindha Ramayana Sarga]

As Maharshi Nishaakara instructed Sampati intensively to keep serving Shri Rama Karya as a singular duty of Sampati's life and very existence, the latter slowly walked out from the Maharshi's cave and slowly crawled up to the top of the Vindhya Parvata. With the passage of time, the Maharshi passed away and there ever since, Sampati had been waiting. He told the Vanara shreshthas further that he wished to sacrifice his life since his living proved to be a drag ever since, but the Maharshi's words were

ringing in his years to wait till the arrival of the Vanara sena on ‘Shri Rama Karya’. Time and again Sampaaati had been chiding his son as and when he used to fetch food for him as why he had not punished ‘duraatma’ Ravanaasura and save Devi Sita some how. Like wise he was sharing his thoughts to the vaanara shreshthaas who assembled around him. Meanwhile, Sampaaati realised that his burnt off wings were slowly regenerating. He was excited to address the Vaanara veeras: *niśākarasya maharṣeḥ prabhāvād amitātmanah, ādityarāśminir -dagdhau pakṣau me punar utthitau/ yauvane vartamānasya mamāsīd yaḥ parākramah, tam evādyāvagacchāmi balaṁ pauraṣam eva ca/ sarvathā kriyatām yatnaḥ sītām adhigamiṣyatha, pakṣalābho mamāyaṁ vaḥ siddhipratyaya kārakah/* ‘Kapi varaas! Thanks indeed by the blessings of Maharshi Nishaakara, my wings which were totally burnt off during my escapade with Surya Deva, have come come back sprouting. Now I should now onward be able to experience and enjoy my purusharthaas of ‘Dharmaartha Kaamaas’! Vaanara veeras! All of you now should now put in your very best to take up the challenging endeavour to attain Devi Sita mother’s darshan as soon as possible. This success is indeed round the corner, just as my wings are sprouting back.’ Unable to suppress his greatest desire to fly any longer, Sampaaati flew off in excitement as all the vaanara veeras clapped in response with the strong determination to initiate and propel the action on hand.]

Sarga Fifteen: Hanuman yet in his miniature form finally visioned Devi Sita near a ‘Chaitya Praasaada Mandira’ and identified her and felt ecstatic

[Vishleshana on Sankhya Shastra vide Brahma Sutras:

Brahma Sutras too explain this vide Chapter I on Samanvaya: Understanding by Interpretation:. Upanishads seek to imply the very purport of Vedas. These comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Consciousness that the Ancient Scriptures seek to comprehend but not by a secondary Source of what is loosely designated as the Self Consciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either. This is what Upanishads and Scriptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. Brahman is not the ‘Koshamaya’ or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Saamkhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the ‘Saakaara Saguna Swarupa’ or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Consciousness; this Paramatma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without. It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cause, the one inside the ‘Daharakasha’ or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Panchendriyas, Sleep and Death, above all the Cause and Effect. Indeed, Brahman is the Material Cause of the Universe. !]

Sarga Sixteen: Hanuman having finally ensured that Devi Sita was visioned, felt that as to why she, an outstanding Pativrata, why and how Ravana has been disgusting, yet sad.

[Vishleshana on Rama’s killing Kabandha as per his latter’s ‘Atma Katha’ vide Sarga Sixty Nine of Valmiki Aranya Khanda: .Kabandha narrates his ‘atma katha’ the autobiography to Rama Lakshmanas stating that in the distant past he was a Maha Rakshasa of notoriety terrifying Maharshis. As the Rakshasa

assumed a huge and intolerable form, sought to terrify a Rishi named Sthulashira, the Rishi was angry and cursed him to assume that hideous form for ever: 'Rakshasa! You continue this very nasty swarupa for ever till you die. Then Kabandha was afraid of the consequent form and requested for relief and then the Rishi forevisioned to say that only when Rama Lakshmanas the epic heros should get caught by you and then finally slice off both of your shoulders, then you would attain 'mukti'. As Kabandha since became the vikrita swarupa as a result of the Maha Munis's 'shaapa', the Rakshasa was mellowed down and undertook severest possible tapasya to Brahma Deva. In turn, Brahma was pleased and granted the Rakshasa's wish for longevity. Then Kabandha having secured Brahma Deva's blessing for longevity, his demonic instinct was puffed up and attacked Lord Devendra himself. Devendra then threw away his peerless 'vajraayudha' and as a result, Maha Rakshasa Kabandha's lower body portion got upside down! Then I asked Indra: Deva Raja! You had utilised your invincible 'vajrayudha' and consequently, my very physical form changed transformed; how could I survive without food while Brahma blessed me with longevity. Then Indra Deva helped me to extend my both the arms by a yojana each so that the stretch of the hands could be conveniently extended so that the food could reach right into the mouth! Indra further fore-visioned that Rama Lakshmana's would get caught in the grip of the rakshasa but they would sever the Rakshasa's shoulders and get relieved for mukti.]

Sarga Twenty Three: Select Rakshasis of learning like Ekajata-Harijata-Vikata- and Durmikhie extoll the qualities of bravery of Ravanaasura while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship

[Vishleshana on Prajapatis, Adityas, Rudras, Vasus and Ashvini Kumars

Prajapatis: Mareechi-Atri-Angeera-Pulasya-Pulaha-and Kratu

Ashta Vasus: Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa. They once visited Vasishtha's Ashram along with their wives and desired to possess Nandini the Kamadhenu; as the Maharshi refused, Prabhasa he took lead in stealing the cow while other Vasus too abetted the plan. Vasishtha cursed the Vasus to become humans but reduced the impact of the curse to all of them to be born as humans only for a few hours except Prabhasa the ring leader. Thus Devi Ganga who was married to King Shantanu of Maha Bharata on condition that what even she did should not be questioned but she drowned the new borns one by one in the River but he could not contain himself and asked Ganga why did she do such merciless actions; Ganga left Shantanu as the eighth child was spared but deserted the King for good. The eighth child was Gangeya who was Bhishma and that was Prabhasa the Leader of Ashta Vasus who secured Vasishtha's curse that he should have a full life but without a wife since Prabhasa listened to his wife and stole the Kama Dhenu Nandini.

Ekaadasha Rudras: Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni.

Dwaadasha Adityas: Aditya Deva assumes twelve other Murti / Forms viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of 'Vanapati' and 'Aushadhi' (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Vivishwan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constantly checks the evil forces in the World and slays

Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity. In whatever form he might be, Surya Deva is indeed the ‘Karanam, Kaaranam and Karta’ or the Act, Action and the Supreme Actor in the drama of Life! Bhakti (Devotion), Shraddha (fortitude) and Puja (Worship) sum up the meanings of human life! The corresponding Twelve Names of Aditya are stated to identify with the Twelve Months of a Year viz. Chaitra with Vishnu, Vaishakha with Aryama, Jyeshtha with Viviswan, Ashadha with Amshuman, Shravana with Parjanya, Badrapada with Varuna, Ashwin with Indra, Kartika with Dhata, Margasirsha with Mitra, Pausha with Pusha, Magha with Bhaga and Twashta in Phalgun

Vishleshana on Ashvini Kumars from Surya Purana:

Vishwakarma the Shilpi’s daughter was Sangina whose celestial name is Raagini also called Surenu in dyuloka. Sangina’s shadow is Chhaaya also called Nikshubha. Sangina is not only pretty but a Pativrata too; she gave birth to Manu and Yama. But she was unable to approach the ever fiery form of Surya and after retaining her shadow left to her father Vishvakarma’s home to stay there for very thousand and odd years, despite the father advising her to return to her husband’s home as soon as possible. As the father pressurised her, she left for Utrara Kuru pradesha in the form of a horse. Chhaya Devi and Surya Deva gave birth to two sons named Shritashrava and Shrutakarma, besides a daughter named Tapati. Shritashrava’s son was Saavarni Manu and Shanaishwara was the son of Shritakarma. Just as Sangina Devi was too affectionate with her children, Chhaya Devi was not so. Chhaya had normal relation with Sangina’s elder son Manu, but had difference of opinion with Yama. As Chhaya bothered Yama too much, then the latter desired to lift her physically and held her upside down and in the process touched her feet. Chhaya then gave a ‘shaap’ or curse that Yama’s feet be twisted and disfigured. In this physical altercation, Surya appeared and said that every ‘shaap’ could be negated but not that of a mother and suggested that the only way could be to the flesh of Yama’s feet be kept on ‘krimis’ or vicious worms so that the flesh of the feet be eaten and got disappeared and the fleshless feet be retained. This way- out would save Yama’s feet and Chhaya Devi’s curse be carried out too. Soon after this shaap incident, *Vishvakarma the father of Sangina approached Surya Deva and informed him that his daughter Sangina was in the form of a horse in Shaaka dwipa, and made Surya to assume the form of a male horse at where Sangina was grazing. Then Surya in the form of a male horse approached Sangina in the form of a female horse and tried to mate. Sangina struggled in the act of mating as she was of the feeling that Surya was a ‘para purusha’; in the process of the struggle Surya’s virility entered Sangina’s nose and she gave birth to two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasnna. After Surya Deva revealed his identity, then the two horses mated again and Revant was born with similar radiance like that of the father.]*

Sarga Twenty Seven: Even as the cruelmost Rakshasis surrounded Devi Sita to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic forebodes of ‘Lanka Vinaashana’ too soon
[Vishleshana of two birds seated on the same branch of a tree-source Mundaka Upanishad]

[Vishleshana of two birds seated on the same branch of a tree-source Mundaka Upanishad]

Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayloranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/ (An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions.)

Sargas Twenty Eight and Twenty Nine: Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness

[Vishleshana on Indra entering Devi Diti's garbha sourced from Maha Bhagavata Purana:

Chakravarti Bali, who was also punished by Vamana, the incarnation of Vishnu. Diti felt that Indra was responsible for several killings of her progeny including Hiranyaksha and Hiranuyakasipu and thus her anger for Indra became intense. She thus requested her husband Kasyapa to bless her with a son who could kill Indra. Sage Kasyapa felt extremely sad that his wife was following a wicked route to bear her a son to kill Indra. He somehow desired that such an eventuality should never arise and planned to at least prolong time for a year and asked Diti to follow very strict regime of personal sacrifice named '**Pumsavana**'. During the year, Diti should not think ill of others, nor speak lies, nor hurt any body, nor eat flesh or fish, nor wear robes unwashed by herself, but worship Brahmanas, cows, and women with husbands and sons alive, in short follow a life of a hermit. Any discrepancy or deviation from the prescribed do's and don'ts would not only kill Indra but would become a friend and associate. The nephew Indra knew the intention of Diti, but pretended to help her in the Daily Worship by fetching flowers and fruits to Diti and such other services. At the time of Diti's delivery after a year, Indra who had yoga sidhis, like 'anima' and 'laghima' entered Diti's womb and with the help of his 'Vjara' (the Thunderbolt) cut the embryo into seven pieces and cut each piece to another seven pieces. Each of the forty-nine pieces thus born became as many 'Maruts' who became demigods and thus Diti was purified of her envy and animosity of Lord Indra.]

Sarga Thirty Five: Devi Sita finally concedes Hanuman's genuineness- then he describes Rama's 'guna ganaas', how Rama missed her, Sugriva's help repaying Rama's help by killing Vaali- Sampati's guidance to reach her.

[Vishleskana on a) Vedas and Vedangas b) **[Comprehensive Vishleshana on a) Kesari-Shambanaada-Anjana Kumari; b)-Vayu Deva and Anjana Devi-c) Glory of Anjaneya d) Hanuman and Ravanaasura]**

Vishleskana on Vedas and Vedangas

Chaturvedas: Originally there was only one Unique Veda from the face of Lord Brahma but Vyasa Maharshi felt that the Single Veda covering all the aspects of Existence would be difficult to absorb by the successive generations and hence facilitated the division into Chatur Vedas viz. Rik-Yajur-Saama-Atharvana. Vedas are the beacon lights to search the ways and means to achieve the 'Purusharthas' of Dharma, Artha, Kama and Moksha. The four Vedas viz. Rig, Yajur, Saama and Atharva Vedas put together are stated to total one lakh Mantras. Rigveda contains two distinct 'Shaakhaas' or branches, viz. 'Sankhyayana' and 'Ashvala -ayana' and together contains one thousand Mantras, while Rigvediya Brahmana Bhhaga contains two thousand Mantras. Maharshis like Shri Krishna Dwaipayana took Rigveda as 'Pramana' (Standard) Veda. Yajur Veda contains nineteen thousand Mantras. Of these, the Brahmana Grandhas have one thousand Mantras and the Shaakhas have one thousand six hundred and eight Mantras. In Yajurveda the main Shaakhaas are 'Kanvi', 'Maadhyandini', 'Kathi', 'Maadhy Kathi', 'Maitraayani', 'Taittiriya' and 'Vaishampaaniya'. Saama Veda has two main Shaakhas viz. 'Kouthuma' and 'Aatharvaayani' or Raamaayaniya' and these contain 'Veda', 'Aaranyaka', 'Uktha' and 'Vuuha' 'Gaanaas' or Verses. Saama Veda has nine thousand four hundred twenty five Mantras-all stated to be related to Brahma. Atharva Veda has Rishi-oriented Shaakhaas like Sumantu, Jaajali, Shlokaayani, Shounaka, Pippalaad and Munjakesha. These contain sixteen thousand Mantras and hundred 'Upanishads'. The Shaakha differentiation of Vedas and of Itihaasaas and Puraanas was stated to have

been done by Vishnu Himself and were of Vishnu Swarupa. Vyaasa preached Puranas to Lomaharshana and to Suta by way of 'Purana Pravachana'. The main 'Sishyas' of Vyasa were Sumati, Agnivarcha, Shimshapaayan, Kritavrata and Saavarni. Shimshapaayan and others were engaged in constructing 'Samhitaas'. (Source: Agni Purana)

Shat Vedangas: Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. *Siksha* is essentially about Sangeeta or Music the Swara Shastra viz. Sapta Swaras, Gramas or scale or gamut in music, Murchanas or intonations/modulations, ten Gunas, Padas (letters); Kalpa grantha comprises kalpas of Nakshatra or Chandra-Nakshatra movement; Veda for attaining Purushardhas viz. Dharma-Artha- Kaama-Moksha; Samhita about Tatwa Darshi, Mantras Chhandas etc; Angirasa Kalpa about abhichara vidhi vidhana like procedures of magic, charms, benevolent or malevolent karma kaanda and finally Shanti Kalpa, Mantras, Procedures, to ward off dangers, and usher in good tidings from Celestial, Terrestrial, extra terrestrial sources. Griha Kalpa too is significant like Homa Prakriyas, Mudras, Mangala Snaanaas, Abhishekas, Pujas for Deva-Devis and Nava Grahas etc. Vyakarana Shastra is about grammar, vibhaktis or cases, vachanas, naama - sarvanaamas, Pratyaya, Samaasa, Karakas. Nirukta is derived and rhetoric or artificial interpretation seeking to bring out the hidden meaning of Vedas; viz. 'nir' connoting the comprehensive sense that is sought to be conveyed and 'ukta' states that which is revealed more than what is concealed. Chhandas Shastra is stated as the feet of Vedas, being 'Vaidik' and 'Loukik'; Gayatri-Brihati-Ushnik-Jagati-Trishthup- Anushtup -Pankti being the Chhando Vidhi and the various combinations of 'Ganas' varied basically with 'ya-maa-taa-raa-ja-baa-na-sa-la-ga' and poetry made there of in three letter combinations; the ruling deities of the Ganas are: Ya gana (Water), Ma gana (Prithvi), Ta gana (Sky), Ra gana (Agni/ fire), Ja gana (Surya), Bha gana (Chandra), Na gana (Ayu or Life/health) and Sa gana (Vaayu). Jyotisha Shastra is all about Siddantha Ganita, Jaataka/ hora, and Samhita. The means of Jyotisha are Panchanga Sadhana by way of Thithi-Vaara-Nakshatra-Karana-Yoga; Grahana Sadhana of Solar/ Lunar Eclipses, besides Dik-Sadhana. Jaataka Skandha is the Science of Raashi-Shad Varga, 'Maitri Bhaavaabhaavaas' and Graha-Nakshatra compatibilities. (Source: Narada Purana)

[Comprehensive Vishleshana on a) Kesari-Shambanaada-Anjana Kumari; b)-Vayu Deva and Anjana Devi-c) Glory of Anjaneya d) Hanuman and Ravanaasura

a) Kesari was the son of Gautami Rishi and Kesari's wife was Devi Anjana who secured a son named Anjaneya. Once Raakshasa Shambasaadana spied on Anjana Kumari who was playfully singing a song but a dirty hand of a Rakshasa tried to draw her close as she was bewildered with fear as was seeking her near, whispering in a heavy: My dear dove! Why are you fleeing from me! As shrieked saying 'help me, help me.' The Rakshasa said: none ever can save you; not even God. Kesari a huge Vanara saw from a tree top and jumped down and intervened. There followed a roaring fight but the Rakshasa overpowered Kesari, who in turn aimed at the rakshasa with his bow and arrows. The fight continued as the Rakshasa took the form of a huge elephant. The rain of arrows continued yet the rakshasa remained invincible since the thick skin of the elephant was in fact boomeranging back to Kesari. Then Kesari suddenly assumed a miniature form, flew on to the elephant head, tortured the weakest points of the elephant's brain cells. The Rakshasa in response dropped the miniaturized vaanara down to earth as Kesari's blood cells were cut and blood started flowing out. Meanwhile, the dazed Anjana Kumari prayed to Lord Shiva, and a whispering voice was heard: nothing could happen to the rakshasa as he is invincible, except by the rakshasa's own blood. Anjana Kumari got the hint, secretly crawled on the ground, picked up an arrow from Kesari, smeared rakshasa's own blood there on, whispered to Kesari, reached the bow and arrow to his hands and hit at Rakshasa once again. Meanwhile, Shambasaadana took the form of a huge bull with a view to gore Kesari's writhing body to trample to death by lowering the bull horns. Kesari stood up somehow and shot his arrows- as smeared by Shambasaadana's own blood- at the bull's eyes. The bull's eyes were punctured and the rakshasa's blood came out in flows and the Rakshasa collapsed down. Kumari Anjana had quickly smeared the rakshasa's own blood on to Kesari's arrows and supplied to the bow of Kesari. Thus crashed

down the Rakshas's huge bull body to death. As Maharshis witnessed by their 'divya drishti' appeared and endeared both Kesari and Anjana and having taken their mutual consent blessed them as ideal couples.

b) Excerpts from Sarga 67 of Kishkindha Khanda of Valmiki Ramayana on Vayu Deva and Devi Anjana:

Veeranjaneya! Your origin and of birth are indescribable: Pujikasthala was indeed a famed Aprasa was cursed to be born as 'Kapini' or Vanara Stree famed as Anjana who was wedded to Kesari. As the Kapini had the ability to assume any form as she pleased and during the rainy season was seated on a mountain top dressed in silks, with priceless ornaments and decorated with sweet odoured flowers. Then there was a sweep of wind and Devi Anjana and Vayu Deva touched her tightly. *sā tu tatraiva sambhrāntā suvṛttā vākyaṃ abravīt, ekapatnīvrataṃ idaṃ ko nāśayitum icchati/ añjanāyā vacaḥ śrutvā mārutaḥ pratyabhāṣata, na tvāṃ himsāmi suśroṇi mā bhūt te subhage bhayam/* But Devi Anjana was an ideal 'Pativrata' and in that hesitative concern, did not make further advances and was in fact terribly afraid. Then Vayu Deva smiled reassuringly and said: 'Who indeed wishes to spoil your pativrata vrata! Sushreni! Don't you be scared as your mind must be rid of misleading thoughts. *manasāsmi gato yat tvāṃ pariṣvajya yaśasvini, vīryavān buddhisampannaḥ putras tava bhaviṣyati/ abhyutthitaṃ tataḥ sūryaṃ bālo dṛṣṭvā mahāvane, phalaṃ ceti jighṛkṣus tvam utplutyābhyapato divam/* Yashasvini! I would only like to embrace you mentally by way of 'maanasika sankalpa' but not physically. As a result of such 'maanasika samyoga', you would be blessed with a 'Maha Bala Paraakrama, Buddhi Sampanna Putra praapti' who could cross oceans with speed and great ease!. Subsequently, Anjana Devi gave birth in a mountain cave!

c) Glory of Anjaneya from Sarga 67 as above:

Even in childhood, you always felt that Surya Deva too was a sweet fruit on the sky. *śatāni trīṇi gatvātha yojanānām mahākape, tejasā tasya nirdhūto na viśādaṃ tato gataḥ/ tāvad āpatatas tūrṇam antarikṣam mahākape, kṣiptam indreṇa te vajraṃ krodhāviṣṭena dhīmātā/ tataḥ śailāgrāsikhare vāmo hanur abhayaṭa, tato hi nāmadheyam te hanumān iti kīrtyate/* Maha Kape! Therefore you jumped up by three hundred yojanas once and felt that you could not still reach Surya. You kept on trying and finally reached Surya Deva, but Indra Deva was angry and hit you with his Vajrayudha. That was why your left side - hanu- was hurt and hence your name is 'hanuman'! On seeing the entire scene, Vayu Deva was terribly concerned and thus the Prabhajana Deva Vaayu stopped his movement in trilokas and then the Ashta Dikpalakas tried their best but finally Brahma Deva had to pacify Vayu Deva blessing Anjaneya would be immune from 'astra shastras'! *vajrasya ca nipātena virujam tvāṃ samīkṣya ca, sahasranetraḥ prītātmaṃ dadau te varam uttamam/ svacchandataś ca maraṇam te bhūyād iti vai prabho, sa tvāṃ kesariṇaḥ putraḥ kṣetrajo bhīmavikramaḥ/ mārutasya aurasāḥ putras tejasā cāpi tatsamaḥ, tvāṃ hi vāyusuto vatsa plavane cāpi tatsamaḥ/* Anjaneya! Even 'vajra prahara' by Indra Deva would be futile on your body and Mrityu is in your control'. Finally, Maha Jaambavan asserted: *tad vijṛmbhasva vikrāntaḥ plavatām uttamo hy asi, tvadvīryam draṣṭukāmeyam sarvā vānaravāhinī/ uttiṣṭha hariśārdūla laṅghayasva mahārṇavam, parā hi sarvabhūtānām hanuman yā gatis tava/ viśāṇṇā harayaḥ sarve hanuman kim upekṣase, vikramasva mahāvego viṣṇus trīṇ vikramān iva/* Parakrami Mahaanjaneya! Now is the time that you have to proclaim to the trilokas to heighen your stature as the Vanara Sena is longing to witness what you really indeed are. Kindly get up and cross this Maha Sagara in one jump as that indeed is a sure step for Loka Kalyana. All the Vanara Veeras are right now are on the verge of collapse. As Maha Vishnu as Vamana Deva measured the Universe with three steps, please put forth three steps ahead to sure success! As Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hitherto were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. *Samstūyamāno hanumān vyavardhata mahābalaḥ, samāvidhya ca laṅgūlam harṣāc ca balam eyivān/* Enthused by their frenzy, he gradually increased his height and the proportionate volume of his body, just as Vamana Deva did. *harīṇām utthito madhyāt samprahṛṣṭatanūruhaḥ, abhivādya harīn vṛddhān hanumān idaṃ abravīt/ arujan parvatāgrāṇi hutāśanasakho 'nilaḥ, balavān aprameyaś ca vāyur ākāśagocaraḥ/ tasyāham śīghravegasya śīghragasya mahātmanaḥ, mārutasya aurasāḥ putraḥ plavane nāsti me samaḥ/* Veera

Hanuman stood amidst the Vaanaras and addressed them especially the elderly Vanara Vriddhas thus: ‘ I am of the strength and speed of Vaayu Deva , my originator and am possessive of endless energy. Vayu Deva is a great friend of Agni Deva! I am blessed with the might of destroying mountains to pieces. Being the step son of Vayu Deva, my single jump could cross Maha Samudras. I could perform thousand parikramas of the thousand yojana spread of Maha Meru Parvata. *bāhuvegapraṇunnena sāgareṇāham utsahe, samā -plāvayitum lokam saparvatanadīhradam/ mamorujaṅghāvegena bhaviṣyati samutthitah, saṁmūrchitamahāgrāhaḥ samudro varuṇālayaḥ/ pannagāśanam ākāśe patantaṁ pakṣisevitam, vainateyam ahaṁ śaktaḥ parigantum sahasraśaḥ/* With the unimaginable might of my shoulders and hands, I could splash and pound the high waves of Maha Samudras, and create devastation and mahem of high mountains. Lord Varuna’s nivasa of Sapta Sagaras [**Sapta Samudras:** Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water] could be violently shaken to distress. Vaanara vriddhaas! Like Maha Veera Garuda the elder son of Vinata Devi is in the habit of ‘akaasha parikrama’ and my ability is such that I could comfortably perform such parikramas by thousand times. I could follow Surya Deva in his regular daily pradakshinas from Udayaagiri to the Astamaagiri! *utsaheyam atikrāntum sarvān ākāśagocarān, sāgaram kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayiṣyāmi plavamānaḥ plavaṅgamāḥ, hariṣye coruvegena plavamāno mahārṇavam/* Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe! *buddhyā cāhaṁ prapaśyāmi manas ceṣṭā ca me tathā, ahaṁ drakṣyāmi vaidehīm pramodadhvaṁ plavaṅgamāḥ/ mārutasya samo vege garuḍasya samo jave, ayutaṁ yojanānām tu gamiṣyāmīti me matiḥ/ vāsavasya savajrasya brahmaṇo vā svayambhuvaḥ, vikramya sahasā hastād amṛtaṁ tad ihānaye, laṅkāṁ vāpi samutkṣipyā gaccheyam iti me matiḥ/* Vaanaras! As I apply my mind and cogitate, so do the circumstances and conditions too shape up likewise. My decisiveness right now is to see Videha Kumari’s immediate darshan; now, you folks! Enjoy now and rejoice with very quick and most positive results and sweet fruits. I am only comparable to Vayu Deva and Garuda Deva; my strong belief and firm conviction at present is that I could comfortably undertake a rapid run of ten thousand yojanas of distance by air! Believe me my friends, right now, my morale and enthusiasm is such that I could seize and secure ‘amrit’ from the hands of Vajradhaari Indra or even Svayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravana’s Lanka!’ As Veera Hanuman assured thumping success from his tour of Lanka and back, the huge mass of Vaanaras paid sky high tributes, clappings, and victory shoutings of feverish rejoicings. Then commenced ‘Swasti Vachanaas’ and high tributes to the hero stating: *ṛṣṇām ca prasādena kapivṛddhamatena ca, gurūṇām ca prasādena plavasva tvam mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamanam tava, tvadgatāni ca sarveṣām jīvītāni vanaukasām/* ‘Maha Vanara Anjaneya! May you carry with you in your epic like tour by crossing the Maha Sagara with memorable success and safe return the heart felt blessings of Maharshis, Gurus, Elders and friends. We would all await your successful travel and very fruitful return; do trust us that your success would provide us all a fresh lease of our lives.’ Hanuman replied: As I would now jump and cross the Samudra, be assured that in the universe none could ever imitate. My initial jump would be to the top of Mahendra Parvata which is replete with trees bearing juicy and sweet fruits.’ Thus, the Maha Kapeshvara reached, selected a few luscious fruits, enjoyed them relaxingly and remembered of Lanka forthwith for the subsequent jump forward.

d) Hanuman and Ravana from Bhavishya Purana:

Kesari the son of Gautami Rishi and Kesari’s wife Anjana secured a grand son named *Hanuman* with the ‘Amsa’ (facet) of Parama Shiva and Vayu Deva too was responsible in the birth of the boy. Mistaking Surya Deva for a red-coloured fruit, the boy was tempted to fly skyward tried to hold Surya Deva, as Indra threw his Vajra on Hanuman’s body and Ravana tried to hold Hanuman’s tail but Hanuman never left his firm hold of Surya Deva. Ravan kept on fighting for a year in vain and tried to wriggle out of Hanuman’s powerful clasp. Meanwhile Rishi Vishrava arrived at the spot and eulogised Hanuman to release Ravana

the terror of the Universe. There after Hanuman resided for long time at Pampapura on the banks of PampaRiver as a strong fixture and was thus acclaimed as ‘Sthanu’. Also since Ravana who had dictated the World and controlled Devas was humiliated by *Anjaneya*, his name and fame spread as Hanuman: *Nighnanta cha Suraan mukhyan Ravanam Lokaraavanam, Nihanti Mushtirbhayah sa Hanumaaniti vishrutah*. (Ravana who was in the habit of badly hurting Devas and related Demi-Gods and killing Vishnu- Bhaktas without mercy had thus been restrained badly and received a jolt by Hanuman; the ‘Mushtighatas’ or ‘Hanus’ (beatings of closed hand grasps) damaged Ravana was the reason why Hanuman was named as such. Lord Brahma informed Hanuman that during the twenty eighth Tretayuga’s first Part of Vaivaswa Manvantara, Bhagavan Vishnu would take the Incarnation of Shri Rama and that he would achieve Rama’s unreserved devotion to Hanuman and destroy the clan of Ravana, his cruel brothers and sinful sons.]

Sarga Thirty Six: Maha Veera Hanuman bestows Shri Rama’s finger ring to Devi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama’s arrival too soon!
[Vishleshana on Danava Anuhlaada-Shachi Devi- Indra]

[Vishleshana of Six Neeti Chandrikas vide Sarga Seventy of Valmiki Aranya Ramayana: ‘Mahabali Kabandha shook off the ashes of the totally burnt off body and was visioned to have alighted a celestial vimana with clean robes smilingly and addressed Raghu nandana and declared: *rāma śaḍ yuktayo loke yābhiḥ sarvaṃ vimśyate, parimṛṣṭo daśāntena daśābhāgena sevyate*/ Shri Rama! Listen to me carefully: there are six ways and means of accomplishing Six ‘Neeti Chandrikas’ viz. Sandhi-Vigraha-Yaana-Aasana-Dwidhi bhaava-and samaashraya. Sandhi denotes the Principle of Truce, Tolerance and Coexistene. Vigraha refers to conflict of similar forces leading to balance of power. Yaana suggests travel or momement of forces for attack-aasana or tishtha the waiting period-dwividha of bheda bhaava or break up of friendship by similar forces of the enemies and finally ‘samashraya’ or the celebrations of victory of togetherness.’]

[Vishleshana: Refer to Vishleshana on Danava Anuhlaada-Shachi Devi- Indra vide Essence of Valmiki Kishkindha Ramayana -Sarga 39 : ‘Shachi Devi the daughter of Danava Puloma was fond of Indra, even before their wedding, but Puloma liked another danava youth named Anuhlada. With the secret consent and permission of Puloma, Anuhlada forcibly abducted Shachi Devi. Indra attacked and killed him brutally and married Shachi Devi. In further revenge, Indra killed his father in law Danava Puloma thereafter’.]

Sarga Forty: Devi Sita reiterated what Anjaneya should convey to Rama about her life’s threats while handing over hair clip to Shri Rama; Hanuman reiterates his reaching Rama’s soonest.
[Vishleshana on the sources of precious pearls from Essence of Soundarya Lahari]
[Vishleshana on the sources of precious pearls:

Following is a stanza describes the grandeur of natural pearls of fame: *Gaja kumbheshu vamsheshu phanaasu jaladeshucha, shukti kaayaamikshudande shodhaa Mouktika sambhavah/ Gaja kumbhe karburaabhaah vamsho raktasitaah smritaah, phanaasu vaasukereva neela varnaa prakeertitaah/ Jyotirvarnaastu jalade shuktikaayaah sitaah smritaah, Ikshdande peeta varnaah manayo mouktikaah smritaah/* Following are the six famed places of origin in which spotless and most precious pearls are originated: Gaja kumbha, bamboo hollows, cobra hoods, clouds, sugar canes and pearl oysters. Pearls from Gaja kumbha or skull is of kurveera colour, bamboo hollow are of rakta / sveta varnas, Vaasuki and such cobra hoods are of blue colour, in water carrying clouds are of vidyut varna, sugarcane based pearls

are of yellow colour, and of oysters are of pure white! (Source: Essence of Soundarya Lahari of kamakoti. org/books section, ref. stanza 74)

Sarga Forty Eight: Shattered with putra shoka and humiliation, Ravana finally asked Indrajit to use his brahmastra to end up the menace of Hanuman and save the Rakshasa Samrajya and his personal prestige and fame at stake!

[Vishleshana on Astra Vidya and illustrative ‘Mantrika Astras

‘Celestial missiles of danda chakra, dharma chakra, kaala chakra, vishnu chakra, and the most powerful Aindra chakra and the arts of application and throwing away of Indra’s Vajrastra, Shiva Deva’s trishula praharana, and Brahma’s granted Aishikastra and Shira -chedana astra was taught by Maharshi Vishvamitra to Rama Lakshmanas besides the magnificent vidya of ‘gadaa praharana’ or the art of battling with maces like ‘modaki’- ‘prahari’- shikhari of forcible applications of mace strokings, throwings and mace head rubbings. Then Vishvamitra taught the astras of ‘dharma paasha-kaala paasha-and varuna paasha’. Subsequently they were taught two kinds of dry and wet rounded applications of astras viz. ‘ashani- pinaka-narayanaastras’. Then Rama Lakshmanas were taught Agneyastra fond of Agni Deva resulting in fierce flames of fire renowned as Shikharastra- Vayavyastra which sweeps away the opponent with virulent sweeps away. Then the Maharshi teaches the Kakutsa nandanaas of ‘Hayashira Astra’- ‘Krounchana Astra’ and ‘Shakti Dvayastra’ or of high potent twin astras attacking the opponent with doubled up potency. The Maharshi was pleased to instruct Rama Lakshmanas the astras named ‘kankala’-the devastating ‘musala’- and the destructive ‘Kapaala’ and ‘Kinkini’ and such astras which could lift up and throw the opponents forcefully. Then in the series were taught the famed ‘Nandana Astra’ of Vidyadharas as well as the associated mace of fame. The ‘Gandharva Priya’ astras of ‘Sammohana’ for relapsing into senselessness like ‘Prastaavana- Prashamana-and Soumya’ were taught too, besides the ‘Mohanaastras’ such as for varshana-shoshana-santaapana-vilaapana-maadana which was the beloved of Kama Deva Manmadha himself, and the Gandharvapriya ‘Maanava astra’, besides the Pishacha priya ‘Mohanastra’. Brahmarshi Vishvamitra then instructed the Astras named ‘Taamasa-Soumana-Samvarta-Durjaya- Mousala-Satya-and Mayamayaastras too. Then the Maharshi imparted to Rama Lakshmanas the glorious ‘Surya prabha Astra’ which when once released as an arrow would destroy the enemies to ashes. Simultaneously, the Maharshi conferred ‘Shishira naamaka Chandraastra’, ‘Tvashta (Vishvakarma) naamaka ‘Daarunastra’, Bhaga Deva namaka ‘Bhayankaraashtra’ and ‘Sheetoshna’ naamaka Astra of Manu Deva. Source Valmiki Ramayana Baala Khanda]

Sarga Fifty: Pretending as bounded by Indrajit’s Brahmaastra, though Brahma granted his immunity, Hanuman faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he was Shri Rama’s messenger.

[Vishleshana on 1. Nandishwara and 2. Baanasura

1. Origin and Glory of Nandishwara:

Maharshi Shilada performed severe Tapasya for thousands of years and his body got degenerated to such an extent that it became a skeleton full of worms. Finally, Maha Deva granted his vision and Shilada’s wish: *Tawa Putro bhavishyaami Nandi naamnaa twayonijah, Pitaa bhavishyaasi mama Piturvey Jagataam Muney/* (I shall grant you a son with the name of Nandi and he would be my son and would be popular like wise). Then Nandi was born at Yagna Bhumi with the features of Maha Deva himself with Trinetras, Chaturbhjas and as Jataa mukuta and Vajra-Sarpa dhaari when Devatas rained fragrant flowers, Apsaraas danced and Gandharvaas sang tuneful hymns in praise of [Lord Shiva](#) and Nandi. Vasus, Rudras and Indra prayed respectfully and Devis like Lakshmi, Jyeshtha, Diti, Aditi, Nanda, Shachi, Bhadra and

others rendered 'Stutis' to Nandi. Shailada Muni commended Maha Deva as well as Nandishwara and expressed his total satisfaction and gratitude. As Nandishwara was taken into the 'Parnashala' or thatched home of Shailada, Nandi assumed a human Rupa instead of Deva Swarupa. Shailada Muni was overjoyed, performed the child's Jaata Karma and other Vedic Tasks and on the son's attaining seven years performed his Yagnopaveeta dharana and 'Upaasana' of Gayatri and tendered him to the Ashram of Maharshi Mitraavaruna. The Guru taught Veda Vidya, Shastras and other Scriptures, besides Dhanur Vidya, Ayur Veda and Mantra Vidyas, Chatushashti Kaalas, Ashrama Dharmas and so on. Mitravaruna was very proud of the student and so was Muni Shilada; the Guru then blurted at that time of Nandi's exit from Ashram that doubtless Bala Nandi displayed extra-ordinary brilliance as a fulfilled Scholar and accomplishment but was shortlived! Shilada fainted at this disclosure for long and after regaining normalcy took to extreme Tapasya again to Maha Deva; even as Shilada was engaged in Tapasya, Shiva appeared, fondled Nandi, assured him not to get disturbed from what was stated by his Guru. He said that actually he sent messengers that Nandi's life was almost over since his human birth would anyway be of Tapatrayas and hence he was terminating the Manava Janma to bestow Everlasting Life; by so saying, Maha Deva touched Nandi so that his physical body would fall down with his Jataa Mukuta etc and secure a permanent Rudra Rupa. The Place where the human form of Nandi's 'Jatajuta' fell on Earth was materialised into a Sacred River called Jatodaka and Nandi's new Form was of a 'Vrishabha'; Parama Shiva himself performed 'Abhisheka' on the new Form of Nandi and that Place came to be called Vrishadhwani, Jambunada or Panchanada and Vishwakarma gifted a Golden Mukuta or Headgear and Kundalaas or Ear Rings. Thereafter Nandishwara familiarised with his mother Devi Girija and also the 'Ganaas', whom he was empowered as their Chief. Devi Parvati endeared the son who prostrated before her with veneration. Maha Deva declared to the Tri Lokas that Nandishwara was the son of Shiva and Parvati. Devas headed by Indra, Brahma, Vishnu, Dikpalakas, Maharshis, besides Yaksha-Gandharva-Muni and Yogi ganaas were all invited to a huge event where Nandishwara's unique name was fame were known all over, where ever Maha Deva was known and indeed Maha Deva was acclaimed as the Supreme Lord of the Universe. Parama Shiva granted a boon to Nandishwara that He would be in the 'Sannithi' (Presence) of Shiva always and any kind of worship to himself would be incomplete without any Service to Nandi! Even great sins of the magnitude of Brahma hatya could be nullified by Shiva Puja, but at first, Nandeswara should be propitiated without fail; *Aadaw kuryaanamaskaaram tadantey Shivataam Vrajat/* [Linga Purana]

2. Baanaasura whom was a nightmare to Devas and Indra with long life from Treta Yuga to Dwapara Yuga, was the grandson of the famed Bali Chakravarti and a parama bhakta of Parameshwara and ever worshipped a Rasa Linga gifted by Vishwakarma. As an ardent devotee of Shiva, he was stated to have thousand arms to play mridaaga at Shiva Parvati tandava nrityas. In the course of Dwapara Yuga, his daughter Usha Devi happened to see both Shiva and Parvati sitting together and being an Antaryami Devi Parvati joked with Usha that one day she would too land up in a situation like that. Usha asked Devi Parvati as to when would that day arrive! Parvati replied that she would dream of a youth on the night of Vaishakha Shukla Dwadashi. As the day arrived, Usha did get the dream and informed of the incidence to her friend Chitrlekha, the daughter of Banasura's Minister named Kushmanda. As Usha was unable to bear the feelings of love, Chitrlekha showed several drawings of eligible and handsome bachelors and after a few days, Usha succeeded finally to identify the youth. Then it was learnt that the youth was the son of Krishna. In course of time, the couple met and their romance became intense by the day. Learning of the desire of his daughter with Aniruddha, the son of Pradyumana -the erstwhile Cupid who was burnt into ashes by Lord Siva's third eye- and the grand son of Krishna (Avatar of Lord Vamana), Banasura quashed the wedding proposal and reprimanded his daughter since Krishna was his foe. Banasura prevented his daughter meeting Aniruddha and when the latter fought with him, he imprisoned Aniruddha. Yadavas in Dwaraka wondered as to what happened to Aniruddha. On learning from Narada Muni, it was learnt that Aniruddha was imprisoned in Shonitapur, the Capital of Banasura and Krishna, Balarama and Pradyumna lest by Garuda to that Place. There, they confronted Pramathaganas of Shiva and fought with Jwara the three footed Chief of the 'Parshads' named Maheswara and defeated him. This

led to a full-fledged battle between Krishna and others on one side and Banasura, Shankara and Kartikeya on the other. As furious Shastra-Astraas were exchanged by both the Parties, the whole world was affected with Pralayaagni. Balarama attacked Banasura and the fight got intensified with alarming consequences. Meanwhile Krishna recalled his Sudarshana Chakra and sliced off the mighty hands of Banasura and was about to cut off the Asura's head too. It was at that climatic moment, Shankara addressed Krishna to stop. "Hey Krishna! I am aware that you are the Purushottama –Parameswara-Paramatmaa and Adyanta-Rahita! Do get cooled down. I have provided shield to Banasura my devotee and assured that I would stand guarantee at the time of his peril; please do not falsify my faith in me. He has not done any thing wrong to you but is egoistic due to my backing and therefore pardon him. Krishna replied: 'Shankara! If you so wish as you had given him a benediction, Banasura would continue to be alive. In order to respect your assurance to him, I am withdrawing Sudarshana Chakra; if you had given him protection, so do I; You should never feel that you are different from me; you should always consider me as yourself and together we are the Devas, Asuras, human beings and all the rest; all those who consider us as different from each other are shrouded in Maya or Illusion; indeed, I am pleased and am gone. There after, Krishna and all the rest headed to Aniruddha's prison, where the latter was released by 'Naga bandhana' or tight-tied by a serpent which ran away at the appearance of Garuda Deva while Banasura politely agreed for the Sacred wedding of Usha-Aniruddhaas. Source: Maha Bhagavata Purana]

Sarga Fifty One: Addressing Ravana, Veera Hanuman detailed Shri Rama's 'Prabhava' and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury.

[Vishleshana on Ravana's disgraced encounter with Vaali:

Ravanasura once decided to challenge Vaanara King Maha Baali; the latter was born of Indra Devaamsha and got a boon that he would attain half of the strength of any of his opponents standing face to face. This power enabled Bāli to defeat all his foes and bring the countries in all directions under his sway. Ravana heard about this and decided to overpower Bāli somehow or other and approached Kiskindha. Having learnt from Baali's Minister, Taran, that Vaali got the boon, Ravana somehow decided to kill Bali. His idea was to kill Baali by capturing and killing while going behind him when Vaali would daily perform his daily prayers. Next morning Bāli went to the eastern sea-shore and began his prayer and meditation. Ravana approached Baali behind and sat close to Vaali, presuming he could hold Vaali's tail and beat him from behind without facing Vaali. Baali knew that Ravana was sitting behind him. But pretending that he knew nothing put his long tail on the body of Ravana, and passed it lengthwise and breadthwise through every part of his body and tied him like a bundle of faggots, and made a jump into the air. Within a short time Vaali visited all the usual places and reached Kishkindhā. Seeing Ravana hanging by the tail of Bali, even the women folk laughed. Thus Ravana became a laughing stock as Ravana made a confession admitting surrender as the other wise invincible Maha Vali pardoned Ravana and let him go unhurt. Sourced from Valmiki Uttara Ramayana.]

Sarga Fifty Two: Infuriated by Hanuman's insinuations of Ravana's record of failures and praising Rama's successes, Ravanasura orders the vanara be killed-Vibhishana pleads against killing a messenger, as Ravana heeds

[Vishleshana 1. on Ravanasura's origin, family background and accomplishments in brief]

2. on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana

[Vishleshana on Ravanasura's origin, family background and accomplishments in brief:

Rananasura was born to Vishrava Maharshi and Daitya Kaikeshi. Pulastaya, one of the ten Prajapatis or mind-born sons of Brahma, was maternal grandfather. Kaikeshi, born of Sumali and Tataka had two brothers Maricha and Subahu. On the paternal side, Malyavanasura. Ravana's Prime Queen was the daughter of Mayasura and Apsara Hema and acclaimed as Maha Pativrata. Among his many other wives, the most mentionable after Mandodari were Maya, the daughter of the celestial architect, and the third one Dhanyamalini. Ravana's elder half-brother was Kubera. Vibhishana, Kumbhakarna, Khara the King of Janasthana, Dushana the Senapati of Janasthana, Ahiravan, the King of Paatala were Ravana's younger brothers. Kumbhini was Ravana's elder sister and wife of Madhu Rakshasa, and Shurpakhana the younger sister. Ravana's were Meghanaada or Indrajit, Atikaya, Akshayakumara, Devantaka, Narantaka, Trishira, Prahasta. Ravana was a great scholar of Vedic knowledge under the tutelage of Shukracharya. His perseverance in tapasya to Brahma, he offered his own head and as each time he did so, his heads sprouted again and again and Brahma appeared at his tenth head's offering and blessed him with the option to be a Dashakantha; Brahma granted him of invincibility against Aditi- Diti Putras, Sarpa, Pakshi-Pashus but ignored 'tuccha manavas.' Accordingly, Ravana killed or subdued numberless rakshasa-daitya-daanava-pakshi-mriga-jalacharaas and asserted his unique fame. He was an expert in music, dance and all the fine arts. He was an outstanding Shiva Bhakta, having composed Shiva Tandava Gita; as Maha Nandi prevented Shiva Darshana, he quaked Kaiilasha Parvata and accomplished Shiva darshana. As Parama Shiva granted the boon of Atma Linga to be carried to Lanka Samrajya, Shiva obliged but Ganesha intercepted on way in the guise of a baalaka and got it installed at Gokarna Ksheatra].

Sarga Fifty Four: Hanuman's vengeful 'Lanka Dahana and Vidhvamasha' 138
as the Rakshasaas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta!
[Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana]

[Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana

'As the ever shrewdest and the nastiest Daitya called Maya commenced his brutal Tapasya, two more Danavas of equal disrepute and desperation viz. Vidyunmali and Taraka joined him and their extreme tenacity was such that they meditated in snow valleys during high winter nights, amid 'Panchagnis' during blood blister summer days and during incessant and torrential rains standing under open skies. It looked that Earth trembled with the severity of their meditation and Brahma had to bestow the choice boons of indestructibility except by Parameswara that too by a single arrow-shot destroying their abodes together. The most noted top architect and builder that he was, Mayasura built 'Tripuras'/ three Tower Castles-each of hundred yojanas- one of indestructible iron on Earth, another on the Sky made of shining silver and the third above the second one made of glittering gold, all encased in inner- castle structures of same size of circumference but each invisible from outside in all directions. Each of the Tripuras is equipped with 'yantras'/ machines that could destroy hundreds in each shot, Chakras, Trishulas, Dhvajas on the high wall structures, and 'Shikharas' (minarets) recognisable through the mountain tops of Meru and Mandarachala. These 'Puras' were insurmountable, let alone destructible to Devas, Danavas and any other species, excepting Maha Deva! Daithyas had very contented lives inside the Tripuras. Devas and other Celestial Beings were thrown out of their abodes and all the luxuries and joys of Swarga were confiscated. In course of time, the inhabitants of Tripuras became intolerable, awfully sinful, corrupt, wicked and highly immoral. While Maya Daitya was kept busy in the deeds of beauty, living comfort and pressing into the services of Devas as their servants to cater to the happiness of the inhabitant Daityas, Vidyunmali was kept busy with matters of Internal Administration and Taraka was made commander in Chief. In course of time, there came inevitable internal dissensions, group politics, differences of living styles and class-distinctions, 'Alakshmi' (poverty), 'Asuya' (jealousy), Trishna (avarice), 'Vibhuksha' (hunger), Kali and Kalaha (quarrels) among the residents of the Tripuras. This situation of 'Alakshmi' led to 'Atyaachaaras' or transgressions on Devas, other Celestial Beings, Maharshis, the entire humanity and

all other species of Lord's creation. The canker spread across the 'Tribhuvanas' and Devas sought refuge from Brahma who gave the boons to the three goons! Lord Brahma pacified the delegation of Devas and assured that the heinous and wildly vicious deeds of the Trio of Daityas reached a climax and that it was time to approach Parama Shiva who was the one and only Saviour that could destroy the abodes of the three Daityas in one go with one arrow, even if these residences were far apart from each other on Prithvi, Akaash and far beyond in the strong-hold Tripura fortresses! As Devas and Brahma reached Maha Deva, they visioned 'Trishulapaani Shankar' relaxing with Devi Parvati and Mahatma Nandi. They saw that 'Bhuta bhavishya Swami' whose eyes were red like 'Agni kundas' and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra, even as Devas broke down into ecstasy and extolled him. Having pleased Parama Shiva thus, Devas explained the gravity and seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas and asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama and Atharva acted as the horses; Shukra, Brihaspati, Budha, Mangal, and Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, Trusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activated as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the 'Adhishtana' / in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six 'ritus' / seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya smeared all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo, Kubera on his serpent, Indra on Iravata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis Bhrigu, Bharadwaja, Vasishta, Goutama, Kratu, Pulastya, Pulaha, Marichi, Atri, Angira, Parashara, and Agastya were there too at the kick-start of the Battle to recite Veda Vachanas and Shiv Stutis. The Pramatha ganas were ready to charge as the army against the opponents- all swarmed around the Rath. Meanwhile, Sage Narada reached the Tripuras and tried his best to mend his ways, give back Indrapuri to Devas and avoid the worst ever battle in which the indestructible Tripuras would be destroyed along with the Three Demons as Maha Deva himself was approaching these Places with full preparation. Instead of talking peace, the Demons alerted their vast armies, and prepared for turning their defensive positions to that of an offence. On the instruction of Shankara Deva, Indra took his enormous army and attacked Tripura. As the Deva Sena made a highly offensive assault in full force, what with the revenge and frustration experienced by them for long as they were out of power as also owing to the excellent backing of Maheswara, they seized the best part of Tripuras. While quite a few Danavas sought to escape for their lives through the exit gates of Tripuras, Pramatha ganas calculated that the enemies would try to sneak out at those points and butchered thousands of Danavas. The remaining Danavas inside the Trinagaris were utterly confused by contradictory shouts that Taraka died or Shiva was defeated. In that melee, a strong contingent of Danavas quickly regrouped their men and material to make offensive attacks under the leadership of Vidunmali and Maya. Ganeswara divided Tripuras in three regions as Nandeswara was attacking Vidyunmali, while he was in position against Maya. Meanwhile, Vidyunmali threw a 'Parigha' on Nandi who was hurt and the enraged three 'Parshadaganas' named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyunmali by making the roars of lions. Even while the Parswaganas

were about to leap on Vidyunmali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeshwara to divert attention of his own men from the fallen Vidyunmali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes, huge mountains, lions, tigers, trees, black deers, eight-legged ‘Sharabhas’/ a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The ‘Maayavi’ Mayaasura created several Wells full of herbal juices for invigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of ‘Vrishabha’ and drank up the juice along with Devas and dried up the wells and Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the ‘Tridevamaya’ arrow into three parts and released it when Tripuras were destroyed; Shiva felt sad however that one of his own dear devotees, Mayasura too was involved. Nandi went faster than the arrow and saved Maya, well before the Tripuras were destroyed. In the end Taraka and Vidyunmali were killed and Maya was condoned with the curse of Indra that all his constructions would be burnt off eventually and Mayasura continued to hide in the Seas]

ESSENCE OF VALMIKI YUDDHA RAMAYANA

Sarga Four: Rama Lakshmana Sugrivas followed by Maha Vanara Sena advances to the shores of Maha Samudra with confidence to initiate the massive task of ‘Setu Bandhana’
[Vishleshana on Surya- Chandra-Shukraadi Grahas-Sapta Rishi Mandala- Dhruvas] [Vishleshana on Tarakasura Samhara by Skanda Deva]

[Vishleshana on Surya- Chandra-Shukraadi Grahas-Sapta Rishi Mandala- Dhruvas

It is said that there might be thousands of rays of Sun, but the important ones are only seven, representing Seven Planets, Viz. Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. Moon travels faster than Sun. The distance between Sun and Moon is 100,000 yojanas (800,000 miles). In two lunar fortnights, Moon passes through a period of a Samvatsara or a year. In two and quarter days, Moon passes through a month of the Sun, or in one day, it passes through a fortnight of the Sun. Hence, the divergence of Solar and Lunar calculations and Calendars. As the Moon is waxing, it is a day for Gods and a night for Pitru Devatas. The waxing fortnight gradually diminishes the shine till the Moon-fall day (Amavasya) and the waning Moon picks up the shine day by day till Moon-rise day (Pournami). Moon is known as ‘Jeeva’ (life-provider), or ‘Manomaya’ (mind-alterer) or ‘Annamaya’ (potency provider from herbs and plants), ‘Amritamaya’ (source of life to all) and ‘ Sarvamaya’ (all pervading). From Moon to the Group of Stars, the distance is 200,000 yojanas (16 00, 000 miles). Headed by Abhijit, there are twenty eight Stars revolving on their own axis. Above the Group of Stars is the Planet of Venus (Sukra) almost of the distance from the Moon to the Group of Stars. It is a benevolent planet, especially as a provider of good rains and prosperity and moves at the same pace as Sun God. Mercury (Budha), the son of Moon is situated from Venus (16,00,000 miles) or 72,00,000 miles from Earth and this Planet too is benevolent excepting when not moving along with Sun, thus causing cyclones, excess or no rainfall and dusty storms. Equidistant from Mercury or 80,80,000 miles above Earth, is the Planet of Mars (Mangal), which is generally not considered favourable, travelling along with other planets every three fortnights and creates tensions. The Planet of Jupiter (Guru) is away from Earth by some 10,400,000 miles-again 16,00,000 miles away from the planet of Mars- is considered generally benevolent to Brahmins and Universe, unless takes a curved path in conjunction with other planets. Saturn, which is 12 million miles above Earth is also considered generally unhelpful. Normally, each planet is 16,00,000 miles apart from another planet ,

but the distance from Saturn to the Group of ‘Sapta Rishis’ or the Seven Sages is 8,800,000 miles from Saturn ie.20,800,000 miles from Earth. Indeed, the Seven Sages are always the great well wishers of the entire Universe.The Sapta Rishis, viz.Marichi, Angirasa, Atri, Pulsastya, Pulaha, Krathu, and Vasishtha born in Lord Brahma’s thoughts to help in the act of Creation.(Reference Maha Bharatha; Shanti Parva).The Seven Sage Constellation of the Great Bear (Ursa Major) is indeed the great well wisher of the entire Universe. The Sapta Rishis circambulate around the Pole Star, or Dhruva Tara, which is as good as the Abode of Supreme Lord Himself and is prayed to by religious mortals and Gods alike. (Maha Bhagavata Purana)]

[Vishleshana on Tarakasura Samhara by Skanda Deva:

Fully understanding the purpose of his birth which his parents had strived for after performing thousands of years of Tapasya as also to fulfill the singular ambition of his grand mother to destroy Indra and Devas, Tarakasura took a vow at a grand conference of Daityas and Danavas-the descendents of Diti and Danu- and proceeded to Paritraya Parvat (the western side of Aravali and Vindhya mountain range and observed strict Tapasya during hundred year time-slots by rotation by way of ‘Niraahaara’ (without food), Panchagni (in the midst of Five huge Fire bodies) in sizzling summers, ‘Jala madhya’ inside in chilled running water in the worst winter nights, eating only fallen dry leaves, etc. Brahma had no option but to present himself and ask for his boons. He bargained of absolute invincibility and deathlessness but finally agreed that only a seven days long boy could kill him, if at all! Not far from the day when Brahma bestowed the boons, Tarakasura redesigned and reformed his lines of Military Forces and attacked Indraloka. Having been defeated, Indra made an appeal to Vishnu and the latter realised that only Skanda, the unique son of Shiva Parvati. could kill the loka kantaka Tarakasura. Indra then made a detailed plan as an outstanding stage manager: Bringing together of the then virgin Devi Parvati- Manmatha’s pushpa baana prayoga to excite Parama Shiva who was in long tapasya -managing Himavan’s virgin daughter Parvati to engage in service to supply ‘puja dravyas’ - seeking the help of Manmatha the God of love to intensify feelings of lust in Shiva’s mind by his pushpa baanas- Shiva’s opening his third eye with anger- eventual wedding of Shiva Parvati- agni deva carrying Shiva’s virility about to be wasted on earth to six Kritikas who drank the drops - Kartikeya’s birth and the euphoria of Indra and the Trilokas.

The Deities commenced preparations of war to kill Tarakasura but a Celestial Voice was heard that victory would be assured only under the Leadership of Kartikeya and hence all the Devas requested Skanda to become the Chief of the Army of Devas. Meanwhile, Devasena, the daughter of Mrityu Devata, became his wife and hence Skanda was known as Deva Senapati. Kartikeya led the army of Devas of the rank of Indra, Agni, Vayu, Kubera and Yama Dharma Raja and was seated on an elephant. Tarakasura arrived with a huge army of mighty warriors who dominated and controlled the opponents initially. Indra’s ‘Vajra’ was overpowered by Tarakasura’s weapon called Shakti and wounded Indra. King Muchukunda who fought for Devas and sought to stop the domination of Daityas but Tarakasura resisted; Muchukunda wanted to use the ‘Brahmastra’ but was restrained by Sage Narada as that weapon would no doubt create havoc but would be ineffective to destroy Tarakasura and hence Kartikeya would have to be warmed up gradually.Veerabhadra swung into action and slaughtered thousands of Demons; Tarakasura realised that Veerabhadra was not easy to control and thus used his ‘Maya’ and assumed a thousand arms. Lord Vishnu suggested that the time was ripe to kill the Big Demon before he became more powerful and asked Skanda to charge him. With his mighty weapon Shakti on hand, Kartikeya chased Tarakasura but the latter retaliated with his own ‘Shakti’ and even got Skanda unconscious for a while. After quickly recovering his poise, Kartikeya prayed to his parents and released the Maha Shakti which was fortified with the blessings of Bhagavan and Bhagavati and finally annihilated Tarakasura who incidentally was a Great Siva Bhakta! But Siva Himself was so pleased at the valour of the lad who was more than a match to the Greatest Demon of the times who sent shock waves across the Three Worlds! While Devas and Gandharvas were engaged in unending praises and noise of resounding musical notes, Rishis were engaged in Vedic Hymns to please Kartikeya and there was ecstasy across the Globe.]

Sarga Nine: As Rakasha Veeras assured Ravana of assurances with bravado unminded of enemy strength, Vibhishana requests him to respectfully return Devi Sita safe to Rama and save Lanka's glory and of generations. [Vishleshana on Tapatrayas]

[Vishleshana on 'Taapatrayas':

Tapatraya: Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. In Vishnu Purana: Maharshi Parashara described about Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka' (physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Maharshi Parashara emphasized that there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, preservation and its vinasha or destruction happen to be yet source of Tapatraya]

Sarga Thirteen

[Vishleshana on Kumbhakarna- origin, monstrous physique and Brahma Varas- bravery and basic virtues

Maha Bhagavata Purana explains that the Gate Keepers of Vaikunthapuri of Maha Vishnu named Jaya and Vijaya were cursed to mortality by Maharshis Sanaka-Sanandana-Sanaaatana-Sanatkmars disallowed Vishnu Darshana. But after appealing to Vishnu for assistance, the latter agreed to reduce their sentence to just three lifetimes as his enemies before allowing them to return to Vaikuntha thus as Jaya and Vijaya were Ravana and Kumbhakarna , Kamsa and Shishupaala in Krishnaavataara and Kartaveeryaarjuna and Haihava Kshatriyas in Parashu Ramaavataara. Despite his monstrous size and great appetite, he was described to be of good character, piety and great warrior having defeated Indra too, besides killing and devoured several Vanaras during Rama Ravana battle. Along with his brothers, Ravana and Vibhishana, Kumbhkarna performed a Maha Yagjna and Brahma blessed with a boon that, his tongue was tied by Sarasvati, because of which, instead of asking 'Indraasana' or the seat of Indra, he asked for 'Nidraasana' or bed for sleeping. Again Brahma granted 'Nidravastham' instead of 'Nirdevatvam' of total annihilation of Devas, thus. Kumbhakarna slept for six months a year and when awoken, he ate everything in the vicinity. Kumbhakarna had two sons, Kumbha and Nikumbha from his wife Vajramala, who too fought in the war against Rama and were killed]

Sarga Fourteen: Vibhishana appeals Ravana to release Devi Sita , praising Rama and his valour - Prahasta heckles Vibhishana- as the latter retorts that neither Ravana with 'vyasnaas' nor his followers could match Rama ;

[Vishleshana on Sapta Vyasanas of Kings:

Vaagdandyostu paarushamartha dushanameva cha, Paanam stree mrigayaa dyutam vyasavam saptathaa prabho/ Parusha bhashana-danda kathorata-dhana apavyaya-madyapaana- stree- mrigaya - dyuta or arrogant voice- imposition of harsh penalties- extreme love for money- hard liquor drinking habit- sex-hunting and gambling.]

Sarga Eighteen:Shri Rama being a ‘sharanaagama rakshaka’ replies to Sugriva ,but Veera Anjana Putra, and asks the Vanara King to allow his darshan

[Brief Visleshana on Shibi Chakravarti and how Indra and Agni Deva tested his spirit of self sacrifice]

[Brief Visleshana on Shibi Chakravarti and how Indra and Agni Deva sought to test his spirit of self sacrifice:

Agni assumed the form of a pigeon as Indra was chasing as a hawk, the pigeon landed on Shibi’s shoulder and took it on his lap providing protection but the hawk demanded the prey’s flesh in a human voice, Shibi agreed to provide as much flesh from his own body by a sensitive balance and offered to the hawk. Pleased of Shibi’s offer, Indra and Agni restored the body flesh of Shibi and declared his universal fame. Source Vishnu Purana.]

Sarga Nineteen:Following in-house deliberation by select Vanara Veeras about Vibhishana’s Vibhishana’s protection, Shri Rama, a ‘sharanaagata rakshaka’, finally consents and even assures Kingship after Ravana’s imminent death.

[Vishleshana on ‘Ashta Dilpalakas’:

Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. The ‘Dikpalakas’ include the thousand eyes **Indra in the East** stationed in Amaravati on Airavata with Sachi Devi, ‘Vajra Ayudha’ or thunderbolt, the Celestial Apsarasas and the rest; **Agni Deva in South East** with his two wives Svaha and Svadha , his Vahana and other belongings; **Yama Dharmaraja in the South** with his ‘Yama danda’ (his Symbol the Celestial Rod) along with Chitragupta; **Nirruti in the South West** with his axe and wife representing Rakshasas’; **Varuna Deva in the West** with his wife Varuni and ‘Pasa’ (the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals; **Vayu Deva in the North West** with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranayama and other practices along with his Deer Vahana; the King of Yakshas and Unparalleled Possessor of Gems and Jewels **Kubera in the North** along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari; **Rudra Deva in the North East** with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making ‘Attahasas’ or reverberating screeches and so on. (Source: Devi Bhagavata Purana)]

Sarga Twenty Two:Maha Sagara himself personified restraining Rama’s fury-advised Vanara’s ‘maha shilpi’, the method of constructing ‘Setu Bandhana’ to facilitate Ramas and the huge Vaanara Sena to cross the Maha Sagara

[Vishleshana on a Squirrel and Setu Bandhana:

Shri Rama and Sugriva’s arbuda strong Vanaraa Sena was dedicated to Rama Kaarya to attack the evil Ravanaasura in the objective of Setu Bandhana. The sena was totally engaged, as some pulled up mountain boulders, some uprooting maha vrikshas and throwing their heavy branches down to the Maha Samudra, some with collecting the dropped branches down into a floating bridge making skilled engineers and their work force, and the architects and their workers, and son literally labouring round the clock. Witnessing the full force of the Vanarasa sena, Shri Rama was so happy admiring the dedication and dynamism of the Vanara Sena,Shri Rama was overwhelmed with the ‘bhaki’. During this course of action, Rama witnessed a small brown Squirrel, going up and down the Seashore with little pebbles in its small mouth and carrying them from the seashore and dropped them into the Maha Sagara. A huge Vanara was carrying a large mountain boulder on his shoulder as the squirrel came in his way. The Maha Vanara jumped back

and thundered ‘ you litt le brat of a squirrel and stepped back; hopr you are alive as you could be a casualty, what are you doing here! The little squirrel looked up at the great Vanara: I am sorry , brother Maha Varara! As the small voice: Are you not able to see that in my own way am carrying on my duty with diligence and devotion in my own humble manner of the unique Swami Rarya! I ma also helping Shri Rama to build the bridge; I wish to work hard for him. ‘ As the squirrel screamed in its own hihg pitch of voice, the Maha Vanara carrying the boulder on his shoulder, tauned addressing the fellow Maha Vanara: ‘Did you hear that!; a squirrel is building a bridge with his pebbles. I have never heard a funnier story like this’. Then there was aourig response from the co Maha Vanaras. The squirrel never felt humiliated but took its ground angrily: ‘Look, I may not carry mountains or boulders, as Almighty granted only a little strength. I can only carry pebbles. But my heart mels out as how Bhagavan Shri Rama has been sufferng Maha Pativrata Devi Sita’s viyoga and had been crying away incesantly and hence I could do so to the best of my own capability’! Then one Vanara picked up the squirrel’s tail at a mere creatuure had been hindering the massive task ahead and threw it far away as the squirrel, crying out the name of Rama, fell into his hands; he held the squirrel close to him and stated: Maha Vanara’s! Please do not make fun of the weak and the small. Your strength or what you do is certainly invaluable. Yet what matter is this little squirrel’s has love in his heart. You are brave and strong and are doing a wonderful task og bringing all these huge boulders and stones from far and dropping them in the Maha Sagara. But do you not notice that it is the tiny pebbles and stones brought by this small squirrel and some of the other smaller creatures which are filling the small gaps left between the huge stones?Further, do you not realize that the tiny grains of sand brought by this squirrel are the ones which bind the whole structure and make it strong? Yet you scold this small creature and fling him away in anger!’Hearing this, the Vanaras were ashamed, and bowed down their heads.Rama continued, ‘Always remember, however small, every task is equally important. A project can never be completed by the main people alone. They need the support of all, and however small, an effort should always be appreciated!’ Having stated thus Shri Rama then turned to the squirrel and said softly, ‘My dear squirrel, I am sorry for the hurt caused to you by my army, and thank you for the help you have rendered to me. Please go and continue your work happily.’ Saying this, he gently stroked the back of the squirrel with his fingers, and three lines appeared where Bhavagan Rama’s fingers touched it and passed his fingers gently over the little squirrel’s back. As put it him down there were three white stripes on his back. Indeed, no task and service to Sri Rama, however small, is unimportant! Every task should be looked upon as service to Rama as neither do big or small. In Bhagavad-gita 9.27 Krishna says:*yat karoshi yad asnasi yaj juhoshi dadasi yat, yat tapasyasi kaunteya, tat kurushva mad-arpanam/* Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform, do thatas an offering to Me’. Sources : Bhagavata Purana and Bhagavat Gita].

Sarga Twenty Six: Ravana asserted not release Devi Sita any way, yet asked Sarana about about Vanara yoddhaas and the latter mentioned Angada, Nala, Shweta, Kumuda, Chanda, Rambha, Sharabha, Panasa, Krodhana, Gavaya [Vishleshana on Ashta Bhiravas]

[Vishleshana on Ashta Bhairavas:

Eight Manifestations of **Maha Bhirava** are Kaala Bhairava, Asitaanga Bhairava, Rudra Bhairava, Krodhha Bhairava, Kapala Bhairava, Bhishana Bhairava, Unmatta Bhairava and Samhara Bhairava. In the context of Andhakaasura Samhara, Maha Deva then decided Devas and Ganas to withdraw excepting his Nandi Vahana. He assumed a mammoth Bhairava Swarupa with the extraordinary radiance and heat of crores of Suryas, wearing Tiger Skin, Sarpa-haraas, Ten Hands and Three Burning Eyes and pierced his Trishula right into the Asura’s heart and hit his head with his mace and tossed his body up high in the air that got dropped on Earth with a thud. From all the sides of his huge body, there were streams of blood as **Ashta Bhairavas** were surfaced: from the Eastern direction emerged a Bhairava akin to Agni called ‘Vidya Raaj’ with his neck adorned with lotus flowers; from the Southern direction appeared ‘Kala Raaj’ Bhairava looking like a ‘Preta’ with dense black colour; from the Western direction

was materialised a Bhairava named 'Kamaraj'; from the Northern direction was caused a fourth Bhairava named 'Soma Raaj'; a fifth Bhairava emerged from the wound near the demon's heart where Maha Deva pierced his Trishula and his name was 'Swacchanda Raja' with the resemblance of Indra Dhanush (Rainbow); the Sixth Bhairava was 'Lalit Raaj' who appeared from the gush of the Asura's blood on Earth; the Seventh Bhairava was 'Vighna Raaj' and including Maha Bhairava there were thus Ashta Bhairavas. (Source : Vamana Purana)]

Sarga Thirty Three: As Devi Sita was drowned in 'duhka saagara' on seeing Rama's severed head, as shown by Mayavi Ravana, dharma buddhi Sarama Rakshsi reveals the truth asserting Rama Vijaya, assuaging Devi's fears
[Vishleshana on a) the Saptaashvas and Surya Ratha - b) Meru Pradakshina by the Sun Chariot]

[Vishleshana on a) the Saptaashvas and Surya Ratha - b) Meru Pradakshina by the Sun Chariot:

a) Description of Surya Ratha: This chariot has one wheel, 'five aragajas' or compartments, tri naabhis or three axes. Its chakra or wheel has 'nemi' or wheel's rim with golden 'patthis' or frames. The chariot wheels are run by seven horses named Gayatri, Tristhup, Jagtati, Anushthup, Pankti, Brihati, and Ushnik which are the seven 'chandas' of formal prosody and these are of the wind speed. In side the Surya Ratha, those accompanying illustrious personalities are described: These are Maharshis, Gandharvas, Apsaras, Villagers, famed Serpents and rakshasas. Sets of these groups alternate bimonthly. Dhata and Aryama Deva, Prajapatis Pulastya Rishi and Pulaha Rishi, Vaasuki and Sankirna Nagas, Tumburu and Narada Gandharva Singers, Kritasthala and Punjakashala Apsaras; Rathakrita and Rathouja as gramani, Heti and Praheti Rakshasas are those chosen ones on the Surya Ratha in Chaitra Vaisakhas. During the Greeshma Rithus of Jyeshtha Ahaadhaas, Mitra and Varunas would be Devatas, Atri- Vashishthas as Rishis, Takshaka Rambhaka Nagas, Menaka and Sahajanyas as Apsaras, Haha and Huhu Gandharvas, Rathantara and Rathakrita Graminis, Purushad and Vadha Rakshasas; in Shravana Bhadrapadas the Devas would be Indra and Vaivashwan, Angira and Bhrigu are the Rishis; Ilapatra and Shankhapaala as the Nagas, Vishvaavasu and Sushena as Gandharvas, Praatha and Ratha as the graaminas, Pralocha and Nimlochanti among the Apsaras, and Heti and Vyaghra as the Rakshasas. In Sharadriti month of two months of Ashvini and Kartika, the Devatas would be Parjanya and Pusha, Rishis Bharadwaja and Goutama, Chitrasena and Suruchi as Gandharvas, Vishvaachi and Ghritaachi as Apsaras; Iravata and Dhananjaya as the Nagas, Senajita and Sena Kayaka are the chosen graaminas; and Aapa and Vaata as Rakshasas. In the Hemanta Ritu of Maargaseersha and Pousha, the Devatas are Amshu and Bhaga, Kashyapa and Kratu as Rishis, Mahapadma and Karkotaka as the Nagas, Chitrasena and Deergaavayu as Gandharva Singers; Purvachiti and Urvashi as Apsaras, Takshaka and Arishtanemi as Sana as Senapatis Gramani and Tricidhu and Surta as Rakshasas. During the Shishira Ritu's Maagha and Phalguni, Tvashta and Vishnu are the Devatas, Jamadagni and Vishwamitra as Rishis, Kadru Putra Kambal and Ashwatara as Maha Sarpas, Dhritaraashtra and Suryavarcha as Gandharvas, Tilothama and Rambha as Apsaras, Ritajit and Satyajit as Graaminis, Brahmopeta and Yagnopaveta as Rakshasas. This was how, the 'Dwadasha Saptaka' or Deva-Rishi-Naaga-Gandharva-Aprasa- Graameena-Rakshasas are distinguished in their own positions; Devatas enhance by their own presence; Rishis excel in rendering self scripted Surya Stutis; Gandharvas and Apsaras stand out in their singing and dances; Yaksha ganas take care of the needs and desires of the Saptaashvas; Sarpas move around fast for law and order besides traffic regulation; and Rakshasas to follow the chariot for providing general backup and security. Balakhilya Rishis from morning to evening to mornings and so on cling to the Surya Radha always and for ever. Devatas lend and enhance their stock of celestial energies, tapobala, yoga bala, Dharma, Tatwa and such innate powers, transmit auspiciousness to all the Beings in the universe in the bhuta-vartamaa-bhavisya kaala maana irrespective of Twenty Manvantaras and so on. Likewise Surya Deva regulates seasons and sustains their individual characteristics, the shukla- krishna pakshas, havya-kavya karyas, swaha-swadha karmas, vrishti-poshana, anna- jala-kanti sustenances; in short the ever mobile yet stable Singular and Ever Perceivable Uniqueness!

b) To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata's back side, there is Manasaparvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasaparvata atop Sukha Purawhere Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palakas during his period. Now, about the dakshinayana the travel of Surya ; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circumbulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranas thereafter till Sun set. Surya has the constant awareness of he 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to see Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinaayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi. The nakshatras of Purvaashadha-Uttaraashadha-Mula are known as 'ajvithis' and abhijit, shravana and swaati are naagavithis. Ashvini, Bharani and Kritika are also naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu are called Iravati veedhi. Purvaphalguni, Uttara phalguni and Magha are arshabhi veedhi. Purvabhadra, Uttaraabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveedhi. Chitra and Swati are again of ajaveedhi, Jyeshtha, Vishaka and Anuraadha are of Mriga veedhi again. During Uttarayana samaya, the speed of Surya is slower and the nights are of longer duration and vice versa. Source: Matsya Purana]

Sarga Thirty Five: Buddhimaan Maalyavaan, on behalf of the Maha Mandali, appealed for appealed to 'Sandhi' with the impending attack by Rama citing 'neeti shastra' and especially due to several 'apashakunas' faced by Lankapuri.

[Brief Vishneshana on Fourteen Maha Vidyas and Principles of Neeti Shastra][Vishleshana on the impact of Kaala maana and the weakening of yuga dharmas: Excerpts from Manu Smirti- and Markandeya, Brahmanada and Bhavishya Puranas:]

[Brief Vishneshana on Fourteen Maha Vidyas and Principles of Neeti Shastra]

Maha Vidyas: of chatur vedas, four upavedas of Artha shastra of State Craft Economic Policy, dhanur veda, gandhanrva veda of performing arts and ayurveda, besides six vedangas of shiksha of phonetics, kalpa or rituals, vyakarana or grammar, jyotisha or astronomy, nirulta or etymology and chhandas.,

Six 'Neeti Chandrikas' viz. Sandhi-Vigraha-Yaana-Aasana-Dwidhi bhaava-and samaashraya. Sandhi denotes the Principle of Truce, Tolerance and Coexistene. Vigraha refers to conflict of similar forces leading to balance of power. Yaana suggests travel or momement of forces for attaack-aasana or tishtha the waiting period-dwividha of bheda bhaava or break up of friendship by similar forces of the enemies and finally 'samashraya' or the celebrations of victory of togetherness.]

[Vishleshana on the impact of Kaala maana and the weakening of yuga dharmas: Excerpts from Manu Smirti- and Markandeya, Brahmanada and Bhavishya Puranas:

Brahma's one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga's terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva's one thousand years are accounted for Brahma Deva's single day time and another thousand divine years are of Brahma's one night. Thus Brahma's 'ahoraatra' or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes 'punah srishti' or revival of creation process again.(Manu Smriti Achaara Khanda)

As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the twelve thousand Divine Years is accounted for additional four hundred of Divine years of 'Sandhya' and an equivalent period additionaly for 'Sandhyamsha' for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapar Yuga and one hundred years each of Kali Yuga. In Lord Brahma's life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand 'Kalpas'. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six lakh two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma's one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a 'Naimittika' Pralaya. (Markandeya Purana)

About the Cycle of Time and Kalpas and Manvantaras: 'If Brahma's age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years.(Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night!As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again -and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-

Kaama-and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Paptada Stoma; Atiraatra of Jyotishthoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description. (Brahmanda Purana)

Kalki Devi approached Narayana in the form of 'Vamana' who in turn enabled a Brahmana called Kama Sharma and his wife Devahuti on the banks of Yamuna River; he blessed that this couple would give birth to Bhoga Simha and Keli Simha. These two sons would stay in a Kreedavati Nagar and would carry out the wishes of Kali Yuga Devi, especially in the task of wide-spread 'Varna-sankara' or destroying the Rules of 'Varnashrama'. Over two thousand years, the established Regulations made by Lord Brahma and the successive Manus would get thinner and thinner and *by the Second Paada of Kali Yuga*, Kali Devata would be happy to witness that the old Vedic values would be obliterated, that the Daityamaya human beings (fully soaked in Daitya activities) would be of two-and-half feet height, that their life span would be forty years maximum (as against hundred years now) and that they would be free like birds without any 'Karmic regulations! At the end of the Kali's second half there would neither be the institutions of marriages, nor Kingships, nor any social reformer and not even a Karma Karta! The World would be full of the progeny of Bhogi Simha and Keli Simha and this kind of a situation devoid of customs and social norms would prevail for one and quarter lakh years!! In the Third Quarter of Kali Yuga, the average age of human beings would be twenty six years maximum; Bhiringha Muni along with his wife Saurabhi would create Kaulakalpa-named beings who would not hesitate to eat human beings/ kinnaras. These new species of Kaulakalpas would resort to beastly affairs with mothers, sisters and daughters! They would be too sex-blinded and produce too many children and resort to affairs with co-males and animals! In the fourth phase of Kali Yuga the maximum age of humans would not exceed twenty years and live like water-beasts and animals; hells like Tamistra and worse kinds of frightening Places of Retribution would be over-populated. As Yama Dharma Raja found that the influx of dead Beings was assuming alarming proportions, he and Chitra Gupta approached Indra Deva and later on to Brahma Deva and the latter declared that soon enough there would be an 'Avatar' (Incarnation) of Vishnu Deva as **Kalki Deva**; he would be fully armed with 'Kahdga' (Long sword) whose reach would be unimaginably long and widespread as also with a 'Kavacha' (Body-Cover) and 'Dhaal' or Protective Shield, mounted on a huge horse, travelling on 'Yoga Marga' for sixteen thousand years and would turn the entire 'Srishti' to ash-laden devastation! At that time, there would be a cloud burst producing the Great Annihilation of the Universe under alarming and incessant rain called 'Pralaya'! That would be the fresh 'Srishti' heralding the new cycle of Yugas *ab initio!!* (Bhavishya Purana)]

Sarga Forty: Suddenly Sugriva spotted Ravana at his residential roof, was unable to control to control his anger jumped down challenging him for 'malla yuddha' - as Ravana felt that Sugriva was too good and thus disappeared .

[Vishleshana on 'Malla Yuddha Chatur Mandala Prakaara and Shashtha Sthaana Vivarana' by Bharata Muni.

Chatur Mandala: 1. Chaari Madala 2. Karana Mandala 3. Khanda Mandala and 4. Maha Mandala. The features of the Mandalas respectively are jumping forward with a single foot self pradakshina and kick the opponent- self pradakshina by both the feet and kick the opponent- 'vividha pradakshina' and kick-and fourthly the Maha Mandala with aneka pradakshina.

Shashtha Sthaana : Vaishnava-Sama Paada-Vaishakha-Mandala-Pratyaaalodha- Anaalodha or foot movements before the impending kicks as per placements of the foot steps forward or back ward before the start of kicks as of lions, tigers, bhallukas or leopards].

Sarga Forty Three: Dwandva Yuddhha of Ravana- Vaanara Bhallukas day long yuddha between Indrajit- Angada, Jambumali- Hanuman, Shatrughna-Vibhishana, Gaja-Neela, Prathasa-Sugriva, Virupasha-Lakshmana and so on.

[Vishleshana on Maheshwara-Andhakaasura dwandhva yuddha]

Andhaka was the son of Daitya Hiranyaaksha of Varaaha Avataara fame of Vishnu Deva; the latter killed the Daitya as he sought to pull down Bhu Devi to Rasatala. In his own right, **Andhaka** was highly ill-famed having secured the boon of invincibility from Brahma, overthrew Indra and Devas from Swarga and made them shelterless besides tormenting Sages and the Virtuous. Devas, Brahma and Vishnu had all approached Maha Deva as the atrocities of Andhaka became unbearable. Shiva was present at the battle field and asked Devas to fight but Andhaka became too powerful to Indra and Devas. Playfully, Maha Deva lifted up the Daitya and dangled and suspended him by the Trishula exposing him to the heat and high temperature of Surya Deva on the Sky. The Daitya realised the Supremacy of Maha Deva and commenced his Prayers. Shiva was pleased as Andhaka said: Bhagavan Deva Devesha! Bhaktarthihara Shankara Twayi Bhaktihvraseedesha yadi Deyo Varaschamey/ The Daitya was blessed by Maha Deva to secure the unique position of ‘Ganaadhipatya’. Source Linga Purana]

Sarga Forty Five: As Rama Lakshmanas were tied down by ‘Nagastra’ by Indrajit in hiding, Vaanara Shreashthas tried to locate him who too were the victims of Indrajit’s astras as the bewildered Maha Vanaras broke down too.

[Vishleshana on Indrajit]

Meghanada was an expert in magical warfare, sorcery and mantratantras besides Brahmastra, Vaishnavastra and pashupatastra by the boons of Brahma, married to Sulochana, the daughter of the Shesha Naaga. During the battle between the Devas and Ravana, Lord Indra, accompanied by Devas captured Ravana. To rescue his father, Meghanada attacked Indra and his elephant Airavat, defeated all the Devas, even Indra. Meghanada tied and mounted Indra onto his celestial chariot and dragged him to Ravana in Lanka. Ravana and Meghanada decided to kill Indra. At this juncture, Brahma intervened and asked Meghanada to free Indra. Meghanada obliged and was granted a boon from Brahma. Meghanada asked for immortality, but Brahma remarked that absolute immortality is against the law of the nature. Instead, he was then granted another boon that after the completion of the Yagna of Pratyangira or the ‘Nikumbhila yagna’ and get a celestial chariot, mounting on which, he could win over any enemy in war and become invulnerable. But Brahma also cautioned him that whosoever would destroy this yagna would also kill him. Brahma was highly impressed by Meghanada's valor in this war and it was he who gave him the name Indrajit, the conqueror of Indra. It is also believed that Meghanada was granted another boon by Brahma in which it was promised to him that he would only be killed by such a human who had not slept for twelve years. Indrajit was trained under the guidance of Daanava Rakshasa Guru Shukra and obtained several divine shastra astras. Shastras are weapon like sword, lance, mace or dics. Astras include Mohana, Prahmaana, Krouncha, Varshana, Shoshana, Santaapana, Paishaacha, Naaga, Garuda, Agneya, Varuna, Vayavya, Mohini, Brahma, Brahmanda, Paashupata, Naraayanaadi.]

Sarga Forty Eight: As Sita was broken down in disbelief, she wondered whether whether Saamudrika Shastra -and Astrological Precepts were truthful assuring final success, but Trijata assured so too yet with hurdles.

[Vishleshana on Samudrika Shastra: on women in general: ‘Padmini, Chatrini, Shankhini and Hastini are four kinds of women. Padmini, or Lotus-woman has a pleasing face as the full moon; her body with soft flesh, head like mustard-flower; her skin is tender and fair as the yellow lotus, never dark-coloured, though resembling, in the effervescence and purple light of her youth, the cloud about to burst. Her eyes are bright and beautiful as the orbs of the fawn, well-cut, and with reddish corners. Her bosom is hard, full and high; her neck is goodly shaped as the conch-shell, so delicate that the saliva can be seen through it; her nose is straight and lovely, and three folds of wrinkles cross her middle, about the umbilical region. Her Yoni resembles the open lotus-bud, and her Love-seed (Kama-salila, the water of life) is perfumed like the lily which has newly burst. She walks with swanlike gait, and her voice is low and musical as the note of the Kokila-bird; she delights in white raiment, in fine jewels, and in rich dresses. She eats little, sleeps lightly and, being as respectable and religious, she is clever and courteous, she is ever anxious to worship the gods, and to enjoy the conversation of Brahmans. Such, then, is the Padmini, or Lotus-woman. Samudrika Shastra further prescribes the grace of a woman’s body as raised, smooth and soft as a lotus flower, without veins showing up and with no visible hair is the sign of a Queen. Veins showing up indicates that she will have to travel a lot. Hair on feet denotes servitude and if feet are lean, bony or without flesh, it is an indication that she is sexually undesirable. Even heels denote that she is good for companionship; Stout undesirable sexually; High loose in character and Long of misery. Legs (portion below knee) Even, smooth, without hair, without veins showing up, are signs of a girl destined to enjoy life fully. Knees Round, smooth, good looking knees are lucky indications. Loose knees indicate poverty. Bony knees without flesh connote loose character. Thighs: Fleshy, round, like an elephant’s trunk or the trunk of a plantain tree, spacing between thighs being very little, without hair, denote that she is good enough to be married by a King. Waist circumference not exceeding the width of 24 fingers (approx. 15 to 16”) with well developed hips denote full happiness. Flat, long, without flesh, caved in or hairy waist forebodes widowhood and misery. Hips Raised fleshy hips (like water melon) and well spread indicate full happiness. Sexual Organ Hidden, pink coloured, curved like the back of tortoise or an elephant’s trunk and smooth is highly auspicious. If shaped like the feet or deer or furnace, with hard hair, indicates evil. If the left side is raised, she will beget more girl children while a raised right side denotes more boys. If the organ is shaped like a conch, she will be barren. Bottom of Stomach (portion below navel) is Soft, spread out and slightly raised is highly auspicious. Hairy, veins showing up and full of lines (folds or wrinkles) indicate misery. Navel Deep, with right turn is auspicious. Raised with left turn is inauspicious. Sides of Stomach Well spread indicates many sons. If sides resemble that of a frog’s, her son will become a King. Raised sides indicate childlessness. Fold/wrinkle denote slavish tendency. Long sides denote birth of a Sandow. Ribs Good luck will result if the portion covering ribs is smooth and fleshy. Chest even and without hair is lucky and auspicious. Breasts Of equal size, fleshy, round and firm but close together are lucky. Raised right breast indicates many sons; left breast, if raised, indicates more of girls. If the portion surrounding the partition is round and good looking, good luck. Pressed in or unusually small indicates bad luck. Shoulders: Even, well built and without the joints showing up are lucky signs. Armpits Soft, with small smooth hair is lucky; deep, full of perspiration and showing out veins in unlucky. Arms Fleshy, soft, round and with veins not showing is lucky. If thumbs take the shape of a lotus bud, she is fit to be married by a King. Bent or bony denotes bad luck. Palms Red, raised in the middle, fingers evenly spaced with few lines on palm is a very auspicious sign. Back of Hands Soft without hair, well-built is lucky]

Sarga Fifty: Vibhishana distressed at Lakshmana unrecovered, Rama decides to withdraw from the battle; Sushena advises Hanuman to get herbs from Sanjeevani Parvata-Garuda lands frees from ‘naaga bandhana’

[Visheshana on Garuda Deva, the Vinata Nandana

Vinata and Kadru were among the two wives of Kashyapa Muni. Kadru hatched thousands of eggs creating snakes while Vinata hatched only two. Vinata broke one egg and found a child named Aruna but was deformed. Eventually Aruna became the charioteer of Surya Deva. In a mutual bet, Vinata and

Kadru out of playfulness; the bet was as to which colour was of Uchhaishrava the celestial horse born during ksheera saagara mathana; Vinata replied that the horse was white but the bet was lost since the horse's tail was black. Vinata lost the bet and became Kadru's servant and served her as also the progeny of snakes. The second son of Vinata named Garuda too was born weak with a beak and wings like an eagle but with the features of a human. As Garuda grew up he noticed that his mother was a slave and did all the domestic work including looking after the snake children. The latter used to tauntingly address *Garuda as the son of Vinata and order him to give him rides on the sky. One day, Garuda was ordered by Kadru to take all her snake children to a near by island while Vinata should carry herself. In anger and disgust Garuda carried the snake children too high on the sky and the latter were half burnt by the heat of Surya Deva. Then as the snake kids screamed and Kadru prayed to Indra who instantly saved them by rain showers. On landing back, Garuda told the serpent kids that he could keep on taking to many islands but on the condition that her mother be freed from the slavery. But Vinata disagreed and asked Garuda to strengthen his body by reaching Himalayas and lifting big tortoises and elephants to eat. Garuda did so and eventually made his body mighty and invincible. One day he found an elephant and tortoises and having lifted them, placed the preys on a strong branch of a huge tree to settle down and eat. But Vakalhilya Sages of miniature sizes hanging down the branch realised that the massive bird could fly them down to an island near by and befriended them by calling it as 'Garuda' or the one who could lift up massive loads. He helped them and they suggested to approach swarga on the high skies to secure amrit for longevity. As Garuda was nearing Swarga, Indra got concerned about the mighty sky and ran to Brihaspati. The latter, having realised the purpose of Garuda to lift amrita drops, alerted all the Devas including Vayu- Varuna- Agni-and so on and even the vajrayudha of Indra could not stop Garuda who finally did secure a pot of amrit and desired that his mother be freed from her slavery too. On way back, Vishnu appeared and smilingly offered that he could be his 'vaahana' for ever.! [Repeat of Essence of Valmiki Ayodhya Ramayana]

Sarga Sixty Nine:As Ravana felt the never dreamt of Kumbhakarna's fall ,Trishira cooled down his anguish while Ravana Putras /cousin kumaras readied yet Narakantaka too resisted much as Angada removed him dead-

[Vishleshana on a) Shambarasura and Indra and b) Narakasura and Vishnu:

a) Indra was stated to have killed Shambarashra in Trita Yuga's Ramayana and Dwapara Yuga's Indraavataara's Pradyumna the son of Shri Krishna and Devi Rukmini; the latter is as given follows: Pradyumna was born to Rukmini and Krishna and the son looked exactly like Krishna. When he was hardly ten days old, Demon Sambara kidnapped the child not knowing that he was the son of Krishna threw him in the Sea as a huge fish ate him but the child was safe in its belly. A fisherman caught hold of the big fish and presented it to the King Sambara who in turn gave it to Mayavati the head cook of the King's kitchen who cut the fish to find an attractive baby inside. At that very juncture, Brahmarshi Narada appeared in the kitchen and revealed the Story to Mayavati of Lord Rudra turning 'Manmadha' (Cupid) into ashes when he and Rati (Cupid's wife) aimed Floral Arrows. Lord Rudra gave boons that in their next birth, Cupid would be born as Lord Krishna's son Pradyumna and Mayavati as Rati.As Pradyumna grew as a youngman, Mayavati desired to marry him despite wide difference of age. Pradyumna was popularly known as 'Vyuha' as the Lord of Intelligence, along with three of His other names viz Vasudeva (Lord of Consciousness); Sankarshana (Lord of Individuality) and Aniruddha (Lord of Intelligence). Eventually Pradyumna killed Sambara, married Mayavati and stayed with Rukmini and Krishna at Dwaraka.

b) Narakasura (Bhaumika): The end of notorious Bhaumika, the son of Bhumi (Demi-Goddess of Earth), is celebrated till date on the moon fall day preceding Kartika Month of every year as 'Deepavali' (The Festival of Lights). Krishna, accompanied by Satyabhama flew by Garuda to 'Pragiyotisha', Capital City of Bhaumasura [now in Assaam] , surrounded by mountains and ramparts defended by fire, water and unmanned automatic weapons as also protected by 'Mura Pasha' - thousand miles-long deadly and sturdy

wires as designed by Demon Mura . Krishna shattered the defence fortresses and blew His Panchajanya (Conch shell) with deadening reverberation as Demon Mura's frontal fortification was destroyed. When provoked, the Demon tossed his powerful club which was slashed by Krishna's Sudarsana Chakra into pieces and devastated Mura. Seven deadly sons of Mura, who had the knowledge of weapons as fully as their father, pounced in a group but Krishna's Supreme powers were no match and they too were cracked. Bhaumasura shot at his 'Shataghni'- the powerful disc with hundred blades- and later on with his mighty spear with which he defeated Indra too both of which proved futile. Finally Krishna gave His nod to Sudarsana Chakra (Wheel) to pull down the Demon and exterminate him. Thus Bhaumasura was sent to 'Naraka' and hence his ignominious title as Narakasura. [Another version is that the Demon was arrowed down by Satyabhama herself, as he secured a blessing from Lord Brahma that only his mother Goddess of Earth (Bhumi) could kill him; Satyabhama was the reincarnation of Goddess Earth. It was at Indra's distress call that received Krishna's attention was that the Asura appropriated Varuna Deva's Royalty Insignia which was an Umbrella; the Ear- Rings of Aditi- the Mother- Figure of Devas; and 'Mani Parvata' (Mandara Mountain) where Demi-Gods resided were among the abominable acts of the Demon. As a gesture of good-will, Satyabhama's desire to transfer the 'Parijata' Tree (which emerged in the churning process of Ocean) to her garden from the Heaven was obliged by Indra. Krishna on His part released sixteen thousand royal maidens of Kings defeated by Bhaumasura and consented to marry them, in addition to the eight principal wives. Goddess Prithvi sought her apology for her son's sins and reiterated her own devotion to Krishna. She said : 'I was blessed with a son (Bhaumika) and thus you gave me a son and now took him away too now! Please accept the Kundala and other possessions as he has died now but do kindly spare his progeny of any blames. Achyuta! You are the Creator-Protector and Terminator and the Unique Form of the Universe; how could I indeed acclaim and commend you; Do forgive your own son Narakasura for his misdeeds!]

Sarga Eighty Seven:Indrajit heckles Vibhishana for discarding his 'swadhama' to join Rama but Vibhishana details of his Poulastya ancestry, highlights Ravana's 'duraachaaras' and to get ready to be soon killed by Lakshmana!
[Vishleshana on Bhuta Bali

Maha Bhuta Bali of Earth-Water-Fire-Air-and Sky; *Bhuteshwara Bali* or feeding Sacred Divinity; *Vastu bali* or nitya naivedya of puja material including havana paatras-*Bhuta srishti* or creation of illusions as for instance the illusion of Maya Sita referred to in previous sargas - *Bali Daana* or oblations in respect of sacrifices including human-horse - goat- chicken sacrifices and also *Bhuta Daya*.

In this very context Dharma Sindhu details as follows: 'The Kartha should first perform Pancha Yagnas, pick up the 'seshaghrinna' from the Bhojana Paatra, serve it with his right hand wearing a knotless pavitra, stating *Om Bhur -bhuvasswaha tat savitur varenyam bhargo Devasya dheemahi*, does the 'abhimantrana' and *Satyamtwartena parishimchaami/* (in the nights *Rutamtwa satyena parishimchami*); after doing the 'parishena', state *Antascharati bhuteshu guhaayaam Vishwato mukhah, Twam yagnastwam vashatkaarastwam Vishnuh Purusha parah/*, offer three Balis uttering *Bhupataye namah, Bhuvana pataye namah, Bhutaanaam pataye namah/* or *Chitraaya, Chitra guptaaya, Yamaaya, Yama Dharmaaaya, Sarva Bhutebhyah* as the fourth Bali; ensure that his hands, feet and face are wet, take water in hand for 'Aouposhana' stating *Annam Brahma Raso Vishnuh, Aham Vaishvaanaro bhutwa/*; drink the water uttering *Amritopastaranamasi*, keep silent for a while to perform five Aahutis to the face / mouth picking up five morsels of food with all the fingers stating: *Om Pranaaya swaaha, Om Apanaaya swaha, Om Vyanaaya swaha, Om Udaanaaya swaha, Om Samaanaaya swaaha* and the sixth word *Om Brahmaney swaaha/* The Karta should not touch the Jala Patra till the 'praanaahutis' are over and then touch it and while observing silence commence eating the Bhojana. It is the best facing the East or West while eating; seating southward provides fulfillment and fame; facing North is of medium value; but one should never eat facing in the 'Vidishas']

Sarga Eighty Eight: Lakshmana-Indrajit exchange of hot words followed by fierce battle mutually yet physically hurting each other on and on but never tired despite blisters and flows of blood as Vibhishana attacked Indrajit.

[Vishleshana on Panchaagnis:

The Panchagnis are Garhyapatya Agni for cooking in homes-Aavahaniya to invoke Surya Deva-Dakshinagni or Atmospheric Agni in the form of Lightnings or that which is invoked in Dakshina disha, Saabya and Avaastya for Vedic Purposes; Agnis various Synonyms include Anala, Bhuriteja, Chitra bhanu, Havya vahana, Hutaashana, Jaateveda, Jwala, Parthiva, Paavaka, Plavanga, Rudra garva, Hiranya krita, Shikhee, Vaishwanara, Vibhavasu and so on; Sapta Jihvaas or tongues of Agni are stated to be Hiranya, Kanaka, Rakta, Arakta, Suprabha, Bahurupa, Sattee; another version is Vishwa murti, Sphalini, Dhumavarna, Manojava, Lohitasya, Karaalasya and Kaali; the Agni Swarupas for performing offerings are as follows viz. for Nitya Karma the type of Agni is called Prabha-Pushpa homa / Bahurupa-Anna and Kheera homa / Krishna Agni- Ikshu homa/ Paraaga-Padm homa/ Suvarna or Lohita-Bilwa homa /Shweta-Tila homa/ Dhumni-Kaashtha or wooden pieces of various trees / Karaalika-Pitru homa/Lohitasya and Deva homa /Manojava; (Narada-Markandeya-Bhavishya Puranas)

Katha Upanishad while detailing the Five Fires emphasises the deeds of virtue, need for control of body organs and senses to seek the identity of inner Consciousness and the Supreme. *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraadhye, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah/* (Both the Self and the Supreme are stated to be encased in the secret cavity of one's own heart as the two shades of illumination: one who enjoys of good 'Karma' or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchaagnis or Five Fires** viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds. These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from 'Sukruta' or works of virtue and the others who do not; these are the 'chhatrigha yaanti' or those distinguished under the regal symbols of Umbrellas! Now, the Supreme is encased in the heart's cavity as also as Omnipresent all over the length and breadth of the Universe; that is 'Parame paraardhe' or the Uniqueness Beyond!)]

Sarga Hundred and Thirteen: Hanuman reached Ashoka Vaatika for Sita darshana-talked at length - she complemented him a lot yet desired not to kill the rakshasis who were after all instructed by Ravana - both proceeded to Rama.

[Vishleshana on Ashtanga Gunas]; [Vishleshana on Hunter-Tiger-Bhalluka reference by Devi Sita to Hanuman as the latter asked her permission to destroy rakshasis threatening her for months].

Ashtanga Gunaas: *Shushruusa shravana chauva grahanam dhaaranam tathaa, vuyyupohottha vigjnaanam tatva jnaanam cha dheergunaanah/* Great interest in hearing and absorbing, grahana shakti, smarana shakti, tarka vitarka, siddhika nishchaya, and ardha jnaana are the asta buddhi gunaas]

Hunter-Tiger-Bhalluka reference by Devi Sita to Hanuman as the latter asked her permission to destroy rakshasis threatening her for months.

A tiger in a forest chased a hunter who ran and climbed a huge tree for protection. But a bhalluka was already there atop the maha vriksha. Down there, the tiger yelled at the bhalluka stating that although we seek to kill each other mutually but to both of us should a common enemy the hunter and as such you

either kill the hunter or throw him down to me to kill me as we may share his dead body. But the bhalluka spared the hunter instead!']

Sarga Hundred and Fifteen: Rama asserted that he underwent several issues to resurrect Dharma although Sita's freedom now was only incidental - as she stayed under Ravana's care for long, he would free her seeking her own comfort

[Visleshana on Agastya Maharshi and Daitya brothers Vaataapi and Ilvala as sourced from Matsya Purana]

Agastya absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the Vindhya. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying 'Vatapi! Jeerno bhava' and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra!]

Sarga Hundred and Seventeen: As Devi Sita entered 'agni jvaalaas' set by Lakshmana with Rama's implicit awareness, sarva deva mandali headed by Brahma praised Rama as of Vishnu avatara and Sita as Maha Lakshmi of Ashta Vasus, Ekaadasha Rudras, Saadhaka Devataas, and Ashvini Kumaraas.

[Vishleshana of Ashta Vasus, Ekaadasha Rudras, Saadhaka Devataas, and Ashvini Kumaraas.]

Ashta Vasus were Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhaasa. Ekaadasha Rudras were. Mahan, Mahatma, Mariman, Bhishana, Ritudhwaja, Urthvakesha, Pingalaaksha, Rucha Shuchi and Kaalaagni. Twelve Saadhaka Devataas were. Anumanta, Praana, Nara, Veeryayaan, Chiti, Haha, Naya, Hamsa, Naraayana, Prabhava and Vibhu and two Ashvini Kumaraas the celestial physicians were Naasatya and Dashnna. (Also refer to Essence of Valmiki Sundara Kaanda Sarga Twenty Three)]

[Brief Vishleshana on select Purusha Sukta's select stanzas :

Sahasra Sirsha Purushah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vritwaa Atyatishthaddashaagulam/ Bhagawan/ Maha Purusha who has countless heads, eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity! Purusha ye Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/ He is and was always present submerging the past and the future and is indestructible and far beyond the ephemeral Universe etaavaa nasya Mahimaa Atojjyaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani Tripaadasya -amritam Divi/ What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is comprehensible is but a quarter of the Eternal Unknown. Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gyakraamat saashanaa nashaney abhi/ (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds. Tasmaadwiraadajaayata ViraaajoAdhi Puurushah, Sa jaato Atyarichyata paschaadbhumimatho purah/ From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present. Then He created Earth and Life to Praanis.]

Sarga Hundred and Ninteen: Maha Deva complemented Rama and pointed out at Dasharadha's Soul from Swarga as the latter blessed Rama stating that he redeemed his soul as Ashtavakra did to his father and assured Kingship with glory.
[Vishleshana on Ashtavarka and his father Kahola].

[Vishleshana on Ashtavarka and his father Kahola: Maharshi Aruni taught Vedas as highlighted in Chaandogya Upanishad in his ashram. Kahoda was one of his students, along with Aruni's daughter Sujata. Aruni's daughter married Kahoda. She got pregnant, and during her pregnancy, the male child heard the chanting of the Vedas by his father and corrected the recitation as the father got angry and cursed him as eight deformities of the and was thus named as 'Ashtavakra. Maharshi Ashtavakra was the author of Ashtavakra Samhita underlining human nature and essence individual freedom vis a vis the Supreme Reality and their mutual interaction the Self and the Supreme. He underscored Atmajnaana as Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the Self- Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as 'Samjnaanam' or the emotive sentence being the state of consciousness, 'vigjnaanam' or worldly awareness or knowledge, 'prajjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, 'drishti' or discernment and perception through senses, 'mathih' or capacity to think pros and cons, 'manisha' or mastertminded skill of planning, 'juutih' or capacity of forbearance, smriti or memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession all ending up in 'Vashah' or forceful possession; all these are rolled into one word viz. Conscience or the super imposition of the totality of senses viz. speech, vision, touch, taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality]

Final Sarga Hundred Twenty Eight : Bharata's handing over Ayodhya Rajya- 268

Sita Rama Nagara Yatra-Rajyabhisheka- [Brief Vishleshana on Rama Rajya from Agni Purana]

[Brief Vishleshana on Rama Rajya from Agni Purana : **Rama Rajya:** The perception, as to how a King should govern his Kingdom and the Subjects, was illustrated by Lord Rama to Laksmana. Agni Purana has described Rama's Percepts of an Ideal King: A King has to create wealth, increase it, protect it, and donate it. He should be humble-the humility arising out of victory, essentially after defeating the human senses of revenge, anger and retribution. He should be strong, magnanimous and forgiving, kind and protective. His support to the inferior and the needy is as significant as to punish and uproot the wicked and harmful. The human vices of greed, lust, dishonesty are but the reflections of a sick mind, which has no conviction or courage or helpfulness to the needy. Rama also advised considerable patience to deal with the timid, haughty and hurtful as these are indeed the traits of a villain. Once there is no ray of remorse and there is no trace of recovery from the pent-up senses of ego, impoliteness and audacity, then the time to end the culprit has arrived.]

Essence of Uttara Ramayana

Sarga Four

Agastya then narrated to Rama about the origins and lives of Heti-Vidyutkesha-Suksha Rakshasaas

[Vishleshana on Madhu Kaitabhas from Devi Bhagavata Purana

Vishnu destroys Madhu Kaitabha brothers : When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born

from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound 'Vagbija' the Seed Mantra (Seed 'Bija' and 'Vak' the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra's repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. 'The Parashakti's Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus-head sprouting from Maha Vishnu's navel, tried the age-old four means. He tried to use 'Sama (Counselling) 'Dana' (Gifting or bribing), 'Bheda' (put one against another) and finally 'Danda' (Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya's discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of 'Tamo Guna' - Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Maha Shakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or 'Svacchanda Maranam'. Maha Shakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Sakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Shakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of 'Dharma Yuddha', partly by trickery and partly by Maya or Illusion.]

Sarga Eleven - Kubera as per his father's advice leaves Lankapuri for Kailasa and Ravana's Rajya Pattabhisheka

[Vishleshana on the lineage of Kashyapa Vamsha from Brahma Purana

Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni. Aditi's sons were the twelve gods known as the adityas. Their names were Vishnu, Shakra. Aryama, Dhata, Vidhata, Tvashta, Pusha, Vivasvana, Savita, MitraVaruna, Amsha and Bhaga. Diti's sons were the daityas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful

daityas liked Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava named Viprachitti. Their offspring's were terrible demons like Vatapi, Namuchi, Ilvala, Maricha and the Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the daityas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas. Arishta's sons were the Gandharvas (singers of heaven). Surasa gave birth to sarpas, the snakes. Khasa's children were the Yakshas (demi-gods who were the companions of Kubera, the god of Wealth) and the Rakshasas. Surabhi's descendants were cows and buffaloes. Vinata had two sons named Aruna and Garuda. Garuda became the king of the birds. Tamra has six daughters. From these daughters were born owls, eagles, vultures, crows, water-fowl, horses, camels and donkeys. Krodhavasha had fourteen thousand children known as nagas (snakes). Ila gave birth to trees, creepers, shrubs and bushes. Kadru's sons were also known as nagas or snakes. Among the more important of Kadru's sons were Ananta, Vasuki, Takshaka and Nahusha. Muni gave birth to the Apsaras (dancers of heaven). Diti's children (daityas) and Aditi's children (Adityas) continually fought amongst themselves. On one particular occasion, Devas succeeded in killing many of the demons. Thirsting for revenge, Diti began to pray to her husband, Kashyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kashyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in your womb for a hundred years. Diti resolved to do so but Indra came to know about Diti's resolve and was waiting for an opportunity to save himself. There was an occasion when, tired after her prayers, Diti went to sleep without first washing her feet. This was an unclean act and it gave Indra the required opportunity. He adopted a miniscule form and entered Diti's womb. With his weapon vajra, he sliced up the baby inside the womb into seven parts. The baby naturally began to cry at the pain. Indra kept on saying, 'ma ruda' that is, 'don't cry.' But the baby, or rather its seven parts, would not listen. Indra thereupon sliced up each of the seven parts into seven more sections, so that there were forty-nine sections in all. When these forty-nine sections were born, they came to be known as the Maruts, from the words - ma ruda- that Indra had addressed them. Since Diti had not been able to adhere to the conditions her husband had set, the Maruts did not kill Indra. They instead became Indra's followers or companions, and were treated as Devas.]

Sarga Sixteen - Dashagriva visited 'Sharavana Sarkandavana' as the pushpaka vimana was halted by Nandeshwara- the angry Rakshasa lifted up the mountain, delighting Mahesha, named him as Ravana and gifted a khadga!

[Vishleshana on Sarkanda Vana and Kartikeya Janma vide a) Padma and b) Skanda Puranas respectively:

a) For a number of years, Shiva and Parvati were in a joyful mood after their marriage and there was little news for Indras and Devas about the possible arrival of Kartikeya who alone could terminate Tatakasura. Agni Deva took the form of a parrot and entered the Palace of Shiva and Parvati who found that Parvati was enjoying a bath in a Sarovar playing with lotus flowers and Lord Shiva was resting in his bed. She found six Krittikas in the Sarovar and told them that she was desirous of seeing the water drops inside the lotus bulbs; the Kritthikas replied in fun that they would show the water drops provided they allow them also to share the joy of a child in her 'garbha'! The Krittikas further said that they should allow them too to own the child as their own as much as that of Devi Parvati and she agreed to the mutual deal; Krittikas showed the water drops inside the lotus bulb and drank them. As soon as she drank the water drops, there emerged a handsome and healthy boy from Devi Parvati's right abdomen with Sun-like luster and a powerful Physique wearing a 'Shula' and 'Ankush' in both of his hands. He was called 'Kumar' as many entities claimed parentage mainly of course by Lord Shiva and Devi Parvati but also the Krittikas and even Agni. The boy had six brilliant faces and was popularly called by several names viz. Vishakha, Shanmukha, Skanda, Shadaanana and Kartikeya.

b) After wedding, Maha Deva and Devi Parvathi moved on to Mountain Gandhamadan to a luxurious and lonely place for their honeymoon. As Bhagavan's virility was so potent that parts of humanity were getting destroyed and Vishnu asked Agni Deva to take the form of a Hermit and asked Parvati to donate it and extended his hand which was immediately consumed by Agni even before Her eyes. Parvati got angry and cursed Agni to become 'Sarva Bhakshak' or he who consumes everything. Agni could not bear the brunt of the virility of Maha Siva and begged Him to show a way to pass it on to someone; Shiva advised that the same be planted into virtuous women and Sage Narada annotated that such women of high merit taking bath on an early morning in the instant month of Magha would be attracted to Agni and his hot flames and they would be the best choice for the transfer of the virility in particles. As advised by Narada, Kritthikas approached Agni seeking warmth from the cold morning and Agni transferred some drops of virility to the ladies through their skin pores. Kritthikas got pregnant and their angry husbands gave a curse to them to roam on the Sky. They became Stars in a constellation and aborted their pregnancies. The major portion of the virility got left however on top of the Himalayas which was lifted by a crane and pushed into Ganges and the drops which were radiant like fire sparks got meshed up in the river bed plants (Sarkhand) of Ganges, who carried the foetus to a secluded place in the bushes thus emerging a Six Headed Child Kartikeya! As soon as the boy of highly chiselled face and limbs was born with extraordinary splendour, there was such illumination that travelled all over the Three Worlds instantly. Shiva Deva and Devi Parvati appeared at once on their Vrishaba carrier and were overwhelmed with parental love and affection.]

[Vishleshana on the Origin and Glory of Nandeswara from a) Linga and b) Varaha Puranas:

a) Maharshi Shilada approached Indra Deva to bless him to a highly renowned and virtuous son who would be 'Ayonijam' and 'Mrityuheenam' or unborn to a woman and deathless. Indra Deva expressed his inability and said: *Na durlabho Mrityuheenastwa Putro hyayonijah, Mayaa cha Vishnunaa chaiva Brahmanaa cha Mahatmanaa/* (It is not possible for Brahma or Vishnu to grant a son who would be unborn to a woman and would not die). Maharshi Shilada then performed severe Tapasya for thousands of years and his body got degenerated to such an extent that it became a skeleton full of worms. Finally, Maha Deva granted his vision and Shilada's wish: *Tawa Putro bhavishyaami Nandi naamnaa twayonijah, Pitaa bhavisyaasi mama Pitruvey Jagataam Muney/* (I shall grant you a son with the name of Nandi and he would be my son and would be popular like wise). Then Nandi was born at Yagna Bhumi with the features of Maha Deva himself with Trinetras, Chaturbhjas and as Jataa mukuta and Vajra-Sarpa dhaari when Devatas rained fragrant flowers, Apsaras danced and Gandharvas sang tuneful hymns in praise of Shiva and Nandi. Vasus, Rudras and Indra prayed respectfully and Devis like Lakshmi, Jyeshtha, Diti, Aditi, Nanda, Shachi, Bhadra and others rendered 'Stutis' to Nandi. Shilada Muni commended Maha Deva as well as Nandeswara and expressed his total satisfaction and gratitude. As Nandeswara was taken into the 'Parnashala' or thatched home of Shilada, Nandi assumed a human Rupa instead of Deva Swarupa. Shilada Muni was overjoyed, performed the child's Jaata Karma and other Vedic Tasks and on the son's attaining seven years performed his Yagnopaveeta dharana and 'Upasana' of Gayatri and tendered him to the Ashram of Maharshi Mitraavaruna. The Guru taught Veda Vidya, Shastras and other Scriptures, besides Dhanur Vidya, Ayur Veda and MantraVidyas, Chatushashti Kaalas, Ashrama Dharmas and so on. Mitraavaruna was very proud of the student and so was Muni Shilada; the Guru then blurted at that time of Nandi's exit from Ashram that doubtless Bala Nandi displayed extra-ordinary brilliance as a fulfilled Scholar and accomplishment but was shortlived! Shilada fainted at this disclosure for long and after regaining normalcy took to extreme Tapasya again to Maha Deva; even as Shilada was engaged in Tapasya, Shiva appeared, fondled Nandi, assured him not to get disturbed from what was stated by his Guru. He said that actually he sent messengers that Nandi's life was almost over since his human birth would anyway be of Tapatrayas and hence he was terminating the Manava Janma to bestow Everlasting Life; by so saying, Maha Deva touched Nandi so that his physical body would fall down with his Jataa Mukuta etc and secure a permanent Rudra Rupa. The Place where the human form of Nandi's 'Jatajuta' fell on Earth was materialised into a Sacred River called Jatodaka and Nandi's new

Form was of a 'Vrishabha'; Parama Shiva himself performed 'Abhisheka' on the new Form of Nandi and that Place came to be called Vrishadhwani, Jambunada or Panchanada and Vishwakarma gifted a Golden Mukuta or Headgear and Kundalaas or Ear Rings. Thereafter Nandeswara familiarised with his mother Devi Girija and also the Ganaas, whom he was empowered as their Chief. Devi Parvati endeared the son who prostrated before her with veneration. Maha Deva declared to the Tri Lokas that Nandeswara was the son of Shiva and Parvati. Devas headed by Indra, Brahma, Vishnu, Dikpalakas, Maharshis, besides Yaksha-Gandharva-Muni and Yogi ganaas were all invited to a huge event where Nandeswara's unique name was fame were known all over, where ever Maha Deva was known and indeed Maha Deva was acclaimed as the Supreme Lord of the Universe. Parama Shiva granted a boon to Nandeswara that He would be in the 'Sannithi' (Presence) of Shiva always and any kind of worship to himself would be incomplete without any Service to Nandi ! Even great sins of the magnitude of Brahma hatya could be nullified by Shiva Puja but at first, Nande -swara should be propitiated without fail; *Aadow kuryaanamaskaaram tadantey Shivataam Vrajat/*

b) The Northern Peak of Mandarachal Mountain known as Munjavan is picturesque where a Nandana Garden existed with most alluring surroundings of glittering precious stones and heaven-like ambience of streams, flowers and fruits where Devas made their temporary resting places and so did Celestial Beings like Kinnaras who sang their sweetest tunes and performed their dances. Most significantly, Maha Deva used to often grace the Place in the form of 'Sthanu Parameswara'. In the subsequent Treta Yuga, a Maha Muni called Nandi carried out a rigorous Tapasya for thousand years experiencing icy cold and extreme heat and Parameswara having tested his steadfast fortitude and unnerving faith finally gave 'Sakshatkar' and asked boons to bestow; but Nandi never yielded for 'Prabhutva, Amaratva, Indratva, Brahmatva, Lokapaalatva -Royalty, Immortality, the position of Indra, Brahma, Lokapaala –but his Bhakti should be eternal, or else there should not be Bhakti at all! Very gladly, Shankara awarded the World's highest windfall that Nandi would be unique like Shiva Himself, that he would be the conduit between all Devas and Danavas, Indra and Brahma and all the Highest Powers that be as Shiva's own conscience! Thus Nandi the Head of Nandi Ganas became Trinetra, with Trishul, Danad, Pinaki, etc. like Second Shankara! In course of time, none could ever witness Shankara's physical form as He had turned Himself as a Deer in the Sleshmatak Forest, a fact not known to Nandi even! Led by Nandi, all the Deities including Indra made vigorous searches the World over but to no avail. Lord Brahma in His inner vision over Tapasya discovered Parameswara as a Deer in the Sleshmatak Forest not far from the renowned Pasupathinath Temple in Nepal. Indra, Brahma and Narayana reached the Forest and found the uni-horn Deer, chased it and nearly caught hold of the horn – Indra the top portion, Brahma the middle and Vishnu the lower portion. Unfortunately for them, the horn gave way into their hands as three parts and all the three cursed their own helplessness. A voice was then heard that the three of them were able to catch only the horn and that too in three pieces. If only the entire body were caught and installed then Dharma Dhenu (the Cow of Virtue) would have been on all four legs. Anyway, they should install their respective pieces of the horn- the upper portion as Uttar Gokarneswar, the middle portion as Dakshina Gokarneswar and the lower portion at Slesheswar. Lord Shiva further said that on the foot hills of Himalayas called Nepal, He would in any case emerge on His own with four resplendent faces in four directions which would be famous as 'Sariresh' (Pashupathinath); It is at this Illustrious Place where the Sacred Bagamati River originating from Himalayas flows that Slesheshvar Param Guha or the Sancrosant Cave had surfaced. There are any numbers of streams flowing where even a touch of the waters would destroy sins. To the South of Slesheswar is situated the 'Anashak' Tirtha which allows firm steps towards Mukti. Another Tirtha called 'Bhriгу Prapatan' destroys 'Arishat Vargas' (Six Enemies) viz. Kama (Desire) and Krodha (Anger); Groups of 'Apsaras' (Celestial Dansueses) take off by Vimans from this Place to 'Swarga'. Lord Brahma Himself established 'Brahmodabhed' Tirtha which has the reputation of abolishing 'Rajo guna' if a devotee takes bath with Indriya-Nigrah or limb control for a year to qualify him to ascend to Brahma Loka. There is also a 'Gorakshak' Tirth a visit of which would bestow the benefit of 'Sahasra-Daan' or Charity of Thousand Cows. A Climb of Gauri Shikhar provides Devi- Sayujya. Down under the Mountain a bath in Baghmati River at 'Ratna Kund' blesses attainment of Skandalok. Even a simple bath at

‘Panchanadi Tirtha’ bestows the Punya of performing ‘Agnishtoma’. To North of Slesheswar is ‘Pranthakapaniya’ Tirtha where Gandharvas were renowned to worship Shiva. To North West, a sincere bath in ‘Brahmodaya Tirtha’ along with ‘Sandhyopasana’ would assure that there would be no visit to ‘Mrityu loka’ and that there would not be any difficulties for the rest of life. The devotees who perform Pitra Tarpana and Shraddha in the Sangam Place of Bhagmati and Manivati Rivers would most certainly accomplish the best of Shiva Devas’ blessings! Lord Indra situated the top portion of the ‘Shringa’ at Swarga itself. Brahma set up the middle portion of the Deer Horn at Gokarna and Lord Vishnu set it up at Shringeshwar. But Bhagavan’s body without the Horn has infinite forms! For example, Ravanaasura secured one linga which got entrenched in Earth because of the trickstery of Ganesha and tried to pull it tight and gave up! (Gokarna in North Karnataka is a Siddha Linga at Mahabaleswar Temple; the coverings of the Atma Linga sought to have been brought by Ravana fell at Dharieswar, Gunavantheswar, Murudeswar and Sajjeswar Temples, as popularly believed).

Tamil Purana Tiruvallada mentions another story in which Nandi took the form of a whale as Devi Parvati lost her concentration while Shiva was explaining the meaning of Vedas to her. Parvati incarnated as a fisherwoman for the atone. To unite his master and his beloved wife, Nandi took the form of a whale and started to trouble the people. Fisherwoman Parvati’s father told that anyone who killed the whale would marry his daughter. Later Lord Shiva took the form of a fisherman, killed the whale and got Parvati in her previous form.]

[Vishleshana on Ravanaasura’s Stotra on Maha Deva:

Jatatavigalajjala pravahapavitasthale, Galeavalambya lambitam bhujangatungamalikam/Damad damad damaddama ninadavadamarvayam, Chakara chandtandavam tanotu nah shivah shivam/

Parama Shiva! Your jatajutas are ever wet, neck is garlanded with serpents, and hands with damaru with resonances of ‘damat damat damat damat, damat damat, damat damat, damat damat damat’ always.

Jata kata hasambhrama bhramanilimpanirjhari, vilolavichivalarai virajamanamurdhani/ Dhagadhadagadhadagajja lalata pattapavake, Kishora chandrashekhare ratih pratikshanam mama

Parama Shiva! I am ever lost in my prayers for you as your jatajutas are saturated with waves of Ganga and falling on your fiery ‘trinetras’ as your mastaka is adorned with pournami chandra!

Dharadharendrana ndinivilasabandhubandhura, Sphuradigantasantati pramodamanamanase/

Krupakatakshadhorani nirudhadurdharapadi, Kvachidigambare manovinodametuvastuni/

Parama Shiva! May my mind set be ever replete with ‘Shiva Consciousness’, which is omni present and is always with the companionship of Devi Parvati, the Parama Shakti, adorned with radiant crown.

Jata bhujan gapingala sphuratphanamaniprabha, Kadambakunkuma dravapralipta digvadhumukhe/

Madandha sindhu rasphuratvagutariyamedure, Mano vinodamadbhutam bibhartu bhutabhartari/

Parama Shiva! May I rejoice in my thoughts on you as the seed of my existence always recalling your swarupa as neelagriva with serpent garlands, jatajutas covering ‘dashadishas’, robed in ‘gajacharma’.

Sahasra lochana prabhritiya sheshalekhashekhara, Prasuna dhulidhorani vidhusaranghripithabhuh/

Bhujangaraja malaya nibaddhajatajutaka, Shriyai chiraya jayatam chakora bandhushekhara/

Parama Shiva! Grant me prosperity, longevity and popularity, as you are Chandra embellished crown, jatajutas with snake garlands and footrest replete with flowers fallen from heads of Indra, Vishnu, devas.

Lalata chatvarajvaladhanajnjayasphulingabha, nipitapajnachasayakam namannilimpanayakam

Sudha mayukha lekhyaya virajamanashekharan, Maha kapali sampade shirojatalamastunah/

Parama Shiva! We we be bestowed with Siddhis of anima-mahima-laghima-garima-prapti-parakamya-vashitwa, ishitva, parakaya pravesha-doora darshana/shravana, manojavam, swacchanda maranam, deva sahakreeda yathaa sankalpa siddhi from your jatajutas, the halaahala agni as devoured by you and from the artha chandra mastaka. *kraala phaala pattika dhagad dhagad dhagajjvaladghanijaahutikruta*

prachandapajnachasayake, Dharadharendra nandini kuchagrachitrapatraka, Prakalpanaikashilpini

trilochane ratirmama/ Parama Shiva! My intense interest in you if for your Trinetras, the third eye having burnt off Manmadha the God of Love and Passion, besides your damaruka shabda of ‘dhagad dhagad’ and your naughty glances on the Himapurti’s enduring enchantment for ever. *navina megha mandali*

niruddhadurdharasphurat,kuhu nishithinitamah prabandhabaddhakandharah/ nilimpanirjhari dharastanotu krutti sindhurah, Kalanidhanabandhurah shriyam jagaddhurandharah/Parama Shiva! Do kindly bestow us 'aishvarya' as you bear the brunt of the universe, since we pray with commitment and belief in you as with crescent Moon on your fore head, the celestial Ganges on your jataajutaas, as your dark throat retains dark 'kaala vishaagni' and chandra kalas get prominent despite the layers of clouds all round. ! Praphulla nila pankaja prapajinchakalimchatha,Vdambi kanthakandali raruchi prabaddhakandharam/Smarachchidam purachchhidam bhavachchidammakhachchidam, Gajachchidandhakachidam tamamtakachchidam bhaje/Parama Shiva! I am totally immersed in prayers for you ever as you the sheen of Devalayas, the glory of Lotus ponds, and as Nilagriva spreading the darkness of the Universe . You subjected Kaama Deva with 'agni jyaalaas as 'nirupa' the formless-destroyed Tripurasuras as of negation of Yagjnas, principles, bonds of contented living, and of harassment- shattered Andhaka- overwhelmed Yama as Mrityunjaya! Akharvagarvasarvamangala kalakadambamajnjari,Rasapravaha madhuri vijrumbhana madhuvratam/Smarantakam purantakamavantakam,mahantakam,Gajantakandhakantakam tamantakantakam bhaje/ Parama Shiva! My reverential prostrationsto you as your 'garala kantha' is ever swarmed by honey bees since the kadamba pushpas are ever attracted by them since your glorious as Manmadhantaka, Tripurantaka and Andhakaantaka too as Gaja charma vastra and mrrithynjaya!.Jayatvadabhravibhrama bhramad bhujangamasaur, Dhigdhighdhi nirgamatkarala bhaal havyavat/ Dhimiddhimiddhimidhva nanmrudangatungamangala,Dhvanikramapravartita prachanda tandavah shivah/ Parama Shiva! As the 'maha tandava swarrupa' even universally popular being responsive to the'dhimid dhimid' drum beats, with fire on your forehead as the 'neela kantha' even as the maha sarpa malaas wanders around the garala kantha. Drushadvichitratalpayor bhujanga mauktikasraja, Garishtharatnaloshthayoh suhrudvipakshapakshayoh/ Trushnaravindachakshushoh prajamahimahendra - yoh, Sama pravartayanmanah kada sadashivam bhaje/ Parama Shiva! Grant me the physical strength and 'mamo nishchalata' - (as I am lifting this 'maha kailaasa parvata' since Nandeeshwara is not allowing me to give way to proceed further)- as you are the Maha Deeva with equanimity of heart alike to your devotees or enemies, the commoners are emperors, as the approach you with veneration either with a blade of grass or lumps of mud or with 'mani haaraas' despite the hissing sarpa malaas around the neela kantha! Indeed you are omni present, omni potent and omni scient in kaleidiscopic universe! Kada nilimpanirjhari nikujnjakotare vasanh,Vimuktadurmatih sada shirah sthamajnjalin vahanh/Vimuktalolalochano lalamabhalalagnakah, Shiveti mantramuchcharan sada sukhi bhavamyaham/Parama Shiva! When and how could be ever blissful - or with my ephemeral body of the consciousness there in! or would that be possible living in a mountain cave or on the banks of the celestial Ganga! Surely I am certain that as my thoughts are pure and deeds are washed clean, then my chanting of 'Om Namah Shivaaya Mantra' fixed on my fore head and the inner vision should reside in Shiva Saakshaatkaara! Imam hi nityameva muktamuttamottamam stavam, Pathansmaran bruvannaro vishuddhimeti santatam/Hare gurau subhaktimashu yati nanyatha gatim,Vimohanam hi dehinam sushankarasya chintanam/ Parama Shiva! Whosoever could practise the 'pathana-manana-nidhi dhyasa' of this Ravana Stuti ought be purified with your saakshaatkaara!]

Sarga Seventeen - Ravana sights Vedavati, a partial form of Maha Lakshmi, performing tapasya for Vishnu- he gets attracted to the tapasvini as she resorted to agnijwalas and curses to take revenge as Sita in next birth

[Vishleshana on Devi Vedavati from Brahma Vaivarta Purana:

In the lineage of Manu Daksha Savarni were born Brahma Savarni-Dharma Savarni-Rudra Savarni-Deva Savarni and Indra Savarni who were all Parama Bhaktas of Bhagavan Vishnu.The son of Indra Savarni viz. King Vrishabhadhwaja was a great devotee of Parama Shiva and the latter considered the King even more important than his own sons Ganesha and Kumara. Somehow the King never followed the Vaishnava Dharma and even discouraged Vishnu Puja and Lakshmi Puja. An infuriated Surya Deva

cursed the King that his Rajya Lakshmi would abandon him. Shiva in turn lifted his Trishul and ran behind Surya Deva and the latter sought refuge from his father Kashyapa Muni and Brahma. The three some of Surya, Kasyapa and Brahma sought protection from Vishnu Deva. Shiva too reached there and told Vishnu that Vrishabhadhwaja was his personal Bhakta and Surya cursed the King. Vishnu replied that by the time Shiva reached Vaikuntha, lot of time elapsed and not only Vrishabhadhwaja lost his Empire and died but also his son Rathadwaja passed away and the latter's sons Dharmadwaja and Kushadwaja became intense Bhaktas of Vishnu and were performing Tapasya to Lakshmi Devi; Vishnu further said that an 'Amsha' of Maha Lakshmi would be soon born to Malavati, the blessed wife of Kushadwaja. As soon as the baby was born, she recited Vedas and was thus named *Vedavati*. In course of time, Vedavati took to severe Tapasya. There was an Akaasha Vani (Celestial Voice) which pronounced that Vedavati in her next birth would be Vishnu's wife. On hearing this, Vedavati left for Gandhamadana Mountain and intensified her Tapasya further. The demon Ravana spotted Vedavati in Tapasya and made advances to her; she cursed Ravana at his misbehaviour, declared that she would sacrifice her life by jumping into Agni Kunda and in her next birth would become responsible for his death as Devi Sita, the wife of a human Avatara of Vishnu to be called Shri Rama. Devi Sita was wedded to Shri Rama in the next birth. To keep up the word of his father Dasharatha, Rama along with Sita and Lakshmana moved on to the forests and Agni Deva approached Rama as a Brahmana and conveyed that since the time for Sita's abduction by Ravana was imminent, he (Agni) should replace Devi Sita with *Maya Sita* and after the episode of Ravana's killing was over, he would replace real Sita with the shadow Sita after the 'Agni Pariksha' time. Vedavati alias Chhaya Sita proceeded to perform Tapasya at Pushkara Kshetra and in Dwapara Yuga became *Draupadi* as the daughter of Drupada Raja and further as the wife of Pandavas. Thus Vedavati was blessed as a *Trihaayani* born in Satya, Treta and Dwapara yogas].

Sarga Twenty - Kalahapriya Narada diverted Ravana's tour to swarga loka to Yamaloka and followed himself to watch the proceedings

[Vishleshana on Narada in brief: Brahmarshi Narada is replete with references in Hindu Mythology; he is described in various Puranas as an *agent provocateur* in a dharmic way to mislead purposively the evil doer towards a rosy path and at the end either teach, correct and reform or totally destroy the evil at its termination. Thus Narada is a legendary bridge between excessive arrogance and selfishness on the one hand and a virtuous way of exemplary life on the other! In the normal parlour, the image of Narada reminds one of a singing bard carrying a musical string instrument named 'veena' in his arms, decorated with jasmine flowers on his wrists, neck, shoulders and head hairs, while jay walking on clouds as a 'trailoka sanchari' in the sky from one part of the Universe to another as a globe trotter. He is the Sage who anticipates with his uncanny foresight and seeks to avert impending dangers and more often than nought prevent even by creating and hastening critical situations to teach lessons to the wrong doers, thus save embarrassments and negative situations to the hapless; he does not spare any body, -be it human beings or even Gods - barring the Adi Deva Narayana, whose name is at the tip of his tongue every moment and by each and every utterance by his breath! Indeed he is the Celestial Messenger of Peace and Universal Togetherness. No wonder Narada is a synonym of *Kalaha priya* or mischief monger but he is a unique fund of knowledge, robust commonsense and uncanny wit and wisdom that shapes destinies of Beings in the Supreme Lord's Creation! In Hindu Mythology, Brahmarshi Narada occupies a pride of place. In Puranas one could find innumerable references about his multi-magnificent personality for his knowledge, tact, wit, profound common sense and timely interventions where ever tough situations arise and ready solutions, sometimes even unpalatable, are offered. But all kinds of puzzles are untied by him most eminently in the glorious frame-work of Dharma and Nyaya. The finesse of Narada's way out even in tough situations is attracted by the most ruthless evil practitioners of very high intensity. Could a Ravana but yield to the temptation of bringing Maha Deva's Atma Linga home in his Puja Mandir! Would Kamsa the unquestionable tyrant of Mathura be made to believe years ahead with a warning signal that a child even yet to be born as Krishna would ensure his death! Should a gullible boy Dhruva be

emboldened to leave a Kingdom to forests in search of Narayana! Might a Devi Savitri have the courage to run after Yama Raja on a firm prophesy of untimely death of her husband and made Yama's own position compromising! Was Devi Satyabhama the zealous and beloved spouse of Lord Krishna as smitten by jealousy of Devi Rukmini was able to hatch a plan to weigh Krishna's body weight against the Kingdom's gold and jewellery in a sensitive balance and turn Krishna as Narada's slave, but for Devi Rukmini's intervention to place a Tulasi Leaf against the gold reserves! Was indeed Devi Satyabhama who longed for Parijata Tree from Swarga in her backyard helped Indra to terminate Narakasura in Krishna's company and be responsible for entire Bharata to observe 'Deepavali' year after year till date! Such intelligent quotient coupled with eloquent knowledge is but a rudimentary component of Narada's renown! He defied no less than a Brahma whose instruction was to become a house holder to procreate progeny while he stood his ground firmly being ready for punishment to become a house holder again and again. This was backed up by his faith, devotion and total surrender to Narayana!]

Sarga Twenty One - As provoked by Narada, Ravana visited Yamaloka, released select pretaatmaas, Yama Dootas attacked the pushpaka vimana damaging it, and Ravana by his paashupataasra destroyed Yama dootaas!

[Vishleshana on Narakas and possibility of retribution from a) Brahma Purana and b) Parashara Smriti]

a) Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhaksdhya, Puyavbaha, Vahnijjwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhajana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones' own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease 'Kshudra Devatas' or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, 'til' or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other's houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River.

b) In case, prayaschittas are not already executed in one's life time in lieu of Maha Patakas and Upa patakas perpetrated on earth in the previous birth, the accumulated sins of dreadful nature would entail much more severe penalties and retributions. The retributions are on account of non-performance of 'Vihita Karmas' or prescribed duties and perpetrating 'nishiddha karmas' or prohibited acts. For example, avoiding Garahana Snanas involves attacks of leprosy for seven births. Committing 'Brahma hatya paataka' and such grave sins and not resorting to prayaschitta would definitely lead to payback reprisal like being pushed down from mountains of high altitudes or being consigned to engulfing poisonous flames mercilessly. Persons who are normally susceptible to continuous attacks by 'Arishad Vargas' viz. Kama-Krodha-Lobha-Moha- Mada-Matsaras viz. Deep desires, terrible anger, passionate possessiveness, excessive attachments, incorrigible arrogance and unpardonable jealousy; one's misdoings of serious nature are therefore sure to lead them to Ati Pataka, Maha Pataka, Anupataka Upa, Paataka, Upa pataka, Jaati bhramsha types of retributions as also Sankarikarana, Apaatri karana, Malaavaha, and so on. Matru - Putrika-Swashru-Sunsha gamana are considered as Atipatakas and Brahma Hatya-Suraapaaa-Brahmana Dhana harana- steya or stealing-guru bharya gamana are Maha patakas. Rajaswala-Garbhini-Asphuta baala gamana and Sharanaagata Shatru vadha are as dreadful as Brahma hatya; providing wrong or misleading evidences and murder of friends are as heinous as Suraa Paana; Para daaraa gamana especially with closely related women is stated to be as appalling as Guru Bharya gamana; 'Sharanaagata stree gamana' is stated as Anupataka or as deplorable as Maha Pataka. Go Vadha, Para Stree vikraya, Matru/Pitru dushana and bahishkarana, Brahmana Vidhi parityajana, Vrata parityaga, Kanya dushana and nastikyata are of the rank of Upapaata dosha. Para ninda, Madyaadi vikraya, Neecha sahavaasa and such other traits demand Jaati bhramsha. Pashu samhara and Heena vritti demand sankarikarana. Asatya sambhaashana, nishkarana nindaaropana, kriki keeta pakshi jalachara vadha are considered as Malaa vaha; heena jaati seva, nindita dhanaarjana and such acts of depravity including Urbandhana maranas or forced deaths and anti-social activities are called prakeerna-avikeerna paapas. Among the Atipatakas are listed Matru-Putrika-Sahodari gamana or with such other blood relations both knowingly or ignorantly, the Prayaschitta is Shishna-chedana and three Kruccha prayaschitta and three chandrayana vratas. Para stree gamana demands a series of Chandrayana Vratas like Rishi Chandrayana-eating three fistful havishaanna a day for a month]

Sarga Twenty Three - Ravana visits Rasatala Loka, forges friendship with Nivatakavacha- destroys Kalakeya Daitya who killed Shurpanakha's husband-and attacks Varuna Putras, as Varuna visited Brahma Loka for a 'Sangita Sabha'!

[Vishlesanas on Urthva Lokas and Atho Lokas from Brahmanda Purana

Urthwa Lokas: As a part of the Cosmic Egg beyond the Lokaloka, Suta Muni described as follows:(All the Lokas which possess illumination are within the ambit of knowledge and the rest are all unknown and full of darkness; that portion which is circumscribed all around by water was within the Golden Egg and is stated to contain the **Bhur-Bhuvar- Swar-Mahar-Jana-Satya-Tapo Lokas**. Knowledge of those Lokas is not clear. One could only guess that these Lokas were lit up by Chandra at the beginning of Shukla Paksha in the West in the shape of a Pot just as Brahmanda was also surmised as an Egg.)

The Brahmanda was stated to have surrounded by solidified water called 'Ghanodadhi' which was held by 'Vanoda' or a mass of solidified water and was encircled by Illumination all round in the shape of a Fiery Iron Ball, and Akasha or Ether grasps the Ganodadhi. The Bhutaadi or The Cosmic Egg or Maha Ahamkara or simply stated as Ghana Vaata or Solidified Air supported by Akaashaa was called the Infinite Principle or Mahaan; it was that Ayvakta or Unknown, Ananta or Endless, Aghora or Uncontaminated, Niraadhara or Unsupported, Avikara (Featureless), Sukshma (Subtle) and Avikarana (Unchanged and Undistorted).

Adholokas: As Bhu Devi the Divine Goddess is the Mother of all Living Beings, ‘Aapas’ or water is stated to be endless and so are Vayu, Agni and Akasha. Underneath Bhumi are the Nether Worlds viz. Atala, Vitala, Sutala, Talaatala, Rasatala, Mahatala and Patala. The soil in Atala is stated to be of black soil, of Vitala the ground was of palewhite, Sutala of blue, Talatala of yellow colour, Rasatala of gravel covered ground, Mahatala of Rocky Ground and of Patala of Gold. The Palaces of Asuras of Namuchi the enemy of Mahendra, besides of other demons like Mahananda, Kabandha, Bhima, Suladanta, Dhanjaya, Nagendra were all glittering examples of opulence and material happiness in Atala and other Lokas. In Sutala were the noted Daitya-Rakshasa-Serpent Kings like Mahajambha, Karbandha, Hayagriva, Nikumbha, Bhima, Suladanta, Dhananjaya, Nagendra, Kalia and so on. Shankha, Gomukha, Kakutpada, Asvatara, Kambala, Takshaka stayed at Vitala; Prahlada, Taraka, Puranjana etc were in Rasatala; Kalanemi, Gajakarna were in Mahatala; and among other illustrious serpents Maha Sesha was in Patala. Sesha Deva with his mighty and huge physique with thousand hoods ornamented with outstanding diamonds emitting unprecedented effulgence is stated to bear the brunt of the Entire Universe from Urthva Lokas, Bhumi and the Nether worlds and worshipped by Devas, Danavas, Siddhas and all other celestial beings alike! The Adholokas are called Bilwa Swarga which provided unparalleled physical and material happiness unavailable in Swarga even. The invaluable ‘Manis’ (diamonds) like those worn on the hoods of the huge serpents provided such illumination to all Nether Lokas. The population of these Lokas are stated to lead such unbelievable luxuries and joy that Maharshi Narada who visited these Lokas were totally impressed. He stated that the most powerful Surya Deva bestowed only radiance and not his heat while Chandra gave only brightness but not chilliness. The inhabitants of Bilwa Swarga always revelled in delicacies of food and wine with sophistication and style of living as they were least concerned of day-to-day difficulties; they spent long spells of time in bathing swimming in scented Sarovaras and Ponds and Narada stated that Vishnu’s Tamoguna was in full display at the Bilwa Swarga!]

Sarga Thirty - Brahma relieved Indra by imprisonment which was a retribution of Indra’s misconduct with Ahalya

[Refreshed Vishleshana on Indra’s misconduct with Ahalya an exemplary Paivrata vide Sarga Forty Eight of Valmiki Baala Ramayana- and Ganesha Purana.

In the city of Mithila, there was an ‘ashram ‘ about which Maharshi Vishvamitra explained to Rama Lakshmanas; the ashram was of Maharshi Gautama and his wife Devi Ahalya a famed Parivrata in the days of yore. It was at this Ashram that Gautama cursed Indra as the latter masqueraded as Gautama; the Maya Gautama in the absence of real Gautama stated to Ahalya Devi: *Ritukālam pratīkṣante nārthinaḥ susamāhite, saṁgamaṁ tv aham icchāmi tvayā saha sumadhyame/* ‘Normally, males approach their wives to bed till their menses period is over, but today, I would like you to lie with me’. But Ahalya sensed the presence of Indra in the form of Gautama but still yeilded and asked Indra to disappear at once. Maharshi Vishvamitra continued to Rama Lakshmanas: Having sensed what had just happened between Maya Gautama and Ahalya, Gautama appeared at the ashram by his mystic powers and intercepted Indra at once at the ashram with ‘samidhaas and tirtha’ viz. wooden chips and water for igniting fire and sprinkling water readied for announcing a ‘shaapa’. Deva Raja Indra got shaken up with fright at the anger of the Maharshi as the latter announced: *Mama rūpaṁ samāsthāya kṛtavān asi durmate, akartavyam idaṁ yasmād viphalas tvam bhaviṣyati/ gautamenaivam uktasya saroṣeṇa mahātmanā, petatur vṛṣaṇau bhūmau sahasrākṣasya tatkaṣṇāt/* Durmati! You have had the audacity of assuming my form and lured my wife to bed; therefore you would be as being ‘sahasraaksa’ with thousand eyes and as many of frightful forms as also beinbg devoid of ‘anda kosha’ or the sheath of fertility; instantly that body part fell on earth and he appeared frightful with thousand wavering forms. Then Gautama cursed Arundhati: *Iha varṣasahasrāṇi bahūni tvam nivatsyasi/ vāyubhakṣā nirāhārā tapyantī bhasmaśyini, adṛśyā sarvabhūtānām āśrame ’smin nivatsyasi/ yadā caitad vanam ghoram rāmo daśarathātmanajā,*

āgamiṣyati durdharṣas tadā pūtā bhaviṣyasi/ tasyātithyena durvṛtte lobhamohavivarjitā, matsakāṣe mudā yuktā svam vapur dhārayiṣyasi/ ‘ Duraachaarini! May you become in this very ashram as a boulder / heavy stone with neither senses nor life with air as food and rain as drink, till such time after centuries, that Shri Rama would arrive at this ashram and with his sacerd ‘paada sparshana’ or the touch of His feet that you would be liberated to normalcy!’ Having cursed both Indra and Devi Ahalya thus, Maharshi Gautama retired to mountain tops for tapasya again.

Ganesha Purana, Chapters 30-34:

Brahmarshi Narada states: He visited Lord Indra at Amaravati as the former complimented Narada as a Triloka Sanchari; Narada replied that his latest was ‘mrityuloka’ and chanced to meet Rishi Gautama in his ashram along with his wife Devi Ahalya; he also said that Ahalya was supremely pretty and her exquisiteness and grace was ‘par excellence’ in the Three Lokas that he ever visited as the Apsaras and all the Swarga based feminine beauty and charm was truly negligible. After Narada’s social call was over, Indra visited Gautama’s ashram; the Maharshi was busy with his morning duties and left the ashram. Meanwhile Indra assumed the Rishi’s form and entered their bedroom. Devi Ahalya was stunned to see Maya Gautama in her bed room and exclaimed whether the Muni had not left for the duties but lying in the bed. Indra in the maya rupa said that he short circuited the puja and desired to go into bed with her as he was attacked by ‘kaama baana’, fondled her red and luscious and body parts and slept with her as she replied that there would be no other stree dharma as she ought to be a Pativrata and chirruped :*Karyeshu Dasi, Karaneshu Manthri; Bhojeshu Mata, Shayaneshu Rambha, Roopeshu lakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharma Patni/* and fell into the bed of Maayavi Gautama! Then Indra showed his own form and Arundhati was astonished and shocked as a stone. Even in the bed she felt a doubt that the body which she fondled was of different odour. As Indra disappeared, she was lost in thoughts. As the husband returned, she fell straight at his feet as the Maharshi out of his ‘divya drishti’/ celestial vision as what all had happened. He stated that : In respect of mantra-ayush-grihacchidra especially related to griha parivaara, rati karma-aoushadhi seva-maana sammaan as also avamaan and daama, a wise person should be discreet in adve rtising in public. Thus the Maharshi gave a ‘shaap’ to Devi Ahalya to turn into a stone since Ahalya was unable to distinguish the form- nature-and actions in comparison to a Para purusha and got mixed up with the his body parts and semen- albeit Indra was the Lord of Swarga. Then he gave a shaap to his dharma patni to instantly become a stone till such time Lord Shri Rama, in the course of vana vaasa would receive his ‘paada sparsha’. On learning about the Maharshi’s shaap, Indra got shivers like a sand storm got shattered by a mountain and instantly assumed the form of a cat and ran away from the scene. Realising that Indra fled away, the Maharshi cursed Indra to assume a swarupa as broken into thousand parts. As Indra who killed Vritraasura a Brahmana was carrying the ill- reputation of brahmana hatya, one of the Pancha Maha Paatakas of Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana, realised that the shaap of Maharshi Gautama and rued deeply as to how could show up his face in Deva Sabha as he was expected to preach the principles of dharma while unable to observe and follow himself, let alone enforce it! Indra decided : *Praanibhir bhujyate karma shubham vaashubham, tiryag yonim samaadaadya khapishyeghamaatmanah, naline kundmale tishtheheen idragopagaruupa -dhruk/* All the ‘jeeva rasis’ in srishti- from Indra to an insect-ought to reap the fruits of their past acts and as such I ought to assume tiryak yoni or the form of a ‘pashu pakshi keetaka’ and thus decide to become a worm as an Indragopa keetaka.’ As Indra hid himself as a Indragopa Keetaka, Deva Guru Brihaspati and Devas approached Maharshi Gautama with the sincere prostrations and requested him to withdraw the shaap or atleast mitigate it. The Maharshi initially reacted stating that a person of Indra’s stature as he was a kapati-shathadushta-aviveki-and pashchaattaapa rahita paapi and his paschaattapa would be futile. Yet, as you are all urging sincerely then Indra even in the keetaka form be taught with the Shadakshara Ganesha Mantra as Ganesha was always a ‘sarva karta-sarva harta-sarvapaata-kripanidhi-Brahmavishnu Shivaatmika and Mahasiddhi pradaayaka’. The vidhivatra Shadakshara Ganesha Mantra pleased Indra and the Gautama shaapa to Indra got diluted and hence forward Indra would assume a divya deha become a sahasra netra

instead of 'shasra shareera chheda'. Indra while assuming his normal swarupa- albeit with mitigated curse by Gautama, had foremost reached the Maharshi's feet and thanked him profusely. There after, Indra seated under a kadamba tree, practised Ganesha shadakshara mantra for thousand years and Ganesha gave his benign darshan and blessed him]

Sarga Thirty One - Ravanasura along with his mantris and rakashasa sena landed in Kartaveeryaaruna Samrajya for a battle but the latter was out of station, and thus enjoyed Narmada River snanas- Shiva Linga pujas at the banks.

[Vishleshana on the Haihava Vamsha from Devi Bhagavata Purana:

The origin of Haihayas was interesting. Once, Lord Surya's son, Revanta rode on the Celestial Horse 'Uucchaiswara' and called on Maha Vishnu; Laxmi recognised the co-born Horse at the time of churning the Ocean and was lost in thoughts, despite Vishnu's noting Her indifference. Vishnu became angry and cursed Her to become a mare as She was much captivated with the horse. Lakshmi Devi prayed to Maha Deva and Girija who sent the latter's emissary to Vishnu with the request that He too be born as a horse. Lakshmi Devi confirmed to Devi Girija that her husband had great reverence for Mahadeva as Vishnu was praying to Maha Deva Himself. Hence Vishnu obliged and took the form of a Horse. The Animal Forms of Vishnu and Lakshmi gave birth to a male human child who was left in the forest but was ordained to be picked up by King Yayati's son Turvasu (Hari Varma) who was meditating for a son for hundred years. But meanwhile a Vidyadhara named Champaka and his spouse Madanashala were flying around and found a child of profound sparkle and desired to own him, but Indra warned them that the child who gave birth to Hari and Laxmi was actually meant for Yayati's son Hari Verma who was performing severe Tapasya for a male child who was subsequently named as 'Eka Vira' (The One Only Warrior). As Ekavira grew into an ideal Youth with considerable learning and valour, King Turvasu and coronated Ekavira and retired to forests. Ekavira was popular as a worthy King. As he was roaming once on the banks of Ganges, he found a pretty girl crying. When cajoled, she (Yasovati) said she was the companion of the Princess Ekavali, the daughter of King Rabhya and Queen Rukmarekha. The couple performed a Sacrifice and were blessed as Ekavali emerged from the Homa Kunda (Firepit). When the Princess and Yasovati were bathing in a Pond in their territory, Demon Kalaketu appeared, killed King Rabhya's soldiers and made amorous advances to Ekavali. She entreated the Danava King from 'Patala' that her father desired her to be wedded to King Eka Vira of Haihayas and thus requested her to leave her. But the Danava King heeded little and forcibly took Ekavali away to Patala. On hearing about the incident, Eka Vira revealed his identity and wondered how to reach Patala to fight Kalaketu. Yasovati was distressed heavily and prayed to Devi Bhagavati who in her dream informed that by the dint of a 'Bija' (Seed) Mantra which she learnt earlier by Lord Dattatreya be meditated for a month with pure heart and on the banks of Ganges, she would meet King Eka Vira and help her to kill Kalaketu. As she knew the Triloka Thilaka Yogeswari Mantra, King Eka Vira was initiated in it as follows: *Hrim Gauri Rudrayathey yogeswari hum phut swaha*. He was thus able to reach Patala, destroyed Kalaketu, rescued Ekavali back and married her under the care of her parents who prayed to Bhagavati with extreme gratitude . It was in the union of Eka Vira and Ekavali that the famed Kartavirya was born in the Haihayas clan.]

[Vishleshana on Narmada's Origin, significant events ascribed to the River and her Mahatmya:

In the Reva Khand of Skanda Purana, Sage Suta enlightened a Congregation of Rishis about a query of Yudhishtar (of Pandavas) to Maharshi Markandeya about the origin of River Narmada. Several Holy Persons and Brahmanas approached King Pururava to let a Holy River descend from Heaven so that various religious activities aimed at Devas and Pitras by human beings were facilitated and the King performed relentless Tapasya to Parama Shiva who in turn asked Narmada Devi to descend. She desired to have a strong base to do so and Shiva asked Paryank, the son of Vindhya, to bear

the brunt. As Narmada descended, there were floods of water and the Deities requested her to diminish her size and taught Pururava the details of the Rituals to perform tarpans to his ancestors which were followed by generations thereafter. But since Narmada was a virgin, she did not allow her divine touch to Deities and therefore agreed to marry King Purukutsu, who actually was Samudra Deva but was cursed by Brahma to become a human being as the King Purukutsu also learnt from Narmada about the rituals to liberate his ancestors. It was stated that Narmada 'Snaans' at various points of Her Course cutting the Vindhya Mountains and peaks every where on way were not only refreshing and cool but are Sacred and divinely and those who perform the baths, especially of early hours of a day, secure Punya of several Snaans of Ganga! The Sacred Snaans at that time are instant destroyers of sins committed in the current and previous lives. On the northern side of the River is situated *Anantapur* where Anantasiddhi Linga is popular and is stated to be the hub of Maharshis like Saavarni, Kaushik and Aghamarshan performing Vratas and Tapas. Sage Valmiki is also stated to have lived here for long till attainment of Moksha. Another important Tirth named *Dipeswar* or *Vyasa Tirtha* is known for Vrishabha daan (Charity of a bull) on Kartika Krishna Paksha Chaturdasi bestowing Swargavaas after life. At the *Narmada-Varangana Sangam* is popular to wash off physical ailments and nearby the Sangam is situated the *Siva kshetra* where rituals of 'Snaan and Daan' during Solar Eclipse award the same impact as at Kurukshetra; this is the abode of Narmada, Siva and Vishnu the latter being called Utpalaavarta having thousand heads! It is the belief that even flies and birds here reach Haridhaam, let alone human beings. *Tripuri Kshetra* is noted as a popular and powerful Tirtha where eight Swayambhu Lingas manifested on their own, where any act of Virtue would have manifold fruits of life. Sage Markandeya recalled an interesting happening about the Tripuri Kshetra: Swayambhu Manu-the first Manu-heard at Ayodhya while sleeping the remote sounds of bells and Vasishtha explained to Manu that those sounds were heard from Tripuri on the banks of Sacred Narmada, from the aeroplanes taking off from the roofs of virtuous human beings destined to celestial worlds like Kailasa, Vaikuntha and Indra loka. Swayambhu Manu immediately left for Tripuri and performed several rituals including Aswamedha Yagna and prayed to Devi Narmada who blessed the Manu that in his lineage one famous Bhagirath would be borne in Treta Yuga and would succeed bringing Pavitra Ganga to 'Aryavarta' from the Celestial Worlds! In the Tripuri Kshetra itself, Sage Bhrigu prayed to Trilochan Siva being desirous of the darshan of His Third Eye and as Shiva obliged with His appearance, the Sage asked for the boons of obtaining Siddhis, formation of *Bhrigu Tirtha* with His presence always, manifesting Eight Rudras in the Bhrigu Tirtha named Bhrigu, Shooli, Ved, Chandra, Mukha, Attahaas, Kaal and Karaali; and granting benevolence to visitors of Bhrigu Tirtha as a sin-destroyer. Similarly Bhagavan Soma (Chandra) prayed to Siva to set up *Soma Tirtha* as the Sangam of the three Rivers viz. Ganga, Jamuna and Narmada. *Narmadapuri* on the bank of Narmada was indeed worthy as Sage Jamadagni prayed to Maha Deva and secured a Kama Dhenu and King Kartaveeryarjuna being jealous of the prized possession, took away the Holy Cow by force after killing Jamadagni and the Sage's son Parasurama not only killed the most powerful King of the Time but also uprooted the concept of Kshatriyas and Kings by waging twenty one battles; he set up a Memorial named Devadroni (Kapila Dhenu) where Pinda daanas continued to be performed to Jamadagni and ancestors. Sage Markandeya narrated the renowned happening of a 'Nishad' (Hunter) to Yudhishtar about the formation of *Trinetra Kund* as the high devotee of Shiva Linga discovered that the Third Eye was missing on the Linga, cut his own eye as a replacement to it by resisting extreme pain and flow of blood and pasting it on the third eye position of the Shiva Linga; Maha Deva appeared before Nishad with blind faith, extreme sense of sacrifice and unnerving devotion and granted him 'Shiva Sayujyam' (Attainment of Oneness with Shiva). *Sapta Sarasvat Tirtha* came into being since a

Gandharva, who was an excellent singer of hymns extolling Parama Shiva, got into the habit of drinking and Nandi cursed that the singer be born to a Chandala. The Singer became extremely repentant and entreated Nandi to show a means of reversing the curse; the Chandala had luckily retained the memory of his earlier birth as Gandharva and reached the banks of Narmada and sang hymns of Shiva at 'Shankarasthanil' or Shiva Veda when a Siva Linga appeared by name Sapta Sarasvata and the Chandala regained the earlier life as Gandharva. *Shandileswar Tirtha* was formed after the famous Sage Shandilya (the Founder of the Shandilya Gotra) whose Tapasya to Maheswara in his hermitage on the banks of Narmada was exemplary; along with two other Lingas viz. Pancha Brahmeswar and Pushpeshwar, the Shandileswar was well known as among the 'Tirtha Traya' where worship of the Lingas and Pitru Tarpan / Pinda Pradaanas were performed. Markandeya narrated to Yudhishtar the story of Chakravarthi *Mandhata*, who performed Yagnas near Amarakashtak Mountain and prayed to *Omkareswar*. He was a gift of a powerful Yagna by his father, King Yavanashva, who drank by mistake the 'Mantra Jala' meant for his wife. Yuvanashva got pregnant instead and delivered a boy by the opening of his belly. Devas and Indra visited the child and wondered as to who might feed milk to the boy; Indra said: 'Esha Maa Dhata' and fed Amrit-like milk by inserting his middle finger in the baby's mouth and hence the child's name became Mandhata. As the boy grew he became a model King of virtue, valour and justice. Omkareswar appeared in response to Mandhata's prayers and gave the boon of naming the Mountain of Vaidurya as Mandhata. *Jaleswar* or Bana Linga was the manifestation of Shiva; Banasura, the son of Bali Chakravarti, meditated to Maha Deva for thousand divine years and obtained the boons of impregnability of his City by any body excepting Mahadeva Himself and also flying mobility along with him and to those whom he chose any where. As Shiva gave the boons, Vishnu and Brahma too bestowed the same kind of boons and Banasura thus emerged the Great Mighty King of 'Three Puras' or as the dreaded 'Tripurasura', who came to attack Deva Lokas and Bhuloka. Sages, Devas, Brahma and Vishnu were all alarmed and approached Shiva, who decided to fight the Demon by Himself and smashed him with His Aghora astra which could absorb its heat and force by Narmada only after its attack. Banasura was badly hurt and realising his foolishness prayed to Maha Deva once again. The most lenient and gracious Bhagavan granted that Banasura would not have another birth and that a Shiva Linga would be manifested as Bana Linga or Jala Linga. Another instance narrated by Markandeya to Yudhishtar related to the memorable King *Indradyumna* who performed Maha Yagna on the banks of Narmada, had darshan of Omkareswara Linga and visioned a radiant spectacle of an Inner Linga of Maha Deva in the central portion of the Principal Omkareswar Linga; he also had a special visualization of Bhagavan Vishnu in His full resplendent and ornamented form with four hands with Shankha, Chakra, Gada and Lotus at the top portion of Omkareswara Linga and prayed to Him; the King also invoked various Holy Rivers especially Ganga to join the Mahanadi Narmada at the bottom of the Linga; and to Narmada to manifest Seven Branches from the north to south to facilitate Daanas, Homams, Vratas, Tarpan and Pinda Pradaans to Pitras and other rituals. The King's prayers were all granted adding to the magnificence of the entire Region in which the Sacred River Narmada flowed].

Sarga Forty Nine - As informed by muni kumaras, Maharshi with his 'diya drishti' reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama streets to ensure her comfort

[Vishleshana on Bhriгу Maharshi: in general and from Devi Bhagavata Purana:

Maharshi Bhriгу was one of Brahma the Manasputras like Narada, Vasishtha, Atri, Gautama and so on. He was married to Khyati (the daughter of Daksha), Puloma (daughter of Kardama) and Usana. Two

sons, Dhata and Vidhata and a daughter Shri were born to Khyati. Maharshi Bhrigu is also called Prajapati (creator) as he was created by Brahma to help him in the process of creation of the universe. Chyavana was his son from Puloma, Lakshmi was his daughter who was the wife of Vishnu also named as Bhargavi. Sukracharya, the preceptor of Daityas is a son of Bhrigu born to Usana. When the battle ensued between the Devatas and the Daityas, the Devatas led by Indra had the upper hand. Daityas went to their Guru, Sukracharya and sought his help, but as he left for severe Tapasya to please Maha Shiva to accomplish 'Mrita Sanjivini mantra siddhi', they sought refuge in Usana, the mother of Sukracharya, assured them protection and by using her powers froze the devatas. Devatas prayed to Vishnu to protect them and get them out of the predicament. Vishnu understood that the curse on devatas could not be annulled unless Usana was killed. But Usana being a woman without violating the precepts of dharma, disguised Himself as a ferocious beast and tried to scare Usana who in turn desired to turn Vishnu and Indra to ashes. In self defence, without having to infringe the principle and under the garb of self defence, even before her attempt to convert both to ashes and well before the words of the 'shaap' were spelt out, Vishnu killed Bhrigu's wife with a sharp arrow and separated her head from her body. Once Usana was killed, her powers also left and Devatas became free but Bhrigu cursed Vishnu to take birth on earth and go through the cycles of birth and death and thus suffer like all humans. He brought his wife back to life with his powers. Vishnu accepted the curse of the Maharshi gracefully.

Devi Bhagavata Purana further explains further as follows: There were on-going battles between Devas and Demons, but the most potent war fought was that of Bali with Devas in which Danavas had an upper hand. But Lord Vishnu took the incarnation of Vamana and tricked Bali by asking for just three feet of land and occupied the entire Universe and suppressed Bali's head to the Sub-terrestrial world as the third foot! Similarly Prahlada's father Hiranyakasipu was killed taking the form of half-lion and half-man to escape the effect of Brahma's boon. Thus each time Danavas got boons from Brahma, Lord Vishnu tried to search for the escape clauses of the boons secured after rigorous Tapasya and appeared as the saviour of Devas always. Thus brooding, Sukra Acharya, the son of Sage Bhrigu and Urjasvati, consoled Danavas and assured that some other strategy would have to be followed to achieve victory over Devas. Thus Danava Guru asked for patience and restraint and meanwhile practised a life of austerity and abstinence till he found a solution to the problem from Tapasya. The Acharya then meditated Lord Siva for several years together and finally pleased him for a boon. He explained that the various Tapasyas performed by Danava Kings in the past to Brahma and the boons obtained from him proved futile since they had only temporary impact and each time Lord Vishnu was discovering loopholes in the boons received. That was the reason why Lord Siva was approached for a solution as a boon, the kind of which should not have been granted to his opponent Brihaspati, the Deva Guru. Lord Siva in turn gave a very arduous method to follow namely to perform penance for thousand years lying upside down inhaling smoke from burnt husk. Meanwhile Deva Guru disguised himself as Sukracharya and gradually misguided Danavas and taught them a licentious and wicked life quite contrary to what Sukracharya advised before his departure for Tapasya. The Danavas were provoked by the Fake Danava Guru went on war against Devas who killed several Demons as the latter were disunited, indisciplined and weak. Sukracharya's mother, Kavya, found that Devas were drawing too near to Danavas and protected them by putting Devas to deep sleep by requesting the Goddess of 'Nidra' (Slumber). Indra escaped the sleep as Lord Vishnu absorbed him into His body; He also used the Sudarsana Chakra (Wheel) and cut off Kavya's head even ignoring that she was a woman that too the wife of Sage Bhrigu. The Sage was furious on learning that Vishnu's Chakra cut Kavya's head and gave him a curse that Vishnu would be born again and again as a human being since He never cared for the killing of a woman and hence be punished by learning the misery of staying imprisoned for nine months each time before the births. Also by his mystic powers, the Sage revived his wife to come alive! Indra was afraid that Bhrigu cursed Narayana and soon original Visvamitra would also return after securing the much desired Mantra from Lord Siva. So Indra made a plan and asked his daughter Jayanti to disguise herself as a maid and reach Visvamitra's hermitage and please his mother Kavya to start with and please the Sage in his duties subsequently which she did exceedingly well. Meanwhile Visvamitra secured a great boon from Lord Siva that he would be

invincible to any force in the Universe. Lord Siva blessed the Sage with the Mantra. Also he was pleased with the services of Jayanti and desired to give boons to her. She revealed her identity as Indra's daughter and requested the Sage to marry her. Visvamitra agreed that she could be with him for ten years, that he would not attend to any outside task during the period and that she would not be visible to others. Indra's plan thus succeeded well. The fake Sukracharya (Brihaspati) too had a successful time. But after ten year's time Visvamitra left Jayanti and returned to Asuras and sought to expose the fake Sukracharya, but the fake Sage advised that he was real Sukracharya and the one who arrived just then was really fake! The real Sukracharya was not able to convince the foolish Danavas and having cursed them for not recognising him left in anger. Having fulfilled his mission, the fake Sukracharya or Brihaspati returned to Indra Loka. Danavas felt cheated and desired to convey their sincere apologies and thus approached Sukracharya with King Pahlada in the lead. The Sage was furious as he felt insulted, while actually he took the trouble of severe Tapasya only for the welfare of the entire Danava community whereas they let him down badly by believing in Brihaspati in disguise. King Pahlada pleaded with the Sage very earnestly and all the Danavas prostrated before the Guru to excuse them for their lack of gratitude and commonsense. Sukracharya understood from his intuition that the regrets expressed by Pahlada and Danavas were genuine. He then narrated that Lord Brahma assured him of the King of Danava's coming to power soon and for the time being Danavas would have to lie low and await excellent times till Pahlada's grandson would be born as Bali and reign the Three Worlds. What the Danava Guru told Pahlada was so encouraging that he did not wait for more time and attacked the Devas; Devas lost the war. Indra was surprised at the defeat of Devas. He prayed to Devi Bhagavati at the instance of Deva Guru, Brihaspati. He extolled the unparalleled Glory of Devi as per 'Shakti Darsana' and described Her as the 'Tatvas' rooted to the material manifestation of Pancha Bhootas or Five Elements; the Tatvas include Maha Bindu, Nada Sakti and Misrama Bindu. She dwelt in five sheaths (Kosas) viz. Annamaya, Prana Maya Kosa, Manonmaya, Vignana Maya and Ananda Maya. She was the Vedas, Sastras, Upanishads, Mantras, Tantras and multi-rooted final destination and so on. Devi Bhagavati was pleased and made Her extraordinary appearance in full form, packed with armoury and ornaments. Out of sheer panic, Danavas led by King Pahlada fled away to Patala forthwith. Thus ended the unwarranted war declared by Danavas against Devatas who had other important duties to perform; thus the Devi's appearance was a warning to both Devas and Danavas that they should not waste mutual energies in frequent bickerings. Thus there was a Truce ending the War.]

Sarga Fifty Five - Asked about Ikshvaaku Kings ever busy with Yagjnas, Rama cited King Nimi versus Brahmarshi Vasishtha and their mutual curses.

[Vishleshana a) on King Nimi and Brahmarshi Vasishtha vide Devi Bhagavata Purana and b) Nine Yogindras explain to Videha Nimi's spiritual enquiries

a) King Nimiof Ikshvasu dynasty was highly righteous and sought to perform a Maha Yagnya in the name of Devi Bhagavati; Sage Vasishtha who was the dynasty's Raja Guru agreed to be the Head Priest. At the arrived time when all the preparations were through, the Sage informed that Indra had called him too for a Sacrifice and sent word that King Nimi's Yagna be rescheduled. King Nimi went ahead with his function as per schedule. Vasishtha returned and cursed Nimi that his mortal body would fall off. The King gave a return curse likewise. But since Nimi's Yagna was not complete, he performed it as 'Videha' or without body as Lord Yama was pleased with the Sacrifice and gave him the option of another nice birth or enter the first Jiva body of Brihaspati but the King chose the Videha option. Vasishtha had to pray to his father Brahma who arranged that he be reborn as **MitraVaruna**. In the past, Apsara Urvasi was infatuated by Mitra-Varuna and two issues were born, one was Agastya who became an ascetic and the other was Ikshvaku who became a King. Mitra Varuna's Jiva -body was still intact even before Brahma created original Vasishtha; the Jiva of the present Vasishtha now dropped as a return curse of King Nimi entered the duplicate body of Mitra Varuna without any loss of original Vasishtha's wisdom and Radiance!

b) Once **Maharaja Nimi**, son of Ikshvaku desired to perform a Sacrifice and requested Vasishtha to be the Head Priest, but Vasishtha was busy performing another Sacrifice for Indra and therefore asked Nimi to wait till he returned. But Nimi performed the Sacrifice without waiting for Vasishtha, who cursed Nimi, but Nimi too gave a curse to the Sage. As a result of the curses, both of them were dead, but as Mitra and Varuna desired Urvashi in lust and from their thoughts of lust revived Vasishtha. As regards, Nimi Maharaja, his body was preserved till the completion of the Sacrifice which was already in progress and once the Yagna was over, the Brahmanas requested Demi Gods to revive his body already preserved. Nimi did not opt for the revival of the physical body but his spiritual body continued to exist. It was that spiritual body of Nimi, known as King Videha (without physical Body) performed Soma-Yagnya and was blessed with the presence of **Nine Yogindras** viz. Kavi, Havir, Anthariksha, Prabuddha, Pippalayna, Havirhotra, Drumila, Chamasa and Karabhanjana.(Their lineage was: Swayambhu Manu or Priyamvrata-Agnidhara-Nabhi-Rishabhadeva considered as the Plenary expansion of Lord Narayana Himself- one hundred sons, headed by Bharata of BharataVarsha fame, including the Nine Yogindras). The Nine Yogindras, who were highly learned in Spiritual Science preaching the path of attaining Absolute Truth travelling naked all over the Universe, explained the Principles of Seeking the Truth to King Nimi alias Videha and those who attended the Sacrifice. The pointed queries made to the Nine Yogindras by King Nimi (Videha) were: 1)What is the highest good? 2) What are the Principles of Dharma and the general inclinations conditioning human beings like ‘Svabhava’ (one’s own nature or behavior), Acharya’ (Tradition), Speech pattern and other lakshanas’ (Traits) of Elevated human beings? 3) What is the external energy of Super Power? 4) How does one disassociate from Maya or Illusion? 5) How is a Brahmana (Devotee) identified? 6) What is ‘Karma’ (means of devotion) and its two major forms viz. materialistic or Spiritual (Kamuka or seeking oriented and Nishkama or Oriented to Almighty only) 7) What are the various Incarnations /Extensions of God? 8) What is the destination of a non-devotee? 9) What are the ideal forms of worship suited to the four ages (Yugas)? Yogindras explained that relentless pursuit of material desires, arising out of ignorance and leading to fear as conditioned by one’s own nature and nurture, tends to sideline or marginalise the Super Energy and Its Extension Forms or Incarnations aimed at the Four Yugas and even if a human being were to perform acts of devotional services these would invariably aim at desire-fulfilling ends and not Spiritually oriented. This vicious circle of cause and effect ought to be wrecked to yield to the path of Bhagavatha Dharma or the Discipline of Faith. Increase in the duration of devotional time, gradual detachment, and enhancement of Awareness of the Super Energy are the Golden Means required.]

Sarga Fifty Six and Fifty Seven - Brahma’s varapraapti to King Nimi and Vasishtha for Mitra-Varuna ‘s combined virility due to meeting Urvashi in a Kumbha- King Pururana of Ikshvakus-Vashishtha’ new body in the eyes of Videha Nimi.

[Vishleshanas: on creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi from Matsya Purana

Sage Narada enquired of Bhagavan Shankara about the origin of Agastya Muni and Vasishtha. Maheswara explained that once Indra despatched Vayu and Agni to destroy Danavas and having successfully killed thousands of the enemies, ignored some Daityas like Taraka, Kamalaaksha, Paravasu, Kaladamshttra and Virochana as they fled away and concealed in deep Seas. The Danavas who hid themselves kept on tormenting human beings as also Devatas eventually. Indra ordered that Vayu and Agni should dry up the Sea water, especially to kill dangerous Diatyas like Jambhasura, but the both the Devas argued that in the process of drying up the Seas even in a minor manner there would be serious havoc caused to crores of Jeevas. Indra was annoyed at their argument and cursed them to fall down on Earth from Swarga and both the Devas entered into a ‘Jala Kumbha’ or Water Pitcher as a single body. Meanwhile, Sages Nara and Narayana were in Tapasya on Gandhamadana Mountain, and Indra was concerned that they might not be

a threat to his chair; he despatched a few Apsaras to the Mountain along with Kamadeva but their attempts to tempt the Maharshis failed. As the Apsaras continued to be stationed there, Narayana Rishi created a damsel of exquisite attraction from his thighs and named her Urvashi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvashi and they could not possibly tempt Nara Narayan Maharshis, after all! Mitra (Sun God) and Varuna (Rain God) happened to see the damsel and could not resist the fall of their combined semen of Mitravaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as 'Videha' or without body, but the King too gave a return curse; both Nimi and Vasishtha approached Lord Brahma who solved the problem by retaining Nimi's life in his Eyes and Vasishtha to be reborn to Mitravaruna since the latter's semen fell in the pitcher on seeing Apsara Urvashi. Subsequently Agastya married Lopamudra, absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the Vindhya. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vatapi would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying 'Vatapi! Jeerno bhava' and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! (Till date, devotees recite Lalita Sahasranama and Aditya Hridaya scripted by Agastya Muni. Vasishtha, the Brahmarshi was the arch-enemy of Rajarshi Viśwamitra ever since the latter claimed Nandini the Celestial Cow and fought a battle in which Viśwamitra was defeated. The enmity continued till once both the Rishis cursed each other to become birds and finally Brahma had to intervene and convert them back as human beings) Agastya Muni satisfied Maheswara with ruthless penance for several years and secured boons of longevity for twenty five crores of years as long as thousand lives of Brahmas. The boon also covered that whosoever worshipped him for seven days for seven years with 'Arghya' or offering water addressing the Muni along with charities of a white cow and calf, silver vessel, and white clothes as follows would be blessed with good health, good Form, and contentment: *Kaashapushpa prateekaasha Agni Maruta Sambhava, Mitraavarunayoha putra kumbhayoney Namostutey/* The first Arghya would provide Good Form, the second one Bhuvārloka and the third Swarloka.]

[Vishleshana on Ikshvaaku Vamsha recalled from Essence of Valmiki Bala Ramayana as follows

Bhavishya Purana explains "After the Pralay in **Treta Yuga**, King Sudarshan returned from Himalaya and revived Ayodhya Puri and thanks to the and the Holy Sages. King Sudarshan ruled for thousands of years and in course of Time, his son King Dilip initiated a new generation and King Raghu heralded the **Surya Vamsha** or the Raghu Vamsha. King Raghu's grandson Dasharatha had the unique privilege of securing Lord Shri Rama, the 'Avatar' of Bhagavan Vishnu. Surya Vamsha dominated from Shri Ram's son Kusha downward for hundreds of generations thereafter and the Kings were by and large virtuous, engaged in Yagnas and Agni Karyas, charities and the preservation of Dharma. Padma Purana is quoted: Vaiwasvata Manu had ten sons, viz. Ila, Ikshvaaku, Kushanaabha, Arishta, Dhrushta, arishyant, Karusha, Mahabali Sharyati, Prushaghna, Naabhaga and **Ambarisha**. By dint of relentless Tapasya, Vaivasvata secured the boon from Brahma of becoming the Supreme Administrator of Prithvi of high virtue and Fortune and thus he became the First Manu Ever! Ila also became ambitious and wandered several places and by mistake entered the 'Sharavana' Garden, little knowing that who ever entered the Sharavana would instantly turn into a woman as per the instructions of Parameswara where Shiva Deva was alone with Devi Parvati.

Even outside the Sharavana, Ila as a woman was attracted to Budha, the son of Chandra (Moon). Ila's brother Ikshvaku was worried about the disappearance of Ila and having realised the fact that any male entering the Sharavana would be converted as a female and that Ila also would have been converted like wise. Ikshvaku prayed to Shiva and as directed Ikshvaku announced Ashvamedha Yagna so that Ila as a female could be identified since the brave Ila would be definitely attracted to the Ashvamedha Yagna and the challenge of holding the horse. Indeed the Plan of Ikshvaku worked well and Ila was identified as the 'wife' of Budha, the son of Chandra. The female Ila became a Kimpurush for six months and as a woman for six months as per the boon of Shiva. As a Kimpurush, Ila also known as Sudyumna gave birth to three sons Utkal, Gaya and Haritashwa and they became the Kings of Utkal (Orissa), Gaya, and Haritashwa or Kuru. Ikshvaku became the King of Madhyadesha who begot hundred sons half of whom ruled the northern side of Meru and the others the Southern side. Kakustha was the eldest son of Ikshvaku and in that lineage was born Yuvanashwa and his great grandson was the famed Kunalashva who killed the notorious demon Dundhumara. It was in this lineage that the illustrious Mandhata who was the Chakravarti of the Universe. In his lineage were the famous Purukutsa, Muchukunda, Harischandra, Dilip, Bhagiratha who brought the Sacred Ganga to Earth, Nabhaga, Ambarisha, Raghu, Dasaratha and the Incarnation of Lord Vishnu, the Epic Hero Shri Rama who killed Ravana and his able brothers Bharata, Lakshmana and Shatrughna; the Surya Vamsha of the clan of Ikshvaku was further extended by Kusha and Lava. Brahma Purana states: Vaivaswa had nine sons viz. **Ikshvaku**, Naabhaga, Dhruvata, Sharyati, Narishyanta, Praamshu, Arishta, Karusha and Prushaghna. Once Vaivaswa performed one Yagna with the objective of begetting a daughter and Maharshi Mirtaavaruna was the Chief Priest; as the Maharshi offered a powerful oblation in the Agni Kunda, there emerged a maiden whom the Manu addressed as **Ila** and she took the permission of Mirtaavaruna and went near the Manu; the Manu blessed her, named her as Sudyumna and instructed her to expand Manu vamsha. She met Budha Deva in marriage and gave birth to **Puru**; she gave birth further to three sons viz. Utkal (whose Kingdom was the present Orissa), Gaya (the Capital of Gaya desha) and Vinataashva. Puru's Kingdom was distributed into parts to accommodate the nine sons too. Ikshvaku became the Ruler of Madhyadesha. Ila and Sudyumna was one and the same but alternatively as a woman and as a man for each six months. Naashyanta's son was Shaka; Nabhaga begot **Ambarisha**; Dhruvata and Karusha begot sons of the same name; Praamshu was issueless; Sharyati got twin children-a boy named Anarta and a girl Sukanya who was wedded to Chyavana Maharshi. Anarta begot Raiva, and the latter's son was **Raivata**, also known as Kakudmi who became the King of Kushasthala. Once Raivata accompanied by his daughter **Revati** visited Brahma loka and the latter was at that time engrossed in 'Gandharva Gaana'/ the songs of Gandharva; after the singing session, Brahma when told of the purpose of their visit viz. to bless his daughter of a suitable match for her, Brahma smiled and stated that during his visit to Brahma loka, Yugas rolled by but blessed Revati to return to their place and that she would definitely wed a Mahatma. On return, the father and daughter discovered a complete change of their Place in Dwapara Yuga and on making local enquiries found **Balarama**, the elder brother of Krishna as a suitable life-partner for Devi Revati; *thus the age-difference of Balarama and Devi Revati was a full Yuga!*

Sargas Fifty Eight and Fifty Nine - King Yayati's yajna upset as Purohita Vasishta was late-mutual 'shaapaas' as Yayati was bodyless and Vasishta was 'vayuvileena'- Brahma arranges that joint sperm of Mitra Varunas to revive Vasishta.

[Vishkeshana on Yayaati from a)Maha Bhagavata Purana and b) Devi Bhagavata Purana]

a) Yayati, the son of Nahusha became the King as Nahusha was transformed into a python due to his Maharshi's shaapaas for his arrogance. Yayati's elder brother, Yati, was initially given the kingship but took to sanyaasashrama and Yayati as a king considerable public appreciation. Eventually one day, Sharmishtha, daughter of the Danava Vishwaparva, and Devayani, daughter of Daitya Guru Shukracharya were bathing in a sarovara of the kingdom. After bathing, Sharmishtha confuses Devayani's vastras by mistake exchanged. Devayani returned and shouted while jibing at their parentships as Sharmishtha as the daughter of Shukracharya and Vishparva as their King. With the help of her servants, Sharmishtha threw the semi naked Devayani into a well. Later Yayati, son of Nahusha, helped Devayani to climb out of it. Eventually Yayati was fascinated to both Sharmishtha and Devayani and their respective fathers agreed. In due course, Devayani gave birth to two sons Yadu and Turvasu while Sharmishtha begot three sons Druhyu, Anu and Puru. In due course mutual jealousies and quarrels got intensified. Eventually Devayani felt that that her husband more and more of time with Sharmishtha and complains to her father. The enraged Shukracharya cursed Yayati with premature old age in punishment for inflicting such pain upon his daughter. Eventually Yayati asked to let one of the sons to agree to swap his old age while Yadu heckled at the request while Puru assured of his filial duty and agreed heartily. Yayati enjoyed the youth and attained swarga but cursed adu and made Pura the next King.

b) Sukracharya cursed King Yayati. The Sage's daughter Devayani married the King but objected to live with his another wife Sarmishtha but still the King did not comply. The father of Devayani Sukracharya cursed that Yayati would become old and impotent. As the King entreated for forgiveness, the Sage's curse was diluted that if any of his sons could take the position of Yayati's old form instead, then he could regain his youth. The youngest son of Sarmishtha, Puru who bore his father's curse and after Yayati, he became a youthful King, the ancestor of Panadavas and Kauravas. Veda Vyasa affirmed that being an upright King, Yayati was also in a position to reverse the curse of the Danava Guru but restrained from doing so and quietly conceded to assume the old age as after all he did not commit a great sin in asking his another wife Sarmishtha to bed; equally wonderful was the preparedness of Puru to take on the curse of the Sage and sacrificed his own youth for thousand years!]

Sargas Sixty and Sixty One - Maha Muni Chyavana and followers reach Shri Rama Praja Sabha explaining about the 'atyaacharaas' on the praja and dharmatmas by Lavanasura by misusing a 'shula' as gifted by Shiva to his devoted father

[Vishleshana on Maharshi Chyavana a) Maha Bhagavata Purana and b) Chyavana's encounter with Parrot Kunjal

a) Manu Vivaswanta gave birth to ten sons including Ikshvaku, Saryati, Nabhaga and Prushaghna. Saryati gave birth to Sukanya. The latter when she came of age visited a forest once along with her companions and playfully pried into a bush while amused about what she thought were glowing worms. But they were actually the eyes of a Muni named Chyavana performing Tapas with eyes wide open and in the process got blinded. The girl got confused when blood oozed out from the bush and ran away. The blinded Muni realised that a young princess did the indiscretion and gave a Shaap that the entire military force of the King should suffer with stoppage of their excretions. Meanwhile Sukanya conveyed to the King of her playful rashness and of the Muni's shaap. King Saryati along with Sukanya approached the Muni and prostrated to him seeking unreserved pardon; the King offered the young Sukanya to wed the old Muni so that she could serve the Muni in his blindness. In course of time, Sukanya got used to family life serving the blind Muni in his daily puja and other chores. She excelled herself in her 'Pativratya' or undisputed devotion to her husband. One day, the two Ashvini Kumars who were the Physicians of Devas passed by the Ashram of Chyavana Muni and were highly impressed with the selfless and ideal service being performed by Sukanya as an example of Pativratiya. They cured the Muni's blindness and the grateful Chyavana offered a boon to the Ashvini Kumars. The latter desired that

they would like to have access to ‘Amrit’ which was provided to Devas but was denied to them. Chyavana Muni made a request to Indra but he refused. The Muni took up this as an insult to him and performed an elaborate Yagna in favour of Brahma Deva and the latter who was pleased by the Muni’s Yagna instructed Ashvini Kumars to accord the same status to Devas and thus have access to the drink of Amrita ever since.

b) Sage Chyavan of Bhargava Vamsha undertook an extensive ‘Tirtha Yatra’ (religious tour) visiting Sacred Places of Worship nearby the Holy Rivers Narmada, Sarasvati and Godavari. He reached Omkareshwar Tirtha and having taken bath and worship, rested under a tree on the banks of the Tirtha; he overheard the conversation of a Parrot named Kunjal with its sons viz. Ujjwal, Samujjwal, Vijjwal and Kapinjal. The Sage learnt from the conversation of Kunjal and sons that they were ardent devotees and that Kunjal was a highly enlightened bird. By the evening there was a family union of the parrots for food and rest in their nest over the tree, under which the Sage sat. As Kunjal desired to recite Stories to them, the elder son Ujjwal asked the father to explain about Gyan (Enlightenment), followed by Dhyaan (meditation), Vratas (Conducted Worships), Punya (The fruits of Good Works) and hundred names of Bhagavan. About Gyan, Kunjal explained that there was a State of Bliss called Kaivalya or Moksha which was a Unique Form of Extreme Happiness devoid of ‘Duhkha’ or Sorrow, unreachable by normal vision or feeling. The Bird said: *Yatha deepo nivaasastho nischalo Vaayuvarjitah, Prajjvalan-naashayet sarvamanthakaaram mahaamatye/ taddosha viheenatma bhavatyeva niraashraah/* (Such Kaivalya State of Gyaanatma which is spotless, steady and holdless is like a lustrous mass of Lamp which wipes out darkness around). That luminosity is the stable origin of Universal Existence called ‘Atma’ or the Super Soul which has no friend or enemy, no pleasure nor grief and no attachment nor greed. The Soul is devoid of senses, feelings, impulses and reactions. The awareness of that Singular Super Soul is Gyana. Now Dhyana is the meditation of that Super Soul known by countless names and epithets and is in either ‘Niraakara’ Form or ‘Akaara’ Form. ‘Nirakara Dhyana’ is possible only to Yogis who could visualise the Abstract Form through the Vision of Gyana. The ‘Saakara Rupa’ assumes Human Form with recognisable limbs; for instance Bhagavan Vishnu is easily identified with four arms with Shankhu, Chakra, Gada and Saranga with golden head gear and silk dress etc. and facilitates Dhyana. Vratas are formatted worships as per the Deity targetted, the specific day as scheduled according to Maasa- Paksha- Tithi- Vaara- Nakshatra and as configured. For instance Vratas like Jaya, Vijaya, Papanashini, Jayanti, and Manoraksha Vratas are executed on Ekadashi / Dwadashi days; there are also regular Vratas like Krishnashtami which are of repetitive nature. There are innumerable Vratas observed all over Bharat as per specified formats and each one of these has far reaching impact in diminishing the burden of sins and improving the ‘Punya’ Accounts].

Sargas Sixty Two-Three-and Four - Having enquired of Chyavanaadi Munis about details of misdeeds about Lavanaasura, Rama selected Shatrughna to destroy him , briefing him of minute details and facilitated him with Ayodhya Sena

[Vishleshana on Madhu Kaitabhaas vide Devi Bhagavata Purana :

When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu’s ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play. Coming of age in course of time, the Demon brothers with huge bodies and

proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound ‘Vagbija’ the Seed Mantra (Seed ‘Bija’ and ‘Vak’ the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra’s repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. ‘The Parasakti’s Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus- head sprouting from Maha Vishnu’s navel, tried the age-old four means. He tried to use ‘Sama (Counselling) ‘Dana’ (Gifting or bribing), ‘Bheda’ (put one against another) and finally ‘Danda’(Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya’s discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of ‘Tamo Guna’ - Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Maha Sakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or ‘Svacchanda Maranam’. Maha Sakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Sakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Sakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of ‘Dharma Yuddha’, partly by trickery and partly by Maya or Illusion.]

Sargas Seventy Three and Four - Vriddha brahmana brings his son’s dead body to Rama Sabha accusing the King of ‘akaala marana’- Narada explains that an ineligible tapasvi as per Scriptures was responsible against varnaashramadharma!

[Vishleshana on a) Yuga Dharmas and b) Chaturvarna Vyavastha as per Manu Smriti

a) During Krita Yuga Dharma and Truth certainly run on four feet as in the case of a ‘Go Maata’, since those exceptional practitioners of Adharma neither attain prosperity nor fulfillment of Life. But the predominance of Dharma gradually gets distorted over the subsequent Yugas of Treta-Dwapara-Kali Yugas and untruthfulness or falsity, and dominance of ‘Arishad Vargas’ of Kaama, Krodha, Lobha, Moha, Mada, Matsaras or excessive desires, anger/ego, avarice, anger, infatuation, and envy, thus affecting the proportions of two thirds, half, and quarter in the respective yugas. During the Satya Yuga, there was fulfillment all around due to excellent health, longevity, affluence, success; invariably the Life Span was of 400 human years, but in the subsequent Yugas the span had been 300, 200, and 100 years maximum; in fact the phase wise longevity dwindled from 100, 75, 50 and hardly 25 in Kali yuga’s first-second, third and fourth ‘Paadas’ as described in Puranas. As per the evolution of Yugas, human beings

tend to dissipate the intensity of Dharma from the Satya-Treta-Dwapara-Kali Yugas. During Krita Yuga, 'Tapas' was the principal way of Life, in Treta Yuga significance is accorded to 'Jnaana' or Acquisition of Knowledge, in Dwapara Yuga, significance is attached to Yagjnas and Sacrifices or Austerities, but in Kali Yuga it is the aspect of 'Daana' or sincere charity that is emphasised; this is obviously due to the incapability of Human Beings acquiring true knowledge, nor observe 'karma kanda' but atleast perform charitable deeds.

b)Maha Tejasvi Prajapati of the Universe created Chatur Varnas of Brahmana-Kshatriya-Vaishyetaaras and defined their duties. As regards the functions and obligations of Brahmanas, these are enumerated as six viz. Acquisition of Knowledge, Teaching and Training, Performing Yagjnas and Teaching other Brahmanas to perform, and giving and accepting Daanaas or Charities. Kshatriyas are duty bound to provide Security to the Society and the Public, providing charity, organising yajna karyas, and conducting just and impartial administration. Vaishyas are required to promote Industry, and Trading, bestowing charities, providing loans and agriculture and allied business activities. Persons of the fourth caste of the Society were assigned the duty of service to the Society. Since it is stated that human beings who were born above the Creator's navel were superior to other species, Swayambhu Prajapati decided to create Brahmanas from His face, as they are expected to observe and propagate Dharma by their intense knowledge and of the nuances of Virtue and Justice; they are also duty bound to despatch 'havya-kavyas' to Devas and Pitru Devas respectively; Devatas like Vaayu and Pitru Devatas are the recipients by way of Yajna Karyas performed essentially by 'Mantras' aloud by their mouths or from within by their tongues. Brahmanas are also the custodians of Dharma and Divine Knowledge as also of life long agents of Dharma. Indeed, as human race is the best of all Beings of 'Sthaavara Jangamas', the outstanding persons of Brahmanas are the repositories of intellect and it is only through them alone that 'Dharma Prachaara' is possible due to their austerities. The Chaturvidha 'Jeevanaakaankshas' or the four fold objectives of Life's total fulfillment viz. 'Dharma- Artha- Kaama- Mokshas' are possible only the category of 'Dwijas' or the twice-born indeed; once having been given birth as Brahmanas, the second and equally significant second birth is that by of Devi Gayatri and of one's own father as the Guru. On this count the twice born one's viz. Brahmana-Kshatriya-Vaishyas too are as important becoming eligible after the 'Upanayana Samskaara' and of Gayatri Upadesha. Thus the Dwijas are all well qualified to observe the full range of 'Brahmana Kartavyas' including Brahma Yajna.

Sargas Seventy Nine, Eighty, Eighty One and Eighty Two - Agastya explains origin of Ikshvaaku Putras- youngest son Danda's Rajya with Purohita Shukracharya-Danda's manabhanga of Acharya putri- Acharya's shaapa of Danda Rajya since turned as dandakaranya- Rama returns back to Ayodhya from Agastyaashrama

[Vishleshana on Manu Smriti reg. Aachara-Vyavahara-Prayaschittha Khandas]

Manu Smriti comprises three Khaandas or Branches viz. Aachara Khaanda, Vyavahara Khaanda, and Prayaschittha Khaanda. *Aachara Khaanda* comprising twelve chapters describes Charurvarna Dharmas, Chaturaashrama Dharmas, Aahnika Vidhis or Daily Duties, Snaatakaadi grihastha dharmas, Loukika Aapatkaala Dharmas, Vivaahaadi Dharmas, Stree and Putra Dharmas, Shraaddha / Pitru Yagnas, etc. *Vyavahaara Khaanda* comprising eight chapters delineates Raja Dharmas, Shanti Bhadratas or Mainenance of Peace and Administration, Defence, Finance-Taxes-Budgeting, Banking, Industry and Commerce, and so on. The third and final is *Prayaschittha Khaanda* consisting of twelve chapters is a compendium of various types of atonements of committing sins, against the prescribed principles of 'Dharmaacharana' or the Golden Path of Virtue and Justice.]

Sargas Ninety Seven, Ninety Eight and Ninety Nine - Devi Sita's shapatha grahana and rasaatalala pravesha-Rama's distress and Brahma reminder of Rama as avatara purusha- Rama's long life and several yagjnas with Sita's suvarna pratima- glory of Rama Rajya.

[Vishleshana on Devi Sita's 'Parandhaama' and an over view of termination of Ramaavataara vide Padma Purana in Essence:

After the successful completion of Ashvamedha Yagna, Shri Rama continued his normal routine of observing celibacy and administration. Shatrughna killed Lavanaura and ruled Madhurapuri; Bharat administered both the banks of River Sindhu and controlled Gandharvas; Lakshman conquered Madra desha, installed his sons as the Kings and returned to Rama for providing service to him. Shri Rama did Ashvamedha Yanga, after installing a Golden Pratima of Sita; in fact he performed several Yagnas in the same manner. Sage Valmiki exhorted Rama about Sita's spotlessness and piousness time and again and Shri Rama finally opined that indeed he was fully aware of her chastity and purity but since the allegation came from the Praja (Public), Sita should prove her innocence before the people. Sita then declared in a huge Sabha that if she performed puja to any body else excepting Shri Ram in her mind, thought, tongue or action then my mother Bhu Devi might take her into her mother's fold. Immediately, there was an Earth-quake and Sita entered into a huge cleavage. (at Sitamarhi , Bihar) Bhu Devi herself lifted Sita into her belly and the great Garuda, the Carrier of Lord Vishnu, lifted her from Rasatala to Vishnu loka as seated on a Golden Throne. After Sita's disappearance, Shri Rama ruled for eleven thousand years. One day, an old Tapasvi came to see Shri Ram and told him that none should enter his Chamber while he was giving an important message from Lord Brahma in secrecy. Shri Rama called Lakshmana and instructed that none should be allowed to enter as long as he was conversing with the Tapasvi and otherwise that person should be punishable with death. Lakshman himself stood at the door and ensured that none would disturb. The Tapasvi conveyed that since the death of Ravana, Kumbhakarna and other demons Rama was to live for eleven thousand years and that it was time for Rama to leave Earth and return to Vaikuntha. While this secret conversation was going on, Durvasa Maharshi arrived and wished to meet Shri Rama, but Lakshmana declined entry stating that a representative of Brahma was in an important conversation and that he could not see Shri Rama then. Durvasa grew angry and threatened Lakshmana with a severe curse if he did not permit entry. As there was no other alternative between Rama's instruction and Durvasa's threat of curse, Lakshman entered River Sarayu, taking his original Swarupa of Ananta Naga with thousand hoods. After the meeting with Kaala Deva in the form of the old Tapasvi, Rama realised that Lakshman also having gone, it was time for him also to terminate his 'Avatar'; he established Kusha in Kushavati Kingdom and Lava in Dwaravati as their Kings. Taking a hint from Shri Rama, Vibishana, Sugriva, Jambavan, Hanuman, Neela, Nala, Sushena and Nishada Raja Guha arrived. Shatrughna performed the coronation of his sons at Ayodhya. The rest of them said that they would not like to stay back on Earth in the absence of Rama even for a moment. But Rama asked Vibishana to continue in power at Lanka for long time and instructed Hanuman to continue on Earth forever to sustain the message of Shi Rama. The rest of them accompanied Shri Rama into the Sacred Sarayu River. Bharat, Shatrughna, and all the citizens of Ayodhya along with their wives, Mantris, Servants, Vedikas, Brahmanas, the nearby animals, birds, and all other Beings who accompanied Shri Rama never looked back. As Shri Rama went deep into the River, Lord Brahma, Devas, Rishis and all Celestial Beings extolled Raghunatha even as He took the Huge Form of Maha Vishnu with his four hands along with Bharata as Shankha, Shatrughna as Chakra, as also Gada with Shri Devi and Bhu Devi beside Him/

Avyatam Shasvatam Vishnum Anantam Ajam Avyayam

